

tonalestate

INDIE IRAE

hombres nuevos

Ci vorrebbe una nuova creazione
ed intanto si grida: scandalo,
si indica a dito colui che si fissa
di essere quest'uomo nuovo.

Lo si sbatte in un angolo
fuori dal mondo e più in là
ci sarebbe solo l'inferno.

Giovanni Riva,
e chiamarmi Giovanni

Caravaggio, La Conversione di San Paolo (particolare), 1601, Basilica di Santa Maria del Popolo, Roma

6-8 AGOSTO 2019
tonalestate.org

PASSO DEL TONALE (BS-TN)
PONTE DI LEGNO (BS)

Con il patrocinio di



Regione Lombardia
IL CONSIGLIO



PROVINCIA
DI BRESCIA
Il Presidente



Provincia Autonoma di Trento



Comune di Vermiglio



Comune di Ponte di Legno

Con il contributo di



Fenalc
Federazione Nazionale Liberi Circoli
www.fenalc.it

NEW MEN

It is not singular - the new man - but the plural - the new men - the theme proposed by Tonalestate to celebrate and reflect on the 20 years of its history. In the summer of 2000, Professor Giovanni Riva began the cultural experience of Tonalestate. This experience has supported, year after year, the commitment and work of so many intellectuals, many university students, many young people and no longer young from every part of the world.

Twenty years ago, the world was different from today because virtual tools were less determinant: visual interaction, meeting, talking, discussing were a normal part of everyday life. Today, because the relationship with others has usually become the exchange of a series of photographs and messages (and one spends, generously, a good part of his day seeing pictures or reading messages) meeting has become a struggle because it requires a detachment from the virtual world that almost tastes like sacrifice. Yet, seeing each other face to face is necessary and vital: meet, talk, share, taste the acrid smell or the sweet scent of the other and the others who are close to us, with their sudden changes of mood, with their faces expressing the passage of time, the transitory nature of human life that in a flash is transformed into absence.

When consciousness understands the fragility of life, one approaches the other with delicacy, holds him close in an embrace that is already memory, values him in a sacred respect for his presence, which may be momentous when, instead, we need it to be eternal.

Moving from war to peace requires the sacrifice of being in contact with others, sharing their problems, joys, in an elbow to elbow that sometimes annoys, frightens or makes tremble, in a proximity, perhaps without words, that is essential, because war (and this word indicates both wars, not only wars, which is still numerous, which is fought with or without weapons in too many parts of the world, but also the wars caused by our loneliness, by our fears, by the anxieties that hunt in us and that sometimes explode by killing like that caused by a bomb) it

turns into peace.

Peace means not only a coexistence without bombs and weapons, but also that peace that urges man to cry with those who cry and to rejoice with those who rejoice, sharing together the path on this land that hosts us and that will continue to exist even when for us having been here will remain, perhaps, only a memory.

All the apocalyptic texts (e.g., in *dies irae*, or *The Day of Judgment*), which we have read as a foretelling of heartrending misfortunes, that will end in the feared condemnation to eternal suffering, have instead in themselves the proposal to walk in the company of the angels (that is, new men, called angels precisely because they are difficult to describe, because they are renewed and because they herald a radical newness), and to go with them upwards, enjoying and not fearing peace, that peace which frees not only from our many fears but also from the superficiality of the quarrel.

These texts suggest a way of life that is adequate for men who are free from those kinds of nephalous wings, always ready to flee or condemn. If we succeed, then, let us take some time reading these apocalyptic texts - from St. John's to the books of Job, Enoch or Arda Viraf - because they do not teach condemnation and escape, but a forgiveness that frees and generates peace.

Meanwhile, the Tonalestate, a profound source of culture always alternative to the dominant mentality, this never cynical, distracted or indifferent Tonalestate which is attentive to men and always unaware of their poverty of means, persists in proposing places of peace, islands of resistance to the dominant mentality, in the awareness that, only by walking together, one experiences being "hombres nuevos, constructores de nueva humanidad", as a Spanish song says, a song that is a prayer that asks for a great heart capable of love and a strong heart capable of struggle. And here too the plural is used. In fact, only together are we new. And this is the real, great challenge that we face in our time.