

A CURTAIN LIFTED ON EUROPEAN ONENESS

THE PEOPLES OF EUROPE in all their variety walked through the front door at Caux in early July for the opening week of this year's Moral Re-Armament conferences. Our theme—'Everyone's part in renewing the face of the earth' and Europe's future in this context.

Europeans who look to the future must reckon with the restrictions of political frontiers and the inevitable inertia of bureaucracies, but in Caux a fortunate handful of 250 people from all over the continent found 'living water'. As one of the speakers, Professor Rieben of Lausanne University, pointed out, all of us need strength for the journey from our dreams to their realisation.

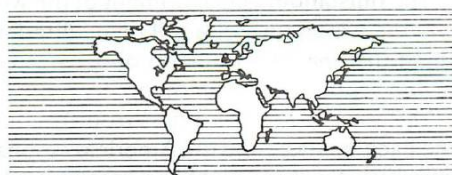
This second gathering at Caux on the destiny of Europe was a significant milestone on the journey. A chain-reaction was set off three years ago when three French couples were invited to join a weekend houseparty in Kent to help to build French-British relations. This led to a gathering in the British Midlands for French and British to meet and be as frank with each other as they liked. Amid the laughter and mutual enlightenment, the conviction grew that this relationship was due to enter a new stage: the log-jam in the Community over farm policies, fisheries and cash might yield before a new strength and confidence in the British-French partnership; it could provide fresh vision for the long-range future.

So the travelling began: visits to Strasbourg to meet our national representatives there; a ten-day programme of visits in Lorraine, staying in homes and living into the pains of modernisation in the old steel-making heart of Europe; exchanges by farmers between France and Britain; the even longer journey of one representative of the Scottish fishermen to overcome past hurts and meet and talk freely with his French counterparts.

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NEW WORLD NEWS

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CAUX 1984 EUROPE and HEALTH SESSIONS



Europeans born since World War II spoke at one of the liveliest sessions of the European conference. Some of them are seen here with Lim Sung-Ki, a Methodist minister and teacher from South Korea.

They spoke of Europe as seen through their eyes—a Europe where the East-West divide and economic recession were the norm—and also of the practical decisions they were making as part

of creating a new Europe. A Scottish farmer was returning home to make amends for strained family relationships on the farm; a Frenchman, two years unemployed, had decided on a two-year course of language study; a German spoke of his country's need to work with others; and a newly married couple spoke of their friendships with Africans in their country and their vision of a partnership between other continents and Europe.

By now all the ten Community countries, and many more beside, were represented in the cavalcade of travellers. A group of women from four countries went together to visit the Strasbourg Parliament; British and Germans exchanged experiences of resolving race and religious tensions in the inner cities, and the French joined in; some met in Stockholm and from there saw the panorama of Europe with new eyes.

So this week in Caux began with an accumulated capital of travelling and trust. It was notable for the yet greater range of countries and cultures present, as people from 19 European countries took part. Portugal, Malta, Lapland and a voice from Russia all joined the moving cavalcade. Programmes of music and colour slides, personal experiences, films, lectures and discussions brought each new element to life.

The outstanding development of the week for many of us was the experience of a veil being lifted, the curtain in the mind that makes Europeans on each side of the West-East divide refer to 'us' and 'them'.

The participation of others from 14 countries of Asia and the Pacific, Africa and the Americas emphasised the context in which the Europe of tomorrow would find fulfilment. There is hope in the interplay of the continents and their people in the spirit of Caux, as Cardinal Koenig, who took part in the gathering, suggested.

The road ahead is a long and difficult one, but those travelling on it left Caux with renewed strength and heightened expectations.

Russell Carpenter

PERSPECTIVES ON EUROPE

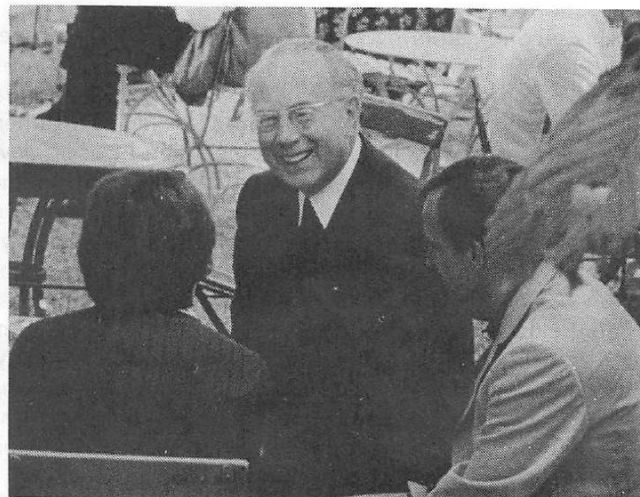
Cardinal Franz Koenig, Archbishop of Vienna

