

Friday, September 21

Opening Session

Victoria Martin de la Torre:

Upon creating the predecessor of the EU, Christian-democrat founding fathers Schuman, Adenauer, and De Gasperi chose a federalist/communitarian approach based on three main sources: Catholic Social Teaching, obtained during their youth and previous work; "Zentrum" political experience; and Emmanuel Mounier's Communitarian Personalism, which focused on the importance of the individual and of the community as opposed to liberalism and marxism. Europe has since moved from Community to Union, slowly and steadily following the path of integration.

Session 1 - Migration flows: How Europe faces the global challenge? Which policy for Common Good?

Sébastien Maillard

The so called "migrant crisis" is at the heart of political evolution in a number of EU countries. European migration policy is widely considered a failure by a majority of citizens, and this issue is a source of division within Europe. Some EU national migration policies are in contradiction with the humanistic spirit at the foundation of Europe's values; Pope Francis urges Europe to find "the right balance between its two-fold moral responsibility to protect the rights of its citizens and to ensure assistance and acceptance to migrants," and calls for a dialogue to find new and sustainable solutions with greater boldness and creativity.

Ryan, Schöpf, García & Moritz

There are many dimensions of the migration issue that must be addressed in order to move away from the chaos of unmanaged migration and towards managed migration. In terms of the external dimension, we must take into account the main drivers for migrations: poverty and conflicts. Cooperation on this matter with third countries, and especially with Turkey, is also key.

The internal aspect, however, is where the EU has run into the greatest difficulties: the reception of refugees, their support, the burden sharing internally. Migrants are seen as a threat for welfare states or as problematic in terms of the labor market. The limitations of the Dublin agreement are at the core of the disagreement between Member-States. Nonetheless, the crisis in Syria has shaken the system: we are now more sensitive to issues that we previously took for granted when it comes to providing protection. After 2015, civil society mobilized and created initiatives welcoming refugees. However, events in Europe since then have transformed the feeling of the public towards refugees by generating a sense of loss of control. Nonetheless, there is still a large number of European citizens who wish to help, and, with an issue of this scale, national measures are not enough. Hope is not lost, but there is work to be done.

Saturday, September 22

Session 2 - Integral ecology: Environmental and social challenges, how to keep man at the centre?

Session 2

Pope Francis's encyclical *Laudato Si'* is a dramatic and a joyful document. Dramatic because it faces the global crisis of today's world which is both ecological and social. Joyful because it offers ways and hope to tackle this crisis. Its central message is that dangerous climate change and the unscrupulous exploitation of natural resources continue to threaten the future of our planet.

Tilche, Maier & Lamberts

The current state of the environment has led many to call urgently for a systemic change, a change of such magnitude, we cannot wait any longer to begin. *Laudato Si'* calls for such a shift, from the current dominating technocratic paradigm, based on profit maximization and *homo oeconomicus*, to integral ecology. It refers to the environment as a common good of humanity, thus establishing that the solution to the crisis lies in international cooperation and on combining efforts at all levels. It therefore calls for dialogue.

There are those who fear change, which is why this paradigm shift must be based not only on change we can believe in, but on change that everybody can be a part of. For change to be accepted, it needs to be effective and legitimate, and take place in a context of justice.

Moderator: Chiara Martinelli

Panelists: Andrea Tilche, acting director, EC; Martin Maier, SJ; Philippe Lamberts, MEP Greens

Marie: good morning; today we'll go ahead with another challenge for Europe, which is a global. Challenge. Integrating a little, dialoguing a lot. Let's be critical and positive.

Chiara: before we start, since we call this panel Integral ecology: Environmental and social challenges, how to keep man at the centre, let me read this poem by Drew Dellinger: "...What did you do while the planet was plundered?..." . When *Laudato Si'* was published in 2015, we had been waiting for many years for such words from the church. We are bombarded by a lot of data about climate change.

