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nuclear energy and man

For 150 years, industrialization has revolutionized the world and provoked the most profound transformation in the social life which has been known in history. Carried away by the acceleration of its own movement, the rhythm of industrial technology has become more and more rapid. At the source of this dizzy rush there is — there has always been — the enormous work of scientists, discreet and hidden, and ignored by most people. During the last two decades science, has successfully probed the most secret zones of matter: on the one hand, the discoveries of nuclear physics offer the means of an almost unlimited production of energy; on the other hand, the progress of cybernetics doesn't permit us to more than guess about the possibilities of the machine.

Never in the history of man have there been such great strides towards the fulfilment of the promises contained in the first pages of Genesis: the possession of the physical world. But this will be a catastrophe, the most gigantic, the most total of all the catastrophes of history, an actual menace to humanity, if we are not capable of placing in the light of the Spirit this great power which science has given into our hands.

Shortly nuclear energy may be one of the fundamental resources of industry. Applied to peaceful uses and put at the disposition of all people — above all of those who are poor in other sources of energy or the countries called "underdeveloped", from the economic point of view — it could contribute to men more superior services than those furnished during the period of the steam engine. But this constructive use — and not purely destructive — of atomic energy is nothing yet but a hope. For the majority of people, a tragic aureole envelops nuclear research. For the world, the revelation of this new energy was nothing less than the sinister bursting of the bomb which

pulverized Hiroshima. And no one can forget that under the actual régime of the "cold war" we have worked with desperation to produce an "H-bomb", four hundred percent more powerful than the atomic bomb of 1945.

In a world in which the culture was penetrated by the belief in discoveries for peaceful use and the spread of peace by science, the rapport which has been established between science and destruction — as R. P. Dubarle, O. P., recently recalled — constitutes an unheard of enigma, indeed a scandal. A sort of "atomic fear" possesses the masses, a feeling of dread anxiety, a feeling of fatalism, so that it is impossible to build a true peace. His Holiness, Pius XII, has just said this in his last Christmas message. The distrust with which science and its progress is regarded is as unjust and unsound as foolish positivism which hopes for the freedom of man by science. That is why, among the obligations of the Catholic intellectual, that of exorcising scientific discoveries and proclaiming their exact place in the divine order of creation, seems to us to be one of the most urgent.

science and society

Great changes are taking place on the side of the men of science also. In order to progress, research has need of enormous resources, of complicated apparatus, of division of work in teams which become more and more vast and hierarchical. In order to pursue their work, the experts have had to appeal to the State and to accept its interested protection. And the government on its part has understood that science and its progress constitute an essential factor in the political power and above all in the military potential. So, it looks for any means to place scientific research at its exclusive service. This is an entirely new situation for the scientist and one which concerns his social and cultural position. A novel position also, which is composed of centralization of research on the one hand, and on the other hand is politically controlled. Science, which has been autonomous until now, finds itself integrated into the government's structure, and the scientist becomes a functionary — a servant of national defense! This is the general situation of the expert, but it is manifested above all when the research has as its goal defense purposes; nuclear energy has been the most typical case up to now. But it is not the only one.

Is science itself becoming a tool of war, financed and controlled by the State? This is another disturbing problem with which Catholic intellectuals must grapple without delay. This is not all, however. Scientists themselves,

MARCH 7

Once again we approach the Feast of St. Thomas Aquinas, Patron of *Pax Romana*. The tradition of making this date "Pax Romana Day" has been extended more and more in our two Movements. We hope that again this year this day will be, for the Catholic university community in the whole world, a profound union of prayer and fraternal charity for the renewal of the spirit of our apostolate.

who until recently believed in working quietly in their laboratories, without concerning themselves about the social repercussions of their discoveries, are finding themselves faced with a very real conflict of conscience. For they can no longer be disinterested in the uses which are made of their work. On these points the Catholic thinkers who work in the theological, moral and social disciplines should help their brothers doing scientific research. Scientists should be helped in clarifying their internal debates and given valuable concepts of freedom, of patriotism (loyalty to the State, love of country) of human solidarity, between laboratory work and life, between the people and the departments of government.

urgent problems

It is difficult to imagine a series of questions which are of more vital importance in the intellectual world. These are problems which engage the scientists, who are in a way actors in the drama, as much as the theologians, the moralists, the sociologists, the economists, without forgetting certainly the lawyers. The Plenary Assembly of *Pax Romana-ICMICA* thought, therefore, that it was entirely within the rôle of our Movement to attack such a problem and to make it the object of a study week. It is important that Catholic intellectuals become conscious of this great problem with which the world is preoccupied, and that they cooperate in its solution. And this can only happen if they get to the very roots of the problem.

So, thanks to the invitation extended from all the Belgian organizations affiliated to *Pax Romana-ICMICA*, and thanks to the cooperation of the School of Social and Political Science of the University of Louvain — we are planning to hold a study week in Louvain, April 13-17, on the theme *Human Problems Related to Atomic Energy*. This will follow the tradition of holding a seminar during Easter Week which

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church- or churches ?

by Father Jean de la Croix Kælin O. P.

(This article gives the Catholic point of view of a problem of which the Protestant attitude was presented in the October 1954 issue by Mr. Philippe Maury, General Secretary, W. S. C. F.)

The question is that of the missionary duty of the Church in regard to members of other Christian sects. Here we can only indicate the essential points of this duty in trying to explain them in the light of some fundamental principles.

