

The State of the Movement 2021:

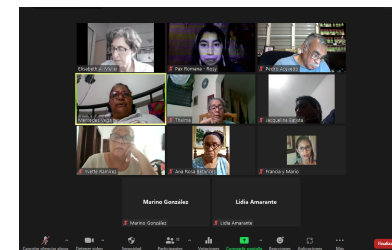
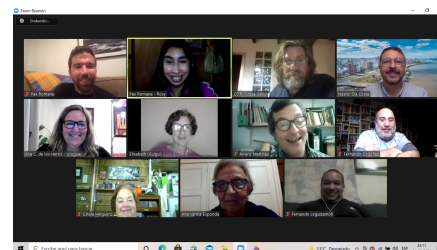
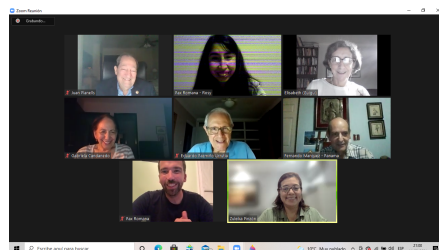
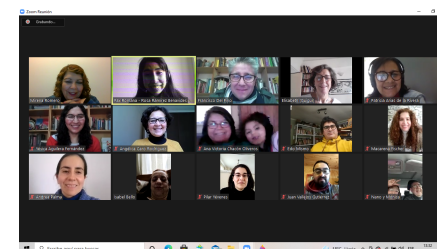
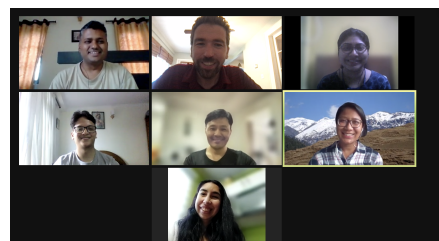
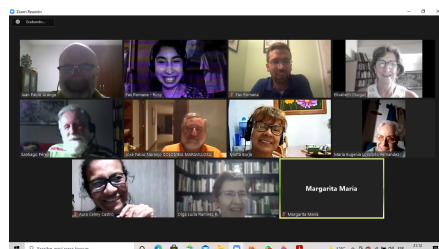
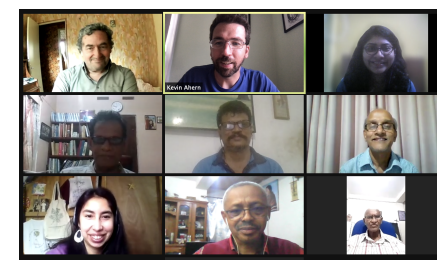
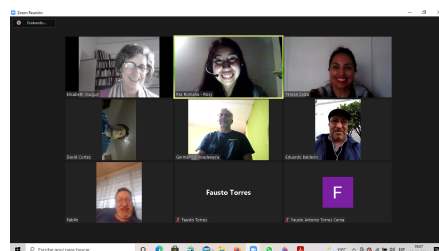
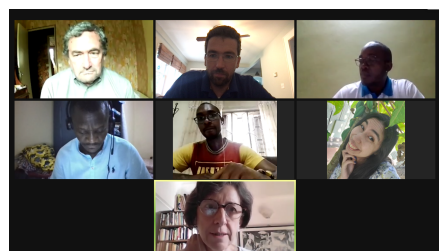
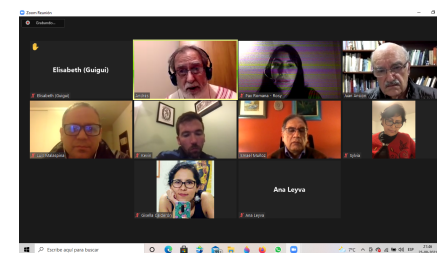
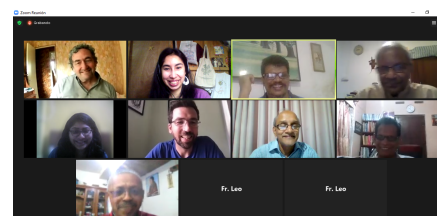
Strengths and Challenges Facing ICMICA/MIIC Pax Romana