Andrea Tilche: the invitation of Martin was a real pleasure. I immediately read the encyclic and was impressed. In *Sapiens*, we published an article on the first day of COP21. The word "beauty" is key. You have a beautiful occasion to show what man is capable of, in terms of cooperation to address this challenge. Of course, things have changed since then. What are the causes? There is no basic knowledge, no full understanding on greenhouse gases yet. CO₂ stays in the atmosphere for centuries and it builds up. Every molecule that we burn stays in the atmosphere. We went from 280 ppm to over 410. In the mid-Pliocene, the sea level was 22 m higher and concentration was already above 400. In a remoter past, it was over 500. These were periods of massive destruction of species on earth. It is much more than heavy storms. It is not about using hybrid cars. We have to stop emissions very soon. Our society is based on burning fossil fuel. A systemic change has to happen. If we want to limit heat raise at 1.5 degrees we have already used up 75% of our leeway. The political changes in the US make things more complicated. The Commission is an institution set with the intention of looking ahead, beyond the sort-termism of elected governments. We are working on a long term plan which will be

published before COP24. We have to arrive to and end of emissions by 2050. This is a huge systemic transformation. It has to be done with people. We have 30 years but we cannot wait a single second.

Chiara: you are putting up a very urgent call for a radical shift. There are already populations which have to go away from their country for climatic reasons.

Philippe Lamberts: Laudato Si' is not about ecology, it's about human dignity. Growing inequality, resource exhaustion, ... I find the text quite blunt. Current paradigm is profit maximisation. This is the cause, the text says. He clearly makes the case for changing the paradigm. Current paradigm is homo oeconomicus. Whatever you cannot price does not count. The magic of the market produces an optimum for everyone, not for society because society does not exist. In such a world, finance is a neutral vehicle and nature an unlimited set of resources. The text targets two myths: 1. You can have green growth. This is not possible. 2. Don't believe that technology will resolve the inconsistencies of the system. This is the first anti-capitalist encyclical. There is a limit on the number of people this planet can host. We are not yet there but there is a limit. It is the rich world which has a problem. Because the rich world has the heaviest ecological footprint. The text received a standing ovation but nothing changed. Nicolas Hulot said, when resigning from his position of minister for ecological transformation in France, that it was because the people he was working for did not understand the need for a paradigm change. People are so entrenched in the neoclassical paradigm that they don't see the contradiction. We have been unable to decouple economic growth from ecological impact. Political majorities are still deeply entrenched in the current system.

Chiara: I like this idea of a link between growth and ecological footprint.

Martin: this panel is already a fruit of Laudato Si'. Pope Francis wants to launch processes. As a theologian, I see Laudato Si' as a joyful and dramatic document. First, it refers to atmosphere as a common good of humanity. The use of this commons is a basic human right. Second, the solution to this crisis lies in international cooperation and on work at all scales including families. The encyclical uses movements as a lever to obtain change. Third, the encyclical calls for dialogue. The distorted relationship between man and God is at the core of the crisis. It requires repentance as well as recognition of reality. The Pope counts on human creativity to take action. If we fail to mitigate climate change, we will not solve poverty. It is not a tragedy, it is a drama. JESC is about helping building this vision. Without a vision, you live in darkness. We need to create a civilisation of shared frugality. Universality, justice, sustainability. Whatever is not universalizable is not moral. The implementation of this civilisation of shared frugality is a huge challenge; it requires interdisciplinary efforts. Churches have their role to play. It is a question of faith. Thank you.

Chiara: thank you Martin for looking at Laudato Si' with a social lens. I also like shared frugality. Let Andrea react.

Andrea: I wanted to be provocative. I thought that with the power of the church, this could have changed. But this was not the case. If we look back four years, it is not really the case. Maybe the church has not taken up the message, the deep significance of this encyclical. In the church, I speak of it from outside. I come from a Jewish family. I have been grown in Italy in a very Christian environment. I see the Franciscan approach of Pope Francis. I see the contrast which is not resolved.

Martin: the reception of Laudato Si' outside the Catholic church was less than in other churches. It needs time but time is running out. The reaction of German bishops was disappointing.

Philippe: human beings take a hard turn after catastrophes. Our challenge is to take the turn before we hit the wall. On doit être des pédagogues de la transformation. No one likes change. Obama speaks

of change we can believe in. This is not enough. It is change I can be part of. Do not expect people to voluntarily surrender their positions.

