

**Friedrich Aschoff**  
**The Meaning of the Day**  
**Theme**

Your Eminences, Mr. President, Your Excellencies,  
Ladies and Gentlemen, Dear Brothers and Sisters,

We heartily greet all those present today on the occasion of our "Together for Europe" day. May 8<sup>th</sup> is a very significant historical day, worthy of being remembered. We could not have chosen a more suitable date for this meeting of ours, which wishes to contribute to giving a spirit to Europe.

May 8<sup>th</sup> reminds us of the end of the Second World War which, for six long years, tore Europe apart; it cost the lives of millions of people and removed many others from their homeland. At the same time, May 8<sup>th</sup> was the date of liberation, also of the liberation of Germany from a criminal dictatorship contemptuous of human beings. Whereas a large part of Eastern Europe ended up beneath the Communist regime for decades.

We remember May 8<sup>th</sup> here in Stuttgart for another reason. It was here that after the war, in October 1945, Evangelical Lutheran bishops and leaders of the Evangelical Lutheran Church publicly acknowledged, for the first time, their share of guilt. They recognized that they had not sufficiently believed, prayed and resisted. It was the beginning, for us Germans, of the revision of our faults. It was almost a miracle then that after the disaster of the Second World War a peaceful agreement was signed from which the unity of Europe finally came into being. Fortunately, Christian politicians and heads of State were in the right place at the right time, like Robert Schuman in France, Alcide De Gasperi in Italy and Konrad Adenauer in Germany and they set out on the way of reconciliation. Thanks to the generous help of America, with the Marshall plan, it was also possible to begin rebuilding the economy of Europe which had been devastated. Hungry people received bread and work and, with these, hope and a future.

Another event, however, must be recalled. During the difficult days of the war, God gave life to something new in Europe. In an absolutely unexpected way, in 1943-44 we saw the beginnings of Christian communities like the Focolare Movement in the Catholic Church in Italy, and in Germany the "*Marienschwestern*" in Darmstadt, and the "*Christusbruderschaft*" in the Evangelical Lutheran Church in Selbitz, the Brothers of Taizé in the Reformed Church in France and many others. We are happy to have you with us today, dear Chiara Lubich, foundress of the Focolare Movement.

Through these Movements the Holy Spirit gave to the world a completely new impetus for the future of the Church and of the Christian faith. In the twentieth century the Holy Spirit overcame barriers which have divided Christians for so long. With the development of ecumenism, the first barrier was dismantled, that between different denominations.

With the birth of the pentecostal Movement and of the charismatic Movement in the twentieth century, in a sense also the cultural barrier was overcome. Christians of all cultures meet and understand one another when God offers his gifts, the charisms, to gather together the people of God and to renew society. In all denominations and in all countries, we see the action of the Holy Spirit reuniting Christians in adoration of God.

The third barrier that the Holy Spirit broke down is that between the leaders of the Churches and the people of God, the laity. In the spiritual Movements which came to life in the last century, the people of God, the laity (*laos* = people) acquired a special dignity. Endowed with spiritual gifts, the charisms, they can effectively meet the specific needs of the Church.

When Pope John Paul II, on the Saturday of Pentecost 1998, invited the Ecclesial Movements and Communities of the Catholic Church to come to Rome for a huge gathering, something new began once again. After having expressed his satisfaction for the birth of the Movements, he encouraged them to serve the entire Church with their gifts. You, dearest Chiara, expressly invited us to do so.

The first stage of this journey took place in Augsburg on the feast day of the Reform in 1999, after the signing of the "Joint Declaration on the Doctrine of Justification". For the first time after almost 500 years, the Catholic Church and the Lutheran Churches signed a document of shared faith. On that same evening, a meeting was held in Ottmaring, near Augsburg, attended by persons responsible for spiritual Movements of different denominations. A close network of relationships was established with an ever-growing number of Movements and Communities.

On December 8<sup>th</sup>, 2001, for the first time, an official large-scale meeting took place in Munich between Evangelical Lutheran and Catholic Movements, entitled "Together, how else?" On that occasion we formulated a pact, a heartfelt commitment to mutual love and respect which since then has yielded good fruits. On that occasion, the Evangelical Lutheran Bishop Ulrich Wilckens said that atheism and loss of values are the fruit of the division of the Churches. We ask ourselves: if this is true, could not the contrary be true as well: that through unity in love among Christians faith can be strengthened again?

We had a congress here in Stuttgart yesterday and the day before of persons involved in our organizations, during which we had a precious exchange. We ourselves were surprised to discover how many gifts we have received from God for the good of one another.

Today, we Christians of different Churches and different Movements, wish to present together to our European brothers and sisters the gifts which the Holy Spirit has entrusted to our Movements for the good of all. Numerous ecclesial Movements and Communities are present in many nations of our continent. In this way, we can already contribute in an effective way towards the spiritual renewal of our continent.

**Chiara Lubich**  
**The meaning of the day (1)**  
**Theme**

Ladies and Gentlemen, Friends, Sisters and Brothers,

Here we are at the opening of our day together in Stuttgart which is entitled: "Together for Europe".

It was promoted and organized by Movements, Communities and groups of the Catholic Church, of the Evangelical Lutheran Church and by other Christian Churches who, together, wish to give their contribution towards a united Europe.

For years we have been speaking of Europe, usually meaning the geographic Europe, the political or economic Europe, or the Europe of the euro....

But now in our hearts and in the hearts of many, there is an insistent thought, almost a dream: that is to see the resurgence of a Europe of the spirit, in order to offer an essential contribution towards the growth of our continent, confident that by developing its spiritual aspect, the countries that form Europe will grow closer to one another.

We are prompted to do this by the observation that the history of peoples is not made up only of shadows, of negative aspects, wars, invasions, divisions, disasters, even though, unfortunately, they did take place in Europe.

Alongside the shadows, light can be perceived because the Lord of history never abandons anyone. While leaving everyone free, he follows individuals, peoples, all humanity with his providential care.

He does this, for example, by sending from time to time, special graces, charisms of the Spirit.

This is true for Europe too.

For instance, we remember with gratitude the witnesses of the Gospel, some chosen as patrons of Europe by the Catholic Church.

Between the fifth and sixth centuries we see Benedict of Norcia (Italy) founding an order, the Benedictines, which creates a network of spiritual, economic and cultural centres around which Europe is reborn spiritually and socially.

In the ninth century Cyril and Methodius from the Byzantine world devise a script for the evangelisation of the Slavic peoples which expresses their language, thus saving their cultural identity and sending a clear signal that a united Europe will always have to be enriched by its diversity. In a moment in which Europe seems to have lost the sense of its spiritual unity, Bridget of Sweden and Catherine of Siena turn to the powerful men of their times, reminding them of their true objective to serve justice.

The great witnesses of the Gospel are so numerous that it is difficult to make a choice. We can recall the eighteenth century Count von Zinzendorf, founder of the Herrnhut community; the Evangelical pastor Dietrich Bonhoeffer among the numerous martyrs of the twentieth century; the Orthodox Patriarch of Moscow and All Russia, Tichon. And among the pioneers of ecumenism, the Anglican Bishop George Bell.

And what shall we say of Patriarch Athenagoras I, who, with a great love for all peoples, was a prophet of unity?

Also in the fathers of the Europe that we are striving to build today, in Konrad Adenauer, Robert Schuman and Alcide De Gasperi, we recognize great integrity and enlightened intelligence.

Their lives are light for us today.

Now we ask ourselves: how can we today continue the work of those who through the centuries contributed to building Europe?

We feel that the commitment, effort and instruments generating a strong spiritual unity needed to give a soul to Europe today are not lacking.

One instrument, whose effectiveness is not yet completely known, is the presence of dozens and dozens of new ecclesial Movements and Communities which began to appear towards the second part of the twentieth century, among Christians especially in European countries, like those to which many of us belong. In the words of John Paul II: "They are expressions of that new springtime which the Holy Spirit is bringing about in all of Christianity"<sup>1</sup>.

Because they were founded or consist mainly of lay people, they usually have a genuine and deep interest in human endeavors and, consequently, their actions have repercussions in the civil field, to which they offer concrete political, economic and social achievements. They are spiritual and charismatic realities suited to offering to a Christianity that lives in a secularised world, the authenticity and radicalness of the Gospel put into practice.

Born and spread in Europe, they are like many networks of fraternal relationships which already bring peoples together, almost preparing for full European unity on the experimental level.

These Movements, communities, associations and groups follow their own charism and put evangelical love into practice in many ways, all of which are not only useful but essential in order to build up a "Europe of the spirit".

Now, we are convinced that if the gifts of the Spirit of the various Christian Movements and Communities are better known and appreciated by the Europeans through, for instance, initiatives such as our present-day event, it will truly be possible to cooperate in making our continent richer spiritually, more united in itself and more open to the world.

The Movements will seek to do their part today, setting their light on a lamp stand in accordance with the words of the Gospel: "That they may see your good deeds and glorify your heavenly Father" (Mt 5:16).

And they will do so for the glory of God and for the good of Europe, our great homeland.

Thank you for your attention.

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1. John Paul II, Homily during the Mass of Pentecost, May 31, 1998.

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## **President of the Baden-Württemberg Region**

### **Message**

I cordially greet all those who are gathered together in Stuttgart on the 8<sup>th</sup> of May 2004 for the "Together for Europe" day, which is a culminating moment in the week for Europe this year in Baden-Württemberg.

The week for Europe includes the Day for Europe on May 5<sup>th</sup>, which recalls the anniversary of the Statute of the Council of Europe in 1949, a fundamental step towards European unification, and concludes on May 9<sup>th</sup>, the day in which the Schuman Plan was published in 1950. This year, with the entry of ten new States in the European Union on May 1<sup>st</sup>, another important date is being added for Europe.

Baden-Württemberg is located at the centre of the European Community. As a region in the heart of Europe it has a vital interest in European unification. Towards this end it is cooperating in many sectors for the success of a united Europe that is at the same time pluralistic and efficient. For this reason I am particularly pleased that the "Together for Europe" day is taking place in the regional capital of Baden-Württemberg.

The task of politicians is to create a shared European space. Whereas that of all the citizens of Europe is to fill it with life. I am confident that all of you who are engaged here will contribute towards giving a soul to this new Europe. I am thinking of a Europe that puts the person at the centre and that has Christian values. Together, and living for one another, we can fill this Europe with life, in respect of the identity, culture and tradition of the single States and Regions. This is the only way to draw nearer to our goal of lasting peace and democracy.

