

RG: Okay, I think it's okay. So I will start please, Sir, by asking you for your name and then your date and place of birth

PB: So Paul Blanquart, born June 19, 1934

RG: And where please?

PB: In the North of France, in the suburb of Lille

RG: Oh yes, okay, what a suburb because I know Lille a bit

PB: Templemars, in the south of Lille

RG: Yes, okay, and your family original?

PB: Ben, my family is from the North, my father was born in Hellemmes, and my mother in Lille

RG: Yes

PB: So there are a lot of things that I don't know but what I know is that their fathers to both having more or less abandoned their family

RG: Yes

PB: They must have worked very young

RG: Yes

PB: But it was also due to the origins. My father worked at twelve but he had his school certificate, because he was intelligent

RG: Yes

PB: and my mother at eleven

RG: Yes

PB: as a sewing stitch for a seamstress but she also had her certificate of studies

RG: And what was your father doing?

PB: My father must have been a delivery man at a wine merchant

RG: Yes

PB: I believe, before he became a small employee and he ended up being a sales representative. But in the meantime he had participated in the founding of the first employee union at the CFTC

RG: Oh yes, okay

PB: And besides, it appears in the Maitron, my father

RG: Oh yes, okay

PB: like my older sister also if you want on the Maitron

RG: Well I'll go get it

PB: There isn't much- thing about my father ...

RG: So he was a trade unionist ...

PB: It's a rather old period, yes trade unionist

RG: Yes

PB: And then there was a kind ... so my parents, especially my father, were trained by the middle of the democratic abbots which was quite strong in the North. He was influenced by one of the first priests at work who was called, uhh Paul, ahhh what's his name? He has a nephew who wrote about Thérèse de Lisieux, ohh it's absurd that I'm forgetting this, this...

RG: Be careful because it's fine...

PB: That name... yeah, yeah yeah yeah, wait

RG: I'm taking a break

PB: Jean-François Six who is one of the first priests at work, and who had a lot of influence on my father, that's why I have been baptized Paul after all. So in my family on my mother's side there were people who had been quite marked by Marxism

RG: Ah good

PB: I had a great aunt who married one of Lenin's companions in exile, who worked in the cellars of the Saint-Sauveur hospital in Lille. Then after the Revolution of 17, of course, he went back there

RG: Yes

PB: and this great aunt joined him so I have Soviet cousins but...

RG: But the...

PB: But I think all that is. is quite characteristic...

RG: Yes

PB: from the North and from the popular and working-class milieu of the North where there is a kind of, of interweaving, of a certain, of a social Catholicism which is not the employers' social Catholicism

RG: No, no

PB: Workers' social Catholicism and a certain fairly, fairly Guesdist Marxist socialist tradition in the North

RG: Yes of course, of course

PB: Okay, there you are, I came from this humus and I realize that I have relatively little innovated in relation to this humus

RG: Yes, and it was a family ...?

PB: when I was categorized as a Marxist Christian yes

RG: Was it a practicing family?

PB: On my parents' side, yes, their brothers and sisters were something else

RG: Yes

PB: So my mother more, more Catholic than my father, much more practicing but finally, evangelical practitioner

RG: Yes, yes

PB: I remember that during family reunions, he sang the three words of Christ on the cross, so the Christ etc., then the last word of the first verse was I you ... liberty, the second verse equality, fraternity, the three words of Christ on the cross was the motto of the Republic

RG: Ah yes agree

PB: These are songs from 1848, where the French workers' movement was Christian

RG: Yes

PB: At the time of the Commune it had almost disappeared

RG: Yes

PB: because the Church had reaffirmed itself counter-revolutionary

RG: Yes

PB: But there is a little Christian socialist humus, you historian already studying

RG: yes, yes absolutely

PB: Buchez

RG: until Lamennais what

PB: Well then, yes Lamennais, more than Lacordaire than

RG : yes and then Ozanam

PB: There, there you are, and, and so it's very curious because when I returned to the Dominicans later, since you ... we realize that the first young students who joined Lacordaire to revive the Dominican order in France, they came from Buchez

RG: Ah yes, okay

PB: So there are, underground there are, trajectories and networks, eh? it works

RG: Oh yes

PB: So there was a time later when the French Dominicans were completely dominated by Action Française

RG: Yes

PB: Huh? At the beginning of the 20th century, luckily they knew how to get rid of it and they got rid of it when I returned home much later

RG: Yes. To come back a little

PB: There you go

RG: What did you do for your studies?

