

Roma

Conference by Maria Lourdes Pintasilgo

Ce que je vais dire se divise en trois grands points. Je vais les présenter en anglais et à la fin de chaque point je suggererai des pistes pour les intellectuels et professionnels catholiques et je le ferai en français.

For my first point, what I would like to stress is that at this moment though we may ~~say~~, as you have in your basic document, (which I tried to read carefully and understand well) ~~we may~~ speak about change, there is more than that. I think we have got to face things as they are and call things by their name. What we are facing now in this moment of history is in fact the survival of mankind. And this is not an ^e easy question to ^{be} dismissed ^{ed} quickly. In fact, in the last three to five years the issues have become so ominous that the political agenda, and therefore what we have to deal with in terms of the world of today and eventually tomorrow, in so far as we can speak of tomorrow, can be summed up in one single item: survival. And survival not only of the species, that is already a lot, survival of values, survival of knowledge, survival of civilizations, survival of so many different gestures and gifts that men and women have put into the long histories that in some ~~x~~ way we represent here. Meetings of all kinds at this moment are dealing with the symptoms, if not the causes of such an agenda. People everywhere, in our own countries and in our own societies show the signs of ~~being simultaneously~~ and fighting for survival. Indeed, how do they show that? People are withdrawing a lot. Long past are the huge demonstrations of the ~~x~~ 60s and 70s. People are competing at all levels. They want bread, they want jobs, they want the possibility of having a place in the sun. They are ~~making~~ ^{ing up} storage ^{of} what they feel will be necessary eventually for their basic needs. But also, decision-makers are aware of the vulnerability of their enterprises and to our surprise, every time the top decision-makers meet, they say what is at stake in the world, but very seldom do they do something in order to overcome the problems and face new solutions.

~~x~~ We see ~~xx~~ also that revolutions come and go and the solutions of today are obsolete tomorrow. Survival is at stake not only here and there, in places we mentioned in our prayer this morning : in Lebanon and the Gulf, in South Africa, in countries of the Sahel, Afghanistan, Central America, the Philippines, and Poland. No, not only in those places and ~~in~~ many others we ~~x~~ could mention. Survival is at stake everywhere in a global way. The internationality Manuela spoke about yesterday created a state of affairs by which everyone is linked

with everyone else at all levels regardless of what he is aware of.

~~So~~ Survival is indeed a global issue. It concerns people. It concerns the earth, history, civilization, values, all that God is creating, but also, in the remote places in the most backward villages of my country, or elsewhere in the world, survival is an issue, a concern, a background of which more and more people are becoming aware. Indeed, demonstrations about the global issues ~~my~~ may have slowed down a bit ~~because~~ not because issues are resolved, but because they are ^{already} in the minds of everyone. Wherever people are, whatever they do, however they act, they are fighting for survival or they are strengthening the forces of destruction. And these are the forces I would like to speak about. ~~I would like to speak about the three bombs, the nuclear bomb, the debt bomb and the ecological bomb -- this is all very explosive.~~

I would like to speak about the three bombs, the nuclear bomb, the debt bomb and the ~~the~~ ecological bomb -- this is all very explosive. ~~Of course,~~

Of course, when we speak about the nuclear threat the present negotiations are somehow a gleam of hope. they ~~xxx~~ come out of tremendous and discreet international pressure, international pressure which ~~does~~ not only deal with the concrete solutions because we trust that the superpowers have the knowledge or the expertise necessary to outline the basic items for solution. But they had to come and ^{I was} involved with one of those ^{pressure} groups, they had to come ^{together} at a very simple level. In 84, a group in which I participated, of heads of governments, chaired by Helmut Schmidt, said just that, very plainly and very simply. That it was very important that the ~~x~~ two leaders of the super ~~px~~ powers would not continue just knowing each other's ~~face~~ face from photos. Therefore, a face to face encounter on a very basic human level was necessary and ~~xxx~~ we should not envisage ~~x~~ international life without the possibility of dialogue between those two. Of course this was timely ~~xxxx~~ insofar as it was just before the campaign for the ~~presidential~~ presidential elections in the United States and indeed it became not only part of the campaign, but in fact what we are now watching ~~xxx~~ day by day with a lot of surprise and also some gratitude for the way in which things are moving. Because we all have the awareness that what exists can destroy the earth 60 times over. And we also know that this is not just a problem of East-West. It is also a problem which goes through the South ~~xxxxxx~~ and not only because country A or country B is within the sphere of influence of one of the superpowers, but because the South is spending more in the arms race than it is ~~on~~ its own development.