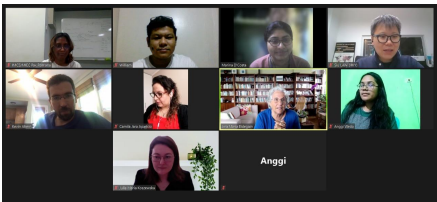
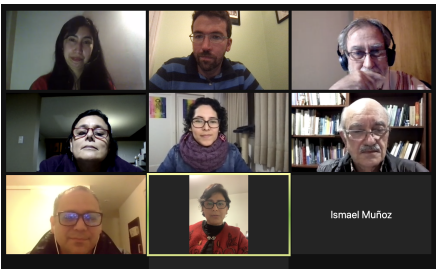
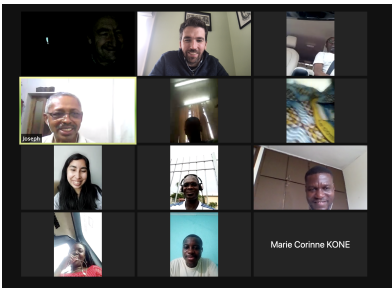
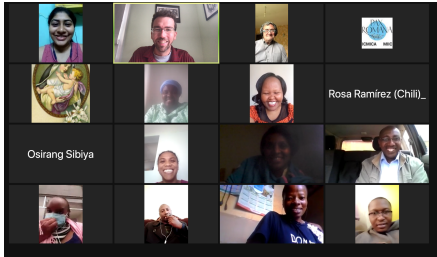
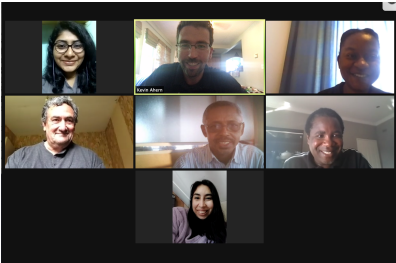
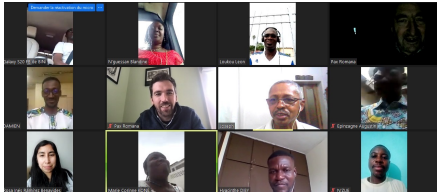
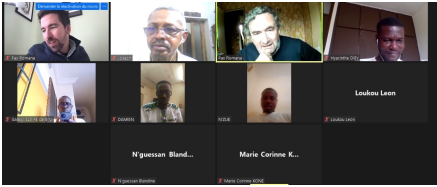
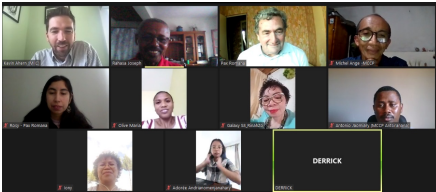
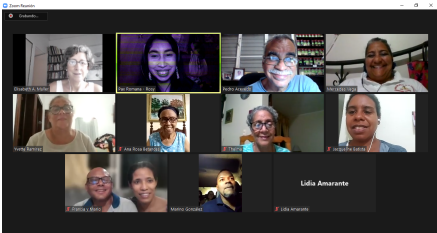
A Report of Virtual Visits and Listening Sessions With the Movement



The State of the Movement 2021 (Draft Version)

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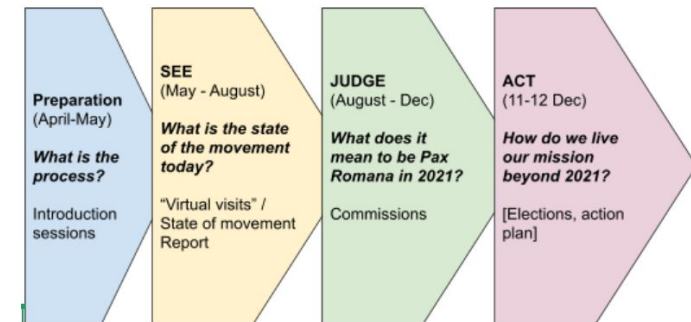




Introduction

In preparation for the 2021 Assembly, the international Council launched a process of listening. We hoped that this process would enable the discussions at the Assembly to be grounded on experience of the movement today and the lived realities of Catholic professionals and intellectuals. We envisioned this process as **an experience of synodality** where we could listen to and amplify the voices and experiences of our movements on the ground. True to the inductive methodology of the Review of Life, or see-judge-act, which is at the heart of our spirituality and identity, we wanted to privilege the voices and experiences of all of our members from the ground up. Over the past six months a team has participated in listening sessions with 29 member associations and specialized groups. The team of visitors and interviewers included

