



*European Conference of Christian Radios
Conférence Européenne des Radios Chrésiennes*

XIIIth COLLOQUIUM OF THE ECCR

In IASI (Romania)

September 28th to October 1st 2006

**« *Dialogue and cooperation in Europe
for the education of the young generations* »**

Colloquium of IASI
September 28th –October 1st 2006

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PROGRAM

Thursday 28th September 2006

- 4.00 p.m. **Opening of the colloquium**
Greetings by the Chairman of the ECCR, Mr Luigi BARDELLI
and by Father Nicolae DASCALU – Director and coordinator of the TRINITAS Institute
- Opening prayer**
 Opening concert
- 4.30 p.m. **Welcoming speeches by**
- **H.E. DANIEL CIOBOTEA**, - Metropolitane of Moldavia and Bucovina.
 - **H.E. PETRU GHERGHEL**, - Roman Catholic Bishop of Iasi.
 - **Mr ADRIAN LEMENI**, - Secretary of State, Ministry of Culture and religious affairs.
- 5.00 p.m. **Conference by Mrs Gabriela STOICA member of the National Council of the Audio visual (CNA) :**
- "Role of the regulating authorities in the protection of the young people : the Rumanian example ".
- Conference by Radu TEODOREL, member of the CAN :**
- "From the monastic universe to the universe of media"
- Antoaneta TANASESCU, former member of the CAN :**
- "Radio Trinitas – a viable alternative to the audiovisual world in Romania
- 6.30 p.m. **Drinks.**
- 7.00 p.m. **Dinner.**

Friday 29th September 2006

- 8.00 a.m **Breakfast**
- 9.00 a.m **Conference by the Metropolitane DANIEL :**
 - "Cooperation and dialogue at the service of the transmission of the christian values to the new generation in an ecumenical context".
 Debate : questions / answers
- 10.00 a.m **1st Workshop : "Our radios and the young people"**
- 12.30 a.m **Midday Prayer
Lunch**
- 2.30 p.m. **Conference by the Father Henri MADELIN, s.j. (Director of the Catholic Office of Information and initiative for 'Europe – OCIFE)
"How can the ECCR radios meet the spiritual quest of the young Europeans ?"**
- 4.00 p.m. **Break**
- 4.30–6.00 p.m. **2nd Workshop : "Our radios and the ecumenicalism"**
- 6.00–7.30 p.m. **Plenary Assembly of the ECCR**
- 7.30 p.m. **Evening prayer**
- 8.00 p.m. **Dinner (at the Cetatuia Monastery)**

Saturday 30th September 2006

Pilgrimage Day in the Moldavian monasteries.

- 7.30 a.m **Breakfast.**
- 8.00 a.m **Departure from Iasi ; visits monastery : Dragomirna, Voronet, Humor, Probota, Neamt (lunch), Agapia, Varatec.**
- 7.00 p.m. **Arrival at Iasi.**

8.00 p.m. **Dinner.**

Sunday 1st October 2006

8.00 a.m **Breakfast.**

9.00 a.m **Sunday services :**
Orthodox Liturgy : Metropolitan Cathedral
Catholic Mass : Diocesan Cathedral

11.00 am **End of the colloquium**



European Conference of Christian Radios
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**Conference of the ECCR in IASI
September 28th - October 1st 2006**

Participants

CZECH REPUBLIC – Radio PROGLAS

- Martin ŠMIDEK, *Vice-Director*
- Milan TESAR, *Music Editor*

FRANCE – RCF

- Jean-François BODIN, *Director of information*
- Père Paul HUOT-PLEUROUX, *Founder member of the ECCR*
- Emmanuel JOUSSE, *General Manager and General Secretary of the ECCR*
- Pierre LORIDON, *Deputy Secretary of the ECCR*
- Béatrice SOLTNER, *Faith and Society*

HUNGARY – SZENT ISTVAN Radio

- Andrea SINKOVICS, *Editor*
- Istvan SZARVAS, *General Manager*
- Ferenc ZILINSKY, *Deputy Chief Editor*

ITALY – Associazione CORALLO

- Luigi BARDELLI, *Chairman and founder member of the ECCR*
- Alessia CARICATO, *Member of the Board*
- Claudio CAGNONI, *Member of the Board*
- Fiorella GIRARDO, *Member of the Board*
- Franco ROSSI, *Member of the Board*

MALTA – RTK Radio

- Victor FORMOSA, *Executive Director*

NETHERLANDS – KRO

- Marijn SCHILDERS, *Editor KRO-internet*
- Kees VAN MECHELEN, *Chief editor "The Monastery" programme*

PORTUGAL – Radio RENASCENÇA

- José Eduardo BORGES DE PINHO, *Coordinator of religious action*

ROMANIA– *Radio TRINITAS*

- Father Ciprian APETREI, *Executive Director*
- Alexandra BUDU, *Editor*
- Father Nicolae DASCALU, *General Manager*
- Catalina DIMA, *Editor*
- Diacre Nicolae DIMA, *Editor*
- Teodor GRADINACIUC, *Editor*
- Ciprian OLINICI, *Editor*
- Diacre Bogdan TIFREA, *Chief Editor*
- Elena URSACHI, *Editor*

RUSSIA– *Christian Church Social Channel*

- P. Ivan SVIRIDOV, *Chief Editor Radio Dar*

SLOVAKIA–*Radio LUMEN*

- Ing Stefan SAJGALIK, *Executive director*
- Doc. ThDr. Juraj SPUCLAK, PhD, *Managing director*

SLOVENIA– *Radio OGNJISCE*

- Mgr Franc BOLE, *Director*
- Miha TURK, *Chief Editor*

SPAIN — *CADENA COPE*

- Manuel BRU, *Director of socio-religious programmes*
- Sophia GONZALO, *Editor of programmes "La Tarde"*
- Maribel SANCHEZ, *Director of documentation Department*

Radio VATICAN

- Romilda FERRAUTO, *Official of the French Section)*

GUESTS :

- **S.E. DANIEL CIOBOTEA**, Metropolitan of Moldavia and Bucovina
- **Father Henri MADELIN s.j.**, Director OCIPE (Catholic Office of Information and Initiative for Europe)

➤ **Gabriela STOICA**, Representative of the National Council for Audiovisual.