So this tremendous disease of the arms race is indeed impermeating the whole of mankind and we feel that ~~it~~ it is ~~more and more~~ ^{increasingly} something we have to address ourselves to. And it is not just because the intermediary nuclear forces placed in Europe will be dismantled (it remains to be seen what to do with the wastes) but that is a technical question), it is that there are still many nuclear heads aboard ships, planes, etc., and in fact what agreements are about ^{is} the amounts, as one of the international newspapers was saying yesterday, to be trimmed down : 15% of the nuclear weaponry. So it also remains to be seen what about conventional weapons. There are lots of things to be done about that, and what about chemical weapons, to which many engineers and chemists around the world are contributing ~~xxxxxxxx~~ through research and their good positions in industry. I speak from my own standpoint - in my country certainly - the explosives ~~an~~ industry is one of the biggest and ^{of} those which employ the most ~~xxx~~ technicians.

~~But~~

But we ~~we~~ need other things - the comprehensive nuclear test ban. ~~We~~ We ~~we~~ also need to see more clearly that there is a link between nuclear weapons and nuclear energy for so-called peaceful purposes. And we wonder if ~~there~~ there are other forms ^m of negotiation that should be stimulated ~~and~~ ^{by} ~~xxxx~~ Europeans, instead of ^{their} just watching ~~and~~ and saying "Well, that's wonderful - that the super powers are there" and the ~~people~~ people from other continents saying OK (everyone was greeting everyone else yesterday). There is more to it, and not only in terms of what is comprised by the North (or the West, and I include the Soviet Union in that context, that way of looking at things); much more is at stake. Indeed questions remain unanswered about the nuclear possibilities of the countries which now either have the nuclear bomb or have the technical facilities to make it. Namely, what about France and the UK? ~~What~~ What about India and Pakistan? What about Israel and Libya? What about Argentina and Brazil? What about South Africa? What about China? So there is a lot still to think about, and there is a lot certainly that we can and have to ~~look~~ look at, at different moments. The threat can be triggered by accident or by error.

I don't know how it goes in your countries, in mine every time a train goes off the ~~the~~ rails, there is a big inquiry and then they say it was human error - thank you very much for that. I guess we won't have time to make an inquiry after the error about the nuclear weaponry which will happen. There will be no one left to make the inquiry.

But indeed it can be triggered at any moment just by accident or by foolishness or by error. So this is what we are extremely aware of. I do not want to stress this too much, except that the field is open and concerns everyone, not only the super powers. If the super powers are where they are now it is because their respective allies and other countries in the world have exercised a lot of pressure on them.

But this is not the only bomb. I spoke about the debt bomb. Instead I should speak rather about the economic collapse of today's world which Manuela touched on yesterday. But I enjoy this expression "the debt bomb". It was three years ago that James Callahan called the external debt the debt bomb. This one is also at the countdown. It can explode at any moment. You may say, well isn't she exaggerating? There are persons here from the Philippines who can speak better of that than I. In April I was in the Philippines. I had a very good and long exchange with the Minister Monso(?) who is a very nice and competent woman economist and of course we were dealing with the question of the foreign debt. Obviously if a country has a foreign debt that represents 90% of the Gross National Product, no democracy can resist. So this is what we have to be aware of: that poverty will continue, that anger will spread and that in the long run democracy is at stake. The Philippines is the country which had the last big revolution, ~~xxxxx~~ with the empowerment of the people we are all aware of. I could also mention my own country but I won't go into that now.

What we see in the economic collapse is one simple problem. What we have called internationally the debtor - creditor problem. Still many people think the debtor countries have to face this and they have to pay. ~~xx~~ Yes, they have to pay under some conditions which still need to be discussed and negotiated. But they also need better management, certainly. But everybody is at fault. The creditor countries as well. Because so far they don't understand or don't want to understand the connection between the monetary questions and the trade protectionist measures they are using. ~~x~~ So much so that the protectionist measures of the economic European market and of the United States just prevent all the Southern countries from, for example, growing their own cereals. And not only the so-called developing countries, but the developed as well, such as Australia. So the question is not only a question of monetary difference and change. It is also a question of trade and just situations and regulations for trade. It is also what ~~xxxxx~~ commercial banks do. Do they have a view of their