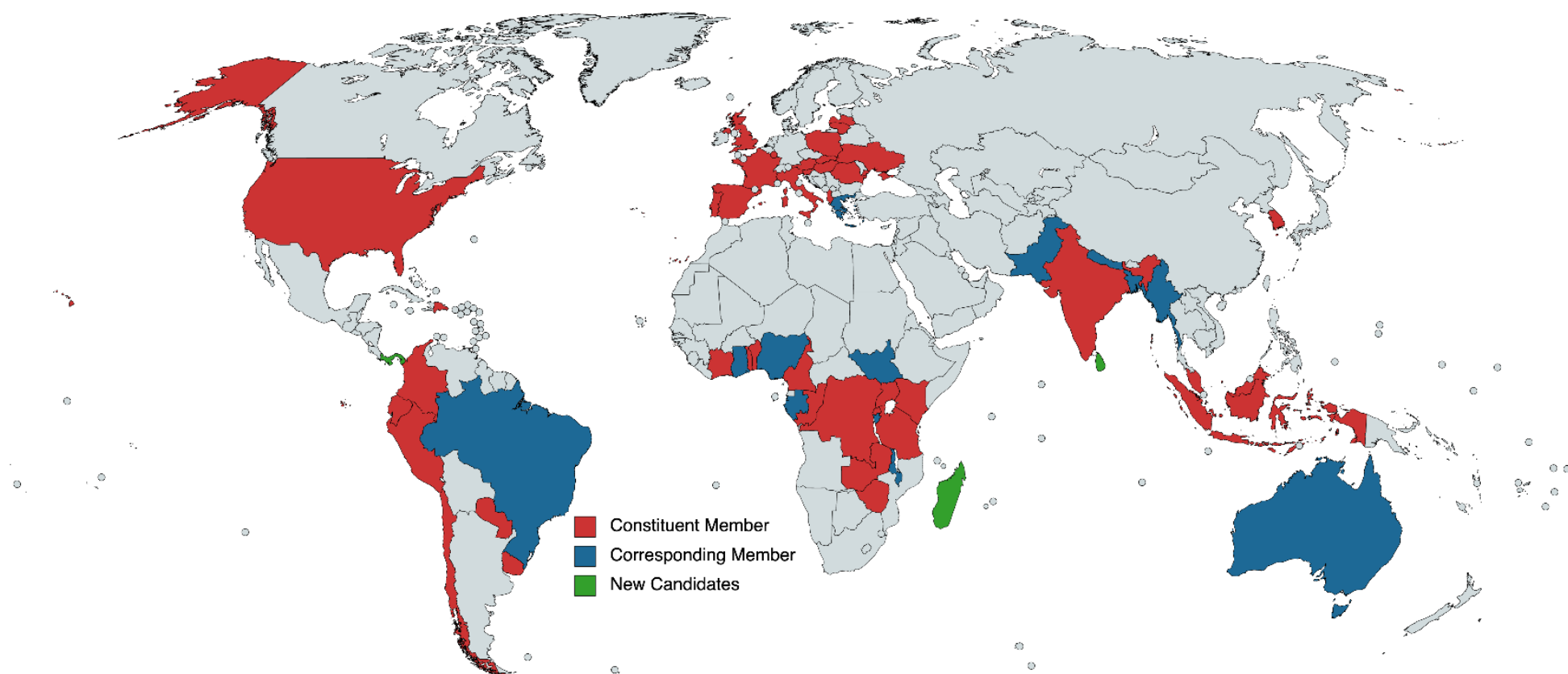
- Kevin Ahern (USA)
- Marina D'Costa (India)
- Alfreda Fonseca (Portugal)
- Philippe Ledouble (France)
- Elisabeth Alves Muller (Colombia)
- Joseph Rahasa (Madagascar)
- Rosa Ramirez (Chile)



The process began in April and May with Zoom sessions to introduce and to explain the process to members and national leaders of the movement. With the invaluable assistance of Joseph Rahasa and Rosa Ramirez, we began the process of scheduling appointments with member organizations in English, French or Spanish. While we had hoped to visit with each affiliated organization, not all responded to our requests for visits and others asked to wait for leadership transitions to take place. This also offers some data to understand where we are as a movement today.

ICMICA members were sent a guide for the interview in advance to prepare for the visit. Most meetings lasted between a half an hour and two hours. In some cases, the visits engaged only one or two leaders of the member association, in other cases they included more than a dozen. With this report we hope to gain a clearer picture on where we are as a movement and what our main challenges are on our shared path ahead. But first, what is the global picture of our movement?