I AM EXTREMELY GRATEFUL for two things—first, for the idea behind Caux, which I came to know here and have discovered afresh and more deeply in these days. Secondly, I am grateful for the many encounters I have had the privilege of experiencing here. I shall never forget meeting so many sympathetic people of different lands and languages, and being able to talk with them about various problems. I leave here with a feeling of renewed inner strength, which has come to me through you and through God. All this is ecumenism successfully lived out. This, too, is an aspect of Caux.

I would like to offer one thought on the theme of Europe. A few years ago I was in Rome at a conference of bishops from every continent. At this conference a bishop from Africa said, 'In Africa we are grateful to you Europeans for the many great and fine things which we have received from you through the centuries—technology, science, Christianity, the idea of development and progress. But in recent decades Europe has also been sending us exports which we do not like, and which harm our continent. So, please, no more of these modern exports from Europe, which in many ways we do not want. Europe is here and Africa is over there. We are becoming self-sufficient and independent of Europe.'

I realised then that Western Europe has helped in one way or another to shape the whole world that we call

'modern civilisation'—and America, of course, has developed this European export further in its own way. But I became aware that in the last few decades the other continents have been loosening their ties with Europe so as to become independent. For instance, they do not want simply to take over Christianity in European dress but would like to have it in African, American, perhaps Australian dress. This is an aspect that we must not entirely disregard when we are talking about Europe—the tendency of other continents no longer to be shaped by Europe. Yet, on the other hand, there is still a feeling of the need to work for renewed co-operation between the continents. This means that Europe must pause to reflect and ask, 'What actually are we in Europe?' and then work together as Europeans with the other younger, vital continents.



Cardinal Franz Koenig, Archbishop of Vienna, in conversation with a Swiss couple on the terrace of Caux.

Then there is a second thought. When we speak of Europe, as a rule we mean Western Europe. But I may perhaps add that I have got to know Eastern Europe in the course of many years, and I have sensed how strongly people there wish not to be written off. They point to history and say that Western and Eastern Europe have a common foundation in Christianity, the Orthodox Church in the East and the other Christian churches in the West. Eastern Europe does not want to be left alone, would like to feel that we are interested, not only in what the papers tell us, but in our common heritage and in our many common concerns. It is not a matter of issues like Marxism and capitalism. There are many human issues. The people in the East, just as in the West, know that the world will be changed, not by institutions, but by people who change themselves and then change society and affect the events of our time. I am asking, therefore, that we remember Eastern Europe, so that we can keep in view Europe's common heritage and common task in the future. If the dividing line between East and West slowly disappears through the great ideas which emanate from Caux, that will be significant for the whole world. For many problems which concern you and all of us are connected with this East-West dividing line: human rights, human dignity, human freedom, man's responsibility.

May I say one more thing: a few years ago I met Mother Teresa in India. I visited her and had a look at all she was doing there. Then I asked her, 'How do you do this? A simple woman without money and without material means

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HEALTH CARE IN A WORLD IN CONFLICT

Co-operation between the many departments of the health professions, even in one hospital, is not to be taken for granted. However the theme 'Health Care in a World in Conflict' drew and held together over a hundred doctors, nurses, dietitians, physiotherapists and psychologists with work experience in Africa, Taiwan, the Middle East, North and South America and Eastern and Western Europe. The venue for the five-day conference was the Moral Re-Armament centre at Caux, Switzerland.

John Lester, a general practitioner in England, began by outlining what he saw as the healthworker's responsibility: 'The contraceptive pill has ushered in the age of permissiveness,' he said. 'Easier sex has led in turn to easier abortion and easier divorce. Some years ago the newspapers in Britain were saying, "We may have trivialised sex but we remain honest and peaceful." When exposure of various political scandals revealed a lack of honesty, the papers said, "We may not be as honest as we were, but at least we are still peaceful." Now we have scenes of violence on the picket lines as striking miners meet the police. Morality is indivis-

ible. We sought to trivialise sex and have trivialised life.