I. Christ's Message and the Church's Message are identical

When we speak of the Church, it is necessary first of all for us to be precise about this point; we are not speaking of what might be called the phenomenological Church, about which superficially an historian would regard as equally of the same sociological reality, under the same title, the vices of Alexander VI and the authority of the Papacy, the sins of Catholics and the sanctity of Francis of Assisi, like shadows and lights which are part of the same picture. We are speaking of the Church which is Christ's Body, accessible in all its reality only to those who have faith. *Credo... sanctam Ecclesiam.*

The Church in which the Christian professes belief is a reality both visible (having authority and sacramental rights, shining forth visibly from the interior sanctity of the best Christians) and invisible (residence of the Trinity, sanctifying Grace, theological virtues and gifts of the Holy Spirit, and infused moral virtues). This visible and invisible Church is one because of its very principle of vital unity which is the Holy Spirit received at Pentecost. It is one with Christ whose Body it is: "Saul, Saul, why do you persecute me?" It is unique — there could not be several Mystical Bodies — and it is one of unity which is indestructible in itself because the Mystical Body of Christ could not spurn its Head and be disjointed. The Church has the promise of eternal life.

When men detach themselves from its divine unity, this unity is not destroyed, because that would mean that the Church itself was destroyed and that the gates of Hell had prevailed against it and made meaningless the promises and prayers of the Saviour. But the men who detach themselves from it take with them some shreds of truth and of sacramental life. In them unity is destroyed. So, the dissident Churches are formed, to which belong those who have right aims. The misconceptions come not so much from a refusal to recognize the one truth as from invincible ignorance, so that Christendom, although lacking unity, is not torn to pieces.

It is not necessary to add that, among the men who belong to the dissident churches, there are some in whom the love of Christ radiates with a much greater force than the love of a great number of Catholics who have partaken of the Eucharistic bread, and who are illuminated by the light of the total truth (JOHN XVI, 13). But this is like comparing a palm tree which reaches a high growth in a foreign land with a palm tree stunted under its native Oriental sky.

This introduction is indispensable in order to know why the Catholic, in the witness to which he bears to the truth, is not able to dissociate Christ and the Church. If he preaches the Church which is His Body, about which Jesus said to Peter: "Upon this rock, I will build my Church" (MATTH. XVI, 18). If he preaches the Church, he preaches Christ, for the heart of the Church is the Eucharist, the truth of the Church is the truth of Christ, given to her care and the infallible interpretation of her Magisterial. "He who hears you, hears me" (LUKE X, 16).

All intelligent Catholics, however humble, are always in accord with cooperating with their separated brothers in the ranks of those who spread the Gospel (although for them the word 'apostolate' hasn't the same meaning). However, in consideration of the graces which he has received without merit on his part, the Catholic will not hesitate to think himself more responsible, than the non-Catholic, for his negligences. He will never attribute to the Church his own sins which in him come from not being sufficiently the "Church". For that supernatural society is, despite the deficiencies of the men who compose it, holy and the bearer of holiness. Their deficiencies cannot be justified by appealing to the doctrine of the Church, as for example, the hatred of Mohammedan can appeal to the authority of the Koran. Even when Catholics have lost charity, the holiness of the Church remains in them in their faith, their hope, or, at the very least, in the baptismal character imprinted on their souls and connecting them, dead members though they be, to the living Body of Christ until the day when the chaff will be separated from the wheat.

II. The apostolate towards Christians of other confessions

So we say, what should be the attitude of the Catholic who wishes to fulfil his missionary obligation? And, in a more precise way, what should be his attitude in regard to members of other Christian confessions? Isn't he bound by the order to go and announce the Gospel, which doesn't say a Church without saying the apostolic Catholic Church of Rome, to approach his Protestant comrades — if we speak of the students — to invite them to enter into Catholic unity? If he doesn't do this, will he not draw upon his conscience judgment merited by the disobedience of a specific commandment of the Saviour?

The answer is not easy. There is a certain strong instinct, which may include in it cowardice or lack of apostolic zeal, but which is found in even the best of us whose zeal is more ardent — this instinct makes us shrink from that which appears as proselytism (a word about which we generally think of its pejorative significance). But how can we justify the rationality of this instinct?

Certainly nothing supports the idea that because of their milieu and the vitality of their church, his comrades find Christ easier where they are than they would find Him in the Catholic Church whose forms or doctrinal requirements would be for them an obstacle

rather than a help. For the Catholic knows that these forms, which are essential, are the expression of a profound and substantial life on which the soul nourishes itself and which, in its major developments, hasn't overlooked the guidance of the Spirit which "dwells" in the Apostolic Church (JOHN XIV, 17). He knows that the doctrine which the Church proposes is not the work of men, but the Revelation itself promulgated, or the primordial natural truths recalled, with the assistance of the same Spirit.

This is not only the anxiety for peace among different sects. This is not an absolute; this is a good which should be respected and promoted for the human society in which men of all tendencies must live. But it is subordinated to the higher exigencies of truth and charity which are the good of the Divine Society which, although not of this world, is still in this world.

It seems to us that the attitude of the Catholic is rooted in two aspects: that of divine action and that of freedom of conscience (freedom not relative to truth — because the right conscience morally must agree to that which is recognized as true and good — but freedom relative to all interference or external pressure). Faith is, in a soul, the effect of free grace freely received. All teaching which does not respect the mystery of the dialogue between increased liberty and created liberty would not be able to repeat Christ's teaching.