Debate

Maurice Joyeux, SJ: I am in charge of refugees in Greece and also of projects related to Laudato Si'.

Nicolas Robin: I want to maximise what I get from my money so I do not always buy bananas from fair trade.

Michael Kuhn: the paradigm shift must come from below, from each of us.

Questioner 1: there is a lot of unknown in the planned change. Learning by doing. How do you see influence of recent development in politics: trade wars,... ? How do they influence climate questions?

Martin: I very much agree that change should and will start from below. Pope Francis meets many social movements. He is insisting on the power which comes from below. We need alliances from below. It was received in the scientific world in an amazing way. Nature dedicated 16 pages to Laudato Si'. I come back to what Andrea said about the beauty. What Philippe said about the difference between price and value is key; Kant insisted on that.

Philippe: what is of the highest value is priceless. I am in favour of separation of church and state but there is a new church: the neo-classical economics. 22 years ago, when I handed back the keys of my company car, I rejoiced but actually it was difficult. Like everyone, I hate change. [To Nicolas Robin] Present logic is: if I can replace you by someone half as cheap, let's do it. Regarding bananas, look at the people behind bananas. For change to be accepted, it needs to be effective. It also needs to be legitimate. It has to be in a context of justice. Our natural tendency is to say: "You start". Look at the financial crisis. Don't look further to understand anger in society. If you believe that there is a lot of will to empower the people, you are mistaken. To empower consumers, you need transparency. When the European Parliament requires food labels to mention sugar and fat, lobbies fight this tooth and nail and they find a majority. On church and state, Christian democrats deliberately ignore Laudato Si'. Cardinal Marx, head of Comece, was in favour of TIPP which is 180° from Laudato Si'.

Andrea: we are the managers of the earth, not the owners. Manager comes from manu gerere, using your hands for doing something. Hands are for driving the wheel but also touching, caressing. We use things and abuse of things. I was told the following by a touareg. After some days in the Sahara, we arrived to a beautiful pond of pure water, after days of dust. Westerners wanted to wash their hands directly. The touareg said: Stop! Take some water with a very clean cup. Go away from the pond and then wash your hands. The word manager is used as those who have power. They should see problems and propose solutions. The role of elected people is to do that. The responsibility of managers is to make people want change.

Federico: the encyclical speaks of justice. What do we do regarding ecomafia, environmental crime, mixing of radioactive material with good steel as we see it in China, ...?

Questioner 2: we are looking at the world under the lens of a new religion, neoclassical economics. I do not see that going away from growth is the solution. Competition, competitiveness: I would like a global debate on this.

Cecile Delplanque: I came back in France after 20 years abroad. I attended a meeting on the joy of Laudato Si'. I was amazed by the initiatives at local level. My son who loved bananas told me to buy local fruit.

Petar: it would be easy to challenge your base. Listening to politicians, it is like people with a hammer wanting to operate human brain. You have to be very cautious. There is a 20 year boy who is trying to solve the issue of the plastic at sea. It is not only the politicians.

2nd lobbyist in Brussels. There is a cost for innovation. We need to consider social aspects as well.

Michael Schöpf (to PL): where do you see the focus for ecological education today?

Andrea: the last question to Philippe is a very good point. Since kindergarten, we need a re-training of teachers. Universities creating the managers have to change. We'll always have people who behave in a bad way. This has to be solved both by regulation and implementation of regulation. It is the tragedy of the commons. Whenever we have common goods, they are not perceived as such. The terms "Common responsibility" have to be discarded because it is the responsibility of everyone. I follow a research project on changing habits. They put a graph relating will to take actions by people and carbon impact. People wanted to do things with little or no impact and did not want to do things with high impact. There is a transition which we have to design. Working only with the incumbents will take us nowhere.

Michael: responding to Peter, I need to say that it is not fair to say we should not try to change the system. We could tax CO₂ emissions. This could be a political instrument to promote changes. We could also divest from fossil fuels. Churches have potential and they could do more.