-----~~own~~ interests exclusively or are they at the service of society? That certainly is the role of the international organisations. I think when I look at these questions, I feel more and more that there is ~~xxxxxx~~ at stake a one-sided view of economics, as it is in our own countries. Internationally economics is deprived of its social goals and therefore the whole question of burden sharing that we have so much difficulty in getting away with in political platforms is also at stake in international fields. And moreover if we speak about ~~the~~ economic questions we have to speak about the regions which are totally deprived of material resources. ~~And~~ ^{Those} those regions or countries and the LDCs (?) are the common responsibility of mankind at this moment. I believe they are. What are boundaries ^{after all} ~~finally~~ if not just lines drawn on a map? Wx

We ~~xxxx~~ are here as committed Christians and it is toward that universality that we have got to go. And to feel our own contributions and our own tasks.

And together with these two bombs - I don't need to elaborate on the ecological one - I would refer all of you to the ~~xxx~~ two greatest works on that, in my opinion. One is the annual State of the World by ~~the~~ World Watchers International in Washington and the ~~x~~ other was the report that came out this year of the Environment Commission chaired by the Prime Minister of Norway. They leave no doubt of what is happening in and around ~~us~~.

What I think is certainly most ~~xxxxxx~~ dramatic is the disappearance of the life support systems around the world. In most places where people live, 50% of the birds of different species have disappeared. Most of the rivers in our countries are devoid of fish. Things like: ^{since} in 1980 the trees in the Federal Republic of Germany and in Czechoslovakia have become subject to acid rain - up to 50% in those two countries. This means that there is now a milieu in which human life may not be possible.

Thus we see creation as if we see a ~~xxxxx~~ movie with continual flashback. It is not only that everything has been created and man and woman come at the end. Man and woman are there and little by little everything is being taken away. So where are we going? ~~W~~ ~~xxxxx~~ Where is that ~~xx~~ void before the beginning to which we are approaching: in these different ways? Gradually life is disappearing until ~~W~~ human life won't be possible anymore.

En face de ce que je viens de dire on peut se demander quelles sont

les tâches des intellectuels catholiques? J'ai parlé de bombes et je dirai qu'une ~~première~~ première tâche immédiate est ~~de~~ de desamorcer les bombes - et c'est à quoi la plupart d'entre nous avons à faire dans notre quotidien professionnel engagé politique, social et culturel. En faisant quoi? D'abord sans doute en dénonçant ce que nous connaissons, et que^e je n'ai fait que d'énumérer, dans les écoles, dans les journaux, dans la loi, dans les institutions de recherche, de la production. Il faut ~~dire~~ le dire. Et pour cela il faut faire écho de ce que les autres disent car en fait maintenant c'est une connaissance générale. Mais il faut le dire. Il faut appeler un chat un chat. En établissant aussi sans ambiguïté, c'est-à-dire sans ~~désirs~~ désirs contradictoires et conflictuels, la signification de ce que l'on fait par rapport à cette explosion des bombes. Par exemple, dans la plupart de nos pays nous ne réussissons pas à trouver une orientation pour l'industrie. Et ~~alors~~ alors, très facilement, parce que c'est encore rentable, les industries militaire et les grandes complexes industrielles militaires, sont ceux qui vraiment prennent le devant de la scène ~~pratiquement~~ pratiquement dans tous les pays. Qu'est-ce-que nous pouvons faire là? ~~Je~~ Je crois que ce que nous pouvons faire est exactement de voir où est notre solidarité, où sont les véritables valeurs et qu'est-ce-que l'on peut dire par rapport à ce qui est une politique d'ensemble non seulement de nos propres pays mais de l'humanité comme un tout.

Il me semble qu'il ~~faut~~ faut aussi travailler là où ces menaces sont senties le plus directement, sont nourries, sont combattues. Très souvent j'ai rencontré des professionnels chrétiens et des intellectuels qui se trouvent très ~~à~~ bien ~~à~~ à l'aise là où est leur travail premier, et à côté ils font un travail supplémentaire pour alléger les maux du monde. Ce temps là est passé. Je ne dis pas que nous n'avons que la vie professionnelle. Ce que je dis c'est que partout les questions que je viens d'énumérer sont des questions présentes et elles sont à l'oeuvre si nous avons les yeux pour voir et les oreilles pour entendre. ~~Et~~

