

Vol 5 No 2

December 1990

FREEMAN

"Why not let God run the world?"



HAPPY CHRISTMAS

Conditions for clarity

Clarity is a gift. On the major issues of life, one can often vividly recall the moments when inner turmoil crystalized into clarity; clarity which set the course for the next phase of life.

Clarity can't be hastened; it arrives in its own time. It is often preceded by periods of painful searching when one's faith is most severely tested.

Though it cannot be hastened, it can be delayed. There are conditions for clarity. If there is anything that one is not ready to let go of - a relationship, an ambition, a resentment - it will not be granted. Because of its nature, you cannot tell in advance what clarity you may be given. And if you have already decided what clarity you want, you won't be given that real clarity that comes with deep peace of soul.

Peter Howard wrote: 'I have no preconception as to what I will do or will not do; will say or will not say. Therefore I am free to obey God's will'. When you have surrendered everything to the Almighty, there is nothing left to do, but to trust that clarity will be given. And it will.

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We wish all our readers a peaceful and joyful Christmas, and a New Year of richness and adventure.

The Editors

Cover photo: Strasbourg by Christoph Spreng

HAPPY NEW YEAR

The British and water-jumps

By Ian Healey

I WAS SITTING IN A VERY nice pizza restaurant the other day. The one down by the station. For many British this is as close as they get, or want to get to Europe. And it is often a big adventure to see a menu written in 'foreign'.

There are really three kinds of British; those who actively want to be part of Europe (and who sometimes go so far as to marry a 'European'), those who actively want to stay with an island mentality as well as geographically (and marry someone from the next street) and those who don't really care, as long as it's nothing to do with them.

The Channel Tunnel is almost underneath us. The Continent is no longer cut off. Will this see a change in attitudes? With the pending arrival of 1992 and all that, our industry and commerce will be forced to sit up, or go under. Britain cannot afford to stand still, or we will be simply left behind.

But obviously it is a shift in our spirit which is needed. As a child I was 'taught' to hate the French - something to do with lamb and apples - so I did. I didn't question. I'm sorry for that now, but it wasn't until I actually met some French people personally, that I realised the error - and this was fifteen years later!

There are historical links between the French and the English, but I still find it both sad and amusing that if you speak French with a bad accent on a French train, the guard will answer in French. In Germany, in a similar situation, the guard will greet you like a long-lost friend, in English.

Language is a problem for the English. Our excuse is that everyone learns our language but in truth other languages are not very well taught in English schools. Sure, we are taught grammar and a bit of vocabulary - but we are never really taught to speak, to express ourselves (to wave our arms around properly), and we learn precious little about the culture of another country. <<La plume de ma tante>> is very useful to know for an essay, but not the phrase best suited for the furtherance of Anglo-French relations.

I have one friend who studied German for four years and all he could remember was, "two ice-creams please" (which is a bit more relevant than "the pen of my aunt"). A German friend teaching in England is

appalled that he has to teach students English grammar before they can even begin to understand German.

Last summer I travelled with an English friend around Europe. We went to one city which he had been to before on a package holiday. By meeting a person from that city, it all came alive for him. It was no longer somewhere which you just pass through - but it was a city associated with a person.

This is why Caux is such an important place for the British. It is a place full of peace and beauty, of course, but it is also a place where we can meet people from other countries. Our prejudices are based on a lack of knowledge. In Caux we make friends from all over the world - and in the same way we start to understand one another.



This approach only works with some British. For others you have to meet them on their own ground. That is the responsibility of those of us who have travelled - we can unravel the prejudices by sharing our experiences, by painting a picture of the land over the water.

For the profound problem of Britain is that it is an island and the British are afraid of water. (In the Olympic Games one year all the British horse-riders fell into the water-jump). Now there is a tunnel and we have no excuse. It works both ways, it is also easier to come to Britain, to help us to change ourselves. And you will find a lot of British deluding themselves in pizza restaurants, where there are shouts across the kitchen, "Hey, Bob, ham 'n' mushrooms for this one."