On May 8<sup>th</sup> Christians from every part of Europe will establish personal contacts through which they will be able to discover their points in common and their differences. Personal contacts are a concrete and exemplary contribution to the reciprocal understanding of peoples.

Make Stuttgart a place of encounter, where thousands of people from different Christian organizations gather together. Begin to dialogue and to get to know one another, join hands in the Europe of the future.

Erwin Teufel

*Autore* Bertie Ahern, Primo Ministro dell'Irlanda (parte del testo registrato in video)  
*Titolo* Messaggio  
*Oggetto* Messaggi e saluti di Personalità

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"I want to send my warmest regards to all Christian movements and communities attending the *Together for Europe* meeting in Germany this weekend.

It is particularly appropriate that you have chosen today, the eve of "Europe Day", for your gathering. This event embodies the vision of Europe as a place of rich diversity, united in peace. This vision goes to the heart of what the European Union is about.

(...)

I greatly appreciate your commitment to Europe and I wish you every success with your endeavours."



*Autore* Rev. Dr. Samuel Kobia (letto dal Dr. Carlos Ham)  
*Titolo* Messaggio  
*Oggetto* Messaggi e saluti di Personalità

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Excerpt from the message of Dr. Kobia:

"You have come together to seek a vision for a new Europe. The World Council of Churches shares this undertaking.

We too want to create with you a new soul, a new vision for Europe that will reflect the spiritual, religious and cultural legacy of the continent, a vision which must go beyond European unity.

May God bless you all on this journey together in Europe. Through this gathering you have testified your love before the Church and have begun this journey for the sake of Christ. (cf. 3 John 1,06)"

Yours in Christ,

Rev. Dr. Samuel Kobia  
General Secretary

**Andrea Riccardi**  
**“Europe: History and Spirit**  
**Theme**

There is a history of Europe which comes from afar. Even though the world today, by a process of globalisation, appears to be similar, we cannot ignore the rich inheritance which makes our Europe a special continent. We see this in our cities, many of which are still made for the human person, unlike the big cities in the southern hemisphere. We see it in our buildings, in our lifestyle, and we see it in ourselves. Europe has a rich inheritance, in both religious and historical terms. One cannot speak of a single legacy.

Europe is one and manifold. It is manifold in the west characterised by the Catholic-Protestant cultures and joined to the east with its Byzantine culture. Some countries like Italy, France, Belgium and Spain are aware of a special lay or secular character. Other countries have to come to terms with the sorrowful legacy of the Communist era. Europe is one and manifold.

Yet the history of a united and manifold continent is also the history of a world where the divisions have escalated into war. Yes, our continent was a continent of war, destruction and hate handed down from generation to generation. In the 20<sup>th</sup> century Europe was destroyed by two incredible wars, from 1914-1918 and from 1939-1945. The wars in Europe meant world wars. The aggressive insanity of nationalism and fascism unleashed the myth of one people being superior to others. We cannot forget that war has left a curse over Europe. The curse to be eliminated is the curse of nationalism.

The reflections of some influential Europeans, notably De Gasperi, Schuman and Adenauer, who represent an entire period (with respect to the spoils of war, the destruction of Berlin, and the millions of lives needlessly sacrificed in the concentration camps) sowed the seeds of a deep spiritual dream, which was also a need of history and of the spirit: unity. The plurality of Europe, that of its various nations, had to be coupled with unity. There could be lasting plurality only in unity. The dream of European unification was born, which fifty years earlier had been the goal of Western Europe and thereafter of the entire continent.

This dream seemed unrealistic or only partially achievable when Pope John Paul II spoke of a “Larger Europe” in the eighties. Periodical changes took place in the span of two generations. Above all, hundreds of years of hatred were eliminated and close working relationships were formed. Young Europeans do not see themselves as rivals anymore. They see their future as being more and more together with one another.

The history of Europe is a drama but it is not a tragedy. We should not forget the drama of the past. When speaking of Europe my thoughts bring me to Auschwitz as I recall the millions of women, men and children whose lives were stolen. So many years stolen! Millions of Jews who had lived on our continent, despite centuries of anti-Semitic hate, were killed for no reason at all. There is no justification for killing. The Jewish people were killed because they reminded the National Socialist insanity of the existence of a relationship and meaning that go beyond racial fanaticism. And with the Jews, hundreds of thousands of others, gypsies – the small nomadic people of Europe without nationalism, Poles and other Slavs, the disabled, and so many others! The reflection on Europe begins with Auschwitz.

We must not forget the drama that generated European unification: the sacrifice of so many human beings is a warning to Europeans to avoid making this continent, with its millennial culture, the home of technological barbarism.

Therefore, since the forties, the history of Europe has not been a tragedy. The process of European unification began. But we must not forget the drama! Europeans have not fought with each other for over fifty years. There is no longer world war. But is this enough? The big dream of the new millennium must be peace in Europe leading to world peace. A war in Europe meant world war so also must peace in Europe lead to world peace. We are far from this dream becoming a reality. European Union meant to say peace in Europe. But we hope that, in the future, it will also mean peace in the world.

Much progress and many sacrifices have been made. Eastern Europe has been integrated but something is missing in the building-up of Europe. We can see it and feel it. We are aware of the fact that a certain drive is missing. We are aware of this in our relationships with others who are not Europeans. On the other hand, Europe cannot be built in a day. Nevertheless we are happy to be here in Stuttgart with many Christians from all over Europe, to try to understand what we need to do. The danger lies in the fact that economic interests mainly influence our Europe and this is a world which is not worth living and dying for. It is what is expressed on the tired and lost faces of the young generations, so distant from the dramas of the twentieth century, but also uncertain as to whether they should get involved in the impassioned ideal of building a new world.

However, dear friends, these are not the faces I see around me, around us: I see no tired and lost faces here; rather they are the faces of a people who are thankful for what they have received. They are people who have received gifts along their path – the paths of the many and varied Christian Movements in Europe. Yes, because Europe is the home of many Movements. And the Movements have a kinship with Europe: from Portugal to Ukraine and beyond the boundaries of the Union itself.

They unite citizens of different countries in a spirituality and in the vitality of love. They also unite people from all over the world – from America to Africa and Asia. Therefore, our lives as European Christians do not make us residents of a large and comfortable island but members of the whole world.

I ask myself why the European faces gathered here are not helpless and resigned. They have different traditions, the centuries-old Christian traditions of our continent: Catholics, Orthodox and Evangelicals. The centuries-old Christian tradition is compounded with the youthfulness of new expressions and with a sense of the future. Yes, we find an interest in a future together. Behind these faces there is a heart. The book of Sirach says: “The heart of a man changes his countenance” (13:24). A heart is born, indeed it is reborn if it is called to live by the Gospel. In fact, this Europe of ours is often without a heart. It is without a heart for the great southern hemisphere – for Africa, the touchstone of the European conscience. It is without a heart in personal, business and political affairs.

The heart is reborn if one receives the gift of the word of God, the Gospel. Behind these faces one can see hearts that have been regenerated by the Gospel. The secret of Christian youthfulness is the gift of the word of God. This gift is a cry of grace in a world of condemned. There are many rich people sentenced for their sins, namely greed and gluttony. An Italian pastor, a good friend of mine, Valdo Vinay, once commented: "Something special happens when the message of the Gospel is received. On death row a message arrives for those sentenced to death: mercy for all! That is the gift of the word, which we have all received."

The Movements gathered here, small or big, born years ago or recently, do not feel that they are better than others: the Gospel has made us understand that we are all small and sinners –we need to know ourselves. We have not grown up in a school of arrogance, or in a political or religious school, but in the school of the one who speaks of himself as being humble and meek of heart. And yet we feel that we are bearers of a gift, a gift to be lived with gratitude and a gift to be communicated to others.

We have something to give, but, with Peter and John, in Jerusalem at the gate of the temple called "the Beautiful Gate", we say "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazarene, (rise and) walk" (Acts 3:6). To whom did they say this? To the most needy, to the one who could not walk, to a man crippled from birth who begged for alms. But who are we to say this? Who are we to say something to such a complex Europe, gripped by so many problems, lost in such complicated procedures? Often, European Christians are dominated by fear: Who am I, to tell something to others?

We are people who have experienced a gift. We have decided to accept this gift with simplicity. In this complex Europe we have received a gift and we are sharing it: "What I have, I give to you!" It is the gift of the simplicity of the Gospel: a simple gift that helps people to walk in the complex Europe of our days. It is a gift that helps the European, the poor as well as the rich, to walk forward.

The heart of the Gospel contains a message for every woman and man. The apostle Paul writes: "He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Cor 5:15). The Gospel calls each one to convert from a life spent for oneself to a life spent for him who died and rose for everyone: "so that those who live might no longer live for themselves but for him who for their sake died and was raised". To live for Christ means to live for everyone.

The Europe of the spirit starts when people open their hearts to the word of God; indeed, when they rediscover their hearts and begin to live not only for themselves. The Movements, made up of women and men who received the gift of the Gospel, are communicating this life to Europe. There are many results in their own lives and in the community: they are the fruits of the Spirit.

However, I would like, dear friends, to emphasise two aspects. First, I believe that this Europe cannot live just for itself. It is not a large comfortable island. We know this from the immigrants who reach the southern coasts of the continent after long trips of hope – those who arrive tell us this, those who did not meet death in the sea or lose their lives in the African deserts. The great southern part of the world, Africa, waits like poor Lazarus before the door of wealthy Europe seated at a lavish banquet. Europe needs to get up from the table and embrace its brother Lazarus, no longer leaving him covered with wounds and in the company of dogs. Europe has to cross the threshold of its house, its southern borders, with love and a sense of responsibility.

For us Christians, Europe cannot live just for itself. Africa, the continent of war (with 12 open conflicts), with 30 million people who are HIV-positive (out of 42 million worldwide), is the first continent it meets along its journey through the world. Two thirds of humanity live there, excluded from all comforts. And we have a common destiny with Africa – we will either survive together or perish together.

Our hearts, open to the gift of the Gospel, want – and this is the second aspect – a united Europe, a Europe of the spirit, to speak of peace to the world. The Europe of the spirit has no boundaries; it is linked to all, but especially to those who suffer due to war, the mother of all forms of poverty. May Europe's message to the world be peace, but an active peace built together with those who hate and fight. A peace for the 33 war-zones in many parts of the world, whose victims are 90% civilian.

The Europe of the spirit cannot help but give fruits of the spirit to the world. The apostle says: "The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control" (Gal 5:22-23). For this reason, at the beginning of the new century, we want to live the gift of the Gospel, which opens hearts to the Spirit and which gives fruits of peace, love and solidarity.