Et sans doute ce qui nous revient aussi d'assumer sont les responsabilités intellectuels et politiques qui correspondent à ces questions. Et pour cela il nous faut parfois marcher par des sentiers qui sont encore inconnus. Il nous faut traverser la place publique et ainsi être l'objet de beaucoup de critiques, mais celui qui ne s'expose pas est-il disciple du Christ? C'est là ma grande question. Cela aurait été facile si le Christ restait à Nazareth. Et puis les gens pouvaient venir et il était là paisiblement. Non, il

est allé là où les gens étaient. Et je me demande si nous ne devons pas découvrir d'une façon beaucoup plus profonde qu'elle est la signification de ce que nous faisons chaque jour, huit heures, neuf heures, dix heures par jour, par rapport aux questions où la vie de l'homme, où la vie de cette planète, où la création de Dieu sont en ~~jeu~~ jeu.

Second point, behind these three bombs I was speaking about there are common factors and these common factors are permeating all the life of society. I would like to say something about them. First of all, as you put it so clearly in your basic document, science and technology are in default - in economics for example the document says "none of the existing schools is able to give an adequate explanation of the present state of affairs. Nor can they suggest plans for action." Three weeks ago I was in the Netherlands for a ~~xxx~~ meeting of the European ^{can} Association of Centres of Development Studies and we had in that meeting for the first time ~~somebody~~ from the Soviet Union. It was really ~~something~~ very striking to hear a member of the Academy of Science of the ~~Soviet~~ Soviet Union saying that the present situation of glasnos is not only a political attitude - it is the result of the fact that economics ^{is} ~~was~~ no longer able to solve the problems of the Soviet people. ~~And~~ ^{Other} factors are needed ~~xxxxx~~ and that is why they are embarking on a totally new thing. I think we are not often aware that the ~~xx~~ tools we are working with are tools that are already outdated. But at the same time science has somehow gone beyond its own frontiers. This is very clear in physics, and we ~~willxxxxxx~~ can see in science fiction movies, in an interesting way, what can come of this other side of the frontier. I remember one of these ~~xxxxx~~ movies where a robot runs away from the factory and starts a dialogue with a young woman and little by little, as he can only repeat what he sees, the problems are all fed into him. At one moment he hears that they are trying to find out where he is, to bring him back to the factory. He hears "This robot needs to be disassembled" and he starts repeating "disassembled, disassembled". And that is the eruption of his being human, he says, "I am going to die". I think we are perceiving the meaning of what life is about perhaps for the first time, because death is collectively so near. Indeed, we can all say, "disassembling, disassembling, we are going to die".

The question I raise here is "Can we go on with the same belief that science and technology can always find their own corrections?"

This was a dream when I was ~~xxxxxx~~ a young student of engineering.



This was what we thought was always possible. Science would go on and on and wherever something was going ~~wrong~~ wrong you would later find something that would correct it.

We are no longer at that stage. We ~~xxx~~ now have processes in the world that are irreversible. They cannot be stopped. There is a big discussion going on among scientists today as to how to decommission nuclear plants and store nuclear wastes. And so far there is no proper answer. And there are countries which now have nuclear plants that are obsolete. That is the case of Great Britain, the Soviet Union and the United States. And to some extent France as well. There is no agreement. They say: we will make a cemetery, an enclosure. But even so, what will happen in 50 years, a hundred? We just don't know. What attitude can we have in face of this? It is to realize that we have gone beyond the phase in which we can ^{ask} ~~say~~ "is this in service of man or is it not?" We have now created our own possibility of destruction. And though we have done so in physics, here we are peacefully watching what is going on and reading the newspaper and seeing the news about what is going on in bio-engineering and if there are some ~~xxx~~ claims about things that can be done, they come very often with the wrong arguments, not exactly where the things are to be seen. Not exactly where this genetic engineering is indeed perverting human life at its very source.

We must take into account what has already been discovered and studied throughout all the century in terms of the structuring of the human personality. ~~And~~ So this context and its choice of technologies are everywhere a fundamental question. In the way you teach science to students. In the way you do research yourself. ~~xx~~ In the way you take refuge in humanities because there it seems clean. Nothing is clean anymore, ^{with} ~~in~~ that kind of cleanliness. But everywhere we need what a French theologian and writer calls "la prime clarté" primordial clarity. ~~I think~~ ^{We} need that everywhere, in all the fields in which we operate. ^P But together with science and technology we have missed and are missing the social goals of all groups and nations. ~~T~~ Those from other continents have only to watch what is going on in Europe. Europe has no societal goals. Europe doesn't know ~~what~~ to do. Europe is facing a tremendous rate of unemployment which touches mainly the young people and women and yet the leaders in Europe, unless they are in an electoral campaign, say: "we have no solution, we

don't know how to go about it." so in a way, since the Second World War we have been in a kind of cradle where it was easy to have the dream that everything is possible ~~and~~ - that ~~everything~~ everything would go its own way and the problems would be solved one by one.

