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icmica assembly

apostolate in the professions

Though Assemblies follow one another, they do not resemble one another. Various factors determine the diversity of such meetings and give them their identifying characteristics. One of these is the place in which the meeting is held — the countries which welcome the Movement and the very diversified milieux in which the common life of Catholic intellectuals is developed. And there is also the peculiar framework given to Assemblies by these different groups. In addition to this, the character of Assemblies is changed by the quality and number of the delegates; it is hardly necessary to indicate the importance of affiliated federations' sending those responsible for their direction; when this is done, Assembly discussion becomes more interesting and conclusions become richer. But the main reason why the character of Assemblies changes from year to year is the discussion subject chosen and the working methods used.

Seen under this light, the Assembly that ICMICA held in Portugal this year was particularly successful.

The columns of this paper are not intended to be used for the praise or description of the beauties of a country like Portugal. However, it would be almost impossible not to mention the cordial and gracious welcome prepared by the Portuguese federation and particularly reflected in the Christian and human qualities of the hosts. This had a decided effect in creating an atmosphere of warmth and understanding throughout the sessions. The setting chosen for the Assembly — the simple, though not austere, shrine of Fatima — showed that the Portuguese were right in selecting a spot that provided for quiet discussion and thought. But before the Assembly moved to Fatima the host federation took the opportunity of presenting, after a solemn opening session in Lisbon, a bird's eye view of their country: the Tajo estuary, the splendours of the capital city, a visit to Nazarè on the way to Fatima. Here the delegates had the chance to see a

fine example of popular art as well as excellent examples of Christian medieval culture in the monastic structures of Alcobaca and Batalha.

In this year of Mary, it seemed only right to place the labours of the Assembly under her care. And no better place than Fatima could have been chosen, for it is far from the hustle and bustle of the world. The message given by the Blessed Virgin at Fatima brought us closer to the sufferings of the Church of Silence. And the prayers of *Pax Romana* were one with those of our Eastern brethren, those of all the apostles of Christian unity during the unhappy commemoration of the ninth centenary of the Great Byzantine Schism.

Though there were less people at the Portugal Assembly than at Bonn, those present were members of the directing boards of *Pax Romana* groups and thus had a particular responsibility in questions concerning the apostolate in the professions. For this reason, the Assembly was able to get at the heart of its discussion immediately. It was equally because of this that the work in commissions moved along smoothly and produced constructive results, some of which are reported elsewhere in this issue.

theme

The study proposed to the Eighth Assembly was one that involved the very basis of the Movement, *The Apostolate in the Professions*: for, as was pointed out by the President, Sir Hugh Taylor, in his opening talk, 'the apostolate should be a constant concern of members of *Pax Romana*, students, professors or men of the intellectual professions'. It is an apostolic restlessness that should tend towards the evangelisation of professional milieux and the penetration of the message of Christ in the cultural world.

Several objections were brought up, not against the professional apostolate, but against its choice as a study subject for the Assembly. Claiming that it was a theme about which so much had been written and said within national groups, it was asserted that one could only repeat readily acknowledged truths or reaffirm generally accepted principles. On the contrary, we would say that it is a theme that is constantly renewing itself and its importance because of the innovations that are incessantly introduced into the structures of the professions as well as the rapid social changes of our times. The talk given by Father Louis Chevallier, S. J., the ecclesiastical assistant of the International Secretariat of Catholic Engineers, showed at the outset that the present

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standing: Bernard Ducret, Secretary General; seated: Joseph Kuriacose, President

imcs elections

During the last sessions of the IMCS Interfederal Assembly, Mr. Bernard Ducret was re-elected Secretary General of the Movement for the coming year. Mr. Ducret agreed to accept re-election for one year because of the special plea addressed to him by the Directing Committee of the Movement and by federations. In announcing his nomination to the Interfederal Assembly, the Directing Committee pointed out the great sacrifice that this represented for the Secretary General.

At a special session of the Assembly held in Lucerne, His Grace, the Most Rev. von Streng conferred the knighthood of the Order of St. Gregory upon Mr. Ducret amid the enthusiastic applause of the delegates. This honour was given to the Secretary General by His Holiness in recognition of Mr. Ducret's long services to the university apostolate and *Pax Romana*.

In accepting the honour, Mr. Ducret said he felt it was not given so much to him as to the Movement. It was in this sense that he was pleased to accept it.

For the first time in its history the Movement elected an Asian as its president in the person of Mr. Joseph Kuriacose. Mr. Kuriacose is a chemistry research student at the University of Louvain where he is working for a doctorate. An Indian, he is a graduate of Loyola College in Madras. Mr. Zygmunt Marzys of Poland was elected Vice-President of the Movement. Others elected were: Miss Maria de Lourdes Pintasilgo (Portugal), and Messrs Hugo Bogensberger (Austria), Jeronimo Irala (Paraguay), Hugh Buckley (Canada), Angelo d'Alessandri (Switzerland), Thomas Kerstiens (Netherlands).