It is easy to see that the "purchase" of conversions by the means of force or of propaganda reinforced with material aid does not respect this freedom. Nor does untimely insistence. It is more difficult to see why the Catholic student wouldn't approach, spontaneously and with respect, his comrade and invite him to review the reasons for his adhesion to Protestantism, when he knows that the grace working in his comrade is turned towards the Catholic Church which is the homeland it is seeking.

The fact is that the comrade is not only of good faith (the pagans are also and yet the missionary attitude in their regard is in a sense simpler), but he is also convinced that Protestantism represents a form of fidelity to the Gospel better than Catholicism. It is impossible that he has not already asked himself questions on the subject of the division of Christians and that he has not already justified or ratified in his conscience his belonging to his church. This attitude, and the very fact that he doesn't

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church- or churches?

(from page 2)

question me, a Catholic, is the expression of a certain choice which I must respect.

We know that the missionary zealot doesn't know how to relax. But, the preaching in season and out of season of Paul to Timothy (*II Tim. iv, 2*) must be understood with intelligence; for Jesus Himself waited thirty years before he began to preach, and even then He disclosed His mystery little by little. To speak when the circumstances of a free audience are not present, that would be to give speech to those who deny, which could slacken or stop the advance of the soul towards the total truth. Also this does not respect the free disposition of the divine Wisdom, who has His time and His way.

However, the obligation of giving witness remains. It is inherent in the life of a Christian. Under the circumstances of which we speak, it will consist above all of prayer and living in such a manner that the questions suggest themselves. Then the time to speak will come, not in a controversial way, but in a humble affirmative way, which is the intelligent exposition of the Catholic spirit. Until these questions and answers are exchanged, the Catholic finds in the doctrine of invisible belonging to the visible Church an invitation to have confidence in the infinite freedom of divine grace and to recognize as members of the Church founded on Peter many just souls who have no other desire than to be faithful to the light of Christ, as they can perceive it.

III. When the Church is betrayed by Christians

Let us point out another aspect of the question. We can distinguish very distinctly between Christendom and Christianity or the Church. Christendom is a social reality which has been formed under the influence of the Church but which, in its complexities, includes the cultural elements and also all that which remains impervious to the Gospel. There is in it some good and some bad, as in the Christian. No Christendom, even the best, can ever identify itself with the Church, which is "without spot or wrinkle or any such thing but is holy and without blemish" (*Eph. v, 27*), and is not of this world. Christendom may even become nothing but a caricature of what it ought to be (I am thinking for example of the Christian "bourgeoisie" which is on the way to collapsing, which had only a facade of Christian influence), or a false good conscience which the sleeping Christian can use as a pillow.

In such a Christendom, what should be the attitude of the Catholic student towards his Protestant comrade who wishes to approach the Church? Precisely, it would be to help him to disassociate the cause of the Church from that of this Christendom, and to show him that if he wishes he will be able to find the sacramental treasures and the pure diamond of truth, for which people go to the Church. Whatever the misery of Catholics, and even those of the people of the Church, he has only to enter the Church to discover, under the veil of the sacraments, the presence of the sacrificed Christ, giving Himself as nourishment, and offering His pardon at the judgment

seat through penance. It is sufficient for him to refer to the universal teaching of the Magisterial to know the pure doctrine and to free it from the non-essentials in which, perhaps, it is wrapped.

And what would this student think at seeing one of his Catholic comrades won by Protestantism and finding there the conditions of a renewed and stronger spiritual life? First of all, he would forbid himself from subjectively judging such an act and from pondering and deciding if this is a fault before God and of what gravity. Such a judgment does not belong to man.

However, he could not help but deplore the fact that this comrade did not have a faith sufficiently alive or sufficiently illuminated, so that he was unable to discover the substantial bread which the Church didn't stop to offer him in the midst of an imperfect Christendom. The Catholic will be sorry that this comrade has deprived himself of the fullness of the Eucharist identified with the Catholic Church, that he has renounced participation in the unique Sacrifice which brings together the Christian community in the mystery of the Mass — the holy mysteries — at the heart itself of the work of redemption, and has exposed himself to the possibility of never meeting the divine mercy which absolves him of his sins through the privileged sign of the forgiving sacraments. Finally, the Catholic will regret that his comrade has in his hands only a holy text, which persons have venerated and contemplated for a long time, but whose interpretation and sense are abandoned to the light of his own reason, instead of the Scripture read with the assistance of the Holy Spirit, its proper author, assistance promised not to each individual, but to the community, to the Church given into the care of Peter.

united nations contest

All members of non-governmental organizations (NGO) which cooperate with the United Nations have been invited to participate in a contest which the United Nations is sponsoring this spring. A critical analysis of the work accomplished during the last ten years by the NGO's to increase in a country, or in a region, public interest for the United Nations should be submitted. The Work can be written in the mother tongue of the author.

Essays should not be more than 2500 words in length. The competition is open to all persons, at least twenty of age, who are members of a national association affiliated to a NGO which cooperates with the United Nations. This automatically includes all persons who are members of federations affiliated with *Pax Romana*.

Two categories of prizes have been announced:

1. A series of seven (7) first prizes which offer to the winners a stay of four weeks in the Headquarters of the United Nations in New York, from the 19th of August 1955. Travelling expenses will also be paid.
2. A series of five to eight (5 to 8) second prizes which will provide a stay of two weeks in a regional center of activities of the United Nations (like Geneva, Santiago or Bangkok). Travelling expenses will be paid in these cases also.