Philippe (to Petar): according to you, politicians want to promote change with a hammer. Using force to promote change (we saw it with communism) does not work. Plastic at sea will not be solved by one 20-year old. We need to work on the causes: why does plastic get there? Nature is raw material to produce profit. I am trying to find a solution through democratic institutions. On education, we have to start thinking on our impact. If behind the cheap bananas there is poison and people who work like slaves, then I can think of the impact of cheap bananas. I do not want to change the way people think, I want everyone to think. On "social issues", social means jobs: crappy jobs, unpaid jobs but jobs. The neoclassical answer to joblessness is that some people prefer not to work. Jobs are a part of human dignity. The big victory of neoclassical economics is to have made jobs a commodity. Let's rethink the job market. I disagree with Benoît Hamon. Growth (GDP growth) is linked to ecological impact.

Questioner 2: I have concerns with the definition of GDP.

Philippe: our ecological impact is beyond what the planet can endure. Can we decouple ecological impact from GDP growth? If you cannot do that, you cannot afford GDP growth. Look at thermodynamics, the part of physics dealing with energy. GDP is the wrong indicator in the growing mode as well as in the degrowing mode. We have to look at our ecological impact and stop looking at GDP. Second parameter is decent life for all.

Chiara: I am not going to draw conclusions. A young activist from France was saying: if we leave it to people, it will be too little. If we leave it to policy, it will be too late.

Session 3 - Cultural challenge within the EU: United in diversity

Moderator: Gyula Ocskay, General Secretary, CESCO (Central European Service for Cross-border initiatives)

Panelists:

- Philippe Herzog, Founder and honorary president of Confrontations Europe, former Member of the European Parliament
- Jean Peyrony, General Director, Transfrontier Operational Mission
- Mgr Jean Koquerols, auxiliary bishop of the archdiocese Malines-Brussels

Principal panel discussant: Mgr Alain Lebaupin, nuncio of the Holy See to the European Union

Gyula: what is the most symbolic work of art which symbolises Europe: Bach, Shakespeare, Michelangelo?

Marisol Perez Guevara: the city of Toledo, which hosted three religions.

Gyula: These works are European in more than one sense, no matter which country they come from. I come from Hungary, the *enfant terrible* of the EU. I head an association about trans-frontier cooperation. We had no panellist from Eastern Europe over these three days. There are different parts of EU which could not express themselves over these three days. Politico draws a very dark picture of Eastern Europe, with corruption and populism. We easterners find that the West is not Christian anymore. You say that we are not democratic any more. What is the border between East and West? Alain Besançon proposes the map of the Great Schism of 1054, or the limits of orthodoxy, or of Gothic churches. There is the Yalta divide, the Iron Curtain, much more in the West than the previous three. Before the Treaty of Rome was signed there were the crushed uprisings in Prague and Budapest. So I draw this zone between Finland and Greece, to define what is not Western, nor Eastern Europe. There is a civilisation divide between East and West. I would like to invite our panellists to react to this risk of this intermediary region falling back in the East. Let me introduce Philippe Herzog, a former French civil servant, the founder and honorary president of Confrontations Europe, a former Member of the European Parliament; Mgr Jean Koquerols comes from the Flemish part of Belgium. He is the one who said: It is possible to speak of political issues without being political. Mr Jean Peyrony is managing director of the Trans-Frontier Operational Mission.

Philippe Herzog: when we speak of culture, it is values, beliefs, behaviours that we share. Christianity brought a lot in this respect. The pioneers of the Economic Community were aiming at something civilizational. Now the black hole is in the West. We should listen to the feeling of insecurity and the lack of confidence in our elites. Our societies are submitted to so many shocks, especially in the East. In the West, we ignore this history. This neo-liberalism, this globalisation, ignores everything about this history. The economy is not civilised nowadays. That's why a new humanism is needed. That's why we need every person in Europe to work on this subject.

Common good, common rules. Market without public goods mean huge inequalities. New ideas such as ecology: there is no religion to address such an issue. A new spirit is needed. This notion of solidarity is essential. Responsibility without solidarity: what does that mean? Member-states are not cooperating on this issue. We have to build a European civil society.