But those societal goals that we don't find in Europe - are also goals that have no sense if they are not geared to the human person, and if the interconnections are not discovered as part of one's own identity. And I would like to stress here that the important thing today is not only to diagnose the issues, but also to look at things, at ourselves, our societies and regions and ask ^{which} ~~which~~ are the main actors capable of handling these global issues.

And this is where the one group you mention in your basic document becomes so important - women - because it is my conviction that for ~~at~~ this ~~the~~ end of the century the social group made up of women is of the same nature and strength as the workers were through the process of industrialisation and suddenly at the end of the 19th century. ~~It~~ Even more so. Therefore when we deal with women I want to stress that it is not just another question to add to our shopping list. ~~It~~ There are issues and there are actors. And we have to see for each issue who are the main actors. It is my belief that women can be some of them, but not only women. I think we also have to come to grips, they themselves have to come to grips with what young people are ~~today~~ today, old people too, nowadays. Are we always trying to fall back on our youth or is it possible to have different groups that in society respond to different issues?

Of course, those issues take the expression ~~of~~ which has become a coined word in English, and which I find very difficult in French or in any Latin language, it is the possibility or impossibility of governing in the world today : governability. And we speak about the need for humane governments. What do we mean? We mean basically the analysis of three things: 1. the present democracy - the way in which present democracy is one-sided - is too small and is in a way too limited. It needs to be encompassed by other elements. ~~It is also~~ The perversion of that democracy has gone mainly through the politics show. You just have to have elections in one country to ^{watch} watch the "politics show". In other countries democracy is being undermined by the sheer use of force and totalitarian power.

2. With this limitation of present democracy goes a weakening of the international organisations and you mention too in your document the United Nations system. It is very common nowadays

to criticize the UN system - forgetting that it is within the countries themselves that those international organisations start their own corruption. I would like to mention one example of something that is happening today. The Ministers of Foreign Affairs of the Economic European Community are meeting and among different points on their agenda is ~~one~~ who they are going to support as director general of UNESCO of which Pax Romana is a part as a non-governmental organisation with status B. There are many candidates - I am not going to give an evaluation of them but it is astonishing that a country like France who has been such a defender of human rights and culture is supporting a candidate who happens to be a general and who happens to be part of a government that has put to death a head of state who had been democratically elected in his country. So I wonder what the other members of EEC are going to say and to do today. But this is how far we have gone with corruption. I wonder to myself, what does France want with this country? I was discussing it a few days ago with a French person who actually is involved in carrying out that decision. And with a Yugoslav, and we were trying to figure out what is at stake. And we only came to this sad conclusion: maybe it is because France needs absolutely to get rid of the nuclear plants it no longer needs and this is one of the countries to which France can sell its nuclear plants. So things are going this way in the world today. It is not only that the organisations out there are functioning badly. It is that the responsibility of people wherever they are is not being fulfilled. The ends are mixed up with the means to reach them.

But this only shows that what we have in this problem of humane governments is a tremendous complexity, not in the sense that it is too difficult to grasp but in the sense that everything is so interconnected that we cannot take a stand on an issue if we don't take a stand on other issues. And there is not only one cause for one effect, but a multiplicity of causes that we have to analyse.

3. Of course, with this and still within this group of points goes what we have now so often talked about - that the media is permeating all this and is somehow making a huge amplification of what is going on. Whatever we do, ^{whether} you are in Europe or ~~if you are~~



in one of the NICSS(?) (I was in Malaysia in April) you already know that your life is totally mediated through technology and at the same time you see that your life is portrayed through the newspapers in ^{such} a way that you always have mental programs imposed on you. You probably do not always have a tremendous ~~xxxxxx~~ balance of thought and therefore you become what the media makes you. Through this we are getting portraits of each other that are totally distorted and we are ~~xx~~ also ~~xxxxxxx~~ facing issues that sometimes are not really the main ones, but only sideline issues.