Why indeed?

by Rachel Charrett

AFTER FIFTEEN MINUTES sitting outside a Fontainebleau bakery, I began to giggle. All I could think was that we (my friend Louise and I) were paying 50 pounds for the privilege of being stuck in a traffic jam!

We had been driving around the Loire valley, and were returning that day to Paris to finish our holiday there. We had a deadline of midday for returning the rented car which we had now missed!

Things had gone to plan until ten o'clock when Louise had suddenly said "Hey, Rach, we could go to Fontainebleau on our way back? What do you think?"

"Has she gone mad?" was probably what first crossed my mind. I had shown some interest in visiting Fontainebleau, before we left England, but had given up the idea, partly through lack of time, and also because I couldn't really imagine what one would do once one arrived. Stand under a tree and exclaim at it, perhaps?

Louise had always sounded bored by the idea, so why this sudden interest, I wondered? "Well", I said "If we do that, we won't get the car back in time - it'll cost us an extra 50 pounds!" To my absolute horror she said "OK - let's go!" Knowing as I did that she hated unnecessary expense, I thought she must really want to go!

Louise was teaching me French, and we had got as far as 'être', when we reached Fontainebleau. Now what? Louise had suddenly gone very quiet. I was

attempting to negotiate the narrow streets. What had seemed a simple plan had turned into a sort of motoring nightmare, and Louise was offering no help at all! We spotted the Château once - a fleeting glimpse as we were funnelled through the one-way system.



Thus it was that we came to rest outside the bakery. My giggles somehow restored new communication and we discovered we had each agreed to go to Fontainebleau for the sake of the other! We were being so selfless, so thoughtful...! We shook with laughter at the absurdity of the situation, and agreed that in future, we could employ a special code. "If we don't want to do something," said Louise, "why don't we say 'I don't want to do that?'"

Why indeed?!

Finding the balance

by Damien Chanu

WHETHER IT BE AT CAUX or Haguenau, I find the same spirit and I come away with the same feeling: I need to redefine my priorities.

Because of this, I wish to spend my final year in Germany, to learn their language, but also to learn how to live as a European. It is by having friends in different countries whom you can share with, that we can learn to live as Europeans. I would also like to build links with other countries like Romania, Poland and also England which is not a country I particularly like.

This international vision is exciting, but there is a risk. It is true that the more international I become, the more I love my country, France, as I am able to

compare and deepen my French culture. Perhaps I have always been a bit chauvinistic, but the risk is that I forget the problems in France. While I give most of my energies to international relations, I realise that I am almost totally ignorant of the problems in France.

I think that I must 'find a balance'. The setting in which I live and which I share with my friends, is still limited, (apart from my contact with MRA), to my hall of residence. Is there, in this hall, a person who is longing to talk? It seems important to me to be ready to listen and to respect others wherever you are and whoever you are with. The word 'respect' is the thread which links my present to my future.

The wonder of the Night Sky

SOME 50 YEARS AGO we could identify two galaxies in space. Now, scientists tell us, we can identify two billion.

A galaxy is a band of luminous stars. American astronomers have recently identified what they say is the largest galaxy ever discovered. It is more than 60 times the size of our own, the MILKY WAY, and contains 100 million million stars.

Amazing facts. Remarkable too that scientists can discover these things.

There is something particularly magical and mysterious about a clear star-lit sky on a winter's night.

Overhead in the Northern sky at this time of year are three impressive constellations, one leading into the other. PERSEUS, shaped like a sickle, leads to ANDROMEDA, which then leads to the SQUARE of PEGASUS. One of the bright stars of ANDROMEDA has a faint fuzz above it which you can just see if your eyesight is good. It may be the furthest thing you can see with the naked eye. It is the famous nebula in ANDROMEDA, two million light-years away.