Further information about the contest can be obtained from the General Secretariat of *Pax Romana* at Fribourg. Any persons who wish to use materials in our files are also invited to do so. Please send all essays to the General Secretariat of *Pax Romana*, Fribourg, Switzerland, before the end of March, 1955. We will then forward them to the United Nations.

the new scrinium

With the January 1955 issue, *Scrinium*, the selective bibliography edited by *Pax Romana-ICMICA*, introduces several important innovations. The most obvious change is in appearance: Messrs. Herder, of Freiburg im Breisgau, are the new publishers and have assumed responsibility for the propagation and sale of the review.

Scrinium has always offered its readers a selection of important books, from all countries, pertaining to the various disciplines. In addition to reviews, book-lists and notations of books received, there are two new sections. At the beginning of the issue is a bibliographical monograph. Here, competent specialists will treat questions of current interest in various fields of knowledge. The monographs will take the form of commented bibliographies and will give the latest progress of studies in regard to the subject and the most important works or articles published about it. In the new appendix we can find the programmes of most of the best-known editors. This section on works to be published should prove to be of great documentary value.

To facilitate the use of *Scrinium*, the lists of "Books Received" and "Books Selected" have been supplemented so that original works and translations are mentioned in separate columns. As translations are taking a more and more important part in publishing in every country, this addition should be of great interest to the general reader, as well as to the editor and the librarian.

With this new phase in the life of *Scrinium*, let us review the purpose of this publication. Specialization, although necessary and even indispensable to modern science, exposes culture to the danger of dispersion and death. For culture has sense only if it forms an integrated whole, centered on the human being and leading to a wisdom open to God. However, contemporary prolific publication makes it impossible to keep oneself informed about books appearing outside a given scientific or language field. The editors of *Scrinium* supply intellectuals and members of the liberal professions with an instrument which will keep them up to date with current publications in all the disciplines and give them, from the Christian viewpoint, a brief critique of the most significant among these publications.

exile students decision

'national quarrels must be abolished'

One of the most important points coming out of the study meeting on problems of the exiles, which was held in Salzburg at the beginning of January, was the understanding that a more open and more Christian spirit must penetrate the activities of men so that the frontiers between countries will lose importance and a new fraternity will take the place of the old national rivalry. The students in exile will seek, first of all, to establish this relationship among themselves. They were convinced that the national quarrels which have existed in the past in Eastern Europe must be abolished and that they must search for the establishment of a Christian principle of unity between the peoples of that region.

As Professor Georg Stadtmüller pointed out in his excellent speech, the mixing of various populations in that geographic area makes impossible the establishment of any ethnographic borders. So the nationalist state, by its very nature, cannot help but commit serious injustice against linguistic and cultural minorities.

The experience of being a refugee has taught that it is a miserable mistake to mistreat a person because he speaks a different language or because his passport is not the same.

adaptation

Another area of discussion was the rôle of the student in exile. The condition of this student is that of being obliged to live in a foreign country without any certainty of return to his homeland. If he wishes to reconstruct a normal life for himself, the social, psychological and cultural adaptation to the host country becomes a necessity for him. But if he wants to continue to serve his country which needs him now more than ever, he must remain enrooted in the culture of his ancestors. When placed before this double task, the exiled student often has to face nearly insurmountable difficulties. The orientation of studies, marriage with foreigners, education of children, acquisition of citizenship in the host country, were some of the problems which

were lengthily discussed in Salzburg and which remained without definitive solution. It was agreed that a solution which is unique and valuable for all cannot be given. In most cases the individual conscience remains the only guide for the decisions to be taken.

However, the most important duties of the exiled students were clearly defined. The first of these is to be the witnesses of the persecutions of the Church and of humans. This does not only consist in constantly making the world remember the crimes of the oppressor. The exiles must also know exactly the ideology and the methods of the adversary so that he can counteract enemy propaganda and can prevent the inhabitants of the free world from being duped by the 'tyrants' who want to be considered as the protectors of their victims. It is not sufficient to criticize the innocent who are deceived by the organized lying; it is also necessary to show the real situation.

national culture

The cultural work is not of less importance. In the countries where oppression ravishes, national culture is seriously threatened and sometimes systematically destroyed. The exiles are the only ones who can conserve it and develop it freely. But in cultivating their language, in studying the history and the spiritual traditions of their countries, they must not forget that those values are not their exclusive propriety. They constitute one part of the cultural treasures of humanity. This involves, for the exiles, the double duty of making their culture known in the foreign countries and of enriching this culture with values which the host country can offer. The defense of the native culture has nothing to do with a ghetto spirit. It consists, however, of abandoning nothing of one's national culture, at the same time as you open yourself widely to new influences. In addition, all cultural work must be sustained by a solid religious and philosophical formation. In the countries which are oppressed today, the enemy, first of all,

has attacked the Christian basis of the culture. It is those bases which must be reinforced or reconstructed tomorrow. We will be unable to do this if we are not sufficiently armed against the spirit of materialism and atheism which penetrates western civilization from all sides.

half-truths

How can the exiles understand their countrymen who are saturated with false doctrines and fallacious half-truths? It is not enough to preach the truth; the listeners must comprehend it. And the exiles must understand the people who have remained in the native country before they can find a common language. This was the problem which was treated during the last days of the Salzburg meeting. As a result of this discussion, it was agreed to hold a study meeting in 1956 on the *Communist University and the Intellectual*. The importance of this theme largely surpasses the preoccupations of exiles. There are in the world millions of men who are formed in the university disciplines but for whom truth does not signify the same thing as for us. How can we help these lost and separated brothers to regain their path to the light? This is one of the most anguishing questions with which a Christian is confronted today. The projected meeting should help to resolve it.

