

Introduction

Yesterday we were confronted with the issues of the world and with the fact that, as a group, in many different ways, we are ^{not apart from} ~~part of~~ those issues. Socialization, is a

In that way, we confronted our roots in the world today, ^{the roots} where we plunge and struggle, where we suffer + rejoice.

But our roots are also elsewhere. At the center of the Grail life there is ~~a~~ the option of Jesus Christ.

If the world ^{shapes} us ^{as} a group it turns of ~~the~~



issues we have to deal with, $\frac{2}{2}$
to fulfil our mission,
the Gospel challenges us.

In other words, God challenges
us today with the Good
News of His Son Jesus Christ.

It was clear for me
yesterday in my workshops
that those world issues

were big, fundamental issues
touching each other and
different aspects of life,
involving all of us and the
and Grail as a whole

that they were very personal
questions

demanding a personal
response in a unique way.



No doubt that those big issues are ambiguous, difficult to deal with. To talk about them means the hope that somehow they can be faced today.

I want to relate the challenges of the Gospel with this threefold ~~event~~ challenge.

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Hence, ~~is~~ will deal with ~~some aspects of~~

1) some key aspects of our being as a People

2) the personal response that the Gospel today ~~seems to evoke~~ demands of us;



3) the openness of our existence as a people and as persons ~~to~~ this people to a future

I Part - Our being as a People 4

Somebody said during the pre-GA seminar, when we were dwelling on the tribal values, that the Grail was a tribe for her. I guess it is that for me too. It is going home. It is having some rites, It is sharing, celebrating

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Nobody can be part of a people in a vacuum. Often a people ~~is~~^{is} equated with a common past + history, with a cultural identity.

I don't deny that but it seems to me that a people is formed, a people happens



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around events. Just two
examples: - I was here when
Senator R.R. was assassinated.
I witnessed the awakening of a
people conscience. Now we can
talk about it in social terms as
Claire mentioned yesterday, but
this was an event which helped
a people to become more a people.
Full of getting up to know the people better, to have
- Maybe in my own country ^{entered} ^{in their} ^{victimacy}
~~no ideal or goal would gather
people more together than the
tragic awakeners that are some
of our best people are emigrating.
And even with when a people
is A people needs a purpose.
What makes the "new" countries
appear in our midst so strong
conscious of their identity
- because they have before
them a reachable, urgent
imperative goal.~~

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God liberated a ~~People~~ ⁶
group of slaves, made of
them a people who would be
"his very own" (Ex. 19, 5).

Once settled in Israel; having
~~settled~~ ^{got into} ~~the~~ routine of life
this people disintegrated
into an agglomeration of
individuals,
enslaved by other gods,
by apathy,
by the law.

It is in that situation
that the angel of the Lord
~~announces to Mary that~~
^{tells} ~~to~~ name her son Jesus
"because he is the one who
is to save his people from
their sins." (Mt 1, 21)



Through Paul describes
in his letter to Titus how Christ
saved his people:

"He sacrificed himself for
us in order to set us free from
all wickedness and to purify
a people so that it could
be his very own
and would have no ambition
except to do good." (Tit. 2:14)

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If we are called to be
a people,
if we want to help mankind
to become the People of God,
we have no other way.
Every time that a People
~~can~~ is born anew - out

many situations, tongues 8
and nations - it is the ~~renewal~~ ^{renewing}
of the death + resurrection of
Christ that is present.

If we want to be part of
a people, it is only by the
identification with ^{the event} Jesus
Christ, ^{with the event of his death + resurr.} that a new togeth-
erness can be born. This is why

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~~We may + must seek it
through all means available,
through good communication,
and meetings and all that
kind) but we do know that
even in the greatest human
friendships ^{+ love} there are moments
where only ^{the} death + res. of Christ~~



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fundamentally we want
to celebrate his death
& resurrection until He
comes. It is there in
that event - eternally
present in the Lamb
of God who is worthy to
break the seals of the book of life
- that we are renewed,
reformed and reborn as a
people. To be a community
centered in the Eucharist
- and isn't the cup central
in our ~~philosophy~~ ^{symbolism} ontology? -
is above anything else to
be open to be part of this
people.

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There are many things 10
that can be said about the
people of God and about
us, as part of that people.

I think, however, that the
"signs of the times" present
in the issues Et. developed
yesterday point out to a
degree of communal
existence which man has
never experienced before.