Qu'est-ce-que cela a à faire avec les intellectuels catholiques? Je dirais deux points surtout. D'abord, c'est que les laïques professionnels, intellectuels, ne peuvent pas se placer uniquement comme font les évêques, l'hierarchie, le pape. C'est-à-dire nous avons à être dedans toutes ces questions. Dans la question de la science et la technologie, des acteurs sociaux, de la possibilité de gouvernabilité de la société humaine, des mass media. Nous avons à être là et à ~~xxxxxxx~~ nous trouver à l'intérieur de ce qui peut changer. Mais c'est là que nous trouvons une difficulté énorme. C'est que beaucoup d'entre nous acceptons de parler sur comment les catholiques doivent agir, de ce que l'Eglise doit être mais le moment que nous sommes à la frontière des engagements ou ~~xx~~ le moment que les engagements deviennent publics nous avons honte. Nous ne voulons pas. Nous ~~lx~~ disons, "C'est nécessaire que les ~~xx~~ chrétiens soient ~~xxxxxxx~~ très engagés". Eh bien, j'en ai fait l'expérience; le moment où vous êtes engagé politiquement pour changer des choses il y a toujours quelqu'un qui était très engagé dans l'Eglise ~~x~~ qui se sent le besoin de dire, publiquement bien sûr, "nous ne sommes pas du même bord". Je croyais que la foi au Christ nous mettait du même bord.

~~xx~~ Et les sanctions qu'on trouve à l'intérieur de chaque société - cela vient de la contingence des choses. Eh bien, là il ~~x~~ y a tout un chemin qui est nouveau pour les intellectuels. Ma génération a sûrement eu la possibilité partout: dans un pays, ministre des affaires étrangères, ^{dans} d'autres, recteur et professeurs d'universités, dans d'autres, ^{des positions dans} dans des grandes agences du développement. Ils sont partout. La nouvelle génération maintenant dans les pays d'indépendance relativement récente va bientôt prendre la relève. Il faut cette solidarité. Il n'y a pas de tâche qui laisse les mains sâles et d'autres qui n'en laisse pas. Cette solidarité globale est là de telle sorte que nous sommes impliqué dans tout ce que les autres font et ce n'est pas par des a priori dogmatiques,

~~déclarer~~

doctrinaires que nous avons notre place. C'est en faisant des choses, donc ~~En~~ faisant des erreurs, donc en faisant des faux pas, donc même en n'ayant pas l'appui de nos collègues de travail. Tout ça c'est aujourd'hui ce qui nous est demandé. Et c'est très facile. J'aimerais dire surtout au latino-américains ~~qui~~ qui sont ici - les européens en ce moment sont entrain de ~~x~~ penser que c'est une idée phénoménal, la théologie de la libération, et qu'avec cela ils peuvent découvrir ce qu'ils appellent les régions périphériques, ~~dans~~ mon pays, l'irlande, etc. Il y a quand-même des pauvres, il y a quand-même des victimes, il y a quand-même des gens opprimés en Europe, et on part pour cette théologie de la libération. Mais en Europe aussi il y a un autre contexte. Il y a sûrement en Asie un autre contexte. Il y a en Afrique un autre contexte. Est-ce qu'il ne faut pas exactement découvrir des chemins qui doivent être contextuels, qui ont quelque chose à voir avec la réalité dans laquelle nous vivons. Réalité que je ne réduis nullement à un pays mais que je vois par grands ensembles régionaux. ~~x~~

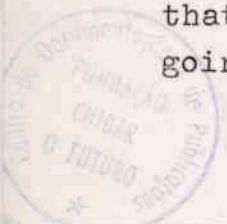
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Un deuxième aspect ~~qui~~ qui me semble aussi très important dans cette deuxième volée c'est que ce que j'ai dit sur la science et la technologie, ce que j'aurais aussi pu dire sur les médias et la gouvernabilité pose une question avec laquelle nous avons peut-être beaucoup de difficulté. C'est la question des limites. C'est aujourd'hui ^{c'est} une question qui est très important. ~~x~~ Ce qui ^{se} passe ~~se~~ dans ~~par~~ un processus de psychanalyse, par exemple. La psychanalyse comme science connaît bien que l'être humain n'est pas illimité, qu'il y a des ~~lois~~ lois intrinsèques à chaque personne. Qu'il y a un moment où quelque part quand toutes les défenses sont tombées, quand toutes les résistances sont complètement à plat, quelque part, il y a une voix à l'intérieur de nous-mêmes qui dit : arrêtez, c'est la frontière. Et là se construit, se reconstruit la personne, se reconstruit une nouvelle loi. Ceci est vrai aussi pour l'ensemble de la société. Ceci est vrai aussi pour la pensée. Et c'est pourquoi il y a juste un an un grand biologiste français en renonçant ~~au~~ recherches qu'il faisait sur les embryons congelés a pu parler de la ~~logique~~ logique de la non-découverte, de l'éthique de la non-recherche. Mais bien sûr il faut avoir ~~par~~ parcouru un long chemin, aller jusqu'au bout de ce que l'on peut faire pour se dire "non". A l'intérieur de tout ça il y a un autre ~~xx~~ loi et ceci vaut aussi pour l'information.