Z. M.

secretariat news

Since the first days of January, on the "first floor" of 14 rue St. Michel — that is to say in the General Secretariat of the Graduate Movement — there has been a new staff member, Miss Marjorie Black. New to Fribourg, to be precise, for Miss Black has been involved in *Pax Romana* work in the United States for a long time, and she has participated at several of our international meetings.

While studying at the University (B. A. Northeastern University and M. A., Columbia University) she specialized in Sociology and Education. At St. Mary's College, Notre Dame, Indiana, she was Assistant Dean, responsible particularly for guidance and counseling the students.

We are happy that another great friend of *Pax Romana* is now associated to our daily work, and we hope she will remain for a long time in the Secretariat.



'... a new fraternity' exile students meet at Salzburg



permeation of contemporary thought

Austria

There are outlined here four important examples of apostolic action carried out by national groups affiliated to *Pax Romana-ICMICA*.

France

Semaine des Intellectuels Catholiques, held in Paris. This was the most recent of the four events, and took place between 7 and 13 November with the question "What is Man?" as theme. Twenty-four people known for their outstanding contributions to Catholic thought in France expounded their ideas on this subject to vast audiences; M. Giorgio La Pira, an Italian well-known as the Mayor of Florence, and l'Abbé Urs von Balthazar, from Switzerland, also took part.

The *Centre Catholique des Intellectuels Français* has organized, every year for the last seven years, a *Semaine des Intellectuels* in which Catholic doctrine has been brought to bear on a particular current of contemporary thought. Philosophers, theologians, writers and thinkers all take part in these weeks. One of the advantages that the huge audiences gain from these lectures is the not to be despised privilege of seeing and hearing some of the masters of modern thought — François Mauriac, Olivier Lacombe, Gabriel Marcel and many others.

Nearly two thousand people attended every night of the *Semaine des Intellectuels*. Because these meetings were open to everybody, it was to a certain extent inevitable that they assumed a rather proclamatory character. But it must be remembered that this is far from being the only work accomplished by the C. C. I. F. More profound work is accomplished in its regular meetings devoted to study and discussion. The "open" nature of the intellectual apostolate carried out during the *Semaine des Intellectuels* largely compensated for its lack of intimacy and extended discussion.

Germany

The annual Assembly of the *Görres-Gesellschaft*. This German language group of Catholic thinkers and philosophers is a kind of academy, and is nearly a hundred years old. Its aim is to encourage Catholics to play a greater role in scientific research. It brings its members together every year in an assembly in which public conferences are given, and study groups carry out their work on a faculty basis.

Members and friends of the *Görres-Gesellschaft* come from Austria and Switzerland as well as from Germany. But there are also scientists from Belgium and the Netherlands who are interested in scientific work in the German language. The meeting this year was held at Aix-la-Chapelle, from 2 to 6 October, and a large number of participants came from outside Germany. On the last day of the meeting all the participants went to Louvain to pay homage and make reparation to this University which has suffered under German occupation in the course of two world wars during a period of twenty-five years.

Great Britain

The Summer School of the *Newman Association of Great Britain*. The Newman Association held its eleventh Summer School from 3 to 13 August at St. Andrew's University in Scotland. Those who have attended previous Summer Schools have not hesitated to pronounce the St. Andrew's meeting as the best, or at least one of the best, in the history of the Newman Association. Differing from the meetings we have described above, the Summer School was confined to members of the Newman Association, and gave them a ten day period of what we dare to call "an intellectual retreat", though we must not omit the spiritual life in common and the personal contacts in which the British believe so fervently.

The theme of "Human Values in a Scientific Age" allowed the problem to be examined from the viewpoint of each faculty in turn — theology, the empirical sciences, ethics, law, medicine, the arts, architecture and town planning, education and psychology. The defense and promotion of the dignity of man, in the Christian conception of his personality, were studied in the discussion of a series of problems pertaining to each of these intellectual disciplines.

Fundação Cuidar o Futuro (from page 1)

studies a broad human problem of current interest.

It must be made very clear that the atomic bomb and its free use is not the point on which we will center our discussions. The problem of modern war, of total war in all its horror, is another question from that about which we are thinking just now. Even if a particular means can be considered immoral in itself, the nature of the means of destruction used doesn't change the moral aspect of the problems of war and peace. And the whim to destroy an adversary is the same whether one uses nuclear physics, chemical gas, or bacteriology to provoke deadly epidemics.

Our subject at Louvain will be, rather, atomic energy and human problems which proceed from its research and its uses. (We note here in passing the tragic irony of that expression "peaceful uses" of atomic energy; should we suppose that this extraordinary force was created for war and that it is necessary to qualify its normal uses and demonstrate that it could serve to benefit and develop humanity?) Our purpose will be to bring together scientists with sociologists, economists, lawyers, and theologians, so that they can exchange information with one another. Together they should investigate a "sociology of science" in its normal state and, then, study the possibilities of internationalizing research and the results obtained, by establishing principles which would guide an international institution of research and atomic production.

In view of all these questions, it is necessary to point out the responsibilities with

Salzburger Hochschulwochen. This is another example of the intellectual apostolate taking on an "open" form as a sort of summer university. Although it is not properly speaking a national federation of *Pax Romana*, the *Katholischer Akademikerverband*, of Germany, and the *Görres-Gesellschaft* play a major part in its organization. The *Hochschulwochen* meet alternately in the Universities of Bonn and Salzburg. This year the meeting was held at Salzburg between 8 and 22 August, and the subject was "St. Augustine *In Time and Beyond Time*"; this was a way of commemorating the XVI Centenary of St. Augustine's birth. An audience of eight hundred — mostly young graduates coming from different countries — followed the lectures and took part in the discussions.

