

World  
**LATIN AMERICAN**  
Agenda **2010**



**LET'S SAVE OURSELVES  
ALONG WITH OUR PLANET**

**Our Cover image: «Let Us Save Ourselves Along with Our Planet»,  
of Maximino CEREZO BARREDO**



It was only 40 years ago that the Earth could be seen for the first time from outside, from space. Its image not only left us speechless, dazzled by its beauty; a transformation of awareness took place throughout humanity. The image of the planet was worth more than a million words and reflections. It became evident that we were embarked on a single and unique spaceship, hanging on to it and united with its destiny.

But in only a few years that beauty has been transformed into anguish in the face of a planet with increasing signs of heating up, of fatigue, of incapacity to absorb our growing impact. Have we reached a moment when we need to take on a responsible way of co-piloting this ship? This 2010 Agenda presents this urgent, and extremely demanding theme that cannot be put off any longer.

## **This year we remind you...**

**We put the accent on vision**, on the attitude, on awareness, on education... Obviously, we aim at a practice. However our “charism” is to provoke the transformations of awareness necessary so that radically new practices might arise, from another systemic vision and not just reforms or patches. We want to ally ourselves with all those who search for that transformation of conscience. We are at its service. This Agenda want to be, as always an even more than at other times, a box of materials and tools for popular education. Take a look also at «[servicioskoinonia.org/teologiapopular](http://servicioskoinonia.org/teologiapopular)», where we habitually publish our “courses of popular education.”

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# Holistic Vision of the World Latin American Agenda'2010

Each year, the Agenda tries to take the pulse of the historical moment and discover the current state of Latin American utopian hope. In 2010, we want to address this hope with all the urgency of the entire planetary "Patria Grande." At the rate we are going, if we do not profoundly change our lifestyles, we are heading towards an ecological disaster that will put at risk our very survival as a species.

This may sound overly dramatic, a rhetorical exaggeration, but it is a certainty. Since the Fourth Intergovernmental Panel of Experts on Climate Change, scientists from around the world have come to agree that there is a 90% probability that this change is happening. What was, until just a few years ago, only a good topic for a science fiction movie, today is a real and verifiable fact: we are experiencing a process of large-scale climate change and global warming that is already producing a massive extinction of species. It has the potential to cause an unquantifiable destruction of human civilization, possibly even the disappearance of the human species. That's been confirmed. And it is now taking place. The only thing we can do is—if we begin acting immediately—ameliorate the catastrophe, but not avoid it.

This phenomenon is not "natural." Rather, we ourselves have induced it. Now we are realizing it. For several centuries, we have been changing the atmosphere, thinking that it would be able to absorb everything. But, all of a sudden, we have come to realize that we have already raised the temperature 0.7°C and that, if we continue as we are going, we may raise it by up to 5°C, which would truly be lethal.

This, then, is a real emergency for the Planetary Patria Grande. This is an issue that is Latin American as well as global, but on which Latin America still has not taken a leadership role. It is critical that we call attention to this so that we can begin to take our place in the lead, joining with the many who are already working hard to change the course of our planet.

It is urgent because we are falling behind and because the period in which we will still have time

to act is rapidly coming to a close. In 2012, a global summit in Copenhagen will outline the new program to "Save the Planet" and to save all of us with it. But it will not be an effective summit if, before its convening, we have not changed our mentality or if there is insufficient pressure in the streets to adopt radical necessary change.

This Agenda wants to call everyone to this urgency. We offer these pages as instruments of transformation so that we may change our ideas and the ideas of others. They are tools for construction workers of the social conscience, the workers of ideas, forgers of opinion, popular educators. That is, they are for all of us who opt for a "theoretical practice," convinced that we will not stop planetary deterioration nor will we diminish the coming disaster unless we change our mindset.

The top priority at this moment is to change both the image we have about what is happening to the planet and the image we have about ourselves in relation to it. Only with these new ideas, only with new images, will this planet be able to renew its covenant with Life. This is the only way the human species will be able to transform itself from an unconscious renter to an intelligent and responsible caretaker. Perhaps, in this way, cosmic evolution will begin to make sense, a process in which we are called to take part (reflection), opening up a new era for the planet, the "ecozoic" era (Thomas Berry), copiloted by nature and intelligence.

Faced with the need for efficacious and radical change, what is most urgent is not simply concrete action, but an educational and radical "theoretical practice." It demands a change in old ideas—which have brought us to this situation—and substitutes them for a new vision, a "new paradigm," in ecology. This "Agenda of Urgency" obeys this option, and puts itself at the service of those who want to change the course of the world, cultivating efficacious ideas. For those who are ready to take action, we invite you to develop activities of popular ecological formation in

your communities (pages 16-21, 240).

In reality, we are not going to “save the planet,” because it is not really at risk...It is just being altered by our action. For the planet, this alteration is just a small, acceptable variation. For us, our very survival is in jeopardy. The planet, in any event, will continue on, with or without us. We are not essential. Nevertheless, we believe that we can offer something. We do not want the evolutionary cosmic possibility that we represent to be frustrated. Because of this, we want to amend these last few pages—badly written—of our recent history.

Saying, “Let’s save ourselves along with the Planet!,” we want to express the conviction that our future—ours, and what we can give to the future of the cosmos—will only come through a grand alliance with nature, returning to her as the home from which

we have been exiled, recognizing her as our ecological niche, our ignored ancestor, and putting our heart beats in synch with the rhythm of our planet.

2010 is also the Bicentenary of National Independence for 22 countries of the Continent. From Mexico, which also celebrates the Centenary of its Revolution, we are reminded of this critical Latin American anniversary (p. 192).

In 2011 this Agenda will celebrate its 20th year. For this occasion, we are thinking about addressing another powerful “paradigm shift” in our current situation: that of religion. Until now, this theme has never been explicitly considered in this Agenda. This is the theme we will broach: “God? What God? What religion?” We await your commentaries, suggestions, and even criticisms. Thanks, until then.

Fraternally/sororally yours,

**José María VIGIL**



### **Pedagogical Use of the Agenda**

In addition to personal use, this Agenda is designed to be a pedagogical instrument for communicators, public educators, pastoral agents, group leaders, and activists...

The texts are always brief and agile, presented under the pedagogical concept of one page, formatted such that they can be directly photocopied and distributed as “work material” in schools, group meetings, adult literacy programs, or on literature tables. They can also be published in the bulletins of organizations or in local magazines.

The format of the texts is dictated by an “economic” criterion which possibly sacrifices aesthetics in the form of white spaces and illustrations in favor of a greater volume of message. This also allows us to keep a low price so the Agenda is more accessible.

### **Ecumenicism**

This agenda is dictated by a “total ecumenicism,” not a “remainder ecumenicism.” Because of this, we do not eliminate what is only Catholic or only Protestant, but we

unite the two. Thus, in the list of the Saints, the Protestant and Catholic commemorations have both been included. When they do not coincide, the Protestant commemoration is in cursive. For example, the Apostle Peter is celebrated by the Catholic Church on February 22 (“the Chair of Peter”), and for the Protestant Churches on January 18 (“the Confession of Peter”); the differences can be distinguished typographically.

Kindly, the Lutheran Bishop Kent Mahler, in an earlier version of the Agenda, presented us with the “Protestant Saints.”

The Agenda is aconfessional, and, above all, “macroecumenical.” The world of common references, beliefs, values, and utopias among peoples and men and women of good will—which Christians call “the Reign”—is shared by all who are partners in this humble, serving, brotherly, and sisterly search.

### **A Non-Profit Work**

In many countries, this Agenda is edited by popular and non-profit organizations that use the money received from the sale of the agenda

to support their work for popular service and solidarity. These centers ensure the non-profit character of each edition.

In all cases, the Latin American Agenda, in its central coordination, is also a non-profit initiative. It was born and developed without help from any agency. The money generated by the Agenda, after adequately compensating the authors who write in its pages, is dedicated to works of popular alternative communication and international solidarity.

Servicios Koinonia, permanently maintained, constantly improved, and freely accessible around the world, the “Tiempo Axial” Collection, and some of the prizes financed by the Agenda are the most well-known.

### **A Collective Agenda**

This is a collective work. Because of this, it has gotten to where it is today. We continue to gladly receive suggestions, materials, documents...

In this way, it will continue being a “collective work, a community patrimony, an annual anthology of the memory and hope of our spiritual Continent.”

## ***By Way of Friendly Introduction***

# **LET'S SAVE OURSELVES ALONG WITH OUR PLANET**

Twenty years ago, only a few people dealt with ecology. They were labeled as rustic or defeatist. It was not a serious topic for politics, education, or religion. St. Francis might have been venerated as a saint among the flowers and birds, but there was no major commitment.

Even though it may be very late, nowadays the whole world is becoming aware, deafened by the news and images of contemporary cataclysms and of the pessimistic forecasts that fill our newscasts. There are lots of conferences and programs that broadcast ecology as a vital topic, revealing the issues and demanding concrete proposals for the environment. Even the children know about ecology now.

The topic is a new one and desperately urgent. We have finally discovered that the Earth, our Planet, is our shared home, the only one we have. We are discovering that we are an indissoluble unity of relationships upon which our very future depends.

Faced with astronomic expenses in outer space, a death-dealing arms industry, and the consumerism and luxury enjoyed by a small, privileged sector of humanity, we are now beginning to understand that the challenge is to take care of our Planet. This last great crisis is the child of neoliberal capitalism, dulled by usury and waste. Cynically, it has ignored both the suffering of the poor and the real limitations of the Earth. The crisis is now helping us open our eyes and hopefully also our hearts. Leonardo Boff defines "the cry of the Earth" as "the cry of the poor" and James Lovelock warns us of "the vengeance of the Earth: the Gaia theory and the future of Humanity." Lovelock says, "For thousands of years, humanity exploited the Earth without taking into account the consequences. Now that global warming and climate change are evident for any impartial observer, the Earth is beginning to take its revenge." We are treating the Earth as if it was merely an economic object and we are demanding that the Earth perform many duties without paying attention to its rights.

Some experts and international institutions have been lying to us. The invisible hand of the market has not resolved the global disaster. As the market became progressively freer, hunger became more and more real. According to the Food and Agricultural Organization of the United Nations, there were 860 million people in 2007 suffering from hunger; in January, 2009, there were 109 million more. Half of the population of sub-Saharan Africa, to cite the example of this crucified Africa, suffers extreme poverty. The litany of violence and misfortune flowing from this is interminable. In the Congo, there are 30,000 child soldiers ready to kill and die in exchange for food; 17 % of the Amazonian forests were destroyed in the five years between 2000 and 2005. Between 2003 and 2008, the expenditures in Latin America and the Caribbean for defense grew 91 per cent. A dozen multinational companies control the seed market of the entire world. The Millennium Development Goals have evaporated into rhetoric. In their elitist meetings, the richest countries have been cowardly enough to say that they can't do more to implement them.

It is a tradition each year in our Agenda to take on a major topic of burning relevance. We could hardly set aside this volcanic theme.

The issue is large and complex. Are we in mortal crisis? Or is the Planet in mortal crisis? We considered three titles for the 2010 Agenda in order to target a possible approach: "Save the Planet," "Let's Save the Planet," or "Let's Save Ourselves Along with Our Planet." We chose the last option because the experts and the prophets keep reminding us that we are also the Planet; we are Gaia and we are waking up to a more

Translated by Richard Renshaw.

holistic and integral vision. We are finally discovering that the Planet Earth is also the Planet Water. A recent children's book is entitled precisely, *I Help My Planet*. The salvation of the Planet is our salvation. There is no lack of experts warning that, although the Planet will be saved as it is swept along in the current of the Universe, human life and all lives on the Planet will end up as just a dark, gloomy past.

The Agenda has no desire to be pessimistic; it cannot be. It wants to be realistic and to engage reality, enthusiastically taking up the causes that promote a hope-filled and hope-engendering ecology.

This deep, integral ecology needs to include all aspects of our personal, family, social, political, cultural, and religious life. Each and every political and social institution needs to adopt "the salvation of our Planet" as its basic program. A positively oriented globalization is required, one that must work for the globalization of ecology. By rejecting and going beyond the current low intensity democracy, we need to put in place a democracy of maximum intensity and, more explicitly, a "cosmic biocracy." We need to create, stimulate, and strengthen in all religions and in all humanisms a "profound and total" spirituality focused on what is positive, with a prophetic attitude in the liberation from all forms of slavery. We need to live out and struggle for a new valorization of all life, of matter, of the body, of eros. Ecofeminism has taken up a fundamental challenge: Gaia is feminine. This imposes a new relationship with nature by naturalizing us into the nature that we are and humanizing the nature in which we live and on which we depend. As the philosopher would say, I am who I am as well as the nature that surrounds me.

The best that the Earth has is Humanity, in spite of all the craziness that we have committed and continue committing. These are real genocides and real collective suicides.

By encouraging this proposal for radical change and by proclaiming that another ecology is possible in another human society, we commit ourselves to the two points of the Ecosocialist Manifesto: "Ideological change consists primarily in valuing the quality of life—of living in situations of intrinsic values—more than in continually trying to achieve a better standard of living. We will need a profound change of awareness about the difference between material growth and personal growth independently of the accumulation of tangible goods." It then adds that "Those who subscribe to the points laid out in the Manifesto have the direct or indirect duty to act so that these changes happen, since they are necessary for the survival of all species on the Planet," including "the saint and sinner" human species.

Activists and intellectuals committed to these broader issues are preparing a Universal Declaration of Planetary Common Good that will be expressed in four treaties: 1) The Ecological and Natural Treaty, responsible for protecting the Earth; 2) The Ecological Social Treaty, responsible for gathering up all our hopes and commitments; 3) The Ecological Cultural Treaty, which needs to be based on the promotion of pluralism, tolerance, and the encounter of humanity with the ecosystems, the biomes, and the life of the Planet; and 4) The Ecological Ethical Spiritual Treaty, founded on the dimensions of caring, compassion, and co-responsibility of all with all.

We have to listen to what the new sciences and the new theologies are saying to us simultaneously. We want to live this ecological kairós moment of activism and mysticism with the God of all names and of all utopias.

Together with Jesus of Nazareth, many freedom fighters, prophets, and martyrs in Our America, go before us and accompany us in this march through the desert towards the "Land without Afflictions."

Is this an absurd utopia? Only utopias will lead us to salvation. The arrogance of the powerful, unrestrained luxury, arrogance, and phony leaders discourage us. But we refuse to accept discouragement, corruption, and resignation. Pacha Mama and Gaia are alive, are life-givers. No structure of death will overcome Life.

# MARTYROLOGY ANNIVERSARIES 2010

## LATIN AMERICAN MARTYROLOGY

### 1970: 40 years

- Jan 15: Leonel Rugama, fell in revolutionary combat against the dictatorship of Somoza in Nicaragua.
- Oct 8: Néstor Paz Zamora, seminarian, university student, martyr for the liberation of the people of Bolivia.
- Nov 18: Gil Tablada, assassinated for opposing land monopolies, La Cruz, Costa Rica.
- Nov 28: Nicolás Rodríguez, first priest assassinated in El Salvador, a martyr who dedicated himself to his bothers and sisters.

### 1975: 35 years

- Jan 4: José Patricio Leon, "Pato," leader of YCS (Young Catholic Students) and political activist, disappeared in Chile.
- Jan 25: The martyrs of Olancho: Iván Betancourt, Colombian; Miguel "Casimiro," priests, and seven Honduran companions, martyrs.
- Jun 30: Dionisio Frías, campesino leader, martyr in the struggles for land in the Dominican Republic.
- Aug 1: Arlen Siu, student, 18 years old, martyr of the Nicaraguan revolution.
- Sept ? : Nelio Rougier, Little Brother of the Gospel, arrested in Cordoba, Sept, 1975, disappeared.
- Oct 20: Raimundo Hermann, North American, pastor to the Quechuas, Bolivia.
- Oct 25: Wladimir Herzog, journalist, assassinated in São Paulo by the military dictatorship.
- Nov 21: Massacre of La Union, Honduras, mass killing of campesinos by mercenaries of large estate owners.
- Dec ? : José Serapio Palacios, leader of the YCW (Young Catholic Workers) in El Palomar (Buenos Aires), kidnapped.
- Dec 15: Daniel Bombara, member of the JUC (Catholic University Students) in Bahía Blanca, Argentina. Tortured and assassinated.

### 1980: 30 years

- Jan 29: María Ercilia Martínez and Ana Coralia Martínez, students, catechists, martyrs in El Salvador.
- Jan 31: Massacre of 40 Quiches in the Spanish Embassy in Guatemala. María Ramírez, Gaspar Viví and Vincent Menchú, martyrs in El Quiché, Guatemala.
- Mar 22: Luis Espinal, priest and journalist, martyr in the struggles of the Bolivian people.
- Mar 24: Oscar Arnulfo Romero, "Saint Romero of America," Archbishop of San Salvador, prophet and martyr.
- Apr 18: Elvira Hernández, catechist, 14 years old, felled by machine gun fire along with a companion, El Salvador.

- Apr 19: Juana Tun and her son Patrocinio, indigenous family of catechists, martyrs in El Quiché, Guatemala.
- Apr 20: Moisés Medrano, campesino leader, massacred along with more than twenty companions.
- Apr 20: Indigenous martyrs of popular organization in Veracruz, Mexico.
- May 1: Conrado de la Cruz, priest, and Herlindo Cifuentes, catechist; kidnapped and killed, Guatemala.
- May 5: Isaura Esperanza, "Chaguita," catechist of the Legion of Mary, martyr in El Salvador.
- May 12: Walter Voodeckers, Belgium missionary, committed to the poor, martyr in Escuintla, Guatemala.
- May 14: Massacre at the Sumpul River, El Salvador. More than 600 adults and children murdered at the hands of the army.
- May 14: Juan Ccacya Chipana, worker, activist, victim of the political repression in Peru.
- May 29: Raimundo Ferreira Lima, "Gringo," campesino, unionist, martyr in Conceição do Araguaia, MT, Brazil.
- Jun 4: José María Gran, missionary priest, and Domingo Batz, sacristan, martyrs in El Quiché, Guatemala.
- Jun 6: José Ribeiro, leader of the Apuriña indigenous nation, assassinated, Brazil.
- Jun 9: Ismael Enrique Pineda and companions, Caritas promoter in San Salvador, El Salvador, disappeared.
- Jun 14: Cosme Spessoto, Italian priest, pastor, martyr of charity in El Salvador.
- Jun 21: 27 leaders of the National Workers Center of Guatemala, kidnapped and disappeared.
- Jul 10: Faustino Villanueva, Spanish priest, pastor, martyr of the Quiche people, Guatemala.
- Jul 21: Wilson de Souza Pinheiro, union leader, activist on behalf of the poor, assassinated in Brasília (AC), Brazil.
- Jul 22: Jorge Oscar Adur (of the Movement of Third World Priests), Assumptionist priest, ex-president of YCS; Raul Rodriguez and Carlos Di Pietro, seminarians, disappeared in Argentina.
- Jul 27: José Orthomaro Cáceres, seminarian and 13 companions, martyrs in El Salvador.
- Jul 28: Massacre of 70 campesinos, San Juan Cotzal, Guatemala.
- Aug 8: Massacre of Bolivian miners in Caracoles, Bolivia after a government coup: 500 dead.
- Aug 15: José Francisco dos Santos, president of the Rural Workers' Union of Corrientes (PB), Brazil, assassinated.
- Aug 24: 17 labor leaders of the National Labor Unity Confederation, captured and disappeared. Escuintla, Guatemala.
- Sept 17: Augusto Cotto, Salvadoran Baptist, involved in the popular struggles of his people.
- Oct 3: María Magdalena Enríquez, Baptist, Press Secretary of the Human Rights Commission of El Salvador.

Oct 7: Manuel Antonio Reyes, pastor, martyred for his commitment to the poor in El Salvador.

Oct 25: Ramón Valladares, Administrative Secretary of the Human Rights Commission of El Salvador, assassinated.

Nov 5: Fanny Abanto, teacher, leader of professors, animator of Christian communities in Lima.

Nov 10: Policiano Albeño Lopez, protestant pastor, and Raul Albeño Martínez, martyrs for the faith, El Salvador.

Nov 12: Nicolás Tum Quixtán, catechist and minister of the Eucharist, assassinated in Chicamán, Guatemala.

Nov 19: Santos Jiménez and Jerónimo, “Don Chomo,” protestant pastors, campesinos, martyrs, Guatemala.

Nov 22: Trinidad Jiménez, catechist and animator of a BEC (Base Ecclesial Community), assassinated by the police, El Salvador.

Nov 23: Ernesto Abrego, pastor, disappeared with four of his brothers in El Salvador.

Nov 27: Juan Chacón and companions, leaders of the Revolutionary Democratic Front, martyrs in El Salvador.

Nov 27: Enrique Alvarez Córdoba and companions, activists, El Salvador.

Nov 28: Marcial Serrano, pastor, martyr for the campesinos of El Salvador.

Dec 2: Ita Catherine Ford, Maura Clarke, Jean Donovan, Maryknoll Sisters and Dorothy Kazel, Ursuline, raped and assassinated, El Salvador.

#### 1985: 25 years

Jan 10: Ernesto Fernández Espino, pastor of the Lutheran Church, martyr for Salvadoran refugees.

Feb 9: Felipe Balam Tomás, religious missionary, servant to the poor, Guatemala.

Feb 21: Campesinos crucified on crosses by the military in Xeatzan during the passion of the Guatemalan people.

Feb 28: Guillermo Céspedes Siabato, of Christians for Socialism and the Christian Base Communities, assassinated, Colombia.

Mar 28: Héctor Gómez Calito, defender of human rights, captured, tortured, and brutally assassinated, Guatemala.

Mar 30: José Manuel Parada, sociologist for the Vicariate of Solidarity, Santiago, Chile.

Mar 30: Santiago Natino, student of design, Chile.

Mar 30: Manuel Guerrero, labor leader, Chile.

Apr 4: Rosario Godoy, her husband Carlos Cuevas, their young son Augusto, and his brother Mainor, martyrs, El Salvador.

Apr 10: Daniel Hubert Guillard, Belgian, pastor in Cali, Colombia, assassinated by the army.

Apr 24: Laurita López, catechist, Salvadoran martyr.

Apr 28: Cleúsa Carolina Rody Coelho, Augustinian missionary, assassinated, Apostolic Prefecture of Labrea, Brazil.

May 10: Irne García, priest and Gustavo Chamorro, activist,

martyrs for justice, Guanabana, Colombia.

July 24: Ezequiel Ramim, Combonian, of the Land Ministry Commission, martyr for the land, Cacoal, Rondonia, Brazil, assassinated.

Aug 7: Christopher Williams, evangelical pastor, martyr for the faith and for solidarity in El Salvador.

Aug 14: The campesino martyrs of Accomarca, Department of Ayacucho, Peru.

Oct 26: Hubert Luis Buillard, Belgian priest, pastor in Cali, Colombia.

Nov 17: Luis Che, minister of the Word, martyr for the faith in Guatemala.

Dec 18: João Canuto and sons, union leader in Brazil.

#### 1990: 20 years

Jan 1: Maureen Courtney and Teresa Rosales, religious sisters assassinated in Nicaragua while doing pastoral ministry.

Feb 11: Massacre in Guancorita, El Salvador, area of returned refugees, now the community of Ignacio Ellacuría.

Feb 22: Campesino martyrs of Iguicha, Peru.

Mar 4: Nahamán Carmona, street child, Guatemala.

Mar 17: María Mejía, Quiche, member of Catholic Action, assassinated in Sacapulas, El Quiche, Guatemala.

Apr 17: Tiberio Fernández, priest and his lay companions, martyrs for the promotion of human dignity, Trujillo, Colombia.

May 31: Clotario Blest, Christian prophet in the Chilean labor movement.

Jun 7: Sister Filomena Lopes Filha, apostle of the favelas, Nova Iguaçu, assassinated.

Sept 9: Hildegard Feldman, Religious, and Ramon Rojas, catechist, martyrs for faith and service, Colombians.

Sept 11: Myrna Mack, anthropologist, assassinated for her commitment to human rights, Guatemala.

Sept 27: Sister Agustina Rivas, Good Shepherd Sister, martyr in La Florida, Peru.

Sept 28: Pedro Martínez and Jorge Euceda, activists and journalists, martyrs of the truth in El Salvador.

Dec 2: Campesino martyrs of Atitlán, Guatemala.

#### 1995: 15 years

Oct 5: 11 campesinos assassinated by the Guatemalan army in the community named “Dawn of the 8th of October” after the October 8, 1992 agreement guaranteeing refugees the right to return.

#### 2005: 5 years

Oct 11: At least 1500 indigenous Mayans surrounding Lake Atitlán perished during Hurricane Stan. These communities suffered many earlier massacres but continued for decades to take prophetic stands against the Guatemalan military.

# Premios otorgados en los certámenes...

• El Premio de **Cuento Corto Latinoamericano** (500 euros) lo han ganado, ex aequo, a partes iguales, **José ARREOLA**, mexicano (grafdar@yahoo.com), con «De cara al sol», y **Cecilia COURTOISIE NIN**, uruguaya residente en Buenos Aires (cecourtoisie@gmail.com), por «Almas con olor a cebolla». Publicamos ambos cuentos cortos en esta misma edición de la Agenda (págs. 234-235).

Convocamos para el año que viene la XVIª edición del Concurso. Véase la pág. 17.

Una amplia antología de «Cuentos cortos latinoamericanos» -ya más de setenta-, no sólo los ganadores, sino los mejores de entre todos los que se presentan a concurso, está siendo puesta en línea como una sección de los Servicios Koinonía, con los mejores cuentos recibidos en todos estos años. En: [servicioskoinonia.org/cuentoscortos](http://servicioskoinonia.org/cuentoscortos)

• El premio del Concurso de **Páginas Neobíblicas**, dotado con 500 euros, ha sido concedido a **Francisco MURRAY**, argentino residente en Indonesia (franciscoj murray@gmail.com), por su página neobíblica «Esta agua es nuestra, compartámosla», actualización de Gn 26,19-22. Publicamos en esta edición el texto ganador. Véase la pág. 236. El Jurado otorga una mención honorífica a los trabajos de **José Manuel FAJARDO SALINAS** y de **Bernardo GUÍZAR**. Felicitaciones a todos...

Convocamos la XVIª edición de este Concurso en esta Agenda Latinoamericana'2010. Vea la pág. 17.

Una amplia antología de «Páginas Neobíblicas» (ya más de un centenar) recibidas para el concurso en éste y otros años, continúa siendo publicada como una sección de los Servicios Koinonía: [servicioskoinonia.org/neobiblicas](http://servicioskoinonia.org/neobiblicas)

• El jurado del Concurso de Género sobre el tema «Perspectiva de género en el desarrollo social», patrocinado por el **Centro de Comunicación y Educación CANTE-RA**, de Managua, Nicaragua, ha otorgado el premio, de 500 US\$, a **Maite PÉREZ MILLET**, de Santiago de Cuba (mmillet@csh.uo.edu.cu), por su trabajo «Ensayo por un cambio» (lo publicamos en la página 238).

Con las mismas bases bajo un nuevo enfoque, queda convocado el certamen para el año que viene, con el tema de «Perspectiva de género y ecología». Véase la pág. 17.

• En el Certamen de **Novedades Ecoteológicas**, convocado por el **Grupo de investigación «Ecoteología»** de la

Facultad de Teología de la Universidad Javeriana de Bogotá, resultando ganador, en la modalidad "b", **Joan Enric REVERTÉ SIMÓ**, «Padre Jony», de Amposta, Tarragona, España, por el videoclip «El dinero no se puede comer» ([www.padrejony.com/multimedia.htm](http://www.padrejony.com/multimedia.htm)) y el material que lo acompaña. La modalidad "a" ha quedado desierta. Con nuevo tema y con las mismas bases, queda convocado en 2010. Véase la pág. 20.

• En el Certamen «**Emergencia ecológica planetaria y misión cristiana**», convocado por el **Instituto Missio de Aquisgrán** y la Agenda Latinoamericana, el jurado ha otorgado un accésit, de 100 euros, a **Juan Antonio MEJÍA GUERRA**, de El Progreso, Honduras, dejando desierto el primer premio.

Con las mismas bases, nueva dotación y nueva temática, es convocada la IXª edición del Certamen. Cfr. pág. 19.

• El **Colectivo Ronda de Abogados**, de Barcelona, ha concedido el Premio sobre «**Protección del medio ambiente. Crecimiento sostenible**» al **Colectivo COA** ([elcolectivocoa@gmail.com](mailto:elcolectivocoa@gmail.com)), de Guadalajara (Jalisco, México), por su trabajo en la defensa jurídica integral del territorio y medio ambiente de los pueblos de Temacapulín, Acasico y Palmarejo, en los altos de Jalisco. En concreto por su labor en la defensa de los pueblos y comunidades amenazadas de El Zapotillo, y la defensa jurídica de su soberanía alimentaria mediante el refuerzo de asambleas comunitarias y la consulta pública, entre otros medios. Asimismo, por los procedimientos jurídicos iniciados contra la construcción de una presa y la articulación de un grupo de juristas para la defensa jurídica de la soberanía alimentaria, con un enfoque integral.

El concurso es convocado para el próximo año, en su VIIIª edición. Véase la pág. 18.

• La **Revista Alternativas** y la **Fundación Verapaz** ha otorgado el **Premio Antonio Montesinos**, en su XIIIª edición, a **Francisco OLIVA sj**, conocido popularmente como **Pa'í Oliva**, en honor a los méritos de toda una vida que ha encarnado y prolongado en la actualidad el gesto profético de Antonio Montesinos en defensa de la dignidad humana. Véase la pág. 15.

Recordamos que para este Premio se puede presentar candidatos para la consideración del Jurado; véase la con-

Estos son los premios concedidos en los certámenes convocados por la Agenda'2009; vea su convocatoria en:

<http://latinoamericana.org/2009/premios>

La convocatoria de esta Agenda'2010, para 2011, véala también en: <http://latinoamericana.org/2010/convocatorias>

vocatoria, renovada para su XVª edición, en la pág. 17.

- En el concurso **Independencia y Unión**, convocado por el **Grupo de Reflexión «Converses a sa serena»**, el Jurado, después de una muy laboriosa decisión, ha otorgado el primer a **Juan BURGOS**, por su trabajo «Congruencia radical: soñando y actuando con la Utopía». Pero ha decidido hacer también dos «menciones honoríficas», en favor de María Fernanda **RANFLA INIESTRA** y de Beatriz **CASAL ENRÍQUEZ**, por sus respectivos trabajos. El premio está dotado con 800 euros. Felicitaciones...

Con un nuevo tema, el premio es convocado para 2010, en su ya IIIª edición. Véase la pág. 16.

- El concurso sobre **«Salvemos el Planeta»**, para microvideo, convocado por la **Fundación ECODES** (ecodes.org) ha sido declarado desierto.

Con una nueva temática y nueva dotación, es convocado de nuevo en 2010. Véase la pág. 21.

- El resultado del concurso sobre la **«difusión de los principios del decrecimiento»**, convocado por la **«Comisión Agenda Llatinoamericana»**, de Girona, ha sido hecho público el día primero de noviembre de 2009, cuando esta agenda estaba siendo impresa; los resultados pueden verse en: [llatinoamericana.org](http://llatinoamericana.org) y en: [latinoamericana.org/2010/premios](http://latinoamericana.org/2010/premios)

Felicitaciones a los ganadores. El concurso vuelve a ser convocado en una nueva edición; véase la pág. 21.

- El concurso en memoria de **Mons. Antulio Parri-la Bonilla**, el «Las Casas del siglo XX en Puerto Rico», convocado por **«Redes de Solidaridad y esperanza»**, ha premiado la aportación de **Miguel SANTIAGO SANTANA**, de San Juan, Puerto Rico, quien recibirá el premio de 500 US\$ y el diploma correspondiente. **«Redes»** vuelve a convocar el concurso con una nueva temática en su ya Vª edición. Véase pág. 16.

- En la pág. 229 presentamos una convocatoria especial de la **Coordinadora Continental Latinoamericana de Comunidades Eclesiales de Base** -que también contempla el tema de la ecología- sobre el «relanzamiento de las CEBs».

**FELICITACIONES** a todos los premiados, y nuestro **AGRADECIMIENTO** a todos los que han participado. Les esperamos un año más...

Cada año, los premios de los concursos de la Agenda latinoamericana se publican en la edición siguiente, y también, el primero de noviembre, en su sede virtual: <http://latinoamericana.org>

La Revista **«ALTERNATIVAS»** y la Fundación **VERAPAZ**, de Managua, Nicaragua, otorgan el

## «PREMIO ANTONIO MONTESINOS al gesto profético en defensa de la dignidad humana»,

en su XIVª edición, a:

### Francisco de Paula OLIVA ALONSO sj

por su trayectoria vital, que constituye un verdadero referente, sobre todo para los jóvenes, y demuestra que la lucha por la justicia no tiene fronteras

Múltiples méritos concurren en su persona:

- Una dilatada biografía, nutrida de episodios singulares que permiten acercarse a momentos históricos fundamentales en la historia reciente del Continente (la dictadura de Stroessner en Paraguay, el golpe de estado y la dictadura argentina en los años 70, la revolución sandinista en los 80 o los sucesos del «Marzo paraguayo» en 1999).

- Una inclinación vocacional y un trabajo muy amplio y diverso en el ámbito de los medios de comunicación (joven director de Radio Popular en España, fundador de la Facultad de Comunicación en Asunción, impulsor de la revista *Envío* en Nicaragua...); todo ello como consecuencia de su personal convencimiento de la importancia de los medios de comunicación en las transformaciones sociales.

- Una dedicación constante a favor de los pobres (jóvenes, inmigrantes, campesinos, mujeres, chabolistas...) en Paraguay, Argentina, Ecuador, Nicaragua, España, y finalmente de nuevo Paraguay, donde reside actualmente. Mantiene una intensa actividad periodística, social y política, dirige el proyecto de «Parlamento Joven» y ha sido presentado por distintas personalidades y organizaciones sociales como candidato al Premio Nobel de la Paz.

Véase: *Pa'í Oliva. Una vida en dos orillas*, Voces del Sur, Huelva, España 2008, 108 pp, disponible como libro digital en la sede de los autores: [dosorillas.org](http://dosorillas.org).

## CONCURSO: «SOCIOECOLOGÍA URBANA»

IIIª Edición

*Prohíbo a los mercaderes alabar demasiado sus mercaderías. Porque se convierten pronto en pedagogos y te enseñan como fin lo que por esencia es un medio, y al engañarte así acerca del camino a seguir, te degradan; porque si su música es vulgar, te fabrican, para vendértela, un alma vulgar. Así pues, está bien que los objetos sean creados para servir a los hombres; sería monstruoso que los hombres fueran creados para servir de caja de residuos a los objetos. (Saint-Exupéry)*

En la convocatoria de 2009 soñamos para descubrir el camino hacia la UTOPIA de un mundo feliz. Este año 2010, sin dejar de soñar, intentaremos orientar la andadura por ese camino, partiendo de la colectividad, de nuestro pueblo, de nuestra villa, de nuestra ciudad. El tema de la Agenda, la Ecología, nos marca el rumbo.

¿Cuántas cosas podemos hacer cada uno de nosotros individualmente y como colectividad! Y cuántas se podrían llevar a cabo desde el Ayuntamiento...!

- Las **contaminaciones**: aire, agua, la tierra, el subsuelo –acuíferos-, contaminación acústica, visual... Ahorro de energía, búsqueda de energías no contaminantes...

- **Residuos**: reducirlos al mínimo, clasificarlos en casa para la recogida selectiva, reutilización y reciclaje de lo que sea aprovechable... compost... En tu pueblo, villa, ciudad existe la recogida selectiva de residuos? Hay suficientes puntos verdes?

- **Habitabilidad**: los barrios, están diseñados para favorecer la convivencia ciudadana? ¿Existe un sistema de transporte urbano público no contaminante y económico? ¿Hay parques verdes para jugar los niños, pasear y descansar los ancianos? Etc. etc.

No se pretende que con el espacio de que dispones para tu escrito des respuesta detallada a esos temas y a tantos otros que ni mencionamos, pero que existen. Se valorarán básicamente dos aspectos:

1. Una visión de conjunto de cómo deberíamos actuar los ciudadanos y el ayuntamiento para crear una conciencia colectiva, partiendo siempre de una colaboración entusiasta y una transparencia informativa.

2. La solución «genial» o alguno de los aspectos de la socioecología urbana. Y recuerda, lo genial siempre es sencillo, pero nunca fácil.

**Extensión**: de 5 a 8 páginas, o de 10.000 a 16.000 pulsaciones (caracteres más espacios). **Género**: ensayo.

**Idioma**: se puede utilizar cualquier idioma, siempre que se incluya una traducción a una de las lenguas en las que se publica la Agenda: catalán, castellano, portugués, italiano, francés o inglés.

**Primer premio**: 800 euros. El jurado podrá otorgar uno o dos premios más, de 200 euros.

**Enviar** antes del 31 de marzo de 2010 a: [conversescanserena@yahoo.es](mailto:conversescanserena@yahoo.es) (Envíalo también a tu Ayuntamiento, quizá te lo agradecerán).

**Convoca**: Grupo de reflexión «Converses a sa serena» (Conversaciones al sereno) y la Agenda Latinoamericana.

## CONCURSO

### ¿SUPERVIVENCIA DE LOS POBRES O CUIDADO DEL AMBIENTE?

Vª Edición

Aunque en teoría no sean objetivos contrarios, en muchos casos se enfrentan en la práctica: los pobres, para sobrevivir se ven obligados a deteriorar el ambiente, la inversión en materia ambiental se resta a la solidaridad con los pobres, la urgencia de salvar al planeta parece aplazar la defensa de los pobres...

*¿Son realmente contrarias la lucha contra la pobreza y la defensa del medio ambiente, la lucha por la justicia y la lucha por la ecología? ¿O son Causas que se pueden compatibilizar, que se suman y se pueden reforzar mutuamente? ¿Por qué? ¿Cómo?*

**REDES**, «Red de Esperanza y Solidaridad» (antigua «Guerra contra el hambre»), de Caguas, Puerto Rico, convoca a todos/as a pensar sobre este dilema inevitable en nuestra solidaridad. Envíe su reflexión, personal o colectiva (con su comunidad, sus alumnos/as, sus vecinos, su grupo de amigos/as...), antes del 31 de marzo de 2010, a: [inforedes@redesperanza.org](mailto:inforedes@redesperanza.org) El premio está dotado con 500 dólares y un diploma.

## Concurso de «Páginas Neobíblicas», XVª edición

La **Agenda Latinoamericana** convoca la XVª edición del Concurso de «Páginas neobíblicas»:

1. Temática: tomando pie en alguna figura, situación o mensaje bíblico, sea del Primero o del Segundo Testamento, los concursantes intentarán una «relectura» desde la actual situación latinoamericana o mundial.
2. Los textos no deberán exceder de 9000 pulsaciones. En castellano o portugués o catalán, en prosa o poesía, teniendo en cuenta que, supuesta una calidad

básica en la forma, lo que se premia es el contenido, el acierto y la creatividad en la «relectura» de la página bíblica escogida.

3. Los trabajos habrán de llegar antes del 31 de marzo de 2010 a: [agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)
4. Premio: 350 euros y su publicación en la Agenda'2011.

Será hecho público el 1 de noviembre de 2010 en [http:// latinoamericana.org/2011/premios](http://latinoamericana.org/2011/premios)

## Concurso «Género y compromiso político», XVª edición

El **Centro de Comunicación y Educación Popular CANTERA** y la Agenda Latinoamericana convocan la XVª edición de su concurso «Perspectiva de género en el desarrollo social». Las bases son:

1. Temática: «La ecología vista desde la perspectiva de género». ¿Son dos perspectivas que «se suman», o que se complementan conectando en lo profundo? ¿Se trata sólo de cuidar la tierra, o de replantear radicalmente nuestra relación con la naturaleza? En estilo de ensayo.

2. Extensión e idioma: Máximo de mil palabras, ó 6000 pulsaciones. En castellano, portugués, o en otros idiomas adjuntando una traducción al castellano.

3. Los trabajos habrán de llegar antes del 15 de marzo del año 2010 a: Cantera, Apdo. A-52, Managua, Nicaragua, [cantera@ibw.com.ni](mailto:cantera@ibw.com.ni), tel.: (505)-2277.5329
4. El texto ganador será premiado con 500 US\$. El jurado podrá declarar desierto el premio, pero podrá también conceder uno o varios accésits de 100 US\$.

## Premio Antonio Montesinos al gesto profético en defensa de la dignidad humana, XVª edición

La **Revista «Alternativas»** y la **Fundación Verapaz** convocan esta XVª edición del «Premio Antonio Montesinos al gesto profético en defensa de la dignidad humana en América Latina». Bases:

1. Se quiere significar con esta distinción a la comunidad, grupo humano o persona cuya defensa de los derechos humanos actualice mejor hoy el gesto profético de Antonio Montesinos en *La Española* cuando se enfrentó a la violencia de la conquista con su grito «Estos, ¿no son seres humanos?».

2. Cualquier grupo, persona o comunidad puede presentar candidatos a este premio, razonando los motivos y acompañándolos con firmas si lo cree oportuno, antes del 31 de marzo de 2010, a: Fundación Verapaz / Apdo. P-177 / Managua / Nicaragua / tel.: (505)-2265.06.95 / [revista\\_alternativas@hotmail.com](mailto:revista_alternativas@hotmail.com)

3. El jurado admitirá a concurso tanto acciones puntuales, cuanto trabajos duraderos o actitudes proféticas mantenidas a lo largo de mucho tiempo.
4. Premio: 500 US\$. Podrá ser declarado desierto.

## Concurso de «Cuento Corto Latinoamericano», XVIª edición

La **Agenda Latinoamericana** convoca esta decimosexta edición del Concurso, con las siguientes bases:

1. Puede concursar toda persona que sintonice con las Causas de la Patria Grande.
2. Extensión e idioma: máximo de 18.000 pulsaciones. En castellano o portugués.
3. Temática: el cuento debe tratar de iluminar, desde su propio carácter literario, la actual coyuntura espiritual de América Latina: sus utopías, dificultades, motivaciones para la esperanza, alternativas, la interpreta-

ción de esta hora histórica...

4. Los textos deberán llegar antes del 31 de marzo de 2010 a: [agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)
5. El cuento ganador será premiado con 350 euros, y será publicado en la Agenda Latinoamericana'2011 (en unos 18 países). El fallo del jurado será hecho público el 1 de noviembre de 2010 en [http:// latinoamericana.org/2011/premios](http://latinoamericana.org/2011/premios)
6. El jurado podrá declarar desierto el premio, pero también podrá conceder accésits de 100 euros.

PREMIO  
«COL·LECTIU RONDA DE ABOGADOS»  
VIIIª EDICIÓN

## AMBIENTE SOSTENIBLE CONTRA CATÁSTROFE ECOLÓGICA

El Col·lectiu Ronda, de Barcelona, como asesoría jurídica laboral económica y social, al servicio de las clases populares, viene convocando el Premio Ronda de Abogados desde el año 2003. Este año 2010 convoca una nueva edición, del ya octavo Premio, sobre una temática que abordamos parcialmente el año 2009: la defensa jurídica de los pobres y de la naturaleza.

Para el concurso que convocamos en el año 2010 queremos darle un enfoque más amplio y profundo. Se trata de nuestra relación con el medio natural, con una primera finalidad: evitar la inminente catástrofe ecológica que se avecina en el caso de que sigamos con el modelo de vida de producción y de consumo actual, cuyos primeros pero importantes efectos ya padecemos.

Enfermedades producidas por un ambiente contaminado e intoxicado, desaparición de múltiples especies, fenómenos de la naturaleza exacerbados... no sólo son alertas que arrasan vidas humanas, especialmente de los más pobres y excluidos y que producen enormes daños materiales; son también el preludio de lo que sucederá a la humanidad si no cambiamos profundamente nuestra relación con la naturaleza.

El concurso del año 2010 se dirige a reconocer los trabajos que traten de impedir un mayor deterioro del medio natural, pero especialmente aquellos proyectos o actividades relacionados con el mundo de los derechos de las personas y los pueblos, que traten del respeto y convivencia con la naturaleza en un entramado de relaciones en las que la ecología, en el sentido más amplio y profundo del término, presida nuestras relaciones de convivencia de forma armónica y sostenible.

Por eso, el Col·lectiu Ronda de Abogados,

### CONVOCA:

a las entidades que se especializan en este tipo de defensa jurídica de los pobres a participar en un concurso, con las siguientes

### BASES:

**Informe** a presentar: se pide un informe claro, concreto y preciso, y no demasiado extenso, sobre la experiencia, el contexto jurídico de la sociedad en la que se inscribe, las actividades realizadas, la evaluación de los resultados obtenidos. Debe incluirse adicionalmente una memoria informativa de presentación de la entidad.

**Idioma:** castellano, portugués o catalán; o cualquier otro en el que se publica la Agenda acompañando traducción a cualquiera de los citados.

**Envío y plazo:** Deberá ser enviado, antes del 31 de marzo de 2010, a:  
[agenda@latinoamericana.org](mailto:agenda@latinoamericana.org) y a [jpujol@cronda.coop](mailto:jpujol@cronda.coop)

**Premio:** 1500 (mil quinientos) euros, más su publicación en la Red. Podrá ser declarado desierto, y también ser concedido algún accésit.



# CONCEPCIÓN CRISTIANA DEL SER HUMANO Y ANTROPOCENTRISMO

## Planteamiento

Hace varias décadas, en 1967, Lynn White escribió en la revista *Science* un artículo titulado «Raíces históricas de nuestra crisis ecológica, en el que aventuraba la hipótesis de que era la ideología de la herencia judeo-cristiana, y concretamente su radical antropocentrismo, la causa principal de la actitud depredadora de la civilización occidental respecto a la naturaleza y de la crisis ambiental en la que nos vemos inmersos. El artículo, que afirmaba además que el cristianismo era la religión más antropocéntrica de la historia, se convirtió enseguida en un punto de referencia para los estudios de antropología cultural posteriores.