Combien de choses ~~que~~ nous regardons, ~~que~~ nous lisons ~~et~~ sur lesquelles nous n'avons pas de prise? Nous devenons alors des recepteurs, complètement passifs ~~xxxxxxx~~ tandis que nous sommes faits pour être continuellement des emetteurs, rayonnants si ce n'est radio-actifs. Et la question se pose à chaque moment de ce que l'on peut accepter, ce qu'on ne peut pas accepter - les limites comme loi de la personne, les limites comme loi de la société et de toutes les branches de la société.

My last point is that all this, ^{whether} ~~xxxxx~~ the bombs or the underlying factors, point out what we can call the shift in paradigm, and I think this is the most difficult point for us because it is exactly where if the intellectuals are not going to do something nobody ~~or~~ else will. ~~do it~~. The first paradigm we have to do with is our concept of history. I was ~~xxxx~~ brought up, ~~xxxxxx~~ and I guess many of you were brought up, ~~or~~ with an idea that history was a linear thing, was made up of events and those events would add up to a beautiful tomorrow, to ~~Something~~ that would be disclosed later on. Today I think history, and historians are there to tell us this, is rather qualitative and differentiated. Its moments don't make up a sum total. There is therefore a new way of receiving the succession of events. And paradoxically I think we have to re-read the Bible and ^{Fundação Guadalupe o Futuro} particularly the Old Testament to see how ~~xx~~ the history of the Jewish people is indeed made up of zigzags, ups and downs. And when the fulfillment of ~~Time~~ comes it ~~is~~ because Christ comes. It is not because history has become ~~xx~~ so wonderful - on the contrary. What was ^{left} ~~there~~ was just the remnant, le petit reste.

So I think we should re-appreciate our Judeo-Christian tradition in another way. ~~xx~~Actually, much of this thought comes from Jewish authors. And history is also non-linear. And that is also ^{what} ~~the~~ downfall of Marxism is telling us. Because Marxism has in it another Messianism. So what we are seeing now is that events have a value in themselves, that is all we can say. What they will amount to in the future - that we cannot say.

A second paradigm or conviction we lived ^{was} ~~is~~ with is the idea that there were principles, actions, laws, while in fact, and the people in physics knew this very well but it seems that only now it is permeating all the fields of society, we live in a time that is basically that of uncertainty, not because we don't know what the leaders are going to decide politically. Uncertainty because you hear my voice



only because there is a probability that the sound will carry what I am saying. But it is only a probability. It may not happen. And this idea of ~~xx~~^{the} probability of everything makes us look at events in another way. Maybe with greater humility, maybe with a greater sense of wonder, maybe with another attitude towards what life is about, another attitude about what is essential and what is not. This basic level of uncertainty of a lot of probabilities in which we somehow swim is what, for us at this moment, is necessary to understand the world in which we live.

A third point where there is a shift of paradigms is that we have lived with what we called in philosophy with Christian background antinomies or dichotomies. Which have become, in the Marxist jargon, dialectical thinking. Either-or, thesis-antithesis. All human sciences and exact sciences are pointing to the fact that we are beyond the age of dichotomies. Everything is connected with everything else. We live in a period of systems. There is not just this and its opposite. This may not be just a contrary of that and there may be a whole gamut of things which make ~~a~~^{the} whole stand together. This is again a tremendous shift in our way of thinking which brings us to another difference.

It is that in that shift, subject and object are not separate as they used to be. We cannot speak about things if we are not implicated, somehow committed, speaking from within those things. To some extent we can say that it is here that we find some of the most daring assertions of today's world. That the subject is always carried in what he or she is analysing or describing. And this gets us out of the old myth of objectivity. The greatest threat to objectivity is one's own subjectivity. If you are not in what you say then what you say is totally irrelevant. You have to speak from where you are. You have to speak from your own truth and you can't go farther than your own truth. Quantum physics had said that many years ago but it ^(is) only in late years that it is permeating all thinking.