To these examples yet another can be added, from the Netherlands — the *Thijmgenootschap*, the national federation affiliated to *Pax Romana-ICMICA*, which celebrated in September the fiftieth anniversary of its foundation. A meeting which brought together all its members and many friends from abroad linked together the jubilee celebrations and the Association's annual congress. *Pax Romana-ICMICA* was officially represented by its Chaplain, Rev. Fr. Jean de la Croix Kælin, O. P., and graduate groups from France, Germany, Great Britain, Belgium and other countries sent their presidents or other leaders as delegates. Professor Buytendijk, from the Utrecht University, spoke on the theme "New Trends in Science" during the official session.

which the Christian intellect is faced. Above all is that of placing the admirable conquests of modern science in the total, God-centered, picture of the world. Or, in other words, it is necessary to re-establish a reconciliation between the spiritual realm, that of wisdom, and of theoretical and applied sciences.

This job is, without a doubt, the most urgent. Without this reconciliation, the temptations and the dangers which technical progress carries with it are such that we must accept as a serious perspective the possibility of self-destruction — physical and above all spiritual — of humanity. Still, it is not to be a question of man rejecting his conquests over nature. All his conquests, since those of fire and metal in the more distant ages, have been susceptible to a use contrary to moral law and the divine generosity of the Creator. But despite these dangers — the gravity of which increases with the power which techniques give us — the techniques in themselves are good, like creation which they continue. And the discovery of new sources of energy should contribute effectively to setting men free from their material servitude, to saving them from their sufferings and their drudgery.

No, humanity is not necessarily hastening its own destruction. In the midst of the world, the work of creation goes on and the grace of the Incarnation is always offered — and present — to save tortured humanity. Even for the earth, the Christian conception gives a sense and an order to life, far beyond the illusions of materialism, far beyond the destitution of an empty fatalism.

catholic pharmacists urge

'an opening of the spirit'

The third of the professional congresses which met under Pax Romana's auspices during the summer months was that of Catholic pharmacists, which was held at Saragossa, in Spain, between 2 and 5 September. It was also the third in the series of international congresses of Catholic pharmacists: the first was held at Rome in September, 1950, during the Holy Year, and the second at Spa, in Belgium, in September, 1952.

With more than 500 participants taking part in the religious ceremonies, in the opening and closing sessions at the University, and in the receptions organized by the authorities, the meeting at Saragossa was very successful from the point of view of a public manifestation. But the Congress also achieved fruitful results for the Christian apostolate in the pharmaceutical profession. The outstanding professional and university people who were at Saragossa, the interest which the Congress aroused in a number of groups of Catholic pharmacists, both in Spain and in other countries, held promise for the future. It was not in vain that the Congress, in this Marian Year, was placed under the protection of Our Lady of Pilar at Saragossa.

Further than this, the Congress was a proof of what the untiring efforts of a small nucleus of people can do in the vast field of the apostolate. In saying this we are thinking especially of those who were responsible for the technical organization of the Congress, and those who have organized Catholic pharmacists at the international level — particularly M. Maurice Parat, the Secretary General.

The Congress formulated the following conclusions:

humanism and professional life

In view of the enveloping wave of materialism, Christian humanism necessitates for the pharmacist an opening of the spirit and a generosity even greater than before.

He must display an integrated Christianity in the practice of his profession by applying those moral and theological virtues which, in the circumstances of today, are the only ones capable of saving humanism.

From the institutional point of view, the pharmacist must, for the good of the sick, maintain his personal contacts with the sick themselves. The intervention of public bodies and private health insurance companies must not be allowed to transform the pharmacist into an automatic dispenser of medicines, and the sick into anonymous obeyers of health regulations.

This would prevent that psychological and moral interchange between doctors, pharmacists, and the sick that is such an important part in the process of cure.

administrative institutions, public health and social security

It would be serious if administrative decisions were allowed to strike at responsibilities which belong primarily to those who, by their profession and their competence, are best qualified to safeguard the furtherance of public health.

A general council of health, in which those who were professionally interested in public health would collaborate with delegates from



'... a community founded in prayer' catholic pharmacists meeting

private health insurance companies, could be entrusted with the task of preparing a plan for public health which would integrate public and private efforts.

It is to be hoped that in questions of professional morality and ethics the example set in certain countries where groups of pharmacists are given officially recognized powers will be followed generally.

The Congress regretted the fact that systems of social security are almost exclusively dominated by financial considerations to the detriment of the rights and needs of the sick. But the Congress also reminded Catholic pharmacists of their duty to combat abuses of social security systems by beneficiaries, as such abuses can jeopardize the normal development of health insurance schemes. It was also pointed out that practices such as the division of profits with doctors are completely at variance with professional morality.

On the other hand standards of judgment for the solution of problems posed by the distribution of medicines to certain categories of individuals — the poor, for instance, or those who are ill for a long time — must come from inside the profession, and should not be imposed from outside.

integral formation

The Catholic pharmacist should try and develop all aspects of his personality to the fullest.

To do that he must find a complement to his spiritual growth in Catholic professional organizations of Catholic graduates and professional people. He will discover guidance for his general intellectual formation in these latter organizations.