'I feel health developments are at the heart of the world's struggle,' he continued. 'Developing science allows medical men and women to devalue life if they choose. But all health care personnel have the opportunity to revalue life by revitalising the values that the world needs most—love, care and compassion. Members of the health professions can be used to destroy our humanity and our touch with God, or to reinforce it. It is because we are committed to reinforcing it that we felt compelled to hold this conference.'

The various papers on both topical and eternal medical questions were supplemented by the positive personal experiences of the participants—the friendship and moral support a Swedish nurse received from a patient with terminal cancer; the resolving of an interdepartmental personality clash; tension between delegates at the conference which was defused by honest discussion; and many others. In the following four pages we give extracts from some of the speeches and report others:

THERAPY FOR COLLECTIVE SICKNESS

FEAR HAS BECOME THE MOST frequent cause of mental illness and of reactive, neurotic, depressive or addictive disturbances. This view was expressed by the Swiss psychiatrist and author, Professor Balthasar Staehelin, when he presented a paper to the Caux health conference. Among the effects of these mental disorders were hardening of personality, rudeness, selfishness, psychosomatic effects and an impairing of 'the whole sense of meaning in life'.

Professor Staehelin said that wherever fear was allowed into a person's inner being the fundamental attitude of trust was increasingly driven out. He went on, 'But the converse is also true—wherever basic trust is predominant in a person's inner life, and is maintained, protected and increased by conscious and unconscious daily meditation, by exercises and by self-denying ascetic efforts, the gnawing, envious, insidious assaults of fear fail to penetrate and take root.'

Basic faith, 'this inner order which leads specifically to human dignity and maturity', was the foundation of mental and often physical health, of quality of life and meaning in life, he said. This was true for societies also.

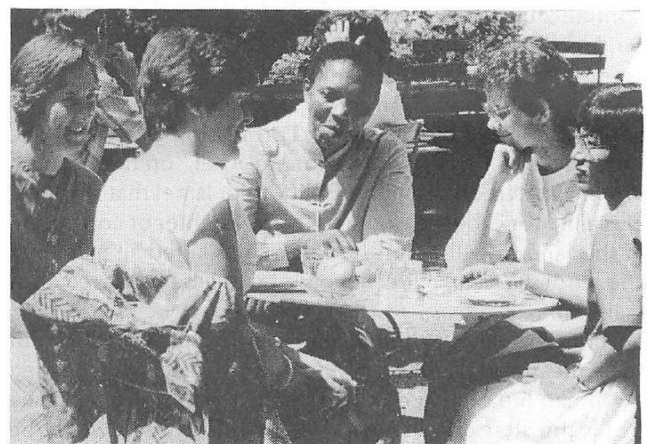
After outlining many of the fears which typify the end of the twentieth century—fear of losing one's grip, of loss of identity, of having no role, for example—he went on, 'such fear arises inevitably at a time like our own which has a predominantly scientific, and therefore materialistic and atheistic, comprehension of the world...'

The fundamental diagnosis for 'this collective sickness' which characterised much of the Christian world today was 'the inability to find adequate and increasing faith in Jesus Christ'.

He said, 'The teaching of medicine and psychology in our time and in the future, besides its tried scientific and

psychotherapeutic methods, will not be able to avoid also examining, developing, teaching and practising therapies which point to the spirit, order and qualities of Christ in every person as the most essential aim of their therapy.' This would mean that the teaching of medicine and psychology would have to borrow 'once again' from Christian theology, especially the theology of mysticism and contemplation.

Professor Staehelin said that, with pianist Esther Erkel, he had developed a three-year course of prayer in basic psychosomatic therapy. After his talk, he and Mrs Erkel gave glimpses of this therapy which he teaches at one- to four-day courses with the help of a priest or theologian. He concluded, 'I have often found that people who have finished their trial period of three years' therapy do not want to give up the searching, transforming, praying and thanking way to God.'