Socialization, internationality,
world revolution, the youth
phenomenon - - - in fact all
speak of a new solidarity
among men.

What ~~was~~ will be
different in such a solidarity?



It seems to me that soli- 11
darity is not any-more
a question of generosity,
good warm heart, moral
attitude. Solidarity is the
basis of human existence,
is the coil in which we
are immersed & from which
we spring forth.

Teilhard had the understand-
ing of Fundação Cuidar o Futuro
of man to the highest
degree. He describes man
kind as part of a noosphere.
His assumption is
this: if we, human beings,
come out of the complexifica-
tion of the world, if we share
in the biological laws of life



(as Nicoletta said) we do constitute, ¹²
as it were, a layer enveloping
the earth which is as real
as the biosphere or the
atmosphere. The young people
today, living in a frenzied
way, passing clothes, passing
on to each other the bottle
of Coca-Cola from which all
drink, reveal in a naive
but recognizable way,
this basic human feeling.

The only I has been
often pointed out that
the first community of
Christians ~~felt that soli~~
expressed that ontological
solidarity. The events



that had made of them 13
a new people were so recent
that the bonds between them
were unbreakable and beyond
words. Their life was brought
to the roots of their being
Christians.

The Acts describe this
communality of existence
in a radical way:

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"they remained faithful
to the teaching of the apostles,
to the brotherhood,
to the breaking of the bread
and to prayers". (Ac. 2, 42)

(Congar considers this
passage the best description
of a Christian life. I do
too.)



I would like to chairs 14
here this brotherhood as it
was experienced in the apostolic
times.

It is my experience that
When^{ever} a community of
believers has not yet
discovered that Christian
community does encompasses
economic and the future
of goods such a community
has little chance to survive;
~~in the age where ever~~
the sharing remains on the
level of ideas + opinions,
the pluralism is thus
threatened by an individualistic,
even if generous,
approach;



the individual contributions 15
neutralize each other.

To enter into a total brotherhood
implies deep down that you
^{are ready to}
~~risk~~ it laying down your
life for your brothers.



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I would add another ~~in that~~ aspect. to complete this one. The pilgric condition of the people of God gives a new power to this type of brotherhood.

The challenge is today to jump out of security, to join into a "band of pilgrims", without too much possessions or possessions, and to reveal the fundamental condition of a people, made free, - free from systems + dominations + exploitations of all kinds to be God's own people.



There are two defense mechanisms which I would like to denounce and which prevent us from becoming a people. They both derive from the fact that we equate People of God with Church. (I will point out later to the ~~trinity~~)

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level - there is a kind of ^{oedipian?} Edipian complex not resolved towards the Church, the Holy Mother the Church and easily transposed to any group which would have it our lives that nurturing role



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The other is a "theological
myth". It is the old myth
of the church as "perfect
society,"

a rather inexact transposition
to the times of the concept
of the heavenly Jerusalem.

Hence the scheme action → reaction,
Hence criticism ~~and~~ +
resentments built up in refer-
ence to that ideal society.

This I guess that these
two mechanisms are not
completely out of our
experience as a group



I just said that normally ¹⁹
we equate People of God with
Church. So far, I only spoke
of the People of God. Our
purpose. There are 6
different meanings ~~of~~ for
Church in the Vatican II
documents which subordinate
its concept to the one of ~~o~~
People of God.

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- 1) - Cath. Church - Catholic
teaching, sevenfold sacramental
liturgy, papal + collegial
authority;
- 2) ~~local~~ Church - restoration
of the meaning of Church,
the universal Church being
a family of local Churches.



3) the community of all that 20 have been baptized - a sacramental fellowship created by faith + baptism.

4) the people of the Old Covenant with whom the Christians are in continuity ("the entire Abrahamic community")

5) the entire family of man in as much as they are

touched & saved by God's saving grace

6) the "ecclesia domestica" so

often referred to by St. Paul

~~This I equate with what Doro~~
... When Dorothy yesterday

~~said~~ that the Grail in USA had to cope with the integration of many forms of religious search. ~~I thought of this.~~



A challenge from the Gospel today will be to discern, in each circumstance, how various ^{types of "church"} can the Grail encom- pass.

There are, however, several general consequences:

- The Church has no intention to be co-extensive to the whole society
- The participation in the Church is varied and diverse in \neq circumstances
- The Church is altogether believers + searchers a Church of the Threshold, a church where everybody is catechumen, the Faith being for all the process of learning that church
- The center is not in authority but in the celebration of life (the Grail)

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13 His! Teera + I when we
 say in Portugal that we couldn't
 don't consider the bishops the
 main ^{item} thing to be concerned about -
 — the "base community" takes
 a new force.