PB: Well, I was at Faidherbe high school in Lille and then, as I had a prize for philosophy in the general competition, I went into hypokhagne at Louis-le-Grand where I prepared rue d'Ulm and then Normal Sup de Saint Cloud. And I returned to the Dominicans while I was in preparation here is

RG: But before high school you were with the brothers or?

PB: No, I was at the municipal school, so during the war I went to a denominational school, but during the war we were refugees near Lyon

RG: Oh yes, okay

PB: So there was a school that didn't was not far and which was a good school for the rest, whose director was in the Resistance. We knew that at the time of the Liberation, well it was not, it was not anything

RG: Did you spend the war in Lyon?

PB: For five years yes, in the Lyon suburbs

RG: And your father worked...

PB: Well because my father had fought in the 14-18 war, had been wounded several times, he had five children in 40, he did not didn't want to see the Germans anymore

RG: Yes

PB: He was already a sales representative. So the wife and the five children in the tradition before Citroën raise horses, crossed the Somme. The Germans are not stopped at the Somme of course. They arrive, so we crossed the Seine, well there we are quiet - they are not going to come. They arrive, we cross the Loire. Finally we found ourselves between Lyon and Marseille

RG: Yes

PB: the, the, at the time of the armistice and I was six years old on June 19, 1940. And since my father was a representative in the North for a company that was in Lyon, we went back to Lyon

RG: Yes, okay, it was easy

PB: We stayed in that corner for five years

RG: Okay

PB: I had an older brother who got very sick with malnutrition and everything. What blocked my father's life a lot because he had to earn money to take care of this, this son, good

RG: So you took over the Lycée in Lyon, in Lille?

PB: In Lille on your way home

RG: And then you went as you say to Louis-le-Grand

PB: Then Henri IV

RG: And Henri IV

PB: Yes

RG: In which year did you go to Paris?

PB: 53

RG: 53 and so you've, you've completed a bachelor's degree, aggregation, what's that?

PB: No, just a license

RG: License of?

PB: History-geography

RG: Okay, and then you said you went back to the

PB: To the Dominicans in 56

RG: And for what reason, if I can ask the question?

PB: So basically I was very early interested in politics and even a political activist, I believe that at the age of sixteen or maybe seventeen I was subscribed to Fortnight

RG: Yes

PB: At ten -seven years I subscribed to Esprit

RG: Yes

PB: Mounier was, had just died, yes since he died in 50

RG: Yes

PB: Finally his thought marked me a lot because when I returned home the Dominicans, from Paul, I became Paul-Emmanuel

RG: Oh yes, okay

PB: in, in memory of Mounier, and in Paris well I was very militant therefore in Christian circles, Christians of the left, so the rue de Babylone I know

RG: Yes

PB: I participated in the political foundation then of what we called the New Left

RG: Yes

PB: because I was one of the leaders of something called the Rassemblement de la Gauche Etudiante

RG: Yes

PB: which was one of the founding components of the New Left . So that's how I was able to associate with people like Martinet, Bourdet, the Jeune République finally all this nebula of groups which came from the Resistance and which little by little have

ended up in the PSU which

RG: Okay , Okay

PB: But it's the only one, it's the only political organization to which I have been a member, it's the New Left because afterwards I never took my card

RG: Yes

PB: But I was obviously UNEF delegate

RG: Yes

PB: Good and maybe funny episodes but ridiculous, ridiculous

RG: What do you mean?

PB: Oh I have, it's there, but you discover things when you're young like that ... The, the national education budget had just been rejected for the umpteenth time by the National Assembly - it was the 4th Republic - so we go down the boulevard Saint Michel, big demonstration. The Minister of National Education was called Marie, André Marie, mayor of Barentin near Rouen, and I like that "Au bain Marie, au bain Marie" (laughter of RG) and the whole demonstration "Au bain Marie, water bath ". I said "here it is, here is how I save"... (laughter from RG), ridiculous... good

RG: And what were you doing from day to day among the Dominicans?