During a period of strikes in the National Health Service in Britain a group from different areas of health care began to meet regularly to see how to 'raise morale and standards'. Their sharing of difficulties and pooling of ideas has led to interviews with MPs, letters to the press and a weekend conference. Some of the group spoke at Caux, including (l to r) Philippa Burrell, a British nurse now living in the USA, Daphne Horder, community dietitian, Lillian Cingo, administrator in a London hospital, Mary-Joan Holme, physiotherapy teacher, and Yasmin Sheikh, a dietitian.

THE CAUX MEDICAL CONFERENCE coincided with the report in Britain of the Government appointed Warnock Committee of Inquiry into Human Fertilisation and Embryology. This recommended the banning of surrogate motherhood agencies and the banning of experiments on human embryos more than 14 days old.

However, even if agreement is reached on the Warnock recommendations, Britain could still face many questions. For instance the Inquiry's sanctioning of the freezing of embryos could lead to predicaments similar to that in Los Angeles when a rich couple died in a plane accident leaving two frozen embryos. The question arose as to whether, if they were implanted into another woman, they could inherit the couple's fortune.

Naturally the dilemmas of medical ethics are felt most keenly in countries where research is furthest advanced. In the USA, 20,000 babies a year are born as a result of AID (artificial insemination by donor, usually anonymous). This creates problems of its own such as the case in Sweden (with an average of about 220 AID children a year) where a woman became pregnant through AID but during the pregnancy the couple divorced. The man said he did not want the child and the court acquitted him of all obligations.

Ethical and moral issues in the health sciences was one theme of the Caux session:

MEDICAL ETHICS AND HUMAN LIFE

HASSAN HATHOUT, Professor of Obstetrics and Gynaecology at Kuwait University

THE GLOBE HAS SHRUNK so much that all the inhabitants of the earth are like the passengers on a ship. If someone down below wants to dig a hole in his room under the pretext that 'this is my cabin, I do what I like', he will cause the whole ship to sink. No one should feel free to destroy the world. We are part of it and we have to defend ourselves and our children. As health professionals we should not confine ourselves to giving injections, or cutting people, but be concerned with humanity at large, even if this means going beyond our strictly limited textbooks.

Since the dawn of history the sanctity of human life has been recognised by the medical profession especially. The Koran says of the story of Cain and Abel, 'on this account We have decreed upon the Children of Israel that whoever kills a life for other reason than manslaughter or corruption in the land, it will be as though he has killed all mankind, and whoever saves a life, it would be as if he has saved all of mankind'.

This is the value of human life—an absolute value. It is not to be measured conditionally, for then life becomes cheaper.

Human life is currently under attack on three fronts. The first is the attack on life in its intra-uterine phase, when the human being is still in its mother's womb. I have witnessed the progress of this movement. I still remember the conferences in the Fifties where anyone mentioning abortion did so in a hush-hush way. When it was mentioned, the chairman of the meeting promptly declared that this was a personal view, not that of the conference. But this was a transitory reaction.

I saw the abortion movement growing, brainwashing



Professor Hassan Hathout

people, affecting legislating bodies. The medical profession was excluded from the arguments. When abortion was debated in Britain in 1967 the Royal College of Obstetricians suggested that a joint body of doctors and legislators should discuss the question, but one Member of Parliament said that they were not there to listen to the technicians but to legislate. And abortion became legal.

At the beginning, abortion was permitted to save the mother if the continuation of pregnancy would be incompatible with her life. This seems logical because if the pregnancy kills the woman the foetus will die too. But the pushers of abortion kept on until we now have abortion on demand. There are few countries today where it has not been legalised.

It seems that people have missed the whole point of parenthood. We do not create our children, we receive them. They are entrusted to our care. It seems that now, when God creates and I am entrusted, I kill, not to save a life but for my pleasure. I have seen abortions performed because the pregnancy would be an obstacle to a family holiday.

In my religion, abortion is strictly prohibited because Islam considers the person *in utero* as a person. He has certain legal rights. For example, if a man dies and his wife proves to be pregnant, when his legacy is divided between his heirs the share of the unborn child is kept aside for its birth. The other inheritors must agree to reimburse a proportion if twins are born.

'Seeing that we.... have not created life, it should never be our right to take it.'

The second frontal attack on human life has the nice name of mercy killing. This is the killing not only of the unwanted but of the sufferers, the incurables, those living in illness or pain. It is gradually establishing itself in the way that abortion did. Those who defend it are talking louder and louder.