We believe that a force for good and a barrier against evil can surge forth from the unity among the various Movements, different from one another but also in profound communion of sentiments and faith. Shared prayer with one another can flow into a force of love. We read in the book of Esther that faced with a dark horizon, the whole nation of the just became anxious and troubled. But Mardecai had a dream: their cry gave rise to "a tiny spring which became a river, and there was light and the sun and abundant water" – the humble were exalted" (Esther 10: 5-6).

**Liliana Cosi**  
**Presentation of the Cosi-Stefanescu Ballet Company**  
**and the “Like a Symphony” ballet**  
**Presentation**

The piece we are going to see now was composed especially for this extraordinary occasion.

The music is by Scriabin, the choreography by Marinela Stefanescu, the title: “LIKE A SYMPHONY”.

Persons and colours interplay like the notes of an orchestra turning this stage into a moment of beauty which surges forth from unity in diversity, a new harmony.

With the hope that also Europe, like a great orchestra, may learn to play together with different instruments the great symphony of fraternity.

**Ulrich Parzany**  
**Europe needs Christ**  
**Theme**

First of all, I would like to point out the following:

**God opened the doors of Europe to us**

Totalitarian systems have broken down. They hindered and forbade the spreading of the Gospel of Jesus Christ. But they don't have a say anymore.

Not only godless tyrannies hindered the preaching of the Gospel. For centuries governments decided what their people had to believe. That time as well, has passed. There is no more "*Cuius regio, eius religio*".

It is true, however, that social pressure can still be felt quite strongly in some parts of Europe. But the following is obvious: the openness of European societies offer a much wider variety of possibilities for the individual to take decisions than ever before. Growing individualism and the break-up of supportive social relationships cause severe problems for the individual. But we do not want to ignore the opportunities. They are enormous.

Post-modernity is a challenge to win the individual for Jesus. "People have left the Church in masses, but they are only to be won back as individuals." (Declaration of the Synod of the Protestant Churches in Germany, Leipzig 1999). This is not only the case for former Socialist countries.

Together with the Apostle Paul we can say: "There is a real opportunity here for great work, even though there are many opponents" (1 Corinthians 16:9).

What significance does Jesus Christ have for Europe? We make Him known that all might take the opportunity to become reconciled with God through Christ; that they – trusting in Jesus – can have a fulfilled life now and in eternity.

There are important reasons why also Europe as a community is in urgent need of Jesus Christ.

**Jesus guarantees the inviolable dignity of each individual**

The dignity of man is not to be violated because man was created by God, loved, redeemed, gifted and called by God. Because every individual was created to be in relationship with God, each one's life is not at his or her disposal. God created every human being in His image, therefore with inviolable dignity. No matter if sick or healthy, powerful or handicapped, still in the womb or dying, man or woman, poor or rich. No matter what colour or culture.

The man who decides to emancipate himself from God ends up putting himself in the place of God. Man in his arrogance considers himself capable of disposing of human life. Anyone who puts himself up as God becomes a ferocious wolf against others.

If Europe wants to have a future as humanity, it needs the crucified and resurrected Jesus Christ. At the cross we can see how precious every single being is for God. "For God loved the world so much that He gave his only Son so that everyone who believes in Him may not die but have eternal life" (John 3:16).

At the same time, that cross of Jesus Christ unmasks and condemns godless man. God does not make an agreement with evil. "Christ was without sin, but for our sake

God made Him share our sin so that in union with Him we might share the righteousness of God" (2 Corinthians 5:21).

If we want to give a future to Europe, we need that unconditional appreciation of every single human being. We have to prevent our European communities from becoming a jungle where the law of the strongest is in force; we must impede regimes contemptuous of human beings from abusing them, from using them again as objects.

But I see still another reason why Europe needs Jesus:

### **Jesus creates communion and overcomes every division**

We love and enjoy the liberty of the single individual. But if individualism turns into inconsiderate egoism, it destroys the indispensable social bonds that make every community liveable. The cynic coldness of the following sentence can be felt in our days: "If everybody takes care of himself, everybody is taken care of."

We need a new solidarity towards each other if we want to build Europe. We need an appreciation for the variety of cultures. We need to overcome the fear of foreigners and aggression towards them. We need a passion for what is right and just because just laws protect the weak.

We are grateful for the democratic societies in Europe. But democracy is based on conditions that democracy itself cannot bring about. People cannot be forced to do good. Their hearts must be won, they must be convinced that the validity of the law is the basis of a human society. They have to be convinced from the bottom of their hearts that law and justice are not only beautiful words, a means for getting one's own way at the cost of others.

People in Europe need a new experience of God's love and righteousness in order to be able to love. Therefore they need the message of Jesus Christ, in whom the living God meets us.

I am very concerned that God is not even mentioned in the draft of the preamble of the European Constitution. Instead the "value of reason" was put up as the standard. If human reason does not listen to the voice of its Creator, the holy and merciful God, it will end up becoming, through its autocratic measuring system and arrogance, an instrument of destruction for man and human society.

Whether the constitution is approved as such or not, it is necessary that we as the people of God bear witness clearly and freely to Jesus Christ – with words and with deeds.

I see this growing together of Europe as a great chance and challenge for the people of God. It won't be institutions in the future, that reach the hearts of man. The people of God of all denominations and Churches, like a "grass-roots" movement, will spread and change societies like a leaven in a vivid, credible and diverse way.

I dream of a miracle like the one that took place at Pentecost. The Apostles spoke of Jesus. And the people of various nations, languages and cultures who had gone to Jerusalem exclaimed with surprise: "We hear them speaking in our own tongues of the mighty acts of God!" (Acts 2:11). They hear the message of Jesus in the language of their hearts. They convert and follow Jesus. He is the one who reunites human beings from different cultures and makes them His people.

The Holy Spirit will continue to work this miracle as He alone knows how if we allow Him to send us. For Europe – and further beyond – we can be witnesses of the Lord Jesus Christ, risen and once again among us.

In the Name of God, go forward. Amen!



**Friedrich Aschoff**

**“Reconciliation in view of fraternity”**

**Theme**

It all began when I became aware of the invitation of God: pray with your guests from Israel, England, Denmark and Finland at the commemorative monument in the former concentration camp. Early in the morning of April 20<sup>th</sup> 1989 – the hundredth birthday of Hitler – we went to the commemorative monument in Kaufering (near Augsburg in Bavaria). When we arrived there with our guests and the Church officials, no one said a word. Even before we could begin praying, we had to deal with the heavy burden of our German people. The words of Psalm 130 gave us a hand: “Out of the depths I call to you, Lord....”

After a long inner struggle, for the first time I was able to admit the guilt of our people and ask for God’s forgiveness. The representatives of our Council and the elders followed my example. The two men from Israel, who had lost many relatives in the holocaust, came up to us and looked into our eyes. Finally, they embraced each one of us and said: “I forgive you”. We were all weeping. Never before had I felt with such intensity the liberating power of forgiveness.

Was it only a sentiment experienced in that moment? Was it possible to communicate such a precious experience to others? At the beginning I prudently shared it with some of my dearest friends, then with others. Their reaction surprised me: many of them were deeply moved and asked me: what can we do now?

1995 was the 50<sup>th</sup> anniversary of the end of the war. In biblical terminology the fiftieth year is the year of pardon, when old debts are forgiven. Would it not be right to take the opportunity of this year to go back with as many delegations as possible to those locations in Europe where the most grave injustices took place? They all agreed, and so we founded the initiative “Paths of Reconciliation” (*Versöhnungswege*). Thirty trips were organized in 23 European nations, from France to Poland, Ukraine, Russia; from Greece and Italy up to Denmark, to Holland, England and Norway. Other trips were taken to the Czech Republic, to Hungary, Bosnia, Croatia, and the Baltic countries. Many friends, like Albrecht Fürst zu Castell, Bishop Franziskus Eisenbach and Dr. Karl-Heinz Michel of the *Jesusbruderschaft Gnadenthal* actively supported this initiative.

The *Jesusbruderschaft* (Fraternity of Jesus) prepared a special liturgy on the theme of reconciliation. Besides containing the prayer for the confession of sins and the lament for the great wrongs inflicted, it also included the request for forgiveness. It said: “We can no longer ask for pardon from the deceased, and the living cannot answer on their behalf but only for themselves and for their families. For this reason our prayer is addressed first of all to God, who reigns over the living and the dead and who alone can forgive....”

During a solemn liturgical celebration on October 3, 1994, a delegation left the Erfurt Cathedral for Poland. It went to Krakow, to Auschwitz, and to Warsaw. Our hopes were confirmed in these places as well: we lived a profound experience of reconciliation. The delegation had a particularly significant meeting in Volgograd, the former Stalingrad, where lasting friendships were established. A year ago, a Russian delegation went to Berlin to ask us to forgive the atrocities inflicted on the Germans.

Wherever our journeys of reconciliation took us, our request for forgiveness was received with great emotion, very often with gratitude, and at times we received concrete responses in this regard. When we were unable to communicate with words, the symbolic signs we brought with us spoke on our behalf: bread, wine and salt. They were understood and welcomed as signs of reconciliation, friendship and peace.

The “Ways of Reconciliation” are on the front lines together with many other initiatives of reconciliation. They built other bridges so that the peoples of Europe can meet one another. We understood that the following word of God holds true also for us today: “If my people, upon whom my name has been pronounced, humble themselves and pray, and seek my presence... I will... pardon their sins and revive their land” (2 Chronicles 7:14).



**Chiara Lubich**  
**A United Europe for a United World (III)**  
**Theme**

Ladies and Gentlemen,  
Friends, Brothers and Sisters,

Today we have spoken of Europe, and in particular, of a Europe of the spirit. We have seen the contribution that we can give towards its realization, for example, through the spiritual or charismatic Movements and Communities. At this point we could ask ourselves: have we exhausted everything that was to come out of this Stuttgart event?

The founding fathers of a united Europe did not have Europe in mind as the ultimate end of their work towards union. In fact, the Schuman Plan asserts that "Europe, with more means available, will be able to carry forward one of its essential tasks: the development of the African continent."<sup>1</sup> Their vision of Europe is that of a family of sister nations, but open to a universal mission. Europe wants to achieve its unity in order to contribute also to the unity of the human family.

The unity of the human family....

Some people may think that to propose the unity of the human family is nothing more than an illusory hope.

I would say that it is not, because to aim at a united world is required by a sign of the times.