PB: So why did I come back to the Dominicans?

RG: Yes

PB: Well, I was a political activist... but that didn't seem fundamental enough to me. It was something necessary, I could represent it philosophically. So there was a whole Marx aspect to me but there was also a whole Kierkegaard aspect

RG: Yes

PB: We are in the context, and Kierkegaard was interiority

RG: Yes

PB: And I was thinking to myself what is missing collective social action is the interiority of the individual. So I went to see the side of interiority

RG: But why change?

PB: So I was in a way already descending

RG: Yes

PB: But it was formulated at the time like this: the action is good but it takes personal deepening

RG: But it...

PB: and the combination of the two

RG: Was that vocation for you or was it in a certain way to Christianize or spiritualize the movement, the movements of the left or of protest?

PB: No, I, no, no, no it was not to Christianize the movements

RG: No

PB: It was that the action, the action would require...

RG: Yes

PB: personal deepening

RG: D 'agreement. But why, why the, why in the Dominicans, why not?

PB: For several reasons, the reason I was telling myself

RG: Yes

PB: They have just been condemned by Rome

RG: Yes

PB: So they cannot be bad

RG: They were condemned why?

PB: Ah well the worker-priests

RG: Yes

PB: The great Dominican theologians banned from teaching, Congar, Chenu, Feret, etc. It is and is difficult to dissociate in the case of the French Dominicans, worker-priests and theologian. Do you know François Leprieur's book?

RG: I don't think so

PB: Ohh my dear, you are missing some sources! Well, I can't, eh, if

RG: Go ahead, go ahead

PB: I can, I can still [look for a book]

RG: Go ahead, it's good... oh yes, okay...

PB: So it was very important that the condemnation of the worker-priests in 54 and then the Roman measures against the French Dominicans, Parisians. There was talk of abolishing the Dominican study convent, which was called the "Saulchoir". Okay, so that's the main reason. And then they were in white and not in black, I hated, I was quite anticlerical

RG: Yes

PB: Yes

RG: But the daily work was teaching, was the, the work outside, what was that ?

PB: The work of each day when?

RG: Among the Dominicans

PB: Ah once I got there?

RG: Yes

PB: What do they do in general, once I got home?

RG: Yes

PB: Well, I entered the long period of studies

RG: Yes

PB: Interrupted by the war in Algeria

RG: Yes

PB: To which I did not want to go

RG: Ok

PB: I wanted to submit but my superior told me "yes but if you rebel you risk being refused to solemn confession by obedient spirits". So I was there and then refused to be an officer, a non-commissioned officer. Finally I had a certain number of troubles but I kept the honor

RG: Yes

PB: And finally by wearing out my superiors, I was seconded to a bunch of bled where I founded a school, where I introduced the bottle for children who would die of hunger, etc., etc., in short and...

RG: And the war in Algeria?

PB: I then entered to finish my studies

RG: Yes

PB: Well I did an end of studies thesis, a doctorate as we say

RG: Yes

PB: Like at home there. But the more classic jury did not like it so the goal was out of the question for me to teach

RG: What year is that?

PB: 64

RG: Yes

PB: 66, 66... 64 this is my ordination. So I was ordained a priest but I was not really for, when I was told, "well, listen what goes with what, the ordination it serves as a heap, it goes with". Well, I was not, I was not very that side, I was not, I was not on the priesthood side

RG: No

PB: If I take the Dominican formula *via evangelicus in medio ecclesiae*, the *via evangelicus* no problem that's what I wanted but in *medio ecclesiae*, I was hmhm, isn't that a little contradictory

RG : Yes, okay

PB: There was that tension all the time, so I didn't change

RG: And what was, what was your, I wouldn't say ambition but your vision at that time, having completed your studies ?