EXCUSÉD :

- ✓ **AUSTRIA** : **Anton GATNAR**, *Radio Stephansdom*
- ✓ **BELGIUM** : **Père Tommy SCHOLTES**, *RCF Brussels.*
- ✓ **BULGARIA** : **Fr. Krzysztof KURZOK**, *OFMCap, Director Radio TAU BG*
- ✓ **FRANCE** : **Wayne BODKIN**, *RCF*
- ✓ **GERMANY** : **Cordula STEINER**, *DOM RADIO*
- ✓ **LATVIA** : *LKR Radio*
- ✓ **MONACO** : **Father Patrick KEPPEL**, *RMC*
- ✓ **POLAND** : *Radio Plus Radom*
- ✓ **SPAIN** : **José-Luis RESTAN MARTINEZ**, *COPE*
- ✓ **SWITZERLAND** : **Raphaël PASQUIER**, *Radio Suisse Romande*
Jean François KISTER, *Radio Cité*
Sybille PASTRE, *Radio Cité*

**Opening speech of
President Luigi BARDELLI**

A friendly greeting and thank you wholeheartedly to Father Nicolae DASCALU for the organization of this XIIIth Conference of the ECCR, and thank you to the whole of the team of Radio Trinitas.

I greet respectfully His Eminence Daniel CIOBOTEA, Metropolitan of Moldavia and Bucovina, which gives us the privilege to make the inaugural speech of our meeting, and Mgr Petru GHERGHEL, Bishop of Iasi.

Welcome to all of you dear friends of the radios and of the ECCR.

Each year, at our meeting, we must reflect on some topics which challenge in a significant way our Christian being in our radios, our countries, in Europe and in the whole world. I believe that, for this strategy that only our Lord knows, it is particularly significant that we find ourselves here in Romania, where our Christian brothers collaborate above all in the name of the same Faith to announce the Kingdom, to testify to the unity, to say to the world, in these difficult times that we live, that is for us Christians to go towards the unity.

Where we Christians are capable to offer this testimony of unity, we start off with some advantages to be listened by the men of our time, and by the brothers of the other religions.

You see, dear Friends, today the world seems to be crossed by demonstrations of intolerance, by acts of war, by many small or large wars of a violence without precedent, of an upsetting nature.

Let's think of the terrible ideology which is behind the acts of voluntary suicide to kill oneself and to kill in the name of God. Let's think of some tribal wars in African countries which use children. These are remarks of every day, told by crude images in all the media. There is also this permanent war on the land of Jesus, which does not seem to be able to be solved by any "roadmap", by any political mediation. It is an emblematic war.

It is on this background that our young people grow and live, and somehow nourish themselves by the media. That means that it is unfortunately possible that the young people of today try... to escape, to think of anything else, of living from day to day; it is possible that they are demoralized while thinking of a project of medium or long term for their lives; it is possible that they choose the easy ways of the illusion and the transitory one, which means also the difficulty in enduring the sacrifice or even the simple disturbance of the cohabitation with different people, and perhaps also the sacrifice to start a family, or the commitment to be given for something of great.

The statistics of our Western countries seem to confirm what I say. Everywhere our countries are characterized by an growing individualism, which often emerges in narcissism. Thus all the most regressive desires become requests for rights in our countries, and many leader groups seem to support everything in the name of the simple recognition of a change in the society, without even realizing that some phenomena already belonged to the history of civilization and actually marked the most regressive moments, and not progress.

But if that seems to be the background, the background of our time, it is true that ours is also the time of a great request of a sense of the life. The negative episodes are often amplified by the media. But today also it is possible to read, with a more attentive attitude, which Giorgio Pira, the holy mayor of Florence, called the THEOLOGY OF THE DEPTHS. There is a kind of underground river which flows: sometimes it goes up on the surface, then it disappears, then it goes up and the even forms some meanders, retrogresses, then it starts again limpid to lead inevitably to the sea, where it is undoubtedly established that it must go.

And then, if it is true, as I believe it, than today despite everything that there is a request for some sense; if it is true, as I believe it, that inevitably the river of the history leads to the mouth, I believe that all of us Christians, us of the CERC, with our means of communication, must multiply our commitment, study, pray, to give the men and the young people of today the gift of the Faith which we received, the only true solution to start again to nourish the hope.

We had the chance to have great guides in our last Popes of the Church of Rome. Jean-Paul II was especially understood by the young people. Benedict XVI seems better than anybody else to be capable to combine the richness of the culture with the humility of the Faith. The recent episode of the speech of Ratisbon, beyond the polemic of surface, is mobilizing the men of culture of the whole world to wonder on the Reason, the Faith, the God of Peace. Doesn't that seem to you a grace of the Heaven? On this subject, in these last days, I wondered whether, compared to some standpoints of the European political organizations, we do not have the occasion to make listen to in the unison the voice of the Christian media gathered in the ECCR.

Last Monday it seemed fair to me to send at least our wishes in its new functions to the Cardinal Poupard who was several times our host. It seemed to me that the European organizations were certainly not obliged to defend the Pope for his speech of Ratisbon, but that without any doubt it was at least obligatory for European politicians to reiterate with force the no to the violence in the name of any religious faith and to reaffirm the value of the Reason. If at least these values are not able to reunite Europe firmly, on which foundations will we have to build our Europe?

But we are now here, in this beautiful country of Romania, that for some time we learned to know better thanks to many of its sons arrived in our countries in search of better chances. They are the right place and right time to again ask us the fundamental questions about our function, on our role. In order to find the response most convincing at the request of the meaning of the life by many young people, essential premise to give a deeper meaning to the construction of our Europe.

Good work to everybody.