Miss Axelle Thon Adhémar and Mr. Emilio C. Fracchia were re-appointed to their posts as assistant secretaries. Mr. Jeremy Mitchell was appointed to the post of assistant secretary to replace Mr. Joseph H. McMahon who is returning to the United States.

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ideals still have power one of the I. A. Commissions at work

communist universities

The general distaste of a great part of the modern world for communist ideology and in particular for communist practices has perhaps blinded its vision to a number of accomplishments in those countries having a communist form of government. The free man is so thoroughly convinced that communism is wrong that he often wanders into the questionable road of thinking that from its errors nothing serious on a positive level can spring.

The gradual opening of the communist world in recent months — an opening which has been limited to carefully selected groups — has nevertheless revealed a number of developments that must be reckoned with by the free world; these are things which prick the conscience of that world. These developments have also had their effect in the university, as was shown by a part of the discussion of the first commission of the recent IMCS Interfederal Assembly.

unity

The commission paused for an extended moment in its study of the university as a centre of the world's cultural heritage to consider the strange unity that has grown up in the communist university and what it represented when compared with those universities who have built their tradition on the basis of free inquiry and open discussion. Though the delegates agreed that the results reached in communist universities were based on violence — the massacre at Charles University is a tragic example of this — they realised that these results cannot be ignored, especially since the whole mind of a people is being formed in the university.

Other recent incidents have given further emphasis to this question. Meetings held in recent months have allowed university people from the East and West to come together for open discussion on one of the basic principles of a university's existence — its

autonomy. The communist representatives have not missed the opportunity to explain university conditions in their countries, stressing constantly the unity of spirit and dedication that binds students together. As one speaker pointed out, the overwhelming majority of students agree with the established concept of the state into which the university's functions must then be inserted. Those who disagree with this orientation are free to do so, but they are very few. Another speaker, referring to the now-famous Russian biological controversy of several years ago, remarked that those involved had freely accepted the decision imposed by the state and the matter was closed. Still another writer¹ has described the situation in these terms: 'I want to point out that in general a free exchange of views is characteristic of our studies and seminars... In general, education in our universities is aimed at developing in the students the ability to think independently. What is characteristic of our university education is that it acquaints the student not only with the rules elaborated in the given field of science, but also scientifically substantiates them.'

It would be possible — and in certain cases perhaps justifiable — to dissect these phrases and read into them sinister meanings. But there is too much of this being done. What, on the contrary, is necessary is a searching examination of them in order to understand the spirit that has inspired them. To all appearances we are here faced with a situation in which university people give profound assent to the structure of their universities, where the critical spirit which we automatically associate with a university's mission is transformed into something almost unrecognisable. We see the same phrases — liberty of expression, academic freedom, independent thinking, etc. — being used in a context that we

¹ Malinin, Victor: *The University and Freedom of Education in the U. S. S. R.* published in *The Student World*, Second Quarter 1954.

feel negates their significance. The problem is not merely semantic: it is the problem of an intellectual capitulation so thorough in its extension that it has created and is developing a whole new philosophy. And what is more interesting is that this philosophy is looked upon by students not as something imposed from on high, but as a workable and acceptable philosophy of higher education. For those who wish to place their own university experience against the historical background of the great universities, it seems to be in the spirit of a long, often defended tradition.

game gone mad

The result of this is that the student in a communist university would most probably find it hard to believe and thus accept the reproaches made against his university system by those from non-communist countries. Now that the early violence necessary for the suppression of the free universities in communist countries is gone — and as long as there are no further purges — he can reasonably believe that his university and his own intellectual life are free. He can, in fact, find a closer association between it and the finest universities of medieval Europe than he can find between it and those of modern Europe. His total attachment to the state reflects the total attachment of his university to the same state. There is a harmony so striking that he could not help but be affected by it, for the unity which results provides a force that is impressive and compelling.

What can never be forgotten, of course, is that we are working here with a world worthy of Franz Kafka. It is a world in which everything moves with a clear, sometimes engulfing logic. There is an air of exactitude that indicates that everything is as it should be, operating with a maximum of efficiency under the direction of intelligent people. But, as in *The Castle*, it is precisely because everything has the air of working well that everything is wrong. Just as the central figure in *The Castle* finds that there are no repairs to be made, so there is no real university to inspire with unity in communist countries. It is a kind of fairyland turned inside out, a game gone suddenly mad.

new alma mater

The fairyland and the game, however, are producing their effects and shall go on doing so. The remarks cited earlier in this article manifest the dedication which communist students have to their universities; one is immediately reminded of Alma Mater and the loyalty she drew from her sons in an earlier age, and one wonders to what extent such loyalty exists on the part of students to the free universities. It is not enough to dismiss this situation as but another example of the security groping intellects find in communism, for the ardour of these people is of another grain. It is the sustained sentiment of people who value highly and believe deeply in the structure and spirit of their universities.

