

A new international order

- talk

- no Tiltenberg

Fundação Cuidar o Futuro



1978 ou 79 ?

MARIA DE LOURDES PINTASILGO

PRIMEIRO MINISTRO

Fundação Cuidar o Futuro

A new international order

Many references are made to the new international order since the extraordinary session of the GA of the UN which met in the Summer 74.

According to the general ^{assembly} resolution adopted there, the new international order meant, most of all, a new type of economic relationships among nations. The 1st development decade had been a failure. ~~and~~ Just before the evaluation of the strategy for the second one was made, Algeria, in the name of many other nations, asked for a GA session in which ^{some} ~~the~~ basic points of the dominant ~~countries~~ + practices could be challenged. And indeed they were.



Later, the term new ^{econ. 2}int'l order
was taken up in most international
forum and, though the economic
change didn't ~~appear~~ ^{come about} yet, ~~very clearly,~~
it soon appeared and it should also
be a new social order and, as
it was stated in the last Gen. Conf.
of Unesco, a true new human order.

These facts have been endlessly
reported by the mass media to
such a point that the ^{term}"new int'l
order" became almost an expression
devoid of any real content.

I am not so pretentious as to
attempt to restore its meaning
but nevertheless, in a day like
today when we plunge in the
mystery of the coming of the
Spirit, it seems appropriate to me
to dwell in the meaning of



The thousand-times repeated ³¹
sentence :

"to renew the face of the
earth"

There isn't in my mind any
concordism done by force, but
I cannot avoid to feel the
urge that comes from
that ~~frases~~ sentence.

Fundação Cuidar o Futuro



The thousand-times repeated sentence —
"to renew the face of the earth".

My introduction today will ~~be~~ have
thus ~~based~~ ^{shape} two basic assumptions:

① In spite of many contradictory factors, there is a growing movement for the shaping of a totally new order in the relations among nations, peoples + groups. Such a movement is a historical force, full of ambiguities, but irreversibly steadily moving, evolving. It doesn't depend anymore on the human will, ^{it is} like a nuclear reaction into play. Its reality will bring about either total collapse of the human or a radical change.



II My second assumption concerns the being Ru in such a transition period. ~~that~~ The shaping of the this new order will place the individual Rus + the Ru communities with a priority of tasks. When, ten days ago I meditate on the last words of R:

"You will be my witnesses to the ends of the earth" (4, 8)

~~to the extremities of the earth"~~



I understood this as a challenge to go to the last consequences of this new order, to ~~be~~ put ~~our~~ bodies on the line for that, ^(desenvolver, e consequências?) It was passed unto us that Fr. V. G. created ^{in geographical but} expanded ~~de~~ ^{by} ~~entendi~~ / ~~ou~~ ~~visões~~.

The Grail is a conviction that ⁵
we were in a elbow of time.

If ^{ever} there was a elbow, it is now.

Moreover (what goes on in the
church as such, is to my
mind rather irrelevant,
in comparison with the
demand put upon her by
a new earth.)



There will be a continuous
interplay of these two assump-
tions as they ask dialectically
for each other. For the sake
of clarity I will deal
first with the new interna-
tional order and then with
~~the~~ some reference points
about being in today.

(I) Key-factors of the new international order

If the new int'l order is a historical force as I pretended in my first assumption ~~when~~ we are bound to analyze its components. But maybe, first of all, it is important to see how it is described.

~~The following sentences taken from a study on a world-wide basis by a group of experts ("Moving towards change")~~



Man as center of devel
science + tech. at the service of
society,
educative action as an answer
to ind. aspirations + social needs
potential of marginal groups ---
man creating his natural + cultural
environment

Jer. 1. 10.

F

Then Yahweh put out his hand and touched my mouth and said to me.

"Here! I am putting my words into your mouth.
Look, today I am setting you over nations and over kingdoms, to tear up and to knock down, to destroy and to overthrow, to build and to plant."

Fundação Cuidar o Futuro

desenvolver



The Ru, confronted with I
such a tremendous perspective
(upheaval + promise, at the same
time) can only humbly accept
the words God has put in the
mouth of the prophet:

~~To destroy to rebuild~~

There is an order of things
asking for destruction so
that a new order may
be established.