**Inaugural message of Metropolitan †Daniel
of Moldavia and Bucovina,
Archbishop of Iasi (Romania)**

**The radio Apostolate in Europe:
*a multiple help in the transmission of the values cultivated by the Christian faith***

1. The XIIIth Colloquium of the European Conference of the Christian Radios in Iasi (of September 28 at October 1, 2006) gives a new opportunity to us to look further into the *common reflection* on the role of the media apostolate (radio) in the transmission of the Christian faith and the values resulting from it, even if very often today the direct link between the Christian faith and the values of the European culture is not seen or recognized easily any more.
2. This conference devoted to the radio mission in the education of the rising generation represents also a *moment of sharing of the national and regional experiments* concerning the way in which the rising generation receives and lives through the traditional Christian faith in a world in rapid transformation. In other words, we have to distinguish and link concepts like: *received tradition, active transmission and lived transformation*
How to remain the same one in a world which changes each day? How to remain a Christian practising in a secularizing medium? How to give to the everyday life, sometimes superficial and ordinary, a profound and filling with wonder meaning? How to transform a crisis of the values into rediscovery of the values to be transmitted? And especially, it should be wondered whether, in the act of the education of the children and the young people, we can separate the values resulting from the faith from the intellectual conviction of the community life (domestic, ecclesial and social)? If one questions oneself in dialog and co-operation with the others, it is to inspire from the others and to progress together with the others. The sharing of the real-life experiences of the faith feeds the transmission of values, whereas the culture of the permanent values forms and transforms the life of the persons and the peoples, so that an alive, religious and cultural tradition, founds a coherent civilization, i.e. a way of living transmitted through the generations..
3. The Christian radio apostolate as a transmission of the personal and ecclesial faith in a loud public, informative and formative voice, is an *immense help today in the transmission of the lived faith of the Church and in the culture of the values resulting from the faith*, like freedom, respect of human

dignity and of the humans right, justice, solidarity, and especially the future value of our today's acts, i.e. the communion of the man with God in the today's life as anticipation or foretaste of the eternal life. In this direction, Saint John Chrysostome (+ 407) helps us to understand better the ultimate goal of any Christian education when it exclaims: "Of which help is the life on earth for the man if it does not use it there to prepare himself to the eternal life?"

4. In spite of the fact that this conference gathers representatives of the Churches of the various countries of Europe, the ideal and the duty to transmit to the rising generation the Christian faith and the values of the European culture inspired by the Christian faith call us to the dialog and the co-operation in the whole process of education: dialog with the school, the culture, the society and the media.

Radio Trinitas of the Metropolis of Moldavia and Bucovina is honoured to be able to accommodate in Iasi apostles of the radio Christian mission coming from several countries of Europe, especially because Romania will be integrated soon into the European Union, where it can communicate and share its spiritual and cultural values, but also to know and put the European Community experience into practice, just as to look further into the dialog and to widen the co-operation with other people.

Be welcome in the town of Iasi which has a long Christian tradition of uniting faith with culture, spirituality with science and national identity with international solidarity.

May the Very Holy Trinity, our God, supreme source of life and communion, bless the work of this international conference and give to all the people here present the joy of the dialog and the co-operation!

Conference Radu TEODOREL,
Member of the National Council of the Audio-visual (CNA)

« From the monastic universe to the universe of media »

In conformity with the European legislation, the National Council of Audio-visual is the single autonomous public authority of regulation in the field of audio-visual and the guarantor of the public interest. In this quality the CNA guarantees the protection of the minors, the protection of dignity and the rights to the private image, correct information and pluralism.

What it cannot regulate, but can most probably take in consideration, it is the radical modification of the cognitive apparatus, mentality, the manner of thinking specific to the *homo sapiens*, which changes today, at the beginning of the third millenium, in *homo videns*, a being that Giovanni Sartori, in his «*Homo videns. Televisione E will post-pensiera*» (1997), describes as prisoner of his lack of culture, which explains why it is not by chance that it was translated in 2005 by the publisher Humanitas under the title «*Homo videns. Mind-numbing effects of television and the post-thought*».

It is obvious that before even learning how to read and write, the spirit and the heart of the child are spattered with sounds and images generated by the mass media. So that “the 7 years spent at home” become the 7 audiovisual years, not to say the video—childhood. “The pre-eminence of visible on the understandable one makes that the man sees without understanding”, G.Sartori affirmed. The excess of programs of television swallowed up by the child and the surfing on the Internet can determine, from my point of view, especially in the absence of alternative solutions, the destruction of the analytical thought of the meditation, while promoting a profane existence, which moves away the man from the benefits of the true cultural values. Thus the child is accustomed to receive nolens volens manufactured images which do not even imply the least intellectual effort. Simple memorizing transforms the creative and imaginative thought into deposit of files of quantitative recording of information.

How could we imagine, under these conditions, the profile of the future generations, products of mass media? Would the man have become a computer terminal, television or radio set, and mobile, without realizing that the relation appears to have changed and that those are only extensions of his existence?

Unfortunately all, almost all in the audiovisual communication is a matter for an ideology which creates a false conscience, which is at the origin of false knowledge. It is the major “defect” of radio and television which makes a success of the poor performance of depriving the ideology of its

authentic goal and of cancelling (or distorting) its fundamental principle, that of the consensus, i.e. this principle precisely which can find a right ground in the communication with good effects on the psychological side.

What defines best the audiovisual communication, it is the concept of field, which Pierre Bourdieu defined in "*Questions of sociology*" (1980). "So that a field functions, it is necessary that there are stakes and people ready to play the game, equipped with this *habitus* which implies the knowledge and the recognition of the rules of the game and the stakes". In my opinion, the field of the audiovisual communication is altered, since this *habitus* does not exist: the rules of the game are ignored and the stake is, in the most cases, dissimulated or subordinated in a tyrannical way to the ratings.

The contemporary field of the mass media worsens separation between the material objective world and the cultural subjective world, the man remaining dependant on a consumerist ideology, dominated by the market which tends to globalise and, according to the conclusions of Michael-Paul Vallager, in his book "*Fede e cultura. Un rapporto crucial and conflittuale*" (1999), "refusing the transcendence and the spiritual dimension of the life". Resuming older reports, on Rumanian territory, Nicolae Balca observed, as soon as in 1936, that "the ancient man spoke with cosmos, the medieval man with God and the modern man with himself", while breaking up with the sacred, I would say.

The first cultural events are bound, from their structure, with the existence of the sacred. I will quote an old proto-urban site named Catat Hüyük, in Anatolia, being at the crossroads of two natural environments, pastures and alluvial grounds, a site which is attested as functioning between 7100 and 6300 before J.C. One practiced there a worship of the ancestors in rooms different from the others by the presence of decorations, statues and statuettes. Each one of these rooms was intended to meet the religious requirements of three or four houses. It is thus about something moreover than a domestic worship satisfied by cultural events imposed by a form or another of faith. In its "*Treaty of history of the religions*", Mircea Eliade considered that «the human existence is carried out simultaneously on two parallel levels: that of temporal, future, illusion and that of eternity, substance and reality ».