There are some who think that the free universities of the world when faced with this problem should close their ranks in order to establish another kind of unity that would

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proselytism



'it is an insoluble question which cannot be ignored'

by Philippe Maury¹

I wish to avoid all misunderstanding here. It is not my intention to present either an official or classic definition of the Protestant attitude towards proselytism. I do not think it would ever be possible to formulate such a definition, if only because of the wide variety of attitudes about these questions found among Protestants themselves. Thus it is in my own name that I wish to speak here, with the understanding that I shall try to by-pass my own personal convictions and explain as simply as possible the opinion shared by many Protestants, particularly many Protestant students.

The very term proselytism is troublesome and ambiguous. Sometimes it is used in its original sense in referring to the conquest by the Gospel of Jesus Christ of all those who have not yet accepted it; at other times it is used in the sense it is acquiring at the present moment: the systematic effort by use of often doubtful means to win for one particular Church such or such a member of another confession. As a result, it might seem useful to begin this article with a brief attempt at definition.

division in the church

However, I shall not do this, for it seems to me that the problem of proselytism, in the last analysis, does not stem from the use of methods incompatible with Christian purity, honesty and charity, but rather from the divisions that men have introduced into the indivisible body of the Church. Without confessional divisions, there would be no problem of proselytism; for we would be confronted only with unbelieving men, unbelieving members of the Church, and our responsibility would be clearly and simply one of placing before these unbelievers — for the first time or once again — the exigencies and promises of the Gospel. Proselytism and evangelism would be one and the same task. It is the fact of the coexistence of separate Churches that has given birth to the problem of what attitude we should take, in our effort to bear witness and to evangelise, towards members of Churches other than our own. Is it our task to consider them as men still plunged in unbelief and whom we should strive to win for our Church, thus condemning and casting out from the body of Christ all other Churches; or, should we preach the Gospel to them, as we constantly preach it to one another within the same Church, thus finding refuge for ourselves in a total relativism for which every Church has a part of the truth and for which, in the last resort, there is little difference what Church one belongs to; or, again, should we consider that our task of witness is limited, on the one hand, to pagans and, on the other, to members of our own Church, thus giving the lie to the universality of the command received from Christ 'to teach all nations'?

Since the moment that division appeared among Christians this problem has tormented Christian consciences. And it could hardly be otherwise. There is probably no solution of principle to the problem, for the fact that Christians are divided represents an abnormal situation, one that is inconceivable and, in the etymological sense of the word, monstrous. By nature and destiny, the Church, the body of Christ, is and can only be one. To speak of several Churches is to speak of an absurdity, since it implicitly admits of the possibility that Jesus Christ could have several bodies; to speak of disunited Christians is to recognise implicitly that they are not primarily children of God, but rather victims of their sinful humanity. If we recognise one another as Christians, if we recognise in our respective Churches at least certain characteristics of the body of Christ, certain *vestigia ecclesiae*, we cannot but recognise at the same time our fundamental and essential unity. We are obliged to denounce our divisions as blasphemous, certainly, but also as contradictory to the very nature of the Church, the very nature of Jesus Christ.

This means that, while the problem of proselytism is the fruit of our sin only, it is also insoluble because it is provoked by an unjustifiable and contradictory state of affairs. To seek a logical and satisfying solution to the problem of proselytism would amount to admitting that division within the Church is theologically justifiable and thus normal. As long as our infidelity remains an obstacle to the reunion of the Church, we must accept the fact that the problem of proselytism will remain a thorn in our flesh; it will be a burden that, day after day, we must carry without ever being able to escape it by inventing some intellectually and spiritually valid solution for it.

Does this mean our reflections should stop with this discouraged admission of the absence of a theological solution? Certainly not. The task of witness remains. Proselytism is not only a theoretical problem which helps us to recognise more clearly the inadmissible character of our divisions; it is also the daily

difficulty and anxiety of every Christian who attempts honestly and faithfully to preach Jesus Christ. He has the right to ask his brethren, his Church, for help, counsel and direction: but when there is no possible doctrinal reply, what can be done in every-day practice?

witnesses of christ

First of all, abstention from everything that is not simple witness, simple reference to Christ himself. It is, unfortunately, still necessary to recall not only that the power of our message has nothing to do with the prestige and efficiency of human propaganda, its lies, hypocrisy, bribing of consciences, and other forms of worldly power; but also that we are witnesses of Jesus Christ, of his Church, and not of ourselves, of our confession or our national church, in brief, of our humanity. How easily we yield to the temptation to replace the witness to Christ by doctrinal or moral controversy with those from whom we are separated; as if we were not all equally guilty, as if the sole useful and admissible controversy were not that of God with sinful man! Evangelism can never be more than the humble preaching of the Lord before whom we are all equally guilty and miserable. Let us try to remember this, and proselytism, while it will certainly remain a problem, will lose much of its bitterness and its ignominy.