The crux, again, is that the world is losing the concept of God. I found a saying of our Prophet: 'Of the people of old there was a man who had an ulcer that taxed his endurance, so he took a knife, cut his wrist and bled to death. The Almighty said, "My subject speeded his end, I deny him heaven."'

The atheist finds it pointless to keep sufferers alive, or for that matter to keep non-sufferers either. It is belief in God that gives me this concept of responsibility for myself, my body, my soul, my money, my age. When I die I am going to account for these as anyone would account for a budget. Imagine if God says, 'I have given you life, what have you done with it?' and I say, 'I have put an end to it.' I think that no one who has the concept of God can digest the idea of euthanasia.

Without the authority of God, I become the ultimate authority, and I am not a perfect authority. The human brain is an imperfect instrument. I cannot use an imperfect instrument to pass verdicts on ultimate matters like life and death. Whoever gives life has the right to take it. Seeing that we, especially the medical profession, have not created life, it should never be our right to take it.

I was once going into the genetic counselling clinic when my colleagues told me about a patient. 'Her daughter is afflicted with a genetic disease and it really ruined her life. At one time she was on the verge of suicide,' they said. When I met the patient, she said, 'I want you to give me an explanation. I don't know what to do. I cannot go on living like that.' My first question was, 'Do you believe in God or not? Whatever answer you give, I'll continue with the discussion.' She said that she believed. I said, 'You believe in life after this?' 'Yes.' I told her that in the hereafter everybody will have his or her special key to enter heaven. 'Maybe your daughter is your key to enter heaven.' She thought about it. Next morning she was very cheerful. Next month she was pregnant again and she eventually had a normal child.

'Is it the right of the baby to be mothered by the woman who bore and begot it?'

The third front of attack on human life is still emerging—the idea that once the human machine has outlived its functional span of life it should be disposed of. The pay for its maintenance would be more than the machine would give, runs the argument. Amazing! Which is the better motto for humanity to live by—'I do my best and I give, and when I become disabled they look after me' or 'I do my best while I can give and once I am unable to give they kill me'? What kind of world would it be if we lived for our material, physical needs only.

I now turn to the area of human reproduction and artificial insemination by donor. First, this seems to hit at the heart of population genetics—the study of how diseases are caused and transmitted by following their family pedigree. If the family pedigree is impaired, you are working against medical progress.

Secondly, the human being is concerned about his past and his future. He wants to know, who is my father, who is my mother, who are my children? People have a right to be the real children of parents whom they know and the real parents of children whom they know.

Surrogate motherhood is a modern aggression against these rights. A woman can carry a child formed by her own ovum inseminated by the husband of another woman, or carry the early embryo of a married couple. In either case she makes a legal transaction that she will give the baby away after giving birth, usually in exchange for an agreed

sum of money. For the first time in history woman deliberately conceives with the prior intention of giving the baby away. Is maternity a one-sided right to be given away by the woman who bears and begets a baby? Or is it equally the right of the baby to be mothered by the woman who bore and begot it?

The concept of good and bad which we humans have brings us to the concept of what is my right and what is not my right. My desire leads me to do something, but my conscience leads me not to do it. Self-restraint is the sole basis on which civilisation was built. Without self-restraint, human beings would just be dangerous beasts, acting upon desire.

At this conference we have discussed moral standards as preventive medicine. This raises the question, should the doctor moralise? In medical literature the doctor was allowed to moralise on several issues—anti-smoking, anti-obesity, anti-saccharine. But when it comes to anti-licence, everybody will say, 'Oh no, the doctor should not moralise!'

In the United States, I visited a venereal disease clinic. All the pamphlets dispensed by the authorities started with, 'There is no shame about it, it is all right, don't worry, but please if you feel that you have got the infection come to us.' To me this is not preventive medicine.