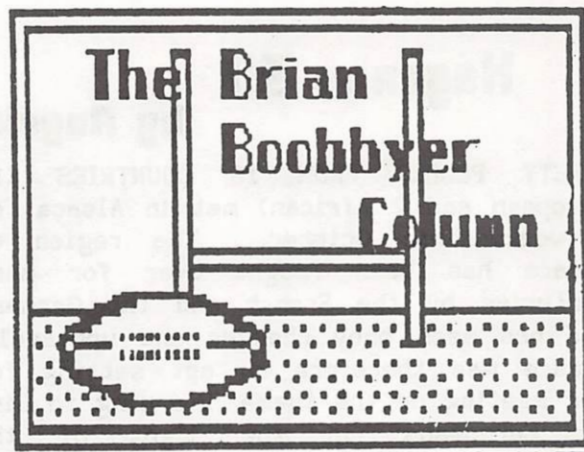
So what we see is not the nebula as it is now, but as it was two million years ago. We can get some idea of the sheer scale of this distance if we realise that the sun is 93 million miles away and its light takes eight minutes to reach us.

Another lovely constellation is ORION, containing seven bright stars which include the conspicuous three-in-a-row, usually called ORION'S BELT. Another is BETELGEUX, a red giant with a diameter of 250 million miles. If you went round it in a car at 60 mph (96 kph) it would take you more than 1000 years to go round!

While BETELGEUX is on the shoulder of ORION there is another dazzling star at the foot, RIGEL. It is 50,000 times brighter than the sun, and it loses 800,000 million tons a second.

Most of these star-names were given by the Arabs centuries ago.

You may want to put on a coat and go out into the night and just marvel. Readers in the tropics need no coat! If you are feeling very full of yourself, or burdened with life, the stars can give a sense of proportion. They have the same effect on me as a tree or a forest. They seem to say "Slow down".



It all makes me think of the first verse of the first chapter of GENESIS and how 'God created the heaven and the earth'. The present Pope once said that anyone who wants to understand the world must read the first three chapters of GENESIS.

Psalm 19 begins 'The heavens declare the glory of God'.

When I go to India or Australia I love being able to say 'Hullo' again to the SOUTHERN CROSS. It is like meeting old friends. And it is so beautiful.

The GREAT BEAR in our Northern sky is also beautiful. Two of its seven stars are going in opposite directions to the other five. But two of them can still point to the NORTH STAR, and we can steer our ship by it, as sailors have done for centuries.

The night sky is a fascinating book to read and re-read.

In the book of REVELATION comes this passage. 'To him that overcometh will I give power over the nations and I will give him the morning star'. The morning star, which is the planet VENUS, is a glorious sight in the dawn sky, perfect and glowing, and I like to think that God is offering me something of his perfection.

As I write this, Christmas is approaching and we read about the wise men who followed the star 'till it came and stood over where the young child was....and when they saw it they rejoiced with exceeding great joy'.

I know it may seem a childish thought to think of heaven being somewhere in the sky. But you do see grandeur there, which reminds me of God. And the atmosphere is so clear that we can see fabulously far, reminding me of eternity!

The largeness of the heavens and the smallness of a baby - two sides of the character of God.

Through that child, God, who made the heavens, can become my closest personal friend.

This is the wonder of Christmas. The night sky may reveal it to us afresh.

Hagenau '90

by Angela Willoughby

NINETY PEOPLE FROM 16 COUNTRIES (14 European and 2 African) met in Alsace for a weekend in October. The region of Alsace has been fought over for many centuries by the French and the Germans and has seen many changes and upheavals. Alsace was therefore an apt setting for our meeting on the theme 'Learning to Live As Europeans' in the light of the remarkable changes which have taken place in Eastern and Central Europe since we last met a year ago.

One essential element of the weekend was the subject of German reunification as there were groups from both parts of the new Germany. It was a time to talk, to get to know one another and to listen to each other's experiences. A woman from Leipzig apologised for concentrating so much on their own situation. She said, *"For us, it is like the end of the Second World War."*

It was also a time of discovery - the Eastern Europeans shared what they felt they could contribute to the future of Europe. A theologian from East Berlin described the fall of the Berlin Wall as *"an experience of solidarity and of power for the powerless."* He went on to say, *"We have experienced hunger and the loss of our freedom. How can we share these experiences with others? We belong to a poor Europe and a rich Europe at the same time. We can be interpreters between the two."*

Later, on the subject of reunification, he described the feelings of the younger generation, *"We talk about 'reunification'. But for those under 50 years old, it is all about 'unification'. During these 40 years, an indelible period of history, we have acquired an identity which we fear losing."*

We also heard from friends from Romania and Poland. The Romanian couple shared their hopes for the future. They said that we must bring harmony and order into our own lives before we can take them into the world. They described how Romania has been prevented from taking part in the development of Europe, but said that they still had values and treasures which have been lost in the West which they could now share.