Secondly, it seems to me equally evident that I should not preach *my* Church, *my* faith, but the Church of Jesus Christ and faith in Jesus Christ; on the other hand, because of my faith, the faith of my Church, I am obliged to question the faith as well as the unbelief of those to whom my witness is addressed. In practice, because I am a Protestant, I will certainly not preach Protestantism; I will not propagandise for my Protestant Church, but, in speaking to one of my Catholic brethren, I cannot avoid placing his faith under the judgment of God along with my own, and, in doing this, I can no longer be concerned with respecting the integrity of his Catholicism; not that I will let myself be carried away by the temptation to controversy, but confessional allegiances cease to be of importance when it is a question of our judgment by God Himself.

no universal answer

And what should I do if my witness is heard? What should I say, taking the same example again, to one of my Catholic brethren who has heard Jesus Christ through the intermediary of my Protestant mouth? Speak to him of faith and personal obedience, certainly; but also of participation in the life of the Church. And, at that point, one might ask: of what Church? Here, I believe, it is impossible to give a universal general reply without first having solved the insoluble problem of proselytism. I can only try in each particular case to judge humanly what is best for the

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¹ Mr. Maury is the Secretary General of The World's Student Christian Federation with headquarters in Geneva.



before simplicity... a solemn session
The ICMICA Assembly opening in Lisbon

professions

from page one

conditions of the professions are radically different from those of thirty years ago. The moral disorientation of consciences, a product of these rapid changes, demands that the bases of our action be rethought. No apostolate is possible unless it takes into consideration the conditions of the environment in which it operates. And, though the question may have been frequently studied nationally, the confrontation between different factual situations and applied methods in various countries gave the Fatima study a character of its own.

Others thought that the theme was too general and would lead to the elaboration of another program at a moment when *Pax Romana* ought to begin taking action on vital subjects to which it can bring some concrete solutions. Reasoning of this type implies a forgetfulness of the rôle of Assemblies in establishing programs and setting up a line of activity for the Movement. This makes them distinct in function from study meetings where precise problems of life and culture are supposed to be touched upon and resolved. This program, outlined at the Toronto Assembly, was handled in one of its aspects at last year's Bonn Assembly where a searching examination of the presence of Catholic intellectuals in contemporary thought was made. But, as Father Chevallier stressed, 'a *Pax Romana* that was interested only in the university aspect of intellectual life would not be fulfilling its rôle'. The great majority of men and women who have received their intellectual formation at the university later become engaged in a liberal profession. The action of the Movement would thus be incomplete if, with full awareness of what it was doing, it did not undertake to develop Catholic action among professional people.

This study became even more urgent at the moment that the Assembly was called upon to take an important decision on the reform of the structure of the different International Secretariats concerned with professional life. Even more important than determining what the organisation of such groups within *Pax Romana* would be was the question of fixing the guiding lines of their action. If it is true

that the way has been opened to them for more efficacious action through the granting of further autonomy in their particular area, it is also true that the reports and the conclusions presented to the Plenary Assembly by the commissions outlined with all the necessary vision and desirable precision the immense responsibilities of these organisms.

brief sketch

It is perhaps not altogether useless to present here a brief sketch of the general work of the Assembly. Four tightly-packed talks were presented. The keynote talk, given by Sir Hugh Taylor, went straight to the heart of the problem of the close tie existing between the decadence of the intellectual professions and the profound spiritual crisis that has led men to an evaluation of their arts according to their usefulness; this is but an aspect of the heresy of efficiency. In order to save himself — and at the same time the integrity of his profession — the Christian must have more than perfect adeptness for his professional work. The profession can become a means of salvation for him and for others, once it is integrated into the primordial vocation of man, the vocation to holiness.

Following upon this, Father Chevallier presented a vivid sociological study of the profession in a technical society, a society based on specialisation, administration and conflicting unities in which is diluted the lost unity of a world trying to find itself. These are the elements upon which the modern apostolate must base its action; professional

ICMICA Council members



work is thus increasingly tied up with the major spiritual problems of humanity. After Father Chevallier's excellent presentation came the speech of Mr. Giuseppe Cassano, Secretary of the International Secretariat of Catholic Lawyers. Mr. Cassano pointed out that professional work, no matter what its nature, was by its very definition designed for the service of the person and the community. The last talk, presented by Prof. João Porto, president of the Portuguese Association of Catholic Doctors, indicated the Christian requirements of professional life and showed how, when the profession is lived in this fashion, an apostolate necessarily springs up within it.

The three working commissions which met after the above talks were chaired by members of the ICMICA Council: Messrs Bichara Tabbah of Lebanon, Mariano Sebastián of Spain and Pierre Joulia of France. The commissions' task was to study respectively 1) the moral, intellectual and spiritual formation of the Catholic university person, the fundamental goal, if there is any, of all *Pax Romana* groups; 2) individual and collective action of Christian professional people in their professional milieu and 3) the internal and external relations of professional groups affiliated to *Pax Romana* whose isolation would represent a grave danger.