9

I. Second step of decolonization

A very
~~The~~ most important factor
in the new int'l order is
that it corresponds to a world-
-wide movement of the former
colonized ~~and~~ peoples and as
well as to the awareness among
the nations of the northern
hemisphere that things cannot
go on as they are.

In a recent article on the
"Cosmic person + the future of man",
Fr. Berry (whom some of us
have heard at GV during the
ING) said:

"The type of transformation
that ~~seems to be~~ taking place
seems to be a comprehensive



historiizing + socializing of the ¹⁰ human community."

Quoting Teilhard de Chardin on the theme of social revolutionary movements, he points out that such movements "are fully justified in feeling that the time has come to dream of a new earth."

My only comment would be that the time has come now not to dream but to shape a new earth.



1. Second step of decolonization

It is not enough to say that there is injustice in the world and that there is abominable uneven distribution of wealth between the Northern + the Southern hemispheres.

(Recently I was sitting at a dinner next to my colleague from a former colonial state. In front of him the DG of Unesco who happens to be former minister of culture from Senegal. ~~Quickly~~ conversation went to the ~~changes~~ in Europe and my colleague ~~we~~ We spoke about the recent ~~former~~ colonial times + war of Portugal + my colleague



made a very outspoken
 propaganda for the many
 committees ^{in the country} that had sustained
 the struggle of the liberation
 movements and the active
 part taken therefore by him-
 self in the fight for independence.
 Then as the conversation went
 along we spoke of the current
 situation of Europe and
 he said:

"Of course, the problem has
 been the energy crisis."

To which I replied:

"But, Amb. ~~can~~ Usset,
 what you call "energy crisis"
 is, from the side of the Southern
 hemisphere the second
 step of decolonization."
~~Great~~ He almost choked!



We had, in fact, until ¹³
the end of the colonial empires,
a unilateral domination of
one or more countries by one
country. Then the political
issue, the unjust situation
was clear. So was the solution:
independence.

What ~~did we~~ was revealed
afterwards? One or more
countries under multilateral
domination, through the
many forms of economic
control. It is not only the
question of the multinationals
but the greedy power of
the countries of the Northern
hemisphere, diluting



14
their responsibility ~~under~~ in
in endless negotiations about
prices of raw materials,
quotas of imports from the
poor countries, etc.

~~Of course~~ We can speak
almost about a proletarian
revolution at the level of
most nations of the Southern
hemisphere. (The argument
how the owners are going to use
the money has no value.)

of course I am not
that naive so as to ignore
the dialectical process that
takes place within such
countries (buying ~~the~~ ^{they} argument
to the North, ^{they} imitate ~~the~~ the
status symbol the special



powers have left behind and 15
having little courage, if any,
to resist the pressure of a
world where wealth + prestige
are dominating values ^(fears) At
_{Asian} _{colleagues.}
the same time they search
almost desperately for their
cultural identity, for what
is more + more seen as endo-
geneous development. Thrown
between these two trends
their policy is seldom clear
and their code of behavior
often bewildering.

Nevertheless, it is only on
the basis of equality that
new models can emerge
+ that equality is not yet
here. To speak or to take



part in the new ritual 16
order, is, to a great extent,
to understand, from within,
the inner process of the
Southern hemisphere. (Anne
Hope + Sally's opinions about
people from the North. Far
beyond rendering a service,
but learning what it is
to be there at the mercy of
decisions made elsewhere.)



2) The decline of industrialism 17
and the myth of economic growth

The claim for a new int'l order is not, however, a mere result from the massive rebellion of the peoples Southern hemisphere.

It is clear that life can go on, as it is, in the Northern hemisphere. We live in a society where we reach the capacity for men to control its own creation.

It is the conviction of many technical people with technological training that we have ~~for~~ lived a period of growing technology but those 200 years are coming to an end. We assume that



The decline of industrialism ¹⁸
has begun.

By that, we don't mean that all countries have to go back to rural patterns from of old. Rather, we think that technology, instead of being at the service of economic exploitation, has in itself the virtualities to go beyond itself + to find ways through which men's patterns of behaviour may be conducive to more happiness + more authentic progress.