Even to the atheist, the principles of equality, freedom and self-respect dictate that if you love someone, you should not hurt them. If you really believe in equality, then you should acknowledge that any relationship between two, where the consequences are not shared equally by both, is unjust. Look at free sex—if the girl is lived with and then deserted, she is the loser; if the girl gets pregnant and seeks an abortion; if she gets pregnant and gets a fatherless baby; if she gets pregnant and gives away her baby for adoption, she is the loser. This is exploitation. The best preventive medicine for this type of exploitation—as for venereal disease, abortion and illegitimacy—is good moral standards, not just penicillin or other drugs. ■

THE PATIENT AS A PARTNER

ELIZABETH HAMRIN, a researcher into the care of stroke patients at Uppsala University Hospital, Sweden, spoke on 'Caring for the whole individual—in all stages of life':

ACCORDING TO some nurse theorists, nursing care should aim at helping the patient to become independent as soon as possible in physiological functions as well as in communication, decision making and so on. Proper care should not be limited to doing something for the patient but rather emphasise working with the patient.

It's encouraging to experience the response you get from a patient when you consider him or her as a counselling partner. One woman with a severe speech disturbance and a rightsided hemiplegia (paralysis) contributed to us greatly as a health team through her determination to recover. But not all patients are so motivated.

One of the patients in our present study is an old man whose wife had become tired of him. He came to one of our wards with a paralysed arm, dirty, angry and swearing after a minor stroke. He made very little progress in self-care and



Dr Elizabeth Hamrin

the nurses were pessimistic about him. One day when I tested his functional capacity I told him (shouting because of his deafness) that I expected his full participation in his self-care and that I was keenly interested in his capacity. To my own and the staff's astonishment, he started to wash himself for the first time. He still needed some help, but it went fairly well and he did not swear. The other day, just before I left for Switzerland, I went and shouted in his ear: 'Algot, I'm going on holiday. I would like especially to say goodbye to you.' Algot looked satisfied, smiled and said: 'Well, a holiday! That's very good'. I felt happily sent off.

During a study visit to the USA in June 1983, I came into contact with some of the fine voluntary work being done by different patient organisations particularly for younger patients with disabling diseases. Courage Center in Minnesota is an outstanding example of a rehabilitation centre where both professionals and voluntary counsellors offer positive alternatives to the disabled. I met there a young woman, a former drug addict, who had had a stroke and now worked as a 'peer counsellor' (advising other patients). Another man in his upper seventies had had a severe stroke with depression. He was now so active in helping his fellow patients at the Courage Center, that he was asked not to leave the centre, although he was well rehabilitated.

Participation by the patient in his own treatment might not always be the easiest way, but it is undoubtedly the only satisfying long term solution. There is a need among all health professionals to put stronger emphasis on strengthening the inner capacity of every individual—in sickness and in health. ■

MEDICINE'S HIGHEST TASK

REINHOLD GROMOTKA, HEAD OF THE DEPARTMENT of Internal Medicine at the Neustadt/Waldnaab regional hospital in West Germany, spoke of love as an important healing force against the 'contradictory forces' which man always has to cope with. 'Man is a being that still needs to become itself—that is, truly human,' he said, quoting Sporken. 'On the way to being human, contradictory forces are constantly being activated in us.'

Amongst these forces struggling for supremacy in the human mind Dr Gromotka listed striving for power, for wealth, for gratification and domination of others; addic-

tion to alcohol and drugs; and the conflicts which grew from unresolved problems between people, such as marriage problems and conflicts in the professional world.

'These forces are joined by cognitive and emotional processes by which we evaluate our own actions and intentions, and which tell us that our behaviour diverges from nature and from the norms of behaviour demanded by human society,' he went on. These unsolved conflicts were not only the cause of 'every possible form of neurosis and neurotic fear', but were prominent in the origin in many of the so-called diseases of civilisation.

The illness of the world is its deficiency of morality, said Dr Gromotka, quoting Cardinal Ratzinger. The Heidelberg physiologist Schafer, however, had postulated a kind of social origin of disease, said Dr Gromotka—'Society is as healthy as our way of treating each other and it is as ill as our relationships in these last years of the twentieth century.'

Dr Gromotka went on, 'We need to learn again from the kind-hearted, the helpful, the selfless, from those doctors who are always available to people, and from the Samaritan organisations of past ages.' Their humane healing power was characterised by 'feeling for the patient like a brother or sister'; by showing that you had time for him; or, particularly with partially conscious patients, through skin contact—wiping away his perspiration, for example.

'If we review all the qualities of patience, forgiveness and endurance, it is not hard to see that they are all the expression of the inner attitude of one who loves,' he said. 'I see in love that healing force which we must develop.'