The conclusions of these commissions are contained in this and subsequent issues of the journal and should represent a helpful basis for carrying on further work; it is hoped that a volume containing the proceedings of the entire meeting will be published in the future.

R. S. F.

proselytism

from page three

other, to ask God to give me the divine wisdom necessary to the other. I shall try to see if it is possible for him to find in the Catholic Church, where God has placed him, the spiritual environment he needs, or, if Catholic doctrine and ecclesiastical forms are unacceptable to him in conscience, I shall try to see, forgetting insofar as it is possible my own convictions, what Church would offer him most fully the nourishment and environment for which God has already prepared him. I will take into consideration very practical questions: where will he live? what Church will he find there? In brief, at that stage, I leave the realm of doctrinal truths in order to pass to that of pastoral wisdom, a wisdom which can only be a gift from the Holy Spirit and which is never a simple question of common sense: a wisdom composed above all of love and humility; a wisdom by which we become one with him who needs aid and guidance, and by which we let be guided at the very moment that we guide another.

There, I think, is the last word, the only final reply to the saddening problem of proselytism. In addition to the fidelity to our Christian conviction and to our church membership, there remains the greatest of the three divine virtues — charity. And thus we are driven back to the Lord, who alone can give us that lively affection, that love which beareth all things, believeth all things, hopeth all things.' (I Cor., 1, 3/7.)

icmica first commission**... an integrated formation**

The primary practical aim of all joint apostolic work is the formation of individual members of groups: *Nemo dat quod non habet*. The apostolate springs from a kind of superabundance. When a person gives, he gives the excess of what he has over what he has received: so the impact of a person on his fellows depends above all on his spiritual strength. But everyone has the power — and thus the duty — to increase this strength by a thorough formation.

It is not, therefore, very surprising that every time that *Pax Romana*, at the international level, or its component groups at the national level, studies the apostolic aims of the movement and the methods used to realise these aims, that the necessity for the integrated formation of members always seems to come forward as the principal pre-occupation. This is as true of the student federations as it is of the graduate movement. When the graduate movement met at Bonn and studied the presence of the Catholic intellectual in contemporary thought, the principal point brought out by the rapporteur was the necessity for a religious formation and for a study of religion based on the potential and the needs of the graduate.

At Fatima, the examination of the responsibilities which the movement and its groups have towards the Christianisation of professional life led us inevitably to give the first commission the task of studying the methods of forming or of perfecting the formation of the Catholic professional man. His work, both in professional organisations and as an individual, and relations with members of other professions were studied by the other two commissions.

spiritual formation. ...

Spiritual superabundance — the extension of divine life within us — necessitates for the professional man a doctrinal formation at least as thorough as his professional and general cultural formation. "The growth of the spiritual life" concluded the commission, "inevitably opens the soul to apostolic hunger, and the spiritual formation that we envisage must nourish this hunger".

A knowledge of Holy Scripture, of the

'spiritual and doctrinal nourishment'**before action, thought**

liturgy, of history and of dogma — all these must be brought together in the necessity for an explanation of theology which is at the same time both soundly based and adapted to the needs of the laity, with all the flexibility that our feelings demand, and with a crystalclear vision of the problems which modern life and science present. The question is of course one of individual enrichment, but acquired collectively, in Catholic professional groups. But an intellectual and doctrinal knowledge of religion is not the same thing as a profound spiritual life. The commission understood this well enough, and did not fail to remind groups of a whole series of methods which would help their members to achieve a life of grace. "We must not hide the fact" the commission added, "that practical difficulties such as overwork and fatigue ensure that there is a strong chance that we will lose the practice of an intense spiritual life. It is possible to instance Christians — professional men of value — who are spiritually atrophied. This must be counteracted by constant spiritual and doctrinal nourishment". On of the best ways of achieving this kind of formation seems to be the group method — a small number of people guided by a Chaplain. But to create bonds of contact between groups — and above all among those who are isolated — the publication of duplicated study outlines has proved of great value.

... professional formation. ...

Piety is no substitute for competence. Nowadays, the sciences which underlie the professions are developing unceasingly; it is our duty to keep in touch with these developments — and not merely to rest content with the techniques and knowledge acquired at the university.

The Catholic professional man should have an ultimate aim in his life and a Christian outlook in his profession. It is the role of professional organisations to remind their members of the standards which should guide them in the Christian practice of their profession. *Pax Romana* should find out exactly

what the professional man ought to receive in the way of a valid professional formation, and at the same time deepen understanding of this in a deontological way — conceived not so much as a piece of casuistry as a Christian vision of the profession.

... cultural formation. ...