PB: Well, I thought I would have a job as a, as a theologian, and although I am more of a philosopher. Well anyway I was not selected for the study convent. For a year I was given nothing to do, and then I found myself in the position of parish priest, going to preach in churches and I said to myself there something happened

RG: Yes

PB: I did not come back for inner deepening but to serve the social movement of emancipation. And these Dominicans appeared to me exactly like that. And then the historical studies that I had been able to do, the development of Dominican convents in the 13th century accompanied the development of the communal movement

RG: Yes

PB: against feudalism. You can exactly superimpose the Dominican settlement maps and the development of the communal movement. So I was comfortable

RG: Ok

PB: So there for a year, as no one asked me anything, at the end of six months I said "well, I'm going away

RG: Yes

PB: there is an error somewhere, I'm going, I'm going to leave for five years, I don't know, to become a postman in the PTT I don't know what, I'll find it good, but no connection with the Catholic environment for five years ". So at that point my superiors, those who liked me, "what is going on, what is going on?". Finally they are going urgently

RG: Yes

PB: And then they said to me "well go fifty-fifty, we have invested too much in you." 50% of your time you are free for your activities but still 50% at the service of the Church. So that's how I got back to the Institut Catholique de Paris

RG: Yes, okay

PB: by Father Dubarle in the Faculty of Philosophy and, and the 50% well, I found companionship before and then opening to Latin America. And I became a little red theologian what, eh? That was before liberation theology we are in 66-67

RG: And what, well what got you?

PB: I have not been without influence with some since the liberation, besides

RG: Yes, yes

PB: like Gustavo Gutiérrez, we knew each other, he quoted me a lot in his book Theology of the Liberation

RG: You speak a lot of Camilo Torres

PB: Ah bah I had been marked. I did not know Camilo Torres but I had been marked

RG: Yes

PB: by his death what, in the maquis. I had inquired a little about him, yes

RG: And the reading of Marx?

PB: Oh well, I had already read a lot, I knew Marx, and I also took a good part of his criticism of religion

RG: Yes

PB: historical forms of religion including in Christianity

RG: Yes

PB: But, but my relation to Marxism from this point of view, criticism of religion - because I was all the same in general agreement with the conceptuality of exploitation, of class struggle. Now when we go into detail, well I had differences, because times had changed, the tendency of the rate of profit to fall, all that. I was not at all aligned with the position of the Communist Party which repeated the vulgate, I was an independent Marxist

RG: Yes, yes

PB: Okay, so as far as religion is concerned, I rather lived it as a critical contribution, necessary for .. to bring out the experience of faith itself

RG: Yes

PB: So it is, it was a well-equipped co-habitation, and at the same time I, I too felt the insufficiencies of theoretical Marxism to animate a social movement of liberation

RG: Yes

PB: It requires much more than that on the side of subjectivity

RG: t you have, you saw this movement of liberation coming from where? from Latin America first or from?

PB: Well come from, nothing (laughs) yes, from there, but there was no incarnation anywhere

RG: No

PB: I'm not a Messianic

RG: No

PB: That said, I had a quite special relationship with Cuba

RG: Yes

PB: First because I was invited to the Congress of Intellectuals at the beginning of 68, January 68 yes

RG: Yes

PB: where I was teaching at the Catholic Institute at the time. I had already written a number of things, and then it turns out that I met three Latin American priests there,

and who intended to make a statement. And it turns out that in the end it is, it is the text that I wrote that they signed what. And this text was taken up in his closing speech by Fidel Castro

RG: Really?

PB: And who made enough use of the rest, enough breathing room

RG: What was the story of this text?

PB: Ah well, I would have to take some archives there

RG: Roughly speaking?

PB: Well, this text said that we were with the congress that was there together, the contribution of intellectuals to the movement of the Three Continents, and that we were providing support to Cuba in its difficult situation of blockade and that we believed that the Marxism was, was part of, the theory of this movement. But that the Christian faith also had something to contribute, we appealed to the example of Camilo Torres. So Castro took that back up and I think it was his speech, the part where he took it up and commented on it was how to put it, the most anti-Soviet moment of his thinking and his writings

RG: Hmm

PB: But shortly after he was eaten by the Soviet Union

RG: Ah okay

PB: It was already a big fight inside the Cuban Communist Party. But in any case the long, the long development made from this text, uh basically the theme was "are we going to accept to see Marxisms become, Marxism become a sclerotic thought, Marxists become bureaucrats I don't know what, that's not the word, whereas we would have priests become revolutionaries "

RG: Yes

PB: So the historical significance... good and, and which at the same time said something of a certain strategic alliance that existed in Latin America between Marxist and Christian elements

RG: Yes

PB: I have this text here

RG: Yes?