Making diversity a common value is a necessity. We have to co-construct Europe. Elected people have a problem, because they think for their country. As Saint Paul says in his letter to the Romans, you

should distinguish between the law of the state and something superior. A Europe of nation-states, as Jacques Delors was promoting, is not a good thing. The EU is losing Britain. Will we lose Hungary? If we go that way, we'll be the accomplices of Orban. Let us not confuse the leaders with their people.

Emmanuel Levinas is the main philosopher of the responsibility of the other. We need institutions. They should be built over solid ground. Culture in the West is embedded in the nation-state. But people want direct democracy. Immanuel Kant said that politics is speaking for everybody. We are not capable to use this technological revolution nowadays. Sovereignty is about rights which exclude the others. We have to share sovereignty. Renewing our democracies: have access to the other peoples of Europe, this is the first dimension. The European institutions, especially the Commission, should be more political. Local involvement is key. There was more communism in Puglia than in the whole USSR. Structural funds are good but they should not be given and forgotten. The neighbourhood policy of Europe is a mess: Erdogan, Putin,... Romano Prodi was speaking about building a ring of friends. We have to change the IMF. The Pope says we should not bring answers before asking questions in the right way. We need a dialogue to find the path. We cannot be eurocentrists but take the values of all the other parts of the world.

Mgr Kockerols: I do not have all the answers to these very interesting questions. The problem in the West is that we cannot pronounce the names of the East correctly. When starting the pastoral year, with all the foreign Catholic communities we have in Brussels. We have Catholic masses in 23 languages but we are united by the holy spirit and we pray for the same bishops. I tell these communities that they are a blessing for Brussels. After my speech, an old lady came to be crying. In 15 years, she said, it is the first time that I am a blessing. I have always been seen as a problem.

Why is it rather natural for Christians and church to support the European project? We had the founding fathers at the beginning. Our faith, as the Jewish one, gives great importance to memorial. This is what the Eucharist is about. Historical but also spiritual sources. I do regret that this is not known any more, neither in the East nor in the West. The European bishops of Comece will meet in Ypres, the place of immense graveyards: We are going to pray in British and German cemeteries. 10,000 dead soldiers in a day, to gain 200 m. What a tragedy! The church can only encourage what started 60 years ago.

The core message of Christian life is listening. Listen to the Lord but also to the others. Receiving our unity from the Holy Spirit, which does not mean that we don't have to work for it. The catholicity of the church must improve the unity of Europe. This does not mean that we have to convert all Europeans. There is a beautiful message on our banknotes: bridges and windows. Our continent today lacks this dimension of hope. Greeks speak of acedia. We are suffering from a form of depression.

Three important responsibilities of the church: promote integration of all those foreigners who come to Europe. The migration crisis is a paradigm for the world. There are a lot of technical and political problems but it is a paradigm of all other crises. It is a pity that the EU changed its name from Community to Union. The role of the church of working for the common good is essential. Its prophetic role is to ask the right questions. Its ability to symbolise. Symbols actually work. The encounter of the other is key. Could it be possible to organise annual meeting of three dioceses: one from the West, one from the East and one from the South. This not meant for the bishops. I discovered the Taizé meetings. Hospitality is so good. Without knowing it, you are receiving angels, messengers of God. The Pope speaks of Europe as a family of peoples, especially the Hungarian, the Poles and the Slovaks. This is what I have to say.

Jean Peyrony: to complete what has been said, let us take a concrete example of a common cross-border hospital in a remote area of the Pyrénées. The hospital wouldn't exist without cross border

cooperation, due to lack of critical mass on each side of the border. The social benefits and the human richness of such a project are huge. . Spanish doctors can indeed cure French patients but everything is different across the border: care protocols, social security, cultures (time for meals) are different, which makes such projects complex. This example is a good metaphor of Europe.

I will take another point of view. In an interview in le Monde one year after Brexit, an English Brexiter farmer said: “my portfolio voted against Brexit, my heart voted for Brexit and my head did not know”. In his speeches about Europe, Pope Francis says: we are not only consumers, not only believers, not only citizens, we are persons. We need to go beyond the divide between academic disciplines, between fields of human activity, to consider persons, so as to reconcile all these dimensions. We belong to nations, but borders are always stupid As Pope Francis says, “time governs space.” Individual and collective narratives are more important than borders. Europe is a “family of peoples”. We like to be together, but in a family it is sometimes difficult. We need to know the members of the family better. Education is very important. Erasmus should be extended to pupils, to politicians and also to Christians.