In other words, the sphere of the day-to-day, belonging to the flow of the future, is in itself, unauthentic and illusory, deprived of value and reality. If the day-to-day or the profane aspire to the plenitude of reality, they must necessarily turn into their opposite, even the sacred. In fact, sacred and profane oppose each other radically, just as the value is opposed to the not-value. In the relation sacred-profane, the single link which brings necessity is that which projects in an intrinsic way the profane deprived of significance into the sphere of the sacred, so that it acquires some value. To resort to the sphere of the sacred implies a redemptive function, while the religion-day-to-day relation takes an important significance. It is in fact a question of a cultural measure suited to thwart the day-to-day.

The latter is repeated, even if it is according to volutes' of a spiral and not according to curves' of a circle. The theory of the repetition appears as well in "*The myth of the eternal return. Prototypes and repetition*" of M. Eliade that in "*La fine del mondo, contributo all'analisi delle apocalissi culturali*" of E. De Martine, where the thesis is quite exposed in detail: "nature tends towards the eternal return, because it is lazy, because the return to identical is

the most economic manner of the future, because nature is uncultured; it is dominated by the repetition, by an enormous need for repeating... the co-action of the repetition in the man is a kind of psychic disease, a dislocation and a ruin of the presence and universe, like an instinct of death”.

There is however for the day-to-day a manner of repeating itself which belongs fully to the level of the culture and which is of nothing a symptom of regression at the level of the nature. There is thus the model of the religious rite, by the dimension of which one highlights a type of repetition deprived of spontaneity and subjected to the human discipline.

In the reality with which the man is confronted without having instituted it or having organized it, everything could seem dangerous and unforeseeable; and yet, with the acceptance of the moral code of the Christendom, which makes the distinction between what is and what is not allowed, the man considers his existence in a more protected way, even if it is between tighter limits. The institution of this moral code has the role to promote the profane activity, creates the conditions of its manifestation between some limits, which release it from all that could suffocate it. Practically, the limits of the man are posed by the limits of holiness.

By the contents of their programs, the Christian radios are, without any doubt, the alternative which invites to the promotion of the true cultural values, the meditation and the sacred. The existence, in the field of the audiovisual mass media, of similar programs, I would compare it with the appearance of the first spring flowers; and just as these flowers timidly push through the ice, I believe that the Christian radios bring the hope of resurrection in the day-to-day of the spiritual winter.

I consider that the way which leads from the monastic universe to the universe of the media takes its place in the history of the Rumanian culture, corresponding to two different cultural impulses as for their genesis, their structure and their finality. Different, but not incompatible, as one could note it, some time ago, by listening to RADIO TRINITAS, to which come to be added today the radio stations RENASTERA, PRAXIS, RADIO MARIA, REINTREGIREA, RADIO DOBROGEA and RADIO LUMINA.

One sees here the astonishing force of the monastic centres to generate ideas and institutions with an exemplary perseverance and a capacity of renewal even more exemplary. From 1427 to 1448, at the monastery of Neamt, formed in the middle of the Byzantine culture peculiar to the Court of Suceava, Gavriil was shining, representing the famous school of copyists who had founded and made clear a style interesting the specialists under the name of “Moldavian source”: calligraphic beauty, geometrical ornamentations of a great elegance and harmony, surprising chromatic resources, synonymous with the art of the miniature. The manuscripts which are preserved in the country or in the large libraries of the world (as the Bodleian in Oxford) shed light on the value of these superb achievements, which were going to constitute the bases of a tradition which will continue until Anastasie Crimca.

Later the monasteries were going to receive in their heart, beside the copyist-draftsmen, the future editors, in the person of the typographer-interpreters, in their turn pave the way towards the fundamental institutions of each people. Let us add the fact there that, on the verge of the years

1500, the monasteries facilitate and especially encourage the development of the plastic arts, in particular of painting and architecture, just as they pose the bases of collections of books, embryonic forms of the future libraries.

In our country the libraries, the museums, the art collections, the publishers begin their existence in the space of the monasteries. It is within this space that also cleared its way the first Christian radio, Radio TRINITAS, which functions in the tower of the monastery of Golia.

I point out all these things in the desire to cancel the impression that the monastic universe is slow, monotonous and closed. Quite the opposite, it has a very broad diversity, which opens liberally towards the spiritual programs, offering also liberally its contribution to the universe of the media.

Je rappelle toutes ces choses dans le désir d'infirmier l'impression que l'univers monastique est lent, monocorde et fermé. Tout au contraire, il a une très large diversité, qui s'ouvre généreusement vers les programmes spirituels, offrant tout aussi généreusement sa contribution à l'univers des media.

**Conference of Metropolitan †Daniel
of Moldavia and Bucovina,
Archbishop of Iasi (Romania)**

**«The dialog and co-operation
in the transmission of the values to rising generation»**

1. Contents to be transmitted by education

The European values to be transmitted to the rising generation, like the values of human dignity and of humans right, of freedom, justice, solidarity, etc..., result from the Judeo-Christian tradition, more precisely of the faith of the prophets of the Old Testament and the Gospel of the Christ transmitted by the apostles. On this subject, the philosopher Jacques Maritain, one of the authors of the *Universal Declaration of the Humans right* of 1948, explained: "The thirst for justice (Matthew 5, 6) was dug in the hearts through the centuries by the Gospel and the Church: it is from Gospel and Church that we learned how to subject ourselves only to what is right".

Consequently, from a Christian point of view, the transmission of the values implies a deep knowledge and a permanent announcement of the Gospel, as well as an active participation to the life of the Church. At the same time, it should not be forgotten that the centre and the source of the Gospel and of the life of the Church is the divine-human Person of Christ. It means that the ecclesial way of life is based on the profound and permanent link of the man with Christ and the Holy Trinity. This way of life starts with the baptism and is expressed in the faith, the liturgical life and the social life of the Christians.

In this sense, the education supported by the Church must always lead the children and the young people in the love of Christ and the spiritual life of the Church. If the children and the young people live the joy of being loved by Christ and are seized by the beauty of the liturgical and spiritual life of the Church, i.e. by the song and the icons, by the Christian art, the pilgrimages at monasteries, by the magnificence of the feasts, the social service of the Church in favour of the orphans, the poor, the sick persons, the old people, the dropouts, they will understand better the values to be received and transmitted. They receive thus to some extent a way of life rooted in the love of Christ and the light of Its Gospel.