PB: I think it's one of Castro's most beautiful texts, eh, so afterwards we could put the Castroist label on me (phone rings)

RG: I'm going to pause

PB: So my name and that of the three other priests - I 'one who was Uruguayan who had led the march of the cane cutters to Uruguay, another Colombian who was the successor of Camilo Torres at Frente Unido, another who was Dominican of, professor of, of philosophy of science at the University of Mexico. Well, our names were in the public square. So when I come back to France, they told me above all you don't get noticed.

RG: "We", who is it?

PB: immediately Rome asked...

RG: Your superiors?

PB: Yes of course, I'll skip the details

RG: Yes

PB: So what is Rome? And luckily the apostolic nuncio with whom I got along well, Zacci, wrote a letter to my prior saying how happy he had been with our conversations with me in Havana and, and that Cubans wondered if it would not be interesting to make me come to whisper a kind of flesh of the history of Christianity

RG: Yes

PB: Then immediately copy this letter to Rome, and therefore the general's letter, saying "oh what? the remarks made by the apostolic nuncio in Havana make us wonder about the correctness of the remarks attributed to Father Blanquart "(laughter from PB and RG). That's good

RG: And then in Rome?

PB: That is to say, we wanted to do things there but hey eh

RG: Yes, yes

PB: There you go

RG: That's January 68 so...

PB: Yes, yes we are in January 68

RG: And comes May 68 and how did it go for you?

PB: Ben before May 68 there had been a certain number of things

RG: Yes

PB: First of all for my part I was quite in demand and the continuation of the

Congress of Intellectuals and, good conference here and there

RG: There was a conference in March

PB: And there was the "Christianity and Revolution" conference

RG: Yes

PB: So you, you have the little book

RG: Yes, yes I have it

PB: Where I spoke - there was De Certeau, there was - well so, I was not surprised during, I felt that there was, that things had to happen, things had to happen. event

RG: Yes

PB: And there was the event

RG: Yes... and you, you...

PB: what is, what is fundamental

RG: Yes ok

PB: for the story for the benefit of the event

RG: Yes

PB: An event always makes a more or less unforeseen eruption, well it never grows as we thought it could be. That disrupts the theories a bit, but there was an event, there was an event and therefore speech

RG: And you were of the opinion that Christians should engage in the movement ?

PB: Ah well yes, I wrote the rest quite quickly, a call to the students or I do not know, how must ... I asked the Christian students to join, take their full part in the movement to erase, to erase our horrible 19th century what

RG: Oh well that was why

PB: Huh?

RG: It was more for that... to erase the reactionary past

PB: No, well yes for, for, I no longer know the expressions, what I had in the head was that it was necessary, it was necessary to end with this gap between Christianity and the working class, yes it was necessary come back to... We had to go back to the potential that existed at the beginning of the 19th century and which had been, which had been destroyed. So I vaguely knew his name like that because I had

nevertheless studied history but it is sure that afterwards I had a certain meeting with Henri Grégoire

RG: Yes

PB: Of course, of course

RG: But you knew that everything, every Catholic or Christian revolutionary movement was ultimately broken by the Church

PB: Yes good and so, I know it (RG laughter), I know it

RG: Yes

PB: For that all the fundamental difficulties come from *via evangelicus in medio ecclesiae*

RG: Yes

PB: I, I know it, I always had how to interpret the Church? Is it the institution that is at the service of the evangelical institute or is it an admirable machine that was invented to defuse? For me the question remains asked

RG: Yes

PB: It's the fight between the two

RG: Yes

PB: Is it an institute at the service of the institute or is it an institute who aims to neutralize the initiator?

RG: Yes

PB: So to the extent that I am, it is to do, it is to contribute to what, because there cannot be an institution, you have to be, you have to ignore what it is. 'history, what action is, to see that there is no institution, we can do without an institution

RG: Yes

PB: There is no institution but in the institution there is always the possibility that the institution will use for itself what it is intended to serve. Well that would have been the problem of my life but how to say, I have never been in crisis

RG: No?

PB: About that, it's so obvious

RG: So in terms of, in terms of revolutionary background where were you? were you at the Saint-Yves center or?