La teología todavía está por abordar de frente esta acusación de un modo sereno, y sobre todo con un espíritu dispuesto a la corrección.

La actualidad efervescente de la conciencia ecológica en la sociedad actual parece que indica que ha llegado el momento de hacer una revisión crítica de esta tradición religiosa, en su variante dominante, así como de examinar las posibilidades de corrección de la misma desde sus tradiciones marginadas y el diálogo con las nuevas ciencias y las demás culturas y religiones.

*¿Forma parte de lo esencial cristiano el antropocentrismo? ¿Es inseparable de la revelación divina? ¿Qué hay de mito, y/o de contenido indiscutible, el antropocentrismo y la Biblia? ¿Es aceptable el antropocentrismo desde la perspectiva de la nueva cosmología? ¿Es el abandono del antropocentrismo el próximo «centrismo» al que tenemos que renunciar? ¿Es imaginable un «Plan de Dios» no antropocéntrico? ¿Es viable el «biocentrismo» y «ecocentrismo» como nuevas coordenadas para una religión hoy aceptable? ¿Qué antropomorfismos caerían junto con el antropocentrismo? ¿Qué consecuencias tendría toda esta transformación sobre la identidad del cristianismo?*

La **Agenda Latinoamericana**, en la novena edición de este certamen,

**C O N V O C A** a los teólogos y teólogas,

y les invitan a elaborar teológicamente esta temática, sobre las siguientes

## Bases:

-Pueden participar teólogos/as de cualquier país y de cualquier confesión o religión. Se valorará especialmente la participación de las teólogas, aunque sin discriminación de género hacia los teólogos.

-Extensión mínima: 15 páginas (30.000 pulsaciones).

-Los trabajos, que han de ser inéditos y originales, serán presentados en castellano, portugués o catalán.

-Entrega: antes del 31 de marzo de 2010, por correo-e, a la **Agenda Latinoamericana** ([agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)), con copia a [raul.fornet@mwi-aachen.org](mailto:raul.fornet@mwi-aachen.org)

-El premio, patrocinado por el **MWI, Missionswissenschaftliches Institut** de Aachen (Aquisgrán, Alemania), consistirá en 1.000 (mil) euros.

-Al participar, los concursantes otorgan a los convocantes el derecho a publicar los textos ganadores, en cualquier medio, tanto de papel como telemático.



# CONCURSO DE IMAGINARIOS SOBRE DIOS: DIÁLOGOS ENTRE ECOLOGÍA PROFUNDA Y TEOLOGÍA

VIª Edición

El equipo de investigación «ECOTEOLÓGIA», de la Facultad de Teología de la Pontificia Universidad Javeriana (Bogotá, Colombia) **CONVOCA** al concurso «IMAGINARIOS SOBRE DIOS: Diálogos sobre ecología profunda y teología», cuyas bases son:

1. **Participantes:** El certamen tiene un enfoque macroecuménico, por tanto pueden participar en él, sin ningún tipo de restricción, todas las personas, comunidades e instituciones que sintonicen con las causas de la Patria Grande.

2. **Temática:** Dado el enfoque general de la Agenda Latinoamericana Mundial 2010, cada trabajo deberá plantear, intuir, sugerir, buscar imágenes de Dios (representaciones mentales, modelos, metáforas, etc.) desde la perspectiva de la ecología profunda, superando la visión «teísta» clásica de un «theos-Zeus» transcendente, exterior, 'ahí-arriba', 'ahí-afuera'... Una Divinidad encontrada más bien aquí-abajo, adentro, en la misma interioridad de la materia-energía, en relación con la evolución del Universo o el carácter inmanente-trascendente-transparente del Dios Creador en relación con su Creación.

### 3. Pautas:

Los trabajos serán clasificados en tres **modalidades:** a) Aquellos que hacen un análisis sistemático de las representaciones mentales, imaginarios o modelos sobre Dios que surgen del diálogo entre la ecología profunda y la ecológica. b) Aquellos que hacen uso de lenguajes alternativos (narraciones, poesías, canciones, entre otros) en los que se expliciten contenidos ecoteológicos que aporten a vislumbrar otras formas de comprender a Dios a partir del diálogo entre ecología profunda y teología; y c) Aquellos que utilizan dibujos o expresiones gráficas que a manera de caricaturas reflejan nuevas comprensiones de Dios que surgen del diálogo entre ecología profunda y teología.

La **extensión** máxima para el documento completo es de 10 hojas tamaño carta (o 20.000 caracteres) para las modalidades a y b, en castellano o portugués (si el trabajo está en otro idioma diferente debe incluirse una traducción al castellano). También es viable anexar otro tipo de materiales impresos, fotográficos, audiovisuales, informáticos que contribuyan a precisar el enfoque ecoteológico del trabajo.

4. **Fecha límite:** Los textos, que deben ser inéditos y originales, deberán llegar antes del 31 de marzo del 2010 a [ecoteologia@gmail.com](mailto:ecoteologia@gmail.com) con copia a [acaceres@javeriana.edu.co](mailto:acaceres@javeriana.edu.co) o a la Carrera 5 N° 39-00, Piso 2 Edificio Arrupe, «Equipo Ecoteología», Facultad de Teología, Pontificia Universidad Javeriana, Bogotá D.C. – Colombia.

5. **Incentivos:** El texto ganador, en cada una de las modalidades, será premiado con 100 US\$ y un paquete de materiales ecopedagógicos. El jurado podrá declarar desierto el premio, así como conceder uno o varios accésits. Así mismo, los mejores trabajos serán divulgados a través de la página de la Universidad Javeriana, desde el enlace «Ecoteología». La Agenda Latinoamericana Mundial podrá publicar total o parcialmente aquellos trabajos que mejor contribuyan a impulsar el diálogo ecología – teología en nuestro *Oikos*: la Creación.



## PREMIO A LA DIFUSIÓN DE LOS PRINCIPIOS DEL «DECRECIMIENTO»

IIª Edición

La «Comisión Agenda Latinoamericana», de Girona, Cataluña, España,

**C O N V O C A** este concurso, con las siguientes bases:

**Temática:** El «decrecimiento», como alternativa al «crecimiento ilimitado» y forma de «salvarnos con el planeta».

**Contenido y formato:** Se premiará a la persona, comunidad o entidad que, mediante trabajos escritos, organización de cursos o conferencias, trabajos de investigación, realización de material audiovisual, creación de material pedagógico para adultos o escolares, ejecución de acciones directas, etc., haga una mejor difusión de los principios del «decrecimiento».

**Plazo y envío:** Los trabajos o memorias de los actos organizados tendrán que llegar antes del 31 de marzo del 2010 a: Comisión Agenda Latinoamericana, calle Santa Eugènia 17, 17005-Girona, España. Tel.: + 34 - 972 219916. Correo-e: [latinoamericana@solidaries.org](mailto:latinoamericana@solidaries.org)

**Idioma:** En cualquiera de los idiomas en que es publicada esta Agenda: catalán, castellano, portugués, inglés o italiano.

**Premio:** 500 euros. El jurado lo podrá declarar desierto, pero también podrá conceder uno o más accésits de 100 euros. La decisión del jurado se hará pública el 1 de noviembre de 2010 en: [latinoamericana.org/2011/premios](http://latinoamericana.org/2011/premios) y en: [latinoamericana.org](http://latinoamericana.org)



## CONCURSO DE INSTRUMENTOS PARA EL CAMBIO DE CONCIENCIA AMBIENTAL

IIIª Edición

ECODES, Fundación Ecología y Desarrollo, y la Agenda Latinoamericana,

**C O N V O C A N** este concurso, con las siguientes bases:

**Objetivo:** estimular la creación de «instrumentos pedagógicos» destinados a provocar un cambio de conciencia ante la situación ecológica ambiental, que puedan ser utilizados en algunos de estos medios o públicos: barrio popular, comunidad de base, escuela, grupo de docentes, educação de adultos, universidade...).

**Formato:** libre; puede ser cartilla de educación popular, folleto, libro, carpeta de materiales, curso a distancia, etc. Deberá ser presentado a concurso digitalmente. Se valorará especialmente tanto su facilidad de aplicación y el sentido pedagógico, como la calidad de sus contenidos.

**Idioma:** Cualquiera de los idiomas en los que es publicada la agenda: castellano, catalán, portugués, francés, inglés e italiano.

**Presentación de trabajos:** los trabajos deben ser enviados, antes del 31 de agosto de 2010, a: [agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)

**Primer premio:** 300 euros.

**Publicación:** los mejores trabajos podrán ser hechos disponibles gratuitamente en la red.



# GOD AND NATURE

**JOSÉ COMBLIN**

*João Pessoa PB, Brazil*

Translated by Richard Renshaw

For most of its existence, that is to say for almost two million years, humanity has found the divine in nature. It sacralized nature and venerated it, including the animals, plants, trees, rocks, mountains, and rivers. In each of these, it found the force that guides the universe.

Just 4,000 years ago, a different God appeared, a God without a name, without qualifiers, totally distinct from nature, a God who forbade the use of images because God did not in any way resemble anything known. This was the beginning of the people of Israel. The new way of understanding things, proclaimed by the prophets, always encountered resistance in the people of Israel itself. The people could not or did not want to abandon their traditional worship that found the divine in the elements of nature. The history of Israel was a history of struggle against idolatry, against the divinization of nature.

It had to be understood that the elements of nature—animals, trees, plants—weren't interested in justice or compassion. They carried humanity in their circle of life with indifference. The God without a name, who was revealed in Israel, was a God of justice and of compassion. His followers would have to struggle for justice and compassion. The prophets understood that to withdraw from the God without a name would be to abandon the cause of justice and compassion. It would be to abandon the poor to their situation. For that reason, they denounced "idolatry" and proclaimed the God of whom Israel was the herald. This struggle against the divinization of nature persisted in the history of Christianity up until just a few years ago. During the period of Christendom, the Church found a compromise with the people to gain their adherence to Christianity: they dedicated a saint to each of the various manifestations of pagan polytheism. The Church created a Christian polytheism that satisfied the popular masses.

In the 16th Century, the Protestants protested against this polytheism and even today they protest, at least the more influential denominations do so. The Protestants were much more radical against idolatry in general and, in particular, against what they called

"Catholic idolatry," which was a Christianized way of worshiping the divinities of nature. Only during the last few years, once they had entered a period of dialogue, of macro-ecumenism, did the historic Churches lay down their arms. They could do so because these traditional cults no longer have any power, they are considered inoffensive, and they do not constitute a threat to the Churches. Due to secularism, Catholics themselves have lost much of their enthusiasm for the saints. Still, important phenomena regarding saints continue to exist. The saints are more independent of nature. So, the Churches, in some way, have ended up without a word to say about nature. They can't admit that the cult of saints was directed at nature nor can they recognize the so-called Catholic idolatry. They have nothing more to say.

Many Christians have easily embraced a secularized view of nature. When it was demonstrated that the Earth circled the Sun, it sounded like blasphemy. The Sun and the Moon lost whatever was left of their divinity. They were reduced to objects wandering through space. When dissection of corpses began to take place in the 16th Century, it was a scandal. The body lost its mysterious sacred character. The final blow came when human beings reached the Moon. Many didn't believe it; they thought that it was a cinematographic montage. And the Moon lost whatever it still held of the sacred.

With new technologies that allow mountains to be demolished, forests to be stripped, the course of rivers to be changed, and the genetic character of animals and plants to be modified, nature ended up transformed into an object of manipulation for humanity. The birth of economics and capitalist theories have stimulated the intensive exploitation of natural resources such as the land, minerals, plants, and animals.

This movement found no significant resistance in the Churches—finding even less resistance among Protestants than among Catholics. Thus, the Protestant countries developed first and even today they are in the forefront of the world economy.

Until quite recently, there was a unanimous con-

viction that natural resources were unlimited. We could exploit all of nature because its resources could never be depleted. The jungles were infinite in extension; the rivers had an inexhaustible supply of water; the natural resources of the land were infinite, including carbon, oil, minerals, etc. With the idea that their population was infinite, millions of whales were killed in the 19th Century. They provided oil for lamps. If oil had not been discovered, whales would have disappeared a century ago.

At the end of the 19th Century, the human population of the planet was much smaller than today. It is calculated that in 1900 there were only 1.6 billion inhabitants; today we are 6.7 billion.

Technological development has made it possible for us to imagine that human consumption has unlimited growth potential. Yet today we know with certainty that it is impossible to provide all of humanity with the same standard of living that people in the US now have. According to the United Nations Development Program's last report, this would require the resources of 9 planets. Population growth has changed our perceptions, even though many refuse to accept this new reality. Following the example of the ruling class of the United States, the ruling classes throughout the world are among those who refuse to face reality.

These ruling classes want unlimited growth of their wealth. For that reason, they defend and maintain an economy of permanent growth, even to the point of forcing growth. Since resources are proving to be limited, these elites put pressure for economic growth in those sectors that allow for the largest returns in order to accelerate their level of consumption. The standard of living of the masses suffers as a result.

The tragedy in all this is not just that resources are limited and that the Earth cannot survive the current level of exploitation. The drama is that the ruling classes, the heads of the economy, want an even more intense exploitation and an even more rapid exhaustion of natural resources. They prefer climate change and climatic disruptions over changing the structure of the economy. The drama is directed by criminals who rule so-called governments that don't govern anything. These challenges are all well-known.

At this point, we recognize that everything is not merely limited but also polluted. It is said that the pollution is beyond repair and that only its expansion can be limited. The air is polluted. So are the

seas, the rivers, the lands, etc. Animals and plants are threatened. Many species have already disappeared and thousands of other species could disappear in coming years. The food supply itself will soon become an acute problem because the social elites are hoarding everything available. Today, agricultural land is used to plant sugar cane so that people can drive automobiles in the United States at minimal cost. The list goes on...

From the perspective of religious traditions, how does this look? Obviously, religions can't provide solutions or bring about the necessary transformations. This is a huge political problem that can only be resolved through global action. But religions can change the attitudes of people. They can awaken consciences and move people toward action.

This could be an historic opportunity to reconsider the relationship between God and nature. The struggle against polytheism and against the pantheism that often accompanied it or flowed from it fully occupied the attention of biblically-founded religion. It led to an understanding of God as radically separate, distant, and distinct from nature, understood as the whole of creation. It projected a God outside this world as a ruler or lord. Unconsciously, the image of a ruler, of a dominator, of a lord, has penetrated our imagination and consequently the language we use. Adjectives that indicate power predominate. In the Christian liturgy itself, "Almighty God" is exalted. The Roman liturgy and also the Eastern liturgies are a celebration of power—inspired probably not only by the prophets but also by the imperial system that had so much influence on the organization of the Christian Church.

Rural Christians always discovered God in their fields, in the forest, and in the nature that surrounded them. Also, there were always mystics who discovered God in creation. Yet, the official doctrine—supported by a theology that was an official theology—exalted the power of a God who was higher than creatures, like a king or a judge. The tendency was to diminish the creatures in order to exalt the Creator. Theologians, like the hierarchy, were living in cities that were symbols of power; they didn't live close to nature.

Now seems to be the time to reassess the system of symbols used by the clergy and the hierarchy, including the official hierarchy. God is not outside of creatures, existing up high in an unattainable heaven, separate from the life that animates the earth and all

the living creatures that populate it. God is in each creature as a permanent source of life. God is a force that allows all creatures to move, grow, and act. Each step on this earth reveals a new dimension of God's active presence. To destroy nature is to destroy what receives life from God; it is to despise the goodness of the Creator. To beautify nature is to render worship to its Creator. Our contact with all the creatures of the Earth is a contact with God. God is not far from us. God is around us and within us. To welcome the life that God creates in us and in all the living things that surround us is to worship, praise, and thank God. The "lordship" of God consists in giving life, in pouring life into every moment.

None of this is new because Christians who lived in permanent contact with the land always felt it. They were continually suspected of polytheism and idolatry. It could be that the theologians and the hierarchy of former times, influenced by prejudice against the poor, misinterpreted the behavior and the religion of rural people. It could very well be that these peasants recognized the existence of a universal Creator but, at the same time, also recognized God's presence in creatures. Their gestures and the rituals might have been misinterpreted. The upper classes always suspect the poor and misinterpret their behavior.

Perhaps polytheism among the rural people was just a way of expressing, not a multiplicity of gods, but a multiplicity of concrete manifestations of one God experienced as distant from the preoccupations of daily life. Polytheism could be a lot closer to the cult of the saints than we think.

At the beginning of this third millennium, we have many reasons for reaffirming the value of creation. We have already been warned insistently. The Earth is dying because it is being exploited irrevocably. This constitutes a new challenge in the history of humanity. We have never felt so vividly how limited the resources of the Earth are. Yet, even today, the majority of humanity doesn't see clearly, doesn't believe in the warnings issued by so many scientists.

Unfortunately, Western civilization is contaminating all of humanity. It constantly pushes for more production, more consumption and, therefore, more destruction of the Earth. The attitude of capitalism, strengthened by technologies that accelerate the destruction of the earth, is winning the battle precisely at the point when it should have been overcome.

For its part, religions and traditional philosophies are being scorned. In the West, Churches share the consumer mentality. Catholic "marketing" is at its height. The Churches preach what goes directly against moderation, directly against the austerity of life they used to preach when there was no danger. They preached austerity when consumerism would have been inoffensive and now they preach consumerism when it is catastrophic. Do the Christian Churches still have any spirituality?

Parents have always wanted to pass on to their children a world that is better, with better conditions of life and with more opportunities. Even though most don't realize it yet, we know today that parents are going to pass on to their children a world that is in a worse state, with a standard of living that will undoubtedly be worse.

Parents have at least the duty to slow down the deterioration of the Earth. They cannot continue consuming to the fullest possible extent while leaving the Earth in a worsened condition for their children. To do so would be immense egotism on the part of adults, a case of disdain for their own children. We need to help adults remember that they have a responsibility for their children.

The fact is that the rulers of the economy encourage us to produce more and more, to destroy nature as much as possible. This isn't going to change easily. The current financial crisis will not change the way the economy acts.

Governments are not free. They are dominated by the economic powers and can't do anything. Governments now have the mission of forcing citizens to accept an economic structure dictated by one power group even though they know this amounts to collective suicide. It is certainly true that the rulers of the world manage to convince many governments.

Tele-spectators are convinced and go so far as to think that the ecological crunch is only going to affect other people. They imagine that they will escape.

The only way out is to educate the children. Children can learn attitudes of respect, of concern, of caring for plants and animals. These are attitudes that adults are only going to learn with difficulty. Adults only ask how much it costs.

If religion begins to welcome the presence of God in all creatures, it can exercise a decisive role to save the planet and to save us all. 

# CLIMATE CHANGE HAS ALREADY BEGUN

## 2008, A DEVASTATING YEAR

2008 has been one of the most devastating years in history, if measured by human and economic loss due to natural disasters. Concretely, it ranks third in economic costs, only behind 1995, the year of the Kobe (Japan) earthquake, and 2005, the year of Hurricane Katrina (USA), according to the annual report of the second largest insurer in the world, Munich Re, which the BBC cites. Although in 2008 there were fewer extreme meteorological phenomena than in 2007, their impact was greater. More than 220,000 people died from cyclones, earthquakes, and floods, the greatest number of victims since 2004, the year of the tsunami in Southeast Asia.

The economic losses in 2008 amounted to 200 billion dollars, 50% more than in 2007. Asia was the most punished continent. Cyclone Nargis in Burma killed more than 130,000 people while the earthquake in Sichuan, China claimed more than 70,000 victims and left millions homeless. According to Munich Re, the earthquake in Sichuan was the second "most expensive" after Kobe. Although Cyclone Nargis and the Sichuan earthquake caused substantial loss of human life, the economic losses for the insurance companies were not very great, since the majority of the damaged buildings were not insured.

The natural disaster that caused the most economic loss (30 billion dollars) was Hurricane Ike, one of the 5 worst hurricanes of the year in the North Atlantic, which suffered a total of 16 tropical storms. Additionally, 1,700 tornados passed through the United States.

"Climate change has begun, and it is very probable that it is contributing to the increase in the frequency of adverse meteorological phenomena and natural catastrophes," said an official of Munich Re, Torsten Jeworrek, for whom the events of 2008 confirms a long-observed tendency.

Munich Re, echoing the data of the World Meteorological Organization (WMO), signaled that 2008 was the tenth warmest year on record. The ten warmest years correspond precisely to the last twelve years. "The machine of the climate is not stopping, causing ever more terrible 'natural' phenomena."

## ALREADY KILLING MORE THAN 300.000 PEOPLE EACH YEAR

Climate change is already provoking the death of about 315,000 people each year as a result of hunger, sickness, and natural disasters related to it. This number will increase to nearly half a million deaths annually in 2030.

This is the worrying conclusion of the report presented by the Global Humanitarian Forum in Geneva: *Human Impact Report: Climate Change. The Anatomy of a Silent Crisis*.

Climate change is already seriously affecting the well-being of approximately 325 million people, and it is expected that this number will double in 20 years, to the point of reaching about 10% of the world population (currently 6.8 billion).

The economic losses related to climate change exceed 90 billion Euros and it is probable that this number will reach 215 billion.

Developing countries bear more than 90% of these economic losses and human deaths, while they produce less than 1% of the contaminating emissions that are warming the planet.

Investment in the adaptation to climate change should be increased 100 times in developing countries. The assistance of wealthy countries for this adaptation by poor countries does not even meet 1% of what is needed.

Currently, only 280 million dollars each year are designated to prevent and ameliorate climate change. Oxfam calculates that from now until 2050, 36 billion Euros are necessary.

The report also warns that the real impact of climate change on the human population will probably be much worse than is predicted, because it is based on the most conservative predictions. The most recent scientific studies suggest that the consequences will be more rapid and more serious.

"Climate change is becoming the largest humanitarian challenge of our time. In Copenhagen (December 2009) we have to achieve the most ambitious international accord we've ever attempted. Otherwise we will have massive famines, migrations, and epidemics." (Kofi Annan, prologue to the report).

# DATA ON THE ENVIRONMENTAL SITUATION

WASHINGTON NOVAES

São Paulo, Brazil

*Kofi Annan, (former) Secretary General of the United Nations: "The main problem humanity faces today is not terrorism but rather a) the climate changes already underway and b) the unsustainable world levels of production and consumption that have gone beyond the capacity for replacement by the biosphere. These two questions threaten the very survival of the human species."*

## A) THE CLIMATE CHANGES ALREADY UNDERWAY

The forecast of the Intergovernmental Panel on Climate Change (IPCC): "If greenhouse gas emissions continue at the current rate, the temperature of the Earth will rise between 1.3 and 5.8 degrees Celsius in this century; the level of the oceans will rise between 18 and 59 centimeters; there will be more droughts, flooding and other disasters." Note that the IPCC only publishes data that are confirmed by a majority consensus and that have a 90% probability of occurrence.

### The temperature rises

The most recent calculations of the IPCC: in every hypothesis, the temperature will rise from between the current 0.8 degrees to 2.0 degrees. In order to avoid more than 2 degrees, the emissions will have to be reduced at least 80% before 2050. The International Energy Agency estimates that the temperature increase will be at least 3 degrees.

### Is there a recession in sight?

However, emissions continue to rise. The Stern Report: "If the emissions are not reduced by 80%, we will face the worst economic recession of all times. We have less than a decade to find a solution, by investing 2 to 3 per cent of global production each year (between 1.2 and 1.8 trillion dollars)."

### Recap of disasters

In 2008, "natural disasters" affected 211 million people in the world and left 235,000 dead. Damages ran to 181 billion dollars. Over 10 years, the total cost was 835 billion dollars.

### Growing emissions

In 2007, world greenhouse gas emissions were more than 25 billion metric tons. The United States is responsible for about 21% of the total. China has now become the major gas emitter at 24%. Brazil is the fourth major emitter: more than one billion metric tons of CO<sub>2</sub> (1994 data) and more than 30 million metric tons of methane.

## The role of each country

In 2007, the G-8 nations emitted about 14.3 billion metric tons. That's 2% more than in 2000, and 0.7% above 1990 levels (at which point they were supposed to be down 5.2%). The United States emitted 16.3% more than in 1990 and 1.6% more than in 2000. Only Germany, England, and France reduced their emissions.

Sir Nicholas Stern: "Brazil is already generating between 11 and 12 metric tons per person each year. That works out to more than 2.2 billion metric tons per year. What was promised for 2008 has been postponed to 2009."

### Deforestation and the climate

Almost 75% of Brazilian emissions are due to changes in the use of the soil, deforestation, and fires, mainly in the Amazon region. Since 2000, Brazil has, to date, deforested more than 150 thousand square kilometers.

### Projections for the consumption of energy

The International Energy Agency: "The consumption of energy in the world may increase 71% by 2030. The temperature will rise 3 degrees by 2050. In China, it will increase 33% in one decade; in India, more than 51% in one decade. The industrialized nations need to reduce their emissions by 60 to 80% by 2020; they consume 51% of all energy in the world. One person from those countries consumes an average of 11 times more energy than someone from poor countries. The International Energy Agency predicts that an investment of 45 trillion dollars for new sources of energy will be needed in the next 15 years.

### The hope of Kyoto

The 1997 Kyoto Protocol, which created implementing regulations for the 1992 Convention on the Climate, established that the industrialized nations should reduce their emissions by 5.2% between 2008 and 2012. The United States did not come on board.

## **The key to the question**

The Central problem: We do not have institutions or universal norms capable of promoting the changes required on a world scale. Meetings of conventions at the U.N. demand consensus for decisions. This is extremely difficult because of contradictory interests.

### **Where will the energy come from?**

The International Energy Agency: "At the current rate, oil will fall from 38% of total energy to 33% by 2030. Coal will decline from 24% to 22%. Gas will rise from 24 to 26%; Renewable energy from 8 to 9% of the total. Nuclear energy will go from 2.532 trillion megawatts (2003) to 3.299 trillion megawatts.

### **Hope in technology**

Technologies in development: 1) the sequestration and burial of carbon under the ocean or in empty oil fields; 2) hydrogen cells; 3) hybrid vehicles; 4) wind, sun, tidal and biofuel energy...

### **New factors**

Al Gore: "Today we are experiencing a planetary emergency." The government of Obama has authorized the establishment of pollution limits and of carbon exchange. Influenced by public opinion, the new congress is changing considerably and could approve more progressive legislation.

### **The dimensions of the challenge**

Rick Samans, president of the Davos Economic Forum: "The challenge in the area of climate is frightening. We are 15 years behind."

### **The speed of the wheel**

Carlos Nobre (INPE): There is no way to turn the situation around: the wheel is already turning at a rate so fast that it is not possible to stop it; we can only try to slow it down."

### **The risks of not acting**

Sir Nicholas Stern, former economist and director of the World Bank, in a report to the British government: "Climate changes could immerse the world economy in the worst global recession in recent history."

### **How much time do we have?**

Sir Nicholas Stern in 2006: "Governments need to face the problem of reducing gas emissions. We have less than a decade to do so." Sir Nicholas in 2008: "I was very optimistic in 2006; we don't have a decade."

### **Better to act**

These investments will provide an opportunity to reach an energy matrix with zero emissions. And it will be a step in a direction that goes against economic

decline. It will cost less to face the problem than to pay the price of the consequences of not having done anything.

### **Signs for optimism**

There are several positive signs in certain sectors. However there are also a lot of questions because of the current economic-financial crisis. The deadline for a new (post-Kyoto) accord was December 2009, in Copenhagen. If there is no agreement in Copenhagen, we will not have any regulations until after 2012. What will happen to the Clean Development Mechanism and the carbon market that today mobilizes tens of billions of dollars each year?

### **Advances in the United States, reversals in Europe**

Twelve States and more than 300 cities in the United States have already established goals for the reduction of emissions or for an increase in the efficient use of energy, mainly fossil fuels. Now, with the authorization of Obama, they will be able to implement them.

Europe offered to provide 30 billion Euros to finance programs for the reduction of emissions in developing countries. Now, with the financial crisis, they have backed off.

Germany has set its goal for the reduction of emissions by 2020 to 40% below the level of 1990. The United Kingdom has fixed its reduction at 80% of emissions by 2050. Europe is committed to reducing its emissions by 20% before 2020.

### **New preoccupations**

NATO has warned that, by 2013, melting in the Arctic could lead to serious international conflicts for control of navigation routes and oil exploitation.

The International Union for the Conservation of Nature (IUCN) warns that 35% of bird species, 52% of amphibians, and 71% of corals are being threatened.

### **B) OUR UNSUSTAINABLE LIFE STYLE**

It is not only the climate that threatens the future of humanity, but also our own excess. We live in a new time. There is no question of trying now to protect just the environment. Now we need to undo our excesses and stop going beyond limits that are putting the planet at risk, and in the process, our life.

The second major question—according to Kofi Annan—lies in the current world levels of production and consumption of natural resources and services that are beyond the replacement capacity of the earth's biosphere.

## **Levels of production and consumption**

The Living Planet and Greenpeace reports say: "In natural resources, we are consuming 30% beyond the replacement capacity of the planet. The ecological footprint of humanity on the planet has tripled since 1961." Globally, the ecological footprint is already 2.7 hectares per person. That is beyond the available average of 1.8 hectares.

### **A frightening panorama**

According to U.N. forecasts: By the middle of the century, human demand on nature will be twice the production capacity of the biosphere. The collapse of the ecosystem is likely.

### **The human footprint**

The world ecological footprint is already 14 billion hectares. Among countries with the largest footprints, that of the United States is 2.8 billion. China's is 2.15 billion; India's is 802 million and Russia's is 631 million; In Japan it is 556 million and in Brazil, 383 million. The per capita ecological footprint in the United States is 9.6 hectares while in Brazil it is 2.1.

Aggravating the problem, the report of the United Nations Development Program (UNDP) says: "The industrialized countries, with less than 20% of the population, concentrate 80% of total production, consumption, and income."

UNDP: If everyone consumed at the level of North Americans, Europeans or the Japanese, we would need nine planets to satisfy the required natural resources and services (UNDP Report 2007-2008).

### **Unheard of destruction**

We are undermining the natural ecosystems at a rate that has never been seen in human history. Almost a third of known species have been extinguished in three decades. The bio-capacity of the Earth is constituted by the amount of biologically active area that is available for attending to human needs. This includes areas of cultivation, pasture, woods, and fishing.

The population of tropical species has diminished by 55%. The conversion of areas for agriculture is the main factor for the loss of species' habitat. Mangrove swamps, home to 65% of tropical fish species, are being degraded at a rate that is two times that of tropical forests.

More than one-third of the world's mangrove swamps were lost between 1980 and 2000. In South America, the loss reached 50%.

## **Where are the riches?**

Taken together, the three richest people in the World have more assets than the annual Gross National Product of the 48 poorest nations in which 600 million people live. Taken together, 257 persons with assets of over one billion dollars each have more than the combined annual income of 45% of humanity, that is to say than 2.8 billion people.

Today, the developing nations pay more than one billion dollars each day in interest payments to the international banks.

### **A crisis of civilization**

We are experiencing a crisis in the model for civilization. Our way of life is unsustainable, incompatible with the resources of the planet, including that of 800 million people who suffer hunger and more than 2.5 billion who live below the poverty level (2 dollars a day).

### **Will it be resolved by more growth?**

What are we going to do? Will the solution lie simply in economic growth? Edward Wilson: "If the gross world product (GWP)—set today at 60 trillion dollars—were to have a moderate increase of 3.5% a year, it would reach 158 trillion dollars in 2050. But that won't happen: There are not sufficient natural resources and services for that."

### **How much is what we have worth?**

Robert Constanza and thirteen other scientists from the University of California: "If we had to substitute human and technological action for natural resources and services that cost us nothing, such as the fertility of the soil, regulation of the climate, hydrological flows, etc., it would cost three times the total gross world product for a year."

### **For change to happen what need to be done?**

We absolutely have to change our life style, to put into practice a new model of consumption that saves resources rather than wasting them. The energy frameworks have to be reformulated. Starting now, the "environmental" factors and costs have to be placed at the center of all public policy and of all private enterprises, to be evaluated, approved or not, and attributed to those who generate them.

Finally, communication and education have to change: Society has to be constantly informed about the questions in play and the possible solutions so that an informed society can organize and go on to bring those problems to electoral campaigns and demand that candidates take a position. □

# CLIMATE CHANGE IS OCCURRING MORE RAPIDLY THAN EXPECTED

## THE MELTING OF THE POLES IS ALREADY AFFECTING THE OCEANS

A report for the International Polar Year (IPY) 2007-2008 provides new proof of the generalized effects of global warming in the polar regions, according to the authors of the report. Ice and snow are disappearing in both polar regions, affecting human life as well as animal and plant life in the Arctic regions, and affecting ocean currents, world weather, and the level of the seas. These are only a few of the results reported in the document "The State of Polar Research," published by the World Meteorological Organization (WMO) and the International Council for Science (ICSU).

The IPY began in March 2007, encompassing a two-year period ending in March 2009 so that research could be done in both polar regions. For Michel Jarraud, Secretary General of the WMO, "the new evidence resulting from the polar research will consolidate the scientific foundation on which future activities will be based."

The press release confirms that it is now clear that the icecaps in Greenland and Antarctica are losing mass, which is contributing to the rising sea level.

Warming in the Antarctic is much more widespread than had been previously thought before the IPY. In Greenland, there is an ever decreasing volume of ice. The researchers also discovered that in the Arctic, during the summers of 2007 and 2008, the minimum extension of marine ice during the entire year decreased to the lowest levels detected since these levels began being measured by satellites thirty years ago.

In the expeditions conducted by the IPY, a rhythm without precedent was observed in the melting of the ice in the Arctic. Due to the warming of the planet, the type and reach of the vegetation in the Arctic has changed. This affects the animals that graze and hunt.

Other evidence obtained by the research vessels of the IPY include the fact that the warming of the Arctic Ocean is greater than average. □

## WE ONLY HAVE TWENTY YEARS TO STOP IT

We are fast approaching the limits of the atmosphere's capacity. If we do not drastically and quickly reduce carbon dioxide emissions, it will be impossible to avoid the warming of the Earth by 2°C, a threshold that, if exceeded, will endanger life. Worse, we have already used up half of our calculated allotment of 3.7 metric tons of CO<sub>2</sub> emissions, the invisible boundary that, when reached, will make this increase of two degrees inevitable.

These are the conclusions of two studies published by Nature, a call to attention for society, which, at every moment, has less time to adapt itself to a system of clean energy and to abandon fossil fuels.

A German team led by Malte Meinshausen, of the Potsdam Institute for Climate Impact Research, calculated how much CO<sub>2</sub> could be emitted in order to avoid reaching these two degrees of increase, an objective agreed on by 110 countries. The conclusion was that no more than one trillion metric tons of CO<sub>2</sub> could be emitted between 2000 and 2050. The problem is that the world has already emitted 1/3 of this quantity in the nine years since 2000. If we continue this way, in 20 years we will have used up our entire allotment and the two degrees will be inevitable.

According to these conclusions, as the International Panel on Climate Change (IPCC) in 2007 already indicated, it is necessary to cut by more than half the level of emissions by 2050 in relation to the levels of 1990. If this is achieved, and this seems difficult, the risk of exceeding these two fatal degrees of warming will be reduced to 25%, but will not be eliminated. According to the experts of Potsdam, we cannot burn more than 1/4 of the current reserves of gas, petroleum, and coal in the next 40 years without provoking a disaster. Each day that we delay making a decision, we consume a large portion of our allotment, losing the capacity of our work and making catastrophic consequences more probable. This pollution should be reduced before 2020. "If we wait, the economic and technological costs will be much greater than now when they are considered politically acceptable". □

# COSMIC FACTS TO SEE AND CONTEMPLATE

## LATIN AMERICAN AGENDA

*What is most transforming the consciousness of Humanity is natural science, the new understanding that we have of the cosmos and our place in it. Today, in order to have a holistic vision, Latin American "seeing" should be "prolonged and expanded" so that it includes the story of our own cosmic evolutionary origins, and "amplified on both sides and within" so that it includes the macrocosm and microcosm. Just by including and contemplating our cosmic history, we can reach a "new vision" that reframes everything, giving us a new understanding.*

### NUMBER OF...

...Stars: Today it is estimated that in the Universe there are about 100,000 million galaxies.

...Stars and Earths: The prognosis is that 85% of Sun-like stars have a planet such as Earth, and some of them could have many more. Given that there are 100,000 million stars like the Sun in our galaxy, and 100,000 million galaxies in the Universe, there may be 10,000 trillion planets that are good candidates for sustaining life. This figure is written with a 1 and 22 zeros.

...Species of insects and bacteria: Today it is estimated that there are over 750,000 species of insects, more than all other animal species combined.

... Each cubic meter of soil contains a humus that swarms with hundreds of thousands of creatures, representing hundreds of species. The number and variety of microbes is even higher, since in one gram of soil—much smaller than a fist—more than 10 million bacteria live, belonging to six million distinct species.

...The healthy human mouth is home to a great variety of microbes, including viruses, fungi, protozoa, and bacteria. The bacteria are the most numerous, as there are 100 million in each milliliter of saliva and more than 600 different species in the mouth. About half of them still have no name.

...Biomass of humanity: Our biomass [of all humans combined] is virtually invisible. From a mathematical point of view, it would be possible to stack people into an enormous block, 4 km<sup>3</sup> in volume, and then make it disappear in a hidden meander of the Colorado River in the Grand Canyon. Nevertheless, our destructive power has no limit. We are the first species that has become a geographic force.

...Mass of the Universe: Scientists believe that 90% of the atoms in the universe are hydrogen atoms. The other 10% corresponds to 117 other atoms, in

varying proportions. Some are very rare. Hydrogen and helium make up over 99% of everything that exists in the universe.

...There are 5000 generations between us and the first homo sapiens.

### THE SUN

-A star of a mass similar to that of the Sun has a lifespan of about 10,000 million years. It is calculated that the Sun is in the middle of its life.

-The Sun, in its ongoing process of nuclear fission converting hydrogen into helium, uses about 4 million tons of hydrogen per second to generate the energy it produces.

-The Sun is a burning ball 1.4 million km in diameter and 110 times larger than Earth. The visible surface of the Sun burns at 5,500 degrees, but the core is 15 million degrees.

Other planets with life: In 1996, our horizon of understanding was expanded upon discovering that the solar system is not the only such system: the star 51 Pegasi, similar to the Sun in mass and located 45 light-years away, had a planet. In 1999 it was discovered that the star Epsilon Andromeda, located 44 light years away, was a multiplanetary system containing three gaseous planets. But all the planets found were very large, with masses greater than Jupiter. In March 2000, two planets of masses less than Saturn, which has a mass of one third of Jupiter's, were discovered. In January 2006, 149 stars were found with 180 planets. These findings raise the possibility that there may be Earth-like planets with similar conditions of temperature and perhaps even life.

Black holes. These are cosmic sinks. In Galaxy NGC 4696, 150 light years away, a large part of the matter that falls into its black hole is converted into energy. Each galaxy has a huge black hole in its center, although not all are equal. In some galaxies, they

are very active and are constantly devouring material that, in the measure that it falls in, is heated and emits high energy radiation.

### **DISTANCES**

Today we can see distant galaxies, about 12,000 light years away, which permit us to recognize the origins of the Universe. There are other galaxies less than 5,000 light years away.

-Andromeda is the nearest galaxy, and, like ours, is a spiral. Light takes about 150,000 years to pass through Andromeda and another 2.5 million years to reach the Earth.

-With a diameter of 100,000 light years, the Milky Way and Andromeda are the gravitational queens of the approximately 50 galaxies called the "Local Group."

### **ORIGINS**

Age of the Universe: 13.7 billion years.

Our galaxy, the Milky Way: more than 10 billion years.

Earth: 4.4 billion years.

Scientists have calculated the temperature and size of the Universe close to its beginning, that is,  $10^{-43}$  seconds after its appearance, called "Plank time." They calculate that after these millionths of millionths of a second of existence, the temperature was about  $10^{32}^{\circ}$  and that its size was about  $10^{-33}$  cm.

### **TEMPERATURES $^{\circ}$ C:**

-Average temperature of the Earth,  $15^{\circ}$ ; lowest:  $-89^{\circ}$ ; highest:  $58^{\circ}$ .

-On the lunar surface: average daily temperature,  $110^{\circ}$ ; average nightly temperature,  $-150^{\circ}$ .

-On the solar surface:  $5500^{\circ}$ ; at the solar core: 15,000,000 $^{\circ}$ .

-Average temperature of space:  $-270^{\circ}$ .

### **THE MOVEMENT OF EVERYTHING**

-Those of us on Earth spin around the Sun at about 100,800 km/hr.

-The Sun is in an arm of the Milky Way, which revolves around the center of the galaxy at 780,000 km/hr, taking about 225 million years to make a complete revolution.

-The Milky Way is moving at a speed of 600 km/second towards the Serpentarium Constellation. (In what direction is it moving? We still do not know.)

-The Milky Way spins at 160,000 km/hr, more rapidly than we had thought. This increased speed

from the earlier estimate implies that its mass is 50% larger than previously thought. Therefore it is more likely that we will crash into our neighbor, the Andromeda Galaxy.

-The Milky Way is moving in its orbit, approaching its companion galaxy, Andromeda, at a rate of one million km/hr. More precisely, the speed of the Milky Way in its orbit is 965,000 km/hr, as we have been able to observe from one of its corners, where our Solar System is located, that is to say, 28,000 light years from the center of the galaxy.

Biological Movement: Today it is believed that nearly 98% of species that have ever existed on Earth are now extinct...

### **OUR BODY:**

We have: 206 bones, over 600 muscles, 15 trillion cells, more than 160,000 km of blood passes vessels, of which 160 km are in the kidneys. Each woman has 250,000 ova already present at birth. Every drop of blood through the heart every minute. Each month, all the cells of the skin are replaced. Every 3 years all bone cells are replaced. At 70 years, one has breathed 600 million times.

-The human being is composed of 90% water.

-Neurons in the human brain: 100,000 million, as many as there are stars in the Milky Way, as galaxies. It is estimated that 1 cm<sup>3</sup> of the brain can have 50 million nerve cells, each communicating with thousands of neurons.

-The planet is composed of the same material, and the atoms of this precise material are used in the elaboration of each being. Therefore, in each of us there are atoms that were perhaps present in mountains, hummingbirds, dinosaurs, other humans, invertebrates, birds that migrated over mountains, and fish that crossed the oceans. But now they form the originality that make me who I am.

-An author has estimated that each carbon atom has been recycled about 16 times since life began on the planet. Maybe my atoms will form part a fish, a plant of wheat, a pine tree.

-The long chains of nitrogenous bases form approximately 26,000 genes in humans, which in turn are grouped into 23 pairs of chromosomes. It is estimated that human DNA contains about 4,000 megabits of information, packaged in 7 billionths of a gram.

# CONTEMPLATING OUR COSMIC «SACRED HISTORY»

## TIMELINE

*15 billion years ago*

The Universe begins as stupendous energy  
Four forces emerge: gravitational, strong nuclear,  
weak nuclear and electromagnetic  
Before a millionth of a second has passed, the particles stabilize  
Primal nuclei form within the first few minutes  
Hydrogen and helium come forth  
The galaxies are seeded...

*10-14 billion years ago: Galaxies and Supernovas*

The Universe breaks into galactic cluds  
The primal stars appear  
The first elements are forged in the stars  
The first supernovas give rise to second- and third-generation stars  
Giant galaxies evolve by swallowing smaller galaxies

*The solar system*

5.0 bya (billion years ago): A disc-like cloud floats in the Orion arm of the Milky Way Galaxy  
4.6 bya: Tiamat goes supernova  
4.5 bya: Sun is born  
4.45 bya: Planets are formed. Earth brings forth an atmosphere, oceans and continents

*Living Earth (Archean Eon)*

4.0 bya: Aries, the first prokaryotic cell, emerges  
3.9 bya: Prometheus invents photosynthesis  
2.5 bya: Continents stabilize  
2.3 bya: First Ice Age  
2.0 bya: Prospero learns to deal with oxygen  
2.0 bya: Vikengla, the first eukaryotic cell, develops  
1.0 bya: Kronos discovers heterotrophy  
1.0 bya: Sappho invents sexual reproduction  
700 mya: Argos, the first multicelular animal, appears  
570 mya: Cambrian extinctions: 850% of species eliminated

*Plants and animals*

550 mya: Invention of the shell: trilobites, clams, snails  
510 mya: Vertebrate animals  
440 mya: Ordovician catastrophe  
425 mya: Jawed fishes appear  
425 mya: Capaneus goes ashore  
415 mya: Development of the fin  
395 mya: Insects

380 mya: Lungs appear in the fish  
370 mya: Devonian catastrophe. First trees. Vertebrates go ashore. Amphibians.  
350 mya: Land-worthy seeds by the conifers  
330 mya: Wings by the insects  
313 mya: Reptiles show up, land-worthy eggs  
256 mya: Therapsids, warm-blooded reptiles  
245 mya: Permian extinctions: 75-95% of species

*Mesozoic Era*

235 mya: Dinosaurios appear. Flowers spread  
220 mya: Pangea (supercontinent) is complete  
216 mya: First mammals  
210 mya: Birth of the Atlantic, breakup of Pangea

*Jurassic*

150 mya: Birds  
125 mya: Marsupial mammals  
114 mya: Placental mammals  
70 mya: Primates on the scene  
67 mya: Cretaceous extinctions

*Cenozoic Era. Paleocene*

55 mya: Early whales, premonkeys, early horses  
37 mya: Eocene catastrophe, cosmic impact

*Oligocene*

36 mya: Monkeys  
35 mya: Early cats and dogs  
30 mya: First apes  
25 mya: Whales become largest marine animals of all

*Miocene*

24 mya: Grass spreads across land  
20 mya: Monkeys and apes split  
15 mya: Miocene catastrophe, cosmic impact  
12 mya: Gibbons  
10 mya: Orangutans  
9 mya: Gorillas  
8 mya: Modern cats  
7 mya: Elephants  
6 mya: Modern dogs

*Pliocene*

5 mya: Chimpanzee, hominids: *Australophitecus afarensis*  
4'5 mya: Modern camels, bears and pigs  
3'7 mya: Moderns horses  
3'5 mya: Early cattle  
3'3 mya: Current Ice Age begins

### *Pleistocene*

1'5 mya: Hunters. *Homo erectus*

1 mya: Mammalian peak

730,000 years: Pleistocene catastrophe

700,000 years: Brown bears

650,000 years: Wolves

300,000 years: Archaic *Homo sapiens*

150,000 years: Woolly mammoth

72,000 years: Polar bears

#### *Human Emergence. Lower Paleoliti*

2.6 mya: *Homo habilis*, stone tools

1,5 mya: *Homo erectus*, hunting

500,000 years: Clothing, shelter, fire, hand axes

300,000: Archaic *homo sapiens*

100,000: Ritual burials

#### *Paleolítico superior*

40,000: Modern *Homo sapiens*. Language. Occupation of Australia

35,000: Occupation of America

32,000: Musical instruments

20,000: Spears, bows and arrows

18,000: Cave paintings

#### *The Neolithic Village*

12,000: Dogs tamed

10,700: Sheep and goats tamed in Middle East

10,600: Settlements in the Middle East. Wheat, barley

10,000: Dogs tamed in North America

9,000: Settlements in Southeast ASIA: rice gardeners; water buffalo, pigs and chickens tamed.