Where ICMICA-Pax Romana Groups Are Present Today:



Our Member Movements / Associations:

| | |
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| <p>Constituent Members</p> <p>AFRICA:</p> <p>Benin: Mouvement des Intellectuels Catholiques (MIIC);</p> <p>Cameroun: Mouvement des Intellectuels Catholiques du Cameroun (MICC);</p> <p>Congo RDC: Mouvement des Intellectuels Catholiques (MIIC);</p> <p>Côte d'Ivoire: Mouvement des Intellectuels Catholiques (MIIC),</p> <p>Kenya: Movement of Catholic Professional (KMCP);</p> <p>Madagascar: Mouvement Chrétien de Cadres et de Professionnels (MCCP)</p> <p>Rwanda: Mouvement des Intellectuels Catholiques (MIIC);</p> <p>Tanzania: Catholic Professionals of Tanzania (CPT);</p> <p>Togo: Mouvement des Intellectuels Catholiques;</p> <p>Uganda: Catholic Association of Professionals of Uganda (CAPU);</p> <p>Zambia: Zambia Association of Catholic Professionals (ZACP);</p> <p>Zimbabwe: Catholic Professionals Network Zimbabwe (CPNZ).</p> <p>ASIA:</p> <p>India: The Newman Association of India;</p> <p>India: ICMICA India;</p> <p>Indonesia: Ikatan Sarjana Katolik Association of Catholic Graduates and Intellectuals of Indonesia (ISKA);</p> <p>Korea: Korean Catholic Women's Community for a New World (KCWC);</p> <p>Korea: Woori Theology Institute (WTI);</p> <p>Malaysia: Community Action Network (CAN).</p> <p>Sri Lanka: Movements of Graduates and Catholic Professionals (MCGP)</p> | <p>Europe:</p> <p>Albania: Association des Intellectuels Catholiques Albanais (AICA);</p> <p>Austria: Katholischer Akademikerverband Oesterreichs (KAVO);</p> <p>Basque (Spain): Barandiaran Kristau Alkartea (JMBKA);</p> <p>Catalunya (Spain): Pax Romana Federation (G.J.Roda Ventura Barcelona and Moviment de Professionals Catòlics de Barcelona (MPCB);</p> <p>Catalunya (Spain): Fundació Joan Maragall</p> <p>France: Mouvement Chrétien: des Cadres et Dirigeants (MCC);</p> <p>United Kingdom: Newman Federation;</p> <p>Hungary: Magyar Pax Romana / Katolikus Ertelmisségi Mozgalom;</p> <p>Italy: Movimento Ecclesiale di Impegno Culturale (MEIC);</p> <p>Latvia: DZINTARS;</p> <p>Lithuania: Lietuvių Kataliku Mokslo Akademija (LKMA);</p> <p>Luxembourg: Association Luxembourgeoise des Universitaires Catholiques (ALUC);</p> <p>Portugal: Metanóia</p> <p>Poland: Klub Inteligencji Katolickiej (KIK);</p> <p>Romania: Asociația Generală a Romanilor Uniti- Greco-Catolici (AGRU);</p> <p>Slovakia: Ústredie slovenskej kresťanskej inteligencie (ÚSKI);</p> <p>Slovenia: Slovenski katoliški izobraženci (SKI).</p> <p>Navarra (Spain): Solasbide</p> <p>Ukraine: OBNOVA.</p> |
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| <p>LATIN AMERICA: Chile: Movimiento de Profesionales Católicos (MPC); Colombia: Equipos Profesionales de Colombia (EPC); Ecuador: Militantes Por Vida (MPV); Peru: Movimiento de Profesionales Católicos (MPC); Panama: Movimiento de Profesionales Católicos (MPC) Paraguay: Movimiento de Profesionales Católicos (MPC); Republica Dominicana: Movimiento de Profesionales Católicos (MPC) Uruguay: Movimiento de Profesionales Católicos (MPC).</p> <p>NORTH AMERICA: Inner Room</p> <p>INTERNATIONAL SPECIALIZED SECRETARIATS SIQS: International Secretariat for Scientific Questions; MIJC: International Movement of Catholic Jurists; SIIAEC: International Secretariat for Catholic Engineers, Agronomists and Industry Officials; SIESC: European Federation of 'Christian Teachers; SIAC: International Society of Christian Artists.</p> | <p>CORRESPONDING MEMBERS Burkina Faso: MIIC; Burundi: MIIC; Gabon: MCC Ghana: Pax Romana; Malawi: MIIC; South Sudan: Catholic Professionals of South Sudan. Australia: Australian Cardijn Institute Bangladesh: Action of Catholic Professionals Myanmar: Myanmar, Nepal, ICAN Nigeria: ICMICA Nigeria Pakistan: YDF Greece: Mouvement des Scientifiques et Intellectuels Catholiques; Argentina: MPC Argentina Brazil: MPC; Romania: Pax Romana in Transsylvania</p> |
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I. A General Picture of Our Global Community of Professionals and Intellectuals

The International Catholic Movement for Intellectual and Cultural Affairs (ICMICA/MIIC) was founded as part of the reorganization of the Pax Romana family after the Second World War. Since 1921, the Pax Romana movement, even while remaining a student movement, helped to form a number of associations for graduates, university professors and alumni in a number of countries. With the support of Pope Pius XII and Giovanni Battista Montini (St. Paul VI), ICMICA was formally created in 1947. Since the foundation, our statutes recognize three categories of members: Constituent Members; Corresponding Members, and Individuals. Additionally, ICMICA formally incorporates “specialized secretariats.” These secretariats have grouped individuals and national groups according to specific professions. ICMICA presently recognizes five. (The present state of these entities and their relationship to the wider ICMICA movement may need more reflection).