No doubt to speak about the decline of industrialism is to go against the well-established myth that there is no other way but industrialization.
Cristina
de Almeida



You are all well acquainted 19
here with ecological moves for
me to consider necessary to
dwell upon it. (Security of
human beings — articles after
the Tenerife catastrophe)

What seems to me even worse
is that that myth is at the
service of another one — the
myth of economic growth as a
good in itself. ~~and it is increasingly~~

The decline of industrialism
as we see it in the N. Hemisphere
is the need to challenge basically
a myth ~~that~~ ^{drained everyday by} inflation, unem-
ployment, ~~hardness~~, ~~to~~ new
forms of exploitation of the
technological men: ~~all~~ ^{everyday}



These two points are interwoven ²⁰

Economic dependence of the South.
hem. is a consequence of the
intrinsic imperialistic + expansionist
outlook of the myth of
economic growth. In its turn
the myth of industrialization
and economic growth is the
result of a concept of develop-
ment which is bringing the world
to pieces. Because:

1) it is not true that we have all
to get "there";

2) it is impossible for the whole
of mankind to get there;

Reinforcing this myth,
nations north + south are dividing
the south too against itself as
there will be those like Brazil
or ^{Egypt} ~~India~~ who will reach a certain
boom + others like Tibet or Cambodia
who will be deprived.



3) Decadence of concept of democracy 21

I spoke about imperialism and I am sure many of you reacted. Why? Because you don't feel that way. But you - and I - are supporting that system. (~~Elections & representative system~~)

How is it? We have put in the Northern hemisphere unduly confidence into another structure of society - the democracy. So much so that we go to vote, saying yes or no to a party or to a man + then everything is literally out of our hands. (Paradox of Europe, not letting a new experience to take place in its soil.)



All our constitutions proclaim²²
the respect for the human rights
+ fundamental freedoms. And
yet, what do ~~we~~ see in our own
~~and~~ parts of the world?

- People have the right to ~~go~~
education but where is the right
to meaningful jobs?

- People have the right of
expression but where is the
right to call a spade a spade
when it comes to high levels
of the hierarchical power? ~~€~~
(exception: Watergate)

- People have the right of
information but where is
the right to form one's own
opinion? (invasion ~~of~~
mass-media)



Let us look closely to those democracies. Where are they now? Europe is totally divided inside each country, a completely new phenomenon.

~~(For many the reason would be between those who cling to the confrontation, as I see it, is not even capitalism / socialism.)~~

Many of the problems have been referring ^I too are part of the totality of the Western hemis, regardless of its political regime.

(Where the Com. Party in France supports the concordance there is no more difference in what concerns the future ^{intending of} of quality of life.)



Such a division could be a healthy dialectical process. But in fact, on both sides, apart a few nationalisations here or there, there is no substantial difference (cf Italy). None of those political parties to which the concept of democracy has been reduced seems able to propose a viable alternative, a hopeful perspective, a creative project proposal.

Why such sterility? In my mind, there are many reasons but I see two of them as the most important:

- 1) one is the incapacity to challenge the very basis of the



huge machinery on 25
which the political apparatus
is confined;

2) a second one is the conviction
that Europe is still the center
of the world and there is nothing
to learn from other continents
+ civilizations (Ki-Zerbo saying
how ridiculous the individual
+ anonymous vote would be in Africa, as
the vote carries with it the weight
of the one who says it); (how
difficult it is for us to understand
the military regimes in Latin
America "One hundred years
of solitude")



Democracy, the power exercised by the people, has skill to be invented. Here + there (Yugoslavia, some rural parts of Switzerland) there are signs of a feasible way to take people away from their passive role of readers of newspapers + TV watchers. However, they won't reach a proper political expression if there is not ~~the~~ a total change in the concept of society and of our place in it.

Fundação Cuidar o Futuro



What I mean is that 27
it is not ~~and~~ even sufficient
to do one's own work well,
though this is already a lot.
(answer of priest from Bon
Conceit ^{contains} as if one function
would exhaust the creativity
and of the person, ~~and if~~ as
if each one of us would be
in concentric circles out of which
it is possible ^{not} to move to the
following one. In fact we are
at the intersection of several
different levels and to bring
all those \neq levels into interplay
is a basic means of breaking
through the strictly hierarchical
structure in which we live
to understand that



4) Global approach

The new society presupposes 28
a link between one's own
surrounding and a global
approach. I can even go
along with those who consider
that the Nation-State is an
out-dated concept (K. Zerbo) ^{but - to function} _{long} _{afterwards}

|| No single problem can be solved
within the limits of what
we may call "domestic societies".