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II Part - The personal response that the Gospel demands of us

Within this people, each human being emerges as a singular event.

Within the wider call to the people, to the community, there is a call to each one of us personally.

The Gospel of yesterday's Mass said the main challenges:

Christ was sent
"to bring the good news
to the poor, to proclaim



liberty to captives, to set 24
the down trodden free". (Lk. 4, 18)

There is here a call to
poverty
and a call to freedom.
Of these I would like to
say something.

There is no better way
to speak of poverty than
recalling the beatitudes.



of the People of God, we have¹⁵
to be freed ourselves.

~~Let~~ one take the beatitudes.
They do express the echo of the
personal attitude with which
everyone can remain part of
the network of solidary
relationships. In fact, there
is in them a kind of turning
the world upside down at
first right and, yet, they
seem to convey and to crystal-
lize the aspirations of our
own age. - Aren't the
peace makers blessed? And
what else are the flower children
saying to us? - Aren't the
poor blessed? And what
the attempt behind the



of collectivism but the desire²⁶
to share this condition of the poor?

It would be interesting to read
the story of the "crafty steward"
(Lk., 16) and to realize that there is
there a total despise of the eco-
nomic value of money + property
in favour of another set of
values. ~~He is~~ Being a man
without great honesty he could
have solved the problem in
another way, but he preferred
to use another means.

He trusted into human
relationships, into friendships.

He made a qualitative choice.
and it is that choice that

Christ praises as being
much more important than
mere legalistic views of how to
deal with ~~money~~ material goods.

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I don't pretend to praise ²⁷
dishonest behaviour but I think
that one of the challenges of
the Gospel is ~~to our set of values~~
is very much linked with
our basic freedom in relation
~~with~~ to things (collage P. Freire, exploit-
ion related with things mainly).
In other words, in order to
be himself, man needs an
open relationship with the
world (~~you belong~~ "the world,
life and death, are your
servants, but you belong to
Christ and Christ belongs to
God." ^{says Paul} (I Cor. 3, 23)) It is up
to man to release in the world
the powers of goodness
peace, love.



Thus, the beatitudes don't 28
cut man away from the
world but situate him in
the condition he shares with
Christ: ~~sovereignty~~^{power} over the
world. Of course, the more
the world becomes complex,
in its interwoven relationships
of technology, economical
power, political rules, the
more subject to risk is his
~~sovereignty~~^{power}. But isn't the
risk part of the condition
of the poor?



? I would like to stress also
that the man of the beatitudes
is the man who tries to communi-
cate with others and live for
others up to the point of
being persecuted. ~~the~~ Man
who can be gentle, merciful,
pure in heart, peace makers.

- I wonder sometimes if
we are hearing this call or
if this is ~~the~~ ^{Fundação Cridar o Futuro} dated
spiritualism. Psychology
has helped ^{enough} modern man
~~enough~~ for us to understand
that these are not moralistic
attitudes, but the unfolding
of ~~one's own~~ psychological
life. Persecution is the last
beatitude, supposes that one has
somehow gone through the ^{whole} wide range...



In this way, ^{we} can be a 30
man of unity (Eph. 2, 15) and
a man of fraternal love (II Cor. 2, 7).

~~I would like to stress~~
that the poor in the beatitudes
are also those who "thirst
& hunger + thirst for what
is right". Well, this is for me
one of the most inspiring
things in the Gospel. Here we
are faced with the basic
desires of man: to eat and
to drink. This is, so to speak,
the symbol of man's psychological
make-up: we are, each one
of us, a conglomeration of
diversified + contradictory
desires; what often happens
is that we are enslaved



the multiplicity of our desires
or by the frustration of not
fulfilling (many of them),
There was a time when
to be Christian was under-
stood by some people ~~or by~~
~~the Nazist~~ as the power
of will over the desires.

(Such was not the case with
~~St~~ Teresa of Avila. She was
a ~~unified~~ desire bursting
into a manifolded life.)

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The beatitudes say that
the man ^{who} ~~of~~ desires ~~of~~ ~~him~~
what is right is happy
— the contradictory desires
will have ~~to~~ been made one.