The core of our membership, however, remains the Constituent and Corresponding Members. Broadly, these can be classified into four types:

1. **National Federations and Movements:** usually as an umbrella network/movement of local communities with a distinctive aim and identity. Some of the oldest and largest members in Europe, for example, would fit this model.
2. **National Association and Networks of Catholic Professionals:** These are not centered as much on the local group experience but serve/aspire to be national networks to unite all Catholic professionals in their country. Some may include “specialized” sections for specific professions (doctors, lawyers, etc). This model can be seen in some African countries.
3. **Local Community:** We have some cases where our presence in a country is only one local group. There are other experiences where there are a few local groups who do not wish to form a national federation.
4. **Institute or Center:** We have a number of institutes or centers in Asia and Europe.

Broadly, ICMICA presently comprises 48 constituent members with 17 corresponding members in over 60 countries.

The movements interviewed as part of the 2021 process, include:

| | | |
|----------------------------------|---|----------|
| Côte d'Ivoire | Mouvement des Intellectuels Catholiques (MIIC) | 11/13/21 |
| Democratic Republic of the Congo | Mouvement des Intellectuels Catholiques (MIIC) | 11/21/21 |
| Kenya | Movement of Catholic Professional (KMCP) | 6/27/21 |
| Madagascar | Mouvement Chrétien de Cadres et de Professionnels (MCCP) | 10/13/21 |
| Tanzania | Catholic Professionals of Tanzania (CPT) | 11/18/21 |
| Togo | Mouvement des Intellectuels Catholiques | 11/7/21 |
| Zimbabwe | Catholic Professionals Network Zimbabwe (CPNZ) | 6/29/21 |
| Indonesia | Ikatan Sarjana Katolik Association of Catholic Graduates and Intellectuals of Indonesia | 6/26/21 |
| Malaysia | Community Action Network (CAN) | 7/19/21 |
| Sri Lanka: | Movements of Graduates and Catholic Professionals | 7/13/21 |
| Basque (Spain) | Barandiaran Kristau Alkartea (JMBKA) | 9/27/21 |
| Catalunya (Spain) | G.J.Roda Ventura Barcelona | 11/29/21 |
| Luxembourg | Association Luxembourgeoise des Universitaires Catholiques (ALUC) | 7/9/21 |
| Portugal | Metanóia | 8/5/21 |
| Spain (Navarra) | Solasbide | 7/12/21 |
| Chile | Movimiento de Profesionales Católicos (MPC) | 8/21/21 |
| Colombia | Equipos Profesionales de Colombia (EPC) | 8/2/21 |
| Ecuador | Militantes Por Vida (MPV) | 8/28/21 |
| Peru | Movimiento de Profesionales Católicos (MPC) | 8/25/21 |
| Panama | Movimiento de Profesionales Católicos (MPC) | 8/28/21 |
| Paraguay | Movimiento de Profesionales Católicos (MPC) | 8/28/21 |
| Uruguay | Movimiento de Profesionales Católicos (MPC) | 8/31/21 |
| SIESC | European Federation of 'Christian Teachers | 9/11/21 |
| Gabon | MCC | 7/3/21 |
| Ghana | Pax Romana | 11/5/21 |
| Australia | Australian Cardijn Institute | 9/2/21 |
| Nepal, | ICAN | 7/11/21 |
| Brazil | MPC | 7/21/21 |
| Republica Dominicana | MPC | 9/4/21 |

II. SWOT - Challenge Analysis from Virtual Visits

Despite differences in cultures, structures, and local realities, a number of common themes emerged across the virtual visits. Broadly, these could be grouped into 8 thematic areas:

1. Identity, Mission and Raison d'être
2. Relationship with IMCS, IYCS and Young Professionals
3. Participation in the Institutional Church
4. Our Movement in the Time of Pandemic
5. Life of the Movement in Society
6. Chaplaincy and Accompaniment
7. Participation in ICMICA/ MIIC International
8. The Movement as a Community