Mgr Kockerols: We wanted to call our initiative Erasmus for churches, but Erasmus is a trademark and we had to call it Schuman encounters.

Debate:

Questioner 1: diversity in Brussels has nothing to do with diversity in Greece. How can we adapt our values to this new set-up?

Christophe de la Rochefordière: the nation-state was the basis of democracies in Europe. See Habermas’ concept of public belonging space. See Belgium and its two (three) communities. How can this gap be bridged? Otherwise there will always be accusations of lack of democracies.

Peter: nature is structured by borders. We cannot say that borders are stupid.

Questioner 2: (to Philippe Herzog): nation-states have been built up in the XIXth century. It is a concept that has very strong achievements: welfare state, ... It cannot be overcome so easily.

Marisol: I can be from Madrid and from the countryside, Spanish and European. My husband is from Sweden. We have multiple identities.

Michael Schöpf: narratives, symbols: our narratives cannot be those of 60 years ago.

Philippe Herzog: behind sovereignty, there is the welfare state. The Union has to change into something which will not replace the nation-state but bring new complementary common goods. Borders are not stupid. But you should not add blinkers. We have to make these borders more civilised. There is the language question: we should all speak three languages: one is the mother tongue, the other is English, the third is to be chosen. We need public infrastructure on the internet, not brought by the GAFAs (Google Apple Facebook Amazon). This will build transnational knowledge. The GAFAs is a worldwide question. We cannot do like the Chinese and keep them out. Private foundations could fund these new initiatives.

Mgr Kockerols: I discovered another common sphere: football. This is not a joke. How to adapt our democracies? It is not about decisions, it is about “*un sentiment d’appartenance*”. Our passport is one sign. When I went with cardinal Marx to visit the newly elected Pope Francis, we told him: “may your first European visit be to European institutions not to a country”. That’s what he did. In Lviv, I told myself: I am in Europe. We have multiple identities. We need borders. In Genesis, chapter one, God created borders.

Jean Peyrony: African borders have been arbitrarily decided in Berlin in 1885 and do not respect ethnic groups. African countries live with them: all at once make borders visible so as to prevent conflicts, and develop cross-border integration. The border between the US and Canada: it is crossed by all sorts of economic flows but it is more and more controlled. Some people are even renouncing their double nationalities. This is a regression.

Mgr Jean Lebeaupin: at the beginning of your intervention, you asked for preferred symbols of Europe. It is very important. It is for the people to know more about their cultural heritage.

Sunday, September 23

Wrap-up session

Peter Rosic, SJ, Director, JESC

- Three sections: migration, ecology, culture
- Format
- Announcements

Migration

- Evidence of a divide in groups (as in Europe)
- Is migration an issue of identity and defence or of solidarity
- Temporal perspective: “it was so much better in the past” vs. “looking at the richness brought by migrations
- Communication is a problem. A gap between levels.
- External perspective: Europe as a Promised land.
- Christian voices are very divided on migrations.
- Isn't there an avoidance of the question of Islam?

Possible contributions

- There is a need for a new narrative.
- Return to community (something we are building) instead of unity (something we have)
- Migrants as a resource and not as a problem.
- Migrants as human beings.
- Most of us did not do anything to earn or deserve our citizenship. It's like being born an aristocrat.
- Basic facts: how many people are coming? Demographic projections.
- Despite our differences, we are all Europeans.

Q&A

- Marie: in this feedback, there is nothing about what we can do as Christians. This was discussed in our group. Being more vocal about positive experiences is very important.
- Manuelle von Strachwitz: migration reveal our own crises.
- Victoria: important to look at the difference between micro level (compassion, empathy) and systemic level (impact on origin country)
- Peter: let's destroy Europe so that people don't want to come to Europe. A great success has been hijacked.