In fact, the joining together of States in different parts of the world is already happening, in response to a pressing demand. There is a growing relationship between States in all the continents: for example the recent *African Union*, the *Iberian-American Conferences*, and others.

And so, to want a united Europe in order to arrive at a united world can be one of those final contributions to our thoughts here in Stuttgart.

In order to keep in step with the times and with God and His plans, for Europe and the world, let us ask ourselves what is the ideal way for us to act?

We have already spoken of it but it might help to repeat it to one another: the ideal way to act is to translate into life immediately that foundation stone of universal fraternity, and to do so by living "the art of loving" that we spoke about.

There are some who can live this life as ordinary citizens, and others who live it as politicians at various levels.

We should point out that while the charismatic Movements are primarily religious, they have often given special attention to the political world. Also politicians who adhere to Movements seek to live in fraternity always and on this basis to be open to the profound, eternal values of the human person, and to take political action only afterwards.

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1. Robert Schuman, French Minister of Foreign Affairs, *Declaration in the Hall of the Clock of Paris*, May 9, 1950.

The choice to become politically active is an act of love by which they respond to a personal calling, or they provide an answer to a social need, to a problem in their city, to the sufferings of the people, to the needs of their times.

Believers discern that it is God Himself who calls them; those with non-religious convictions respond to a human need that awakens their conscience: in both cases, they are motivated by love.

They become aware of the fact that the root of politics is service, love; this leads to understanding that political opponents too might have made their choices out of love. Consequently, they must respect them, indeed, the politicians of unity are also interested in bringing their adversaries' good projects to fruition. In fact, if such projects answer an authentic need, they are an integral part of that common good which can only be built together.

Furthermore, these politicians are not satisfied with loving on their own; they seek to lead others to love, allies or adversaries, because politics is relationship, it is shared projects.

A further expression of fraternity in politics is to love the country of others as we love our own. In fact, humanity's greatest dignity would be to no longer feel that it is a collection of peoples living side by side and frequently in conflict with one another, but rather, through mutual love, it is a single people enriched by one another's diversity and in unity, safeguarding each one's identity.

Certainly, all these aspects of political love, which build fraternity, require sacrifice. It is here then that carrying one's cross is the condition sine qua non.

This is precisely because politicians are also people who must take upon themselves the rifts and wounds of their people. This is the price of fraternity asked of politicians: a very high price, but the reward is likewise very high. Faithfulness in the moment of trial will make them models, points of reference.

So then a good and useful conclusion to the Stuttgart Day "Together for Europe" will be that all of us, ordinary citizens and politicians, seriously propose, with a child-like faith in the Gospel, to begin living universal fraternity in Europe as a stepping stone to a united world.

Yes, it is a step towards a united world!

John Paul II, in his Message on the Fiftieth Anniversary of the End of the Second World War in Europe (1995), addressing himself to young people, wrote: "You have been given the mission of opening new paths to fraternity among peoples, and building a single human family.... (...) May this appeal resound in the heart of everyone: Love other countries as you love your own!"

Ladies and Gentlemen, brothers and sisters, and members of the Movements and groups here present, a politician, who may be here, some time ago communicated his thoughts about this day, which is our hope:

"The living reality of the Movements," he said, "which flows underground like magma, like molten lava across the life of the continent, must pierce through the crust and make its fire clearly visible, so that society and in particular the political world may be shaken and altered by it. A sort of short circuit must be created which puts society and politics in contact in a way that enables true life to have an effect on society so much so that it can no longer be disregarded.

"Stuttgart could be this occasion."

May the Lord make it so!

Thank you for your attention.

## **Young People's Contribution to Stuttgart**

### **The way we want Europe**

#### **Francesco, in Italian:**

I would like a Europe that devotes all its energies to living fraternity, as it did with promoting liberty and equality, and not only within its boundaries, but with all peoples of the world. A Europe that takes common positions that are clear and courageous in favour of initiatives for peace. I would like to see serious steps taken towards the reorganisation of our arms industry: I do not want to build my wellbeing on the sale of arms. As a European citizen, I would like a Europe that lives fraternity in economy. I would like an economy oriented not to having and to consuming, but to giving and to sharing. I would like to utilize the same quantity of natural resources that other peoples utilize in the world, not 20 or 50 times more.

I would like every man and woman of the world to have at their disposal every day at least the same amount it takes to maintain a European cow: two Euros.

I would like all European men and women to live fraternity in the family, at work, at school, on vacation, in their economic choices: that is, that they seek the good of the other person as they would their own. I would like... but this "I would like" is already an "I want" because I have chosen, together with many of you, to live in this way every day, to give my life for universal brotherhood.

#### **Maja, in Slovak:**

The thought that our countries of the East – I am Slovak – would once again belong to a mixture of peoples, filled us with fear and insecurity. What are we getting involved in?!

However, in contact with the youth of other countries I discovered that my identity, and therefore, the identity of my people, can be a gift for others.

I am convinced – because I have experienced it – that the diversity of cultures and thought become riches when we respect one another without discrimination. But I realize too that my own human forces are not enough. We are able to live in this way when we put God in the first place in our life. He alone can guarantee our unity in diversity, where we all feel that we are brothers and sisters, equal and free. All this is not only a programme for politicians. We are Europe; we are the ones who can build or block unity in our environment.

**Rebecca Wagner, in German:**

I am 17 years old and still attending school. I would like a courageous Europe where men and women overcome their fears, doubts and laziness. I dream of a Europe where human beings are committed to something new, for new people, new faces.

We are often afraid to risk and so nothing moves forward because we do not want to invest our energies in something that might turn out to be in vain.

However, because I have continually experienced that the love of God touches me, changes me, I also find the courage to commit myself. I can always begin again because God loves new beginnings.

If we begin today, in our own small way we can accomplish great things. If I think that all people could plunge themselves into this reality, I begin to live in a big way: we could really change Europe!

**Kathrin Hartmann, in German:**

I work in an agency that organises large-scale media events. I would like a Europe that is not confused, that does not fool itself. In my profession I am in contact with many people who are very creative, colourful and interesting personalities. In speaking with them I realize that they are all searching for a great love! In order to find it some of them write songs, others go on stage to be applauded. At the same time, though, they tell me that they have not found love.

I would like a Europe where everyone feels free to admit that they have unanswered questions. A Europe in which people do not build a pseudo world in order to escape from the real problems and questions of life.

I would like Christians to speak openly of the great love they have found in God not only on Sundays but that their entire lives be imbued with this love.

**Christoph Mertens, in German:**

I'm 19 years old and I graduated from the commercial institute yesterday.

For a week now we have ten new States in the European Union. My first thought was: Help! Now Europe is becoming even bigger. I'm losing control and becoming even less important. But I don't want to escape from this tension and not even from the diversity of others. I don't want to be frightened by the dimensions of Europe. Rather, I want to commit myself in my own environment. It is difficult to do this alone, but together with other Christians – and this my experience – I can move, change something.

I dream of a Europe where Christians do not withdraw, but commit themselves right there, where there are tensions. And I would like to see this also in people who have more responsibility than I do in society. I dream of a Europe where we find new creative ways to change things together.

**Experience:** we have a youth centre in the YMCA. Once a year we have a soccer holiday for boys. They come from different countries, for example, from Croatia and Romania and from all social backgrounds. Of course there is soccer training with famous champions who teach the latest tricks. However, in playing soccer you can also learn something about life. The boys learn to lose, to want to win and to be committed in this. We train together with them playing on teams, playing in a fair way and we tell them that God loves them as they are. I'm enthusiastic about telling them about my faith and my life while "playing" together.

### Clara, experience in Spanish:

I would like to tell you about an experience we young people of the Focolare Movement have been living now for four years. It's about the **Higher Institute of Learning**. Europe is the homeland of philosophy and human thought and it must continue to be a source of thought, open to the world. Every summer we university and graduate students meet from all over Europe, also with representatives from other continents, in order to build universal brotherhood from the intellectual and cultural viewpoint. Our meeting place is located in the ecumenical little town of Ottmaring in Germany. Our cultural origins are the most varied: from those who study psychology, law, philosophy, theology, history, economics, physics, mathematics... to those who study theatre, cinema and – earthquakes!

Our professors are outstanding personalities on the European level and very competent in their disciplines, but the most important characteristic is the relationship of unity that they have among themselves and with us: we have only one teacher: Jesus in our midst, and He is present where we live mutual love.

The professors give themselves completely and we students listen attentively. Afterwards, the professors receive with profound attention our contributions on the subject, and each time we experience that the Holy Spirit illuminates our disciplines in a totally new way, and the thinkers or scholars whom we might have studied before, speak to us in a whole new way, like one of the infinite tones in which the love of God is expressed.

We truly feel like brothers and sisters, and so during the year we share our joys, sufferings, trials, successes.... We young people from Spain experienced this in a special way after March 11<sup>th</sup>. In opening our electronic mail, we found an ocean of messages from all over the world. This unity is stronger than death, and we want to witness to everyone that it is the only way to resolve the problems of the world.



**Gerhard Pross**  
**Serving unity (Directors' Council)**  
**Charisms for Europe (Witnesses of Movements)**

Everywhere in Germany and throughout Europe a great miracle is taking place: the miracle of unity. The Holy Spirit is gathering together the Directors of the most various Catholic and Evangelical Lutheran spiritual Movements and Communities. In spite of their multiplicity and variety a profound unity has begun among them. How did it come about?

Back in 1969 the Directors of Evangelical Lutheran communities and groups of the Free Churches regularly met in a "Directors' Council". Currently it includes 120 Directors. In recent years also leaders of Catholic Movements have joined us for a fraternal exchange of experiences and to pray together.

In 1999 a deeper relationship began among the Catholic Movements, and 220 day-meetings took place which involved half a million participants. Later in 1999, at the conclusion of the signing of the Joint Declaration on the Doctrine of Justification, between the Catholic Church and the Lutheran World Federation, Directors of the Catholic and Evangelical Lutheran Churches met in Ottmaring.

In the spring of the year 2000 Chiara Lubich and Bishop Wilckens participated in the "Directors' Council of Evangelical Lutheran Movements". For me personally, this event was a key experience: the Holy Spirit opened our eyes to the suffering of the division among Christians and indicated the tragic consequences also for Europe. This led to a strong commitment towards reconciliation.

Two more meetings took place. One of the high points was on the morning of December 8, 2001 in Munich when approximately 800 directors met in St. Matthew's church and made a pact of love. That afternoon approximately 5,000 members of Movements gathered in the cathedral.

What is the secret of this communion?