8,800: Cattle tamed in Middle East

8,500: Settlements in the Americas: cultivation of corn, squash, peppers and beans

8,000: Irrigation in Middle East

7,500: Hassuna culture; millet farmers in North China

6,400: Horses tamed in Eastern Europe.

5,300: Pottery in the Andes

5,000: Early European Settlements. Squash, cotton in The Andes.

4,500: Peanuts in the Andes

3,500: World population is 5-10 million people

#### *Classical Civilizations*

3500: Sumerian Civilization in Mesopotamia. The wheel and cuneiform writing

3000: Civilization of the Nile in Egypt

2800: Indus Valley Civilization

2100: Minoan Civilization on Crete

2000: Megalitic structures in Europe

1700: Origins of the alphabet in Palestinian region.

Arian-Vedic peoples enter India

1525: Shang Dynasty in North China

1200: Greek settlements. Exodus of Israel from Egypt. Monotheism.

1100: Olmec Civilization in Meso-America

700: Homer

628: Zoroaster

600: Beginning of Greek philosophy

560: Confucius in China. Buddha in India

550: Persian empire

509: Founding of Roman Republic

450: Socrates, Plato, Aristotle

327: Alexander's invasion of the Indus Valley

260: India united under Asoka

221: China united in the empire of Ch'in Shih-huang-ti

31: Roman empire under Augustus Caesar

4 b.e.c.: Jesus of Nazaret

64 a.e.c.: Buddhism in China

100: World population is 300 million

300: Classical Mayan Civilization

410: Fall of Rome

650: Muslim empire

732: Muslim advance stopped in France

800: Carolingian renaissance in Europe

900: Toltec empire

925: Arabic numerals

1000: Islamic science

1095: Crusades

1115: Compass invented

1200: Inca empire

1211: Mongolian empire under Gengis Khan

1271: Marco Polo begins travels

1320: Aztec empire

1492: Columbus sails to America

1500: World population is 400-500 millions

1607: English settlements in North America

1763: European powers divide the colonial world

1776: American Revolution

1789: French Revolution

1884: European powers divide Africa

1914: World War I

1919: League of Nations

1939: World War II

1945: First atomic bomb. United Nations charter.

1982: Earth Charter

2008: World population is 6,8 billion.

## CURRENT OVERVIEW OF ECOLOGICAL TRENDS

## ECOLOGY: A NEW PARADIGM

ALIRIO CÁCERES AGUIRRE

*Universidad Javeriana, Bogota, Colombia***Behind the words**

Today there exist lots of expressions like ecosystem, ecotechnology, ecotourism, ecodesign, environmentalism, and ecofeminism. One could also add: ecological crisis, ecological awareness, ecological footprint, political ecology, ecological factors, and so on. What are we talking about here? The prefix “eco” comes from the Greek root “oikos” that means house or home. Some linguists make the point that oikos is not just the physical structure of a building but also the relationships that occur inside that house and that constitute the identity of a family. “Logos,” on the other hand, refers to a study, treatise, or argumentation about something.

In 1866 Ernst Haeckel, a German zoologist, made up the term ecology, using for its base oikos and logos. The term was meant to refer to that “set of knowledge related to the economy of nature, the investigation of all the relationships of an animal with its inorganic surroundings as well as with those animals and plants with which it has a hostile or friendly relationship.”

**A “house” that is increasingly large**

That first definition of ecology emphasized relationships and the interrelationships of animals with what surrounds them. Since then, the oikos of ecology, the “house” to which it refers, has been expanding in three main lines:

a) The recognition and implication of human beings in a network of relationships with living organisms. This has led to understanding that human beings are an active part of nature. Dialogue becomes necessary between the natural and the social sciences.

b) The emergence of a line of thinking inspired by the general theory of systems and especially the concept of ecosystems in order to refer to the complexity and interconnection of the physical factors that make up what we call the environment. This has introduced a global and systemic perspective into ecology.

c) World-wide globalization. From being concerned with relationships among animals, ecology has become today a way of approaching the interrelationships of

all living beings in this blue oikos, full of water, which we call Planet Earth.

**Trying to understand the ecological crisis**

There are a number of ways of trying to classify the approaches. For example, Felix Guattari (2000) proposed three ways of understanding ecology: a) Natural, with reference to relationships with the environment. b) Social, with reference to social relationships, and c) Mental, with reference to personal subjectivity. Leonardo Boff has added one more approach that he calls Integral Ecology. It includes the three approaches noted above but it begins from the perspective of religion, that is to say, from links with Mystery, Divinity, and the source of Life.

Roy H. May (2002) speaks of conventional ecology, stewardship ecology, social ecology and deep ecology. He also identifies ecofeminism and ecotheology as emerging tendencies. Conventional ecology is based on technological and economic criteria, which treat nature in its instrumental value, as a resource, as a source of capital. Stewardship ecology finds its inspiration in biblical images where God delegates the administration of the oikos to human beings. Social ecology is based on justice and introduces social, economic, and political dimensions into the crisis of the biophysical environment. Deep ecology critiques the values of modernity and opts for biocentrism, that is to say equality in the value of all forms of life. Ecofeminism and Latin American ecotheology arise out of the integration of ecological preoccupations in the feminist movement and in liberation theology.

All this diversity in understanding Ecology is due to the innumerable explanations of the crisis that is confronting humanity and all forms of life on the planet. To the extent that the increasingly deep causes are identified, dimensions and traces of this “new” Ecology appear. Thus, the technical and economic explanation finds its place in an ecology that puts the emphasis on technological solutions. Social ecology moves rather along the lines of a critique of social structures and of our kind of civilization. Deep ecology takes up the theme of values, and this leads to

ethical, moral, spiritual, and religious points of view. There is a transition from what could be called an exterior ecology toward an interior ecology.

### **From Ecology as science to Ecology as paradigm**

In this way it is possible to affirm that Ecology is a science. At the same time, it is seen today as a paradigm, a focus, and a set of philosophical assumptions that provide a way of regarding, understanding, and interpreting reality.

From the point of view of science, Ecology contributes to interpreting reality, to responding to the question about what is happening. It explains why things happen the way they do. Still, even in the most restricted sense, and as applied to the natural sciences, this interpretation of reality involves the quantification and experimentation proper to the empirical-analytical sciences in dialogue with the social sciences. In this context, it is worth recalling that Ecology is interpretation and that even in statistical terms, there is no single interpretation. It is rather a question of knowledge in movement. As is the case for all science, such knowledge is relative and dependent on inter-subjective consensus.

Professional experts of Ecology render a great service to humanity by trying to explain the structure, dynamic, and functioning of ecosystems. Other individuals and groups make use of that scientific data to construct new knowledge that can make sustainable life on the planet possible. In this way, ecological movements—linked to the conservation and preservation of nature—are enriched. Similarly, environmental movements—linked to the debate about models of development and their economic, political and cultural components—find their sources.

It is quite another thing to speak of Ecology as a great paradigm, the Ecological Paradigm, since this refers to a focus for understanding life. In this sense, the proposal of Edgar Morin (2001) for ecologizing thought can be understood; so also the contribution of Gregory Bateson (1985) with respect to cultivating an ecology of the mind.

The third meeting of the World Forum on Theology and Liberation took place in Belém (Brazil) near the beginning of 2009. Its theme was “water, earth, and theology for another possible world.” The tendency was to opt for Integral Ecology and to consider it not so much an isolated science but rather as a major paradigm for understanding the dynamics and relation-

ships of life.

To sum up, Ecology cannot be reduced to the study of relationships with the other, with the non-human that constitutes the biophysical surrounding we commonly call nature. It includes cultural—that is to say social, economic, political, and religious—dynamics, their underlying imagery, the reasoning that sustains them, and generally the sum of mental representations that describe worldviews, relationships with oneself, with others, with the Other, and with God (or the image that we have of transcendence and the meaning of life).

The emerging ecological Paradigm recognizes that nature is a subject, is someone (Mother Earth, Sister Earth, Gaia, etc.) and that we human beings are a part of her. In addition, the faith approach goes beyond the idea of conceiving what exists as a “natural resource” so that there is place for the intrinsic value of Creation. In this way, contact with God the Creator is established. In this context, the contribution of Ecotheology appears. It is a feeling-thinking-acting on the relationship of God with God’s Creation.

Yet, both ecology and ecotheology are inadequate for interpreting the crisis and providing a reversal of course that would make some sort of solution possible in the framework of the other possible world. For this reason, the ecological paradigm has to arise out of Eco-Wisdom. This is a wisdom (sophia) that leads us to know and understand the rhythms of the oikos, and in this way facilitates our living together in this house. It is a wisdom that constructs unity out of the diversity of life so that life can continue.

This sort of eco-wisdom remains a living force in ancestral indigenous traditions and in Eastern worldviews. It can also be glimpsed in the lifestyles that come from the great spiritual masters. For that reason, mysticism based on austerity and non-violence, on solidarity and service, on caring and compassion, constitutes the bulwark that brings together the many forces and establishes platforms for an authentic ecological ethic.

Finally, “Ecology” gives expression to many of the contemporary existential explorations. It show up in a variety of trends and, today, has already become a new paradigm. A “radical” ecological awareness will lead us to the deep sources, to the “roots,” and will help us construct a new way of being in relationship with All.

## THERE IS NO OTHER ALTERNATIVE

## ACCUMULATED EFFECTS

Climate change is changing the world for forever and for the worse, far worse. No doubt.

What we must now learn is how to 'deal with' this climate change, and how to avoid this catastrophe by reducing our emissions. It is a fact that, with the current increase in temperature—approximately 0.7°C since the mid-nineteenth century until today—we are beginning to feel the destruction everywhere. We are witnessing an increase in unheard-of weather. We are aware of the floods that have battered millions across Asia, typhoons and cyclones which have destroyed settlements in entire coastal zones, and heat waves that have killed people even in the developed world. The list goes on.

But we must remember that this damage is just the beginning. We live on borrowed time. If this is the level of destruction that results from only a slight increase in temperature, let us think about what will happen when the temperature rises another 0.7°, which scientists think is the unavoidable result of the emissions we have already released into the atmosphere... Then let us think about what will happen if we are even more irresponsible, if we maintain our current lifestyle and temperatures increase by 5°. Let's recognize that this is the temperature difference between the last ice age and the world we know today. Let's reflect and take action.

The hardest thing is to reduce drastically our emissions. There is no other way out. We know that emissions are linked to growth, and this, to lifestyle. Therefore, efforts to reduce emissions have remained only rhetorical and have not been translated into action. This must change.

We all live on one and the same planet and we have to share its resources. Although the developed world should reduce its environmental footprint, the poorest part of the world must gain ecological space in order to develop. It has this right. The only question is whether we can learn new ways of creating wealth and wellbeing. And the only answer is that we have no alternative.

**Sunita Narain**

*Director of the Centre for Science and Environment*

When CO<sub>2</sub> is released into the atmosphere it stays there a long time. Half of every tonne emitted remains in the atmosphere for a period of between several centuries and several thousand years. What this means is that traces of the CO<sub>2</sub> released when the first coal-powered steam engines designed by John Newcomen were operating in the early 18th Century are still in the atmosphere. So are traces of the emissions generated by the world's first coal-fired power station, designed by Thomas Edison and opened in lower Manhattan in 1882. Today, we are living with the consequences of the greenhouse gases emitted by earlier generations—and future generations will live with the consequences of our emissions.

There are no rapid rewind buttons for running down stocks of greenhouse gases. People living at the end of the 21st Century will not have the opportunity to return in their lifetime to a world of 450 ppm if we continue on a business-as-usual path. The accumulated stock of greenhouse gases that they inherit will depend on the emissions pathway that links the present to the future. Keeping emissions at current levels would not reduce stocks because they exceed the absorptive capacity of the Earth's carbon sinks. Stabilizing emissions at 2000 levels would increase stocks by over 200 ppm by the end of the 21st Century. Because of cumulative processes, the rate of emissions reduction required to meet any stabilization goal is very sensitive to the timing and the level of the peak in global emissions. The later and the higher the peak, the deeper and the more rapid the cuts needed to achieve a specified stabilization target.

By the late 21st Century, actions taken today will be the major factor affecting climate change. However, mitigation efforts today will not produce significant effects until after 2030. The reason: changing emission pathways does not produce a simultaneous response in climate systems. The oceans, which have absorbed about 80 percent of the increase in global warming, would continue to rise, and ice sheets would continue melting under any medium-term scenario.

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# A NEW WAY OF LOOKING AT THE UNIVERSE

BASED ON NEW SCIENTIFIC PARADIGM

**FREI BETTO**  
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Translated by Richard Renshaw

Carlos Mesters often says that the First Testament has two Decalogues: that of the Covenant and that of Creation. The Decalogue of the Covenant came first even though the other already existed. The people of God, by not taking the Decalogue of the Covenant seriously, did not have eyes to see the Decalogue of Creation. The trauma of the exile opened their eyes to recognize it: "The rhythm of nature, of the sun, the moon, and the seasons, of the stars and the plants... reveals the creative power of God," says Mesters. The way we view the world has an impact on our view of God just as the way we understand God influences our perspective on life and on the world.

For a thousand years, the cosmivision of Ptolemy held sway in the West. It considered the Earth to be the center of the Universe. This way of seeing things favored the spiritual, cultural, and economic predominance of the Church that was seen, in faith, as the reflection of the heavenly Jerusalem.

With the arrival of the Modern Era and thanks to the cosmivision of Copernicus, later filled out by Galileo and Newton, it was shown that the Earth is only a small planet that—like a mulatta woman from a Samba school—dances around her own sash (24 hours, day and night) and around the school master, the sun (365 days, one year). Faith gave way to reason, religion to science, God to the human being. The geocentric view gave way to a heliocentric one, and the theocentric perspective to an anthropocentric one.

Today, modernity is giving way to post-modernity. Once more, our view of the universe is undergoing radical changes. Newton has given way to Einstein, and the arrival of astrophysics and quantum physics obliges us to look at the universe in a different way. As a result, we also see God in a different way.

If, in the Middle Ages, God lived "up there," and if, in the Modern Era, God was found "down here," today we understand better what the Apostle Paul meant when he said that "he is not far from each one of us, for in him we live and move and have our being, just as one of your poets said, 'We are God's children'" (Acts 17: 27-28).

Quantum physics, which penetrates into the inti-

macy of the atom and describes the dance of the subatomic particles, teaches us that all matter, throughout the universe, is just condensed energy. Inside the atom, our Cartesian logic does not work since the uncertainty principle rules. This principle states that we cannot foresee with precision the movement of subatomic particles. This incapacity to predict exists in only two instances in the universe: within the atom and in the case of human freedom.

How does quantum physics change our view of the universe? It frees us from Newton's idea that the universe is a big clock put together by the divine clockmaker, whose movements can be known by studying each of the parts. Quantum physics teaches us that there is no observer subject (a human being) in front of an observed object (the universe). Everything is intimately related. The movement of the wings of a butterfly in Japan unleashes a storm in South America. Our way of examining the particles that move inside an atom interfere with its trajectory. Everything that exists also co-exists, subsists, and pre-exists. There is also an inseparable interaction between the human being and nature. What we do to the Earth provokes a reaction from her. We are not above the Earth but rather part of her, a result. She is Pacha Mama, or, as the ancient Greeks said, Gaia, a living being. We ought to maintain an intelligent and sustainable relationship with her.

This new scientific paradigm allows us to contemplate the universe with new eyes. God is not everything, but reveals himself/herself in everything. Our religious perspective is now panentheist. This should not be confused with pantheism. Pantheism says that everything is God. Panentheism says, rather, that God is in everything: "In God we live and move and have our being," as Paul says. And Jesus teaches us that God is love, the energy that attracts everything, from the molecules that make up a stone to the people who are companions in a shared life project.

As Teilhard de Chardin would say, in love everything converges, from atoms, molecules and cells that make up the fabric and organs of our bodies, to the galaxies that make up the myriad agglomerations of our Shared Home that we call not the Pluriverse but the Universe. □

Frei Betto is also the author of *A obra do Artista: Uma visão holística do Universo* (Ática, São Paulo 2008), a book on this same theme.

# THE HISTORICAL ROOTS OF OUR ECOLOGICAL CRISIS

LYNN WHITE JR

1907-1987, USA

*In 1967, Lynn White wrote an article in the journal Science that would become a classic reference. In it, he maintained that our lifestyles and the ways we relate to nature depend on what we think and collectively believe about it: in order to change these patterns that guide our relationship with it, we will need to begin to change what we think and believe about nature. White argued—and tried to demonstrate—that Judeo-Christianity's basic vision and underlying axioms in the Western world are the cause of the current ecological crisis. We present an extract of the text here.*

As a beginning we should try to clarify our thinking by looking, in some historical depth, at the pre-suppositions that underlie modern technology and science. Science was traditionally aristocratic, speculative, intellectual in intent; technology was lower-class, empirical, action-oriented.

The quite sudden fusion of these two, towards the middle of the 19th century, is surely related to the slightly prior and contemporary democratic revolutions which, by reducing social barriers, tended to assert a functional unity of brain and hand. Our ecologic crisis is the product of an emerging, entirely novel, democratic culture. The issue is whether a democratized world can survive its own implications. Presumably we cannot unless we rethink our axioms.

## **Medieval View of Man and Nature**

What people do about their ecology depends on what they think about themselves in relation to things around them. Human ecology is deeply conditioned by beliefs about our nature and destiny—that is, by religion. To Western eyes this is very evident in, say, India or Ceylon. It is equally true of ourselves and of our medieval ancestors.

The victory of Christianity over paganism was the greatest psychic revolution in the history of our culture. It has become fashionable today to say that, for better or worse, we live in the “post-Christian age.” Certainly the forms of our thinking and language have largely ceased to be Christian, but to my eye the substance often remains amazingly akin to that of the past. Our daily habits of action, for example, are dominated by an implicit faith in perpetual progress which was unknown either to Greco-Roman antiquity or to the Orient. It is rooted in, and is indefensible apart from, Judeo-Christian theology. The fact that Communists share it merely helps to show what can be demonstrated on many other grounds: that Marxism, like Islam, is a Judeo-Christian heresy. We continue

today to live, as we have lived for about 1700 years, very largely in a context of Christian axioms.

What did Christianity tell people about their relations with the environment? While many of the world's mythologies provide stories of creation, Greco-Roman mythology was singularly incoherent in this respect. Like Aristotle, the intellectuals of the ancient West denied that the visible world had a beginning. Indeed, the idea of a beginning was impossible in the framework of their cyclical notion of time. In sharp contrast, Christianity inherited from Judaism not only a concept of time as nonrepetitive and linear but also a striking story of creation. By gradual stages a loving and all-powerful God had created light and darkness, the heavenly bodies, the earth and all its plants, animals, birds, and fishes. Finally, God had created Adam and, as an afterthought, Eve to keep man from being lonely. Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes. And, although man's body is made of clay, he is not simply part of nature: he is made in God's image.

Especially in its Western form, Christianity is the most anthropocentric religion the world has seen. As early as the 2nd century both Tertullian and Saint Irenaeus of Lyons were insisting that when God shaped Adam he was foreshadowing the image of the incarnate Christ, the Second Adam. Man shares, in great measure, God's transcendence of nature. Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends.

At the level of the common people this worked out in an interesting way. In Antiquity every tree, every spring, every stream, every hill had its own genius

loci, its guardian spirit. These spirits were accessible to men, but were very unlike men; centaurs, fauns, and mermaids show their ambivalence. Before one cut a tree, mined a mountain, or dammed a brook, it was important to placate the spirit in charge of that particular situation, and to keep it placated. By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.

It is often said that for animism the Church substituted the cult of saints. True; but the cult of saints is functionally quite different from animism. The saint is not in natural objects; he may have special shrines, but his citizenship is in heaven. Moreover, a saint is entirely a man; he can be approached in human terms. In addition to saints, Christianity of course also had angels and demons inherited from Judaism and perhaps, at one remove, from Zoroastrianism. But these were all as mobile as the saints themselves. The spirits in natural objects, which formerly had protected nature from man, evaporated. Man's effective monopoly on spirit in this world was confirmed, and the old inhibitions to the exploitation of nature crumbled.

### **An Alternative Christian View**

We would seem to be headed toward conclusions unpalatable to many Christians. Since both science and technology are blessed words in our contemporary vocabulary, some may be happy at the notions, first, that viewed historically, modern science is an extrapolation of natural theology and, second, that modern technology is at least partly to be explained as an Occidental, voluntarist realization of the Christian dogma of man's transcendence of, and rightful master over, nature. But, as we now recognize, somewhat over a century ago science and technology--hitherto quite separate activities--joined to give mankind powers which, to judge by many of the ecologic effects, are out of control. If so, Christianity bears a huge burden of guilt.

I personally doubt that disastrous ecologic backlash can be avoided simply by applying to our problems more science and more technology. Our science and technology have grown out of Christian attitudes toward man's relation to nature which are almost universally held not only by Christians and neo-Christians but also by those who fondly regard themselves as post-Christians. Despite Copernicus, all the cosmos rotates around our little globe. Despite Darwin, we are

not, in our hearts, part of the natural process. We are superior to nature, contemptuous of it, willing to use it for our slightest whim. The newly elected Governor of California, like myself a churchman but less troubled than I, spoke for the Christian tradition when he said (as is alleged), "when you've seen one redwood tree, you've seen them all." To a Christian a tree can be no more than a physical fact. The whole concept of the sacred grove is alien to Christianity and to the ethos of the West. For nearly 2 millennia Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature.

What we do about ecology depends on our ideas of the man-nature relationship. More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one.

The present increasing disruption of the global environment is the product of a dynamic technology and science which were originating in the Western medieval world against which Saint Francis was rebelling in so original a way. Their growth cannot be understood historically apart from distinctive attitudes toward nature which are deeply grounded in Christian dogma. The fact that most people do not think of these attitudes as Christian is irrelevant. No new set of basic values has been accepted in our society to displace those of Christianity. Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man.

The greatest spiritual revolutionary in Western history, Saint Francis, proposed what he thought was an alternative Christian view of nature and man's relation to it; he tried to substitute the idea of the equality of all creatures, including man, for the idea of man's limitless rule of creation. He failed. Both our present science and our present technology are so tainted with orthodox Christian arrogance toward nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny. The profoundly religious, but heretical, sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists.

# A GLANCE AT THE COSMIC YEAR

## LATIN AMERICAN AGENDA

Translated by Katharine Aiton

The world is ancient and human beings are incredibly new on the scene. The relevant stories of our lives are measured in years or even smaller fractions of time. A human life lasts just a few decades, a family lineage lasts a few centuries, and the events that make up our history just a few millennia. Nevertheless, we are part of a fantastic temporal panorama lost in the mists of time, which we know almost nothing about. When did reality begin to exist?

### Putting a Date on the Origin of the World

Curiosity about the origin of our world is ancient. Eusebius of Caesarea, a church historian from the 4th century, consulting biblical chronologies claimed that between Adam and Abraham 3184 years had passed. Later, still in the 4th century, Saint Augustine calculated that the age of the world was 5500 years.

Kepler—a German scientist of the 17th Century—made a similar calculation: the world would have begun in 3993 before Christ. Newton, a major figure in modern science, a few years later, calculated a similar date as Kepler. (The obsession for precision lead Anglican Bishop James Ussher, still in the 17th Century—to claim without a shadow of a doubt that “the beginning of the world took place at 9:00 a.m. on October 23, 4004 B.C.,” a Friday, naturally.)

In 1997, the Hubble telescope calculated the age of the universe at approximately 15 billion years. In 2002, more rigorous measurements from the same telescope revised the date to 14 billion years. The WMAP project, a program of NASA, in March of 2006 published what could be the best approximations to date: 13.7 billion years, with a margin of error of 200 million years.

That is to say, since practically “yesterday,” we have lived in almost total ignorance of the dimensions and elements of the cosmos that surrounds us, deeply mistaken about the origins of the planet which we inhabit.

For their part, almost all religions have located their primordial “sacred histories” to what took place

between three and four thousand years ago. Beyond these dates, they do not recognize anything significant for Humanity, in such a form that they have a “blind spot” in regards to biocosmic evolution and ecology.

### Our Ancestral “Sacred History”

Today the mechanical and materialist vision of science has been surpassed, that vision that thought everything could be reduced to inert and dead material. The modern sciences of the cosmos and nature are now strong allies for a spiritual awakening of the consciousness of the planet. We perceive that what these sciences tell us today about the cosmos, matter, energy, and the subatomic world clearly refer to us ourselves. This universal evolutionary project is our prehistory, our “sacred history,” our cosmic roots, which flower and bloom in us.

### How to Imagine Ourselves More Concretely

In order to appropriate for ourselves a unified vision of this broad cosmic chronology, it is useful to consider these 13.7 billion years of years attributed to the Universe, compressed into just one year. In this “cosmic year,” each 100 million years would be equivalent to 27 days, and one second of this year would be equivalent to 435 years of the history of the cosmos...

In the following page, we present the chronology of this year, grouping it in three blocks: a series of significant dates prior to the month of December, a calendar of the month of December, and a more detailed vision of New Year’s Eve, that is, December 31st.

The admiration and study of this chronology gives us a new perspective, and it brings us to look at ourselves, us human beings, with different eyes, with ecological humility. Thus, it is disconcerting when we learn, for example, that the Earth did not appear as a product of the condensation of interstellar matter in this cosmic year until the first days of September; or

that there wasn't an atmosphere of oxygen adequate for the development of life until the first day of December; that the dinosaurs didn't appear until Christmas Eve (December 24); that flowers didn't bloom until December 28; that the human being didn't arrive on the scene until 10:30 p.m. on New Year's Eve, or that agriculture only began in the last minute of the year...

Further: written history only occupies the last 10 seconds of December 31st....and the time between the Middle Ages and today is just one second. Equally, the vertigo-inducing developments in science—discoveries, inventions, and new technologies of the last 100 years—only represent the last second of December 31st, the end of the year...

Let's contemplate and reflect on this "cosmic year":

January 1: Big Bang.

May 1: Origin of the Milky Way.

September 9: Origin of the solar system.

September 14: Formation of the Earth.

September 25: Origin of life on Earth.

October 2: Formation of the oldest rocks known on Earth.

October 9: Bacteria and blue-green algae.

November 1: Sexual differentiation in microorganisms.

November 12: Oldest photosynthetic plants.

November 15: First eukaryotic cells (with nuclei).

### **December:**

1: Formation of an oxygen atmosphere begins to develop on Earth.

5: Extensive volcanism and channel formation on Mars.

16: First worms.

17: Precambrian ends. Paleozoic Era and Cambrian Period begin. Invertebrates appear.

18: First oceanic plankton. Sharks appear.

19: The Ordovician Period. The first fish and vertebrates.

20: The Silurian Period. The first vascular plants. Vegetation covers the land.

21: The beginning of the Devonian period. The first insects. Animals cover the Earth.

22. The first amphibians. The first winged insects.

23. Carboniferous Period. The first reptiles.

24. The Permian Period. The first dinosaurs.

25. The end of the Paleozoic era. The Mesozoic era begins.

26. The Triassic Period. Mammals appear.

27. The Jurassic Period. Birds appear.

28. The Cretaceous Period. The first flowers. The end of the dinosaurs.

29. The Mesozoic Era. The Cenozoic era begins and the Tertiary period. The first cetaceans and primates.

30. The first evolution of the frontal lobes of primates. The first hominids appear. Large mammals appear.

31. The end of the Pliocene Era. The Quaternary Period. The appearance of human being.

### **December 31:**

13:30: Origin of Proconsul and Ramapithecus, probable ancestors of the ape and the human.

22:00: Emergence of the first human being.

23:00: Widespread use of stone tools.

23:46: Humans in Beijing conquer fire.

23:56: The last glacial period begins.

23:58: People colonize Australia by sea.

23:59: Rock art flourishes throughout Europe.

23:59:20: Invention of agriculture.

23:59:35: Neolithic culture. First settlements.

23:59:50: First empires in Sumer, Ebla, Egypt. Advances in Astronomy.

23:59:52: Invention of the alphabet. Akkadian Empire. Babylon. Empire of Middle Egypt.

23:59:53: Bronze. Mycenaean culture. Trojan War, Olmec culture. The compass.

23:59:54: Iron. First Assyrian Empire. Israel. Phoenicians found Carthage.

23:59:55: The Asoka of India. China: Chi'n Dynasty. Periclean Athens. Buddha was born.

23:59:56: Euclidian geometry. Archimedean physics. Astronomy of Ptolemy. Roman Empire. Jesus of Nazareth is born.

23:59:57: Zero and decimals invented in Indian arithmetic. Fall of Rome. Expansion of Islam

23:59:58: Mayan Civilization. China: Sung Dynasty. Byzantine Empire. Mongol invasion. The Crusades.

23:59:59: European Renaissance. Emergence of the experimental method in science. Voyages of discovery from the Europeans and from the Ming dynasty.

Now: Expansion of science and technology. Modern media and telecommunications. Universalization of culture. Acquisition of the means for self-destruction of the human species. First steps into Space and search for life beyond Earth.

# SAVE BIODIVERSITY TO SAVE HUMANITY

**DANI BOIX MASAFRET**

*Saus, L'Empordà, Catalonia, Spain*

The effects of human activity can be found in almost every corner of the planet. Moreover, there is a growing concern over the nature of these effects. One concerns the present rhythm of the disappearance of species. The scientific community has given the name Sixth Extinction to that period which began about 100,000 years ago when humans first spread around the planet. The term "sixth extinction" refers to the rate of species disappearance. In this period, the rate is comparable to—if not greater than—that of the five episodes of massive extinction detected through the study of fossils. Of all those, the last, the latter part of the Cretaceous period, is the most understood, since it witnessed the extinction of the dinosaurs, even if the Permian period is considered to have been the largest (it is estimated that 70% of land species and 95% of sea creatures became extinct).

The causes of the massive extinctions during the five earlier periods were severe climatic changes, some of which were related to the movement of tectonic plates or collisions between the Earth and meteorites (the collision in the Cretaceous period caused tsunamis and acid rain and the bottom of the seas became covered with enormous quantities of organic materials). However, the current period of massive extinctions is caused primarily by the action of one sole species, *Homo sapiens*. Humanity's effect on other forms of planetary life is comparable to those brought about by the collision of a meteorite with the planet!

The sixth extinction is characterized by an ever more alarming disappearance of biodiversity on the planet. This began about 10,000 years ago, with the arrival of agriculture. On the one hand, agricultural cultivation transformed natural ecosystems into agricultural systems while, on the other hand, it allowed our species to obtain additional resources which made possible a growth in population. The destruction and/or degradation of the ecosystems and human overpopulation are two of the principle causes of the current period of extinctions. Other causes are the

overexploitation of natural resources, pollution, and the result of invasive species. All these have increased exponentially with the arrival of the globalization of the Western economic system. Based on science and technology, it has an ever-increasing capacity to transform ecosystems and it exists in a culture where humans do not see themselves as part of ecosystems, but rather as their managers or beneficiaries (if not their masters), as was expounded by the historian Lynn White in 1967. (See page 38 in this agenda).

Has anyone quantified the magnitude of this loss of biodiversity? The data that is most accepted speaks of an increase between 100 and 1000 times in the rate of extinction as compared to the estimated figures before the appearance of humans. Moreover, if all the species categorized as "in danger of extinction" were to disappear during this century, the rate would increase by another 10 times. The actual numbers of species disappearing are now 47 of fauna and flora per day (2 species every hour). But, how many species are there on the planet? One might be surprised to learn that in the 21st century, after more than 250 years of investigating the forms of life on this planet, we still do not have a clear answer to this question. Some 2 million species have been described, but this number is clearly less than the real one. Not every group of organisms is equally known, nor have all the ecosystems been studied equally. If we were to extrapolate from the data presented by those groups of organisms and ecosystems that have been well-studied, the number of species on the planet would rise to some 5 million. Even then, we know that we are underestimating the real figure since the better known groups and ecosystems most studied are not those that contain the greatest biodiversity. There exist indirect approximations of the number of species which amplify the overall figure considerably. An example would be a study of the coleopteran that live in the forest canopy, which estimated that there are about 30 million species of insects associated with the

tropical forests. If we use the conservative figure of 10 million species inhabiting the planet, and estimate that each year we identify some 13,000 species, we would need some 770 years to know the species living with us. This contrasts with the actual disappearance of species, about 17,000 each year. The entomologist Xavier Bellés has described this situation with bitter irony: if, in the next few centuries, we do not lessen the rate of extinction, we will be able to draw up a complete inventory of all forms of life on the planet; all that will be necessary is to wait for the majority of them to disappear.

Why is the conservation of biodiversity necessary? I group the arguments into three blocks.

**The utilitarian arguments.** Plants and animals provide humans with materials (e.g., wood for construction and vegetable fibers for clothing), food, medicines, and energy resources. Each species we lose could be the key to dealing with a disease, or an alternative for a food crisis. The plants *Catharanthus roseus* and *Orbignya phalerata* serve as examples. The first provides alkaloids that are helpful in the treatment of certain cancers (the medicines that derive from this species generate 100 million dollars annually). In Madagascar there are five more species of *Catharanthus*. One is threatened with extinction. A second produces a large quantity of oil used for cooking and other activities (500 trees produce 125 barrels of oil per year). In addition to material goods, it is quite easy to forget that biodiversity is a source of recreational and emotional benefits. How many personal memories are associated with the smells and sounds of the forest, not to speak of the gamut of sensations which various landscapes awaken? Paradoxically, they lead us to take trips of hundreds of kilometers in search of landscapes which awaken our emotions while, in exchange, we are resigned to accepting the destruction of our daily environment. The very title of Rachel Carson's book, *Silent Spring*, considered a pioneer text of the ecological movement, evokes the sensation of emptiness that we would experience in a springtime country walk without hearing a single bird singing, thanks to the use of pesticides.

**Arguments of Prudence.** Along with the loss of biodiversity, what else are we losing? We know that

the ecological functioning of the biosphere depends on the entities that form it. We cannot predict the magnitude of changes to the ecological process that would occur as a consequence of the generalized disappearance of species and, concretely, what these changes would do to humans. The characteristics of the world that surround us (the composition of the atmosphere, the salinity of the oceans, etc.) depend more or less on the activities of humans. To sum up, biodiversity gives stability to the planet on which we live. Scientist James Lovelock's proposal that we should consider the whole planet as a unique organism, *Gaia*, demonstrates the interdependence of all its components. This is an idea which we encounter in the cosmic vision of many cultures, such as the *Pachamama* of the Quechua and of other Andean indigenous peoples.

**Ethical Arguments:** Our species not only is intelligent but also rational and, as such, has the prerogative of creating ethical sentiments. These lead us to an unequivocal position: we simply do not have the right to eliminate any form of life, no matter how insignificant it might seem. It should deeply worry us to realize that we have much greater respect for the vestiges of our history than for the existence of other forms of life. We bestow cultural and historical value on the ruins of ancient human civilizations, such as the Romanesque churches of the Pyrenees or the Mayan pyramids in the forests of the Petén (from a few centuries ago) but, on the other hand, we do not bestow any value at all on species that came into existence long before we did. (Studies of fossils lead us to believe that the average age of a species is 11 million years.) A truly human ethic should not only bestow value on other forms of life, but ought to accept the obligation to conserve them.

According to the ecologist Edward O. Wilson, humanity has to value its three great sources of wealth: the material, the cultural, and the natural. For our own good, we must harmonize the conservation of all three. Our current civilization, which is exporting itself from the West, is deficient in values in that it has the tendency to appreciate only the first one. This has grave repercussions for the other two. Humanity will not likely eliminate life on the planet. But, without changing its relationship with nature, it could well terminate its own life on this planet.

# THE RETURN TO PACHAMAMA

## INDIGENOUS RATIONALITY AND MOTHER EARTH

**JUAN JACOBO TANCARA CHAMBE**

*Aymaran writer, Putre, Chile*

Pacha means time, space, earth; Mama means mother or lady; Pachamama is a word for talking about Mother Earth, for speaking about the loving arms of the Earth. Additionally however, it can be used to talk about the cosmos that surrounds us, about vital, concrete, material—and also spiritual—space.

1

Increasingly people are becoming aware that human beings are not self-sufficient, that our life depends on a living and healthy Earth. We can live only if the Earth lives. The capitalist, all-embracing market, the reduction of human life and of the Earth to a calculation between means and ends, the inertia of the system: intentionally or not, all these factors have destructive consequences and they threaten life on the planet. Life on Earth is not a means for accumulating riches but is the condition for the possibility of living.

Along with other ideas, The Aymara and Indigenous people have always kept this view in mind. The community does not encourage accumulation and unregulated consumption. It seeks what is necessary in order to live with dignity. An individual and a community are elements of something much larger, a part of the natural circle of life. For that reason, any activity that destroys the Earth is suicide.

In many Aymaran communities, the lifestyle and economic practices, based on agriculture and raising animals, are friendly to the environment. To live in equilibrium or harmony with the Earth means not over-exploiting it, not using it merely as merchandise, and not controlling it.

2

We live in the midst of the universe by an act of grace. Our life is fragile. Our economic, social, and political systems are weak since, without the life of nature, they could not exist. We are one knot in a larger web of life. Our life would not be viable outside this web. But, because of our arrogance, we have lost a direct connection with nature and we have established one of domination. For that reason, we have the idea that we are confronting a savage nature. Indeed, in this confrontation, human beings try to conquer na-

ture and instrumentalize it.

At the other extreme from this approach, the offering to the Pachamama presented by the Aymaran people and by other original peoples shows a clear awareness of interdependence with everything that surrounds us. It is a friendly and communitarian use of nature. Perhaps what the modern mind perceives as lack of “development” is due to the fact that aboriginal peoples are aware that a society based on finance is unsustainable. It’s crazy to think that any accumulation that sacrifices real and material life can continue indefinitely.

On the other hand, the respect shown for the Earth by Indigenous people is not pantheism, nor is it a “backward” mentality. It is the expression of a spirituality that is aware that human beings have needs. The formulation of this insight is clear for Indigenous peoples: Development cannot happen through the assassination of Pachamama.

The way we treat the Earth reflects the way we treat one another individually and in society. We experience and we see social injustice, lack of solidarity, meanness, struggles over power, crime, exclusion, machismo, and so on. The lack of balance is present in our interpersonal relationships and in human societies. Human beings have lost respect for Mother Earth and that means that they have also lost respect for themselves.

One thing needs to be made clear. Being part of the natural circle of life does not mean that we are condemned to remain merely natural beings. Human beings also want to transcend and for that reason we have religions, do politics, build paradises, have promised lands, and write poems. But this leap into individualism that has separated us from direct dependence on the Earth is destroying us. This is why we need a second leap that would bring us back into the arms of Mother Earth and this time with a clear awareness of our transcendence. I think that this lifestyle,—basically the ethos and religion of indigenous peoples—shows that this second leap is possible, since it consists in a transcendence that values

Translated by Richard Renshaw

and pays attention to Mother Earth. In other words, it's not a matter of creating spiritualized worlds where souls live without bodies, or where there are paradises without earth. Rather it is a spirituality that is aware of our corporality, aware that we are rivers, mountains, trees, and stones.

3

In the rituals directed to the Pachamama, it is the community that is presented along with its offering. At bottom, it is the community that is offered. Not only is the life of Pachamama a condition for the life of a human being; human beings live when they are in community. We don't want merely to survive but to live fully. We want to experience joy in living. So, rituals show that it is not enough just to affirm the Earth. We need to affirm the whole community as well. As we have seen, Pachamama embraces the whole, and that includes the community. There is synergy between the earth, the community, and the individual. The community does not erase the individual. Rather, the individual finds himself or herself in the community.

4

Many Christian Churches question the symbols and procedures of the rituals. They question especially the invocation of protective beings who provide resources for living and who regulate the relationships between living things (illas, ispallas, achachilos, apus, uywiris, mallkus, and so on). In the view of those Churches, we should be invoking God alone or "Jesus Christ." Rather than focusing on a name, Aymaran rituals worship life. They express an awareness of reciprocity. The earth provides for us and we also respond in kind. It is a relationship of loving care, of thanksgiving, of mutual sharing. The earth nourishes us. One could say that Aymaran wisdom points directly to the foundation of existence, which is the concrete affirmation of life. But, it is not just focused on what is material. At the same time, it weaves together a whole complexity of spirituality, beauty, ethics, and reason.

There are elements, values, and customs of indigenous peoples that can contribute to establishing policies for integral development. We indigenous peoples do not think that we are the last word on salvation. Rather, we put our trust in dialogue, in the exchange of knowledge in order to better the life of today's societies. For that reason we can make a contribution to ecological thinking, one that is neither anthropocentric nor eco-centric but one that seeks a balance between both. □

## WE LIVE IN THE BODY OF PACHAMAMA

*The Earth is the flesh of Pachamama, where we can plant.*

*The hills are the head of Pachamama.*

*The antiguales\* are the ears of Pachamama where we bring our offerings.*

*The plants are the clothing of Pachamama.*

*The grasses and the forests are the hair of Pachamama.*

*The air is the breath of Pachamama.*

*The flowing waters are the blood of Pachamama.*

*The labors, thoughts, and wisdom that we generate are the hands of Pachamama.*

*The years are the feet of Pachamama.*

*Our nourishing food—fruit, corn, potatoes—are the breasts of Pachamama because we are fed by her*

*The life that she gives us—that we depend on—is the womb of Pachamama.*

*Sicknesses are the waste of Pachamama.*

*Seeds are the fertility of Pachamama, her femininity.*

*Death is the fingernails of Pachamama.*

*Weeks are the fingers of the hands of Pachamama.*

*Months are the toes of the feet of Pachamama. Lakes and the seas are the mouth of Pachamama.*

*The snowy mountains are the teeth of Pachamama.*

*The stones and rocks are the bones of Pachamama.*

*The rainbow is the multicolored wiphala, the flag of Pachamama.*

*Wild animals are her beloved creatures.*

*Birds are the messengers of Pachamama.*

*Human beings are the most beloved children of Pachamama.*

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Poem of **Carlos Yujra**, Yatiri Aymara, from La Paz, Bolivia. Compiled in Yavi, Humahuaca, Argentina by **Manuel Pliego**, from the mouth of **Víctor Bascopa**, an indigenous Kolla, in a workshop on Andean spirituality.

\*Antigal: A sacred space where the remains of the ancestors rest.

# 2010: INTERNATIONAL YEAR OF...

## 2010: INTERNATIONAL YEAR OF BIODIVERSITY

United Nations, General Assembly  
19 January 2007  
International Year of Biodiversity 2010  
The General Assembly,

*Recalling* the commitment of the World Summit on Sustainable Development to a more effective and coherent implementation of its three objectives,

*Concerned* by the continued loss of biological diversity, and acknowledging that an unprecedented effort would be needed to achieve by 2010 a significant reduction in the rate of loss of biological diversity,

*Deeply concerned* by the social, economic, environmental and cultural implications of the loss of biodiversity, including negative impacts on the achievement of the Millennium Development Goals, and stressing the necessity to adopt concrete measures in order to reverse it,

*Profoundly worried* by the social, economic, environmental, and cultural repercussions of the loss of biological diversity, and emphasizing the need to

adopt concrete measures to stop this,

*Conscious* of the need for effective education to raise public awareness for achieving the threefold objective of the Convention and the 2010 biodiversity target,

1. *Declares* 2010 the International Year of Biodiversity;

2. *Invites* Member States to consider establishing national committees for the International Year of Biodiversity;

3. *Encourages* Member States and other stakeholders to take advantage of the International Year of Biodiversity to increase awareness of the importance of biodiversity by promoting actions at the local, regional and international levels;

4. *Invites* Member States and relevant international organizations to support the activities to be organized by developing countries, especially least developed countries, landlocked developing countries and small island developing States, and countries with economies in transition. □

## A DEEP ECOLOGY EIGHT POINT PLATFORM

### ARNE NAESS (1912-2009) AND GEORGE SESSIONS

1. The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.

2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.

4. The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of non-human life requires a smaller human population.

5. Present human interference with the non-hu-

man world is excessive, and the situation is rapidly worsening.