The ~~planetary~~ Carter's statements,
election in India or Brazil,
tragic struggle in Lebanon, are
the concern of everyone.

There is a planetaryization
all issues.

It is, in a way, a
leap that I am proposing.
But, tell me, was there any
other



meaning in the concept of 29
being international ?? However,
international is not sufficient
enough. Relationships in the
new international order
will take place from the vantage
point in which we situate
ourselves; It is up to us to
build our "planetary village".

Fundação Cuidar o Futuro
and will then encompass
the global reality of the world.



New way of being Ru - a few
questions

In my second assumption I mentioned that the church could only survive if she would understand the command given to her to witness to ~~to~~ hit the ~~extremities~~ ^{ends} of the earth in the context of ~~the~~ a new actual order.

I don't think that such an attitude will just be a kind of passive acceptance of what is going on in the world, ^{and let things go.} On the ^{Indeed,} contrary. Every time in history the church has tried to answer the needs of that period. If there is one that needs the fullness of the Spirit it is this one.



Moreover, the Church herself ³¹
is at the threshold a new under-
standing of ~~her~~ her raison-
-d'être. After the euphoria of
Vatican II, the Church started
a period of night darkness
which, to my mind, has
to do with her being in the
world and not out
world.



How is it possible to think
about ~~the~~ fundamental
turning points like
positive thinking, ~~critical~~ ^{technological} ~~science~~ ^{from science}
philosophy, ~~historical~~
determinism, structure of
the human beings, have
not being adequately studied,

and lived through? No doubt there is the way falling simply in God arms and try to respond to the feelings the Spirit arouses in us. But that is exactly one of the doubts contemporary thinking has legitimately raised: can men live just by feelings? It seems to me that for many of us there will be no other way but to go ahead, to fall or stumble, to dare ~~and~~ or to renounce, to jump or to try; so that in us the new world may be taken up in the life of the Spirit, of the Cosmic Christ. St. Paul reminds



us that "~~nature awaits~~ 33
~~as it labours for the redemption~~
~~brought about by me~~"

"The whole creation is eagerly
waiting for God to reveal his sons (...)
.. creation still retains the hope of
being freed, like us, from its slavery to
decay, to enjoy the same freedom
+ glory as the children of God." Rom 8, 19-20

Then, Redemption becomes
in fact a new creation,
the new cosmos who came
into being while I dwelt
in the womb of the earth.



1. The Church as a
of non conformism

The main question that comes to my mind when I think of this new word is the following:

~~can the the~~ are we ready
for a new order in the Church?
in our groups, in the Brazil in particular?

Let ~~me be a bit~~ shocking:
are we ready to be rebellious?
Not in the ^{ambiguous} ~~childish~~ way
of the ~~teenagers~~ ^{political life of the South} against the
~~parents~~ but ~~as capable~~
as revolutionaries of the
Spirit?



Thus:

Are we committed to an 35
attitude of non-dominaton,
of non-preservation of acquired
rights?

~~(Let me tell you about a
personal query I have had
since quite a long time. I wish
about my desire for the Grail
to exist, to breathe, to grow.
Considering that it is not natural
not to want it, I tried to probe
into the reasons. And apart
from personal likes or dislikes
(which in fact don't count much
when one becomes older) I had
to come to the conclusion that
comprehension the reason was in the
fact that I came from that
part of the world where people
were supposed to be taught...)~~



It is my deep conviction 36
that the Church will acquire
a new face when it will emerge
from the Southern hemisphere.

~~It is my most sincere belief~~
that the Grail ^{in our time} will only acquire
a greatness of vision, ~~global~~
a daring in action, an
aggressiveness in its growth,
when we will learn from
the SIL file, evident way
Melda and a few others
create something entirely
new.



Some conditions are obvious
ly needed which are all
linked with the deep comm.
spirit of the ~~the~~ first Rus:

- ~~to live in a total sharing~~
- the courage of rupture
- to deepen continuously the very ~~matter~~ ^{struggle} matter of our life
- to be careful not to impose foreign laws on the new believers (important that this year's the readings preceding Pentecost had all to do with the Acts + the different concepts of Paul + Peter)
- to have the courage of starting anew somewhere with 2 or 3 and then go + visit + come back again....



2) The Church as a new experiment 38



What can I say about the Northern hemisphere and its repercussions elsewhere? I have just point out to a change of life-style. But, please, understand me well, when I speak of such a change I (mean some thing drastic, not a just less clothes for the older + liberalism for the younger.