PB: I was not at the center, well I spoke at the Saint-Yves center

RG: Yes

PB: I believe that at one point they made me talk for half an hour every day to take stock of the movement

RG: Yes

PB: There must have been something like that yes

RG: Yes

PB: I don't remember, it was days, we no longer realize it

RG: But otherwise there was this committee of the thirteenth arrondissement

PB: Ah well that was the action

committee RG: committee of action

PB: I was not there more particularly, I was ... I was particularly nowhere. But there is only one place that I was able to attend during the whole month, it was the Catholic Institute where I taught or others...

RG: The teaching continued?

PB:... others did the work like Stanislas Breton, Dominique Dubarle etc., I was too busy elsewhere...

RG: But the Catholic students?

PB: Ah bah, ah well yes, the, the left-wing cathos had taken the committee, the, how to say, the action committee, it was called like that, of the law faculty of the rue d'Assas which was held before by fascists

RG: Yes

PB: There it is the cathos of the left who managed to take it, then it is certain Jean-Paul Piriou, people like that, I was a little bit, I 'was a little behind to help them think what

RG: Yes

PB: Yes I had an advisory role

RG: Ok

PB: For example with this, this strike committee but and others ...

RG: Okay, but after a while...

PB: That said, I never believed that there would be a revolution in France

RG: No

PB: But what I thought was that we had to support on the accelerator, press the accelerator to develop awareness

RG: To transform society or to transform the Church?

PB: Oh no, society, not the Church, oh no, no, this has never been the Church's priority.

RG: No?

PB: Never

RG: Never

PB: I am a Christian in history... the institution is important

RG: Yes

PB: because it is she who has the memory, and who has the libraries and all that and...

RG: Yes

PB: I benefited a lot from my studies at the Dominican convent

RG: Yes

PB: because I had access to the library

RG: Yes... but there were all the same new forms of religious practices such as communities base that came out of the movement. Did that interest you?

PB: Well I was always, I was always very interested, when faith produces social form

RG: Yes

PB: And also the social form of the institution

RG: Give me an example

PB: The communities of based in Latin America

RG: Yes, it starts in Latin America?

PB: No, there were things a bit ... No I had memories that I had been told in my childhood and my adolescence that there were work communities influenced by Christianity linked more or less to the Resistance, is it the community of Boimandeau?) in the Vercors or stuff like that, eh

RG: Yes

PB: And it is, in Christian teaching circles there were also attempts to, community

RG: Yes

PB: But it took popular form, it took popular form in Latin America

RG: Ok

PB: So if you ask me for an example where faith produces social form, this is

RG: Yes

PB: So these social forms afterwards more or less enter into a fight with the Roman institution, which is centralized. Okay, so is the second gonna get swayed by the first or is the second gonna want to delete the first uh?

RG: Yes

PB: It is, it happens all the time like that in, in the story

RG: Yes

PB: But where were we?

RG: 68-69... Were you...

PB: You are already asleep, and so am I.

RG: No, no, were you happy with....

PB: I don't, I didn't expect there to be an upheaval

RG: No

PB: power and social structures. Well, I had said it, it must be written somewhere or reported in a book, that, that the balance of power was such as good ... But that said, I was waiting for this event, well I wished that this event had time to change many consciousnesses

RG: Yes

PB: Which was the case

RG: Which was the case, yes, like...

PB: Many people of 68, they were not as they were before

RG: But more revolutionary, more Christian or more what?

PB: Well some cases both

RG: Yes... but no people left

PB: In some cases both

RG: Do a lot of people have also lost faith?

PB: Oh sure, sure, but then what did they lose? They told me "I have lost my faith, I am no longer a Christian". What had they lost, eh? There are a lot of people who tell me "ah, I'm no longer a Christian". I see how they live, how they think, I say "yes, well obviously you have trouble, to register in, in, in the form that the dogma thought in truth imposed on faith, but you seem to me when even surprisingly close to the preaching of Jesus who by faith raises, raises humans from the very interior of their suffering "

RG: Yes

PB: I have never confused faith with a speech ... so there are some who have lost their faith, so yes I was very sad to see people who became Marxists but orthodox Marxists, then entered the Communist Party like that, It's worth it. So at the Catholic Institute I saw young people whom I had opened up to socialist thought and to the workers' movement and therefore Marxist and then who aligned themselves with the countries of Eastern Europe. Well, it is, it is like that, and often it was easier for them besides to combine Marxism, Eastern socialism and the Church, it could work together as in Poland. I remember I was invited to a conference in Poland, I think it was organized by Pax. But anyway, I was invited, it must have been I do not know 69-70 ...