When we meet as Directors, what is most important is that for the sake of unity we put aside our own particular in order to be able to recognise a greater global dimension. We put ourselves in the place of the other, so to speak, considering things from his or her viewpoint.

By doing so we do not lose our identity, neither as individuals nor as Movements.

Seeking to have this attitude always, we also reach the point of having a shared vision. It is the will of Jesus (Jn 17:21) when He prays to the Father for the unity of Christians, so that they world may believe.

But this "vision" is already a reality. We experience that God is gathering together His people....

**Father Pasquale Foresi**  
**Witness of the Focolare Movement**  
**Charisms for Europe (Witnesses of the Movements)**

My name is Pasquale Foresi, and I am a priest focolarino. I am happy to present the Focolare Movement, which was born in Trent, Italy in 1943 from a charism which the Holy Spirit gave to Chiara Lubich for many.

It was during the terrible times of World War II which was destroying everything. Chiara and some of her companions saw all their aspirations and dreams crumbling: to form a family, to attend university, to furnish a home....

They asked themselves then if there could be an ideal that no bomb could destroy, an ideal to which they could give their lives.

“Yes”, they understood in their hearts, there is, it is God, God who is Love” (see 1 Jn 4:8).

They believed in the love of God, and in the air-raid shelters they found the way to respond to this love: by living the Gospel.

They put its words into practice and they saw the unleashing of the evangelical revolution around them; a community of men and women was formed similar to that of the early Christians. This took place not only in Trent, but after the war ended, all over Italy. Then from 1958, in the rest of Europe and afterwards in the other continents.

They were particularly struck by evangelical love, which they lived with every neighbour, as all the focolarini and focolarine live it today throughout the world with people of every nation, race, culture and religion. And, because love calls for love, they are usually loved in return.

This led to a 360-degree dialogue with Christians, the faithful of other religions and men and women of good will without religious convictions: all people who are present now, due to widespread immigration, also in Europe.

In this way, a profound unity in Christ is born with Christians, and universal fraternity is created with everyone.

Our thirty-three international little towns – a witness of unity – in different parts of the world, twelve of which are in Europe can give an idea of what our continent can become when the Europe of the spirit will be a reality.

**Father Heikki Huttunen and Ms. Outi Vasko**  
**“The Charism of Orthodox youth“ (ONL of Finland)**  
**Charisms for Europe (Witnesses of Movements)**

**1st speaker:**

The Orthodox Church has a history of 1,000 years in the Eastern province of Finland called Karjala.

As a result of the Second World War, Finland lost almost all of its traditionally Orthodox areas in Karjala. Most of the 80,000 Orthodox became refugees.

Many Orthodox Youth Movements began in a spontaneous and miraculous way during and right after the Second World War.

**2nd speaker:**

The service of the Orthodox Youth Movement in Finland eventually became decisive for the Church in its struggle for survival. The Youth Movement had a key role in helping to gather together the Orthodox for divine services, study groups, camps and to form Eucharistic Communities which eventually became new parishes throughout the country.

The Church became the main focus of the life and service of the Youth Movement. The evangelical renewal of the life of the Church was initiated in many ways by the Orthodox Youth Movement. Joy and enthusiasm about liturgical life was expressed in what was described as “sanctifying time”.

This liturgical renewal was accompanied by an interest in the ascetic writings of the Fathers and Mothers of the Desert – it was an invitation to a spirituality of love for goodness and beauty. It was also a discovery of the universality of the Orthodox Christian faith. The small Orthodox minority of Finland was not alone in the world.

Through contacts within Syndesmos – the World Fellowship of 126 Orthodox Youth Movements – we discovered our fraternity in Christ. It strengthened our identity and gave us, a minority, the possibility of becoming involved ecumenically. We realised that what is a challenge for one Church is also for others, and what is a blessing for one Church is a blessing for the others too.

**Walter Heidenreich**  
**FCJG Lüdenscheid**  
**Charisms for Europe (Witnesses of Movements)**

“God said: ‘Let there be light’.” He placed a luminous ray in our hearts. Twenty years ago, when I found myself in difficulty, a prisoner of drugs, left to the powers of evil, without any hope or prospects for the future, this luminous ray reached my soul after having recollected myself in prayer. I said: “God, if you exist, I need you now”. What took place is something I would never have expected, right in the midst of a party with persons dependent on drugs: God made His way through the thick darkness of my soul and freed me in a wonderful way.

For two years, I experienced the power of God’s love and I noted how many devastated people have been carried away by Jesus from the kingdom of darkness into that of light, literally passing from death to life.

At that time I was a thousand miles from the Church, but one day the spirit of the Lord spoke and said to me: “I have other sheep in my fold”. After my conversion to God and to the poor of this world, the Holy Spirit brought about another conversion in me, that towards all His people. When I read the Bible, subjects like “the kingdom of God” and “the unity of the people of God” struck me: I did not want nor could I ignore them. The Gospel of the love of God always urged me to go ahead.

At the beginning I was happy to have been saved. Then God opened my eyes and I saw my city, then my nation, and later on, all nations. Today I have the great privilege of experiencing that God acts forcefully in the world as He alone can, above all in the regions in which it seems that hardly anything works. But since we have a good God, we have a Good News for each one, and more and more men and women are still waiting to receive it!

How does God wish to bring about salvation for Europe and for the nations, if not through the “whole Christ”? Jesus, the head and us, His community. This is the hope for Europe. I am certain of it.

**Frances Ruppert**  
**Witness of the Cursillos de Cristiandad Movement**  
**Charisms for Europe (Witnesses of Movements)**

*Cursillo de Cristiandad* means to experience, through a brief but intense course, the essence of Christian life, and then to transmit it to others.

This brief course was born after World War II on the island of Mallorca (Spanish island of the Mediterranean sea), with the return to the traditional pilgrimages to the tomb of St. James at Compostela.

*Cursillo* would like to encourage faith in Jesus Christ, the Saviour of all men and women. In three days people encounter Christ and the Christian community. They are touched by the living and merciful God and they find themselves.

The parable of the prodigal son (Lk 15:11), which we call the Gospel of the merciful father, is the heart of our spirituality. Our life is based on the Eucharist, on our encounter with God, and we want to take others with us along this journey: the people in our surroundings, in the workplace, in sports events or in public life.

Also important for us is the image of the disciples of Emmaus (Lk 24:32). There too we find people taking a journey. Christ does not impose himself on them, but travels along with them. Countless participants all over the world have returned from the *Cursillo* with their “hearts burning” as it was for the disciples of Emmaus, witnessing to their encounter with the risen Lord, to the friendship they experienced with Christ.

Isn't this what we need also for the new Europe? A good community of people taking a journey, being *for* and *with* others, supported by a profound trust in the Lord who travels along all the roads with us? Good travelling companions are also good Europeans, people who help one another to build a better world.

A very important word in the *Cursillo* is the cry of the pilgrim “Ultreya”. It is the ancient cry of the pilgrims on their way to Santiago de Compostela. Always forward, never give up, always take up the journey to accomplish the adventure of love.

*Autore* Nicky Gumbel  
*Titolo* Testimonianza del movimento Corso - Alpha  
*Oggetto* Carismi per l'Europa (Testimonianze dei movimenti)

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### **What is Alpha?**

- I was not brought up as a Christian. My father was a German Jew. My mother did not go to church. I came to faith in Jesus at the age of 18, and since then have had a desire to tell people who were like me about Jesus.
- This is what Alpha is all about. It is designed primarily for people totally outside the church, people who would not call themselves Christian.
- Alpha is an evangelistic course, involving a meal, a talk, and small groups, over 10 weeks.
- We have been astonished by what has happened in the last 11 years.

### **1. All age groups**

- In particular Alpha has appealed to young people.
- The attached diagram shows the ages of guests at four recent Alpha courses run at Holy Trinity Brompton, where Alpha originated.

### **2. Across cultures**

- Alpha is running in 147 countries and 30,000 churches. It has been translated into 47 languages.

### **3. Every strata of society**

#### *Alpha in Prisons*

- Out of the 160 prisons in the UK, 124 are running Alpha (around 80%).
- There are just over 70,000 people in prison in the UK and we estimate that well over 30,000 prisoners have done the Alpha course.

#### **4. Across the denominations**

- Alpha is being used by all denominations - which is drawing Christians together in their efforts to evangelise.
- It is supported by leaders of all the main denominations.
- On Alpha, we teach the things that unite us as Christians. And Alpha is centered round Christ.
- We have realised that what unites us is infinitely greater than what divides us.

*We are so excited to be here at Together for Europe, because we love to work in partnership to see the re-evangelisation of Europe, and the transformation of our society.*

**Liliana Cosi**  
**Presentation of the Czardasc Dance**  
**Presentation**

We are falling in love today with the different realities that make up Europe.  
Now our ballet company would like to offer you a typical dance of a small nation with  
a rich and very beautiful folklore.  
From Hungary, a CZARDASC.



**Dieter and Susanne Endres**  
**Marriage and Family (Witness of Family Live Mission)**  
**Charisms for Europe (Witnesses of Movements)**

**Dieter**

When we ask ourselves why marriages are failing – also among Christians – and evermore frequently, we must often note that it depends on the fact that the couples devote too little time to their relationship: with the passing of time it cools down and so also the dynamics of family life are weakened.

**Susanne**

An author specialized in this field writes: “In our ever-changing world today, which is constantly developing culturally, whoever decides to get married and have a family and pronounces a lifetime “YES” to another man or woman, needs a supplementary source of life to support him or her in the often disappointing burdens of daily life.”

**Dieter**

For this reason many groups and communities have taken on the task of offering ideas and aids which support the relationship of couples. They offer personal counselling or they take people into their communities for a certain period of time. Through seminars, couples or families learn to communicate with one another on a deeper level, to take positive action in moments of anger, to resolve problems and to beneficially spend their free time together.

Some of these communities are decidedly oriented towards reinforcing the relationship between partners; others, towards problems regarding the education of children. Some work on the therapeutic level, others exclusively in the light of the Bible. In the most varied ways, often with great creativity, they seek to reinforce and heal marriage and the family.

**Susanne**

Experience shows that in protecting the family it is possible to develop well-rounded and co-responsible personalities. We are convinced of this: marriage and family are the most precious means for conserving and transmitting life which then leads to the healthy development of citizens.

Therefore, whoever reinforces the family, reinforces at the same time the inner coherence and social values of our continent.

## **The Europe of couples and families (Witness of the *Equipes Notre Dame* Charisms for Europe (Witnesses of Movements))**

"Where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20).