Whoever gave loving attention to another person was changed in the depths of his own personality. 'Love gives the ability to be seized by the suffering of another, and, by challenging us with his suffering, makes us ready to stay beside him.'

Paracelsus had written, 'The highest task of medicine is love; for the climate of our lives will depend on the amount of love that is present. That is, if our love is great we will bear great fruit in medicine; if it is feeble, our fruits will be found wanting. For it is love through which we learn the art, and without love, no one can become a physician.'

'If we love we may not abolish conflicts and illnesses,' Dr Gromotka concluded, 'but we can trust love as a strong and very important healing force, even in a humanly hopeless situation.'

A fuller report of the Caux health conference, and other material, will be published later.

COMING SOON

Headache? Stomach ache?
Heart ache?

These are not always unrelated. Frances McAll, a GP, has developed the art of listening to what her patients say—and to what they don't say—and writes of some who have found healing.

Grosvenor Books



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receives the Nobel Peace Prize. All the newspapers in the world know you in one way or another and write about you. How do you do it?' She answered, 'I have nothing and I don't want to have anything. I have done just one thing—I have tried to take literally and seriously the message of Christ, the idea of Christianity and of faith. I have opened myself completely to what God wants of me. And this has brought into play an unbelievable power in the world through me, poor woman as I am.' This is a stimulus for us all. If we open ourselves to these forces which we have met here, which we have rediscovered here, or which we have perhaps not yet found, if the Power carries us without reservations, without 'ifs' and 'buts', and if we are completely open to this, a tremendous force of change for the better can radiate from us and through us to our age. This can give you and me courage for the future. ■

ROAD OF ADVENTURE FOR 400 MILLION

Professor Henri Rieben, Director of the Institute of European Studies at the University of Lausanne, spoke at the European session. We print an extract:

WE ARE MOVING TOWARDS a unified world in the scientific and technical sense, and moving fast. The cabled world will be here tomorrow. This is a great challenge for Europe, which it is taking up on the level of CERN, the Airbus, Ariane, the Esprit programme and JET, just launched in Scotland.

The method for dealing with this challenge is to create spaces in which a resonance can go from invention towards realisation—non-bureaucratic spaces. Europe is dying under the weight of its bureaucracy. This is a terrifying enemy within, perhaps more serious than the Soviet Union—which has its own bureaucracy. One essential quality, therefore, is creative imagination. The challenge which faces every one of Europe's component peoples is to make spaces for creative imagination.

In the scientific and technical field, if we look at what Jules Verne wrote about, we can see that man can achieve almost everything he dreams of. So the dream is essential, or at least a part of what is essential. Albert Schweitzer said, 'If the dreams of children were fulfilled, the world would be changed.' But it is possible that these amazing dreams, which have made the world so fertile, can come crashing down in disillusion. So the dream is not all. The dream is not the essential if it does not issue in expectations which surpass the limits of the dream. Dreams, expectations, vision. I think of the prophet Isaiah who says, 'Behold, I make all things new.' I think in particular of Moses, of the departure from Egypt, of the march to the unknown country, still unknown, of the 40 years' journey through the desert. Whenever it was needed, Moses produced living water by striking the rock with his staff. Where are the springs of living water for our journey across the desert?

Then we must consider the sense of hope, as Gabriel Marcel meant it in the book on Moral Re-Armament *Fresh*

Wind of Hope—the sense of expectation. The greatest thing which can happen in history is a change of expectation.

It is true that Europe is not technology, it is values. But we must face facts. We are in a world where people hold material satisfaction to be of greater worth than anything else, and pay scant attention to producing what can satisfy people's longings. A Europe without imagination, without investment in preference to consumption, without a sense of thrift, without a basic set of values, will draw on its material and moral capital to keep going a little longer and will then sink beneath the surface.

Do not look for Europe among the European bureaucracies. They are necessary, unfortunately, but it is not bureaucracies which give birth to ideas. Expectations, living water, ideas come to birth in small groups, even in solitary individuals. At a time when these astonishing forces of science and technology are carrying us forward to the future, and at the very same moment the desert is appearing in a rich and secure world, the living water will spring from the desert rocks as they are struck by shepherds and by the small groups.



If Europe is only a scientific and technological adventure, we will be forced into a pragmatic unity to avoid being colonised or disappearing altogether. But if Europe is only that, we will not satisfy that other need of mankind, for roots and growth in the individual personality.