Mr Jean Laurain, socialist MP for Moselle, and his wife spent Saturday afternoon with us. His family comes from

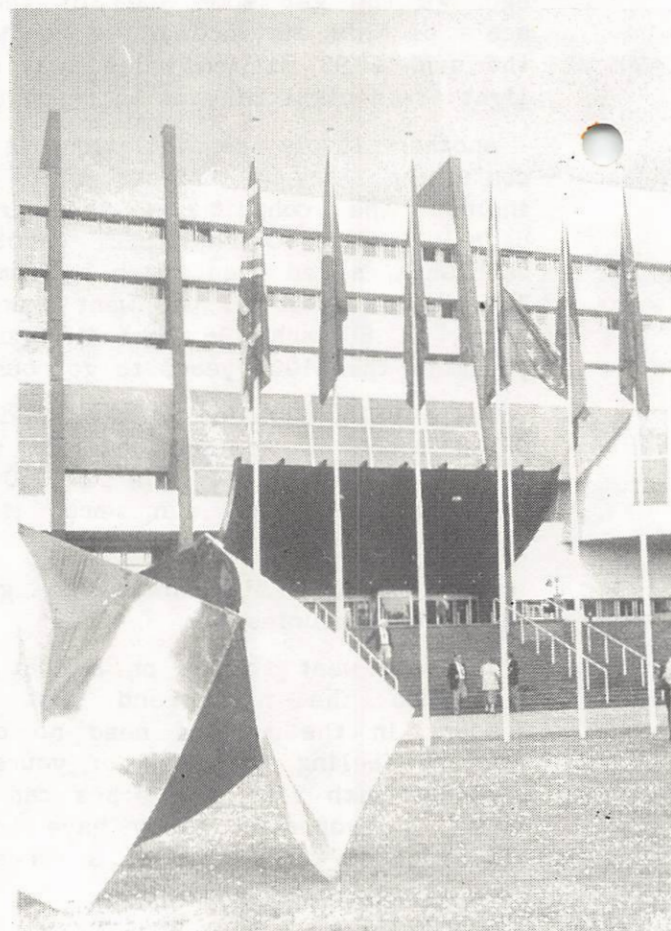
Alsace and he told us that he had served in the French Army in 1942, whereas his grandfather had served in the German Army during the First World War. This was another reminder of not only the turbulent history of Alsace but of countries like Poland where the boundaries have been redrawn many times.

Mr Laurain said, *"We must forgive but we must not forget. He who forgets the past is condemned to relive it. Peace for our world will come from the building of a new Europe. Above all, this will be the task of the younger generations."*

Throughout the whole weekend the French-German relationship was strengthened. At the end of the weekend a Pole who lives in France said, *"For the first time I have enjoyed working with Germans."*

Michel Koechlin from Strasbourg underlined the value of the contribution which France and Germany could make together to the rest of Europe. *"We have an asset, an experience which we must put at the disposal of other countries."*

We all left Haguenau with a desire to search for how we can share our needs and our experiences for the benefit of others and with the goal of learning to truly work and live together as Europeans.



as Europeans

Challenging Europe

by Charles Danguy

WHAT CONTRIBUTION WILL BE MADE by men and women from all backgrounds who have accepted the challenge of MRA?

In our continent, the threat of armed conflict is diminishing. On the other hand, other tensions are rising and injustice continues. The sounds of war resound at our door or plunge other nations into despair. Today, as yesterday, the challenge to the individual who feels a sense of responsibility remains unchanged: the challenge of learning to build relationships of trust with our neighbours, with those we do not understand and with those we do not often think of.

A German journalist said on the day of his country's unification, *"This will never truly exist until the moment when each West German has completed his personal treaty with an East German."* I believe that it is in the light of this that we can act; allowing each one to reach out towards others.