These words are the foundation of the *Equipes Notre Dame* and they can be adopted by our Movements and Communities which gather together in order to promote a "fraternal Europe of justice and peace". In fact, where people gather together in this way, Christ is with them, He lives in them and acts through them.

Who could have imagined that the visit of Madeleine Deilly in 1938 to the assistant pastor of Saint Augustine parish in Paris, Father Henri Caffarel, would have had such ramifications and would have overturned a certain notion of the couple and the family? "Father," she said, "we just got married and we would like to live our matrimony better, even though everything prompts us to live differently." The answer was: "Gather together some friends and we'll reflect on this together."

Today 9,200 "equipes", made up of four to six couples and a priest meet every month in order to pray and bring ahead couples and their families, helping one another materially and spiritually in a life of communion and formation.

Deeply rooted in faith and fraternity, their lives in the light of the Gospel contribute spiritually and humanly to building up society everyday in Europe, through the acts and gestures of married life, in the family, in the ecclesial, social and human realities. Like many other Christians, "they aim at carrying out the commitments assumed through baptism and they want to make the Gospel the statute of their families". Fully integrated in society, they wish to build a Europe of love and alliance based on the virtues of their Christian faith.

They want their love sanctified in matrimony to give praise to God, to bear witness to men and women, to prove that in saving humankind, Christ saved love.

They wish to build up Europe for the future generations, that the Christian spirit of faith, hope and charity may be a reality and collaborate with the work of God.

In being missionaries and witnesses totally immersed in today's world, the members of the *Equipes Notre Dame* invite their brothers and sisters to be, as Christ asks, "Salt of the earth and yeast in the dough" in order to contribute to giving a soul to Europe without which it will never acquire its true dimension, because **either Europe will be spiritual or it will not be at all.**

**Mrs. Sigrun Mai** (Member of the Schönstatt Covenant of mothers and official representative of Schönstatt in the “national circle of Catholic Movements in Germany)

### **The Schönstatt Movement**

#### **Charisms for Europe (Witnesses of Movements)**

The founder of Schönstatt, Father Joseph Kentenich, an educator with foresight, intuited an imminent turning point in history even before World War I. In fact, he felt called to give a global response.

He envisioned a type of person who was guided interiorly, who was strong and free from outside influences, who was oriented towards clear ideals of life; in a word, an adult Christian. Only “whole persons” such as these would be capable of being cofounders and animators of “whole communities”, solid and similar to families, the gift he wished to give to the nations and to the people of God “on the threshold of a new era”.

Besides the founder who is experienced as the spiritual father, the Schönstatt Movement is nurtured by two sources.

The first source is the experience of faith that God intervenes in history, that He gives suggestions and expresses desires, and that He also speaks through creation. The God of life and history pursues and brings to fruition His plans unperturbed, using men and women as His instruments. Therefore, He wants our active and practical cooperation: here and now we must do what we recognise as God’s will.

The second source around which the life of this Catholic Movement gravitates is Mary, the Mother of the Lord. We see her as the model of us Christians, totally turned towards Christ the Saviour. She guides us towards Him.

It is in the context of this original Marian characteristic, which draws life from the lymph of the Gospels, that the Schönstatt Movement sees its mission for our times and for the renewal of Europe. The founder soon oriented his foundation towards this goal and evermore consciously pursued the necessary educative ways.

He also understood already in 1916 that this endeavour could be carried out only by the joint efforts of many charismatic forces.

**Mathias Ritter, Katja Müssig**  
**Working with the youth (Witness of the YMCA/CVJM)**  
**Charisms for Europe (Witnesses of Movements)**

**Matthias Ritter**

Ivan grew up in Zagreb. During the war in the Balkans escaped with his family to Germany but the bombings and all that he had experienced there during the war had destroyed his nervous system. The consequences: aggressiveness and taking refuge in drugs and alcohol. Some people felt that he was beyond rehabilitation but then he was invited to the YMCA youth centre. There, for the first time in his life, he heard about God's love for each one of us. He learned from the collaborators of the centre that Jesus forgives and reconciles people. Quite soon Ivan entrusted his life to God and found the strength to trust others. Now he is going ahead along his way in unity with God.

**Katja Müssig**

Stories of this kind encourage us to continue in the task entrusted to us by the YMCA: to form strong children and young people and a sound society.

In our variegated groups profound friendships are often established: children find the possibility to measure their strength and to discover unknown talents, for example, in sports, at play, in creative work or in music.

Vacation times or trips during holidays are an ideal occasion for experiencing the faith, trust and joy of living together.

In our contacts with young people we want to devote ourselves particularly to those who come from difficult social situations or who feel marginalised: we listen to them and try to make them feel accepted.

In our youth groups we promote competence in the social field, the capacity to establish relationships and to resolve conflicts, to accept responsibility.

The YMCA was born as an ecumenical Movement in London, in 1844. Since then it has spread throughout the world as the largest Christian-ecumenical Movement for the youth. In Germany alone 30,000 people offer their services as collaborators and 700 work as full-time reference points for the youth.

**Edith Wenger**

**Therapy and care of souls (Witness of Teen Challenge)**

**Charisms for Europe (Witnesses of Movements)**

I work with "Teen Challenge", an institute which looks after girls and women dependent on drugs.

A young woman dependent on drugs came to me for therapy. At one point of our conversations we had to face a topic which frightened her. She told me: "Now we have reached the point in which I have always interrupted every other therapy because nothing has been able to help me with this. It is the very serious feeling of guilt which has overshadowed my entire life. And it is because of this feeling of guilt that I have always gone back to drugs."

I realized how helpless she was and that I could not help her either. I told her: "What torments you is your guilt; as a therapist I cannot forgive your fault. But there is Someone who can."

In the following conversations I told her about Jesus Christ and she was able to experience forgiveness. In the end she said to me: "No other relapses are necessary, my fault has been forgiven".

I would like to speak now of the immense potential present in the therapeutic and pastoral services of the spiritual Movements. Through pastoral assistance people discover a wealth of life within them. Through therapeutic treatment the problems of life can be seen in a new light. With the help of hospitalisation and missionary care people who feel rejected by society find their place again.

Our common objective is to continue the work that Jesus Christ began: to announce to the poor the Good News, to prisoners freedom; to tell the blind that they will see again, to people devastated, that they must feel free again and without worries.

Thus, through us, Jesus Christ will be present again in the cities and countries of Europe. He will bring people out of their isolation and integrate them into society; He will transform resignation into hope.

Health becomes contagious, healthy people create a healthy society.

**Sister Anna-Maria aus der Wiesche**  
**Protecting the Interior Space (Witness of the Selbitz Fraternity of Christ)**  
**Charisms for Europe (Witnesses of Movements)**

World War II shook Europe profoundly. In Germany people began to search for God again. This need gave life, in the Evangelical Lutheran Church in Germany and afterwards throughout the world, to the most varied forms of Communities and Fraternities. The heritage of St. Benedict and St. Francis was rediscovered and relived in a totally new manner.

All the Communities draw their life from the Gospel: from listening to the directives given by God, from prayer and from the Holy Supper.

Some of the Communities work with the poor, with children, with the elderly; others devote themselves especially to hospitality and, in a world disoriented by noise and activism, they give special attention to prayer life and silence.

This is also the charism of our Community. We invite people to live with us in order to find themselves again, putting themselves in contact with the love of God, living with Him. In particular, people involved in politics and economics, with positions of great responsibility, seek through spiritual exercises and seminars to find the essential roots of their lives.

Their daily commitments, characterised by demanding requests and the unilateral tendency towards obtaining the greatest profit, often suffocate all that is hidden in the depths of their being. Sufferings can harden people's hearts.

Through meditation on the Gospel and spiritual conversations, people rediscover the meaning of their lives in the light of God's love. Our living together is aimed at protecting this interior space of love.

**Marco Impagliazzo**  
**Witness of the Community of St. Egidio**  
**Charisms for Europe (Witnesses of Movements)**

My name is Marco Impagliazzo and I am speaking on behalf of the Community of St. Egidio.

The Community of St. Egidio began in 1958, a really special year. While the West was questioning itself about its future and the youth were searching, also the Catholic Church was living the innovation of that “new Pentecost” represented by the Second Vatican Council.

Andrea Riccardi, who at that time was attending secondary school in Rome, called together some of his friends to listen to and live the Gospel. He did so with simplicity at a time when everything was being expressed in ideologies. Thousands of aspirations were intersecting during those years and people believed that a revolution would transform the world. Instead, Andrea Riccardi understood that there would not be a lasting change without a change of hearts prompted by the Gospel. And a Gospel put into practice meant first of all being friends of the poor.

Today the communities of St. Egidio, present in seventy countries of the world, welcome many children, young people, adults and elderly who live the Gospel and communicate it to others, who pray and serve those who are most in need. The main features which characterise the spirituality of the Community of St. Egidio are these:

First of all, **prayer**, which accompanies the life of all the communities in Rome and throughout the world. It is the centre, the primary overall focus of the Community.

**Communicating the Gospel** to all those who are searching for meaning in life.

**Solidarity with the poor**, lived as a voluntary, gratuitous service, in the Gospel spirit of a “Church of all and particularly of the poor”.

This friendship with the poor has been significantly accompanied by many signs of resurrection. The resurrection of those with AIDS cared for by St. Egidio in the poorest countries; the elderly who begin to live again when they come out of their loneliness; children in difficulty who find a family and the way to a promising future; peoples which, thanks to St. Egidio, have put an end to the tragedy of war.

Another important feature of the Community is, in fact, its efforts in favour of peace. At St. Egidio we say that war is the mother of all forms of poverty. This is why we have been working for peace in many countries, beginning with Mozambique, and with positive results. St. Egidio’s method is simple: foster dialogue and trust between enemies; look for what unites and put aside what divides. In the various negotiations we were involved in, we helped each side to understand the reasons of the other, in view of a true encounter that would recompose the divided parties into one family.

And because we build and reinforce a spirit of peace, St. Egidio gives great importance to dialogue and reconciliation among Christians and among different religions. The dream of reconciliation prompted us to keep alive the “spirit of Assisi” kindled by John Paul II in 1986. Every year we promote a large-scale prayer meeting for peace among religions, which, like a pilgrimage of peace, has taken place in different parts of Europe in the past years. In this Europe which has lived through many wars but at the same time has been shaped by the cohabitation of different peoples and faiths, these interreligious meetings promoted by the Community of St. Egidio are a great hope. The meeting together of peoples of different faiths and cultures is another way to build and reinforce a spirit of peace.