The way of life in Christ or the ecclesial way of life must be the major spiritual content in the dialog and the co-operation concerning the education of the rising generation by the family, the school, the Church, the Christian media. Without these deep spiritual contents, education is locked up in self-sufficient humanism or utilitarian individualism. The dialog and the co-operation in the field of education includes the dialog and the co-operation with the children and the young people in the family, the school, the Church, the media. From this point of view, the Christian radio must devote more space to the programs concerning the education of the children and the young people, in an interactive way based especially on the participation of the children and the young people in the spiritual life and the social life. The goal shall be always to show that the authentic existence of the human person is the life in the communion with God and the human beings created in His own image, for an eternal communion in love, "justice, peace and the joy in the Holy Spirit". (Romans 14, 17). The spiritual contents to be transmitted by the Christian education of the rising generation enable us to see better the relationship between the evil of violence or war and the gift of peace, between the evil of selfishness and the gift of charity, between the suffering of the conflict and the joy of the reconciliation. Indeed, one can multiply the examples of these contrasts to be underlined in the process of education.

The more the world is secularized and individualistic, the more education must emphasize the need to cultivate the holiness and the importance of the fraternal communion in the society.

2/ The current context of education: secularization

The secularized man is not inevitably atheistic. Simply, he does not catch the presence of God in the world nor in his personal life. Just as it does not see the need, the effectiveness nor the utility of the prayer or the spiritual life. The secularized society is poor as regards culture of interiority. The secularized man does not live in the spiritual communion, he does not cultivate a personal relation with God. Consequently, the secularized society is largely individualistic, self-sufficient and narcissist. The extreme individualism of the secularized man is expressed in loneliness, even suicide, or in the search of all that kills the transcendence, as drug, esotericism, paroxysms of exotic experiments, idols of progress, of power, of pleasure. One seeks the infinite one in the finished things, with a disproportionate passion.

What to do in the context of secularization? First of all to confess the faith in God and to deeply enter the life of the Church. The larger the desert is, the more the intensity of the faith must grow. It is necessary to appreciate the lively communities where the major spiritual life is accompanied by the social service, where the joy of the prayer inspires the mission of the Church in the middle of suffering and loneliness.

The Christian radio who makes penetrate the liturgical and missionary presence of the Church into the private houses, the hospitals, the moving cars, everywhere where the men listen to it, is an immense help for the mission of the Church. A Christian radio who offers to its listeners a rich liturgical, cultural and social program constitutes a strong means to intensify the spiritual life of the person and the family in the secularized world. The Christian radio with a permanent program transforms loneliness into communion, the distance from the Church into participation in the life of the Church. The Christian radio is an

invitation to the search of holiness, peace, joy and social solidarity. The Christian radio cultivates the freedom of living and announcing the Gospel of the love of Christ for the whole humanity; its cultivates the truth of the faith according to which each human person created in the image of God Eternal has an unique and eternal value; the authentic Christian radio cultivates especially the dialog and the co-operation between the Church and the society for the glory of God and the safety of humanity. A rich and balanced spiritual program of the Christian radio is in itself a means for the education of the young people and the revival of the life of the adults, a means of communication which always aims at the progress of the fraternal communication between the human people and communities.

For this reason we are very grateful to all the people who work in the radio Christian mission in Europe today or support it from the spiritual and material point of view.

Each Christian radio must also promote the unity of the Christians by information on the life and the activity of the various Churches and the international Christian organizations, promote the dialog and the co-operation between the Christians at the local, national and international level, especially because Christ Our Lord and Saviour loves the whole humanity and calls it to the salvation and the eternal life.

Conference by the Father Henri MADELIN, s.j..

Director of the Catholic Office of Information and initiative for Europe – OCIFE

« How can the radios of the CERC answer the spiritual search of young Europeans? »

I. TAKING THE REALITY INTO ACCOUNT

1/ For the first time of its history, the **Church announces the Gospel in a world which lost the trace of God overall**. Since the Council, we became aware of it and we oscillated, through painful tensions, between the nostalgic ones and the impatient ones. Because here we are in presence, for the first time since 2.000 years, of the massive phenomenon of the religious indifference.

2/ The socio-psychological context

The modern individual, especially French – an individual who is unaware of the society, cf Marcel Gauchet, “Essay of contemporary psychology”, Le débat n°99, March-April 1998, pp. 177-178.

«The fundamental characteristic of the contemporary personality would be the obliteration of this structuring by the affiliation. The contemporary individual would have by rights of being the first individual with living by being unaware of that it lives in society, the first individual with being able to permit himself by virtue of the very evolution, to be unaware that he is in society. He is not unaware of it, obviously, in the superficial sense that he would not realize it. He is unaware of it in this that he is not organized in his deepest being by the precedence of the social matters and by the incorporation within a community, with all what that meant, during some milleniums, as a feeling of the obligation and a sense of the debt. The contemporary individual, it would be the individual symbolically and cognitively disconnected from the point of view of the whole, the individual for whom there is no more sense to look at things from the point of view of the whole. One conceives consequently in what this type of personality is likely to make problematic the exercise of the citizenship. It is difficult for him to represent the dimension of the public in general, that is to say what interests or should interest everyone, apart of what interests me. One will see without any surprise the public sphere invaded by the assertion of the private identities.»

3/ This is why it is **faith as saving experiment** which it is advisable to set out again. It is this experiment that proclaims with force Saint Paul: "I believed, this is why I spoke" (2 Cor 4, 13-18). The experiment precedes the word and fills it of a new energy :

- Let us notice that thus the event of Pentecost is described. Passage from fear to joy. Transformation of agitation into calms, of concern to peace. The dialog of the deaf turns into mutual comprehension. Each one hears the other in his own language. It is the language of the experiment which is then given by Peter and it is a word which gives a sense to an experiment and which confirms it.
- It is thus also that the *Gospels* were written. They speak about the experiment of Christ, from the baptism to the Ascension, woven in a text which gives him coherence and force. An experiment which produces an inchoative and later articulated language.
- Saint Augustine insists there in his turn while speaking about dialectical of the sound and the word that the modern linguists would not contradict.

"Remove the Word, what the voice?

Where there is nothing to understand, it is an empty sonority?

The voice without the word strikes the ear, it does not enlighten the heart.

However, let us discover how the things are connected in our own heart which is to be enlightened. If I think so that I say, the word is already in my heart; but when I want to speak to you, I seek how to make pass over in your heart what is already in mine. What is from now on in your heart makes me better seize what is in my heart.