Then, taking responsibility for those who patiently try to translate into everyday reality, whether it be political or social, economic or cultural, these experiences of people



Charles Danguy

reaching out, these first steps towards a society anchored in respect for others.

A member of the European Parliament said recently *"I have decided to serve Europe rather than become a political personality in my own country."* He put his finger on the concept of service. It is when we serve others without asking for anything in return that we receive the most. And let us not forget that Europe needs patience, determination and love.

Ten years ago I accepted the idea of getting to know the European Parliament and those who are committed to this aspect of building a new Europe. I have often asked myself where it was all leading. But through this work, my understanding of the importance of meditation and listening has deepened. Gradually friendships have been built, trust born and a work is evolving.

In the same way that you have to refind your freedom each day, the change to which we aspire has to be renewed each day in the silence of personal decisions and acts. The world is waiting for the Europeans, through technological and economic exchanges, to replace relationships based on strength - military, ideological or financial - with the search for what is right for each day and every individual.



Louis Massignon (1883 - 1962)

by Gerard d'Hauteville

A YOUNG FRENCHMAN and brilliant student, who threw overboard a good Catholic education only to refind his faith through his contact with Islam - specifically, through a Muslim who lived ten centuries ago - a man who, as an Orientalist, initiated a profound change in the attitude of the West to the Islamic world and started "a true dialogue of cultures", and who influenced Vatican II - who is this man?

Who has heard of Louis Massignon?

Evidently, his university work does not speak to everyone: his masterpiece is a book of 2000 pages on Hasayn Bin Mansur Al-Hallaj, a Muslim mystic of the 10th century. Nevertheless, it is not uncommon to hear highly-educated Muslims talk of "my master Massignon." Cardinal König, formerly Archbishop of Vienna, paid homage to him by saying that Vatican II owed some of its inspiration to "this great Orientalist."

Expedition to Mesopotamia

As a young man, Massignon's passionate interest was Arabic. In 1908, when he was 25, he was sent on an archeological expedition to Mesopotamia (present-day Iraq). He used the journey to go in search of the grave of Al-Hallaj, which he had found out about a year before.

Mesopotamia was part of the Ottoman Empire, and the Turks mistrusted the Europeans. Massignon went in disguise but was discovered and arrested. He was brought to Baghdad and condemned to death for spying.

There, bound by ropes - he had tried to escape - he had an experience which changed the course of his life. 'Arrested as a spy, beaten, threatened with execution, I attempted suicide in horror at myself. Suddenly, while meditating, my eyes closed before an interior fire which judged me and consumed my heart - a certainty of a pure indescribable, creative presence,' he wrote.

During this 'Visitation of a Stranger,' he felt the intercession of five persons who included: his mother, Father Charles de Foucauld, (who had also been transformed through his touch with Islam and with whom Massignon had been in correspondence), two others, and Al-Hallaj. Later he was freed by the intervention of his hosts - certain Baghdad notables.

Returning to Paris, he started his doctoral thesis on Al-Hallaj, but he was really wondering what to do with his life, which he had given to the 'Stranger' or 'Master' who had appeared to him in Baghdad. Charles de Foucauld invited him to join him in his life as a hermit in the Sahara and to dedicate himself to the Tuareg peoples.

Called to serve the Arabs

Massignon finally felt called, as if by Al-Hallaj himself, to serve the Arabs and the Muslim world. This was a domain which was approached by Western scholars in a very intellectual and somewhat hostile manner. For Massignon, university work would be his calling.

At the same time, he felt a certain debt to Charles de Foucauld. When de Foucauld died, in 1916, murdered, alone in the Sahara, it was Massignon who became the essential bond between the hermit whose life apparently ended in failure, and, some years later, the flowering of the communities which were inspired by the spirituality of de Foucauld. (There are actually fourteen of them, including the Orders of the Little Brothers and Little Sisters of Jesus, which have multiplied across the world.)