RG: Carry on, carry on, yes

PB: And so when it's my turn to - and then it was one, it was a Pole who heard me speak at 68 rue de Babylone in a corner like that, Marxism and Christianity, so invite me - there you go. the speech I held, "I have been here in Poland and for a very long time, since my youth I have been thinking a lot about Poland and I say to myself here is a country which is, which is socialist and therefore which makes Marx's thought work. and at the same time it claims to be from christianity, i have been trying to make each other work for so long so i am happy to be in poland. Unfortunately what do I see? I see a regime which is only socialist in name and which was imposed by the big Soviet neighbor and a Catholicism which is among the most rigid and therefore for me it has nothing to do with the questions I ask myself

RG: Yes

PB: But I still hope that maybe one day Poland...

RG: It's in the year?

PB: A person was waiting for me at the bottom of the rostrum

RG: Yes

PB: to tell me "you understand Mr. Blanquart that you are no longer allowed, you can no longer talk the rest of your stay in Poland"

RG: C ' was in what year?

PB: I do not know any more - 69-70

RG: Because for you, it is, it is what the ideal is...

PB: So there were people who said "ah Blanquart he is pro-Soviet", no I have never been pro-Soviet

RG: No

PB: The Christian faith is being liquidated, well good

RG: What is your model of a socialist society?

PB: There is no model

RG: No model

PB: No model by definition. So when we go to, to, to people who have not been influenced, finally who are not of Western origin

RG: Yes

PB: So there I know a little bit about Africa, a social model for Africa , and the Indians come down, we don't know. There is no model, there is no model there is energy which is at work and which invented its forms

RG: Yes

PB: in the course of history under circumstances, and this is why it is very important not to lose the interiority

RG: Ok

PB: which regulates the energy at the start

RG: Yes

PB: At the start, at the start they are brothers, the word "fraternity" is decisive

RG: Yes

PB: If you have to do things that sterilize the prospect of fraternity, that's not good. Now how can one be a brother (PB laughs) a priori, well no, invented

RG: Yes

PB: So stimulation of theoretical research according to historical, cultural circumstances etc. But within the regulation of energy by a certain depth of existence. And this is where I am unquestionably a Christian

RG: Yes, yes

PB: Okay, y'en have enough

RG: Two small

PB: Again

RG: Two small questions, yes a small question just to summarize your trajectory after 68 in as a career, thought. Finally what happened?

PB: Career, never had a career, never had a career

RG: Vocation, vocation

PB: Well vocation in what sense?

RG: Because you said a certain moment...

PB: In what sense?

RG: when the Church forbade you to speak in public, when was that?

PB: Ah, that's it later

RG: It's later

PB: Well then, at the Catholic Institute, well afterwards I knew that as soon as - at the end of my first year of teaching at the Catholic Institute, as there was the invitation to Cuba, May 68 and all that, that there was a campaign to eliminate me

RG: Yes

PB: And the rector who was called Hoffmann, bon bon said to my dean of Faculty, Dominique Dubarle, "well well, we are going to have to separate from Father Blanquart". So Dominique Dubarle made an appointment with the Cardinal

Archbishop of Paris, Marti, urgently - and I only learned that years later from someone else - and then I asked Dubarle, j I said "listen, I was told that, is that true?". And he said to me "well yes my little Paul, what do you want is like that". So he walks into the cardinal's office, he says "sit down", I say "no, no, no, my eminence, it's not worth it, I'm coming to see you about Father Blanquart". "Ah yes indeed problems". "I just come to tell you this, that if we touch in anything at the head of Father Blanquart,

RG: Ah good

(hubbub, the microphone falls)

RG: Yes

PB: But it was people who made the Resistance, who faced the history of worker priests and all that was good. So there you have it, I stayed at the Catholic Institute in Paris, I finally had the theologians to follow the courses, and then I was also bored there I must say

RG: So you have...