*If I thus seek how the word which is already in my heart will be able to join you and be established in your heart, I use the voice, and it is with this voice that I speak to you: the sound of the voice leads to you the idea contained in the word; then, it is true that the sound disappears; but the word that the sound led to you is from now on in your heart without to have left mine" (Saint Augustine, *The voice and the Word*)*

The word attributed to John the Baptist, "At the beginning was the Word", "It is necessary that it grows (Word) and that I decrease (sound)".

II – LABORATORIES OF THE FAITH

For the closing of the 15th World Days of the Youth, an evening gathering of prayers was held, August 19, 2000, in Tor Vergata, in the suburbs of Rome. More than two million young people surrounded John-Paul II, like an immense swarm, stuck to the glowing and thirsty ground, the last fires of the setting sun passing over the relay to powerful projectors. What struck in the pronounced homily this evening by the Pope, it is the use, on six occasions, of the expression "laboratories of the faith" to characterize the conditions of the believing experiment to which it invited the young people run from the whole world. The formula is new in a pontifical mouth. Surprising, it stressed the text as a leitmotiv is repeated on regular intervals in the course of a symphony

full of successive waves. What is to be understood exactly by this expression? Which needs did it meet? How to enter the logic which it proposes? Such are some of the interrogations which we would like to answer here.

1/ A modern image

The laboratory does not refer from the start to a traditional image of the language of the faith. The word has its direct sources neither in the Scriptures, nor in the patristic reflection. It is on the other hand close to what is clarified in spiritualities, and in particular in the Ignatian tradition. More than of knowing much, what counts, it is to dare to make the experiment of spiritual realities. The "laboratory" is, moreover, a modern image, specific to a world shaped by the discoveries of science and their translations into technical applications. It is tied with the dynamism of research, the search of discoveries, the experimentation of assumptions, the control of processes for their application according to codified uses'. The dynamism and the imagination of the younger generations can find in the description of this place of the industrial and urban society a part of their experiment, made of curiosity, of perpetual mobility, of opening to the unknown.

Many of those which were gathered in Tor Vergata made studies and thus faced to the disciplines of the exact sciences, to the various vulgates of psychology, to the current rise of biology and of its many ramifications in the universe of the alive world. They circulate in a multicoloured environment and are unceasingly in the search of experiments that one announces to them promising as regards organization of their life.

A laboratory, it is also a workplace where of men and women with varied employment bustle during long hours, responsible of a joint project starting from the addition of meticulous and parcellized tasks. Such a dubious search is not to displease with these young people. The environment of a laboratory does not look like, indeed, with that which one finds in a family apartment, a studious class, offices for meticulous penpushers, or a factory organized in workshops and excessively long production halls. One uses there light and sophisticated instruments and one devotes oneself there to meticulous calculations which it will be necessary to prepare, analyze and check.

Those who work in laboratories, dressed with similar outfits, cultivate a flattening of the traditional hierarchies. The foremen, the eggheads, the decision makers are distinguished from the other subordinate employees, neither by clothing nor by signs which would mark their seniority or their position in the scale of remunerations. It is in a mood of team that all are invited to work on common data. Each one must apply oneself to forge his convictions, to be rigorous, to stimulate his imagination by multiplying the combinations and by varying the approaches.

A laboratory is justified by the quality of research that it leads, by the organization of the co-operation between its members. The patience expressed during long tiresome working hours must lead, in the long term, to a result which allows to conclude or start again the experiments by varying the ingredients or by inventing other more relevant procedures. It is to say that a laboratory is a space where adults and young people can feel at ease in spite of the austerity of the places. The painfulness of work is not initially material as in the chain of production, such as could describe it for example

Simone Weil during her internships in the former working universe. It is the agility in the “noosphere” beloved of the Father Teilhard and the will to invent something new which, here, must dominate the material given. Because the raw material is above all the grey matter.

2/ The recourse to rationality

For the men of today, a laboratory is also a place where the steps combine definition of goals, plurality of approaches, rationality of the procedures. It is advisable to avoid there the spreading out of the subjective visions not confronted with other contributions or manners of seeing. The reason is essential to guide work to be achieved. John-Paul II wrote an encyclical, *Fides et ratio*, where the two terms form a league, according to the Christian tradition, for the balance of the constructions of the human spirit in the circle of the light of God.

To speak today about laboratory to evoke the experiment of the faith, it is to refuse any obsessive religiosity. The cardinal Ratzinger has just insisted on it during his Lent conference in Paris :

«The call to the reason is a great task for the Church precisely today, because where the faith and the reason divide, both suffer from it. The reason becomes cold and loses its criteria, it becomes cruel because it does not have anything any more above it (...) The faith also falls sick without the vast space of the reason. And the serious damages which can come from a morbid religiosity, we see them sufficiently nowadays. It is not for nothing if, in the Apocalypse, the morbid religion which broke with the greatness of the faith in the Creation is presented like the real power of the Antichrist» (La Croix, April 7-8, 2001).

III – EXPERIMENTERS OF THE GOSPEL

1/ A long and not very quiet river

With thinking well of the experiment of the former saints founders, it is important to erase from their images all that some pious traditions added again thereafter. They had original manners to make it. They hardly corresponded to the standards used in their time. They looked for new ways in the maquis of the behaviours and the dullness of their time. It often happened to them of being misunderstood, persecuted, rejected, condemned to silence or even to the prison, like John of the Cross. It is afterwards that their originality was better recognized, it is the success of their beneficial deviance which was canonized later, looking at the new fruitfulness generated by their initial intuitions. Many of them lived in a great loneliness, in a real suffering, a contemplative silence, the innovations which they carried and the contradictions that they met on their way of creation. *“It is not indeed the devil which makes the man lonely, but its resemblance to God”* (Fynn, *Anna and Mister God*, Seuil 1976, p. 57, quoted by CH. Theobald in “Communion of the Saints and Loneliness”, *Lumière et Vie*, 223).

Mother Teresa, now beatified, was praised to the skies when she was alive. But it is known now that the last part of its life, most mediatized, was hardly lived on the model of a long quiet river. At the risk of shocking some kind souls, the Cardinal Paul Poupard explained himself about it by presenting her life in a "conference" given in Notre-Dame of Paris during the 2003 Lent.