In 1914, Massignon married. The war started a few months later, and he served on different fronts. In December 1917, he entered Jerusalem behind Emir Faysal, alongside T E Lawrence. Both men had a desire to help the Arabs, and shared a sense of distress when the Allies did not honour promises made to the Arabs during the war.

One cannot understand Massignon without knowing a little about Al-Hallaj. Born in Persia in 857AD, Husayn Bin Mansur Al-Hallaj received an austere religious education. He travelled to India, Kashmir, Turkestan, and then settled in Baghdad where he began preaching the word of God whose 'essential Essence is Love'. He did not only preach; he intervened in favour of the ill-treated blacks living in Southern Iraq, against the corruption which exploited the minority people.

He felt the love of God with such strength that he aspired to be a martyr. And this happened. The religious authorities accused him of heresy. He was imprisoned for five years and then in 922 was tried, tortured and decapitated. He left some impressive mystical poems which Massignon translated and published.

Massignon chose to dedicate his life to the study of Al-Hallaj - even if he pursued many other subjects as well. This relationship of a modern thinker with a great figure of the past - a relationship of service, devotion and self-effacement - has been compared with that of Dante and Virgil, as expressed in The Divine Comedy.

Like Al-Hallaj, Massignon was not content simply to study and write, and he was involved in a lot of controversies. He met Mahatma Gandhi in 1931 and founded the "Friends of Gandhi" in association with which he did a number of fasts and non-violent demonstrations in protest against the poor treatment of immigrants, against the wrong handling of Mohamed V of Morocco by the French government, for the Malagasy MPs imprisoned at the end of the 1939-45 war, and against torture in Algeria.

He was both a committed scholar and man of faith. Although the flame which had consumed his heart in Baghdad was never extinguished, he nevertheless knew periods of dryness, as he once wrote: *'Where is that scorching transforming sense of Truth? ... Ah, my well is dry, but the buckets which I am pulling from it are overflowing. And the dryness is for me who deserves it, and I am happy that the overflowing water is for those whom I love because "He has given them*

to me".'

This was a man whose compassion was concrete. He talked of 'the science of compassion'. He wrote: *'You understand the other person in putting yourself wholly in his place. This substitution, which is a going out of oneself, is not without suffering, because it is also, more than anything, a "springing up" of God within us.'*

It is because of this interior comprehension of Islam that Massignon gave a new direction to Oriental studies. That is why Cardinal König said: *'His work is a stable base from which to construct new bridges between the Christian and Islamic worlds'.*

On 1st October 1990 Pope John Paul II met the Roman Catholic Bishops of the Arab Region. The following is an extract from his address published in L'Osservatore Romano:

"Communities inspired by the Spirit will doubtlessly be better able to improve the difficult dialogue with different religious groups in circumstances which deeply affect their life and future.

I am thinking first of all of the coexistence and dialogue with Islam. I also see present here in spirit the Christian communities who live in the Holy Land with the Jewish world.... Your communities and you yourselves are the outposts of dialogue!

This presupposes an openness of spirit, a doctrinal formation, and a sense of good will which is not improvised, but which are the results of persevering efforts and sacrifices.

Fortunately there are areas in which all these currents of thought, all these seemingly diverse views of the world, come together: faith in a merciful God, the sense of the sacredness of life, the value of the family, the practice of hospitality. May beautiful things be brought about together, through dialogue and service, without denying in any way their specific spiritual sense.

This collaboration is absolutely necessary, especially in the regions you come from, which are experiencing dramatic situations....

We all know from experience that wars which break out and lasting conflicts never ultimately resolve problems. Only dialogue, respect for the rights of individuals and groups, collaboration among those in positions of responsibility, are able to create trust, and therefore, security...."

Crisis in Kerala

by Rex Dilly

'KERALA IS A STATE in India situated in the southern tip of the continent. It is the first state in the whole world which has voted a Communist government to power. Again, it is the first state that has swept them off the seats of power by a mass upsurge.'

This is the opening paragraph of an article by Mannath Padmanabhan, the leader of the liberation struggle against communist rule in Kerala in 1958/59. He records one of the most dramatic periods in the history of the state.