6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

7. The ideological change will be mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.

8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes. □

2010: INTERNATIONAL YEAR  
FOR THE RAPPROCHEMENT OF CULTURES

United Nations, General Assembly

11 December 2007

International Year of Biodiversity 2010

Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace

The General Assembly,

*Reaffirming* the purposes and principles enshrined in the Charter of the United Nations and the Universal Declaration of Human Rights,<sup>1</sup> in particular the right to freedom of thought, conscience and religion,

*Recalling* also its resolution 61/221 of 20 December 2006, on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace,

*Recognizing* that cultural diversity and the pursuit of cultural development by all peoples and nations are a source of mutual enrichment for the cultural life of humankind,

*Taking note* of the valuable contribution of various initiatives at the national, regional and international levels to enhancing dialogue, understanding and cooperation among religions, cultures, and civilizations, which are mutually reinforcing and interrelated,

*Affirming* the importance of sustaining the process of engaging all stakeholders in the interreligious, intercultural and intercivilizational dialogue within the appropriate initiatives at the various levels,

*Recognizing* the commitment of all religions to peace,

1. *Affirms* that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace;

2. *Takes note* with appreciation of the work of the United Nations Educational, Scientific and Cultural Organization on interreligious dialogue in the context of its efforts to promote dialogue among civilizations, cultures and peoples, as well as activities related to a culture of peace, and welcomes its focus on concrete action at the global, regional and subregional levels and its flagship project on the promotion of interfaith dialogue;

3. *Reaffirms* the solemn commitment of all States to fulfil their obligations to promote universal respect for, and observance and protection of, all human

rights and fundamental freedoms for all in accordance with the Charter of the United Nations, the Universal Declaration of Human Rights<sup>1</sup> and other instruments relating to human rights and international law, the universal nature of these rights and freedoms being beyond question;

4. *Welcomes* the designation of the Office for ECO-SOC to play a focal point role, as requested in resolution 61/221, and pursuant thereto, to interact with the United Nations system entities and to coordinate their contribution to the intergovernmental process, and looks forward to its effective functioning;

5. *Encourages* Member States to consider, as and where appropriate, initiatives that identify areas for practical action in all sectors and levels of society for the promotion of interreligious and intercultural dialogue, tolerance, understanding and cooperation, through, inter alia, the ideas suggested during the high-level dialogue on interreligious and intercultural understanding and cooperation for peace;

6. *Emphasizes* the need to sustain the momentum generated by the high-level dialogue of 4 and 5 October 2007 on interreligious and intercultural understanding and cooperation for peace in subsequent discussions;

7. *Encourages* the promotion of dialogue among the media from all cultures and civilizations, emphasizes that everyone has the right to freedom of expression, and reaffirms that the exercise of this right carries with it special duties and responsibilities and may therefore be subject to certain restrictions, but these shall be only such as are provided by law and necessary for respect of the rights or reputations of others, protection of national security or of public order, or of public health or morals;

8. *Decides* to declare 2010 as the International Year for the Rapprochement of Cultures, and recommends that, during the course of the year, appropriate events be organized on interreligious and intercultural dialogue, understanding and cooperation for peace, inter alia, a high-level dialogue and/or informal interactive hearings with civil society;

9. *Requests* the Secretary-General to report to the General Assembly at its sixty-third session on the implementation of the present resolution.

### January

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### July

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### March

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### April

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### May

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### November

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### June

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**January 2009**

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**February**

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**June**

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**July**

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**August**

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				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

**September**

M	T	W	T	F	S	S
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

**October**

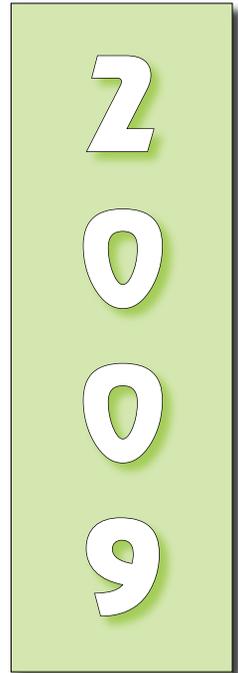
M	T	W	T	F	S	S
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

**November**

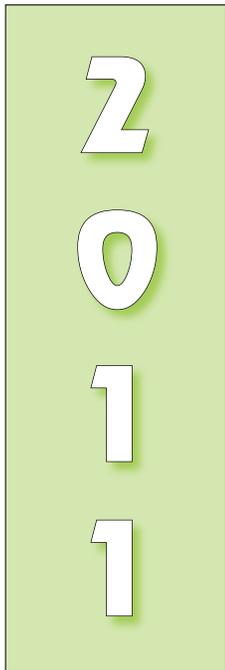
M	T	W	T	F	S	S
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2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23/30	24	25	26	27	28	29

**December 2009**

M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			



# Latin American Agenda



**January 2011**

M	T	W	T	F	S	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

**February**

M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

**March**

M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

**April**

M	T	W	T	F	S	S
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

**May**

M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23/30	24/31	25	26	27	28	29

**June**

M	T	W	T	F	S	S
	1	2	3	4	5	
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

**July**

M	T	W	T	F	S	S
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

**August**

M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

**September**

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

**October**

M	T	W	T	F	S	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

**November**

M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

**December 2011**

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

## January

## February

## March

1 F	1 M	1 M
2 S	2 T	2 T
<b>3 S</b>	3 W	3 W
4 M	4 T	4 T
5 T	5 F	5 F
6 W	6 S	6 S
7 T	<b>7 S</b>	<b>7 S</b>
8 F	8 M	8 M
9 S	9 T	9 T
<b>10 S</b>	10 W	10 W
11 M	11 T	11 T
12 T	12 F	12 F
13 W	13 S	13 S
14 T	<b>14 S</b>	<b>14 S</b>
15 F	15 M	15 M
16 S	16 T	16 T
<b>17 S</b>	17 W <sup>Ash Wednesday</sup>	17 W
18 M	18 T	18 T
19 T	19 F	19 F
20 W	20 S	20 S
21 T	<b>21 S</b>	<b>21 S</b>
22 F	22 M	22 M
23 S	23 T	23 T
<b>24 S</b>	24 W	24 W
25 M	25 T	25 T
26 T	26 F	26 F
27 W	27 S	27 S
28 T	<b>28 S</b>	<b>28 S</b>
29 F		29 M
30 S		30 T
<b>31 S</b>		31 W

## April

## May

## June

1 T	1 S	1 T
2 F	<b>2 S</b>	2 W
3 S	3 M	3 T
<b>4 S</b> <small>Easter</small>	4 T	4 F
5 M	5 W	5 S
6 T	6 T	<b>6 S</b>
7 W	7 F	7 M
8 T	8 S	8 T
9 F	<b>9 S</b>	9 W
10 S	10 M	10 T
<b>11 S</b>	11 T	11 F
12 M	12 W	12 S
13 T	13 T	<b>13 S</b>
14 W	14 F	14 M
15 T	15 S	15 T
16 F	<b>16 S</b>	16 W
17 S	17 M	17 T
<b>18 S</b>	18 T	18 F
19 M	19 W	19 S
20 T	20 T	<b>20 S</b>
21 W	21 F	21 M
22 T	22 S	22 T
23 F	<b>23 S</b> <small>Pentecost</small>	23 W
24 S	24 M	24 T
<b>25 S</b>	25 T	25 F
26 M	26 W	26 S
27 T	27 T	<b>27 S</b>
28 W	28 F	28 M
29 T	29 S	29 T
30 F	<b>30 S</b>	30 W
	31 M	

## July

## August

## September

1 T	<b>1 S</b>	1 W
2 F	2 M	2 T
3 S	3 T	3 F
<b>4 S</b>	4 W	4 S
5 M	5 T	<b>5 S</b>
6 T	6 F	6 M
7 W	7 S	7 T
8 T	<b>8 S</b>	8 W
9 F	9 M	9 T
10 S	10 T	10 F
<b>11 S</b>	11 W	11 S
12 M	12 T	<b>12 S</b>
13 T	13 F	13 M
14 W	14 S	14 T
15 T	<b>15 S</b>	15 W
16 F	16 M	16 T
17 S	17 T	17 F
<b>18 S</b>	18 W	18 S
19 M	19 T	<b>19 S</b>
20 T	20 F	20 M
21 W	21 S	21 T
22 T	<b>22 S</b>	22 W
23 F	23 M	23 T
24 S	24 T	24 F
<b>25 S</b>	25 W	25 S
26 M	26 T	<b>26 S</b>
27 T	27 F	27 M
28 W	28 S	28 T
29 T	<b>29 S</b>	29 W
30 F	30 M	30 T
31 S	31 T	

1 F	1 M	1 W
2 S	2 T	2 T
<b>3 S</b>	3 W	3 F
4 M	4 T	4 S
5 T	5 F	<b>5 S</b>
6 W	6 S	6 M
7 T	<b>7 S</b>	7 T
8 F	8 M	8 W
9 S	9 T	9 T
<b>10 S</b>	10 W	10 F
11 M	11 T	11 S
12 T	12 F	<b>12 S</b>
13 W	13 S	13 M
14 T	<b>14 S</b>	14 T
15 F	15 M	15 W
16 S	16 T	16 T
<b>17 S</b>	17 W	17 F
18 M	18 T	18 S
19 T	19 F	<b>19 S</b>
20 W	20 S	20 M
21 T	<b>21 S</b>	21 T
22 F	22 M	22 W
23 S	23 T	23 T
<b>24 S</b>	24 W	24 F
25 M	25 T	25 S
26 T	26 F	<b>26 S</b>
27 W	27 S	27 M
28 T	<b>28 S</b> Advent, Year C	28 T
29 F	29 M	29 W
30 S	30 T	30 T
<b>31 S</b>		31 F

# 2010

December 2009

M	T	W	T	F	S	S	M	T	W	T	F	S	S
	1	2	3	4	5	6	21	22	23	24	25	26	27
7	8	9	10	11	12	13	28	29	30	31			
14	15	16	17	18	19	20							

Monday Lunes	Tuesday Martes	Wednesday Miercoles	Thursday Jueves
<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>
<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>
<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>







# 31 Thursday

# 1 Friday

# 2 Saturday

Nm 6,22-27 / Gál 4, 4-7  
Ps 66 / Lc 2,16-21

1 Jn 2,22-28 / Ps 97  
Jn 1,19-28

- 1508: The colonization of Puerto Rico begins.
- 1804: Haiti becomes world's first Black republic. National holiday.
- 1959: Victory of the Cuban revolution.
- 1977: Mauricio López, Rector of the University of Mendoza, Argentina, member of the World Council of Churches, disappeared.
- 1990: Maureen Courtney and Teresa Rosales, Religious women, assassinated by U.S.-backed Contras in Nicaragua.
- 1994: Indigenous campesinos stage Zapatista uprising in Chiapas, Mexico.
- 2003: Lula takes office as President in Brazil.

- Basil the Great
- Gregory of Nazienzen
- J.K. Wilhelm Loehe
- 1904: US Marines land in the Dominican Republic to "project U.S. interests."
- 1979: Francisco Jentel, defender of Indigenous peoples and campesinos, victim of Brazilian security forces.
- 1981: José Manuel de Souza «Zé Piau», worker, victim of the «grileiros» in Pará, Brazil.
- 1994: Daniel Arrollano dies, devoted guardian of the memory of Argentinean martyrs.

### International Day of Peace



# 3

Genevieve

Epiphany  
Isa 60,1-6-3,6 / Ps 71  
Eph 3,2-6 / Mt 2,1-12

- 1511: Agüeybaná, 'El Bravo', leads a rebellion of the Taino people against Spanish occupiers in Puerto Rico, the 'Cry of Coayuco'.
- 1981: Diego Quic, Popular Indigenous leader, catechist, disappeared, Guatemala.
- 1994: Antulio Parrilla Bonilla dies, bishop who fought for Puerto Rican independence and the cause of the persecuted, the "Las Casas" of Puerto Rico.



# 7 Thursday

1Jn 4,19-5,4 / Ps 71

Raymond of Penafort

Lk 4,14-22a

1835: Victory of Cabanagem. Rebels take Belem and govern the province.

1981: Sebastião Mearim, rural leader in Para, Brazil, assassinated by «grileiros».

1983: Felipe and Mary Barreda, Christian revolutionary activists, are assassinated by U.S. backed Contras in Nicaragua.

1999: Barotomé Carrasca Briseño dies, bishop of Oaxaca, Mexico, defender of the poor and of Indigenous people.

Last quarter: 10:39 in Libra



# 8 Friday

1Jn 5,5-13 / Ps 147

Severino

Lc 5,12-16

1454: Pope Nicholas authorizes the enslavement of any African nation by the king of Portugal as long as the people are baptized.

1642: Galileo Galilei dies, condemned by the Inquisition. The Vatican will "rehabilitate" him 350 years later.

1850: Juan, leader of the Queimado revolution is hanged in Espírito Santo, Brazil.

1912: Founding of the African National Congress.

1982: Domingo Cahuc Sic, an indigenous Achi delegate of the Word, is killed by the military in Rabinal, Guatemala.

# 9 Saturday

1Jn 5,14-21 / Ps 149

Eulogio, Julián, Basília

Jn 3,22-30

1662: Authorities in Lisbon order the extermination of the Janduí Indians in Brazil.

1858: First known strike in Brazil, by typographers, pioneers of workers' struggles there.

1959: Rigoberta Menchú is born Chimel, Guatemala.

# 10

Baptism of the Lord  
Isa 42,1-4.6-7 / Ps 28  
Acts 10,34-38 / Lk 3,15-16.21-22

Aldo

1911: Five month strike by the shoemakers of São Paulo, for an 8 hour day.

1920: The League of Nations is created following the massacres of the First World War.

1978: Pedro Joaquin Chamorro is assassinated, journalist who fought for civil liberties against the Somoza dictatorship in Nicaragua.

1982: Dora Azmitía «Menchy», 23 years old, teacher, martyr to young Catholic students, Guatemala.

1985: Ernesto Fernández Espino, a Lutheran pastor, martyred.

# 11 Monday

1Sam 1,1-8 / Ps 115

Higinio, Martín de León

Mk 1,14-20

1839: Eugenio María de Hostos is born, advocate for Puerto Rican independence and Caribbean confederation.  
2005: Raul Castro Bocel, campesino anti-mining activist, killed by Guatemalan authorities.

# 12 Tuesday

1Sam 1,9-20 / Int. 1Sam 2

Benedict, Tatiana

Mk 1,21-28

1694: 6500 men begin the siege of Palmares that will last until February 6.  
1948: The United States Supreme Court proclaims the equality of blacks and whites in schools.  
1970: Nigerian Civil War ends with the surrender of Biafra.

# 13 Wednesday

1Sam 3,1-20 / Ps 39

Hilary, George Fox

Mk 1,29-39

1825: Frei Caneca, republican revolutionary and hero of Ecuadorian Confederation, shot.  
1879: Roca begins the desert campaign in Patagonia Argentina.  
1893: U.S. Marines land in Hawaii to impose a constitution, stripping monarchical authority and disenfranchising the Indigenous poor.  
2001: Earthquake in El Salvador, 7.9 on the Richter scale, 1200 dead, 4200 disappeared.

Lined writing area for notes.



# 14 Thursday

1Sam 4,1-11 / Ps 43  
Mk 1,40-45

Fulgence

1988: Miguel Angel Pavón, director of the Honduran Human Rights Commission, and Moisés Landaverde are assassinated.  
1997: 700,000 South Korean strikers march on behalf of social rights.

# 15 Friday

1Sam 8,4-22a / Ps 88  
Mk 2,1-12

Ef시오

1919: Rosa Luxemburg, revolutionary socialist philosopher, tortured and killed following an unsuccessful revolt in Berlin.  
1929: Martin Luther King Jr. born in Atlanta, Georgia, USA.  
1970: Leonel Rugama dies in the revolutionary struggle against the Somoza dictatorship. 40 years.  
1976: The government of Bahia (Brazil) suppresses the police records of the Candomblés.  
1981: Estela Pajuelo Grimani, campesina, 55 years old, 11 children, martyr to solidarity, Peru.  
1982: The Constitution of Canada acknowledges the rights of First Nations.  
1990: Collapse of the Brazilian currency.

**Partial ring-shaped eclipse of the sun, visible in África (except the NW) and Asia.**

New Moon: 07:11 in Capricorn



# 16 Saturday

1Sam 9,1-19 / Ps 20  
Mk 2,13-17

Marcel

1899: Treaty of Berlin divided Samoan Archipelago between Germany and the USA, usurping traditional rulers.  
1992: Chapultepec Peace Accords end 12 year civil war in El Salvador.

### World Day against Child Slavery

In memory of Iqbal Mashib, a child slave who, with the support of the Liberation Front of Pakistan Workers, closed several factories employing child slaves (solidaridad.net).

# 17

Second Sunday in Ordinary Time  
Isa 62,1-5 / Ps 95  
1Cor 12,4-11 / Jn 2,1-11

Anthony Abbot

1961: Patrice Lumumba, African independence hero, murdered.  
1981: Ana María Castillo, militant Salvadoran Christian, assassinated.  
1981: Silvia Maribel Arriola, nurse, first Religious martyr in the Salvadoran revolution.  
1988: Jaime Restrepo López, priest, martyr for the cause of the poor, Colombia.  
1991: The Persian Gulf War begins.  
1994: Earthquake in Los Angeles.  
1996: Juan Luis Segundo, liberation theologian, dies in Uruguay.



# 21 Thursday

1Sam 18,6-9 / PS 55  
MK 3,7-12

Agnes  
1972: Gerardo Valencia Cano, bishop of Buenaventura (Colombia), prophet and martyr for liberation.  
1974: Campesinos of Valle Alto, Bolivia are martyred.  
1980: María Ercilia and Ana Coralia Martínez, students, Red Cross workers and catechists, martyrs in El Salvador.  
1984: The Movement of Workers without Land (MST) formed in Cascavel, Brazil.  
2000: Indigenous and popular uprising in Ecuador.

# 22 Friday

1Sam 24,3-21 / Ps 56  
Mk 3,13-19

Vincent  
1565: «Tata» Vasco de Quiroga, bishop of Michoacán, precursor of the Indigenous reductions.  
1932: Peasant plan to revolt against oppression in El Salvador sparks massive reactionary violence.  
1982: Massacre of campesinos from Pueblo Nuevo, Colombia.  
2006: Evo Morales, Indigenous Aymara, becomes President of Bolivia.

# 23 Saturday

2Sam 1,1-27 / Ps 79  
Mk 3,20-21

Ildefonse  
1870: 173 Piegan people massacred by U.S. cavalry on the banks of the Marias River in Montana.  
1914: Revolt of the Juazeiro, Brazil. Victory of the sertanejos commanded by P. Cícero.  
1958: Fall of the last Venezuelan dictator: General Marcos Pérez Jiménez.  
1983: Segundo Francisco Guamán, a Quechua campesino, murdered.  
First quarter: 10:53 in Taurus



Series of horizontal lines for writing notes.

# 24

Third Sunday in Ordinary Time  
Neh 8,2-4a.5-6,8-10 / Ps 18  
1Cor 12,12-30 / Lk 1,1-4;14-21

Francis de Sales  
1835: Blacks organize an urban revolt in Salvador, Brazil.  
1977: Five union lawyers were murdered in their Atocha Street office by neo-fascists in Madrid, Spain.

Series of horizontal lines for writing notes.



# 28 Thursday

2Sam 7,18-19,24-29 / Ps 131

Thomas Aquinas

Mk 4,21-25

1853: José Martí, 'Apostle of Cuban Independence', is born.  
1909: US troops leave Cuba after 11 years for the first time since the end of the Spanish American War.  
1979: Puebla Conference begins, Mexico.

# 29 Friday

2Sam 11,1-4a.5-10a.13-17 / Ps 50

Valero

Mk 4,26-34

1863: Shoshone resistance broken by massacre of over 200 people on the Bear River in Idaho by US cavalry.  
1895: José Martí, poet and national hero, launches the Cuban war of independence.  
1985: First national congress of MST.  
1999: The dollar reaches 2.15 reales, critical moment in the fall of the Brazilian currency.  
2001: Pinochet is tried as the author of the crimes of the "caravan of death."

# 30 Saturday

2Sam 12,1-7a.10-17 / Ps 50

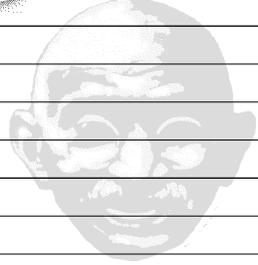
Martina

Mk 4,35-41

1629: Antônio Raposo, bandit, destroys the Guarani missions of Guaira, P.R., Brazil, and enslaves 4,000 Indigenous persons.  
1948: Mahatma Gandhi is assassinated.  
1972: Fourteen civil rights marchers are killed on Bloody Sunday in Northern Ireland by British paratroopers.

**Non-Violence and Peace Day**

Ful Moon: 06:17 in Leo



# 31

Fourth Sunday in Ordinary Time

Jer 1,4-5.17-19 / Ps 70

1Cor 12,31-13,13 / Lk 4,21-30

John Bosco

1865: The 13th amendment to the US Constitution abolishes slavery.

1980: The Spanish Embassy Massacre in Guatemala City - 40 Quichés including Maria Ramirez and Vincente Menchú are killed.

# ALONG THE PATHS OF ECOFEMINISM

GERALDINA CÉSPEDES

*El Limón, Guatemala*

Two contemporary realities are forcing us to change our attitude towards the way we understand and practice our relationship with the cosmos and with our relationships between men and women: the deterioration of the environment and violence against women. The *ecofeminist* movement is intended to respond precisely to the challenge that these two major questions represent. It analyzes the connection between the ecological crisis and the crisis of patriarchy. It suggests that our dream for another possible world has to make the connection between the struggle for environmental sustainability and the struggle for just and equitable relationships between men and women.

Ecofeminism tries to release two birds from the same cage at the same time. It attempts to heal and liberate by listening to the two cries that most strongly express eco-human suffering today: the cry of the earth and the cry of women. It is a point of view that points to the existing relationship between two of the most important movements of our time: the feminist movement and the ecological movement. Together with other movements, they are shaking up the traditional points of reference for our normal way of understanding the world.

Ecofeminism is opposed to the patriarchal appropriation of both nature and women. Both have ended up being subject to the growth of capital. It is also opposed to the dominant model of development based on growth and profit as well as its strategy of modernization that has led to the destruction of biological and cultural diversity. One of the fundamental characteristics of ecofeminism is that it looks at *the interconnection between all forms of oppression and violence that affect both women and nature*.

Thus, it opposes *masculine appropriation of agriculture and of reproduction* (the fertility of the earth and of women) that is precisely a consequence of Western patriarchal and economy-driven development.

This sort of appropriation can be seen particularly in two of its pernicious consequences on nature and on women: the super-exploitation of the Earth and the merchandizing of female sexuality. The most degrading expression of this latter phenomenon today is the trafficking of young girls and of women.

The current economic model based on getting the biggest profit *requires* the *patriarchal system*. In order to survive, it needs a system where some people dominate others. Ecofeminism tries to break down this patriarchal mentality that not only considers women as second-class citizens but also uses nature as an object for domination and profit, by submitting both to a hierarchical and sexist view of the world. Based on a patriarchal attitude, the Earth and women are reduced to objects and both have to be vanquished, conquered, and violated. It is no accident that the same male-centered language is used to refer to women as well as to nature.

When we analyze the different symptoms of the degradation of the environment, we grasp their connection with the growth in *the gap between the rich and the poor*. We see that it is a problem of injustice in the North-South relationship. The North not only consumes its own natural resources, it also consumes more than 60% of the food produced on the planet. It uses two thirds of the metals and wood extracted throughout the world and it burns 70% of the energy. This waste of resources and energy by Northern countries is unsustainable (unjust) from every point of view (environmental, ethical, and religious) and it is having increasingly disastrous effects on the poor, those who suffer most the terrible effects of a system that creates three primary products: violence, garbage, and misery.

This is the context in which ecofeminism arises as a *philosophy, spirituality, and theology* bound to fundamental necessities of life, to subsistence. It is a perspective that is very close to poor women in the

Southern Hemisphere who are the most affected by hunger, malnutrition, illiteracy, and the scarcity of land. They have to live in places lacking security, in unhealthy living conditions, and in degrading housing. They have to put up with terrains filled with land mines, contaminated with toxins, and exposed to nuclear radiation. They occupy those sites where the ecosystem is most threatened and they experience in their own flesh the threats that ecological imbalance imposes.

The *principal concerns* of the new ecological and feminist awareness can be spelled out along three lines: 1) ecological and social sustainability based on a sisterly/brotherly relationship with nature and among human beings; 2) respect and preservation of biological and cultural diversity in the midst of a system that seeks uniformity and the destruction of differences; and 3) participation in and communication with the social fabric and forms of governing that are inspired by democratic values at every level of life (families, relationships between men and women, schools, unions, churches, religions, grassroots movements, organizations, governments, etc.). So, when we talk about ecofeminism, we are referring to a new way of looking at the world, at the cosmos, and at all reality. It challenges us to look for ways of organizing that are rooted in a democracy that is inclusive of all of us, including nature.

The *growth of ecofeminist awareness* is one of the signs of the presence of the Spirit in our world. It is a perspective that is able to keep both the ecological movement and the feminist movement on alert since it forces us to recognize that the analysis of the ecological crisis does not touch the heart of the question until we see the connection between the exploitation of the earth and the definition and sexist treatment of women. However, it also leads us to recognize that feminist theory and practice have to include an ecological perspective and must devote attention to finding solutions to environmental problems. Ecofeminism does all this by placing a strong emphasis on the *relationality* and *interdependence* between all living beings. This constitutes an absolutely fundamental principle for the maintenance of life. By positing relationality as a fundamental principle of

life, we become capable of overcoming the creation of hierarchies and separations between nature and human beings. We find a path laid out before us that leads to overcoming superiority complexes, which place men over women, whites over blacks, Hispanics over indigenous peoples, etc. By recognizing the connection between the oppressions caused by class, sex, and race, and by accepting that the struggle for liberation has to take place at every level, ecofeminism is a critical political position that is connected to anti-racist, anti-sexist, anti-elitist, and anti-militarist struggles. The principles of ecofeminism question not only the hierarchical organization of the world, of organizations, and of Churches; they also question the philosophies, anthropologies, and theologies that underlie this structuring.

Another key element of ecofeminism is the *affirmation of the sacredness of the human body and of the cosmic body*. Returning to the sacred character of nature can be a foundational way of establishing a non-dominating relationship with nature. All human beings and everything that exists constitute a single, sacred body that can only survive in balance and through articulating its differences. We are part of the history of the universe and we are bound to its processes of evolution.

We need a new spirituality that helps us overcome a predatory posture so that we can adopt an attitude that appreciates and is respectful of the mystery of creation. We need to search not only for the viability of some, but all of all, female and male; not only of human beings but also the preservation of the evolution of all living processes. Chief Seattle once said that human beings did not weave life together but that we are simply one of its threads. Thus, we need to make sure that the flow of life is not interrupted and that we live humbly.

Ecofeminism is a holistic and inclusive paradigm that dreams of reorienting all unjust relationships in society. It is an invitation to rethink the meaning of being men and women, of what it means to inhabit this common home and to guarantee a good life (not the Good Life) along the lines of what Jesus told us: "I have come that they might have life, and life in abundance" (John 10, 10).







# 4 Thursday

1Kings 2,1-4.10-12 / Int. 1Chr 29,10-12

Andrés Corsino

Mk 6,7-13 Águeda

1794: Liberation of the slaves in Haiti. The first abolitionist law in Latin America.

1927: The Prestes Column takes refuge in Bolivia.

1979: Benjamín Dincúé, Colombian indigenous leader, martyred for his defense of the land.

1979: Six workers killed and dozens injured in police attack on the Cromotex factory in Lima, Peru.

1981: The Massacre of Chimaltenango (Guatemala). 68 campesinos are killed.

1992: An attempted State coup in Venezuela.

# 5 Friday

Sir 47,2-13 / Ps 17

Mk 6,14-29 Paul Miki

1977: The Somocist police destroy the contemplative community of Solentiname, a community committed to the Nicaraguan revolution.

1988: Francisco Domingo Ramos, labor leader, is assassinated on orders of large landowners in Pancas, Brazil.

2004: Rebels take over of the city of Gonaïves, Haiti triggering events leading to fall of Aristide government.

Last quarter: 23:48 in Scorpio



# 6 Saturday

1Kings 3,4-13 / Ps 118

Mk 6,30-34

1694: Zumbí and companions are besieged in Palmares. Without gunpowder, they fled into the jungle.

1916: Rubén Dario, renowned Nicaraguan man of letters, dies.

1992: Dom Sergio Méndez Arceo, bishop of Cuernavaca, Mexico and Patriarch of Solidarity.

# 7

Fifth Sunday in Ordinary Time

Isa 6,1-2a.3-8 / Ps 137

1Cor 15,1-11 / Lk 5,1-11

Richard

1756: Armies of Spain and Portugal massacre 1500 Guarani at Caiboaté, RS, Brazil.

1974: Independence of Granada. national holiday.

1986: Jean Claude Duvalier leaves Haiti after 29 years of family dictatorship.

1990: Raynal Sáenz, priest, is assassinated in Izuchara, Peru.

8

Monday

1Kings 8,1-7.9-13 / Ps 131

Jerome Emiliani

Mk 6,53-56

1712: Slave revolt in New York.

1812: Major repression against the inhabitants of the Quilombos of Rosario, Brasil.

1817: Juan de las Heras leads an army across the Andes to join San Martin and liberate Chile from Spain.

1968: Samuel Hammond, Delano Middleton, and Henry Smith die, and 27 others wound as police fire on civil rights protestors in Orangeburg, South Carolina.

9

Tuesday

1Kings 8,22-23.27-30 / Ps 83

Miguel Febres Cordero

Chinese New Year (Yuan Tan).

1977: Agustin Goiburú, Paraguayan doctor, disappeared in Argentina.

1985: Felipe Balam Tomás, missionary, servant to the poor, martyred in Guatemala.

10

Wednesday

1Kings 10,1-10 / Ps 36

Scholastica

Mk 7,14-23

1763: Treaty of Paris ends the Seven Year War with France ceding Dominica, Grenada, the Grenadines, Tobago and Canada to England.

1986: Alberto Koenigsknecht, Peruvian bishop and advocate for the poor, dies in a suspicious car accident.

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Handwriting practice lines at the bottom of the page.



# 15 Monday

Jas 1,1-11 / Ps 118  
Mk 8,11-13

Claude  
1600: José de Acosta, missionary, historian and defender of indigenous culture, Peru.  
1966: Camilo Torres, priest, martyr to the struggles for liberation of the Colombian people.  
1981: Juan Alonso Hernández, priest and martyr among the Guatemalan campesinos.  
1991: Ariel Granada, Colombian missionary, assassinated by guerrillas in Massangulu, Mozambique.  
1992: María Elena Moyano, a social activist, martyred for the cause of justice and peace in Villa El Salvador, Peru.  
2003: «First World Demonstration»: 15 million people in 600 cities against the war of the United States against Iraq.

# 16 Tuesday

Juliana y Onésimo

1981: Albino Amarilla, campesino leader and Paraguayan catechist, killed by the army.  
1985: Ali Primera, Venezuelan poet and singer for justice to the Latin American people.  
1986: Mauricio Demierre, a Swiss international worker and several Nicaraguan campesino women are assassinated by US backed Contras.

Jas 1,12-18 / Ps 93  
Mk 8,14-21

# 17 Wednesday

Servite Founders

1909: Geronimo or Goyaaaté a leader of the Apache resistance to U.S. and Mexican Government incursions on tribal lands dies.  
1995: Darcy Ribero, an activist writer, anthropologist and Brazilian senator, dies.  
1997: 1300 activists of MST march out of São Paulo for Brasilia, for land reform.

Ash Wednesday  
Joel 2,12-18 / Ps 50

2Cor 5,20-6,2 / Mt 6,1-6.16-18

Series of horizontal lines for writing.





# 22 Monday

1Pet 5,1-4 / Ps 22

Chair of Peter

Mk 16,13-19

1910: U.S. Marines intervene in Nicaragua.

1943: White Rose members, a German resistance movement, are executed by Nazis.

1979: St. Lucia gains independence. National holiday.

1990: Campesino martyrs in Iquicha, Peru.

First quarter: 00:42 in Gemini

# 23 Tuesday

Isa 55,10-11 / Ps 33

Bartholomew and Policarp,

*Ziegenbalg*

1903: Guantanamo Bay, in Cuba, leased by the United States "in perpetuity."

1936: Elias Beauchamp and Hiram Rosado of the Nationalist Party of Puerto Rico execute Colonel Riggs, for the death of four nationalists.

1970: Guyana attains independence, national holiday.

# 24 Wednesday

Jon 3,1-10 / Ps 50

Mathew Apostle, Sergio.

Lk 11,29-32

1821: The Plan of Iguala proclaims Mexican Independence, national Holiday.

1920: Nancy Astor, first woman elected to parliament, gives her first speech in London.

2008: Fidel Castro retires after forty-nine years as the President of Cuba.



A large section of the page containing multiple horizontal lines for writing, organized into three columns corresponding to the days of the week.



# 25 Thursday

Esth 14,1,3-5,12-14 / Ps 137

Justo y Valero,  
*Isabel Fedde*

National Day for the Dignity of the Victims of the Armed Conflict, Guatemala.

1778: Birthday of José de San Martín.

1980: Military coup in Suriname.

1982: Tucapel Jiménez, Chilean trade union leader, murdered by Pinochet dictatorship.

1985: Guillermo Céspedes, activist and revolutionary, martyr in the struggle of the Columbian people.

1989: Caincoñen, a Toba, assassinated for the defense of indigenous land rights in Formosa, Argentina.

1990: Electoral defeat of the FSLN in Nicaragua.

# 26 Friday

Ezek 18,21-28 / Ps 129

Paula Montal, Alejandro

1550: Antonio de Valdivieso, bishop of Nicaragua, martyr in the defense of the indigenous people.

1885: Berlin Conference divides Africa among European powers.

1965: Jimmie Lee Jackson, Black civil rights activist, murdered by police in Marion, Alabama.

1992: José Alberto Llaguno, bishop, inculturated apostle of the Tarahumara indigenous people of México, dies.

# 27 Saturday

Deut 26,16-19 / Ps 118

Gabriel de la Dolorosa

1844: The Dominican Republic declares independence from Haiti. National holiday.

1989: Free-market reforms spark protests in Caracas, Venezuela, the «Caracazo». Government repression leaves 400 dead.

1998: Jesús Ma Valle Jaramillo, fourth president of the Commission of Human Rights of Anioquia, Colombia, assassinated.

2005: 40 out of 57 countries, members of the World Covenant against Tobacco are legally bound.

# 28

Second Sunday of Lent

Gen 15,5-12,17-18 / Ps 26

Phil 3,20-4,1 / Lk 9,28b-36

Román

1924: The US Marines occupy Tegucigalpa.

1985: Guillermo Céspedes Siabato, a lay person committed to Christian to Socialism and to the Base Ecclesial Communities, worker, teacher, poet, assassinated by the army, Colombia.

1989: Teresita Ramirez, a sister of the Companions of Mary, is assassinated in Cristales, Colombia.

1989: Miguel Angel Benitez, priest, killed in Colombia.

Full Moon: 16:38 in Virgo



# THE GARDEN WON

SANDRO GALLAZZI

Macapá AP, Brasil

*A contentious reading of the biblical texts that shows the anti-ecological orientation of the priestly and monarchical texts as well as an alternative view from the position of women.*

Solomon offered twenty-two thousand oxen and one hundred and twenty thousand sheep as communion sacrifices to God (I Kings 8:63).

This incredible slaughter of animals took place at the consecration of the Temple of Jerusalem. Later there were holocausts each day, innumerable sacrifices of all sorts, offerings and sacrifices for sins. For all these sacrifices the priests had to *put fire on the altar, and arrange wood on this fire* (Lev 1:7): Fire to burn incense, to cook the meat, to devour the holocausts and to cook the *holy of holies*, that is to say, the meals reserved exclusively to the priests. This is a fire that could never be extinguished (Lev 6:13). To feed the fire with wood, rotations had to be set up among the priestly families (Neh 10:34). All of this took place in a semi-arid region where even a light drizzle was considered a blessing from God.

The altar was surprisingly large: the base was ten meters by ten and six meters high. On top there was a gigantic hearth, six meters by six, where the offerings were burned (Ez 43:13-17). The temple was the collection center for taxes that burdened the peasants of Judah (Deut 12:5-6).

Kings and priests built temples and palaces by exploiting the work of thousands of people and cutting down innumerable trees in Lebanon. As happens with all who are powerful, they were not concerned with life, either that of nature or that of the people. We find pages written in the Bible to legitimate their projects for domination and their incredible violence: they are records of the extermination of entire populations, the devastation of woods and groves, of cities burned to the ground. There were massacres, destruction, and devastation that were often legitimized as if they were an order from God.

An uncritical reading of the biblical texts can lead one to believe that God has no particular care for created things, that God wants to submit everything to the domination of human beings, who are the chosen ones over all others, who must triumph over their enemies at any cost.

The blessing of God to the first man and woman has been read this way: *Be fruitful, multiply, fill the earth and conquer it. Have dominion over the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth* (Gen 1:28).

A literal interpretation of this dominion has justified

private property and legitimized the central character mistakenly attributed to humans over nature. This sort of interpretation has shaped our so-called civilization theologically. We have exploited nature to depletion. And the *image of God* has often become that of a collector of lands, a feller of trees, an exploiter of slave labor, and a financier of paid assassins. We have become a devastating and assassinating army whose violence was portrayed on every page of human history, and that has nothing to do with the biblical message of creation.

Paul proclaims that *it was not for any fault on the part of creation that it was made unable to attain its purpose.... For that reason it has been groaning in one great act of giving birth.... The whole of creation is eagerly waiting for the revelation of the children of God*. Only when we act like true children of God will creation, along with ourselves, be liberated from the slavery of corruption.

To the groans of creation, we may add our own and those ineffable cries of the Spirit so that, as the fruit of this profound interrelationship of life, *everything works together for the good of those who love God* (Rom 8:19-29).

Everything and all of us are part of this immense life that comes to us from God. In the beginning, God's creative power conquered the darkness, the waters of the deep, and the desert—ancient Mesopotamian symbols of the forces of death—and gave birth to life.

The darkness became light; the water became rivers, seas, and rains; the desert became green earth full of life. Since then, the sun, the moon, and the stars populate the world of light; the beings of the sea and the heavens fill the waters; animals and human beings—men and women—populate the earth. Everything was in perfect harmony and integration, life giving rise to life, where everything was and is good, very good.

God created a communion of life in which women and men can love each other, as the unique image of God, by presiding over the earth with their creative and loving passion and by struggling against all the chaotic forces of death.

The memory of God as conqueror of all "evils," inspired and inspires the hope of the poor, of the excluded. It nourishes the certainty that the God of Life will always stand beside them with life-giving, conquering power. That is why the memory of the creator God is always associated

Translated by Richard Renshaw

with recalling the fidelity of God, liberator of the poor and the oppressed.

*Happy are they whose help is the Most High, whose hope is in the Creator of All, who alone made heaven and earth, the seas, and all that is in them, who keeps faith forever, who executes justice for the oppressed; who gives food to the hungry* (Psalm 146:5-6). It is always a blasphemy to use the creation story to justify domination over nature and over other human beings.

It is good then to find, in the pages of the Bible, the memory of those who always sought after and defended life: women, the poor, prophets, and prophetesses who did not accept the teaching of the powerful that the tree of life had been lost, that everyone had been expelled from the garden and that the way was closed and guarded by mythological beings who could only be quieted by the powers of the king and of the priests through endless sacrifices.

They were able to believe in a permanent process of creation and re-creation of ever new heavens and of a constantly renewed earth. It was possible to look for the renewal of the miracle of Eden by having faith that all nature continues to be good, beautiful, and capable of praising and blessing the Most High: the mountains can jump for joy, the trees know how to applaud, the rivers can jump up, and even the lightening and thunder are signs of God's presence.

In the Song of Songs, the Sulamite was celebrating precisely that fact when we are told that the image of God is not to be found in kings, priests, and VIPs but in men and a woman who love each other: the two, together, naked, flesh of each others' flesh, without shame (Gen 2:24-25), and basically good. The garden is reopened, reconstructed as God had conceived it from the time when everything began.

Wine, honey, milk, wheat, perfume, oil, narcissus, lilies, nard, saffron, cinnamon, incense, myrrh, aloes, irises, balsam...Deer, lambs, doves, goats, gazelle, flocks...Sun, moon, winds from the North and from the South...Lebanon, Hermon, Jerusalem, Galaad, Damascus, Carmel...Gold, silver, precious stones, ivory, sapphire, marble...Everything, all of nature, participates in this song, in this encounter of love and of life.

Why do we want to be like God if God is like us when we love each other, over and above all domination?

The High Priest wanted to be like God: unique, the holiest of all, the highest of all, the one who controlled divine justice and pardon, the mediator of the Covenant, the anointed one, that is to say, the messiah.

The kings wanted to be like God: they lifted up their thrones and proclaimed themselves sons of God (2 Sam 7:14) in order to justify their power. They were themselves

anointed ones, messiahs.

The bodies of those lovers who give themselves to one another are anointed and perfumed with the richest and most scented oils.

This is an oil that runs down, nard that spreads its perfume; a small sachet of myrrh between the breasts, a pile of myrrh, a hill of incense perfumes the clothing like the fragrance of Lebanon; they are fingers that drip with myrrh, lips like myrrh that flows and pours.

No more idols and magnates! The only image of God is Adam, humanity, daughter of the earth, daughter of a woman: an ensemble of fertility, life, and abundance. This is a deeper ecology, one that is able to see prophetically in nature the home and source of our love.

They are two conflicting projects: the project of abundant life for everyone, the project of those who look at nature as mother, as a gift, home and garden, and, on the other hand, the project of the market, of grabbing everything, the project of all those who—whether they are capitalist or socialist—see nature only as “raw material” for generating riches and luxury.

They were always in conflict and they continue to be so. They continue to provoke conflicts. Like the conflict that brought the temple and the palace together in order to close off the Way, the Truth and the Life. Because Jesus proclaimed: *No one can serve two masters... You cannot serve God and money* (Mat 6:24). Jesus opened our eyes to see the birds in the sky and not the full silos, to see the lilies in the field and not the sumptuous robes of the kings.

On that day, Jesus showed us the way of caring for life, of real sustainability: *Don't store up treasures on earth... Store up rather treasures in heaven... For where your treasure is, there will your heart be also* (Mat 6:19-21).

By contemplating creation, by seeing in it the loving action of the Father in heaven, we are invited to believe that food, drink, and clothing don't come from a preoccupation with owning or accumulating things. Rather, they are fruits of the justice of God's Reign. Set your hearts on God's Reign and on God's justice and all these other things will be given you as well (Mat 6:33).

Jesus was condemned to death but the garden won. On the morning of the resurrection, Mary Magdalene and Jesus met in the garden. After the embrace came the sending forth.

We have to go forth from the garden, no longer as people who have been thrown out, but in order to invite everyone to come in. The garden is the new home of those who know that the God and Father of Jesus is our God and Father, ours and that of all those who live: Brother Sun, Sister Moon, and Sister-Mother Earth who sustains and governs us.









# Thursday

Jer 17,5-10 / Ps 1

Lk 16,19-31

Casimir

1962: The United States begins to operate a nuclear reactor in Antarctica.

1970: Antonio Martínez Lagares is assassinated by police in Puerto Rico.

1990: Nahamán Carmona, a street child, is beaten to death by the police in Guatemala.

2004: The Argentinean navy acknowledges for the first time that it carried out torture during the dictatorship.



# Friday

Gen 37,3-28 / Ps 104

Mt 21,33-43,45-46

Adrian

1766: Spanish governor assumes control over former the French territory of Louisiana.

1940: Soviet authorities ordered execution of more than 25,000 Polish POW's and elites in Katyn forest.

1996: 3,000 families effect the Landless Movement's largest occupation, Curionópolis, Brazil.



# Saturday

Mic 7,14-15,18-20 / Ps 102

Lk 15,1-3,11-32

Olegario, Rosa de Viterbo

1817: The revolution at Pernambuco, Brazil.

1836 Mexican forces defeat pro-slavery secessionist force at the Battle of the Alamo.

1854: Slavery is abolished in Ecuador.

1996: Pascuala Rosado Comejo, founder of the self-directed community of Huayacán, Peru, assassinated for standing up to terrorists.

2005: The Argentinean Supreme Court confirms the life sentence of Arancibia Clavel for his assassination of Chilean General Prats in 1974 as a crime against humanity.



Third Sunday of Lent

Ex 3,1-8a,13-15 / Ps 102

1Cor 10,1-6,10-12 / Lk 13,1-9

Perpetua and Felicity; *Thomas Aquinas*

1524: Cakchiquel kings, Ahpop and Ahpop Qamahay were burned to death by Pedro de Alvarado during the Spanish conquest of Guatemala.

1994: Diocesan priest Joaquin Carregal, prophet of justice dies in Quilmes, Argentina

2009: Fujimori is sentenced to 25 years in prison.

Last quarter: 15:42 in Sagittarius



8

# Monday

2Kings 5,1-15a / Ps 41

John of God

Lk 4,24-30

1782: Nearly 100 Munsee wrongly suspected of collaborating with British in Revolutionary War executed by Pennsylvanian militiamen at Gnadenhutten, Ohio.

1918: Spanish flu pandemic begins. 22 million people will die.

### International Women's Day

Established in 1910 in memory of New York workers who died on March 8, 1857 while demanding better working conditions and the right to vote.

9

# Tuesday

Dan 3,25.34-43 / Ps 24

Mt 18,21-35

Dominic Savio

Francisca Romana

1841: U. S. Supreme Court rules on the Amistad case that Africans who had seized control of their slave ship had been taken into slavery illegally.