1. Identity, Mission and Raison d'être

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|--|---|---|---|--|
| <p>There is a range of understanding of mission but also many points of commonality, including.</p> <ul style="list-style-type: none"> • A strong awareness of the social dimensions of Christianity, the importance of Catholic social teaching and the option for the poor, • An awareness of the specific vocation / responsibility of the Catholic intellectual / professional, • A commitment to live spirituality in social life <p>For many, we are a way of being church, as an expression of synodality</p> <p>Communities are conscious of being faith community and testimony and announces Jesus Christ</p> | <ul style="list-style-type: none"> • Some groups do not have a strong sense of why they exist - there is a need for greater clarity on our spiritual options • Lack of clarity on the meaning of “intellectual,” and “professional” - esp. for unemployed youth • The specific spirituality and tradition of the movement is not well known in all groups • Conflicting understandings of our mission and the tension between the model of being a national movement of local groups with a clear mission and national umbrella federation of all Catholic professionals. | <ul style="list-style-type: none"> • Introduce and explain our spirituality, why groups like ours exist, and the specific responsibility of the Catholic intellectual • Extension, movement building and training on our mission and approach to spirituality • Partnership with IMCS and other movements in the tradition of specialized Catholic action (JECI, MIAMSI, etc.) and other groups (Caritas, Jesuits, etc) • continue to develop existing models while also reflect on new models of community • Fratelli Tutti offers an opportunity to go deeper on who we are • Synodality offers new spaces for movements like ours. | <ul style="list-style-type: none"> • Groups that are very small and are not open to exploring more ideas may get stagnant. • In some countries there are other groups that fill our space with people who have our charisma • Changing models of commitment by younger professionals | <ul style="list-style-type: none"> • More clearly articulate our mission and spirituality. • Assume the Church we have but with a prophetic role, to push for change, being part of a movement. of lay persons who believes that another Church is possible (e.g., more democratic, participatory). • Reflect on the true reason to create a community • Reflect on new models of community that are more responsive to needs of younger professionals but also reflective of our mission. |

2. Relationship with IMCS, IYCS and Young Professionals

| Strengths | Weaknesses | Opportunities | Threats | Challenges |
|---|---|---|---|---|
| <ul style="list-style-type: none"> For the majority of visits, members reported a strong concern for the student movement Many of the leaders reflected the importance of the formation they received in IMCS and/or IYCS In some places, the student movement is linked in formal ways to ICMICA group (common chaplains, representation in meetings, etc). In some places, there is a clear transition from IMCS to ICMICA. Some ICMICA members serve as chaplains/ advisors to IMCS groups. | <ul style="list-style-type: none"> Many groups expressed concerns about the difficulty of integrating young professionals into existing groups where members are from older generations. In some places, there were no clear strategy on how to drive the movement. Some groups have very few younger members. Some are comfortable being “IMCS alumni” but do not see any concrete reasons to join ICMICA. | <ul style="list-style-type: none"> Intergenerational dialogue by gathering different generations.. In some places, ICMICA members are involved in starting / renewing IMCS groups. In some places, former IMCS and IYCS members have created other alumni networks that might be integrated into our work. | <ul style="list-style-type: none"> The absence of a strong student movement in a country Young professionals, in some places, reported a lack of time to devote to the movement (with jobs, families, etc.) Initial years of professional life can be challenging and young people want to marry and settle down, so this can be a barrier to them seeking to be part of ICMICA. Unemployment makes it difficult for some young people to identify as “professionals.” Many young people are focused on vocational training and not on spiritual training. | <ul style="list-style-type: none"> Create room for young professionals to take on leadership roles in the movement Give space for younger generations (IMCS Alumni groups) to create their own dynamic and groups. Develop plans for mentorship Promote conversations with IMCS about the status of people who are in post graduation stages (masters and doctorates) - the Middle identity between student and professional. |

3. Participation in the Institutional Church

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|---|--|---|--|---|
| <ul style="list-style-type: none"> Nearly all our movements have formal recognition inside the church Movements feel energized and close to the Gospel vision proposed by Pope Francis - groups mentioned Evangelii Gaudium, Fratelli Tutti, Laudato Si' and the docs on Synodality. Many have an active engagement in the process of synodality locally For some members, the movement is their only engagement with the church (a role of evangelization) An awareness of Catholic social teaching and theology. | <ul style="list-style-type: none"> In some places the relationship with church officials (even if formal) is limited and stratified. Some movements feel ignored or actively opposed by their bishops. Difficulty in maintaining a relationship with the hierarchy and institution due to differences with the bishop or some priests and lay leaders in official church structures. | <ul style="list-style-type: none"> To deepen and share with others in the church our rich spiritual tradition (Spirituality of Action) and related traditions, including Christ-centered spirituality, the Theology of Liberation, feminist theology, etc To participate more actively and witness to the idea of synodality Strategically engaging more members / inviting new members Develop more joint networks with other movements of specialized Catholic action | <ul style="list-style-type: none"> Clericalism from outside and Anti-clericalism by some members Polarizations in the church. Dismissive attitudes by some in the church towards movements like ours. Differences between generations on how to engage spirituality. | <ul style="list-style-type: none"> To develop a more intentional (strategic) approach to church structures in light of synodality. Start thinking about "post-Pope Francis" time To be more aware of how our movements engage in evangelization, how we build the church and how we are a way to be church at the margins. |