There is no better way of speaking of freedom than to say with ³² Paul ~~that~~ "where the Spirit of the Lord is, there is freedom" (II Cor. 3, 17b)

The presence of His Spirit is thus the guarantee that ~~as~~ we have been brought from the slavery of sin into the freedom of ~~grace~~ peace + love.

— "You will learn the truth and the truth will make you free"

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John (Jo. 8, 32)

I would like to stress the importance of this learning the truth for the personal freedom.

This means the awakening of conscience in front of the depth of a situation; ^{in order} to become free, man must know that he is not free. The normal tendency



is to see the freedom from some power outside us. But we do know how ~~much~~^{strongly} man is shaped by interiorized images, by an oppressor within himself.

This is particularly true in relation to his condition of sinful ones; We can say with Paul that we do the wrong we don't want and don't do the right we want.

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The forces of evil are really within us.

We need to have a sharp perception of our objectified situation in order to come to a process of liberation.



We have discussed about the forces that exploit men from outside. They are real. The Christian man is also suffering from these forces. But, somehow, he must have a personal answer to the question "how to stop exploitation". In other words the Christian man, ^{because} ~~because~~ he knows the truth, that is, that he has been freed from sin, can situate himself in life in a free + ~~relaxed~~ way. Somewhere, ^{now} ~~then~~, he should be able to be in the cultural communities.



to which he belongs as the
kind of "symbolic mess",
source of wisdom and
hope, "awakening" ^{is} people the
~~capable of spiritual leader-~~
ship. realization that they can be
"free" (p. 6 Ref)

I sense among the
Christians today a desire
to renew the Churches
which leads further
further away from this
role. For a simple reason
belonging to social pathology:
every institution as soon
as it exists brings with it
the germ of an anti-institut-
ion, a source of corruption
which enters into dialectical



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Collision with the new-born
(institution. The question is
always then: how much
inner dynamism has the
new institution got to be
all the ^{same} "conquering" as
it were the anti-institution?

Most ^{committed} Christians are concerned
with the reform of this
anti-church.

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see that concern leading
to what I call, in my
under-developed world, the
neo-capitalist type of
Church. In fact to live
from the Spirit is to be
all the time building
the Church and helping
to renew the anti-church by the wayside.



~~"we are waiting in hope for
 the blessing which will come with
 the Appearing of the glory of
 our saviour Jesus Christ"~~
 Tit. 2, 13

This ^{basic} ~~essential~~ process of freedom
 brings with it another element.
 Time is part of the structure of
 freedom. It is only in time
 that you can pass from slavery
 to freedom. As the liberation
 of the whole People of God and
 our own inner liberation are
 never fully accomplished the
future appears as something
 intrinsic to the process.

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I would like to stress a few features of this concept of future. We have been brought up, most of us, with in the idea that out of a history, of a past, emerges the present and a possible future. Or, in fact, it is not the past that illuminates + determines the future.

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~~rather, it~~ ~~throws light into the past~~ ~~and gives true meaning to the present.~~ (Schitt.) we can interpret better the past it is there that we can understand better the dimension of future contained in the past. (E.P.'s reference to world issues leading to FFB's 1971/72)



By making the future we give
to the past a new physiognomy.
In this sense, the future
does condition the past."
(Schill.)



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Metz goes as far as saying that "the future and, more specifically, a planned or plannable future is not today an arbitrary, but a central theme + problem of the man responsibility".

From one side, future is the ultimate aspect in acknowledging the process of secularization, because the world is autonomous, because man can master the world + have power over it, ~~he~~ ^{man} can relate to the future in an operative way. He doesn't need to undergo the future as a fate.



From another side, hope not ⁴⁰
being equated with optimism or
the illusion on which the optimism
is based, its affirmation by a
community of faith implies
"the knowledge that by all
realistic calculations human
history is ultimately tragic" (Sam
Keen. H-87 p. 87)

- Why can we speak about
the future?

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Because, as Paul says,
we are waiting in hope for
the blessing which will come
with the Appearing of the glory
of our saviour Jesus Christ.

(T. t. 2, 13)



The task of "making the future" seems essential to me in terms of the understanding of Revelation. "The community of believers ~~is~~ contains in itself the possibility of being the manifestation, the incarnation and the expression of the Faith. But, from another angle, the action of that ~~community~~ community ~~contains~~ is source of faith. (In a way, I am saying that Revelation is Scripture + Tradition). It is at the core of its ^{its} action that the People of God is able to discover more clearly and in a more dynamic way the successive steps of its earthly pilgrimage. In other

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