1965: Rev. James J. Reeb, Unitarian minister and civil rights activist, martyred in Selma, Alabama.

1989: 500 families occupy a hacienda and are forced out by military police leaving 400 wounded and 22 detained, Brazil.

10

# Wednesday

Deut 4,1.5-9 / Ps 147

Mt 5,17-19

Macario

1928: Elias del Socorro Nieves, Agustinian, Jesus and Dolores Sierra assassinated for proclaiming their faith in Mexico.

1945: Firebombing of Tokyo results in deaths of more than 100,000 people, mostly civilians.

March



Lined writing area for notes.





# 15 Monday

Isa 65,17-21 / Ps 29  
Jn 4,43-54

Louise de Marillac

1961: The Alliance for Progress is created.

1986: Pastor Antonio Chaj Solis, Manuel de Jesús Recinos and evangelical companions are martyred for their dedication to the poor.

1995: General Luis García Meza is sentenced to 30 years in prison for crimes committed following the 1980 military coup in Bolivia. This is the first case of the imprisonment of Latin American military involved in coups.

New Moon: 21:01 in Pisces

# 16 Tuesday

Ezek 47,1-9,12 / Ps 45  
Jn 5,1-3,5-16

Raimundo de Fitero

1630 Benkos Biohó, heroic anti-slavery leader, dies in Colombia.

1977: Antonio Olivo and Pantaleón Romero are martyred for their commitment to the land struggle in Argentina.

# 17 Wednesday

Isa 49,8-15 / Ps 144  
Jn 5,17-30

Patrick

1973: Alexandre Vanucchi, student and Christian activist, assassinated by Brazilian police.

1982: Jacobus Andreas Koster "Kooos" and fellow journalists committed to the truth, are assassinated in El Salvador.

1990: María Mejía, Quiche campesino mother involved in Catholic Action is assassinated in Sacapulas, Guatemala.

March



Lined writing area for notes.



# 18 Thursday

Ex 32,7-14 / Ps 105

Cyril of Jerusalem

Jn 5,31-47

1907: U.S. Marines land in Honduras.

1938: Mexican president Lázaro Cárdenas decrees the nationalization of oil.

1981: Presentación Ponce, Delegate of the Word, martyred along with companions in Nicaragua.

1989: Neftali Liceta, priest, martyred along with Amparo Escobedo and companions among the poor in Peru.

# 19 Friday

2Sam 7,4-5a.12-14a.16 / Ps 88

Joseph

Rom 4,13.16-18.22 / Mt 1,16.18-21.24a

1849: The Quemado Revolution, Brazil. More than 200 Blacks proclaim the Liberation of slaves.

1915: Uprising of the Quechuas and the Aymaras in Peru; led by Rumi Maka.

1980: First Afro-American Ministry Meeting, in Buenaventura, Colombia.

1982: Argentina's military landing on South Georgia Island triggers Falklands War with Great Britain.

1991: Felisa Urrutia, a Carmelite nun working with the poor, assassinated in Cauca, Venezuela.

# 20 Saturday

Jer 11,18-20 / Ps 7

Serapión

Jn 7,40-53

1838: The government of Sergipe (Brazil) prohibits the "Africans" and those suffering contagious diseases from attending school.

1982: Rios Montt leads a State coup, Guatemala.

1995: Menche Ruiz, catechist, popular poet, missionary to base Christian communities in El Salvador, dies.

2003: U.S. lead invasion of Iraq begins without U.N. mandate.

**Spring equinox in the North,  
Fall equinox in the South, at 17:31**

# 21

Fifth Sunday of Lent

Isa 43,16-21 / Ps 125

Phil 3,8-14 / Jn 8,1-11

Filemon and Nicholas

Baha'i New Year

World Forest Day

1806: Benito Juárez, born in Oaxaca, México.

1937: Ponce massacre, Puerto Rico.

1975: Carlos Dormiak, Salesian priest, assassinated for his commitment to Liberation, Argentina.

1977: Rodolfo Aquilar, a 29 year old parish priest, martyred in Mexico.

1987: Luz Marina Valencia, nun, martyr for justice among the campesinos of Mexico.

**Day for the Elimination of Racial Discrimination**

# 22 Monday

Dan 13,1-9.15-17.19-30.33-62 / Ps 22

Bienvenido, Lea Jn 8,1-11  
1873: Spanish National Assembly passes law abolishing slavery in Puerto Rico.  
1980: Luis Espinal, priest and journalist, martyred in the struggles of the Bolivian people.  
1988: Rafael Hernández, campesino, martyr in the struggle for land, Mexico.

**World Water Day**

# 23 Tuesday

Num 21,4-9 / Ps 101

Toribio de Mogrovejo Jn 8,21-30  
1606: Toribio de Mogrovejo, Archbishop of Lima, pastor to the Inca people, prophet in the colonial Church.  
1976: Maria del Carmen Maggi, Argentine professor and martyr for liberating education.  
2003: Rachel Corrie, human rights volunteer, killed by Israeli bulldozer while protesting the demolition of Palestinian homes.  
2005: Chile admits to the assassination by the dictatorship of Carmelo Soria in 1976.



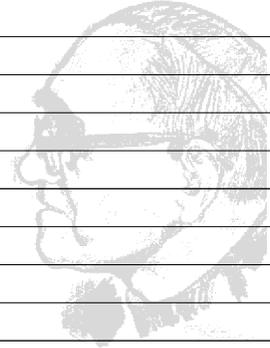
First quarter: 23:00 in Cancer

# 24 Wednesday

Dan 3,14-20.91-92.95 / Int.Dan 3

José Oriol Jn 8,31-42  
1918: Canadian women gain the vote.  
1976: Argentine 'Dirty War' which killed 4,000 and disappeared 30,000, begins with a military coup.  
1980: Oscar Arnulfo Romero, Archbishop of San Salvador, "Saint Romero of the Americas" is assassinated.  
2004: Kirchner converts the torture centre from the dictatorship into the Museum to the Memory of Terrorism of the Argentinean State: 4,000 assassinated and 30,000 disappeared.

Visit today the Romero page and his homilies:  
<http://servicioskoinonia.org/romero>



March

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# EVERYTHING HAS A LIMIT: THE IRREFUTABLE ARGUMENT

## LATIN AMERICAN AGENDA

There are plenty of arguments of all sorts to show the importance, even the urgency, of adopting profound changes like those implied in the new ecological paradigm. However, one of these is a distinct, principal, and obvious argument that we either accept or hit a wall. This is the physical argument: *the limits of growth*. It is a material argument that has nothing of ideology or theory about it.

Less than five centuries ago, we recognized (through Magellan, 1522) that we live on a spherical planet and not on an infinite flat surface. Yet, though it was theoretically finite, in practice we continued to consider it infinite because we couldn't take it all in and we could never perceive how our activity could make the slightest impression on it. The Earth was so big and we were so small that it could absorb everything. It always seemed like it remained a largely "virgin land."

It was just under 40 years ago that an historic book came out: the report of the Club of Rome called *The Limits of Growth* (1972). It called the attention of humanity to something unheard of: This planet is finite and we have grown to the point where we are reaching the limit that the earth can permit. Hominoids have walked the planet for seven million years and this is the first time that homo sapiens discovered the limits of the planet just at the point of almost touching them.

Twenty years later, in 1992, the book gathered new data and was completely reworked with a new title: *Beyond the Limits of Growth*. Its thesis, its cry is that we have already overstepped and that we are near to approaching collapse.

It is a new argument and one that is conclusive. Everything has a limit and this planet does as well. Not only is it not infinite, through our growth it is becoming small. Given the "exponential" growth rate we are bringing about, we will soon hit the limit and there will be an ecological disaster.

### «Exponential growth»: a key concept

We are used to employing that expression to indicate a "very large" growth. However, exponential growth, in addition to being large, has another

characteristic that is often disconcerting: At a certain point, the growth is so rapid that it reaches its limit in a very short time, suddenly.

There is an old Persian legend about a courtesan who offered his king a lovely chess board and asked that in return he be given a grain of rice for the first square, double that (2) for the second, double that (4) for the third and so on. Without more ado, the king ordered that the rice be given to him immediately. The fourth square meant giving 8 grains, the tenth, 512; the 15th 16,384 and the 21st implied more than a million grains. Coming to the 40th square implied giving more than 5 trillion. They couldn't pay him. There wasn't enough rice in the whole country.

In the first squares, the "duplication" of small quantities can seem small but the growth curve slowly begins to rise. Later, through a few new "duplications," the quantities become astronomical, almost infinite, and turn out to be unattainable. They hit the limit.

That's the way exponential growth is: duplication, new duplication and then again a new duplication until you hit the limit. We are all used to thinking in linear terms, imagining a "geometric" growth, one that is proportional, that maintains a constant growth rate. That is why people are unaware of the risks of growth when it is "exponential."

Let's imagine a water lily in a tank. The plant doubles its size each day. At first it is really beautiful to see how the plant grows, apparently quite slowly and we are not preoccupied by it, until on the 28th day, the plant occupies a quarter of the tank. What is going to happen in the days that follow? On the 29th day it will cover half the tank and on the 30th it will fill the whole surface, suffocating all the other plants. Three days earlier, it only filled an eighth of the tank. But given the daily "duplication rate," in those last three days, almost in the blink of an eye, it hit the limit.

At the beginning of the twentieth century, a hundred years ago, the Philippines had 6 million inhabitants. The figure has been doubling every twenty years: from 6 to 12, from 24 to 48. In the 80s and 90s it surpassed 70 million. For this year, 2010, the official figures suggest around 100 million inhabit-

ants. How many more *duplications* can there be... before the water lily fills the whole tank?

During the period of the Roman Empire and after millions of years of hominoids on earth, the human population reached 200 million. There was no further duplication until the 12th century, and then another in the 19th century. By the following century—the 20th—the world population had multiplied by four. In 1999 we reached 6 billion inhabitants. Today (2009) we are already at 7.9 billion. In 2050 we will reach 9 billion (50% more than in 2000!). And we can already calculate the point at which our growth will suffocate us along with every other form of life in our planet-tank. It seems we are already very close to that date.

As Josep Iborra asks in this Agenda (p. 218), perhaps we are a plague for this planet, or perhaps a cancer, cells that reproduce without control. Still, it is a special cancer, because it could “wake up to the fact,” control itself and contract.

### **Many things grow exponentially**

Exponential growth of the human population brings with it also the exponential growth of other dimensions: the physical space that urban settings occupy; cities that expand until they touch one another; land cultivated to produce food for the growing population, land that is stolen from the forest and wild vegetation (where there is any left); biodiversity that is wiped out at an increasing rate; water for irrigation that constitutes the major part of the growing use of this element that is already becoming scarce; the consumption of energy whose largest part is now given over not to industry but rather to residential use. And then there are the CO<sub>2</sub> emissions into the atmosphere that not only are we not cutting but that continue to grow on the world level.

We have already occupied 85% of the surface of the planet. There is no place for another *duplication*. We would overextend the tank. Given this lifestyle and at this rate—a “growth” that we do not imagine stopping—we are coming to the point of final catastrophe. Novaes (p. 26) provides the data: “We are consuming 30% more than the planet’s replacement capacity. Our *ecological footprint* has tripled since 1961.” It is already 2.7 hectares per person. That’s beyond the average natural availability of 1.8 hectares.

How long can this go on? When will we decide to stop?

But, even if we were to decide, would we be able? We could stop burning fossil fuels, stop emitting CO<sub>2</sub>, stop wasting water, and stop contaminating with plastic. (Every minute, a million plastic bags are produced in the world.) We could stop wasting so much energy. Except that we would be paralyzed.

We cannot stop. We are on a steep slope downhill. According to the forecast of the UN, by mid-century, human demand on nature will be twice that of the productive capacity of the biosphere. Only a “miracle” could save us from the catastrophe we are heading into. This would mean a “change of awareness,” one that convinces us that we have to change our lifestyle. There is no other way.

### **“Development” does not mean “growth”**

The two are different and yet we often confuse them. Growth means quantitative increase of size, expense, income, or money. Development means a qualitative deployment of new dimensions, potentialities, or qualities of life. After we stop growing physically we don’t stop *developing* as persons. *Growth* has a quantitative maximum. Development is unlimited. It is a development without further growth. It’s like our planet that has been developing for 4,500 years without growing. Having reached the limit, and being in some way *beyond the limits of growth*, we need to develop without growing physically any more. We need to adapt to our planetary biological niche.

We have surpassed the limits. Our current rhythm of life is unsustainable. It is leading us to collapse. We have to try to decelerate and to reverse. The solution for poverty in the world, growth for those who still need that, is not going to happen through the way life is played out now, that is to say through the never-achieved trickle-down effect: growth for the rich so that they pour it out to the poor. Poverty and injustice need to be faced not with more *growth* (more of the same) but with *human and social development*, with a change of awareness, of human quality, with equity, at the same time as we contract the material economy and bring to a stop the disaster that we have been dealing with for some time now.

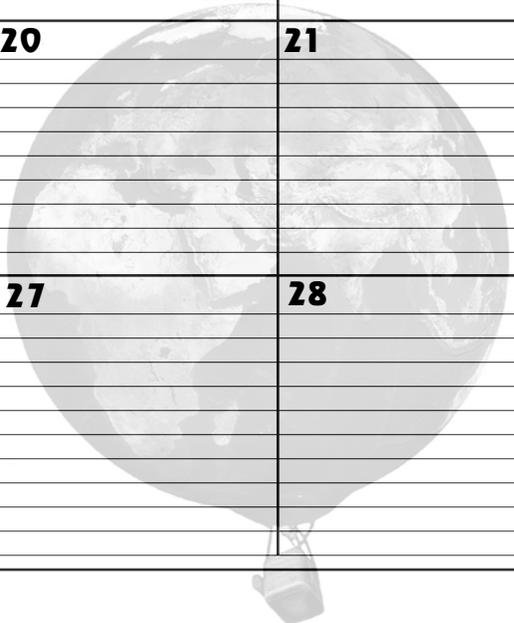
A sustainable society is still technically possible and is more to be desired than a society in constant material expansion. The only solution is to shrink quantitatively (Surroca, p. 214) and to develop qualitatively, because everything has a limit.

# 2010

March

M	T	W	T	F	S	S	M	T	W	T	F	S	S
1	2	3	4	5	6	7	22	23	24	25	26	27	28
8	9	10	11	12	13	14	29	30	31				
15	16	17	18	19	20	21							

Monday Lunes	Tuesday Martes	Wednesday Miercoles	Thursday Jueves
			1
5	6	7	8
12	13	14	15
19	20	21	22
26	27	28	29





# 29 Monday

Isa 42,1-7 / Ps 26  
Jn 12,1-11

Beatriz de Silva

*Juan Nielsen Hauge*

1857: Sepoy Mutiny or War of Independence breaks out against British colonial rule in India.

1904: Birth of Consuelo Lee Corretjer, revolutionary, poet and teacher, leader of the Puerto Rican Independence movement.

1967: Oil is brought to the surface for the first time in the Ecuadorian Amazon.

1985: Brothers Rafael and Eduardo Vergara Toledo, militant Christians, martyred in resistance to the dictatorship in Chile.

# 30 Tuesday

Gladys, Juan Climaco

1492: The Edict of Expulsion of the Jews issued by Ferdinand and Isabella of Spain.

1870: Afro-American men win the vote in the United States: ratification of the 15th amendment.

1985: José Manuel Parada, sociologist, Santiago Natino, art student and Mauel Guerrero, labour leader are assassinated in Santiago, Chile.

Full Moon: 02:25 in Libra



# 31 Wednesday

Isa 50,4-9 / Ps 68  
Mt 26,14-25

Benjamin,

*Amos, John Dunne*

1767: Expulsion of the Jesuits from Latin America.

1866: Chile, Bolivia and Peru take arms against Spanish aggression.

1987: Roseli Correa da Silva, campesina, run down by a landowner's truck in Natalino, Brazil.

Lined writing area for the month of March, consisting of multiple horizontal lines for notes.



# 1 Thursday

Ex 12,1-8,11-14 / Ps 115  
1Cor 11,23-26 / Jn 13,1-15

Hugh  
April 1

- 1680: Lisbon abolishes the slavery of Indigenous peoples in Brazil, influenced by Antonio Vieira.
- 1923: The first feminist congress is celebrated in Latin America, in Cuba.
- 1964: Military coup against João Goulart. Thus begins 21 years of military dictatorship in Brazil.
- 1980: The great strike of metalworkers in São Paulo and the interior begins.
- 1982: Ernesto Pili Parra is martyred in the cause of peace and justice in Colombia.
- 1999: Nunavut, a new Canadian territory is formed to protect Inuit culture.

# 2 Friday

Francis of Paola  
1550: The Spanish Crown orders Spanish to be taught to the Indigenous peoples.

- 1982: The Argentinean army occupies the Malvinas (Falkland) Islands in an attempt to regain control of the archipelago from the British who occupied it in 1833.
- 1993: 8 European countries undertake a joint strike against unemployment and the threat to social victories.
- 2005: Pope John Paul II dies.

# 3 Saturday

Ricardo, Sixto  
1948: U.S. President Truman signs the Marshall Plan for the post-war reconstruction of Europe.

- 1976: Victor Boichenko, Protestant pastor, disappeared in Argentina.
- 1986: Brazil approved its Plan for Information Technology. It will protect the national industry for several years.
- 1992: Institutional State coup by Fujimori, Peru.

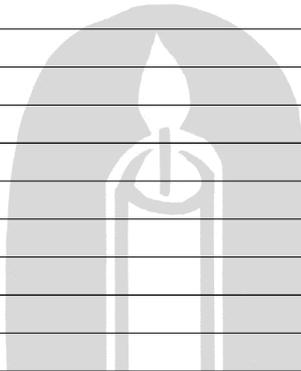
# 4

**EASTER** Sunday  
Acts 10,34a,37-43 / Ps 117  
Col 3,1-4 / Jn 20,1-9

Gema Galgani  
Isidore of Seville

- 1775: The Portuguese crown encourages marriages between Indigenous people, Blacks and Whites.
- 1884: The Valparaiso Agreement. Bolivia cedes Antofagasta to Chile thus turning itself into a land-locked country.
- 1968: Martin Luther King Jr. is assassinated in Memphis, Tennessee.
- 1985: Maria Rosario Godoy, leader of the Mutual Support Group (GAM) in Guatemala, is tortured and murdered along with her 2 year old son.

Day of Protest against Child Prostitution



5

# Monday

Acts 2,14,22-23 / Ps 15

Mt 28,8-15

Vincent Ferrer

1818: Victory by San Martin at Maipu seals the independence of Chile from Spain.

1989: Maria Cristina Gómez, a Baptist and women's rights activist, is martyred in El Salvador.

1992: Fujimori dissolves congress, suspends the constitution and imposes martial law.

6

# Tuesday

Acts 2,36-41 / Ps 32

Jn 20,11-18

Marcelino

*Alberto Durero*

1979: Hugo Echegaray, 39 year-old priest and liberation theologian dedicated to the poor in Peru, dies.

1994: Rwandan genocide begins.

Last quarter: 09:37 in Capricorn



7

# Wednesday

Acts 3,1-10 / Ps 104

Lk 24,13-35

Juan Bta. de La Salle

1868: Thomas D'Arcy McGee, one of the Canadian Fathers of Confederation is assassinated.

**World Health Day**

April

Handwriting practice lines for the month of April, consisting of multiple horizontal lines across the page.



# 8 Thursday

Acts 3,11-26 / Ps 8

Lk 24,35-48

Dionisio

Feast of «Vesakh», Birth of Buddha (566 B.C.E.).  
1513: Juan Ponce de León claims Florida for Spain.  
1827: Birth of Ramón Emeterio Betances, a revolutionary who developed the idea of the Cry of Lares, a Puerto Rican insurrection against Spanish rule.  
1977: Carlos Bustos, an Argentinean priest, is assassinated for his support of the poor in Buenos Aires.

### Holocaust Memorial Day

6 million Jews are assassinated by the Nazis

### World Romani (Gypsy) Day

Established by the First World Romani Congress celebrated in London on this day in 1971

# 9 Friday

Acts 4,1-12 / Ps 117

Jn 21,1-14

Casilda, M<sup>a</sup> Cleofás

*Dietrich Bonhoeffer*

1920: The US Marines land in Guatemala to protect U.S. citizens.

1948: Jorge Eliécer Gaitán is assassinated in Bogotá, Colombia, sparking the bloody repression of the 'Bogotazo'.

1952: The Bolivian National Revolution begins a period of fundamental political and economic reform.

1945: Dietrich Bonhoeffer, Pastor in the Lutheran Confessing Church opposed to Hitler, is executed today.

# 10 Saturday

Acts 4,13-21 / Ps 117

Mk 16,9-15

Ezechiel

*Miguel Agrícola*

1919: Emiliano Zapata, peasant warrior hero of the Mexican Revolution, dies in a military ambush.

1985: Daniel Hubert Guillard, parish priest, murdered by the army in Cali, Colombia

1987: Martiniano Martínez, Terencio Vázquez and Abdón Julián, of the Baptist Church, martyrs to freedom of conscience in Oaxaca, Mexico.

# 11

Second Sunday of Easter

Acts 5,12-16 / Ps 117

Rev 1,9-13 / Jn 20,19-31

Estanislao

1945: U.S. forces liberate the Buchenwald concentration camp from the Nazis.

1986: Antonio Hernández, journalist and popular activist, martyred in Bogotá, Colombia.

2002: State coup against President Hugo Chávez in Venezuela lasts four days until he is returned to office. Three presidents in 42 hours.

2002: The International Criminal Court begins functioning despite the opposition of the United States.

# 12 Monday

Acts 4,23-31 / Ps 2  
Jn 3,1-8

Zenón  
1797: 25,000 Carib people expelled by the British from the island of St. Vincent arrive in Trujillo, Honduras. They became known as the Garifuna people.  
1861: The American Civil War begins with Confederate forces bombarding Fort Sumter, in Charleston, South Carolina.  
1925: Gathering in Foz de Iguaçu initiates the Prestes Column that will travel 25,000 kilometers in Brazil.

# 13 Tuesday

Martín, Hermenegildo

1873: White supremacists murder 105 black and 3 white men in Colfax, Louisiana.  
1919: British and Gurkha troops massacre 379 unarmed demonstrators in Amritsar, India.  
1999: The trial of 155 police is transferred to Belem. They are accused of the murder of 19 landless people in Eldorado do Carajás, Brazil.

Acts 4,32-37 / Ps 92  
Jn 3,5,7-15

# 14 Wednesday

Telmo

1981: In Morazán, El Salvador, 150 children, 600 elderly people and 700 women die at the hands of the military in the largest massacre recorded in recent Salvadoran history.  
1986: Sister Adelaide Molinari is martyred in the struggle of the marginalized, Marabá, Brazil.

Acts 5,17-26 / Ps 33  
Jn 3,16-21

New Moon: 12:29 in Aries



April

Lined writing area for the month of April, consisting of multiple horizontal lines for notes.



# 15 Thursday

Acts 5,27-33 / Ps 33  
Jn 3,31-36

Benedict Joseph Labré  
1961: The Bay of Pigs invasión, Cuba.  
1983: Indigenous campesino martyrs of Joyabaj, El Quiché, Guatemala.  
1989: Madeleine Lagadec, a French nurse, is tortured and killed along with Salvadorans María Cristina Hernández, nurse, Celia Díaz, teacher. Carlos Gómez and Gustavo Isla Casares an Argentinean doctor were injured.  
1992: Aldemar Rodríguez, catechist and his companions are martyred in the cause of youth solidarity in Cali, Colombia.  
1993: José Barbero, priest, prophet and servant to the poorest brothers of Bolivia.

# 16 Friday

Engracia

1919: Mohandas Gandhi calls for a non-violent protest of "prayer and fasting" in response to the Amritsar Massacre.  
1952: The revolution triumphs: campesinos and miners achieve land reform in Bolivia.  
1977: The Committee for the Defense of Political Prisoners, the Persecuted, the Disappeared and Exiles of Mexico (EUREKA) is established.  
2002: Carlos Escobar, Paraguayan Judie, orders the capture and extradition of dictator Alfredo Stroessner, who had taken refuge in Brasilia. He is accused of the death in 1979 of a leader of the teachers union.  
2007: 32 die in the Virginia Tech massacre, the worse rampage in modern American history.

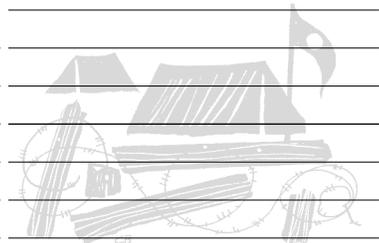
Acts 5,34-42 / Ps 26  
Jn 6,1-15

# 17 Saturday

Acts 6,1-7 / Ps 32  
Jn 6,16-21

Aniceto  
1695: † Juana Inés de la Cruz, Mexican poet.  
1803: Toussaint L'Ouverture, Haitian liberation hero, dies in a French prison.  
1990: Tiberio Fernández and his companions are martyred in Trujillo, Colombia for their defense of human rights.  
1996: The Massacre of Eldorado do Carajás, Pará, Brazil. The State military police kill 23 persons.  
1998: César Humberto López, of Frater-Paz, is assassinated in San Salvador.

**International Campesino Day**  
This is the «Labor Day» of campesinos.



# 18

Third Sunday of Easter  
Acts 5,27-32,40-41 / Ps 29  
Rev 5,11-14 / Jn 21,1-19

Perfecto, Galdino  
1537: Francisco Marroquín, first bishop ordained in the New World, founder of the first schools and hospitals, pastor in Guatemala.  
1955: The Conference of Bandung, Indonesia, where the Non-Aligned Movement is founded.  
1955: Albert Einstein, Nobel laureate, dies.  
1998: Eduardo Umaña Mendoza, Colombian lawyer who fought for human rights and denounced paramilitaries, is assassinated.

# 19 Monday

Acts 6,8-15 / Ps 118  
Jn 6,22-29

León, Ema

*Olavus Petri*

1925: U.S. Marines land at La Ceiba, Honduras.

1980: Juana Tum, mother of Rigoberta Menchú, and her son Patrocino are martyred in the struggle for land and justice in Quiché, Guatemala.

2005: Adolfo Scilingo, condemned in Spain to 640 years of prison for his participation in the "death flights" during the Argentinean dictatorship.

Pan-American Indian Day

# 20 Tuesday

Acts 7,51-8,1 / Ps 30  
Jn 6,30-35

Sulpicio

1586: Rose of Lima is born in Lima, Peru.

1871: The Brazilian Franciscans free the slaves in all their convents.

1898: Spanish American War begins. U.S. forces invade Cuba, Guam, the Philippines and Puerto Rico.

1980: Indigenous leaders martyred in Veracruz, Mexico.

# 21 Wednesday

Acts 8,1-8 / Ps 65  
Jn 6,35-40

Anselmo

Mohamed is born. Day of Forgiveness for the World.

The birth of Rama, Sikh Religion.

1792: Joaquín da Silva Xavier, «Tiradentes» (Teeth Puller), precursor of Brazilian Independence, decapitated.

1960: Brasilia is established as the capital of Brazil.

1965: Pedro Albizu Campos, Puerto Rican independence leader, dies.

1971: F. Duvalier dies, Haiti.

1989: Juan Sisay, popular artist, martyred for his faith at Santiago Atitlán, Guatemala.

1997: Gaudino dos Santos, Pataxó Indian, burned to death in Brasilia by several youth.

First quarter: 18:20 in Leo



April



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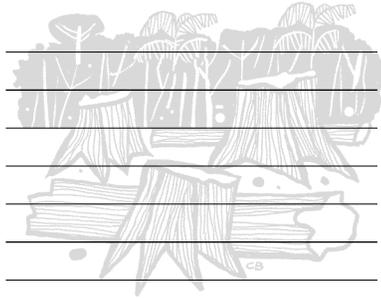
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# 22 Thursday

Acts 8,26-40 / Ps 65  
Jn 6,44-51

Sotero, Cayo, Agapito  
1500: Pedro Alvares Cabral lands in Brazil, beginning of the invasion of the South.  
1519: Cortés lands in Veracruz with 600 soldiers, 16 horses and some pieces of artillery.  
1914: U.S. Marines seize the customs house in Veracruz, Mexico.  
1970: Earth Day first celebrated.  
1982: Félix Tecu Jerónimo, Achí campesino, catechist and delegate of the Word, Guatemala.  
1997: The army attacks the Japanese embassy in Lima killing 14 militants of the MRTA occupying it.  
2009: The remains of Bishop Angelelli are exhumed to confirm the status of his death as a martyr.

### Mother Earth Day (UN)



# 23 Friday

Acts 9,1-20 / Ps 116  
Jn 6,52-59

George, Toyohico Kagawa  
1971: Indigenous peoples rise up against nuclear testing that contaminates the island of Anchitks, Alaska.  
1993: César Chávez, Mexican-American labor activist, dies.

### World Book and Copyright Day

«Since on this day in 1616 Inca Garcilaso de la Vega, Miguel de Cervantes and William Shakespeare all died».

# 24 Saturday

Acts 9,31-42 / Ps 115  
Jn 6,60-69

Fidel  
1915/17: Death and deportation of almost one and a half million Armenians  
1965: 40,000 U.S. soldiers invade the Dominican Republic.  
1985: Laurita Lopez, a catechist, is martyred for her faith in El Salvador.

# 25

Fourth Sunday of Easter  
Acts 13,14.43-52 / Ps 99  
Rev 7,9.14-17 / Jn 10,27-30

Mark

1667: Pedro de Betancourt, apostle to the poor of Guatemala, dies.  
1974: Carnation Revolution restores democracy to Portugal.  
1975: The Indigenous Association of the Argentinean Republic (AIRA) is established.

# THE ETHICS OF PLANETARY CARE

ROY H. MAY, JR  
*San José, Costa Rica*

"God of the sparrow, God of the whale, God of the swirling Stars..." begins an evangelical hymn. What strange words! God of human beings, yes, but God of sparrows, whales and stars?

Far too long we have enclosed ourselves in a human-centered theology and ethics, but critical environmental issues, such as global warming and the progressive extinction of animal and plant species—realities not only affecting "nature", but the wellbeing of humans also—demand a paradigm change toward an ethics of planetary care: ethics that provoke a change in our relationship to nature. Ethics that also contemplates sparrows, whales, and stars. This will be a new ethics.

The pioneer of a "land ethic", Aldo Leopold (d.1949), reminded us that "all ethics...rest upon a single premise: that the individual is a member of a community of interdependent parts...The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land." Such ethics "changes the role of Homo sapiens from conqueror of the land-community to plain member and citizen of it," Leopold explains.

Community is the basic concern of Christian ethics, clearly evidenced in Paul's writings by his frequent use of "koinonia". This signifies community, communion or simply union or unity. Paul's ethics is a concern for koinonia...the community. In a different way, we see this in the first creation myth of Genesis 1-2.3. God creates the cosmos (an "arrangement" in Greek), that is, a "community" of interdependent parts. Human beings, animals, and stars exist together. Through this "community" life is possible and is blessed as "good".

The idea of community unites "culture" and "nature". The two are inseparable and interdependent, each affecting the other. Human beings belong to nature and to culture, just as sparrows, whales, and

stars belong to culture and nature.

Ethics is about community. It is concerned with relationships. It is interested in "conviviality": living together in a single home--the oikos of God. These relationships are "metabolic" (Marx) and form the "natural circuit of all life" (Hinkelammert). A rupture in this circuit means death. So "community" or "convivial living" can't be limited to ourselves. We live with other living beings. They are part of our community, whether we like it not. Our dependence on them, not only physical but existential, is enormous. Ethics necessarily has to consider relationships between humans and non-humans. Such ethics, says Leopold, admits "that birds should continue as a matter of biotic right, regardless of the presence or absence of economic advantage to us."

According to the other creation story, that of Adam and Eve in Gn 2.4-3:1-24, human beings are the responsible caretakers of this community. The central image is the peasant who tends gardens. Here one perceives clearly the interdependent relationship between "culture" and "nature". Made from the same substance as the animals ("dust of the ground"), Adam and Eve are organically related to non-human life and are to tend not only to their necessities, but to those of others, caring and cultivating the earth as a trust from God. Their task is to care for the land, a task that is entrusted to them as an ethical commitment.

Good ethics are not based on rules and norms, but rather in the capacity to discern the answers and actions that respond properly to different contexts. In this sense, the land ethic or the ethics of planetary care is, following Leopold, "a mode of guidance for meeting ecological situations." Leopold proposes the following axiom as an ethical guide: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it

tends otherwise.” Exactly what this means must be determined according to contexts and particular situations, but it reminds us of our moral responsibility for the earth.

Such an ethics is urgent because environmental problems, increasingly grave, signify a metabolic rupture (the “Fall”) that is leading to death. This is, as Leonardo Boff says, “the rupture of universal connectedness” that keeps us from feeling part of “an immense cosmic and planetary community” (as Genesis proposes). The environmental crisis is an anthropological crisis: the loss of belonging. This translates into destructive behavior toward nature, with detrimental effects for our selves.

The causes are multiple but they are rooted in political economy. Systems of production and commercialization are determinative. Capitalism, especially its neoliberal current that makes the free market absolute, requires the voracious exploitation of nature’s goods and human labor, without controls and regulations. Constant growth or economic expansion (that is, increased consumption) is the founding rule and requirement for the system’s smooth functioning. Everything is converted into a commodity whose value is its sale price. Nature has value only if it can be sold or if something can be fabricated from its resources for sale.

But if the ultimate causes are found in political economy, the immediate causes are frequently located in the administration of the system or “environmental governance”. This has to do with the policies and regulations that relate to nature, such as the use and conservation of natural resources. Under democratic or non democratic governments, environmental governance is often determined by power relations that throw-up obstacles to enforcement of environmental laws or that allow them to be ignored.

Finally, capitalism has no place for “caretakers”, only exploiters and consumers. For this reason, the ethics of planetary care is a subversive ethics.

Therefore such an ethics for convivial living is radically political. The configuration of community or convivial living is the consequence of sociopolitical struggle. Political economy foments powerful,

hierarchical interests that impose their own needs and desires. This also is social ethics because the destruction of the environment affects, in diverse ways, different social sectors. The poor feel environmental deterioration very directly; their neighborhoods are the garbage dumps of the rich; their water sources are contaminated by big agro-industries; their houses lack basic necessities. It is important to understand that the “environmental problem” and the “social problem” are fused together. Eduardo Gudynas, the Uruguayan environmentalist, affirms that “human systems [exist] in a continuous and strict interrelationship with environmental systems.” The “two” problems “are above all a consequence of a vision of society and its surroundings.” The two struggles converge into one.

Struggle for changes toward justice and well-being for human majorities, and for sparrows, whales, and stars, will be conflictive, political, and social. Nevertheless, such struggle is an ethical requirement. A founder of the philosophy of liberation, the Colombian Luis José González Álvarez, states this clearly: “The value of life not only obliges us to respect relations of equilibrium among elements of an [eco]system but also obliges us to impede those who destroy them and to reconstruct them after they have been destroyed.”

Justice, then, is the foundation of an ethics of planetary care, because without justice convivial living doesn’t function as the “natural circuit of all life.” “The struggle for justice in terms of concrete human relations,” Ivone Gebara says, “implies practicing justice with respect to ecosystems. There will not be human life without the integrity of planetary life, with its innumerable expressions.” Our well-being is tied to that of sparrows, whales, and stars.

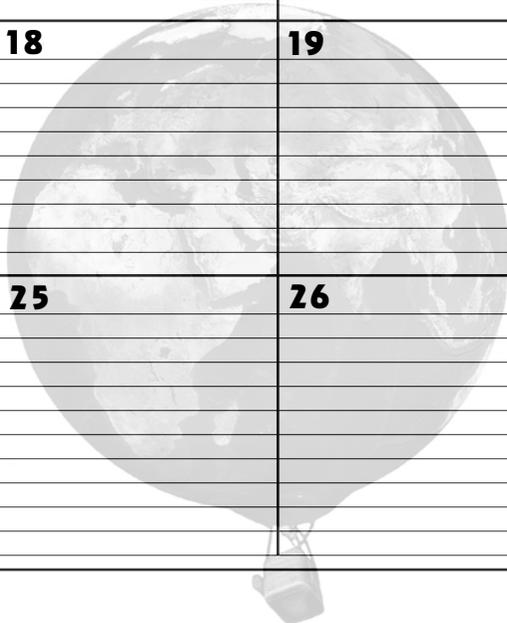
Human nature is to create environments; we modify nature because we have to in order to survive. Everything depends on how we modify things. We can be “conquerors” and impose ourselves on nature, or we can be “citizens” and look for ways to collaborate with her. The latter requires not only new knowledge, but a new consciousness of our belonging to nature. Consciousness and knowledge: this is the new ethics of planetary care.

# 2010

April

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12	13	14	15	16	17	18							

Monday Lunes	Tuesday Martes	Wednesday Miercoles	Thursday Jueves
<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>
<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>
<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>
<b>31</b>			



M	T	W	T	F	S	S	M	T	W	T	F	S	S	June
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Friday			Saturday			Sunday			MAY		
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# 26 Monday

Acts 11,1-8 / Ps 41

Anacleto, Marcelino, Isidoro.  
1995: Quim Vallmajó, Spanish missionary, assassinated in Rwanda.  
1998: Bishop Juan José Gerardi is assassinated after publication of the church report "Guatemala: Never Again" on massive human rights abuses.

# 27 Tuesday

Acts 11,19-26 / Ps 86

Zita, Montserrat  
1977: Rodolfo Escamilla, a Mexican priest, is murdered by a death squad targeting social activists.  
1994: First democratic general election in South Africa.

# 28 Wednesday

Acts 12,24-13,5 / Ps 66

Peter Chanel  
1688: The Portuguese Royal Letter reestablishes slavery and a just war against Indigenous peoples.  
1965: Lyndon Johnson orders the invasion of the Dominican Republic.  
1985: Cleúsa Carolina Coelho, Religious, is assassinated for defending the Indigenous peoples of Labrea, Brazil.  
1987: Ben Linder, a development worker, is murdered by U.S.-funded Contras in Nicaragua.

Full Moon: 12:18 in Scorpio



April

Handwriting practice lines for the month of April, consisting of multiple horizontal lines across the page.



# 29 Thursday

Acts 13,13-25 / Ps 88

Jn 13,16-20 Pius V

Catherine of Sienna

1982: Enrique Alvear, bishop and prophet of the Chilean Church, dies.

1991: Moisés Cisneros Rodriguez, a Marist priest, martyred due to violence and impunity in Guatemala.

2009: Judge Garzón opens a process to judge those responsible for torture in the Guantánamo prison during the Bush administration.

# 30 Friday

Acts 13,26-33 / Ps 2

Jn 14,1-6

1803: USA agrees to pay France 60 million francs for its Louisiana Territory.

1948: Twenty-one countries sign the founding charter of the OAS in Bogota.

1977: The Mothers of May Square is formed to witness to the violation of human rights in Argentina.

# 1 Saturday

Acts 13,44-52 / Ps 97

Jn 14,7-14

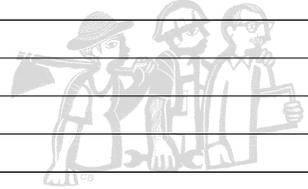
Joseph the Worker

*Philip and James*

1980: Conrado de la Cruz, priest, and Herlindo Cifuentes, catechist, are kidnapped and killed in Guatemala.

1981: Raynaldo Edmundo Lemus Preza from the Guadalupe Christian Base Community of Soyapango, El Salvador, and his friend, Edwin Lainez, are disappeared for their Christian commitment.

International Labor Day



# 2

Fifth Sunday of Easter

Acts 14,21-27 / Ps 144

Rev 21,1-5 / Jn 13,31-35

Athanasius

Day of the Honduran Martyrs (First Sunday of May)

1979: Ten year-old Luis Alfonso Velásquez is murdered by the Somoza dictatorship in Nicaragua.

1997: Paulo Freire, Brazilian educator and liberationist author of "Pedagogy of the Oppressed," dies.

1981: The Indigenous Nations Union is founded in Brazil.

1994: Sebastián Larrosa, campesino student, martyr to solidarity among the poor, Paraguay.



# Monday

1Cor 15,1-8 / Ps 18

Philip and James

Jn 14,6-14

1500: Fray Henrique de Coimbra, first European missionary to touch Brazilian soil.

1963: The police force in Birmingham, Alabama violently repress civil rights protestors.

1991: Felipe Huete, delegate of the Word, and four companions are martyred during the agrarian reform in El Astillero, Honduras.

**World Press Freedom (U.N.)**



# Tuesday

Acts 14, 19-28 / Ps 144

Ciriaco, *Mónica*

Jn 14,27-31

1493: Pope Alexander VI issues a papal bull "Inter caetera" dividing the new world between Spanish and Portuguese crowns.

1521: † Pedro de Córdoba, author of the first catechism in America.

1547: † Cristóbal de Pedraza, bishop of Honduras, «Father of the Indigenous peoples».

1970: Four students die when the Ohio National Guard opens fire on an anti-Vietnam war protest at Kent State University.



# Wednesday

Acts 15,1-6 / Ps 121

Máximo

Jn 15,1-8

1862: Mexico defeats the French in Puebla.

1893: Birth of Farabundo Martí in Teotepeque, Department of La Libertad, El Salvador.

1980: Isaura Esperanza, Legion of Mary catechist who identified with the struggle of the Salvadoran people, is martyred.

2001: Barbara Ann Ford, a Sister of Charity, is assassinated in Quiché, Guatemala.

May



# 6 Thursday

Acts 15,7-21 / Ps 95

Jn 15,9-11

Heliodoro

1977: Oscar Alarjarin, Methodist activist, is martyred in the cause of solidarity in Argentina.

1994: The Constitutional Court of Colombia legalizes "personal doses" of narcotics.

Last quarter: 04:15 in Aquarius



# 7 Friday

Acts 15,22-31 / Ps 66

Jn 15,12-17

Augusto, Flavia, Domitila

1937: Sentencing of Prestes to 16 years of prison, Brazil.

1539: Guru Nanak, founder of Sikhism, dies.

1984: Idalia López, 18 year-old catechist and humble servant of the people, is assassinated by civil defense forces in El Salvador.

# 8 Saturday

Acts 16,1-10 / Ps 99

Jn 15,18-21

Victor y Acacio

1753: Birth of Miguel Hidalgo, Father of Mexico.

1770: Carlos III orders "the various Indigenous languages to be extinguished and Spanish be imposed."

1987: Vincente Cañas, a Jesuit missionary, is murdered by people seeking to take land from indigenous people he was accompanying in Mato Grosso, Brazil.

1989: Dutch priest Nicolas van Kleef is assassinated by a soldier at Santa Maria, Panama.

International Red Cross Day



Sixth Sunday of Easter

Acts 15,1-2.22-29 / Ps 66

Rev 21,10-14.22-33 / Jn 14,23-29

Pacomio, Gregorio Ostiense

1502: Columbus sails from Cadiz, Spain on his fourth and final voyage to the Caribbean.

1982: Luis Vallejos, Archbishop of El Cuzco, Peru, committed to the 'preferential option for the poor' dies in a mysterious 'accident' after receiving death threats.

1994: Nelson Mandela takes office as President of South Africa after the first multiracial elections in the history of the country. He was S. Africa's longest serving living political prisoner.

# 10 Monday

Acts 16,11-15 / Ps 149

Juan de Ávila, Antonino

Jn 15,26-16,4

1795: José Leonardo Chirino, Afro-American, leads the Coro insurrection of Indigenous and Black peoples, Venezuela.

1985: Ime Garcia, priest, and Gustavo Chamorro, activist, are martyred for their commitment to justice and human development in Guanabana, Colombia.

1986: **Josimo Moraes Tavares**, priest and land reform advocate, murdered by a large landowner in Imperatriz, Brazil.

# 11 Tuesday

Acts 16,22-34 / Ps 137

Anastasius

Jn 16,5-11

1974: Carlos Mugica, priest in the 'villas miserias' of Argentina, dies in their defense. [www.carlosmugica.com.ar](http://www.carlosmugica.com.ar)

1977: Alfonso Navarro, priest, and Luis Torres, altar server, martyrs in El Salvador.

# 12 Wednesday

Acts 17,15,22-18,1 / Ps 148

Nereo, Aquiles, Pancracio

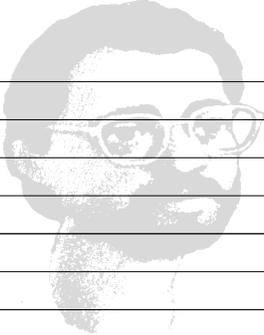
Jn 16,12-15

Day dedicated to Anastasia, a slave who symbolizes all the Afro-Americans who have been raped and tortured to death by White hacienda owners, Brazil.

1957: The ILO adopts Convention 107 on Indigenous and Tribal Peoples that protects them.

1885: Métis armed resistance to Canadian expansion ends at Batoche, Saskatchewan.

1980: Walter Voodeckers, a Belgian missionary committed to the cause of the campesinos, is martyred in Escuintla, Guatemala.



May

Lined writing area for notes.



# 13 Thursday

Acts 18,1-8 / Ps 97  
Jn 16,16-20

Fatima

1888: Slavery is abolished in Brazil.  
1977: Luis Aredez, medical doctor, is martyred for his solidarity with the poor of Argentina.  
1998: The headquarters of the Justice and Peace Commission of the National Conference of Religious of Colombia is invaded by the army.