4. Our Movement in the Time of the Pandemic

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|---|--|---|--|--|
| <ul style="list-style-type: none"> Many movements reported that the movement and movement meetings have been comforting during the pandemic. Many movements reflected creative agility to the pandemic situation, using virtual spaces. Some new communities were created only in virtual space. More meetings with members from other countries were possible and fruitful. The liturgies and events organized by our movements during the pandemic highlighted the leadership role of lay leaders. | <ul style="list-style-type: none"> Sadness for loss of members due to COVID-19 Loss of the intimacy that comes from face-to-face meeting, Absence of financial support. | <ul style="list-style-type: none"> Translate lessons learned from the virtual organizing back to face-to-face Utilize hybrid models to engage both face to face and virtual | <ul style="list-style-type: none"> Continued social disruption caused by the pandemic, including illness, economic crisis, unemployment, political crisis Loss of the benefits of virtuality (including increased communities of different cities), flexibility in the transition back to face-to-face | <ul style="list-style-type: none"> need to think about the transition from virtuality to face-to-face Intentionally use the virtual space to create new communities, links with other countries, regions, professions or groups of interest. |

5. Life of the Movement in Society

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|--|---|--|--|--|
| <ul style="list-style-type: none"> • All movements visited expressed social concerns. For some this concern was actualized in collective action, (e.g., lobbying for changes to their national constitution, helping orphans). For others, these were expressed in the actions by individual members in their social, professional, and political lives. • A number of movements engage political figures in their respective countries; • Some groups are registered and have formal structures for operations. • Many members make a relationship between their professional work, political militancy and the values of the movement. | <ul style="list-style-type: none"> • Some movements reported difficulties in processing differences in political party issues. • Problems are noted when the alternative to those differences is to veto the political issue from reviews and debates or not to meet. | <ul style="list-style-type: none"> • Efforts to engage Catholic political figures on key issues related to Catholic social teaching. • To work together with IMCS students when opportunity arises and extend the network and scope for engagement • Demonstrate to society our (non-partisan) policy based on the teachings of Jesus | <ul style="list-style-type: none"> • Political polarizations in society. • Concerns about the continuity of democracy in some countries • The existential threats posed by climate change, economic inequalities, and war were noted. | <ul style="list-style-type: none"> • bear witness to the way of life (Christian values) in the midst of polarization • Live and witness to the option for the poor |

6. Chaplaincy and Accompaniment

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|---|--|--|---|--|
| <ul style="list-style-type: none"> Many movements spoke of the important role played by chaplains. In some places, the chaplains have the confidence of the lay members. For some movements, the chaplains play an important animating role in In some movements, the chaplains played the role as a bridge between the student experience and the professional experience. | <ul style="list-style-type: none"> In some regions, the chaplains are older and there are no younger ones to replace them. In many places, groups report the difficulty of finding priests with formation, disposition and time to accompany groups. | <ul style="list-style-type: none"> Building more bridges with chaplains who are working with student groups Forming lay people to serve as chaplains; Reaching out to younger priests / seminarians in helping to form new chaplains in our spirituality. Finding chaplains who can help us to build new groups. | <ul style="list-style-type: none"> Clericalism Tensions between bishops/ bishops conferences and chaplains. | <ul style="list-style-type: none"> Developing training programs for new / potential chaplains on our spirituality, mission and tradition. |

7. Participation in ICMICA/ MIIC International

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|--|--|--|--|--|
| <ul style="list-style-type: none"> • Many groups reported the value of being part of a worldwide movement, something bigger than one. • The global movement helps to form a collective identity. • Some reported that internationality, the idea of going beyond borders to connect with brothers and sisters, is a central paper of the movement. Some linked our movement to a lived experience of Fratelli Tutti. • Some movements affirmed that leadership is shared and groups have mutual understanding. • Recent online programs were praised as a positive development. | <ul style="list-style-type: none"> • Newcomers are not clear about belonging to an International movement • It is difficult to participate in international face-to-face events because of the cost • dialogue with others can also cause tensions • requesting voluntary contribution are not always well received. • Internationality is only seen in events every four years. • Social media of the movement is weak. | <ul style="list-style-type: none"> • The possibility of exploring virtual meetings between communities from different countries, • commitments to the realities of neighbouring countries, • The international can be the one that reconvenes and helps to retake and reorganize the local level (extension / renewal) • Deepen our social media strategy. | <ul style="list-style-type: none"> • Nationalism and regionalisms. • That only the contact with the International is summarized only to events and formal meetings, • Confusion and competition between the regional and global structures of the movement. | <ul style="list-style-type: none"> • Need to make the experience of the international and cross-continental experience more regular (not just every four years). • Need for transparency in accounts and information of expenditure annually. • Need to orient new members to the international life of the movement. |