Lastly, it is the rôle of the faculty, and of professional groups and publications, to ensure the continuity of the professional formation of pharmacists.

the study of pharmacy

The student must try and find in the faculty an education appropriate to the full exercise of his profession, which is the only way in which he can achieve a proper competence. For his part he must not forget that an effort of synthesis is necessary to acquire a valuable university formation.

Aware of the fact that the sciences closest to man — anatomy, psychology, etc. — are not included in the pharmacy syllabus in certain countries, the Congress hoped that this fault would be remedied.

As well as this professional and technical training, the student should also look to his general intellectual development, which must depend, of course, on the general intellectual and cultural atmosphere in his country.

In view of the fundamental changes that are taking place in the social conditions in which the pharmaceutical profession works, the Congress hoped that the example of certain countries would be generally followed, and that Chairs would be established in the study of the social and professional ethics of pharmacy. Such a course would help graduates establish the criteria with which they could solve the many problems of this kind which they have to face every day.

The person responsible for a young student during his work in a dispensary must never forget that the ideal of his profession which the young student will carry away will be based on his experience in the dispensary. So it is the rôle of the pharmacist to give this essential formation in a spirit of Christian humanism.

To conclude, the pharmacist as much as any other citizen of his country or of the world must commit himself to assisting in the incomparable adventure of human existence.

congress theme demands

facts- then judgement

"A sound craftsman has to know and respect his material: he must know to his fingertips its advantages and disadvantages; he must be deeply versed in its tendencies and habits — what it likes to do; what it does not like to do; and how great is the spread between what he wants it to do and what it likes to do." (Ryan, John Julian: *The Idea of a Catholic College*, Sheed & Ward, 1954.)

The student and graduate federations of *Pax Romana*, individually and collectively, have defined the ends of the student apostolate and of the intellectual apostolate. At the World Congress in Canada in 1952, we pointed out the mission of the University. During the ensuing three years we have been studying the dynamic rôle of the student and of the intellectual in this milieu. We are familiar, therefore, with the rights and the responsibilities.

Now, it is necessary that we pause and determine whether or not the young graduate has been formed by the University so that he can take his place in society. We must also discuss whether or not society is ready to accept the young graduate and the contributions which he can make. These are the underlying questions which we must bear in mind as we prepare for the XXIIIrd World Congress to be held in Nottingham, England, August 17-25, with the theme "From the University to Life: The Problems of the Young Graduate", a theme which is a follow-up of our work of the last three years.

motivating forces

The first part of the Congress will be devoted to a systematic study of whether or not the University is actually meeting the needs of the students, insofar as preparation for life is concerned. Let us not imagine that this is a theoretical question in any sense. There is much concern in the world that intellectual manpower is being wasted because society is not providing the proper type of training and atmosphere for the fullest development of the intellectual capacities. Psychologists and educators are studying the forces which motivate students to enter the universities and to choose particular professions; sociologists and economists are interested in the attitudes of the graduates towards culture and the community; theologians and philosophers are examining the so-called spiritual revival of the current generation. So, our opening talks on the actual situation in various parts of the world will introduce the six commissions in which delegates will study and discuss vital social problems that are of urgent concern to the graduate who is beginning professional or business life.

Questionnaires have been prepared: one set for the Opening Talks and one set for each of the six Commissions. All the federations affiliated with *Pax Romana*-IMCS and *Pax Romana*-ICMICA will receive these questionnaires during February. Preparation for the Congress will not be complete until you have answered

PAX ROMANA MEETINGS IN 1955

- February 18-22** : at Fribourg, in Switzerland.
Meetings of the Directing Committee of IMCS and the Council of ICMICA.
- February 23-27** : at Bossey (Geneva), in Switzerland.
Meeting of *Pax Romana* with the World Student Christian Federation.
Theme : "The University, the Culture, and the Human Community."
- February 17-25** : at Porto Alegre, in Brazil.
Regional meeting for IMCS federations in Paraguay, the Argentine, Uruguay and Brazil.
- April 4-7** : at Paris, in France.
Meeting organised by the IMCS Sub-Secretariat for Art.
Theme : "Contemporary Christian Art in France."
- April 13-16** : at Louvain, in Belgium.
ICMICA Study Week.
Theme : "Human Problems Related to Atomic Energy."
- May 19-21** : at Montallegro, in Italy.
Secrétariat International des Ingénieurs, des Agronomes et des Cadres Economiques Catholiques. General Assembly.
Theme : "The Effect on Man of Increasing Productivity in Agricultural and Industrial Enterprises."
- July** : in Switzerland.
IMCS and ICMICA Study Week for Catholic university women.
Theme : "The young woman graduate."
- July 24** : at Aix-la-Chapelle, in Germany.
- August 1st** : Meeting organised by the IMCS Sub-Secretariat for Engineering Students.
Theme : "The Catholic Engineering Student and Materialism."
- August 6-16** : at Gemen, in Germany.
International student meeting organised by the Gemen Committee.
Theme : "The Family."
- August 17-25** : at the University of Nottingham, in England.
XXIIIrd World Congress of *Pax Romana*.
Theme : "From the University to Life: The Problems of the Young Graduate."
- October 5-9** : IIrd International Congress of Catholic Artists.
Theme : "The Cultural and Spiritual Mission of the Artist."