# 14 Friday

Acts 1,15-17.20-26 / Ps 112  
Jn 15,9-17

Mathias

1811: Independence of Paraguay. National Holiday.  
1980: Massacre of the Sumpul River, El Salvador, where more than 600 persons perished.  
1980: Juan Caccya Chipana, worker, activist, victim of police repression in Peru.  
1981: Carlos Gálvez Galindo, priest, martyred in Guatemala.  
1988: Campesino martyrs for the cause of peace, Cayara, Peru.  
1991: Porfirio Suny Quispe, activist and educator, martyr to justice and solidarity in Peru.  
New Moon: 01:04 in Taurus

# 15 Saturday

Acts 18,23-38 / Ps 46  
Jn 16,23-28

Isidro,

Juana de Lestonnac  
1903: Victoriano Lorenzo, Panamanian guerrilla leader and national hero, is shot at Chiriqui.  
1986: Nicolás Chuy Cumes, evangelical journalist, is martyred in the cause of freedom of expression in Guatemala.  
1987: Indigenous martyrs, victims of land evictions, Bagadó, Colombia.

**International Day of Conscientious Objectors**

# 16

The Ascension of the Lord  
Acts 1,1-11 / Ps 46  
Eph 1,17-23 / Lk 24,46-53

John Nepomucene, Ubaldo

1818: King João II welcomes Swiss settlers fleeing hunger in their homeland to Brazil.  
1981: Edgar Castillo, a journalist, is assassinated in Guatemala.



# 20 Thursday

Acts 22,30;23,6-11 / Ps 15

Bernardine of Sienna Jn 17,20-26  
 1506: Christopher Columbus dies in Valladolid (Spain).  
 1976: Exiled Uruguayan politicians Hector Gutiérrez and  
 Zelmor Michellini are murdered in Argentina as part  
 of the U.S. supported Operation Condor.  
 1981: Pedro Aguilar Santos, priest, martyr to the cause of  
 the poor, Guatemala.  
 1993: Destitution of the President of Venezuela, Carlos  
 Andrés Pérez.  
 1998: Francisco de Assis Araujo, chief of the Xukuru, is  
 assassinated at Pesqueira, Pernambuco, Brazil.  
 First quarter: 23:43 in Leo



# 21 Friday

Acts 25,13-21 / Ps 102

Felicia y Gisela, *John Elliot*  
 1897: Gregorio Luperón, independence hero of the  
 Dominican Republic, dies in Puerto Plata.  
 1981: Pedro Aguilar Santos, priest, martyr, Guatemala.  
 1991: Irene McCormack, missionary, and companions, are  
 martyred in the cause of peace in Peru.

World Cultural Diversity Day (UN)

# 22 Saturday

Acts 28,16-20.30-31 / Ps 10

Joaquina Vedruna, Rita de Casia  
 1937: Government massacre of members of a messianic  
 community at Caldeirão, Brazil.  
 1942: Mexico declares war on Axis powers.  
 1965: Requested by the United States. Brazil sends 280  
 soldiers to support a State Coup in Santo Domingo.

International Day for Biodiversity

22% of mammal species are in danger of extinction as are 23 % of amphibians and 25% of reptiles. Between 1970 and 2005, globally, biodiversity was reduced by 30%.

# 23

Pentecost  
Acts 2,1-11 / Ps 103  
1Cor 12,3-7.12-13 / Jn 20,19-23

Desiderio, *Ludwig Nommensen*  
 1977: Elisabeth Käseman, German Lutheran activist, is  
 martyred in the cause of the poor in Buenos Aires,  
 Argentina  
 1987: Luis Gutiérrez, priest, dies in Colombia.  
 2008: The constitutive treaty of the Union of South American  
 Nations (UNASUR) brings together 12 countries of  
 S. America.

Week of Solidarity with the Peoples of Non-Self-Governing Territories





# TOWARDS A NEW ECOLOGICAL AND SPIRITUAL VISION

**LEONARDO BOFF**

*Petrópolis RJ, Brazil*

Today, there are two visions of Planet Earth colliding, each bringing very different consequences.

The first one, which is modern, and has been dominant for the last four hundred years, sees the earth as a kind of ship full of riches that humans can take for themselves, for their use and well being. The earth is seen as something material, external, and given to us to do whatever we wish, because we feel superior to it as lords, kings, and queens of the universe.

The second vision, which is more ancestral, and still present among the aboriginal peoples, sees the Earth as something alive producing all forms of life, the Great Mother and Pacha Mama, as the people of the Andes call it. We are part of her and we feel, together with the other beings, engendered by her. We are not lording over her as they who dominate, but in her midst coexisting.

The first vision is the modern industrial society, emergent, together with the project of technoscience since the sixteenth century. It does not consider the Earth as a whole, but as an atomized cluster of resources, like water, jungles, minerals, animals, and ecosystems themselves. There they are together side to side, without any relation between them. It relates with the Earth by way of exploitation, based in violence. It excavates soils, collapses mountains, dries rivers, destroys forests, and kills animals and birds. It uses chemicals like pesticides and agrottoxins that poison the soils and exterminate microorganisms like bacteria, fungi, viruses, and other living organisms, which alone constitute ninety five percent of the kingdom of life. Barely five percent of life is visible.

Taking the Earth as a reality without a spirit, modern human beings occupied and practically devastated all the regions of the Earth. The purpose was to accumulate unlimited riches, exploiting all of the possible resources, in the fastest time, and with the least amount of monetary expense.

That project of civilization has brought us incalculable benefits. It has helped us reach the moon. It invented antibiotics, and in this way saved millions of lives. But at the same time it invented a death

machine with weapons of mass destruction, capable of destroying the human species in twenty five different ways.

This understanding and treatment of the Earth continues to be part of the industrializing process, expressed today in the version of capitalism spreading in all the countries of the world. These have in common that they use cold utilitarian reason to analyze the natural resources and gain from them the most profit. The other dimensions of human life like sensibility, compassion, the capacity for admiration (how much is a sunset?), and veneration, have been, in great part, repressed or defamed. It is a science without a conscience and without a heart.

Currently, this kind of domination of the Earth has been in crisis. Human beings have extracted its resources and services. Since September 23, 2008, we know that the world consumes thirty percent more than it can produce. In other words, to attend to human demands, especially of the great consuming countries and of the simple mortals, we need an entire planet Earth and thirty percent of another Earth that does not exist anymore. The calculations have already been made that if the rich countries would want to universalize their life styles to all of humanity, we would need at least three planet Earths, which is manifestly absurd.

In other words, the Earth as a totality is no longer sustainable. We must change our life style and consumption or we are headed towards a great tragedy. This crisis of the sustainability of the planet is much more acute than the financial-economic crisis that exploded in the middle of September 2008, and that has caused so much unemployment.

This abusive devastation of the Earth has produced global warming. We are not headed there, we already are there. The Earth will heat up between 1.4 and 6 degrees Celsius. It might stabilize around the two degrees mark. Those two degrees of warming of the Earth will produce great transformations in nature, decimate biodiversity, provoke the melting of polar ice, and will increase exponentially the erosion of

Translated by Néstor Medina, Toronto, Ontario, Canadá.

soils; it will also produce the climatic changes, as typhoons, great droughts, and floods at the same time.

The chiefs of countries, the leaders of peoples, and all, at the end, must stop and decide together what type of treatment we must give to the Earth if we want to continue living in it.

It is at this moment that the second vision of the indigenous peoples is invoked and serves as a great inspiration. The Yanomami, Tupi-Guarani, Mapuche, Quechuas, Maya, Aztec, and other indigenous peoples from other parts of the world (according to the UN, they are about three hundred million in the entire world) must be heard. They developed a relationship with the Earth based on profound collaboration, respect, and veneration. As many of them say, she is the mother of the Indian. They feel united to the energy of the waters, the mountains, the forests, the fire, the winds, the sun, the moon, and the stars. All of them are interdependent and are connected with each other. They are members of this great organic and living whole that is the Earth.

This ancestral vision combines with what is more modern in the fields of biology and cosmology. Important scientists—I only mention one of them, James Lovelock—have proven that the indigenous have it right. The Earth is in fact a living superorganism. She articulates the physical, chemical, and biological in such an intricate way that she makes up an organic whole, good and even excellent to maintain and reproduce life. It is not only that there is life on Earth. It is that the Earth itself is alive. It was called Gaia, the name that the Greeks gave the living Earth. And it is gifted with an overwhelming vitality.

For example, each spoon of earth contains between 40-50 millions of microorganisms, bacteria, fungi, and protozoa. They are present within our bodies by the thousands of millions. They are the ones that guarantee the vitality of our soils, and make it possible that from the ground grow flowers and plants of the most diverse species, fruit trees, and the grass. They maintain the equilibrium of our bodies so that they remain healthy and keep their vitality.

In this way, it has also been proven that for millions and millions of years, despite the pollution, volcanic and otherwise, the Earth has always maintained twenty one percent of oxygen. If it rose to twenty eight, nobody could light up a match, because

the oxygen in the air would catch fire. If it decreased to thirteen percent, we would faint because of lack of air. In the same way, the salt from the oceans has always been 3.4 percent for millions and millions of years. If it rose to 6 percent it would be like the Dead Sea, it would have no life. If it decreased to 2 percent there would be a disruption in the climate conditions that are regulated by the movement of the oceans. And it would be the same for all the elements that we learned about in school in Mendeleev's periodic tables: iron, sulfur, magnesium, and others. Everything is so precisely measured as in a dose that, effectively, the Earth is alive.

Man comes from Humus, which means good earth. Adam comes from adamah, which in Hebrew means fertile soil. That is, we have come out of the Earth. Even more, we are the Earth itself that—in an advanced moment of evolution—began to feel and think and love and venerate. That was the moment when human beings emerged.

We must never forget this truth: we are Earth. We have the same destiny as the Earth. But we have received a mission from God: to care and protect the Garden of Eden, the Earth. This is the ethical dimension that only we have.

To care means showing a loving gesture toward the Earth. It is the extended hand for the essential caress, with the purpose to protect and defend her. To protect today means to guarantee her sustainability, that is, to work with her so that she offers us everything we need for our living, preserving her natural assets for the present and future generations, as well as attending to the entire community of life. The Earth has not given birth only to us, human beings, but also to all living beings that are, truly, our brothers and sisters.

Today, we need to return to that vision of the Earth as Great Mother and Gaia. Only she is true. Only she can offer the conditions for a new model of production and consumption that will help us get out of the present crisis. Only she will be able to guarantee our common future of life and hope.

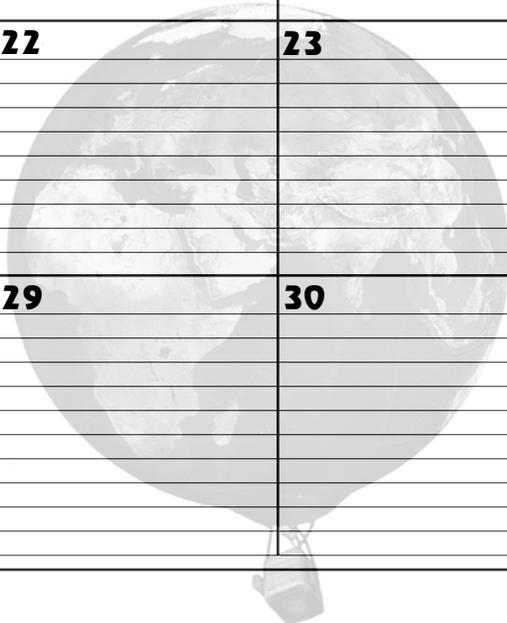
To arrive to this vision we need to rescue the dimension of the heart, the courage of sensible reason, and spiritual intelligence—affection and love. It is by sensibility that we feel united to the Earth, perceive her beauty, and listen to her message.

# 2010

May

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# 31 Monday

Zeph 3,14-18 / Int. Isa 12,2-6

Visitation of Mary

Lk 1,39-56

Justin

1986: First meeting of Afro-American pastoral workers in

Duque de Caxias and São João de Meriti, Brazil

1990: Clotario Blest dies: first president of the Chilean Labor

Federation (CUT), Christian labor prophet.

**World Day without Tobacco**

# 1 Tuesday

2Pet 3,12-15.17-18 / Ps 89

Mk 12,13-17

1989: Sergio Restrepo, Jesuit priest, is martyred in his fight for

the liberation of peasants of Tierralta, Colombia.

1991: João de Aquino, union president of Nueva Iguazú,

Brazil, is assassinated.

2009: General Motors announces the largest suspension of payments in the industrial history of the USA with 122,550 million in debts.

# 2 Wednesday

2Tim 1,1-3.6-12 / Ps 122

Mk 12,18-27

Pedro y Marcelino

1537: Pope Paul III issues a papal bull condemning slavery.

1987: Sebastien Morales, evangelical deacon, martyred for faith and justice in Guatemala.

May



# 3 Thursday

2Tim 2,8-15 / Ps 24  
Mk 12,18-34

Charles Luanga  
*John XXIII*

- 1548: Juan de Zumárraga, bishop of Mexico, protector of the Indigenous peoples.
- 1621: The Dutch West Indies Company gains a mercantile trade charter to aid in colonizing Americas.
- 1758: The Commission on Limits meets with the Yanomami people of Venezuela.
- 1885: St. Charles Luanga and companions, Ugandan martyrs, patrons of African youth.
- 1963: Pope John XXIII dies.

# 4 Friday

2Tim 3,10-17 / Ps 118  
Mk 12,35-37

Francisco Caracciolo

- 1559: El Oidor Fernando Santillán informa de las 1559: Fernando Santillán, judge, reports on the massacres of Indigenous peoples in Chile.
- 1980: José Maria Gran, missionary, and Domingo Batz, sacristan, are martyred in El Quiché, Guatemala.
- 1989: Chinese government violently suppresses Tiananmen Square pro-democracy demonstrators resulting in thousands of casualties.

**International Day of Innocent Children Victims of Aggression**

Last quarter: 22:13 in Aries



# 5 Saturday

2Tim 4,1-8 / Ps 70  
Mk 12,38-44

Boniface

- 1573: Execution of Tanamaco, Venezuelan cacique.
- 1968: Robert F. Kennedy shot in Los Angeles, California.
- 1981: The first case in history of SIDA is discovered in Los Angeles, USA.
- 1988: Agustin Ramirez and Javier Sotelo, workers, are martyred in the fight for the marginalized in Buenos Aires, Argentina.
- 2000: The Court of Santiago removes Pinochet's immunity. He is accused of 109 crimes in the Chilean tribunals and sought internationally.

**World Environment Day**



The Most Holy Body and Blood of Christ  
Gen 14,18-20 / Ps 109  
1Cor 11,23-26 / Lk 9,11-17

Norbert

- 1940: Marcos Garvey, Black Jamaican leader, mentor of Pan-Africanism dies.
- 1980: José Ribeiro, leader of the Apuniña people, is assassinated in Brazil.
- 1989: Pedro Hernández and companions, indigenous leaders, martyrs in the struggle for traditional land rights in Mexico.



# 10 Thursday

1Kings 18,41-46 / Ps 64

Críspulo y Mauricio

1521: The Indigenous people destroy the mission of Cumaná (Venezuela) built by Las Casas.

1835: A death penalty without appeal is ordered for any slave that kills or causes trouble for the owner, Brazil.

1898: U.S. forces land on Cuba during Spanish-American War.

1993: Norman Pérez Bello, activist, is martyred for his faith and his option for the poor.

# 11 Friday

Sacred Heart of Jesus  
Ezek 34,11-16 / Ps 22

Barnabas

1964: Nelson Mandela is sentenced to life in a South African prison.

1980: Ismael Enrique Pineda, Caritas organizer, and companions are disappeared in El Salvador.

# 12 Saturday

Immaculate Heart of Mary  
Isa 61,9-11 / Int. 1Sm 2,1.4-8

Gaspar, Juan de Sahagún

1514: The first time the "requerimientos" are read (to Cacique Catarapa) by Juan Ayora, on the coast of Santa Marta.

1963: Medgar Evers, civil rights activist, assassinated in Jackson, Mississippi.

1981: Joaquín Nevés Norté, lawyer for the Navirai Rural Workers Union in Paraná, Brazil, is assassinated.

1935: The war over the Paraguayan Chaco ends.  
New Moon 11h14m in Gemini



# 13

Eleventh Sunday in Ordinary Time  
2Sam 12,7-10.13 / Ps 31  
Gal 2,16.19-21 / Lk 7,36-8,3

Anthony of Padua

1645: The Pernambucan Insurrection begins with the aim of expelling Dutch rule from Brazil.

1980: Walter Rodney, political activist and author of How Europe Underdeveloped Africa, is assassinated in Guyana.

2000: Argentine President Fernando de la Rúa apologizes for his country's role in harboring Nazis after World War II.

2003: The Supreme Court of Mexico orders the extradition to Spain of Ricardo Cavallo, a torturer during the Argentinean dictatorship.







# 24 Thursday

Isa 49,1-6 / Sl 138  
Acts 13,22-26 / Lk 1,57-66.80

Birth of John the Baptist

1541: Mixton War, Indigenous rebellion against the Spanish sweeps western Mexico.

1821: Simon Bolivar leads troops in a decisive Battle of Carabobo for the independence of Venezuela.

1823: The Federation of the United Provinces of Central America is established but lasts only a short time.

# 25 Friday

William, Maximus

*Confession of Ausburg, Philip Melancton*

1524: Talks between priests and Aztec wise men with the "Twelve Apostles of Mexico."

1767: Mexican Indigenous riot against Spanish crown as their Jesuits missionaries are ordered to leave.

1975: Martyrs of Olancho: Colombian Ivan Betancourt and Miguel "Casimiro", priests, and seven Honduran peasant companions.

# 26 Saturday

Lam 2,2.10-14.18-19 / Ps 73  
Mt 8,5-17

1541: Violent death of Pizarro.

1822: Encounter between San Martin and Bolivar in Guayaquil.

1945: United Nations Charter signed in San Francisco, California.

1987: Creation of the Confederation of Indigenous Peoples of Mexico.

**Internat'l Day against Drug Abuse and Illicit Trafficking**

**International Day in Support of Torture Victims**

**Partial eclipse of the moon, visible in various regions of America.**

Full Moon: 11:30 in Capricorn



# 27

Thirteenth Sunday in Ordinary Time  
1Kings 19,16.19-21 / Ps 15  
Gal 5,1.13-18 / Lk 9,51-62

Cyril of Alejandria

1552: Domingo de Santo Tomás and Tomás de San Martín, Dominicans, first bishops of Bolivia, defenders of Indigenous peoples.

1982: Juan Pablo Rodriguez Ran, indigenous priest, is martyred in the struggle for justice in Guatemala.

1986: The International Tribunal of the Hague declares the USA "guilty of violating International Law for its aggression against Nicaragua."

2007: Brazilian military police anti-drug action results in the Complexo do Alemão massacre in Rio de Janeiro.

# JOINING OUR CRIES: LIBERATION THEOLOGY AND ECOLOGY

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Some time ago, Leonardo Boff sought to remind Liberation Theology (LT) of the urgency of ecological themes, first developed by North American and European theologians. His work, *Cry of the Earth, Cry of the Poor*, focused on the need for a theological response to the environmental question within our Latin American context. There, he mentioned, among other things, what LT and theology have in common: both arise from a clamor, a cry. The first is the cry of the poor for a life with dignity. The second is the cry of the Earth, exploited and oppressed in many ways by human beings.

Faced with the current state of our planetary ecosystem and looking towards its future, we ask, "What is LT's role? Can it provide any help in enriching ecological praxis and reflection?"

We can consider three bridges to introduce us into this possible (and necessary) relationship between LT and ecology. First, LT accompanies the journey of our Latin American peoples, profoundly marked in their identity by their relationship with the land, with nature. This is the historical-cultural bridge. Second, LT has paved the way for and continues to support practices that have united—joyfully and sorrowfully—ecological concern with the option for the poor. This is the bridge of the martyrs. Lastly, through its methodology and particular characteristics, LT can provide a healthy critical correction to ecology. This is the methodological bridge. Let us consider each one briefly.

## The Latin American Cultural Tradition

From a historical perspective, we observe that LT has rooted itself in the journey of the Latin American peoples, embracing the rhythm of their liberatory processes in search of abundant life and full happiness. Pacha Mama, Mother Earth: these are peoples that are attached to their land by the deepest fibers of their identity, culture, and history, which stretch through thousands of years. For them, the Earth, the environment, constitutes their identity. Without Her, they can't understand themselves, tell stories, project themselves, develop, or dream.

The wisdom of these peoples reminds us that we

cannot violate Pacha, who generously and gratuitously gives us fruit from her womb. We are called to care for her, treat her with respect and responsibility, and even venerate her. The "instrumentalist logic" of the Western world has caused us to objectify Pacha, to manipulate and exploit her to the point of imprisoning her in her agony. The richness of the cultural traditions of the original peoples of the Americas speaks to us of Pacha not as something, an item, an inert object, but as someone, with life, who shares her life abundantly with "an open hand."

The people of Israel, in the same way, also perceived that God provided life freely and generously through the workings of the Earth. In common with our original peoples, they shared a primordial religious intuition that sees in the Earth a richness and deepness linked to the divine mystery. From this point of departure, LT can continue developing this historical-cultural bridge in its reflection and dialogue with ecology.

## Dorothy Stang, Martyr of the Poor and of the Earth

The biblical-Jesus tradition in Latin America has inherited in recent times a martyrial icon who speaks to us clearly about the relationship between ecological concern and the option for the poor: Sister Dorothy Stang. Assassinated on February 12, 2005 in the Amazonian rainforest, her body received six cowardly bullets that tore her life away from her at 73 years of age. It was the culmination of the violent attempts of the powerful to silence her commitment to defending the life of the original peoples who inhabit the Amazon. It was a fratricidal reaction that could not accept her challenge to the land owners who exploited rural workers with impunity. In the Amazonian State of Pará (Brazil) in the last 33 years, 772 rural workers and their supporters have been assassinated. Dorothy is a testament to how the concern for conservation and care of the rainforest is joined to the struggle for the rights of the poor of the Earth, dignified work, abundant life, and full citizenship. From this testimonial bridge—of Sister Dorothy and so many of her companions, men and women—LT is creating a channel for reflection and dialogue with ecology.

## Some Critical Reservations

Questions about the current relevance of LT have continued to resonate for many years. Whether asked with a constructive purpose or with ill-intentioned motives, we know that the question about the current state of LT cannot be answered by looking only to editorial visibility or academic prestige. The important thing is not whether LT is perpetuated as a hegemonic theology, but rather to discover in what ways any theology—with LT as its point of departure—can be liberating in Latin America and other places. This is another way of assessing the current state of LT. From this perspective, LT can provide significant support for the ecological cause.

LT also speaks about the *liberation of theology* (Juan Luis Segundo). In this way, we are warned about the oppressive and legitimizing devices of theological narrative, those that have to do with the ambiguity of words and the hidden motives of discourse. LT also has to be the *liberation of theology* and to promote, in the same way, the liberation of ecology. There are more than a few theologians, male and female, who discover ‘ecology’ and uncritically enlist in its armies. LT—inasmuch as it is the liberation of theology—can help ecology to deactivate within itself its own oppressive tendency that also exists in theological discourse: fundamentalism. This is a danger that also threatens ecology.

Ecology, assisted by LT, can be more alert to this risk. Nobody doubts the urgency of caring for the Earth. The facts are alarming, the future scenario is uncertain, and transformative actions are few and far between. Nevertheless, the urgency of the ecological cause does not give it permission to uncritically legitimate itself. It is important that ecology not fall into fundamentalisms—and intellectual autoerotisms—that lose sight of the principal evangelical horizon: human beings who are oppressed in their historical conditions.

We present three concrete ways in which LT can dialogue with ecology by using what we will call the “methodological bridge.” (Of course there are others; we focus on those we consider most relevant here.) LT can enter into dialogue with ecology by:

a) *Keeping in its memory the centrality of the poor* when faced with the danger of the abstract biocen-

trism of some ecologies that put all life on the same level, from insects to human beings. Here, LT should use all of its critical vigor. It would be a metaphysical and ethical horror to ponder in an indistinct manner the life of a Southern Right Whale and the lives of all those who are poor and deprived of justice on this Earth. LT should contribute to an ecology developed with a special focus on the liberation of the poor. When this perspective—a praiseworthy feature of LT—is introduced, there can be dialogue and discussion between both disciplines.

b) *Proposing a historical and political ecology.* Faced with the danger of a dehistoricized ecology, LT can contribute to the liberation of ecology by incorporating the memory of the historic processes in which environments and lands have been connected to groups of peoples and historical processes. The soils, places, spaces, and environments of our Latin America are strongly impacted by our political and social struggles. Recuperating these processes, honoring the memory of the protagonists, and relaunching the socio-political aspect of human salvation can all be liberating contributions to ecology. In the midst of general ecological concerns, LT can bring a renewed focus on the importance of territorial struggles, land ownership, and the basics necessary for sustainable life. It can do this through making present the biographies and testimonies that nourish our people.

c) *Introducing the “principle of suspicion.”* There is already a theology that legitimizes what the market tyrannizes and builds. There is also an ecology that responds to interests far removed from the lives of the poor. Ecology is especially prone to manipulations by the market. There is a “politically correct” ecology that easily appeals to the emotional sensibilities of individuals, seeking a high level of acceptance in the “market,” having as its ultimate goal sustaining and extending the domination of the current powers. Active suspicion can help us to avoid the risk of automatically canonizing all ecological movements.

Liberation Theology—by exploring the opportunities presented by these three bridges—can significantly support the development of a Latin American ecology that inserts itself in the sociopolitical processes of our peoples. We announce the potential of this relationship and the possibility of combining both cries, cries that are God’s own cries.

# 2010

June

M	T	W	T	F	S	S	M	T	W	T	F	S	S
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14	15	16	17	18	19	20							

Monday Lunes	Tuesday Martes	Wednesday Miercoles	Thursday Jueves
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5	6	7	8
12	13	14	15
19	20	21	22
26	27	28	29















# 15 Thursday

Isa 26,7-9.12.16-19 / Ps 101

Bonaventure, Vladimir  
1972: Héctor Jurado, a Methodist pastor, is tortured and murdered in Uruguay.

1976: Rodolfo Lunkenbein, missionary, and Lorenzo Simão martyred for the rights of the indigenous in Brazil.

1981: Misael Ramírez, campesino, community animator and martyr to justice, Colombia.

1991: Julio Quevedo Quezada, catechist, El Quiché, assassinated by the State, Guatemala.

**Internacional Day of the Family (U.N.)**

# 16 Friday

Isa 38,1-6.21-22.7-8 / Int. Isa 38

Carmen  
1750: José Gumilla, missionary, defender of the Indigenous people, Venezuela.

1769: Founding of mission of San Diego de Alcalá marks expansion of Spanish colonization into California.

1976: Carmelo Soria, a Spanish diplomat who granted asylum to opponents of the Pinochet regime, found assassinated in Santiago, Chile.

1982: The homeless occupy 580 houses in Santo André, São Paulo, Brazil.

2000: Elsa M. Chaney (\*1930) dies, outstanding American feminist with studies on women in Latin America.

# 17 Saturday

Mic 2,1-5 / Ps 9

Alejo, *Bartolomé de las Casas*  
1566: Bartolomé de Las Casas dies at 82, prophet, defender of the cause of Indigenous peoples.

1898: U.S. troops seize Santiago, Cuba, during the Spanish American War.

1976: Sugar refinery workers martyred at Ledesma, Argentina.

1980: Bloody military coup in Bolivia led by Luis García Meza.

# 18

Sixteenth Sunday in Ordinary Time

Gen 18,1-10 / Ps 14

Col 1,24-28 / Lk 10,38-42

Arnulfo, Federico

1872: The great Indigenous Zapoteca, Benito Juárez, dies.

1976: Carlos de Dios Murias and Gabriel Longueville, priests, kidnapped and killed, martyrs to justice in La Rioja, Argentina.

1982: Over 250 campesinos from around the community of Plan de Sánchez are massacred by military as part of the Guatemalan government's scorched earth policy.

1992: Peruvian military death squad disappears professor Hugo Muñoz Sánchez and nine students from a university in Lima.

Last quarter: 10:10 in Libra



# 19 Monday

Mic 6,1-4.6-8 / Ps 49

Justa y Rufina, Arsenio

Mt 12,38-42

1824: Iturbide, emperor of Mexico, is executed by a firing squad.

1848: Father Marcelino Domeco Jarauta is shot in Guanajuato for his refusal to cease his resistance to the U.S. invaders after the peace accord giving away 40% of Mexican territory was signed.

1979: The Sandinista Revolution succeeds in overthrowing the Somoza dictatorship in Nicaragua.

# 20 Tuesday

Mic 7,14-15.18-20 / Ps 84

Elías

1500: A royal document orders the liberation of all Indigenous persons sold as slaves in the Peninsula. They are to be returned to The Indies.

1810: Independence of Colombia, National Holiday.

1848: Declaration at women's rights convention in Seneca Falls, New York demands women's legal equality with men and the right to vote.

1923: Doroteo Arango, «Pancho Villa», Mexican General and revolutionary, is assassinated.

1924: 200 Tobas and supporters demonstrating for a just wage are machine gunned at Napalpi, Argentina.

1969: In the person of Commander Neil Armstrong, a human being steps onto the moon for the first time.

1981: Massacre of Coyá, Guatemala: three hundred women, elderly persons and children, are killed.

# 21 Wednesday

Jer 1,1.4-10 / Ps 70

Lawrence of Brindisi

Mt 13,1-9

1980: Wilson de Souza Pinheiro, trade unionist and peasant activist, assassinated in Brasília AC, Brazil.

1984: Sergio Alejandro Ortiz, seminarian, dies in Guatemala.

1987: Alejandro Labaca, Vicar of Aguarico, and Inés Arango, missionary, die in the Ecuadorian jungle.





# 26 Monday

Jer 13,1-11 / Ps 32

Joaquim and Ana

Mt 13,31-35

1503: The Cacique Quibian (Panamá) destroys the city of Santa María, founded by Columbus.

1847: Repatriated free black settlers from the USA declare Liberia's independence.

1927: First aerial bombardment in the history of the Continent, undertaken by the USA against Ocotol, Nicaragua, where Sandino had established himself.

1952: Eva Peron, charismatic leader and wife of Juan Peron, dies of cancer.

1953: Assault on the military camp of Moncada in Cuba.

Full Moon: 01:36 in Aquarius



# 27 Tuesday

Jer 14,17-22 / Ps 78

Celestine

Mt 13,36-43

1865: First settlers from Wales arrive in the Chubut Valley in southern Argentina.

1991: Eliseo Castellano, priest, dies in Puerto Rico.

# 28 Wednesday

Jer 15,10.16-21 / Ps 58

Innocent, John Sebastian Bach,

Mt 13,44-46

Heinrich Schütz, George Frederic Händel

1821: Independence of Peru, National Holiday

1980: Seventy peasants massacred by the military in San Juan Cotzal, Guatemala.

1981: Stanley Rother, an American priest, is murdered in Santiago de Atitlán because of his dedication to the poor.

1986: International workers, Yvan Leyvraz (Swiss), Bernd Koberstein (German) and Joël Fieux (French) are assassinated by the Contras in Zompopera, Nicaragua.





# TOWARDS AN ATTITUDE OF DEEP ECOLOGY

## LATIN AMERICAN AGENDA

Fortunately, it is clear that ecological concern is spreading throughout society. However, we must avoid falling into superficial attitudes.

### There Are Two Attitudes

a) One is that of the “environmentalists.” They work like firefighters, responding to emergencies: today calling for land to be made into a national park, tomorrow protesting against the construction of a dam, the day after that, a mine. What they do is good and necessary, but it is not enough, it does not resolve the underlying problems. They cure some symptoms and patch some things up, but the principal problem continues and the real causes remain hidden.

This superficial attitude identifies ecological problems inasmuch as they impede the functioning of “modern developed society” (depletion, pollution, disasters, etc.). It trusts that technological solutions will be able to keep the damage within bearable limits. It does not even consider questioning the myth of unlimited development, of constant economic growth. That is to say, it is within the system, dependent on the same mentality that has caused the problem. It proposes a program of easy solutions that do not end the problems, but just prolongs them. Einstein already said that a problem cannot be fixed with a solution that is within the very system that caused it. This environmentalist ecological attitude—also called reformist or superficial—is well-intentioned but is not the solution.

b) Another approach is more radical, wanting to go to the root of the problems. The many ecological currents in this group are in agreement on identifying the root of the problems in the ideas and representations which have made possible the depredation of nature and allowed the Western world to head towards self-destruction. They seek to struggle for a change in the profound ideas that sustain our civilization and guide our form of relationship with nature, a relationship which has brought us to the current catastrophe.

This implies a radical ecological critique of the cultural foundations of the West. It questions the way

we give absolute priority to material and economic criteria to measure happiness and progress; the belief in the possibility of steady and unlimited growth in the economy as well as the human population, as if there were no limits or as if we had not already passed these limits; the belief that technology and growth will solve all problems; crass ignorance of the complexity of life on this planet; and the absurdity of an economy that quantifies everything except ecological costs.

This old paradigm, this traditional form of thinking, which has philosophical and even religious foundations, is what has put us at war with nature, with biodiversity, with the forests, the rivers, the atmosphere, and the oceans. Only by changing our form of thinking will we be able to be reconciled with the planet. This is what we call an attitude of Deep Ecology, eco-psychology, foundational, radical, or revolutionary ecology.

### A Comparison between the Two Ecologies

The second, radical attitude seeks:

- not just the symptoms (pollution, disasters), but the causes (the model of relationship with nature);
- not just well-being for humans, but the well-being of life, all life, because of its intrinsic value;
- not just palliative measures, but a change in ideas (philosophical assumptions, lifestyles, ethical values, and self-understanding. That is to say, a new mentality, a “change of paradigm”);
- not to change nature as much as to change ourselves (an ecology that is also “interior”);
- not to consider everything from the perspective of the human being (anthropocentrism) but to place life itself in the center (biocentrism) and the human as just one more living being (valuing all life).
- to reconsider our human “superiority” so that we overcome our classic undervaluation of nature (considering it inert material, a mere repository of objects and resources...) and cease to consider ourselves the absolute lords and masters of nature.

## **An Integrated Ecological Attitude**

Therefore, an attitude of “care” for nature is not enough (to stop pilfering and to begin to conserve, calculate, and integrate ecological cost). This is necessary, but we must do much more. More than anything, the radical attitude seeks to rediscover Nature as:

- the place where we belong;
- the locus of our developmental and spiritual journey;
- our biological niche, our placenta;
- a greater revelation for us ourselves.

This is a new form of understanding not just the Cosmos, but ourselves within it, a truly new “Copernican Revolution.” It is an authentically “new paradigm.”

## **A “Change of Cosmic Setting” and Other Changes**

Just as liberation theology speaks of the need to change its “social setting” (that sector or pole of the society from which one senses he or she lives and experiences history—from either the system or from the poor), the new paradigm of ecology asks us to make a change in “cosmic setting.” Traditional classic mentality made us feel as if we were outside of nature (distinct) and above it (entirely superior). We were not considered part of “nature,” but as “super-natural,” coming “from outside and from above.” Only the human being had a soul, mind, and spirit. History—on a superior plane than nature—always began with the human being. The nearly 14 billion years that came before human beings was considered irrelevant and even ignored.

The new Deep Ecology paradigm allows us to feel that we are the Cosmos, to know that we are literally, without recourse to metaphors, “stardust.” We are evolving nature, Earth, that, in us, has begun to feel, to think, to become aware of itself, to admire, and to contemplate.

The Deep Ecology attitude also brings us to accept a series of associated transformations:

-self-dethronement: taking ourselves down from the place of the Gods where we had ensconced ourselves, overcoming our rupture and lack of communication with nature;

-overcoming anthropocentrism—looking at everything only with a view to human interests—and beginning to consider the centrality of life, biocentrism, in which all forms of life have value in and of

themselves.

-taking charge of our cosmic evolutionary history, knowing that we are the final result, the flower that contains within itself the synthesis of all the history of this chaos-cosmos that we have just begun to rediscover, thanks to the new cosmology, the “new story” that science has given us, freeing us from a domestic history of just 3000 years, to which the great religions have accustomed us.

-revaluing the natural, that is to say, overcoming the prejudice of “original sin” which ruined everything from its primordial beginnings, viewing the world, sex, and pleasure as dangerous and “enemies of the soul,” and recuperating the confidence that everything was an “original blessing.”

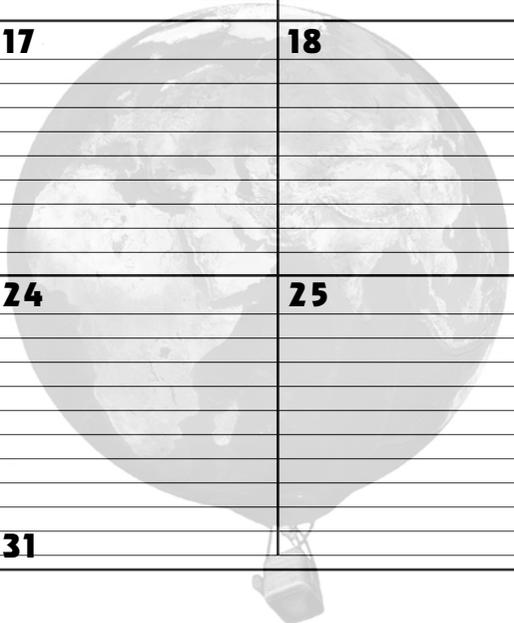
## **A Holistic Vision**

This is a new vision that, instead of being anthropocentric, is holistic: we are now looking from the whole (nature) rather than from the part (human). We believe in the primacy of the whole over the part. The human being needs Nature to survive; Nature would get along just fine without us. Classical humanism assumed that the human being was the only bearer of values and meaning and that everything else was raw material to be put at the human’s service. This has been a gravely erroneous position, which has pitted us against nature, and which must be eradicated.

We are not trying to take care of the planet because it interests us, because our life is threatened, for economic motives, or in order to avoid the coming catastrophe. All of these are valid reasons, but they are not the only ones or even the principal ones. Even if we didn’t have these reasons, we would still need an “ecological reconversion” for our lifestyle, our mentality, and our spirituality. We need to “return to our Common Home” from which, at some moment—everything points to the beginning of the Neolithic, with the agrarian and urban revolutions—we exiled ourselves. By embracing these deeper motives, we will be able to discover ecology as “eco-sophia,” as the pathway of wisdom for our own personal, social, and spiritual realization. Thus, we will have truly discovered “Deep Ecology” as an indispensable dimension of being human. We will be able to fully live in communion with all that we truly are, whether we yet know its full extent or not.

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Monday Lunes	Tuesday Martes	Wednesday Miercoles	Thursday Jueves
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<b>30</b>	<b>31</b>		





# 2

## Monday

Jer 28,1-17 / Ps 118

Eusebius Vercelli

Mt 14,13-21

1943: Prisoners at Nazi extermination camp of Treblinka in Poland revolt.

1981: Carlos Pérez Alonso, apostle of the sick and fighter for justice, disappeared in Guatemala.

# 3

## Tuesday

Jer 30,1-2.12-15.18-22 / Ps 101

Mt 14,22-36

1492: Columbus sets sail from Palos de la Frontera on his first visit to the Western Indies.

1960: Niger gains its independence from France.

1980: Massacre of miners in Caracoles, Bolivia, following a State coup: 500 dead.

1999: Ti Jan, a priest committed to the cause of the poor, assassinated in Puerto Príncipe, Haiti.

Last quarter: 04:58 in Taurus



# 4

## Wednesday

Jer 31,1-7 / Int. Jer 31

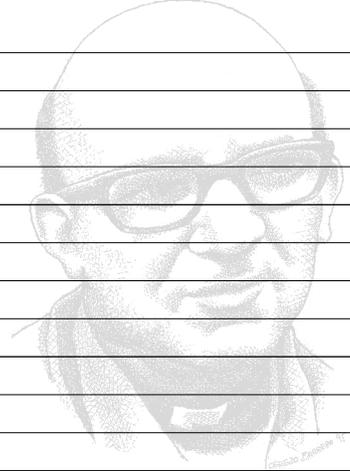
Mt 15,21-28

1849: Anita Garibaldi, Brazilian heroine and fighter for liberty in Brazil, Uruguay and Italy, dies in a retreat from Rome.

1976: **Enrique Angelelli**, bishop of La Rioja, Argentina, prophet and martyr to the poor.

1979: Alirio Napoleón Macías, Salvadoran priest, is machine-gunned while celebrating Mass.

2006: Julio Simón is condemned as a State terrorist: the first case following the abrogation of the laws of "Full Stop" and "Due Obedience" in Argentina.



Multiple horizontal lines for writing, organized into three columns corresponding to the days of the week.







# Monday

Ezek 1,2-5.24-28 / Ps 148

Fabio, Román

Mt 17,22-27

1945: The U.S.A. drops an atomic bomb on Nagasaki.

1984: Eduardo Alfredo Pimentel, Christian activist for human rights and against the Argentinean dictatorship.

1989: Daniel Espitia Madera, Colombian campesinos leader, assassinated.

1991: Miguel Tomaszek and Zbigniew Strzalkowski, Franciscans, missionaries in Peru, murdered by Sendero Luminoso.

1995: Military police kill ten landless workers and brutally arrest 192 others in Corumbiara, Rondônia, Brazil.

2007: The BNP Paribas bank blocks three investment funds: the world economic crisis beings.

**UN Indigenous Peoples' Day**

# 10 Tuesday

Ezek 2,8-3,4 / Ps 118

Lawrence

Mt 18,1-5.10.12-14

1809: First cry for independence in continental Latin America, that of Ecuador, National Holiday.

1974: Tito de Alencar, a Dominican priest, commits suicide as a result of being tortured in Brazil.

1977: Jesús Alberto Páez Vargas, leader of the communal land movement, kidnapped and disappeared, Peru.

2000: Union leader, Rubén Darío Guerrero Cuentas, kidnapped, tortured and murdered by paramilitaries in Guacamayal, Colombia.

New Moon: 03:08 in Leo

# 11 Wednesday

Ezek 9,1-7;10,18-22 / Ps 112

Clare of Assisi

Mt 18,15-20

1898: U.S. forces occupy Mayagüez, Puerto Rico during the Spanish-American War.

1972: Last U.S. ground combat force pulled from South Vietnam.

1992: The march of 3,000 landless peoples begins in Rio Grande do Sul, Brazil.

1997: The "Asian Crisis" begins and affects finances throughout the world.

**Ramadan begins**



# 12 Thursday

Ezek 12,1-12 / Ps 77  
Mt 18,21-29

Julian

- 1546: Francisco de Vitoria dies in Salamanca.
- 1952: On orders from Joseph Stalin, 13 of the most prominent Jewish writers in the Soviet Union are murdered.
- 1972: After a failed escape attempt, 16 political prisoners from Rawson, Argentina are executed at the Argentine naval base at Trelew.
- 1976: 17 Latin American bishops, 36 priests, religious and laity are arrested by the police in Riobamba, Ecuador.
- 1981: IBM launches the marketing of personal Computers, a revolution in human life.
- 1983: Margarita Maria Alves, president of the Rural Union of Alagoa Grande, Brazil, martyr to the earth.

UN International Youth Day

# 13 Friday

Ezek 16,1-15.60.63 / Int. Isa 12  
Mt 19,3-12

Polycarp, Hippolito

- 1926: Fidel Castro is born near Mayari, Cuba.
- 1961: Construction of the Berlin wall.
- 1999: Colombian journalist and political satirist, Jaime Garzón Forero, is murdered by right-wing paramilitaries.

# 14 Saturday

Ezek 18,1-10.13.30-32 / Ps 50  
Mt 19,13-15

Maximilian Kolbe

- 1816: Francisco de Miranda, Venezuelan Father of the Nation, precursor of independence, dies in prison.
- 1984: Campesinos martyred at Aucayacu, Ayacucho, Peru.
- 1985: Campesino martyrs of Accomarca, department of Ayacucho, Peru.
- 2000: Robert Canarte, union activist, is found dead after being kidnapped two weeks earlier by paramilitaries in Galicia, Colombia.

# 15

The Assumption of Mary  
Rev 11,19;12,1.3-6.10 / Ps 44  
1Cor 15,20-27 / Lk 1,39-56

Assumption

- 1914: The Panama Canal formally opens. An estimated 27,500 workmen died during French and American construction efforts.
- 1980: José Francisco dos Santos, president of the Union of Rural Workers in Corrientes (PB), Brazil, is assassinated.
- 1984: Luis Rosales, union leader, and companions seeking justice for Costa Rican banana workers are martyred.
- 1989: María Rumalda Camey, catechist and representative of GAM, captured and disappeared in front of her husband and children, Escuintla, Guatemala.





# 23 Monday

2Thess 1,1-5.11-12 / Ps 95

Rose of Lima  
1821: Spain signs the Treaty of Cordoba granting Mexico independence as a constitutional monarchy.  
1833: Slavery Abolition Act passed abolishing slavery in the British colonies.  
1948: Founding of the World Council of Churches.  
1975: The National Institute of Indigenous People is created in Paraguay.

International Day of Remembrance of the Victims of Slavery and its Abolition

# 24 Tuesday

Rev 21,9b-14 / Ps 144

Bartholomew  
1572: King of France orders massacre of Huguenots.  
1617: Rosa of Lima, patroness and first canonized saint in America.  
1977: First Congress of Black Cultures of the Americas  
1980: 17 union leaders, meeting on the farm of the Bishop Escuintla, Guatemala, are disappeared.



Full Moon: 17:04 in Pisces

# 25 Wednesday

2Thess 3,6-10.16-18 / Ps 127

Joseph of Calasanctius, Louis of France  
1825: Independence of Uruguay, National Holiday.  
1991: Alessandro Dordi Negroni, missionary promoting human dignity, is martyred for his faith, in Peru.  
2000: Sergio Uribe Zuluaga, member of the Teacher's Union of Antioquia (FECODE), is killed by paramilitaries in Medellin, Colombia.