The British, quite cleverly, left it an open question whether their coming into the Community meant that they were joining Europe, or Europe was joining the United Kingdom. De Gaulle said, 'No.' But as he was saying it, Jean Monnet was saying, 'We must bring the British in, because only a Europe which includes both the continent and Britain will be able to do what is needed for Eastern Europe.'

The Community of the ten (which tomorrow will be the twelve with Spain and Portugal) and the seven with the European Free Trade Area—that adds up to 300 million Europeans. But Pope John Paul II says that that is not the whole of Europe. There are 100 million more. So there is our road, the road of adventure, the road which will require infinite creative imagination, infinite dreams and infinite expectations. ■

VITAL BACKGROUND

'MORAL RE-ARMAMENT—vital for the future' is a 32-page colour magazine, giving an up-to-date picture and background information on MRA and the Caux conference centre.

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FRANCE AND GERMANY SHOW THE WAY TO MOSCOW

Michel Sennis

TWO FRIENDS AND I recently found ourselves in the office of the Argentine Minister of Foreign Affairs, Dante Caputo, surveying the problems confronting his country. We talked particularly about Argentina's relations with Chile and with Great Britain. Two months previously in Rome he had signed a treaty with Chile putting an end to the long-standing tension between the two countries. He quoted to us from the speech he had made at the time, with the theme taken from Pope John Paul II's Christmas message, 'Peace is born out of a new heart.' It is on that sentence that I would like to base my thoughts.

In the conversation we had about the Falklands, Mr Caputo said, 'You find hope for every problem when you look at what has happened between France and Germany.'

A French friend told me that when he visited an Indian peasant a few months ago the first question put to him was, 'How is the relationship between France and Germany?' This reconciliation in fact constitutes a source of hope today for a great many countries. The world was unduly scarred by the last two world wars, and now it seems to them that something quite new has been born and appears to be permanent.

The other day some of us French and Germans met together to consider our collective responsibility towards the world. The reconciliation between France and Germany is not simply a historic fact, but a reality which we need to recreate each moment in a permanent and living way because of this responsibility.

A few months ago I met a Polish teacher who had tried to promote reconciliation between Poland and Russia. He had frequently travelled in the USSR to find the people who would take part in this reconciliation, and had published in his own country the writings of those Russians who wanted to offer Poland the hand of friendship. Suddenly, however, the iron hand of the government descended on him; he had not only been forced to stop what he was doing, but he had even been forbidden to put together in one book material which had already been published. He was worried by this maintenance of hate, which could lead to very serious tensions in Europe.

This journey towards European reconciliation is a vitally important one. It will take us as far as Moscow one day if we are ready to be realistic when we talk of Europe. So what have we learned as French and Germans? The road of reconciliation is not only the road that leads to the other person, it must first of all be an inner journey. It must lead us away from refusal to the act of acceptance and finally to the



Michel Sennis in his Paris home

need to be face to face with the other person. Then only can we begin the physical journey that leads to the handshake.

Many people are trying by many means to encourage these mutual journeys towards each other. If you come face to face and have not made that inner journey, there is a great risk that the result will be frustration and conflict. Moral Re-Armament, by recommending to everyone the way of change, in other words this inner journey, is pointing to the one road that can lead to European and world reconciliation.

Many Europeans today are looking for the way which could in due course lead to Moscow. They might perhaps ponder the deep significance of what Christ said to us, 'I am the way.'

POLISH VIEW

MACIEJ JACHIMCZYK, A POLISH resident in Britain who studies in Oxford, said that it was as difficult to capture Caux in words as 'it is impossible to capture the Spirit of God which clearly is at work here'.

His first impulse had been to describe the experience of Caux in the language of Solidarity, especially after reading a statement of Frank Buchman that was 'prophetic', for a Pole at least. Buchman, the initiator of MRA, had said in 1946, 'God's chance is a revolution under the cross of Christ that can transform the world.' Mr Jachimczyk commented, 'A revolution under the cross is perhaps the most precise description of the essence of Solidarity as I experienced it.'

Caux, being universal, was a great challenge to one's particularisms, he said. 'Caux, when experienced, forces us to constant revision of our language, to constant up-dating of our cognitive system, to constant re-armament of our ethos with developed understanding of the eternal values.'

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