8. The Movement as a Community

| Strengths | Weaknesses | Opportunities | Threats | Challenge |
|---|--|---|---|--|
| <ul style="list-style-type: none"> Members reported that our movements are spaces of mutual support They are spaces to encounter brothers and sisters, Members report that the movements help inspire commitment the majority of our militants have many commitments in society, and the church, The movement supports their own vocations as Catholic intellectuals/ professionals The movement is a generator of friendship, it is a joy to meet, to celebrate together, it nourishes the spirit. Movements use different models, but many have some version of the Review of Life (see, judge act). Some groups are established groups with elected leaders, budgets and constitutions.. Others are more close networks of like minded people / friends. | <ul style="list-style-type: none"> Difficulty to mobilize members for collective action Difficulty for younger members (who are very busy) | <ul style="list-style-type: none"> Space to renew awareness on the importance of the local community within our movement and the methodologies linked to our spirituality, (including the Review of Life) Space for reflection on life, how to live in community, OPP, starting from reality and faith, community process Pax Romana's Centenary Celebration | <ul style="list-style-type: none"> Individualism The inability to get back together in person soon. | <ul style="list-style-type: none"> Need to train members on the importance of community and the traditions of the Review of Life and our shared spirituality. Find ways to deepen the mutual support between people, countries and regions Use the centenary to deepen our memory and understanding of our history of our community at the local, national and global levels. |

Conclusion, *Some* Analysis and Future Questions

The virtual visits with 29 member associations/ networks within ICMICA revealed 8 broad areas of concern by our members across different cultures and continents. Each point offers unique challenges and opportunities for the movement going forward. From the point of view of the team of visitors, three cross-cutting challenges are worth considering more deeply.

1. Recruiting younger members

Perhaps the most universal concern raised during the virtual visits was the challenge of recruiting, retaining, and engaging younger members. In places where IMCS groups exist, the challenge is in the transition from IMCS to ICMICA. In other places, where the IMCS group no longer functions, a concern raised especially in some European and Latin American countries, members expressed a concern to help to create and accompany IMCS groups. Some local groups have taken this on, but others are struggling with how to build or strengthen a student movement. This seems to be more difficult as the generation gap between ICMICA members and students continues to grow. A related challenge to this are the tensions that surface when there are different generations of professional groups in one area. Several groups spoke about other groups of former IMCS members coming from younger generations and the challenge of connecting these different groups.

2. Building connections across borders

In several places it became clear that the understanding of how the international movement operated and the relationship between the local groups and global movement needed to be strengthened and clarified. Leaders at the local group, who often change between the times of the assemblies, may not know clearly the relationship between the local and the global (and to other local groups). While many reported this improved in recent years with the introduction of the online programming of the movement, this remains a significant challenge. This challenge is reflected, perhaps, in the difficulty in getting all affiliates to participate in the virtual visits.

3. Deepening our sense of spirituality and *raison d'être*

A final challenge that cuts across a number of the 8 themes above is the need to more clearly articulate and share our spirituality or perhaps, to use more theological action, our charism. More concretely, what does it mean to be Pax Romana-ICMICA today? What type of structures do we need to serve this mission locally, nationally, and internationally?

By way of a conclusion, the following are some questions developed by one member of our team:

Some Other Questions to Reflect on (proposed by one member of our team):

- What does it mean to be a Catholic professional or intellectual today?
- Who are the existing groups who might fit but who have not yet been invited to join?
- How do we expand into new areas where no ICMICA group yet exists? What model do we propose?
- What are the trends in the church and society? Where do we see ICMICA going with such a trend?
- ICMICA at many places gave an impression of elitism and challenges of inclusion and exclusion. How do we address this?
- What are the benefits of affiliating with ICMICA? How can we more clearly explain this?
- Can one country have more than one ICMICA group? Do we wish to encourage this?
- What are the issues and core thematic areas that groups within ICMICA would like to engage in?
- Some groups are more structured, others are more informal “fellowship” groups. Can these be bridged?

With these questions, we hope that this draft report can give a better picture as to who we are as ICMICA-Pax Romana and where we are called to go into the future. We do hope this can be developed and expanded into the future.