Here we touch on a vital point in *Pax Romana's* work. Granted that specialisation is necessary these days, there is the risk that it will wither the mind. To live enclosed in the narrow walls of a particular profession, blind and unlistening to the immense problems of science and life, and their repercussions on contemporary society — this is the exact opposite of that intellectual life which finds its unity in a comprehensive view of truth. Professions nowadays are far more interdependent than they used to be. The result of such specialisation is that no profession can now dispense with cultural and human contacts with other sectors of activity. This is why *Pax Romana-ICMICA* stimulates the foundation and maintenance in every country of centres whose role it is to diffuse culture among graduates and professional people, and to bring together men who work in different disciplines.

But the choice of significant components of culture is made very difficult in our times by the many different types of intellectual work. Outside these centres, which have the responsibility for cultural formation as a group, *Pax Romana* tries to help individual readers to make a wise choice. Its world-wide bibliographical publication, *Scrinium*, tries to prevent Catholic graduates and professional people from wasting their time, which is already too short for the work that has to be done.

... social formation.

This consists of an immediate and real knowledge of the social problem and the dominant currents of thought on this problem.

university women

the rôle of women in pax romana

Of the 79 federations affiliated to *Pax Romana*-IMCS, 15 consist exclusively of women and 11 of these are in Latin America. The ICMICA has 6 women's associations among the 50 groups that are affiliated to it. The other federations in the two movements are almost all mixed, but there are many women members, although the actual proportion varies from country to country, and the total is probably growing parallel with the increase in the number of women engaged in higher education.

These facts raise a number of questions, both for the Movement as a whole and for its women members: do these women students and graduates have any special problems as women? Have they a particular contribution to bring to the Movement? Have they any special responsibilities in the international world?

The first of these questions has been discussed since the earliest years of the Movement's existence. A Sub-Secretariat for women students, which was founded in 1931, examined problems peculiar to women students at the university — the *raison d'être*, for instance, of woman's presence in the university, the preparation of the woman student for her rôle in family life, etc. — and organised international holiday camps to promote personal contacts and the interchange of ideas. When its activities got into gear again after the war the Sub-Secretariat put special emphasis on its meetings and holiday camps, in order to reestablish contact, and study as such became of secondary importance. When M^{lle} Rose Marie Lorétan, who was in charge, left the Sub-Secretariat in 1948, it was virtually suspended, but the annual meetings were continued under *Pax Romana's* auspices.

When the ICMICA was founded in 1947, university women also organised international meetings, and in 1950 *Pax Romana* joined women students and graduates in a "Women's Commission" within the Movement, with the idea of reverting to the pre-war conception of study. There were also two other points that were considered: the entry of women into the international world, which was developing rapidly, and co-operation with international organisations of Catholic women — the World Union of Catholic Women's Organisations and the World Federation of Catholic Young Women and Girls — in the study of the more intellectual side of women's problems.

Other meetings between women students and graduates were held, but although many university women became aware of the problems that had been raised in 1950, and were active at the national level, it did not prove possible to fulfil activities planned at the international level.

In 1953, the Council of ICMICA, faced with this situation, reconsidered the whole question of women's work in *Pax Romana*, and decided to organise a meeting of university women which would have a completely

different character: twenty specially qualified university women, from nine different countries, were invited personally to a study week held at Lausanne in July 1954. The organisation of the meeting was in the hands of the Swiss Association of Catholic University Women, whose president is M^{lle} Rose Marie Lorétan: the meeting, at which the Very Rev. Fr. Jean de la Croix Kælin, O.P. (Chaplain to ICMICA) assisted, was presided over by Miss Rosemary Goldie, a past member of the *Pax Romana* General Secretariat.

The Lausanne study week had two aims: firstly, to define the work that women can do in *Pax Romana*, and to determine the exact lines along which this work can be guided; secondly, to undertake the study of a particular problem. As requested by the Council of ICMICA, the problems which university women meet in their professions were discussed. Since the Plenary Assembly of ICMICA had taken for its theme this year "The Apostolate in the Professions", the Council thought that this apostolate should also be studied from the woman's point of view.

The future of women's work in Pax Romana

Those who took part in the Lausanne meeting engaged themselves to form a nucleus which would assure the continuity of the work of university women in *Pax Romana*. This work will consist chiefly of international meetings modelled on the Lausanne pattern: *study weeks* with a specific theme, attended by a limited number of qualified participants, both students and graduates, invited in a personal capacity, and ensuring as far as possible the representation of different continents.

Meanwhile the object is to base the work of these meetings on a study carried out during the year by women members of the federations. The next study week will be held during July 1955, in Switzerland, and the theme will be the subject to be studied by the women's commission during the next World Congress of *Pax Romana*: *The young woman graduate, preparation for marriage or single life*. The "study commission" founded at Lausanne, to whose presidency Miss Rosemary Goldie was elected, will in the new future get into contact with women members of the federations affiliated to *Pax Romana*, to try to assure the widest possible collaboration with all women students and graduates. The theme chosen is, in fact, the basic problem which university women face, and will also allow them to make a direct contribution on a specific aspect of the joint work of the Movement.