PB: So I participated at the founding of a review, then a political newspaper, then Politique Hebdo, no I very quickly took charge of number 2

RG: When was that Politique hebdo?

PB: Politics Hebdo should have been founded in 71 if I'm not mistaken, the Politics review in 69, yes and the weekly in 71 ... well it's a period of overactivity

RG: What are you, what are you looking at, what do you want to be successful at these, with these journals?

PB: Well it was, how to say, a certain maintenance of questions that emerged in 68 and which could renew socialist or leftist thought and could also recompose its social content

RG: Yes

PB: And well, before Liberation, Liberation appeared but he took on leftist positions when we did not have leftist positions, we had revolutionary positions

RG: Yes

PB: We could have said extreme left but it was not leftism, because it was too much, it is a newspaper of the rest which was read a lot, a lot more read among the militants of province

RG: Yes

PB: that among the Parisian media intellectuals

RG: And the journalists in there?

PB: So it is, it is this, and this social fabric that should be seen, eh, networks and trajectories

RG: Yes

PB: Christians on the left, there were none, there were quite a few who, who were linked to each other by Politique Hebdo

RG: Who for example?

PB: by this weekly

RG: Who?

PB: I don't know, thousands

RG: Thousands, no but the journalists, the people who worked with you

PB: ah well Hervé Hamon was, started to be a journalist in there

RG: Yes

PB: But there is , there were few Christians in the

RG team : Ok

PB: There was me but, anyway, but I know, ah but there was, we should see the leaders of the MRJC, Rural Movement of Christian Youth

RG: Yes

PB: It is more important than the JEC. ..then yes but on 68 there are no things that were written because it was such a crisis. Ah I give you all the same an address of a person who came to see me a fortnight ago here, what's his name? Mousseau, so you note

RG: Mousseau, like Rousseau

PB: MOUSSEAU yes, with an M eh

RG: Yes

PB: Roger and his wife Arlette

RG: Yes

PB: They were leaders of the MRJC a little later, around 73-74, but they would have

to introduce you to the MRJC of 68, he is a serious, solid type, so they are in Saint-Nazaire

RG: Yes

PB: Home phone, can I give you?

RG: Yes, yes

PB: 02.40.70.39.27, 02.40.70.39.27

RG: Okay, very good

PB: As a gateway eh

RG: Yes, very good

PB: Good, in the rural world you have had the figure of, by Bernard Lambert

RG: Yes, that you have known?

PB: Yes, 68

RG: Yes

PB: The Municipality, the Municipality of Nantes

RG: Nantes yes

PB: There was a student component, there was a worker component and there was a peasant component

RG: Yes, okay yes

PB: The workers' component was dominated by Gilbert Declercq

RG: Yes

PB: CFDT, Christian activist eh

RG: Yes

PB: on the left and my peasant Bernard Lambert

RG: Yes

PB: Christian on the left also

RG: Yes

PB: I am not addressing you to his wife, because his wife, she is not a Christian and she has never understood that of Bernard and she denies it, that dimension of Bernard

RG: Ah good

PB: So he didn't talk about it with his wife, it wasn't worth it. But the, the, the author, the guy who made the film on Lip

RG: Yes

PB: had previously made a film on Bernard Lambert

RG: Ah good

PB: that you can look to watch

RG: Yes... what is it called?

PB: And during which I intervene several times...

RG: Oh good...

PB: From the rest of that film

RG: Who's called what?

PB: Bernard Lambert, the film I don't know it's called, I don't know what it's called anymore but ... oh well, Christian Rouaud, he's the author of the film on Lip and the film on Bernard Lambert, he called me not long ago there, so Christian Rouaud, ROUAUD, he is not a Christian eh

RG: No

PB: 01.48. 52.98.57, 01.48. 52.98.57

RG: 98.57

PB: 57, Good but Bernard Lambert you know

RG: Yes

PB: You have read his little tips on...

RG: Yes, but he is dead

PB: on Christians and Marxists, of course he is dead, well yes, everyone is dead

RG: No, no, there are some left (laughs)

PB: Not for long...

RG : We stop ?

PB: Well yes we stop.