A radiant life, crowned with fulgurating successes, without any worry and doubt, in the glory of an acclamation rising up from the universe, could we feel inclined to believe. It is nothing of the sort, the speaker specifies, with supporting evidence. *"My smile is a large coat which covers a multitude of pains, she wrote in July 1958. Smiling all the time. The Sisters and people think that my faith, my hope and my love fill me in-depth, and that the intimacy with God and the union with His will impregnate my heart. If only they could know."*

Today only we know, by the new documentation joined together for her lawsuit in beatification, what covered this dramatic confidence. Because we now have at our disposal her unpublished correspondence with two Jesuits, Céleste Van Exem and Joseph Neumer, who were her confessors, and with the archbishop of Calcutta, Ferdinand Périer, and his successor, the cardinal Lawrence Picachy. She consigns here her secret. She did not reveal it, even to her closer associates who never suspected anything: long months of uninterrupted dialog with Jesus, an interior voice which inspires her, what is more, which intimates to her to create a new order. Her mission is to leave with Him and for Him to meet the poorest. And then, she is buries herself during one half-century in an obscure night, with only one month of light in October 1958. In the hardship of her spiritual surrender, she then receives a sign of its hidden presence. All the rest of time, and this time, it is one half-century, the cardinal Poupard comments, she lives the faith in the hardship, like Therese of Lisieux after whom she wanted to be named :

«I feel that God is not God, that he does not exist really. There is in me an awful darkness. As if all had died in me, because all is icy. Only the blind faith takes me in transports, because, to tell the truth, all is darkness for me. Sometimes, the agony of desolation is so great and at the same time the sharp hope of the Absent so deep, that the single prayer which I still succeed in reciting is: "Holy Heart of Jesus, I confide in You. I will fill your thirst for hearts." Today, I felt a major joy: because Jesus cannot live the agony directly any more. He wishes to live it through me. I surrender myself to Him more than ever ...» (La Croix, March 15, and 16 2003. Complete text in *La sainteté en défi de l'histoire*, Paris, Presses de la Renaissance, 2003.

By receiving such astonishing remarks on the depths of the mystical life inside a human being, one thinks of the description that Julien Green in his Journal gives of it. "The doubt follows the heart like the shade follows the body. The shade does not prevent that anyone can go where he wants to go, a friend always faithful and always present. One can advance very well in all the good or bad ways, but it is always there. You can forget that it is there and it is as if it were not there, but it is there. However if a man stands up under the rays of the sun, it occurs that the shade gets smaller and takes refuge at his feet where it hides. Well, it is then the true triumph of the faith in the great hearts." (Julien Green, *"L'avenir n'est à personne"*, Journal 1990-1992, p.79).

Holiness inevitably has an appointment with the hardship. Its work can be maintained and last because it is not built on sand. Today like formerly, it is not a state but a future, which goes through various seasons. It cannot evade, in the deepest of the being, the furies of a spiritual fight, of which Rimbaud said, in *Une saison en enfer*, that it is “as brutal as the battle of men”. Commenting on *Psalms 60*, Saint Augustine knew the price of this peace mixed with the interior storm: “*Our life cannot escape the test of the temptation, because our progress is carried out by our hardship; nobody knows oneself without being tested, cannot be crowned without having overcome, cannot overcome without having fought and cannot fight if it did not meet the enemy and temptations.*”

Isn't an article of the Christian *Creed* that Christ is descended to the hells before rising among the dead?

2/ The Gospel is first a word which invites to make an experiment or which comes to confirm practices undertaken on its behalf. *The Gospel* and the experiments which it impelled during two thousand years of Christianity can be looked like field of an exercise of laboratory. Don't the stories always speak about a small number of men and women who, at the call of Christ, made a decisive experiment? The fruits of this hidden labour are then offered to “big “crowds. Small cells in fermentation for a later expansion, interior experiments which have later effects in circles far away from the first adventures..

The Gospel does not speak in a uniform way of people around Jesus. One indeed sees there strong personalities which come off: Peter, John, Thomas, Andrew..., a collegial group of twelve apostles, women who join in following Jesus, a broader gathering of disciples, crowds finally with such man or such woman who distinguish themselves from it before plunging into it again. The movement starts from a call which resounds with force in the secret heart of the beings, and dilates then towards an outside which is touched in its turn. The great Christian changes are done in interior laboratories, a kind of alchemy which is diffused towards the periphery. “*It is necessary to give up your first way of life and to despoil the old man who goes on corrupting himself as disappointing desires go by*”. (Ep 4, 22).

In Tor Vergata, John Paul II undertook to inventory the essential laboratories of the Christian life in the time of the Gospel and for the centuries which follow it. For him, the Gospel and its continuations are connected at such laboratories. A first laboratory of the faith is presented at Césarée of Philippe when Jesus, according to the Gospel (MT 16,16), questions his disciples: “*And you, what do you say? For you, who am I?*” It is Pierre who answers, under the inspiration of God: “*You are Christ, the Son of the living God*”. When analyzing this event well, one can note that “the mystery of the birth and maturation of the faith appears there”. Grace of the revelation which causes a question and which calls a personal answer giving a sense to a whole life

It is to the Cenacle of Jerusalem that we find a second “laboratory of the faith”. The apostles are brought together, and Thomas absent does not want to believe as long as he has not seen Christ resurrected personally. How to believe that the one who was sent to his grave three days before is from

now on alive? We are “in front of a dialectic of the faith and of the most radical incredulity”. Eight days later, when seeing Jesus resurrected with his open side and his hands pierced through of a crucified, the incredulity of Thomas makes place to the direct experiment of the presence of Christ: “You are my Lord and my God”. As long as he did not make the personal experiment that Jesus is for him really alive, the one who tries to follow him must continue to seek, because his faith does not rest yet on a decisive base.

Reviewing the experiment of the young people of today, the Pope asks them to become themselves “laboratories of the faith”: to hear the new question, to face incredulity, to seek to answer it until Christ is recognized existentially like source of life for me.