Another problem arose out of the Lausanne discussions: the necessity, alongside a study of practical problems of the university woman, to deepen the understanding of the theory underlying these problems — woman on the natural and supernatural planes. Some of the participants have undertaken to make

a systematic study on *Woman in Christian thought* to help achieve this aim, involving its philosophical, psychological and sociological aspects. The idea is to carry out this study during the coming years, and to present the results at each annual meeting, where they will form a basic foundation.

The third aspect of women's work in *Pax Romana* is that of bringing women into international work, a question that is becoming more and more important. One of the bases of *Pax Romana's* work is the encouragement of Catholics to play their part in international work. Two kinds of problem face university women. Firstly, there is the work of the United Nations. Here the task will consist of specialised studies made by real experts who are prepared to devote part of their time to such work. In the work which ECOSOC does on the rights of women, on the problems of population and migration: in UNESCO's studies on education and penal reform; in organisations like the WHO and the ILO, women have an obvious and important part to play, and the Catholic point of view must be expressed. Aware of the necessity for this kind of work, the Lausanne "study commission" undertook to compile a card-index of qualified university women in different countries.

There is also Catholic international work, where the World Union of Catholic Women's Organisations is concerned with the special interests of women. WUCWO tries to promote the formation of woman's personality in every sphere, and has undertaken, in furtherance of this aim, a study as to how at the regional level, the formation of woman's personality corresponds to the needs of various countries. In this work, WUCWO also needs the collaboration of university women capable of carrying out basic theoretical studies. The study by women lawyers of legal questions relating to the family is also very necessary now, when modifications of these laws are in the offing in almost every European country. Aware of the responsibilities which women members of *Pax Romana* have to those who have not had the benefits of a university education, the Lausanne "study commission" decided to enter into close collaboration with WUCWO, so as to bring a more effective intellectual contribution to the international work of WUCWO.

* * *

An ad hoc meeting of women delegates at the IMCS Interfederal Assembly at Flueli revealed that all the women students of *Pax Romana* are not in agreement about the possibility of specifically feminine work within *Pax Romana*. This does not obliterate the fact that university problems exist that have a special interest for women, such as the masculine orientation of curricula and the entry of women into university professions, and similarity of problems that are exclusively

(cont'd. page 8, col. 3)

communist universities

from page two

put that created by the communists to shame. This is dangerous territory upon which to tread without defining clearly what is meant by unity. The unity of the communist universities is nevertheless based on an ideal, and no matter what we think of that ideal it is imperative to recognise it as such. To attempt to create unity in free universities on the basis of the opposition to communism would be an error graver than that already committed by communist universities, for it would be something totally negative.

Little can be learned from the communist experiment as such, save perhaps that ideals still have the power to rally men and inspire them to fidelity and action. The traditional Western university was sick long before Karl Marx launched his revolution and it may very well be sick long after that revolution has finished. It is sick, not because of communism, but because of the infidelity to what it was supposed to represent. Its unity was lost long before students lay dead on the streets of Prague; that unity cannot be found through the propagandist use of communism.

On the surface, then, there is little connection between the experiment waged by the communists and the crisis in the university today. It would be incorrect to attempt to

at fueli :



representatives from six continents :
(in the usual order) Hugh Buckley, Canada; Denis Munderi, Uganda; Axelle Thon Adhémar, Denmark; Rosemary Goldie, Australia; Joseph Kuriacose, India; Enrique Velez Garcia, Puerto Rico

establish such a liaison. While it is true that much may be learned about what has been accomplished behind the Iron Curtain, it is not true that that knowledge will save the university.

This does not mean that we can go on ignoring the communist universities; they are a force in the world that cannot be neglected¹. As time passes their influence and force will fan out, touching and forming more people. It is thus of importance that attempts be made to keep as well informed of their developments as is possible; it is equally of importance that

¹ The Ministerium für Gesamtdeutsche Fragen of the German Federal Republic has made some significant studies on the university in East Germany. Cf. *Academic Education in Eastern Germany, Communism and East German Teachers, Politics and the University in East Germany*.

... the missions and the apostolate

The following is the text of the resolution adopted at the special meeting devoted to a study of the extension of international Catholic organisations in mission countries organised by the Liaison Center between international Catholic organisations and the Missions. The meeting was held in Rome at the end of May.

Representatives of twenty-three international Catholic organisations and several missionary Congregations and Societies meeting in Rome for study on the 24, 25 and 26 May 1954.