I think that I ^{am} longing for the Church (& I would dare to say: the Grail) as a new experiment.

First of all:

- not based on economic values
(chance in Portugal to live better
on our own means)
- not based on status symbol
or any form of prestige
- not based on the ~~the~~ evolution
of society as we know
it.

Rather:

An invention of the beyond
of this society

through { practice
+ } theory.



what do I mean?

Praxis is the word in the
mouth of all marxists.

But it goes back to the Lu 40
practice. I don't mean, of
course, Christendom. I mean
a well thought-of, critically
analyzed + continuously
renewed practice. That

practice is the path to new
values. And not the values
the norm for the practice.

I said: I am the Way.

So, why to be afraid?

Let us try new ways.

Again when I say ways
I don't mean any institutional
forms but expressions
of life which in due time
will have their institutional
translation.



What do I mean with Theory?

Having realized doctrine ^{eu} had no social respect ^{→ the direction} ~~I respect~~ ^{the new possibilities of Eu} ~~to~~ ^{to} ~~take~~ ^{take}.
I have come to believe that

there is a creative force in the Spirit who is the Spirit of Wisdom + Intelligence



(Zen → enlightenment
Psychoanalysis → wisdom)

Fundação Cuidar o Futuro

A new Eu thought has to be created and its force will be immense. Because as a community we are in a time of greater grasp of what it means to live by the Spirit and have another understanding of the theology of the Holy Spirit.

3) The church as people 42

After Vat. II, there was a tremendous interest in the "democratic" life of the church. (The concept of People ^{of God} reduced to the way power at the top could be shared.)

In fact this was taken from the democracies in the West (as well maybe as from the heavy bureaucracy of the East). Everybody seems to be involved but in what? There are all the elements of a ~~total~~ state-centered social planning.



- technological know-how 43

- timing

(punishes it Paris; come and chose)

Finally almost the same as Christendom but having shrank back to a small society. Pathetic reality! A group of non-entities deciding about nothing!



Have you ever had the experience of ^{being a} people? People in the midst of important events? Relating, talking, spontaneously doing crazy things, changing, proclaiming

ing, building the Kaleidos 44
cop of life.

No efficiency? Maybe not!
But does it matter??

People who are concerned
with life + ~~also~~ alive
take structures as secondary.

~~Those~~ ^{structures} are needed but as
a means, as a something
that helps the rules of
the game ~~of~~ to be clear.

Nothing else.

~~To become a people
that way is equated
indeed with liberation
And:~~



liberation means: 45

- capacity to create
- no need for all of us together in a clutch
- diaspora is a new way, capacity to be in a guerrilla approach
- to see things without the smoke-screen of other's interpretation + painful process of decision-making
- to value concentration convergence as emerging out of conflictual + dialectical views



4) ~~From~~ Universal Church 46

To build as ~~was~~ a new
order

a new church

maybe a new Grail

may mean plunging in
many \neq situations, but
without absolutizing them
(provincialism of the awe
before the exotic), to realize
anew the pilgrim condition,
to see the Spirit in His
manifested expressions...



It certainly means 47
moving beyond national
boundaries (CEs), realizing
that the Church, the Trail
can be already the space
for a global, planetary
vision + action.



~~Of course~~ The condition
of rootedness is important.
You are not suddenly
in a planetary village
— you may find yourself
in a missile disconnected
with the earth. But such
a rootedness is cultural
identity. And what is it?
Am I whom I am
because I am a Portuguese,
a Latin ? a Turkmen?

or because I am scientifically ⁴⁸
trained, have had
to deal with problems
rationally + yet am an
incurable romantic soul
nourished by all the
poetry I can find. ^{Both}
_{+ more....}

Sorry to be so personal.
Just to mention that
such a rootiness is not an
institutional one (either
national or other). It can
be professional - if the
tenor is well grasped +
seen in its global perspective.
It can cultural in
broadest sense.

And then we can indeed



from our small planetary ⁴⁹
villages as ~~the~~,
+ hopefully as brail,
with people of very
≠ backgrounds. ~~but~~ ~~then~~
| somehow each one
| ^{with} hearing ~~the~~ wonders of
| God in her own language.
~~Rescue~~

Fundação Cuidar o Futuro