« Each one of you can find in itself the dialectic of questions and answers which we have just underlined. Each one can measure his own difficulties of believing and of experiencing the temptation of incredulity. But he can also make “the experiment of a progressive maturation in the conscience and the conviction of his own adhesion of faith”. In the Cenacle of our life, in the laboratory of our existence, God, present although invisible, and the man in research are led to meet each other. »

3/ The price of fidelity today

Is the faith more difficult to live today than at other times, still John-Paul II wonders before these generations which enter the third millennium? All the times, it faces proper forms of incredulity. With the multiplicity of the messages, the absence of prospects, the weakness of the wills, ambient individualism, it is not easy to take off the masks, to react against the mediocrity of the compartmental designs, to gather the energies “to make this earth increasingly more livable for all”. A form of martyrdom, today more than yesterday, consists, in the name of our convictions, to keep a true fidelity through the daily situations and sometimes to know “to go against the current

Living with intensity the present which is offered from day to day and not agreeing to be the victim of forces which bring neither true rest nor durable joy. When reading the narrations of several of our contemporaries, one sees only the range of the places which call to resistance is multiple: money, sexuality, capacity, hostility kept turning over, escape in the individualistic panic... How to reject the many sirens who invite to slip into the triumphing conformism, to howl with the wolves, to minimize the calls to vigilance which emerge from the depths of the being? How not to quash the strength of the interior protest, indelible sign of a consistent humanity, continuation of an interior combat which cannot be allowed at any time to lay down the arms?

The great diseases of the current world are diseases which weaken the edge of the wills. We point out that the obsession of the French persons in charge during the First World War was not only to gain the battle of the taxis of the Marne or that which was played in the immobilism of the trenches of Verdun. Their major concern was also that the “interior front holds out”, composed of these thousands of men and women who did not take part in the battle of the fire but whose moral was however essential for the success of the armies. The same applies today. The relentless confrontations

between societies and nations in the planetary arena, the fights against terrorism, the fear in front of the strangeness of the other one, the reduction of the social violences concern initially the persons in charge placed at the command posts. But these large-scale battles could be gained definitively only if the strength of the million people of the back is resistant as time goes by.

When the hopes seem to disappear, when the social contempt creeps in between fellow-citizens, each one is invited to show himself to be attentive to the "interior urgency". With his own resources, one can as of today undertake, at one's own expenses, a slow work of interior recovery in order to better control tomorrow an outside which seems, currently, very distant or abstract. It is urgent to learn how to spell again the treasures of a freedom and to cultivate "*this honour of inside harder and more resistant than all*", according to the formula of the Father Fontoynt who wonderfully knew a lot about the deployment of a human pedagogy (cited by Jacques Sommet, *L'honneur de la liberté*, the Centurion 1967, p. 289).

4/ The news deal

In the former world that the young people hardly know any more, it is the Christian assertion which was obvious and, compared to it, people professing atheism had to formulate their reasons. It is them who were under fire. In the present world, the faith is not obvious any more, and they are the agnostics, the indifferent ones and the atheists who impregnate the dominating discourse. To the one who believes and affirms its Christian engagement, the question is constantly asked, as in the Psalm: "*Where is he, your God?*"

Certainly, all is not always also typical. The most active forms of the contemporary faith take their place in modernity and are hardly locked up in the stiffening for the maintenance of exhausted religious traditions or the rejection of any modernity. The laboratories of the faith, today, still allow logics of reproduction on the model of the religion inherited from the family tradition. But, more and more, the religion to which one adheres is the object of a personal and responsible choice, able to get over the obstacles around. True fidelity passes on the side of freedom and personal adhesion in spite of the ambient hostility. To serve God makes the man free, in the image of the One whom he serves. Christian freedom is in the order of an experiment which is tied in the intimate laboratory of the being. It reproduces the movement of the incarnation of Christ..

When Karl Rahner hands over to Ignatius Loyola to deliver a message intended for the Jesuits of today, all is focussed around the need for each monk to make, first of all, the experiment of God. The specialities or the vocations are secondary compared to this passage through the laboratory of a personal faith. It is a question of trying out personally God living for me today and then to be occupied quietly with its mission. This urgency is all the more strong as the surrounding world denies the possibility and the relevance of such an experiment..

«All these other things, you should in fact seek them as a preparation or a consequence of the last mission which, in the future also, should remain yours: the assistance to the immediate experiment of God in which the man discovers that the incomprehensible mystery, that we call God, is close, within reach of our invocation, that it precisely shelters us in his heart when we do not seek to subject him to us but that we yield to him

without condition. You should always and always examine whether all your behaviour aims at this goal. If so, that the one among you who is a biologist be quietly occupied with the study of the life and the soul of the cockroaches or the mites». (Speech of Ignatius Loyola to the Jesuits of today, Le Centurion, 1983, pp. 22-23)

Madeleine Delbrel, great awakener for new times, had had, earlier than others, this same premonition when she wrote in the hard years of confrontation with the Marxism, at the end of the second world war: *“insofar as our world wants to be in rupture of God, insofar as we intend to live without God, to organize ourselves on this side of God, God becomes for us an innovation and the God of the Gospel becomes again a news” (Nous autres gens de rues, Seuil, 1966, p. 207)*. In short, the believer becomes a living assumption of God where no assumption of God reigns any more.

CONCLUSION

The news can become again Good News when it is run in the relational fabric, out of any social conformism. For the one who utters it, by his word, his gestures, his silence, it evolves at the Pascal pace of Christ. But the messenger is reached, as by a sword, at the joint of marrow and bone. The public testimony becomes extension of the baptism, since it leads to the burial and resurrection, with Christ, *“for the one who believes in the force of God who raised him from the dead” (Col. 2,12)*.

With such “an assumption” the laboratory of a personal Pascale experiment is rebuilt. What this Good News produces to the others concerns the mystery of the kindness of God, but it does not exempt the believer from saying the reasons which make him live in the joy and the hope, in the middle of the torments of the world. The faith in God is, for this disorientated or armoured world, a new phenomenon. The Christian is a man who knows how to like the things of the world and enjoy the richness of it, but he appears at the same time as turned towards the One who is the creator and the decoder of all realities of the world.

Today, the Christians are not any more where their former adversaries think that they still are. And they are not very numerous yet to have arrived where they should be, looking at the conditions which are done to them in the current world.

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*European Conference of Christian Radios
Conférence Européenne des Radios Chrétiennes*

This 13th Conference suggested by the ECCR with all the Christian radios of Europe, stands from the point of view of the construction of Europe on ethical and spiritual values, which support comprehension and the bringing together between the people of our continent. Gathering more than 650 radios from the Atlantic to the Ural, the ECCR thus continues the action which it undertook since its creation in 1994, in particular thanks to the Conferences previously organized in Brussels, Strasbourg, Rome, Warsaw, Lisbon, Vienna, Madrid, Budapest, Malta, Bratislava, Rome and Prague.

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