Considering

- that lay people are becoming more and more aware of the Catholicity of the Church and that there are comparable aspirations for a unified world among all men
- that in mission countries lay people are assuming an increasingly active part in the establishment of the Church and desire to enter into close contact with lay activity throughout the world
- that international Catholic organisations wish to answer this desire, conscious of their duty and of the necessity of being really world-wide in their organisation and activity

Recognising the necessity for international Catholic organisations to work

- in a universal spirit which respects and welcomes the riches of each culture and civilisation
- in a spirit of disinterest and service

Express their gratitude to the Liaison Center which has prepared this meeting and

Resolve

- that similar meetings should be held in other countries in relationship with the Liaison Center
- that the Liaison Center in cooperation with other specialised organisms prepare a list of organised lay activities in mission countries for international Catholic organisations including all information that would be useful in the development of contacts
- that a brochure designed for missionaries and lay leaders should be edited giving information on international Catholic life and official international institutions
- that international Catholic organisations should cooperate effectively in the efforts of those organisms concerned with the delicate problems posed by the welcome and stay of students and workers from mission lands in Europe and North America; that they should help these students find in international Catholic organisations possibilities of apostolic fulfilment
- that the Liaison Center should attempt to make a list of scholarships offered to nationals of mission countries either by official organs, universities or Catholic organs
- that the Liaison Center should study the means whereby the press might be utilised for mutual information between international Catholic organisations and the Missions.

a more objective spirit be used in evaluating documents that they produce. The total scepticism towards all reports produced by followers of dialectical materialism may lead free peoples into paths of deluded security that will one day reap their result. This does not mean that we should attribute automatic values to communist universities. It would be dangerous to do this before examining closely exactly what we mean by university and exactly what is happening both in free and communist universities². What should not be overlooked is that attitude of mind that is being formed in communist countries and that is gradually being ingrained into the people; it is the responsibility of free men who carry within them the liberal tradition of independent thought to study this formation closely and carefully.

J. H. McM.

² Remembering always that the communist universities think they are free.

announcing...

23rd World Congress of
PAX ROMANA

Theme: **From the University
to Life: The Young Graduate**

Nottingham, England August 1955

full details later

icmica first commission icmica elections

from page five

So that he can attack this nerve centre of contemporary life, the Catholic intellectual must above all have a knowledge of the social teaching of the Church, so that his decisions are always taken in the light of Christian principles.

On the other hand, the commission continued, the major social problems are not the only ones which face the Catholic intellectual. As a citizen he has his responsibilities within the political framework of society. As a professional man his apostolic work must be directed towards his colleagues and towards the framework of his profession. Underlying all these things his charity must lead him to a devotion to his staff and his fellow-workers. Lastly, he must study the problems in the social order raised by his entrance into a profession: his relations with those people who rely on the services he provides, the social side of professional practice. For the Christian who has had a good formation, the solution to all these problems will spring spontaneously from within him. He must not wait until a solution — usually imperfect — is inflicted from outside.

The final sphere towards which social formation should be directed is that of the responsibilities which Catholic intellectuals are called on to assume in Catholic and, above all, neutral organisations. It is the task of the groups that comprise *Pax Romana* to look for men who are valued personally, professionally, and as Christians, and to give them a careful training for this purpose.

The commission finished its vast *tour d'horizon* with a general comment which is important: the innermost confidence of Catholic professional men who have had this total formation should be coupled with humility and generosity deep enough to sustain personal respect for those who, lacking the light granted us through grace, tend as a result to make mistakes that are not always their fault, and to come to conclusions opposed to our own.

R. S. F.

The most important point figuring on the administrative agenda of the Fatima Assembly was that covering the structure of *Pax Romana*-ICMICA's international professional secretariats. It was not the first time that an Assembly was called upon to discuss this question. And this is easily understandable, for the question is of heavier importance than a mere administrative consideration or amendment of statutes. What is involved here is the general development of the Movement's program of action within professional circles. Thus it was necessary that the Assembly that had undertaken a study of the apostolate in the professions study equally the organisation and structure of professional groups working within ICMICA.

There is not sufficient room in this issue to elaborate this aspect of the Assembly's work. That will have to wait to another time when we will be able to present the whole question in fuller detail; it is this which we hope to in a future issue.

new council members

The terms of office of three of the Council members — Prof. Mariano Sebastian of Spain, Mr. Benjamin Davila of Chile and Miss Mary McDougal of Canada — expired at the Assembly. The Council took advantage of this occasion to thank the abovementioned persons for the distinguished services they had rendered to the Movement. To replace them the Council nominated the following federations: the Liga Universitaria Católica of Portugal, the Newman Association of Australia and the Asociación de Estudiantes y Profesionales Católicas of Uruguay.

congresses

Space once again obliges us to put off until another date discussion of two specialised congresses that took place this summer: that organised by the engineers in Delft, Holland and that organised in Saragossa, Spain by the pharmacists. Both met with distinguished success.

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university women

from page six

those of university women, such as the relation between university studies and woman's vocation. It is true that these problems do not have the same urgency in every country. But we must not forget that we are not working for ourselves alone, but perhaps above all for other countries and other continents, where the question of the entry of women to higher — and sometimes even to secondary — education still poses an enormous problem. These countries, of which several are now in the process of enacting legislation, have an enormous need of the work and experience of other countries. As university women and members of *Pax Romana*, our professional duty requires also that we study, at the national, regional and international levels, how we can contribute to the improvement of women's conditions in all spheres and in all countries.

ax.



discussion at Flueli

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