Ecology: Michael Kuhn

- Philippe Lamberts was provocative and so is Pope Francis.
- Is it an environmental issue or the symptom of a broader problem?
- A global problem which requires local action.
- Sovereignty: carbon tax
- People's will vs. necessity.
- How to persuade people that we live in a shared reality.

- Why should those who did not pollute in the past have to make the same efforts today?
- Trade-offs will be necessary (economy vs. ecology) and time is short.

Possible contributions

- Start with individual action. Making choices can change consciousness => collective action.
- Make the environment a pillar of the EU?
- Maintain Christian hope in capacity for change (eg ban on plastic bags and smoking inside)
- Give Laudato Si' more of a political voice!
- Laudato Si' more received outside the catholic church than inside.

Q&A

- Marisol: dangerous to re-open the treaties. We have article 191: ... For growth and jobs, you have to get rid of everything which increases the environment impact. We do not need to change the treaty, we need to change our paradigm.
- Victoria: I work for social democrats in the EP. We could take other priorities. Some people say it's too naïve.
- Maurice: I don't see the relationship with justice, about emergency for some people (e.g. the slum-hotspot of Lesbos).
- Christophe: Christians have to re-read Gen 1, 28: it is a project of domination of the earth.
- Michael: we must not make pay those who did not cause the situation. This is how I see justice, but you are right, there is much more. Andrea told us yesterday that we are not owners but managers. We only receive it for a short period. It is a question of stewardship.
- Peter: it is easy to have a command such as "do not work on Sunday". If you rebel, after a few years, you collapse. If the economy goes full speed full speed full speed, then it crashes. We need a Sunday. We need to rest.

Culture: Peter Verovsek

- Culture is crucial but hard to define. Values, history, memory, roots, ...
- Cultural change is rapid: Americanisation, fear of loss of national cultures...
- Christianity is a common touchstone, but it is unclear how explicit this reference can be.
- Islam was the biggest elephant in the room. How as Christians should we address it?

Possible contributions

- Think of Europe as in terms of openness and multiplicity. Bulgars did not know much about Romanians. The alternative is to learn about the others. Erasmus, but also parishes.
- Access to culture.
- Despite differences, a common narrative is possible.
- Do we need European political parties?

Q&A

- Jean: we could be more affirmative about the Christian input to Europe not only in history but now. See *Europa, notre histoire*: three sources: Jerusalem, Athens and Rome. Europe is a dialogue between these three cities. Saint Paul is a narrative for today. He was a great European. About Islam: it is not possible to welcome Islam if we do not say more clearly where we come from.

- Maurice: a certain disappointment about this panel. We should speak more to the new generations. Very happy on what you said about Saint Paul. There are also the Greek fathers. They are full of symbols.
- Anna: I remember when we received visitors from the East before the Iron curtain fell. We need to know each other much more.
- Christophe: when Schuman made his declaration, journalists told him: this is a jump into the unknown. He answered: yes, it is.
- Peter V: the biggest problem we have is that we think of culture as stack. Culture is never pure, culture is not a stack. We have to see it as a process, as something that changes, without being afraid of this change. Cultural shifts are a fact. They are OK. The foundations of Europe have to change for the new generations. The lessons from the war are receding. There must be new sentiments for the millennials, for the Erasmus generation. They have a tough time because of the financial crisis. They think that they will have a more difficult time than their fathers.

Wrap-up

- Peter R: A wonderful workshop. Very different groups, which worked very well. Panel 3 was more difficult than panels 1 & 2. This could be a prototype of future meetings.

Announcements

- Marisol: Chapel for Europe:
 - Sep 26 : common prayer
 - Oct 10: conference
 - Nov 6: Herman von Rompuy
 - A place for inter-faith encounters.
 - Follow us on Twitter and Facebook.
 - Peter R: Spiritual coaching:
 - We invite CEOs and politicians.
 - Three days of silence.
 - I show the constitutions of the SJ.
 - Sessions in Croatia, Belgium, Slovenia, Spain
 - Peter R: European Leadership Programme:
 - If you want to be a mentor to these young people, tell us.
 - Politics, Community, Coaching, Immersion, Learning
 - Martin: we have the Eucharist at 11. Let us thank our team: María, Ines, Andres, Jaka.
-