Kerala has a population of 15 million people and is the home of three main religious communities. Approximately 50 per cent are Hindus, 25 per cent Christian and 25 per cent Muslim.

Padmanabhan was the leader of the Nairs, a powerful Hindu caste. He was a dynamic figure and a life-long enemy of the Christians. Disunity in the state had enabled the communists to take over through the ballot box. In fact because the ruling Congress Party at the time had a predominant influence of Christians. Padmanabhan had advised the Nairs to vote for the communists.

After they came to power, the people began to revolt against the regime. The climax came when Communist indoctrination was introduced into the schools. The Hindu and Christian communities united sufficiently to organise an 'uprising' against the Government which brought it down. President's Rule was instituted from Delhi and fresh elections were called for within six months.

Padmanabhan to his credit admitted that he had been wrong in his advice and toured the state speaking at mass meetings urging people to rise up. He vowed to rid the state of communism, but no-one believed that the divisions which let it happen had been healed.

A group, led by Mannath Padmanabhan, which included both Christians and Hindus, was invited to the MRA conference at Caux. One evening after one of the plays in the theatre, a Catholic leader in the delegation said, "This play has been written for us", and he went directly to Padmanabhan and apologised for his bitterness against him.

Padmanabhan describing their visit to Caux, wrote, "There we had seen a new



Mannath Padmanabhan (2nd from right) arriving to address a crowd of 90,000 in Trivandrum

world emerge, a world rebuilt for the will of God to prevail. We discovered how men of different nations, without any distinction of class, creed or colour, stand united to resist the way of the tyrant and usher in the Kingdom of Heaven".

The delegation returned determined to unite the state behind a democratic Government. In this spirit they managed to work out an electoral alliance with all the non-communist parties. There was an overwhelming victory of this alliance and a coalition government was formed.

But Padmanabhan was a realist. He felt more was required. He wrote, "We needed the same miracle in Kerala that we had seen in the Ruhr. We therefore decided to cable Chancellor Adenauer requesting that the Ruhr miners with the MRA drama 'Hoffnung' ('Hope' written by the miners) come to Kerala." The Chief Minister along with the leaders of all the main political parties and communities joined in a committee to welcome this force. At the reception given by the Governor of the State, the Governor said, "All our problems, economic, political, social and individual, must be solved in the spirit of MRA."

Fifteen thousand came to see the play in one week. It was attended by the Governor, six cabinet ministers, senior government officers, educationalists, trade union leaders and six thousand students.

Archbishop Mar Gregorius of Trivandrum said, "History will record our permanent gratitude to Mannath Padmanabhan not only for having ousted the Communists from Kerala, but for creating unity in all the communities following his return from Caux."

In the early days of the Government, the coalition was threatened by some people playing up the alleged ill feeling between the Nairs and another community. The crisis was passed, by Padmanabhan refusing to be drawn into the controversy. Padmanabhan said, "Unity is more important than defending a point of view".

Nine state MPs went to Caux in 1962. There they wrote and staged a play "The New Chapter". The drama was their real life-story and told how through a change in themselves, these men found the answer to the factional divisions which had contributed so much to the instability of Kerala. From Caux they took their play to cities in Britain and Japan. Then, as one might say, as an assurance of its authenticity they staged it in their own state of Kerala.

Kerala's population are avid readers. There are thirty daily newspapers. The largest daily, "Malayalam Manorama" wrote four major editorials on MRA. In one they wrote, "The idea that MRA advocates, is not a political one, but a practical ideology which is moral and spiritual".

QuoTations

'I wished for all things that I might enjoy life, and was granted life that I might enjoy all things.' Anon.

'To see a World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
And Eternity in an hour.'

William Blake

'In silence alone does a man's truth
bind itself together and strike root.'

Antoine de St Exupéry

'To go up alone into the mountain and
come back as an ambassador to the world,
has ever been the method of humanity's
best friends.'

Evelyn Underhill

'Silence is the element in which great
things fashion themselves together, that
at length they may emerge, full-formed
and majestic, into the daylight of Life,
which they are henceforth to rule.'

Maurice Maeterlinck

'You touched me, and I am inflamed with
love of your peace.'

St Augustine