August

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# 26 Thursday

1Cor 1,1-9 / Ps 144  
Mt 24,42-51

Teresa Jornet

1968: The Conference of Medellin opens.  
1977: Felipe de Jesus Chacón, peasant catechist, is assassinated by the military in El Salvador.  
2000: Luis Mesa, a member of the university professor's union (ASPU), is murdered in Barranquilla, Colombia.

# 27 Friday

1Cor 1,17-25 / Ps 32  
Mt 25,1-13

Monica

1828: Independence of Uruguay.  
1847: The English Superintendent and the Miskito King announce the abolition of slavery in the Atlantic Coast of Nicaragua.  
1928: Kellogg-Briand Pact signed by sixty nations "providing for the renunciation of war as an instrument of national policy."  
1987: Héctor Abad Gómez, medical doctor, martyr to the defense of human rights in Medellin, Colombia.  
1993: Law 70/93 recognizes the territorial, ethnic, economic and social Rights of the Black communities of Colombia.  
1999: Hélder Câmara, bishop, brother of the poor, prophet of peace and hope, dies in Brazil.

# 28 Saturday

1Cor 1,26-31 / Ps 32  
Mt 25,14-30

Agustine

1963: Martin Luther King, Jr. gives his famous I have a dream speech before 200,000 at a civil rights rally in Washington, D.C..  
1994: Jean-Marie Vincent, Montfortian priest and co-operative organizer, assassinated in Puerto Principe, Haiti.



# 29

Twenty-second Sunday in Ordinary Time  
Sir 3,17-18.20.28-29 / Ps 67  
Heb 12,18-19.22-24 / Lk 14,1,7-14

Martyrdom of John the Baptist

1533: Baptism and execution of Inca Atahualpa by Spanish conquistadors in Peru.  
1563: The Royal Tribunal of Quito is created.  
1986: In spite of the prohibition of the Cardinal of Rio de Janeiro, the Third Meeting of Black Religious and Priests takes place in that city.  
2000: Insurance worker's union leader, Moises Sanjuan, is assassinated by forces believed linked to Colombian military in Cucuta.

# WHERE DO THEY WANT TO TAKE THE PLANET?

MULTINATIONAL CORPORATIONS: AMBITION THAT DOES NOT CEASE EVEN IN A TIME OF CRISIS

**SILVIA RIBEIRO**

*Uruguay - México / etcgroup.org*

The last two decades have seen the greatest concentration of corporate power in history. From 1990 to 2007, the global sum of fusions and acquisitions between companies increased 1000%, reaching 4.48 trillion dollars. Transnational corporations have been affecting more and more spheres of life and the entire planet, turning everything they touch into merchandise and speculation, leaving the majority in a major crisis of health, poverty, and hunger and, at the same time, treating the planet as though it were a huge waste and pollution receptacle. Just in the areas of food production and pharmaceuticals, the ten largest companies in each sector monopolize, on a worldwide level, 67% of seeds under intellectual property, 89% of agricultural chemicals, 26% of food and drink processing, 55% of pharmaceuticals, and 63% of veterinary pharmaceuticals.

With few differences, this concentration repeats itself in all of the key industrial and financial sectors, exercising a huge interference in national and international politics, which, also during the same period, resulted in a flood of national and international laws to support them: agreements of “free” trade, imposition of patent regimes, total freedom and a guarantee on investments, and a lax attitude towards environmental regulations and the security of food, among other things.

Another central aspect necessary to reach this dominance has been the development of technology and its monopolization. New technologies in unjust societies have always served to widen the gap between the poor and the rich.

Facing the greatest crisis in the history of capitalism (in food, energy, finances, and the economy, in addition to the worst climatic, environmental, and health crisis ever seen) the businesses that are the masterminds of this crisis—many of them supported by governments—affirm that, in order to get out of the crisis, a radical change of the patterns of production and consumption is not the answer. Neither is a deep questioning of social injustice in land ownership and access to resources, nor the exploitative and con-

taminative relation with the environment and nature. They claim that only new technological measures are necessary.

## **(Not) Fixing the Climate**

Climatic change, which has surpassed all predictions, has environmental engineers making suggestions such as manipulating the entire ecosystems or large parts of the planet, to change the climate “all of a sudden.” Those who always have argued that climate change is a natural phenomenon (petroleum companies, the USA, etc.) say that the causes of the crisis don’t matter. Rather, we must use technology to control it. There is a new push for nuclear energy, mega-dams, mega-plantations of trees, and materials for biofuels.

In addition, there are proposals like that of Paul Crutzen, Nobel Prize winner in Chemistry, who suggests shooting nano-particles of sulfuric dioxide into the stratosphere, mimicking the effect of a volcanic eruption, to block solar radiation. The cost, estimated by Crutzen to be between 25 and 50 billion dollars a year, does not include the half million premature deaths which would be caused by the contaminated particles which would fall to the ground.

Others propose fertilizing the ocean with urea and nano-particles of iron, which would produce massive growths of plankton, cool the ocean’s temperature, and absorb carbon dioxide. There are companies such as Climos Inc. and Ocean Nourishment Corporation that plan to sell these types of experiments as carbon credits, converting the supposed saving of the planet into a juicy business. An abundance of scientific literature indicates that this system would not be effective because the carbon dioxide would escape again later on. These same sources say that it would cause damage, altering the equilibrium of ecosystems and marine food chains and producing over-fertilization, with impacts on the fish, seaweed, and local fishers.

In May 2008, the Biological Diversity Pact established a moratorium on ocean fertilization. It was a first alert of the risks of geo-engineering. But the

Translation by Lauren Guerra

companies who see a great business in this are lobbying ferociously to lift the moratorium.

There are many geo-engineering proposals which claim to present themselves as alternatives during the next meeting of the Convention on Climate Change in December 2009. The common denominator is that these suggestions imply huge profits for companies through carbon credits and other mechanisms. However, this type of alteration of ecosystems will inevitably have impacts on other regions and countries beyond those who will “benefit.”

### **The Sugar Economy: Final Assault against Nature**

The climate crisis and high price of fuels serve as justification for a series of initiatives which are trying to serve as a substitute for the petroleum economy—or a significant part of it. This new “sugar economy” or “carbohydrate economy” uses genetically altered microorganisms as its raw material. It tries to make “building blocks” from any source of biomass (cultivated, residuals, trees, grasses, seaweed, etc.) through fermentation and the subsequent construction of polymers and other molecular building blocks to produce medicines, plastics, chemicals, and fuels.

The first generation of biofuels has had a great environmental, economic, and social impact but it has been lucrative business for agribusiness and the oil industry. Along those lines, they plan to go further with second and third generations, expanding on this new sugar economy.

To accelerate the fermentation of new sources of biomass, making the process of, for example, cellulose, more economically viable, the idea is to use microbes produced by synthetic biology. That is to say, they are using sequences that aren’t from already living things—like transgenetics—but from things artificially created in a laboratory, living things that are totally synthetic. Avaricious scientists like Craig Venter have already alleged they have patented them. This creates uncertainty and risks for the environment and health that are even greater than those presented by transgenics. It also implies an exponential increase in the demand for both natural and created biomass, in either case with tremendous impact on the environment, creating disputes over land, water, and nutrients. For example, in 2007, DuPont installed a bio-refinery which uses 150,000 tons of corn to

produce 45,000 tons of Sorona, a substance similar to nylon that, despite the fact that it is made from corn, is not biodegradable. An E-coli bacterium which has been manipulated by synthetic biology is used. In Brazil, Amyris Biotechnology has signed contracts with two large Brazilian companies which deal with the processing of sugar cane—Crystalsev and Votorantim—for new types of ethanol and bio-diesel based on synthetic biology.

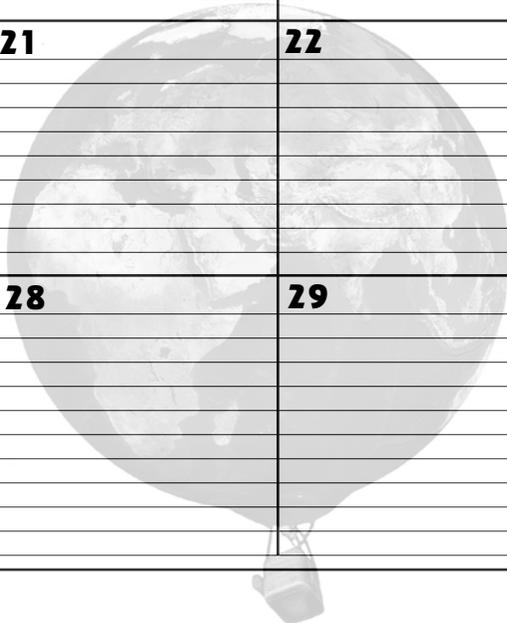
Although the companies which create synthetic biology use new names like Amyris, Athenix, Codexis, LS9, Mascoma, Metabolix, Verenum, and Synthetic Genomic, the same large companies control them: the major oil companies (Shell, BP, Marathon Oil, Chevron); the companies that control more than 80% of the world market in grain (ADM, Cargill, Bunge, Louis Dreyfus); the oligopoly of seed producers, transgenics, and agro-toxins (Monsanto, Syngenta, DuPont, Dow, Basf, Bayer); the pharmaceutical companies (Merck, Pfizer, Bristol Myers Squibb); and other large companies (General Motors, Procter & Gamble, Marubeni, and others).

This means the subsequent appropriation and selling of the greatest quantity possible of biomass in the world that is not yet privatized. According to a study by the Department of Energy of the US—which consumes 24% of the world’s current biomass—the majority is under that control of transnational corporations. In the works is a 500% increase of the appropriation of biomass for the use of said country. The report alleges that the use of cellulose, trees, and residuals from crops (which would provoke, among other things, an enormous degradation of soils) will not compete with foods, which is false because it would demand the use of more land and water, more monoculture, and the further destruction of nature.

Alternatives to the crisis already exist but they are ignored by the powerful because they don’t produce lucrative profits for transnational companies. Food sovereignty—based on cultural diversity and local, sustainable, and decentralized farm economies—creates a stronger relationship of solidarity between the farm and city. It also puts a stop to the urbanization of the wild and decreases the demand for energy, transportation, and garbage, creating a foundation for respectful relationships that are conscious of nature’s limits.

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Monday Lunes		Tuesday Martes		Wednesday Miercoles		Thursday Jueves	
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# 30 Monday

1Cor 2,1-5 / Ps 118

Félix, Esteban Zudaire

Lk 4,16-30

1985: 300 FBI agents invade Puerto Rico and arrest more than a dozen activists struggling for independence.

1993: A death squad and police execute 21 people in the Rio de Janeiro slum of "do Vigário Geral" in Brazil.

1999: East Timor votes for independence in a UN supervised referendum.

**International Day of the Disappeared (Amnesty International and FEDEFAM)**

# 31 Tuesday

1Cor 2,10-16 / Ps 144

Raymond Nonatu

Lk 4,31-37

1925: The U.S. Marines end 10 years of occupation of Haiti.

1962: Independence of Trinidad and Tobago.

1988: Leónidas Proaño, bishop to the Indigenous peoples, dies in Riobamba, Ecuador.

2002: Adolfo de Jesús Munera López, former Coca-Cola worker, murdered by paramilitaries in Barranquilla, Colombia.

# 1 Wednesday

1Cor 3,1-9 / Ps 32

Lk 4,38-44

Night of the ascension of Mohammed: translation from Mecca to Jerusalem, from whence he ascended to heaven.

1971: Julio Spósito Vitali, 19 year old student, Christian activist, martyr to the struggles of the Uruguayan people, assassinated by the police.

1976: Inés Adriana Coblo, Methodist, activist, martyr to the cause of the poor, Buenos Aires.

1978: The "Unión y Conciencia Negra" group emerges, followed by that of Black Pastoral Workers.

1979: Jesús Jiménez, campesino and Delegate of the Word, is martyred in El Salvador.

2000: Hernando Cuartas, a union activist at a Nestlé's plant, is assassinated in Dosquebradas Risaralda, Colombia.

Last quarter: 17:22 in Gemini





# 6 Monday

1Cor 5,1-8 / Ps 5

Lk 6,6-11 Regina

Juan de Ribera, Zacarías

1522: Juan Sebastian Elcano, Magellan's second in command, completes first circumnavigation of the globe with one of the original five ships and eighteen other survivors.

1860: Jane Addams, social reformer and first woman to receive the Nobel Peace Prize, is born.

1995: 2,300 landless people occupy the Boqueirão hacienda, Brazil. They will be expelled.

# 7 Tuesday

1Cor 6,1-11 / Ps 149

Lk 6,12-19

1822: "Cry of Ipiranga" marks the independence of Brazil from Portugal, National holiday.

1968: The Medellin Conference ends.

1981: Inaugural national assembly of the "Grupo de Unión y Conciencia Negra".

1992: South African troops fire on African National Congress demonstrators.

# 8 Wednesday

Mic 5,1-4a / Ps 12

Mt 1,1-16.18-23

Nativity of Mary

1522: Magellan's ship, the Juan Sebastián Elcan, completes the first trip round the World.

1941: The Nazi siege of Leningrad begins. A million civilian and Red Army defenders die.

1943: Julius Fučík, Czechoslovakian resistance leader, tortured and executed by the Nazis.

1974: Ford offers Nixon a "full and absolute pardon for all the crimes he might have committed when he occupied the Presidency."

**International Literacy Day**



New Moon: 10:30 in Virgo

Horizontal lines for writing notes.



# 9 Thursday

1Cor 8,1-7,11-13 / Ps 138

Peter Claver  
1654: Pedro Claver, apostle to black slaves, dies in Cartagena, Colombia.  
1613: Uprising of Lari Qaxa, Bolivia (Aymaras and Quichuas confront the Spanish).  
1990: Hildegard Feldman, a nun, and Ramon Rojas, a catechist are martyred for their service to Colombian peasants.

Jewish New Year: 5771

End of Ramadan

# 10 Friday

1Cor 9,16-19,22-27 / Ps 83

Nicholas of Tolentino  
1897: Sheriff's deputies open fire on unarmed immigrant miners at a peaceful demonstration near Hazleton, Pennsylvania. More than 19 die.  
1924: U.S. Marines occupy various cities in Honduras to support the presidential candidate.  
1984: Policarpo Chem, catechist and co-operative leader, kidnapped and tortured by government forces in Verapaz, Guatemala.

# 11 Saturday

1Cor 10,14-22 / Ps 115

Proto y Jacinto  
1973: State coup in Chile against President Allende.  
1981: Sebastiana Mendoza, Indigenous catechist, martyr to solidarity, Guatemala.  
1988: Martyrs of the Church of San Juan Bosco, in Puerto Principe, Haiti.  
1990: Myrna Mack, anthropologist and human rights advocate, is assassinated in Guatemala.  
2000: Right wing paramilitaries targeting union leaders assassinate William Iguaran Cortes of the university worker's union at Monteria, Colombia.  
2001: Attack on the Twin Towers, New York.

# 12

Twenty-fourth Sunday in Ordinary Time

Ex 32,7-11,13-14 / Ps 50

1Tim 1,12-17 / Lk 15,1-32

Leoncio y Guido

1977: Steve Biko, Black Consciousness Movement leader, is martyred in South Africa.  
1982: Alfonso Acevedo, catechist, martyr in his service to the internally displaced persons in El Salvador.  
1989: Valdecio Barbosa dos Santos, head of rural worker's union, shot at Pedro Canário, Brazil.  
2001: Bárbara Lee, California congresswoman, votes against granting Bush the power to invade Afghanistan.

# 13 Monday

1Cor 11,17-26.33 / Ps 39

John Chrysostom

Lk 7,1-10

1549: Juan de Betanzos retracts his earlier opinion that Indigenous people are not human.

1589: Bloody rebellion of the Mapuches, Chile.

1973: Georges Klein, Arsenio Poupin and 19 others persons are shot by soldiers two days after being captured during the coup, in the Presidential Palace (La Moneda) in Santiago, Chile.

1978: The U.N. reaffirms the right of Puerto Rico to independence and free self-determination.

1980: Adolfo Pérez Esquivel, an Argentinean architect and human rights advocate, jailed and tortured by the military, receives the Nobel Peace Prize.

# 14 Tuesday

Num 21, 4b-9 / Ps 77

Jn 3, 13-17

Exaltation of the Cross

1843: Birth of Lola Rodríguez, author of the insurreccional hymn, «la Borinqueña», in the Sept. 23, 1868 insurrection against Spanish rule in Puerto Rico.

1847: Under U.S. General Winfield Scott, military take control of Mexico City.

1856: Battle of San Jacinto, defeat of the filibusters of William Walker in Nicaragua.

1920: Birth of Mario Benedetti, Uruguayan author, poet, and activist, writer of exile.

1992: The First Assembly of the People of God (APD) opens. The term «macro-ecumenism» is coined.

# 15 Wednesday

Heb 5,7-9 / Ps 30

Jn 19,25-27

Our Lady of the Seven Sorrows

1810: The «Cry of Pain» in Mexico.

1821: Independence of Central America, National Holiday in all the countries of Central America.

1842: Francisco de Morazán, Central American labor leader, is executed by a firing squad in San José, Costa Rica.

1973: Arturo Hillerns, medical doctor, martyr in his service to the poor of Chile.

1973: Victor Jara, Chilean folk singer, and political activist, tortured and shot by military in Santiago, Chile.

1974: Antonio Llió, Spanish priest, disappears in Pinochet's prisons in Chile.

1981: Pedro Pío Cortés, Indigenous Achi, Celebrator of the Word, Baja Verapaz, Guatemala.

First quarter: 05:50 in Sagittarius



Multiple horizontal lines for writing notes.



# 16 Thursday

1Cor 15,1-11 / Ps 117  
Lk 7,36-50

Cornelius and Cyprian  
1501: The king authorizes the governor of the Caribbean islands to import African slaves.  
1821: Mexican independence, National Holiday.  
1931: Founding of the "Frente Negro Brasileiro" in São Paulo. It will later be closed down by Getúlio Vargas.  
1955: Civic-military insurrection that deposes Constitutional President Peron  
1983: Guadalupe Carney sj, is assassinated by the Honduran army.

**World Ozone Day (U.N.)**

# 17 Friday

1Cor 15,12-20 / Ps 16  
Lk 8,1-3

Robert Belarmine  
1981: John David Troyer, a Mennonite missionary, martyred for justice in Guatemala.  
1983: Carlos Alirio and Fabián Buitrago, Giraldo Ramirez and Marcos Marin, campesinos, catechists, are assassinated at Cocomá, Colombia.  
1983: Julián Bac, Delegate of the Word, and Guadalupe Lara, catechist, martyrs in Guatemala.

# 18 Saturday

1Cor 15,35-37.42-49 / Ps 55  
Lk 8,4-15

Joseph of Cupertino  
*Dag Hammarskjöld*  
1810: Independence of Chile, National holiday.  
1969: The «Rosariozo»: Citizens force the police to retreat, in Rosario, Argentina.  
1973: Miguel Woodward Iriberry, a priest from Valparaiso, Chile, is assassinated by the Pinochet dictatorship.  
1998: Miguel Angel Quiroga, a priest, is murdered at a paramilitary base in Chocó, Colombia.

**Yom Kippur: 5771**

# 19

Twenty-fifth Sunday in Ordinary Time  
Am 8,4-7 / Ps 112  
1Tim 2,1-8 / Lk 16,1-13

Januarius

1973: Juan Alsina, Omar Venturelli, and Etienne Pesle, priests, victims of the Pinochet police.  
1983: Independence of Saint Kitts and Nevis.  
1985: Earthquake in Mexico City.  
1986: Charlot Jacqueline and companions, martyrs to liberating education, Haiti.  
1994: The United States lands in Haiti to return Jean Bertrand Aristide.  
2001: Yolanda Cerón, Director of Pastoral Ministry for the Diocese of Tumaco, Colombia, assassinated.



# 23 Thursday

Sir 1,2-11 / Ps 89  
Lk 9,7-9

Lino y Tecla

1850: José Artigas, a national hero of Uruguayan independence, dies in exile.

1868: «Cry of Lares»: Ramón Betances begins the emancipation movement from slavery in Puerto Rico.

1905: Francisco de Paula Víctor, Afro-American, dies, considered a saint by the Brazilian Afro-American community.

1973: Pablo Neruda dies.

1989: Henry Bello Ovalle, activist, martyred for his solidarity with Colombia's youth.

1993: Sergio Rodríguez, worker and university employee, martyr to the struggle for justice, Venezuela.

2008: "Day of the Overshoot": we start spending 30% more resources than are available on the planet.

Succoth: 5771

Spring equinox in the South,  
Fall equinox in the North, at 03:09

Full Moon: 09:17 in Aries



# 24 Friday

Sir 3,1-11 / Ps 143  
Lk 9,18-22

Peter Nolasco

1533: Caupolicán, leader of the Mapuche, executed by Spanish conquistadors.

1810: The Bishop of Michoacán excommunicates Miguel Hidalgo, pastor of Dolores, for calling for Independence.

1976: Marlene Keglér, student, martyr of faith and service among university students of La Plata, Argentina.

1976: Independence of Trinidad y Tobago.

# 25 Saturday

Sir 11,9-12,8 / Ps 89  
Lk 9,43-45

Cleofás

*Sergio de Radonezh*

1513: Vasco Núñez de Balboa crosses the Isthmus of Panama and reaches the Pacific Ocean.

1849: Lucas da Feira, fugitive slave and chief of the resisting Sertanejos of Brazil, is hanged.

1963: Pro-US military coup in the Dominican Republic. Bosh, an admirer of the Cuban revolution, is deposed.

# 26

Twenty-sixth Sunday in Ordinary Time  
Am 6,1,4-7 / Ps 145  
1Tim 6,11-16 / Lk 16,19-31

Cosmos and Damian

1944: Brazilian troops wrest control from the Nazis of the Serchio valley on the central front of the Gothic Line in Italy after 10 days of fighting.

1974: Lázaro Condo and Cristóbal Pajufiña, Christian leaders of their communities fight for agrarian reform, are assassinated in Riobamba, Ecuador.

Bible Day, in various countries of America

# MINES THAT DEVOUR MOUNTAINS

**RICHARD RENSHAW**

*Montréal, Qc, Canada*

An award-winning mining documentary film, *Pascua Lama: a Quest for El Dorado* was released recently in Montreal. On the cover of the DVD is a photo of the mine combined with a background image of downtown Toronto. The image is appropriate. Toronto's stock exchange registers 60% of mining companies in the world. The reason is simple: Toronto places no conditions on how mining companies operate. Moreover, it supports those companies politically and financially even when they contaminate the environment and violate human rights.

Most governments in the Southern Hemisphere encourage the mining projects... Even at 4% of overall profit, the returns to a Third World government can be substantial. In many cases the companies pay no taxes at all, nor are they required to pay for environmental clean-up. The result is that mining operations supported by Canadian investment have multiplied around the world and constitute an enormous source of wealth for the Canadian economy. These operations are financed by Canadian public, private retirement funds, trusts and banks that are happy to reap the profits of lucrative mines. In recent decades the prosperity of Canada has rested in large part on these ventures.

Many of us probably still have the image of a mine as a tunnel drilled into the earth to reach veins of rich metal. However, all those rich veins have been exhausted. Mining itself has changed radically as the technology has shifted to retrieving the traces of metal that can be found scattered throughout a wider area. Today's mines are immense craters, hundreds of meters deep that devour entire mountains. The Pascua Lama copper mine in Chile, the silver mine in San Luis Potosí, Mexico, and the Marlin gold mine in Guatemala are such mines. In the case of San Luis Potosí, the mine has eaten away half of the mountain that is the state's national symbol. The mine tailings, situated only a few meters from the city limit, are located right over the water table that supplies the city with its drinking water. In Cerro de Pasco, Peru, the mine has repeatedly forced the evacuation of the population as the pit encroached on the city.

Communities located in the vicinity of mines have found that their lives are bombarded by unbearable noise, including constant dynamite explosions and roads are torn up by huge machinery roaring in and out of the mine.

However, eliminating mountains is only the beginning. In most mining areas the communities have engaged in subsistence farming for centuries. While mines do employ workers, the numbers are not huge and the jobs may last only a generation. The average age of a mine is only about twenty years. Jobs with good salaries require special skills. As a result, most workers come from the cities or even from outside the country. Near the mine site and in the midst of traditional communities, they establish their own communities and their own lifestyle with its urban demands. In some cases, the mining company has provided weekend entertainment for the workers by busing prostitutes in from the city.

The most problematic aspect of mining today lies in the separation of metal from the tailings. Cyanide is used to float the tailings away from the heavier metal and, in this sense, the process is effective. However, cyanide is extremely toxic. If it enters the water system, vast territories of agricultural land can be contaminated. The Diocese of San Marcos in Guatemala has tested the water sources used by the Marlin mine and, in spite of the assurances by Goldcorp, the river and the water table are clearly contaminated both by cyanide and by arsenic brought up to the surface from the deep pits.

Many mines in Latin America are established in areas with a scarce water supply. Frequently the river used by the mine is the only source of irrigation. Moreover, in several cases, the waters supply drinking water to many communities and even major cities. If these are contaminated, the risk to the health of the population is enormous. In areas like Sipicapa in Guatemala, the Marlin mine has already caused serious health problems among the children. Some mining companies have responded by announcing closed system technologies that reuse the water in order to avoid contamination. Yet seepage from the accu-

mulated mountain of tailings continues to be documented. What is worse, the seepage can continue for centuries. As a result, people are afraid to drink the water from the river or from their wells. They are even afraid to eat their own produce.

Peru and Chile are so intent on encouraging mining in their territory that they overlook the prohibition of mining in the vicinity of its borders. The Pascua Lama mine covers an area on both side of the border between Chile and Argentina.in an area dotted with glaciers, the main source of drinking water for Chile. The mine is destroying these glaciers. There are plans in Peru and Ecuador for mining in areas inside or bordering on the Amazon rain forest with its extremely fragile ecologies and dense water tables.

Across the world, indigenous communities affected by mines are joining with other committed organizations from civil society to challenge the practices of the mining industry and to demand socially responsible international standards. These communities have organized massive demonstrations and popular plebiscites in order to demonstrate their opposition. In return, they have been accused by central governments of holding the nation hostage to their interests even though they are frequently defending the health and economy of the entire region. In some communities, the danger is not just to their traditional livelihood and to their health; Leaders have been hauled into court, accused of terrorism and even assassinated. Their lives are at stake.

One important step in the struggle against irresponsible mining practices took place in September, 2008 following a forum of concerned organizations in Bogota. The final declaration called for continent-wide action against mining operations and concluded by stating:

*We call for a broadest unity that brings together to coordinate all the various ways of resisting to the devastation brought about by the mining industry. This includes the people directly affected, but also intellectuals and writers who denounce these impacts, lawyers, whether indigenous or not who defend the people. It includes human rights institutions, trade unions that defend peoples' rights, small mining operators with the distinct characteristics of each country and region, non-government organizations who offer technical support*

*that respects the autonomy of our organizations, consumers who question the luxury consumption of metals and also alternative communications media.*

Their struggle necessarily extends then to the host countries of these mining conglomerates as well. For years shareholders' meetings have provided a venue to attempt to convince investors to reject the company policies. Rarely if ever has there been majority support. Still, some propositions have occasionally garnered enough support to force a company to change their approach or even withdraw as in the case of Talisman in the Sudan or Alcan in India.

Another approach has been to raise popular awareness to bring pressure on the government to establish guidelines for national companies operating outside Canada. At the very least these companies should abide by the same standards that operate in the country where they are registered. In 2006 a roundtable process was set up by the Canadian government in response to a scathing report (2005) from a parliamentary standing committee. It included government functionaries, representatives of the mining industry itself and NGOs. The committee had meetings open to the general public in major cities across the country. They were able to work out a consensus position recommending a set of Canadian standards for the industry and the creation of an Ombudsman Office. After being submitted to the Prime Minister, the report died in his office.

Recently a Montreal author published, *Noir Canada* (Black Canada). It looks at the activity of Canadian mining companies in Africa. One of these is Barrick Gold, the largest gold company in the world. Pascua Lama is one of its projects. Barrick was so enraged that it first sued the tiny publishing company, Ecosociété, for 6 million dollars and even threatened to sue anyone who dared claim they were engaged in a "strategic lawsuit against public participation" or SLAPP. A SLAPP is a suit against an individual or group in order to silence opposition. In Canada such suits are still legal.

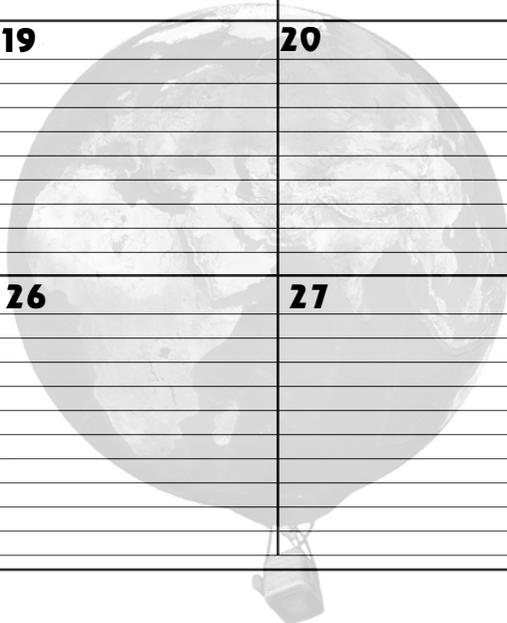
By a twist of irony, Canadian expertise in mining and forestry was developed through the extraction and export of its own natural resources. Canada now imposes its technology on other countries in spite of the environmental contamination it causes and lack of respect for indigenous human rights.

# 2010

September

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<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>







# 30 Thursday

Job 19,21-27 / Ps 26

Jerome

Lk 10,1-2

- 1655: Coronilla and companions, Indigenous caciques, martyrs to liberation, Argentina.
- 1974: Chilean General Carlos Prats and his wife, witnesses for democracy, are assassinated in Argentina at the beginning of Operation Condor.
- 1981: Vicente Matute and Francisco Guevara, peasants, murdered in the struggle for their land in Yoro, Honduras.
- 1981: Honorio Alejandro Núñez, Celebrator of the Word and seminarian, martyr to the Honduran people.
- 1991: José Luis Cerrón, university student, martyr to solidarity, Huancayo, Peru.
- 1991: State coup against Constitutional President Jean-Bertrand Aristide, Haiti.

# 1 Friday

Job 38,1.12-21;40,3-5 / Ps 138

Therese of the Child Jesus

Lk 10,13-16

- 1949: Victory of the Chinese Revolution, China's National Day.
- 1542: The war of Araucanía begins.
- 1991: The military expel the constitutional president of Haiti, Aristide, and begin a massacre.
- 1992: Julio Rocca, Italian volunteer, is martyred in Peru in the cause of solidarity.

Last quarter: 03:52 in Cancer



# 2 Saturday

Job 42,1-3.5-6.12-16 / Ps 118

Guardian Angels

Lk 10,17-24

- 1869: Mahatma Gandhi is born.
- 1968: Tlatelolco Massacre sees the Mexican army massacre hundreds of students peacefully protesting in the Plaza of the Three Cultures in Mexico City.
- 1972: Beginning of the invasion of the Brunka territory in Honduras by the United Brand Company.
- 1989: Jesus Emilio Jaramillo, bishop of Arauca, Colombia, martyred for peace in service of the people.
- 1992: Police repression of the prisoners at Carandirú, São Paulo: 111 dead and 110 wounded.

# 3

Twenty-seventh Sunday in Ordinary Time

Hab 1,2-3;2,2-4 / Ps 94

2Tim 1,6-8.13-14 / Lk 17,5-10

Francis Borgia

- 1838: Black Hawk, leader and warrior of the Sauk tribe dies after a life of resistance to encroachment of the United States on Indigenous lands.
- 1980: María Magdalena Enriquez, Baptist and press secretary of the Human Rights Commission of El Salvador, is martyred for her defense of the poor.
- 1990: Reunification of Germany.



# 7 Thursday

Gal 3,1-5 / Int. Lc 1  
Lk 11,5-13

Rosario

*Henry Melchor, Muhlenberg*

Ntra. Sra. del Rosario, patrona de los negros, Brasil.

1462: Pius II officially censures the reduction of Africans to slavery.

1931: \* Desmond Tutu, South African Archbishop, and Nobel Peace Prize recipient.

1973: An army lieutenant and a group of police massacre 15 persons at Loquén, Chile.

1980: José Osmán Rodríguez, peasant Delegate of the Word, is martyred in Honduras.

1980: Manuel Antonio Reyes, pastor, martyr of dedication to the poor, in El Salvador.

1998: Matthew Shephard tortured, tied to a fence, and left to die in Laramie, Wyoming because of his sexual orientation.

2001: The USA begins the invasion of Afghanistan.

New Moon: 18:44 in Libra



# 8 Friday

Tais y Pelagia

1970: Néstor Paz Zamora, seminarian and son of a Bolivian general, is martyred in the struggle for the liberation.

1974: The first Amerindian parliament of the Southern Cone meets in Asunción.

1989: Penny Lemoux, journalist, author and defender of the poor in Latin America, dies.

1990: Police fire leaves 17 Palestinians dead and over 100 wounded on the Temple Mount in Jerusalem.

# 9 Saturday

Gal 3,22-29 / Ps 104  
Lk 11,27-28

Dionisio, Luis Beltrán

1581: Death of Luis Beltrán, Spanish missionary in Colombia, Dominican, preacher, canonized in 1671, principal patron of Colombia since 1690.

1967: Ernesto Che Guevara, Argentine physician and Cuban revolutionary, is executed in Bolivia.

# 10

Twenty-eighth Sunday in Ordinary Time  
2Kings 5,14-17 / Ps 97  
2Tim 2,8-13 / Lk 17,11-19

Tomás de Villanueva

1868: The Grito de Yara proclaims Cuba's independence at Carlos Céspedes plantation at La Demajagua.

1987: First Encounter of Blacks of South and Southeast Brazil, in Rio de Janeiro.

1970: Pierre Laporte, the Vice-Prime Minister and Minister of Labor of Quebec is kidnapped by the FLQ.

2007: Life imprisonment for Christian Von Wernich, chaplain to torturers Argentina.



# 14 Thursday

Eph 1,1-10 / Ps 97  
Lk 11,47-54

Calixtus

1964: Rev. Martin Luther King Jr. becomes the youngest recipient of the Nobel Peace Prize for his non-violent resistance to racism in the U.S.A.

1973: 77 university students demanding a democratic government in Thailand are killed and hundreds wounded.



First quarter: 21:27 in Capricorn

# 15 Friday

Eph 1,11-14 / Ps 32  
Lk 12,1-7

Teresa of Avila

1535: Pedro de Mendoza moves up the Rio de la Plata with 12 ships and 15,000 men.

1880: Vitorio, Apache resistance leader, is killed by Mexican troops.

1994: Aristide takes power again in Haiti after the interruption of a military coup led by Raoul Cedras.

2008: General Sergio Arellano Stark, head of the Caravan of Death, is sent to prison 35 years later, Chile.

# 16 Saturday

Eph 1,15-23 / Ps 8  
Lk 12,8-12

Margaret Mary Alacoque

1952: Beginning of the CNBB: Brazilian Bishops' Conference (Catholic).

1975: Greg Shackleton and four other journalists are killed at Balibo by Indonesian troops invading East Timor.

1992: Guatemalan Rigoberta Menchú, advocate of indigenous rights, receives the Nobel Peace Prize.

1997: Fulgêncio Manoel da Silva, labor leader and politician is assassinated in Santa Maria da Boa Vista, Brazil.

1998: Pinochet is arrested in London. More than 3,100 persons were tortured, disappeared and/or assassinated during his 17-year dictatorship.

2008: Garzón opens the first case against the Franco regime.

**World Foot Day (FAO, 1979)**

# 17

Twenty-ninth Sunday in Ordinary Time  
Ex 17,8-13 / Ps 120  
2Tim 3,14-4,2 / Lk 18,1-8

Ignacius of Antioch

1806: Jean-Jacques Dessalines, revolutionary leader and a founding father of Haiti, is assassinated.

1961: Over a hundred unarmed Algerian Muslim demonstrators are killed by Paris police and special troops.

2003: Gonzalo Sánchez de Lozada, President of Bolivia, is defeated by a popular uprising.

**International Day for the Eradication of Poverty**





# 25 Monday

Eph 4,32-5,8 / Ps 1  
Lk 13,10-17

Crisanto, Gaudencio

1887: A sector of the Brazilian Army, in solidarity with the people, refuses to destroy the Black stockades.

1974: Antonio Llidó, Spanish priest, disappeared, Chile.

1975: Vladimir Herzog, journalist, assassinated by the military dictatorship in São Paulo.

1983: The US invades Granada.

1987: Carlos Pérez y Salvador Ninco, Indigenous; Luz Estela and Nevardo Fernandez, workers, Colombia.

1988: Alejandro Rey and Jacinto Quiroga, pastoral workers, martyrs to the faith, Colombia.

1989: Jorge Párraga, evangelical pastor, and his companions are martyred for the cause of the poor of Peru.

2002: Death of Richard Shaull, Presbyterian liberation theologian and missionary in Brazil and Colombia.

# 26 Tuesday

Eph 5,21-33 / Ps 127  
Lk 13,18-21

Felicísimo, Evaristo

*Felipe Nicolai, Johann Heemann, Paul Gerhard*

1981: Ramón Valladares, Salvadoran human rights activist, is assassinated.

1987: Hubert Luis Guillard, a Belgian priest is assassinated by an army patrol in Cali, Colombia.

1987: Herbert Anaya, Sawyer, martyr to Human Rights, El Salvador.

# 27 Wednesday

Eph 6,1-9 / Ps 144  
Lk 13,22-30

Gustavo

1553: Miguel Servet, Spanish theologian, physician, and humanist, condemned by Catholics and Protestants alike, is burnt at the stake in Geneva.

1561: Lope de Aguirre, brutal Spanish conquistador, murdered by own men after an epic descent of the Marañon, Amazon, and Orinoco rivers.

1866: Peace of the Black Hills between the US Army and the Cheyenne, Sioux and Navajo peoples.

1979: Independence of St. Vincent and the Grenadines, National Holiday.





# TOWARDS A REVALUATION OF THE BODY

LUIS DIEGO CASCANTE

San Jose, Costa Rica

To *revalue*, in a certain sense, is to reconcile. To reconcile is to unite anew. What we need to reconcile is our sense of feeling estranged from our own body—from our clay—and, therefore, seeing the bodies of others as alien. The tragic separation of body and soul (Platonic dualism) has brought us to solely admitting that ‘we have a body,’ when it should be necessary to defend the Biblical tradition that more accurately asserts ‘we are body’ (finite sexuality) or ‘spirit incarnate.’

*Genesis* (2:7) indicates that humanity was formed by God from the dust of the earth into which God breathed the breath of life. That is to say, we are made of mud, of earth, which makes us think that, when looking at our bodies, it should be understood that we are returning our glance to the Earth. To return to our bodies is equivalent to, if we are honest, recovering our corporality and, naturally, *our planet*. For that reason, all movement that tends to reconcile us with our body also will lead us to *inhabit the Earth*, that is to say, to make of the Earth *our dwelling* and our body, the temple of God. It is a *cosmic song* that embraces the totality of creation and, certainly, the Earth.

The body presents an inevitable proof that my existence is tied to the affirmation that “the universe exists” and, in it, the planet Earth. Our materiality is a non-debatable fact, because it demonstrates itself immediately as presence. ‘Incarnate’ existence recognizes that existence is tied to the body. In this manner, ‘we don’t have,’ but ‘we are’ body—we are earth. ‘Having’ implies an exterior possession of exterior things, rather than being a part of them. The body puts us in determined situations. Nevertheless, it does not matter what these situations are. We always have to coexist with the members of the human race. Others leave their mark on me and I, in turn, leave my mark on them. The word ‘you’ unfolds a wealth of co-existence because it demands that we open ourselves to relationships with other people.

“I love you too” accompanies “I love you.” Both phrases summarize the experience of love: it is a crazy

truth, beyond thought or careful preparation, by surprise. It is a *crossfire* (in two directions) that creates an always new model (both in their own way) that is out of rhythm. The lover must be able to perceive in the other what is being said of him/her and to understand the natural sign that this individual has in the lover. Those who feel loved accept the love that embarrasses and courts them. “I love you too” is a 180 degree turn because rules disappear in order to give space to “everything is possible.” Love is the opposite of that infinite chain of spent stereotypes. Here is where it would be possible to open oneself to the personal richness of everyone, in such a way that each is given credit. [For example, in the kiss, credit is given to the other. Related to pleasure, the kiss is a caress given with the lips, expressing an emotional tie to a person. To kiss the body of the loved person is a touching-loving experience that opens us to ‘more’ without ever arriving at ‘totally.’ It is a *state*, not a place: “Kiss me with the kisses of your mouth—for your love is more delightful than wine.” (Song of Songs 1:2)].

But the body is fragile, it can ‘be broken,’ and the Earth, without our attention, also can be broken. This should lead us (although not everything done by us causes harm or good) to favor and construct new forms of treating—*contacting*—other people, and, in general, the whole of creation. That is to say, our fragility does not consist of a lack of protection, but it is part of our condition. We should not try, then, to combat and harden ourselves against weakness, from the outside. Rather, combat occurs in our same fragility, in our bodies and in the bodies that surround us. Naked bodies denote fragility inasmuch as we seek to cover and protect them, by virtue of the fact that they are easily humiliated. (The Earth has always been naked and, although we do not always realize it, it also deserves to be treated with tenderness.) But, what should the caresses be like in order to be considered positive? They must be authentic (never false, because this spoils them), free (coercion annihilates their generosity), and disinterested (all

Translated by Michael Dougherty

interests make accounts that have to be settled by us). Thus, caresses have to be given properly, without hurrying and going too far. Well-given caresses will never offend the person who receives them, because they are like nutrients for our being, enriching healthy emotional development. To inhabit the Earth is to touch. Sadly, we are touch illiterates. This gives rise to our contempt for touch and for the planet. But this is a difficult subject to teach. It is hard for us to have proper dominion and control over ourselves. But we must remember that affection makes bodies and that bodies make affection. All human beings are, by nature, skin hungry. From this fact of nature, our greatest perceptive creation is the caress.

We have to learn to treat others with the same tenderness that we treat ourselves with, and from within our vulnerability. To cover our (fragile) body is a sign of excellence, that is to say, of the good life. To take care of the body and respect it, and from there, to love it—our own body, that of our neighbors, and that of the planet—does not have to do with strength, but with building a happy life without annihilating what we are: bodies of clay. We have to learn to treat ourselves with naturalness in our weakness. It is time to return to the body, to the naked body, to understand ourselves in it and, through touch, begin a transformed way understanding ourselves, each and every one of us, men and women.

*The paradise-like nature of human nakedness shows a state of innocence.* To appear naked not only is an act that indicates a lack of material goods, for example. It also teaches how bodies are, without more, good in themselves and, therefore, beautiful. Nakedness is, then, the immediate expression of the loved being. It is an *epiphany* (a manifestation of the divine). It is a divine experience that demands an authentic *liturgy* (as ‘a sacred act,’ since the Other in his/her nakedness is the same sanctuary), and genuflection has to be our attitude before the eternal mystery of *nakedness*—our own, that of other people, and that of the Earth. Nakedness does not annihilate innocence due to its *epiphany-like* character in the transformed liturgy of bodies. The divine part of *nakedness never tires but renews itself in each nude.*

Feelings are uncomfortable, because “they do not fit in the computer, they do not pay taxes, they do not convoke multitudes (...)” (M. Benedetti). The

body, on the other hand, is a celebration (E. Galeano) if we take care of it as it deserves to be taken care of. For that reason, to grasp it is a business for some and a sin for others. Human beings can only be free if they are the owners of their bodies. To echo César Vallejo, we repeat his famous phrase, “Put on your body.” Nobody can put it on for another person, and whoever usurps, it guards it under lock and key, controlling it. The conquest of the spirit also accompanies the conquest of bodies. To feel shame for the body is a form of inhumanity.

The greatest obstacle to our authentic sexual corporality is to impose solutions and, in addition, to impose moralizing on it. The consequence is an ‘obscene chastity’ (J-I. González Faus) that tries to make the human being an apology and not a biography. A dry morality may make us demanding, but it prevents us from relating to each other and does not free us. It imposes demands on us in a dispassionate celebration of life and of our Earth. Rather than making a list of rules, we should think about how our behavior can become welcoming towards concrete people, and, of course, responsible to our Earth. □

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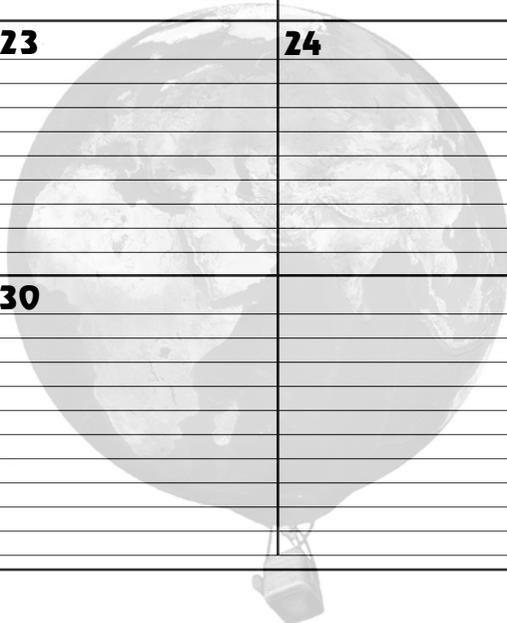
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# 2010

October

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Friday		Saturday		Sunday		NOVEMBER	
5 <i>Viernes</i>		6 <i>Sabado</i>		7 <i>Domingo</i>			
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# 4 Thursday

Phil 3,3-8 / Ps 104

Charles Borromeo

Lk 15,1-10

1763: The Ottawa (USA) go to battle against Detroit.  
1780: Rebellion against the Spanish led by Tupac Amaru, Peru.