And also, this going beyond the dichotomies has another expression which is the coming back to the ⁵sources. What are the sources of what we live by? Of course, I'm very much aware that this coming back to the sources has had some expression and has some expression in the world in terms of all the kinds of fundamentalisms. But there is also something else. There is also a discovery of the words that were given to us by our own tradition and I am very struck by how the Fathers of the Church are being rediscovered at present.

And I advise those who read French to read the translation of the First Fathers of the Church by an orthodox priest which brings us a tremendous enlightenment - I dare to use that word.

There is also another element which puzzles me, and that is the rediscovery in the Bible of the Book of Ecclesiastics. There are just now in France two books by two different authors, a philosopher, Jacques _____, and a psycholanalyst, Jacques _____, who both write about what the author really meant when he said "Vanity of vanities..." Did he mean only contempt for everything in the world? Or did he mean different moments in life, a time for everything? Isn't there a way for another wisdom? And it suddenly goes beyond the dichotomies, the Manicheism of good and bad, of saint and evil, it is indeed a new perspective.

And finally, in the paradigms, as much as my youth ~~was~~ was nourished by ~~the~~ Einstein's dream of one equation that would express all the beauty of the world, I have to acknowledge that there is no possibility of one equation. There is no possibility of just one way of explaining things, there are different pictures, again, because the subjects are different, because the moments are different. And space and time are connected together, and therefore what we are discovering is a plural. We come from an age of the one, the same, to an age of the plural and this has so many effects - it ranges from pluralistic democracy, facing the temptation of the "one", not only totalitarianism in the sense of depriving people of their rights, but also of everybody in the same part^y, everybody with the same attitudes. ¶ Not only in democracy do we find this, but also in theology. I was very surprised at one of those I consider my greatest masters in theology, k Father Congar. In a recent interview he gave to another priest, he was talking about current thought in the Church. He says how wrong we are when we just say "God, the Father". God revealed to us a Triune God and he even says, "I regret the way x we say the Creed". Congar says maybe it is wrong to say I believe in God the Father Almighty. No, I believe in God, and ~~the~~ God is Father, is Son, is Holy Spirit. We shouldn't start with God, Father Almighty. It is the plural that is at stake, and it permeates all spheres of life.

We could go very far with this as it even has implications in the current biological discoveries. In the long run as I read and see

interviews of people trying to overcome problems of human sterility, having children through the many means you know about, I think that what most people are finally trying to reach is the stage where they can reproduce themselves exactly as they are. So we are back in a situation of the "one" ad infinitum and this would indeed be killing what human reality is about.

Qu'est-ce à dire pour les intellectuels catholiques? Seulement ceci, que nous avons une énorme tâche dans la pensée et que nous avons traversé une période où nous pensions que l'être chrétien ne donnait pas le droit de formuler une pensée. Eh bien, je pense que maintenant surtout à un moment de l'histoire où l'Esprit de Dieu est à l'oeuvre parmi nous, est vivant parmi nous, nous avons le droit, non seulement le droit mais le devoir, de construire la pensée qui vient du lieu d'où nous parlons, où nous vivons et qui puisse être profondément contextuelle, nous amenant graduellement vers la sagesse qui est celle qui était dès le début auprès de Dieu.

En tant qu'intellectuel, s'il y a une ligne qui doit parcourir notre vie, nos vingt-quatre heures par jour, c'est cette ligne-là. Ce n'est pas ~~XXXXXX~~ seulement en nous réfugiant de temps à autre dans des moments de silence, et Dieu sait si nous avons besoin de moments de silence, de moments de prière, de moments où le temps s'arrête pour nous et nos tâches quotidiennes, mais il y a une sagesse à trouver au milieu de ce que nous faisons, de ce que nous vivons. Vraiment vivre avec le Christ dans sa descente au tombeau pour ressusciter et pour vivre ensuite de son Esprit, continuellement de son Esprit et pouvoir ainsi participer à la sagesse: je crois que c'est la tâche qui nous revient. C'est plus qu'une tâche, c'est un programme, c'est peut-être aussi un rêve mais c'est avec ce rêve que nous marchons vers la maison de Dieu.