For further details of these meetings please contact, for IMCS meetings, your national Catholic student federation affiliated to *Pax Romana*-IMCS; and for ICMICA meetings the appropriate professional or graduate federation affiliated to *Pax Romana*-ICMICA.

these questionnaires and returned them to the General Secretariat. Answers should be based on an inquiry which has taken place among the members of your federation, in conjunction with the other federations and a representative selection of young graduates in your country. It is necessary for us to have actual facts about the ways in which the universities succeed in preparing graduates to meet the social and economic needs of society, and the areas in which the universities fail to prepare the graduates. The inquiry should take into consideration any research which has been done in your country on this subject, as well as the personal experiences of members of the federations. It is suggested that a bibliography of materials used be attached to the questionnaire when it is returned to Fribourg.

Naturally, the young graduate is in a particularly good position to inform us of the extent to which universities help young people

to understand and to shoulder their responsibilities. Although it is true that students have very definite ideas on these subjects — youthful idealism usually carries with it a strong sense of civic and social obligation, for instance — nevertheless, there is bound to be a certain subjectivity in the responses from persons still registered at the University. This will be true, too, of those who are well established in professional life. In order to discuss these problems objectively, we must take into consideration all points of view on the subject matter. Therefore, we urge that the inquiries be carried out as a joint project of students, young graduates, and intellectuals.

Pax Romana wishes to determine realistically the means to be used in attaining our goal — the rechristianization of the University community — so, let us consider with care: what is the nature of our material.

M. B.

icmica assembly discusses

professional responsibility

Professional life is not an end in itself. When someone chooses a profession he is following his personal vocation — or at least it is to be hoped that he is. It is legitimate for him to seek in his profession the "opening out" of those human riches that are latent within him. But this "opening out" can never be complete unless he gives himself to his profession in a spirit of service — service to his fellows and to the whole community.

This is true of any man who practices a profession, no matter what profession it is. It is perhaps more applicable to the "intellectual" professions. The cultural, physical, social or technical wellbeing to which the members of these professions contribute or which they safeguard are such an important factor in the life of society that the community has a right to demand the highest responsibility of the people who practice in them.

If a man is a Christian, the profession becomes for him a way in which he can improve himself as an individual, and a field where he can bear witness. It is not enough for him to be a good professional man from the strictly technical point of view. He must have in his professional life — as in his life as a whole — a constant preoccupation with the coming of the Kingdom of God. In brief, that is the significance of the apostolate in the professions, which was the theme studied by the Assembly of *Pax Romana-ICMICA* held at Fatima in August.

greater awareness

In what way can *Pax Romana* and the professional groups that comprise it help to give the professional man a fuller awareness of his work? How can professional men themselves work as individuals and together to make their particular apostolate increasingly effective? In what way can the professions help each other and cooperate to fulfil their apostolate? The three Commissions of the

Assembly worked to try and supply answers to these vitally important questions.

A previous issue of the *Journal* contained an account of the conclusions of the first Commission, devoted to the formation of the professional man and the rôle that *Pax Romana* and its constituent groups can play in this formation. When the second Commission undertook to study the action of the Catholic professional man, it decided to discuss individual action and action within professional associations separately.

From the individual's point of view, the profession should for a Catholic be thought of as a way of personal improvement and as a framework for the apostolate. It is the professional man himself who must choose. His will must be to follow truth as seen by his mind, with criteria of judgment clarified by a proper formation. The Commission concluded: "To fulfil these tasks he must be technically competent at his chosen profession, and just and honest in his professional life. He must carry out his work in a way that will be an example for everyone. He must earn the confidence of those with whom he deals; he must help them, and must not abuse the superiority which springs from his professional authority."

professional groups

In coming to conclusions on action in professional organisations, the Commission came up against a serious problem: as a member of a profession the Catholic must work within the organisational framework of the profession itself, to which he must bring his technical competence and his Christian ideal. Is it necessary to organise Catholic associations for any specific profession? The Commission replied with a definite affirmative: "The Catholic intellectual has the duty to interest himself in the work of Catholic professional associations, and to help in their formation where they do not exist."

This position is clear enough if it is remem-

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bered that Catholic associations have a specific end which is quite distinct from that of general associations. The Commission defined the aim of Catholic associations as the development of the balanced formation and spiritual life of their members; the study of professional problems in the light of Catholic doctrine; and seeking to influence opinion by putting forward solutions or taking positions involving a Christian attitude towards a specific problem. In this issue of the *Journal* we give an example of exactly this kind of work — the conclusions of the International Congress of Catholic Pharmacists.

On the other hand the Catholic professional man should be present in general or "neutral" professional associations — except in specific cases where the Hierarchy decides that this presence is either dangerous or incompatible with the Christian spirit. The Commission also added that the Catholic must, in this professional milieu, establish the superiority of the Christian position and prevent the victory of hostile forces by arguments that are purely rational or natural. He should in any case work for the general interest of the community and not just the interest of the profession, which is sometimes based on rather selfish motives. The Catholic working in "neutral" milieu should never forget the value of his presence as witness, and his duty to diffuse the Christian ideal.

social justice

This diffusion of the Christian spirit in the world is seriously hindered by certain structures of an economic, social, and political kind, which express themselves in laws, in customs, and in states of mind. The Catholic professional man should study these facts as a member of a team — this is another argument for the existence of organisations of Catholic professional men — maintaining and defending institutions which fulfil his ideal, and trying to reform those that do not. And one of the basic criteria for all Catholic action in this field is that we should be in the forefront of the struggle for social justice.

How can the Catholic professional man choose between the multiplicity of different kinds of action suggested to him? The Commission was aware of this problem — but how could it be resolved by general principles? It only laid down one rule which can be held to be valid in every case: to choose not merely on the basis of personal inclination, but in a spirit of devotion and service to the wellbeing of the community.

R. S. F.

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