Praise the Lord from the heavens (from Psalm 148; music by A. Gretchaninov)

Praise the Lord from the heavens;  
Praise him, highest heavens,  
Hallelujah, Hallelujah! Hallelujah!

Only Begotten Son (Christological Hymn from the liturgy of St. John Chrysostom; music by G. Lvovskij)

Glory to the Father, to the Son and to the Holy Spirit,  
now and forever and ever  
Amen.

Only Begotten Son and Word of God,  
although you are immortal,  
for our salvation you wished to take flesh  
from the Holy Mother of God and Ever Virgin Mary;  
While remaining God you became man  
and were crucified, O Christ God,  
crushing death with your death;  
You who are one of the three Divine Persons,  
glorified with the Father and the Holy Spirit,  
save us, save us!

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save us, save us!

**Chiara Lubich**  
**A United Europe for a United World (III)**  
**Theme**

Ladies and Gentlemen,  
Friends, Brothers and Sisters,

Today we have spoken of Europe, and in particular, of a Europe of the spirit. We have seen the contribution that we can give towards its realization, for example, through the spiritual or charismatic Movements and Communities. At this point we could ask ourselves: have we exhausted everything that was to come out of this Stuttgart event?

The founding fathers of a united Europe did not have Europe in mind as the ultimate end of their work towards union. In fact, the Schuman Plan asserts that "Europe, with more means available, will be able to carry forward one of its essential tasks: the development of the African continent."<sup>1</sup> Their vision of Europe is that of a family of sister nations, but open to a universal mission. Europe wants to achieve its unity in order to contribute also to the unity of the human family.

The unity of the human family....

Some people may think that to propose the unity of the human family is nothing more than an illusory hope.

I would say that it is not, because to aim at a united world is required by a sign of the times.

In fact, the joining together of States in different parts of the world is already happening, in response to a pressing demand. There is a growing relationship between States in all the continents: for example the recent *African Union*, the *Iberian-American Conferences*, and others.

And so, to want a united Europe in order to arrive at a united world can be one of those final contributions to our thoughts here in Stuttgart.

In order to keep in step with the times and with God and His plans, for Europe and the world, let us ask ourselves what is the ideal way for us to act?

We have already spoken of it but it might help to repeat it to one another: the ideal way to act is to translate into life immediately that foundation stone of universal fraternity, and to do so by living "the art of loving" that we spoke about.

There are some who can live this life as ordinary citizens, and others who live it as politicians at various levels.

We should point out that while the charismatic Movements are primarily religious, they have often given special attention to the political world. Also politicians who adhere to Movements seek to live in fraternity always and on this basis to be open to the profound, eternal values of the human person, and to take political action only afterwards.

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1. Robert Schuman, French Minister of Foreign Affairs, *Declaration in the Hall of the Clock of Paris*, May 9, 1950.

The choice to become politically active is an act of love by which they respond to a personal calling, or they provide an answer to a social need, to a problem in their city, to the sufferings of the people, to the needs of their times.

Believers discern that it is God Himself who calls them; those with non-religious convictions respond to a human need that awakens their conscience: in both cases, they are motivated by love.

They become aware of the fact that the root of politics is service, love; this leads to understanding that political opponents too might have made their choices out of love. Consequently, they must respect them, indeed, the politicians of unity are also interested in bringing their adversaries' good projects to fruition. In fact, if such projects answer an authentic need, they are an integral part of that common good which can only be built together.

Furthermore, these politicians are not satisfied with loving on their own; they seek to lead others to love, allies or adversaries, because politics is relationship, it is shared projects.

A further expression of fraternity in politics is to love the country of others as we love our own. In fact, humanity's greatest dignity would be to no longer feel that it is a collection of peoples living side by side and frequently in conflict with one another, but rather, through mutual love, it is a single people enriched by one another's diversity and in unity, safeguarding each one's identity.

Certainly, all these aspects of political love, which build fraternity, require sacrifice. It is here then that carrying one's cross is the condition sine qua non.

This is precisely because politicians are also people who must take upon themselves the rifts and wounds of their people. This is the price of fraternity asked of politicians: a very high price, but the reward is likewise very high. Faithfulness in the moment of trial will make them models, points of reference.

So then a good and useful conclusion to the Stuttgart Day "Together for Europe" will be that all of us, ordinary citizens and politicians, seriously propose, with a child-like faith in the Gospel, to begin living universal fraternity in Europe as a stepping stone to a united world.

Yes, it is a step towards a united world!

John Paul II, in his Message on the Fiftieth Anniversary of the End of the Second World War in Europe (1995), addressing himself to young people, wrote: "You have been given the mission of opening new paths to fraternity among peoples, and building a single human family.... (...) May this appeal resound in the heart of everyone: Love other countries as you love your own!"

Ladies and Gentlemen, brothers and sisters, and members of the Movements and groups here present, a politician, who may be here, some time ago communicated his thoughts about this day, which is our hope:

"The living reality of the Movements," he said, "which flows underground like magma, like molten lava across the life of the continent, must pierce through the crust and make its fire clearly visible, so that society and in particular the political world may be shaken and altered by it. A sort of short circuit must be created which puts society and politics in contact in a way that enables true life to have an effect on society so much so that it can no longer be disregarded.

"Stuttgart could be this occasion."

May the Lord make it so!

Thank you for your attention.

## **Message of “Together for Europe”**

### **Helmut Nicklas, YMCA of Munich, in German:**

1. Europe has reached a decisive moment in its existence and in the project for its future: it cannot limit itself to being a market or a union aimed at the security of its citizens. We are aware that the influence of the love of God is urging the peoples of Europe to be much more than this.

A continent with variety and beauty, it has lived moments of splendour and growth, but it has also experienced the bitter truth that, without reference to deep values, human beings are uprooted from their humanity and show themselves capable of the worst evils.

In the last century, two world wars, concentration camps, Gulags and, in particular, the Holocaust (the Shoah) witnessed to the darkness which inhabited our continent and which painfully touched the rest of the world. And now marginalisation, injustice, exploitation and the scourge of terrorism cry out for solutions.

However, in spite of all these evils, today thankfully we can see a Europe that is moving toward reconciliation. A free and democratic Europe.

### **Andrea Riccardi, Community of St. Egidio, in Italian:**

2. Inspired by the transforming power of the Gospel, we feel called to work for a continent which is multifaceted and united.

We, members of more than 150 Movements and groups of different Christian Churches and Communities gathered in Stuttgart from every corner of the continent, want to witness to the newness of the growing fellowship and communion among us, set forth by the Spirit.

This communion of life is another consequence of the cultural traditions which, in the light of the Judaeo-Christian revelation, have built up our continent through the centuries.

We offer this fellowship as a contribution to a Europe which will be able to respond to the challenges of our time.

### **Marie-Christine de Roberty, Equipes Notre Dame, in French**

3. The charisms, gifts of God, compel us to follow the path of universal fraternity, which we feel is the true vocation of Europe. Fraternity is nothing other than evangelical love lived among all, always renewed, beginning here and now. Fraternity is:

sharing goods and resources,  
equality and freedom for all men and women;  
deepening our common cultural patrimony;  
openness to people of other cultures and religious traditions;  
love and solidarity with the weak and the poor in our cities;  
a deep sense of the family;  
respect for human life in all its stages;  
care for nature and the environment;  
balanced development of the means of communication.

By living this fraternity, Europe itself becomes a message of peace; an active peace which is built every day on the basis of forgiveness asked for and received. A peace which would like to build bridges between peoples "globalizing" solidarity and justice.

### **Kitty Arbuthnott Alpha Course, in English**

4. This message is not aiming to be simply a statement of intention, but a witness to something which, although just beginning, is already a reality among us.

We who are gathered together in Stuttgart and linked up with parallel meetings in more than 150 cities throughout the continent, wish to work together with all men and women of good will so that Europe may be a place of love and fraternity, that it may be aware of its responsibilities and show itself to be open to the whole world.

## **Andrea Fleming and Günter Refle Presentations**

### **4 Günter Refle**

Welcome to the Hanns-Martin-Schleyer Halle in Stuttgart. "Together for Europe" is the title of today's event which gathers 10,000 people from approximately 150 Movements, Communities and various other groups.

With me here is Andrea Fleming of the Focolare Movement of Augsburg.

My name is Günter Refle and I belong to the Immanuel Community of Ravensburg.

### **Andrea Fleming**

At 10:20 we will link-up via satellite with more than 150 European cities and locations in other continents. We begin our day with songs of Praise to God, asking for His light and love. Albert Frey and his group.

### **7 Günter Refle**

From the "Together for Europe" day here in the Hanns-Martin-Schleyer-Halle in Stuttgart, a cordial greeting on behalf of the promoters of this event, 27 Movements and Communities of various Churches.

We, Andrea Fleming of Augsburg of the Focolare Movement, and Günter Refle of Dresden of the Immanuel Community of Ravensburg, will accompany you as your hosts today.

### **Andrea Fleming**

The participants in the hall, approximately 10,000 people, belong for the most part to 150 Movements, Communities and organisations of various Churches.

We are linked up live, via satellite with more than 160 parallel events throughout Europe and in other continents.

For the achievement of this intercontinental and interactive transmission we would like to thank Telespazio, Media Space Alliance and CRC/Canada.

So we are already connected with one another by means of a tight network which is not only European, but worldwide.

A warm welcome to the 100,000 or more people who are following the program!

### **Günter Refle**

The rich patrimony of European cultures will be expressed today in various manners: through the contribution of words, music, dances and theatrical pieces.

The song "Land of Hope" which we will listen to now was composed by Gen Rosso and Gen Verde.

Gen Rosso and Gen Verde are two international music groups of the Focolare Movement.

They bring the message of the Gospel through their tours and performances in many parts of the world.

## **9 Günter Refle**

How did this event come about? What is its aim?

**Chiara Lubich, foundress and president of the Focolare Movement and Friedrich Aschoff, Evangelical Lutheran pastor, responsible for the Charismatic Renewal in the Evangelical Lutheran Church,** are two personalities who, together with others, promoted this day. They will tell us how it all came about: Pastor Friedrich Aschoff.

## **11 Andrea Fleming**

In 1998, when Pope John Paul II invited all the Movements and Communities of the Catholic Church to Rome, he emphasised to what extent he counts on their contribution.

Also today's event is important to him, and we are particularly happy to have with us the President of the Pontifical Council for the Laity, His Excellency Archbishop Stanislaw Rylko, and Vice-President, Bishop Joseph Clemens, who bring to us from Rome a message from the Pope.

We invite Archbishop Stanislaw Rylko to read the message.

## **14 Günter Refle**

We are very pleased to have with us various high-ranking representatives of our Churches. We would like to welcome the more than 40 cardinals, bishops, dignitaries of the Evangelical Lutheran, Catholic, Orthodox and Anglican Churches as well as representatives of international ecumenical organisations.

Also present are numerous high-level political personalities of various European parliaments. A special greetings to the President of the European Commission, Prof. Romano Prodi.

## **Andrea Fleming**

Dr. Erwin Teufel, Prime Minister of Land Baden Württemberg, has assumed sponsorship for this event and has also given a considerable contribution.

Mr. Minister, we are very happy to be your guests.

(Greeting of Teufel)

## **Günter Refle**



Dr. Johannes Rau, President of the Federal Republic of Germany, sends his thanks and congratulations for the event with these words:

“... I feel that it is right and good that your Christian communities are jointly committed to giving a spiritual contribution to the unity of Europe. Please convey my heartfelt greetings to the participants of the day along with my wishes for all of God’s blessings.”

### **Andrea Fleming**

Dr. Walter Schwimmer, Secretary General of the Council of Europe, is here with us in Stuttgart.

### **Günter Refle**

Dr. Bertie Ahern, Prime Minister of Ireland and current President of the Council of Europe, sent his greetings on video.

### **Andrea Fleming**

The Greek-Orthodox Metropolitan Augustinos of Germany, representing the Ecumenical Patriarch Bartholomew I, will now read a message from the Patriarch.

### **Günter Refle**

Dr. Carlos Ham, representing the World Council of Churches in Geneva, will give us the greetings of Dr. Samuel Kobia, General Secretary of the Council.

### **Andrea Fleming**

A significant message of interest and participation has arrived from King Albert of Belgium who, unable to come, expressed his best wishes for the success of the day.

### **Günter Refle**

Another significant message and cordial greeting arrived from the French President Giscard-d’Estaing.

### **Andrea Fleming**

(reference to the Prime Minister of Latvia, Vaira Vike-Freiberga. The video with her message will be shown on Internet).

### **15 Andrea Fleming**

We now invite **Prof. Andrea Riccardi, founder of the Community of St. Egidio** and professor of contemporary history at the Third University of Rome,

to introduce us into the historical and spiritual dimensions of European unification.

His commitment in favour of peace has seen him in the role of mediator, negotiating a solution in the Mozambique conflict and in various other scenarios.

Professor Riccardi is **one of the promoters of the process of communion and collaboration characteristic of the Movements present here.**

## **18 Günter Refle**

What we just heard is Bach's cantata n. 140 "Wake up, the voice is calling us", arranged by Clemens König and performed by the "One-Sound" Ensemble of Hamburg.

The Ensemble is made up of musicians belonging to the Catholic and Evangelical Lutheran Churches who are part of the Focolare Movement. The "*Junger Kammerchor der Musikschule Böblingen*" chorus is composed of 35 young singers, from ages 8 to 40, and directed by Clemens König.

We now invite **Prof. Romano Prodi, President of the European Commission**, to express his thoughts on European unity.

He has always shared with us the idea that only a strong spiritual impetus can fulfil the design of a united Europe.

We eagerly await your words with great interest.

## **20 Andrea Fleming**

Liliana Cosi, first ballerina of the Scala of Milan and of the Bolscioi of Moscow, currently president of the "Classical Ballet Association", will herself introduce an artistic piece of the Cosi-Stefanescu Ballet Company.

The Company was born 27 years ago aimed at promoting an art that is uplifting, an expression of culture, a moment of the beauty and harmony every person longs for.

(Lili presents the ballet)

## **22 Andrea Fleming**

One of the most important elements for all of us is dialogue, full sharing and participation in what God has given to us.

In order to live a very brief but intense moment of communion, we are now invited, while remaining here in the hall, to meet in small groups of three or four persons in order to express our impressions to one another.

## **24 Günter Refle**

In order to resume our program now, we invite you to continue your conversations during the lunch break.

The fact that Europe has a Christian tradition is indisputable. Its history is also the history of its faith.

Looking at the future of this continent, **Ulrich Parzany** re-proposes Christ to us. Pastor Ulrich Parzany is **Secretary General of the German National Association of the YMCA** and well-known to many of us as one of the main promoters of the “Pro Christ” evangelisation project.

## **27 Günter Refle**

“The history of Europe is a drama, but not a tragedy” – this is one of the key messages of Pastor Friedrich Aschoff.

History, he says, becomes a tragedy if we do not learn from the mistakes of the past. What is needed then in order to keep the memory alive in our conscience, and, at the same time, not to be paralysed but to set out along new paths?

Pastor Aschoff will offer us a way of reconciliation in view of fraternity.

## **29 Andrea Fleming**

We are very happy to have with us **Chiara Lubich, one of the pioneers in the communion among Movements, Communities and various groups.**

In fact, in 1998 she made her own the desire of John Paul II: to live for this communion among Movements according to her charism.

She will tell us about the heart of the passion that animates her and which meets the deepest aspirations of our continent: “Universal brotherhood: a necessity for a united Europe”.

## **32 Andrea Fleming**

The first part of our “Together for Europe” day, which we just concluded, opened a vast panorama and showed how the Holy Spirit is at work in our continent.

This afternoon we will hear how the Spirit of God has expressed Himself in the gifts He has given to the various Movements.

The second part of the live transmission via satellite will begin at 14:30. We wish you all a good lunch.

(practical announcements)

## **35 Günter Refle**

During the lunch break a number of interesting conversations and encounters took place. We continue with our program now with the famous singer Judy Bailey.

## **36 Günter Refle**

We listened to Judy Bailey and her group. Thank you!

Judy Bailey was born in London and grew up in the Caribbean. She is a citizen of the world, demonstrated also by her international commitment as a messenger of the World Vision humanitarian institute.

Through her music, she offers an original combination of the Christian message of faith and love and her contagious joy. Our heartfelt thanks!

### **37 Günter Refle**

The television transmission will resume now and so in a few moments the satellite identification will begin.

### **38 Andrea Fleming**

We'll continue now with the second part of the "Together for Europe" program from the Hanns-Martin-Schleyer-Halle in Stuttgart.

Special greetings to the participants in the many contemporaneous meetings that have linked up with us only for this afternoon.

10,000 people are present here from more than 150 Movements and Communities of various Churches. We are also linked up via satellite with approximately 160 European cities and elsewhere in other continents, with an estimated 100,000 people.

### **39 Günter Refle**

As a tangible sign that this "Together for Europe" day is already an expression of a network of relationships among many people on this continent, we will link-up live with three cities.

We greet first of all the participants who are following us from Budapest, in Hungary!

You're on the line!

(conversation with Budapest)

During the lunch break a team of cameramen also taped a few impressions.

(impressions of participants)

In Paris, our French friends are in the UNESCO hall.

Are you there, Paris?

(conversation with Paris)

Let's return now to Stuttgart and listen to some impressions of the people in the hall.

(impressions of participants)

Another point of our network is Den Bosch, in Holland. Greetings to all those who are following us from the Netherlands.

(conversation with Den Bosch)

### **43 Günter Refle**

We'll give the word now to the leaders of some Movements.  
Their witnesses highlight the power of living the Gospel in our environments.  
The variety of experiences show how the Holy Spirit is at work in today's world.

Before dying Jesus asked the Father for the unity of all.  
This is our chance. This is the hour of unity.  
We'll listen now to the witnesses of four Movements.

(name the Movements)

### **46 Andrea Fleming**

The following experiences will show that the Gospel finds resonance in everyone: men and women. The forms and paths of announcement are different.  
Three witnesses will speak of their pathways.

(name the Movements)

### **48 Lili introduces the ballet**

### **50 Günter Refle**

The family is the primary cell of society and it is often called a "small church".

In representation of many other communities, four Movements will speak now of their life and commitment in favour of the family and education.

(name the Movements)

### **53 Andrea Fleming**

Poverty has very many faces.  
There are poor who are hungry and in need of everything.

In our European society, poverty is characterised also by the lack of relationships, by the atmosphere of terrorism and various forms of insecurity, by drugs and other evils. Three Movements will offer three answers to the challenge of poverty today.

(name the Movements).

### **55 Andrea Fleming**

The various sufferings of our society are like **cries of suffering** which today too lacerate humanity in many parts of the world, re-echoing the cry of **Jesus on the cross**.

With Him, who gave His life for us, the world can return to being the house of men and women, the house of unity.

Pierluigi Grison, Italian, found his way to communicate artistically in theatre and dance, in corporeal expression. He enhanced his formation through studies in London and New York, and in collaboration with members of the Pina Bausch Company.

The title of his mime is "The cry".

### **57 Günter Refle**

We invite Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, and Bishop Johannes Friedrich, Bishop of the Evangelical Lutheran Church of Bavaria, for a dialogue-interview.

### **59 Günter Refle**

The archdiocesan choir of Kostroma has existed since 1989. Kostroma is an ancient Russian city on the Volga river, founded in the twelfth century.

Under the spiritual guidance of the archbishop of Kostroma and the direction of Galitsch Alexandr Mogilev, the choir has given an essential contribution to the rebirth of the choral tradition of Russian monasteries. Today its artistic qualities are highly esteemed not only in Church environments, but also by noteworthy musicians. It performs operatic music, patriotic hymns and popular Russian songs, achieving great spiritual and artistic heights.

They will enable us now to enter into the precious Russian culture and spirituality.

### **61 Andrea Fleming**

In the final part of our programme we will look out beyond Europe.

We have seen how many riches we have in common in the European continent and how much we can still do to foster its unity.

But what is the next step to take, beginning right here in Stuttgart?

This morning Chiara Lubich illustrated for us the meaning and importance of this "Together for Europe" day.

We ask her now to show us the future prospects.

### **63 Günter Refle**

We invite **Helmut Nicklas** now.

For many years, **Secretary of the YMCA of Munich and co-director of the Directors' Council**, he feels that the unity of Christians is a sign for everyone. In fact, we could call him **one of the fathers of this event today**. We ask him to present the final "message" of this historic day.

## 71

We have reached the end of the "Together for Europe" day, characterised by many impulses, a very strong, renewed commitment and much joy.

The song "Land of hope" expresses the hope for a new unity in Europe and in the world.

Strengthened by our pact and by the commitment of the final message, and with the power of the unity we have built, we leave one another now in order to bring what we have received into our cities and into our countries.