1969: Carlos Mariguela is executed, São Paulo.  
1984: Nicaraguans participate in the first free elections in 56 years. Daniel Ortega wins the presidency.  
1995: Anti-peace accords extremist assassinates Israeli Prime Minister Yitzhak Rabin.

# 5 Friday

Phil 3,17-4,1 / ps 121

Zacharias and Elizabeth

Lk 16,1-8

1838: Independence of Honduras.  
1811: First battle fought in El Salvador's war of independence from Spain.

1975: Agustin Tosco, Argentine labor leader, dies when unable to seek medical attention due to political repression.  
1980: Fanny Abanto, teacher, leader among educators, animator of BECs in Lima, witness to the faith.  
1988: Araceli Romo Álvarez and Pablo Vergara Toledo, Christian activists, martyrs in the resistance against dictatorship in Chile.

# 6 Saturday

Phil 4,10-19 / Ps 111

Leonard

Lk 16,9-15

1844: Spain grants independence to the Dominican Republic.

1866: Imperial Decree 3275 frees those slaves throughout Brazil who are prepared to defend the country in the war against Paraguay.  
1988: José Ecelino Forero, pastoral agent, is martyred for faith and service in Colombia.

**International Day for Preventing the Exploitation of the Environment in War and Armed Conflict (UN).**

New Moon: 04:52 in Scorpio



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# 7

Thirty-second Sunday in Ordinary Time

2Macc 7,1-2,9-14 / Ps 16

2Thess 2,16-3,5 / Lk 20,27-38

Ernest

John Christian Frederik Heyer

1513: Ponce de Leon takes possession of Florida.  
1917: Victory of the worker-campesino insurrection in Russia. The first experience of constructing socialism in the world begins.  
1837: Elijah Lovejoy, an American abolitionist and journalist, killed by a pro-slavery mob intent on destroying his printing press in Alton, Illinois.  
1978: Antonio Ciani, student leader, is disappeared on his way to San Carlos University in Guatemala City.  
1983: Augusto Ramírez Monasterio, Franciscan, martyr to the defense of the poor, Guatemala.



# Monday

Titus 1,1-9 / Ps 23  
Lk 17,1-6

Adeodato

1897: Birth of Dorothy Day, co-founder of the Catholic Worker movement, pacifist and social activist.  
1976: Carlos Fonseca, Nicaraguan patriot, teacher and founder of the Sandinista National Liberation Front, is killed.  
1987: Indigenous martyrs of Pai Tavyterá, Paraguay.



# Tuesday

Theodore

1938: Kristallnacht sees Nazi pogrom destroy some 2,000 synagogues, thousands of Jewish businesses, kill 91 and arrest over 25,000 Jews.  
1977: Justo Mejía, peasant unionist and catechist, is martyred for his faith in El Salvador.  
1984: First Meeting of Black Religious, seminarians and priests in Rio de Janeiro.  
1989: The Berlin Wall falls.

Titus 2,1-8.11-14 / Ps 36  
Lk 17,7-10



# Wednesday

Leo the Great

1483: Birth of Martin Luther in Germany.  
1969: The Brazilian government forbids publication of news about Indigenous peoples, guerrillas, the Black movement and anything against racial discrimination.  
1980: Policiano Albeño, Evangelical pastor, and, Raúl Albeño, martyrs for justice, El Salvador.  
1984: Alvaro Ulcué Chocué, a priest and a Páez, the largest indigenous nation in Colombia, is assassinated in Santander.  
1996: Assassination of Jafeth Morales López, popular Colombian activist, animator of BECs.  
2004: The Commission against Torture turns over the testimony of 35,000 victims of the Pinochet dictatorship.

Titus 3,1-7 / Ps 22  
Lk 17,11-19

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# 11 Thursday

Philemon 7,20 / Ps 145  
Lk 17,20-25

Martin of Tours

Soren Kierkegaard

1983: Sebastián Acevedo, activist, martyr to devoted love of the Chilean people.

1999: Death of Jacobo Timmerman, Argentine journalist and human rights advocate, jailed and tortured for writing about the government's role in disappearances.

# 12 Friday

Josaphat

1838: Abolition of slavery in Nicaragua.

1980: Nicoláa Tum Quistán, catechist and Eucharistic minister, is martyred for solidarity in Guatemala.

1987: Miguel Angel del Tránsito Ortiz, pastoral animator, assassinated in Plan del Pino, El Salvador.

2008: Judge Baltasar Garzón orders the investigation of executions during the Franco regime in Spain.

# 13 Saturday

Leandro

1969: Indalecio Oliveira Da Rosa, a 33 year-old priest, is martyred for his support of Uruguayan liberation movements.

1974: Karen Silkwood, labor activist and corporate critic, dies in a suspicious accident in Oklahoma.

First quarter: 16:38 in Scorpio



Series of horizontal lines for writing notes.

# 14

Thirty-third Sunday in Ordinary Time  
Mal 3,19-20 / Ps 97  
2Thess 3,7-12 / Lk 21,5-19

Diego de Alcalá

1817: Policarpa 'La Pola' Salavarieta, heroine of Colombian independence, is executed by the Spanish.

1960: National strike of 400,000 railroad, port and ship workers, Brazil.

1984: Cesar C. Climaco, a Philippine politician and prominent critic of the Marcos dictatorship, is assassinated in Zamboanga City, Philippines.

Series of horizontal lines for writing notes.

# 15 Monday

Rev 1,1-4;2,1-5 / Ps 1

Albert the Great  
1562: Juan del Valle, Bishop of Popayán, Colombia, pilgrim in the Indigenous cause.  
1781: Julián 'Tupac Katari' Apasa, leader of indigenous uprising in Bolivia, is executed by the colonial army.  
1889: Brazil is declared a Republic.  
1904: US Marines land in Ancón, Panama.  
1987: Fernando Vélez, lawyer and human rights activist, is martyred in Colombia.

# 16 Tuesday

Rev 3,1-6.14-22 / Ps 14

Margaret, Gertrude  
Day of Sacrifice in Islam.  
1982: Founding of the Latin American Council of Churches (CLAI).  
1885: Louis Riel, Canadian Métis leader, is executed after a failed rebellion.  
1989: Ignacio Ellacuría, his Jesuit companions and two female domestic employees of the University of Central America in El Salvador are massacred by the military.

# 17 Wednesday

Rev 4,1-11 / Ps 150

Elizabeth of Hungary  
1858: Death of Robert Owen, social reformer considered father of the cooperative movement.  
1985: Luis Che, Celebrant of the Word, martyred for his faith, in Guatemala.

International Day for Tolerance (UN)

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# 18 Thursday

Rev 5,1-10 / Ps 149  
Lk 19,41-44

Elsa  
1970: Gil Tablada is assassinated for his opposition to land grabs in La Cruz, Costa Rica.  
1999: Íñigo Eguiluz Telleriá, a Basque volunteer, and José Luis Maso, a priest, are assassinated by paramilitaries at Quibdó, Colombia.  
2000: Alcira Del Carmen Herrera Pérez, wife of a labor leader killed in 1996, is taken from her home in Uraba Antioqueño, Colombia and shot.

# 19 Friday

Rev 10,8-11 / Ps 118  
Lk 19,45-48

Abdías, Crispín  
1681: Roque González, witness to the faith in the Paraguayan Church, and his companion Jesuits Juan and Alfonso, martyrs.  
1915: Joe Hill, American labor activist, executed after a controversial trial.  
1980: Santos Jiménez Martínez and Jerónimo 'Don Chomo', Protestant pastors, are martyred in Guatemala.  
2000: Fujimori, while in Japan, presents his demission as president of Peru by fax.

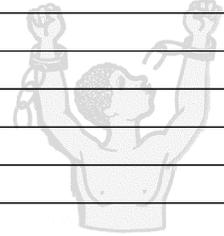
# 20 Saturday

Rev 11,4-12 / Ps 143  
Lk 20,27-40

Felix of Valois, Octavio  
1542: The New Laws regularize the encomiendas in the New Indies.  
1695: Zumbi de los Palmares, leader of slave resistance in Brazil, is martyred, National Day for Black Consciousness in Brazil.  
1976: Guillermo Woods, missionary priest, former US combatant in Vietnam, martyr, Guatemala.  
1978: Ricardo Talavera is assassinated in Managua, Nicaragua by the National Guard.  
2000: Enrique Arancibia, former agent of the Chilean DINA, is condemned for the attempts on the life of General Pratts in Buenos Aires on Sept. 30, 1984.

Universal Children's Day

Africa Industrialization Day



# 21

Christ the King  
2Sam 5,1-3 / Ps 121  
Col 1,12-20 / Lk 23,35-43

Presentation of Mary

1831: Colombia declares itself a sovereign State, thus separating from Great Colombia.  
1927: Six striking coal miners are killed by police at the Columbine Mine in Colorado.  
1966: Founding of the National Organization of Women (NOW), Chicago.  
1975: Peasants of La Union, Honduras, are massacred by mercenaries hired by land barons.

World Television Day (UN)

Full Moon: 17:27 in Taurus





# 25 Thursday

Rev 18,1-2,21-23;19,1-3,9 / Ps 99

Catherine of Alexandria  
*Isaac Wats*

Lk 21,20-28

1808: A law is signed that concedes land to non-Black foreigners who come to Brazil.

1960: María Teresa, Minerva and Patria Mirabal, social justice activists and opponents of the Trujillo dictatorship are assassinated along with Rufino de la Cruz.

1975: Independence of Surinam, National Holiday.

1983: Marçal da Sousa, a Tupá'i leader, martyred in the struggle for Indigenous land rights in Brazil.

# 26 Friday

Rev 20,1-4,11-21,2 / Ps 83

John Berchmans

Lk 21,29-33

1883: Sojourner Truth, escaped slave, abolitionist and women's rights advocate, dies.

1984: Campesinos of Chapi and Lucmahuayco, Peru are martyred.

# 27 Saturday

Rev 22,1-7 / Ps 94

Lk 21,34-36

1977: Fernando Lozano Menéndez, Peruvian university student, dies while being interrogated by the military.  
1978: George Moscone, Mayor of San Francisco and Harvey Milk, a gay rights advocate and politician, are assassinated.

1980: Juan Chacón and companions, leaders of the FDR, martyrs in El Salvador.

1992: Attempted State coup in Venezuela.

**International Day for the Elimination of Violence against Women**

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# 28

First Sunday of Advent / Cycle A

Isa 2,1-5 / Ps 121

Rom 13,11-14 / Mt 24,37-44

Catherine Labouré

1975: FRETILIN, The Revolutionary Front for an Independent East Timor, proclaims the independence of the country.

1976: Liliana Esthere Aimetta, a Methodist, martyred for the poor in Argentina.

1978: Ernesto Barrera, «Neto», priest, workers, martyr to the BECs, El Salvador.

1980: Marcial Serrano, parish priest, is martyred for his work with Salvadoran peasants.

Last quarter: 20:36 in Virgo



# TWO HUNDRED YEARS THAT PREPARE US FOR ANOTHER SOCIETAL PROJECT

## THE BICENTENARY OF LATIN AMERICAN INDEPENDENCE

**JUAN LUIS HERNÁNDEZ AVENDAÑO**

*Iberoamerican University, Puebla, Mexico*

Two hundred years ago, Mexico was called New Spain and, during three centuries, it suffered under colonialism and slavery. For the majority the population, this was normal and no other way could be imagined. The Spaniard was the Lord, all others were his servants. Two priests of the people, Miguel Hidalgo and José María Morelos, carrying the standard of the Virgin of Guadalupe, cried that reality could and should be different. They initiated the struggle for Independence, that is to say, the struggle so that their people could be the subjects of their own history. Owning their liberty, they could govern themselves and have a life project with more possibilities.

Hidalgo and Morelos were excommunicated and their enemies succeeding in exhibiting their heads as an insult and warning to others. Nevertheless, the seed was sown and Mexico became an independent nation in 1821. Independence was possible because of the social force of the people. This desire for liberty and justice for the poor, for the dispossessed majorities, and for those without land, extended through the Continent. In the Caribbean, Central America, and South America, great men and women forged Independences and fought for rights and, above all, free nations.

What is a nation? A nation is the “collective I,” the “we” that joins together in pursuit of a dream, a utopia, a struggle. Two hundred years ago, the Independences in Latin America sought to build what today we call the *Patria Grande*, our mestizo and indigenous America. Today, what do we want independence from? Two hundred years ago, Independences were basically political. Now, what types of Independences do we want for our peoples?

Two hundred years ago, the conquistador was taking the riches from our lands, kept our ancestors enslaved, and denied that we were children of God—children of the same Father who desires equality and fraternity among all. Today, what Independences will we need to embrace in resistance and, above all, in struggle for a new project for our society?

This year, as we celebrate the cry of Mexican Independence, we can recuperate this liberating spirit, identifying the new cries of Independence for the 21st Century. These cries could be:

a) Independence from voracious capitalism—intrinsically opposed to solidarity and fraternity. Today, the social force of the people, the “we” from Latin America encounters in capitalism and its neoliberal schools a conquistador that denies life to the weakest while continuing to create an ever-increasing number of poor people. It is essential to raise the cry of Independence against this capitalism—an economic model that has egotism and avarice as its orienting principles. The cry of Independence means strengthening and growing networks of fair trade, barter, and exchange of goods and services; supporting distinct forms of social economy based on solidarity; and promoting an economy based on sustainable development and austerity as a way of life.

b) Independence from rapacious, exploitative, and inhumane multinational companies. Today’s conquistadors come with brand names and seek to take the many resources of our mestizo and indigenous land. Today the cry of Independence is against depredation by the multinationals. The struggle for land ownership continues to be one of the factors most critical for true Independence. When peoples have land, they are free and independent.

c) Independence from technological and cultural colonialism. Our Latin America is enormously rich in its culture, identity, traditions, solidarities, symbolic expressions, arts, and history. Nevertheless, our region is always inundated by new technologies and cultural agendas—principally from the United States—that basically look for consumers. These measure success in possessing objects rather than in being men and women for others. They promote superficial spiritualities and, instead of seeking to strengthen persons, they seek to create individuals free of commitments to their society. Today, the cry of Independence means strengthening our mestizo and indigenous identity so that a societal project based on the interests and cultures of our communities, neighborhoods, and nations can become possible.

Let us think about our communities, groups, associations, and movements. What other Independences do we need to lead two hundred years later? What will we do with our inheritance from Hidalgo, Morelos, Bolívar,

San Martín, and so many other unknown people who believed that a Patria Grande was possible, who overthrew the doubts of those who thought it was impossible to kick out the conquistador, who overcame fear and confronted the Inquisition and its methods of torture, and who strengthened others in their hope of a different society than the one that currently prevailed? Two hundred years ago, these known and unknown liberators thought that another world was possible and they won their Independences. Today, let us follow in the footprints of these liberators and gain our own Independences. With the social force of the people, this is possible.

In 2010, we also celebrate the hundred-year anniversary of the Mexican Revolution. This revolution overthrew a 33-year dictatorship, created the Constitution of 1917—the first constitution to guarantee the social rights of workers and campesinos—and raised up Emiliano Zapata and Pancho Villa as the representatives of the people (these men who did not seek power ended up being betrayed by those who only wanted power).

The Mexican Revolution is Zapata saying “the land is for those who work it,” leading with the slogan “Land and Liberty.” The Revolution is a million dead who rose up against the caciques, plantation owners, and large land owners who, once more, were the absolute lords of the country. The Revolution is seeing the Flores Magón brothers pushing for the right to strike and for an eight hour work day. The Revolution is the cry of “effective suffrage, not reelection.” The Revolution is seeing “los de Abajo” [those from Below] changing the unjust rules of their society. It is seeing los de Abajo becoming protagonists in the construction of a new society.

One hundred years ago, los de Abajo made the Revolution. Today, who is making the new Revolutions? What revolutions will we need? What new Revolutions are necessary to launch in the 21st Century? Perhaps we can identify two important ones:

a) The Revolution against the government of the very worst. The democracies that came to our countries after the dictatorships are degenerating in municipal, regional, and national governments of corrupt, gangster, narcotraffickers. Our governments are made up of ignorant politicians who do not have the slightest notion of the common interest and only see government as a way to grab hold of spoils to share among their family and friends. It is essential to engage in Revolution so that politics can be revalorized, civil and citizen struggle can be revitalized, and the people can truly govern. Organized civil society must be able to serve as a coun-

terweight to the government so that it pursues a public agenda. Popular mobilization and active resistance in the creation of alternative projects must push the government to be a government that serves its people.

b) The Revolution against apathy and hopelessness. Sometimes it seems that the axis of evil—impunity, violence, consumerism, plundering, and the exploitation of peoples—has no limits and is stronger than we are. We frequently see that our neighbors, friends, brothers, and sisters get tired, step off to the side, and feel hopeless when faced with such ignominy, such social apathy. This is exactly why we must make the Revolution. There isn't anything more revolutionary than trying one more time, when everything has already been tried. Human beings are the only creatures that can return and begin again even though we have previously failed. The Revolution against apathy and hopelessness is essential in times when struggling, resisting, and creating life projects seems like something reserved for crazy people or scandalous minorities. We make the Revolution day by day, when, minute by minute, we make use of our physical and mental strength, in our tenacity or our apathy.

What new Revolutions can we identify from our local experiences? Two hundred years since the struggles for Independence and one hundred years since the Mexican Revolution, our Patria Grande—our Latin America—is crying out for new Independences and new Revolutions. Reading the signs of the times today, these struggles must take place on three fronts. On the political front, it is essential that there be protagonism by the people, whether as citizens or as the “collective I.” It is necessary that the people be out in the streets more, appropriating for themselves public life. The second front is the fostering of dialogue and a culture of peace in order to confront the violence that is spreading like cancer in our societies. Violence is becoming increasingly “useful” for many social sectors. It will be fundamentally important to work for peace and for agreements between those who have serious differences. Finally, there is one more front. This is the daily work of better distributing the wealth that we have—whether we have a lot or a little. “Don't concentrate, distribute,” could be our slogan for continuing to foster solidarity and a better division of scarce resources in this region which is the most unequal in the world, our Patria Grande.

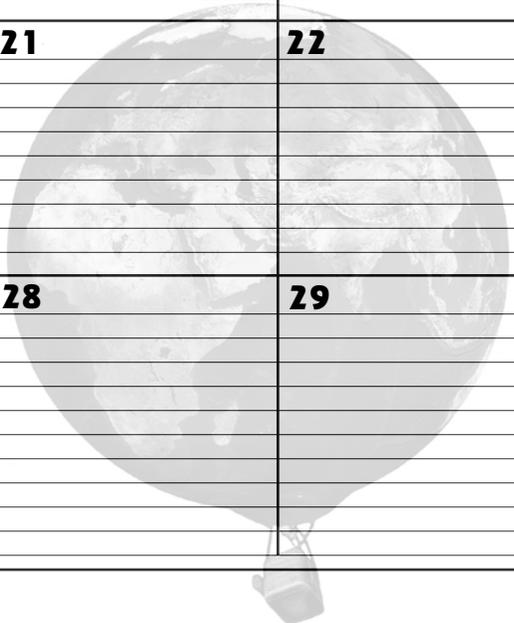
Independence and Revolution. These are social goals we need to keep focused on so that we can build another society that offers life in abundance, especially for the least among us.

# 2010

November

M	T	W	T	F	S	S	M	T	W	T	F	S	S
1	2	3	4	5	6	7	22	23	24	25	26	27	28
8	9	10	11	12	13	14	29	30					
15	16	17	18	19	20	21							

Monday Lunes		Tuesday Martes		Wednesday Miercoles		Thursday Jueves	
				1		2	
6		7		8		9	
13		14		15		16	
20		21		22		23	
27		28		29		30	





# 29 Monday

Isa 2,1-5 / Ps 121

Saturnino

Mt 8,5-11

1810: Miguel Hidalgo, pastor of Dolores, makes public the first Proclamation of the Abolition of Slavery and Colonial Privileges, in Guadalajara Mexico.

1916: U.S. marines invade and establish a protectorate in the Dominican Republic.

1976: Pablo Gazzari, Argentinean priest, is kidnapped and thrown live into the sea from one of the notorious military "flights of death".

# 30 Tuesday

Rom 10,9-18 / Ps 18

Andrew Apostle

Mt 4,18-22

1966: Independence of Barbados, National holiday.

1967: The Brazilian Bishops' Conference (CNBB) protests against the imprisonment of priests.

1989: Luis Velez Vinazco, a union activist, is disappeared in Bugalagrande, Colombia.

# 1 Wednesday

Isa 25,6-10 / Ps 22

Eloy

Mt 15,29-37

1981: Diego Uribe, a Colombian priest, is martyred in the struggle for the liberation of his people.

2000: Vincente Fox is sworn in as Mexico's President ending 71 years of one party, PRI, domination.

2000: Chilean Judge Guzmán orders house imprisonment and a trial for Pinochet.

**International Day of Solidarity  
with the Palestinian People (U.N.)**

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# 2 Thursday

Isa 26,1-6 / Ps 117  
Mt 7,21.24-27

Viviana

1823: Declaration of the Munroe Doctrine: "America for the Americans."

1956: The Granma lands in Cuba.

1980: Ita Ford, Maura Clarke, Maryknoll Sisters, Dorothy Kazel, Ursuline, and Jean Donovan, a lay person are raped and murdered by the Salvadoran military death squad.

1990: Peasants of Atitlán, Guatemala, are martyred.

**International Anti-Slavery Day (U.N.)**

# 3 Friday

Isa 29,17-24 / Ps 26  
Mt 9,27-31

Francis Xavier

1502: Moctezuma is enthroned as Lord of Tenochtitlán.

1987: Victor Raúl Acaña, priest, dies in Peru.

2002: Ivan Illich, priest, philosopher and sociologist of liberation, dies.

# 4 Saturday

Isa 30,19-21.23-26 / Ps 146

John Damascene, Bárbara

Mt 9,35-10,1.6-8

1677: Portuguese forces under Fernán Carrillo attack the slave resistance settlement of Quilombo de Palmares, Brazil.

1969: Fred Hampton and Mark Clark, Black Panther leaders, are shot to death in their sleep by 14 Chicago police officers.

# 5

Sabas

Second Sunday of Advent  
Isa 11,1-10 / Ps 71  
Rom 15,4-9 / Mt 3,1-12

**International Volunteer Day**

New Moon: 17:36 in Sagittarius

1492: Columbus arrives in Hispaniola on his voyage to the Americas.

1810: Miguel Hidalgo makes public the Proclamation of Restitution of Indigenous lands to Indigenous peoples, thus ending the system of encomiendas, arrendamientos and haciendas in Mexico.

1824: The Brazilian Constitution, through a complementary law, forbids schooling for lepers and Blacks.

1893: Farabundo Martí, Salvadoran revolutionary, is born.

2000: Two former Argentinean generals during the dictatorship, Suárez Masón and Santiago Riveros, are condemned to life imprisonment by an Italian court.









# 20 Monday

Isa 7,10-14 / Ps 23

Domingo de Silos, Ceferino  
1818: Luis Beltrán, Franciscan, "first engineer in the liberation army of the Andes," Argentina.  
1962: Juan Bosch wins presidency of the Dominican Republic in first free elections in 38 years.  
1989: The United States invades Panama to overthrow the government of General Manuel Noriega.

# 21 Tuesday

Song 2,8-14 / Ps 32

Peter Canisius  
*Thomas Apostle*  
1511: Homily of Fray Antonio de Montesinos in La Española.  
1598: Cacique Pelentaru leads Mapuche in defeating Spanish at Battle of Curalaba and maintaining indigenous control of southern Chile for nearly 300 more years.  
1907: Over 3500 miners striking for better living conditions are massacred at Santa María de Iquique, Chile.  
1964: Guillermo Sardiña, priest, in solidarity with his people in the struggle against dictatorship, Cuba.

# 22 Wednesday

1Sam 1,24-28 / Int.: 1Sam 2,1-8

Francis Cabrini  
1815: José María Morelos is sent before a firing squad, hero of the independence of Mexico, after having been exiled by the Inquisition.  
1988: Francisco "Chico" Mendes, environmental leader, is assassinated by land barons in Xapuri, Brazil.  
1997: 46 Tzotziles gathered in prayer are massacred at Acteal, Mexico by paramilitaries in the service of land barons and the PRI.

Winter solstice in the North,  
Summer solstice in the South, at 23:38  
Total eclipse of moon, visible in America.

Full Moon: 08:13 in Gemini



A series of horizontal lines for writing, spanning the width of the page.









## January

## February

## March

1 S	1 T	1 T
<b>2 S</b>	2 W	2 W
3 M	3 T	3 T
4 T	4 F	4 F
5 W	5 S	5 S
6 T	<b>6 S</b>	<b>6 S</b>
7 F	7 M	7 M
8 S	8 T	8 T
<b>9 S</b>	9 W	9 W <sup>Ash Wednesday</sup>
10 M	10 T	10 T
11 T	11 F	11 F
12 W	12 S	12 S
13 T	<b>13 S</b>	<b>13 S</b>
14 F	14 M	14 M
15 S	15 T	15 T
<b>16 S</b>	16 W	16 W
17 M	17 T	17 T
18 T	18 F	18 F
19 W	19 S	19 S
20 T	<b>20 S</b>	<b>20 S</b>
21 F	21 M	21 M
22 S	22 T	22 T
<b>23 S</b>	23 W	23 W
24 M	24 T	24 T
25 T	25 F	25 F
26 W	26 S	26 S
27 T	<b>27 S</b>	<b>27 S</b>
28 F	28 M	28 M
29 S		29 T
<b>30 S</b>		30 W
31 M		31 T

## April

## May

## June

1 F	<b>1 S</b>	1 W
2 S	2 M	2 T
<b>3 S</b>	3 T	3 F
4 M	4 W	4 S
5 T	5 T	<b>5 S</b>
6 W	6 F	6 M
7 T	7 S	7 T
8 F	<b>8 S</b>	8 W
9 S	9 M	9 T
<b>10 S</b>	10 T	10 F
11 M	11 W	11 S
12 T	12 T	<b>12 S</b> Pentecost
13 W	13 F	13 M
14 T	14 S	14 T
15 F	<b>15 S</b>	15 W
16 S	16 M	16 T
<b>17 S</b>	17 T	17 F
18 M	18 W	18 S
19 T	19 T	<b>19 S</b>
20 W	20 F	20 M
21 T	21 S	21 T
22 F	<b>22 S</b>	22 W
23 S	23 M	23 T
<b>24 S</b> Easter	24 T	24 F
25 M	25 W	25 S
26 T	26 T	<b>26 S</b>
27 W	27 F	27 M
28 T	28 S	28 T
29 F	<b>29 S</b>	29 W
30 S	30 M	30 T
	31 T	

## July

## August

## September

1 F	1 M	1 T
2 S	2 T	2 F
<b>3 S</b>	3 W	3 S
4 M	4 T	<b>4 S</b>
5 T	5 F	5 M
6 W	6 S	6 T
7 T	<b>7 S</b>	7 W
8 F	8 M	8 T
9 S	9 T	9 F
<b>10 S</b>	10 W	10 S
11 M	11 T	<b>11 S</b>
12 T	12 F	12 M
13 W	13 S	13 T
14 T	<b>14 S</b>	14 W
15 F	15 M	15 T
16 S	16 T	16 F
<b>17 S</b>	17 W	17 S
18 M	18 T	<b>18 S</b>
19 T	19 F	19 M
20 W	20 S	20 T
21 T	<b>21 S</b>	21 W
22 F	22 M	22 T
23 S	23 T	23 F
<b>24 S</b>	24 W	24 S
25 M	25 T	<b>25 S</b>
26 T	26 F	26 M
27 W	27 S	27 T
28 T	<b>28 S</b>	28 W
29 F	29 M	29 T
30 S	30 T	30 F
<b>31 S</b>	31 W	

2011

October

November

December

1 S	1 T	1 T
<b>2 S</b>	2 W	2 F
3 M	3 T	3 S
4 T	4 F	<b>4 S</b>
5 W	5 S	5 M
6 T	<b>6 S</b>	6 T
7 F	7 M	7 W
8 S	8 T	8 T
<b>9 S</b>	9 W	9 F
10 M	10 T	10 S
11 T	11 F	<b>11 S</b>
12 W	12 S	12 M
13 T	<b>13 S</b>	13 T
14 F	14 M	14 W
15 S	15 T	15 T
<b>16 S</b>	16 W	16 F
17 M	17 T	17 S
18 T	18 F	<b>18 S</b>
19 W	19 S	19 M
20 T	<b>20 S</b>	20 T
21 F	21 M	21 W
22 S	22 T	22 T
<b>23 S</b>	23 W	23 F
24 M	24 T	24 S
25 T	25 F	<b>25 S</b>
26 W	26 S	26 M
27 T	<b>27 S</b> Advent, Year B	27 T
28 F	28 M	28 W
29 S	29 T	29 T
<b>30 S</b>	30 W	30 F
31 M		31 S

# WAYS OF HELPING THE PLANET

**DANI BOIX AND JOSÉ MARIA VIGIL**

*Saus, Empordà, Catalonia, Spain and Panama, Panama*

## The Three Rs: Reduce, Reuse, and Recycle:

- Try to reduce consumption to only what is strictly necessary, reuse the things you consume to the maximum possible extent, and, finally, ensure that you properly dispose of everything so that it can be properly recycled.

- Reduce water consumption at home: a shower is better than a bath; use the tap for the minimum period of time; use water-saving showerheads; fix leaks immediately.

- Reduce the use of paper. The digitalization of information often makes it unnecessary. Reduce the use of other types, e.g., paper napkins.

- Minimizing packaging (buy products with minimal packaging and use reusable containers).

- Use cloth bags for shopping, or reuse plastic bags. Start a local campaign to drastically reduce the current excessive use of plastic bags. (For example, because of citizen pressure in Washington, D.C., there will be a \$.05 tax for each plastic bag used, with the tax going to clean up the Anacostia River.)

- Do not accept the ease of disposable utensils and plates.

- A large percentage of waste is paper. Convince your neighbors, your church, and your workplace to implement a robust recycling program. Each ton of recycled paper saves 400 gallons of oil.

- An aluminum can takes 200 years to decompose. Recycled, it will be in use again in 60 days.

- Plastic water bottles take a thousand years to decompose. Buy a simple water filter for your water tap and reuse just a few bottles. Support clean water efforts in your community. (For example, demand the elimination of lead from tap water rather than buying bottled water.)

- The person who is cleanest isn't the person who cleans more, but who makes less of a mess.

- Use biodegradable cleaning products: baking soda and vinegar work wonders...

## Saving Energy

- Use your bicycle for short trips. Use public transportation for long trips. Support the construction of bike lanes and better public transportation.

- Carpool whenever possible.

- Avoid owning a vehicle. In many cities, carshare programs permit you to rent hybrid vehicles by the hour.

- In winter, effectively insulate homes avoid unnecessary heating expenditures.

- Use energy saving light bulbs. Turn off (entirely) electronic devices periods at night and when they will not be used. Changing the thermostat by two degrees can save 10% in energy expenditures.

## Promote Nature

- Foster awareness of nearby natural places and the plants and animals that inhabit them.

- Encouraging the traditional use of wild plants.

Support the retrieval and dissemination of knowledge of their properties.

- Plant a tree in celebration with friends and relatives. Over the years you will remember this celebration as the tree protects you from hot afternoons.

## Healthy Living and Responsible Consumption

- Use only the minimum amount of fertilizer needed. The excess ends up harming us (decreasing water quality and damaging natural ecosystems).

- Avoid pesticides. Its presence in our body or ecosystem always creates problems. Biological control can be an alternative.

- Prioritize the purchase of local foods and season, thus saving on transportation costs and assisting local producers.

- Join a CSA (community supported agriculture program), which enables small farmers to stay on their land. Find out more at: [www.localharvest.org/csa](http://www.localharvest.org/csa)

- When buying, look at the labels, selecting those that use the least amount of preservatives and synthetic substances. Pay the extra amount for truly organic produce.

- Reduce the consumption of meat. The level of consumption in some areas of the planet is not sustainable for humanity. It is not necessary and it is not any healthier.

- Demand healthy conditions in the workplace, and implement preventive measures to reduce noise, fumes...

- Reduce advertising, avoiding the unnecessary use of paper and ink.

- Walk whenever possible. This saves money and is good for your health

### **Participation / Involvement**

- Learn about the management of natural areas close to your home or work.
- Search for people, groups, and organizations with whom we can communicate our views about the conservation of natural areas, waste management, improvement of water quality, etc.
- Participate in groups and/or forums that decide or make public policies that affect conservation.
- Grow networks of trust and reciprocity; strengthening social capital in rural communities (in particular) is based on networking.
- Take an active stand on the policies affecting the management of natural areas, the building of infrastructure, etc.
- Participate in waste collections in your own community. If not, organize an event, e.g., a river clean up.
- Recognize that we cannot save the planet without sacrifice. Ask yourself: What can I do for the planet?

### **Mental Ecology**

- Humanity needs to find a new way of living and thinking, one that does not place it at odds with the planet. Rather, it needs to seek harmony and mutual advantage. This is a question of life and death.
- Overcome anthropocentrism: stop thinking (and help others do so also) that human beings are the owners of the world and that they can do whatever they want with animals, plants, and natural resources.
- Stop thinking that we are entirely different from animals, because we supposedly come from "above," or, because we are the only ones with minds and souls. Recognize that we do not come from above or from outside, but from below and within, that we are the flower of evolution, stardust, the result of an ancestry of thousands of years. Chimpanzees, for example, share about 98% of our genes.
- If there is something "supernatural" in the world, it isn't something installed on an exterior plane, metaphysical, like a "second floor" or a metaphysical back room. Whatever is beyond the visible surface has to be something that is already present in the same reality, in its deepest essence. The best of reality cannot be outside, or above, or beyond, but here, inside. We have forgotten that nature is the first place that the sacred appears.

- If you are among the many who have been taught to live with your back to nature, thinking that we are something apart, distinct and superior, and that we can be contaminated by the world, make a space in your life for a time of reconciliation with the Earth, with nature, and yourself. Find some books, just a few good ones, and begin to change your mind in respect to this and "convert yourself" to nature.

- The sacred is found in the deepest level of each of us. Spirituality is being in contact with this center and becoming energized by it.

- If you are a believer, discover that the traditional image that represents God as outside of the world (in a supposed heaven), a venerable old man, an "Almighty Lord," a vigilant legislator is nothing more than a model from ancient times, when we accepted the Aristotelian and Platonic view of the world. Today, new sciences permit us to understand and think in a different way about the Divinity that is part of our same Reality.

- Be amazed by the good news of the falsity of all dualisms: matter/energy, body/soul, earth/heaven, God/Creation. Delve into the implications that this may have for your life, upon recognizing that everything is holistically connected.

- Especially in Latin America, we must move from a spirituality concerned only for interhuman justice (economic, social, gender...) to one which is also sensitive to nature and the Earth.

- Learn about the urgent emergency that the Planet finds itself in, recognizing that we only have a short period of time (perhaps less than 20 years) to slow the accumulation of CO2 in the atmosphere and to avoid global warming of more than 2 degrees Celsius. Exceeding this limit would be catastrophic and lethal for life. Act accordingly.

- Try to find a spirituality that focuses on nature, that captures the spirituality of the Cosmos, that recognizes itself as the Cosmos in evolution, the Earth that thinks and loves, a part of living Gaia. Recognize how this does not contradict your religion but enriches it.

- Think global and act locally.

- Get rid of the myth of growth for growth's sake. Don't think about "growth," but about "development" at the same time as we decrease our unnecessary consumption.

# FROM DEMOCRACY TO BIOCRACY

MARGOT BREMER

*Asunción, Paraguay*

Today we are all faced with alarming phenomena like the depletion of natural resources and environmental contamination of the air, water, and earth caused by toxic agricultural products, disease-ridden garbage, radioactive matter, etc. The ozone layer is irreversibly destroyed, biodiversity is lost, and desertification advances. The list could go on...

The main reason for all this is our lifestyle and our patterns of consumption. They hide the impact on the environment. At this point, we are witnessing an ecocide that is also a biocide since, with the death of nature, every sort of life dies, including human life.

We cannot continue living without the Earth's life. However, this life is providing clear signs that it cannot bear any more attacks. We have reached a point of unsustainability that already has no remedy. The neo-liberal system that is the main culprit in this situation has transformed our "shared home," the Earth, into its market and mercilessly surrendered nature to its capitalist interests. It has exploited the Earth to exhaustion without thinking of future generations. Its project for "development" is clearly unsustainable. Social inequality has increased, nature has been stripped, and resources have been used up.

If we refuse to take into account the interrelationships and interactions in the interdependence of nature, we are not putting ourselves at the service of life (bios). We will continue taking advantage of the Earth as if it were our private property. In order to reach the point of living in harmony with nature, we need to broaden the meaning of the human community to include every creature the Earth produces. The world will be different when we form a single cosmic community that includes all the diversity of life. To opt for that way of being together implies opting for a frugal way of life, since life (bios) does not seek consumption, profit, and luxury. Life looks for communion, through interrelationships of solidarity. That is why life is totally against the logic of the neo-liberal system that promotes individualism and competition.

The logic of privatization reaches its highest point in the contemporary pretention of neo-liberal capitalism to patent seeds and ancestral knowledge developed by local cultures that—with good reason—resist capitalism today.

## Searching for Alternatives

The urgent need to include all of natural life within our understanding of community is not resolved by good intentions. Rather, we need to change our perspective and our relationship with the life of this Earth that sustains us. During the Earth Summit in Rio de Janeiro in 1992, a Xavante leader said: "The multinationals that have come here have no passion for the earth. They do not love the plants or the animals. They love money. That is why they have no passion for the people either." Without passion for the people, it is not really possible to experience democracy (demos = the people). The wise words of that indigenous leader confirm our conviction that the ambition for personal and private profit is being placed ahead of the interests of the people and even ahead of environmental sustainability. The capacity for relationship is reduced to money.

The present situation calls for a change of perspective and of relationship, a transition from democracy toward a biocracy centered on life in all its diversity. Vandana Shiva, an Indian ecologist, proposes an "ecological democracy" that includes all living things, in their biodiversity and also in their cultural diversity. This biocracy will be called the community of the earth, with an economy of the earth, based on diversity, sustainability and plurality, as a living economy.

This new economy needs to be constructed on the basis of local needs. The future biodemocracy will have its foundation in inclusion and in diversity. It will make its decisions by beginning with the local and moving toward the global (an ascending progression) in a perfect equilibrium between rights and responsibilities. By respecting local cultures, it will be possible to globalize peace, care, and compassion.

## Two Examples of Moving Toward Biodemocracy

We find some of these proposals already approved in the recent Constitutions (2008) of two Latin American countries: Ecuador and Bolivia. Faced with the failure of the neo-liberal system, it appears that these two countries, with their ancestral Incan populations, want to offer another model of living in society based on ancient wisdom.

With renewed vigor, they have allowed their ancient and ever new utopia of LIVING WELL or of WELL BEING to emerge. For thousands of years, their ancestors found

Translated by Richard Renshaw

this path to be sustainable in their respective regions and they have had the wisdom to map out a new future based on their own foundations, drawing from the past without either copying or being forced into accepting models drawn from the First World.

The fact that these two new Constitutions are based on values from their “pre-colonial” cultures is a sign that a process has begun of decolonization from various colonialisms that took place in distinct historical periods. These were colonizations, above all, with respect to knowledge.

According to the Ecuadorian Constitution, true development is achieved only through human life in harmony with nature by recognizing and accepting the intimate interdependence between human (humus) beings and the Earth. This living together is constitutive of LIVING WELL.

Modern society is not capable of respecting life in nature because of its predatory voraciousness. However, without respect for the life of the Earth, human life is not possible. Thus, one of the fundamental rights of citizens is to live in a sane environment, and one of the fundamental rights of nature is its preservation, conservation, and recovery: a healthy and ecologically balanced environment that guarantees sustainability and WELL BEING (Sumak kawsay). We declare that it is in the public interest to preserve the environment, ecosystems, biodiversity, and the integrity of the genetic patrimony of the country as well as to prevent environmental damage and to recover damaged natural spaces (art. 14 and 15).

The new Constitution forbids the use of highly toxic and long-lasting organic contaminants; agro-chemicals that are internationally proscribed; experimental technologies and biological agents that are harmful; genetically modified organisms prejudicial to human health and harmful to food sovereignty; and the importation of toxic waste into the national territory. (See article 15.)

It is clear in this case that living with nature is considered an integral part of the human constitution, something the original peoples have always expressed by using the phrase: “the land does not belong to us; rather, we belong to it.”

The new Bolivian Constitution also targets the environment as a natural patrimony (art. 384) of its inhabitants. It defends nature as a vital common good and penalizes its pillaging since this causes harm to those who inhabit it.

Those who carry out activities with an impact on the environment must, in every stage of production, avoid, minimize, mitigate, remediate, repair, and compensate

the damage they cause to the environment and to the health of people. They are required to put in place security measures to assure that any possible impact on the environment is neutralized (art. 347).

Both Constitutions affirm the necessity of a way for people and nature to live together, since nature is our shared home (eco-logy: ecos = home).

Both Constitutions give particular importance to the natural resources that form part of the common good of the entire population. In the hierarchy of the rights of LIVING WELL, the Constitution of Ecuador has placed the right to water in the top position. In the Bolivian Constitution, water is a national patrimony and constitutes an extremely fundamental right to life within the framework of the sovereignty of the people. The State will promote the use and access to water on the basis of the principles of solidarity, complementarity, reciprocity, equity, diversity, and sustainability (art. 373).

In the Ecuadorian Constitution, water is the prime necessity of life and thus is inalienable, vital, and cannot be withdrawn (art. 12).

The production of energy, which is so necessary, also has to change so that it does not continue damaging the life of nature: The State will develop...new forms of production of alternative energies that are compatible with the conservation of the environment (art. 379).

The LIVING WELL of citizens with other living beings is guaranteed by the Ecuadorian Constitution by conceptualizing nature as a living subject with its own proper constitutional rights.

In our search for alternatives and in our journey toward biodemocracy, the two Constitutions stipulate the following fundamental principles:

- To live together respectfully with nature and relate to it as a living being;
- To search for a sustainable way of living together with balanced relationships between people and nature;
- To respect and protect the earth, rationally using renewable natural resources and, since these are limited, rejecting what is superfluous, seeking out what is essential for a decent life for all;
- An integrating perspective in the face of the complexity and diversity of life.

We find here principles that are not far from the dream of “ecological democracy” promoted by Vandana Shiva. They are basic principles that represent an authentic alternative to the current globalizing system—homogenous, accumulating, and monopolizing—that claims to be the only solution to the crisis that it has itself provoked.

# TOWARDS AN ECOLOGICAL MODEL OF ECONOMY

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In order to believe that exponential growth can indefinitely continue in a finite world, it is necessary to either be crazy or be an economist. This is an idea more widely-shared every day in view of the present global situation. What company, what family can expect any another future other than ruin if they continue defraying their expenses with capital, instead of restricting them to their income? The Earth, our capital, is in a state of agony because humanity follows the rules of conventional economics and is not limited to dependence on solar energy, as all the remaining existing species do. Our degrading of the present resources on the earth's surface turns us into perpetrators of biocide.

The economy has become the new religion, well-described by Jean Paul Besset: "A single God, Progress; a single dogma, political economy; a single Eden, opulence; a single rite, consumption; a single prayer: Our growth who art in heaven... On all sides, the religion of excess reverences the same saints (development, technology, commerce, speed, frenzy), it persecutes the same heresies that are outside the logic of output and productivity, and it dispenses the same moral: to have, never sufficient; to abuse, never too much; to throw away, without moderation..." These types of maxims have colonized our imagination. Until recently, it has been difficult to free ourselves from the toxic-dependence created by these neoclassical, hegemonic economic theses. These are confined to the study of money and of prices. By putting an excessive accent on economic value, everything is mercantiled.

This thesis which sustains the orthodox economy (to think that natural resources, capital, and work are replaceable) is contradicted in practice. In the humorous expression of Mauro Nonaiuti: "Economic science wants to make us think that more pizzas can be made with less flour simply by building a bigger oven (or using more cooks)." But, are there alternatives? After Margaret Thatcher, it is hard for us to imagine life beyond capitalism, in spite of the broadly held opinion that we needed a qualitative change that would allow us to move from the neoclassical economy to

an ecological economy. It is urgent to banish the GDP (Gross Domestic Product) as an index determining the place that countries occupy in this mortal race. It is necessary to construct a new system that takes into account the bio-economy and bio-mimesis (the imitation of nature). It is essential to definitively banish the idea of the endless growth.

This new ecological economy is limited to forming part of a subsystem of the biosphere and it evaluates the impact of human behavior. The economy becomes a means at the service of social justice and the virtuous city of the Aristotelian tradition, eudemonía, one that does not have anything to do with the "treadmill of hedonism," as some have baptized the present excess. We do not have any wealth other than time and, however more material goods we hoard, so much less time is left us to live joyfully, because each acquisition requires time for its selection, use, conservation, etc. The society of well-having is the opposite of the society of wellbeing, the "good life" that American indigenous wisdom speaks of (Bremer, *Agenda*, 212).

The ecological economy demystifies the present system of evaluating the wealth of countries. GDP only considers the production of goods and services and, in addition, adds the activities carried out to stop the ills brought about by the same sick society: jails, traffic accidents...everything raises the GDP. Robert Kennedy, hardly an extreme leftist, has a valuable text: "And if GNP includes all this, there is much that it does not comprehend. It does not allow for the health of our families, the quality of our education, or the joy of our play. It is indifferent to the decency of our factories and the safety of our streets alike. It does not include the beauty of our poetry or the strength of our marriages, or the intelligence of our public debate or the integrity of our public officials. GNP measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to our country. It measures everything, in short, except that which makes life worthwhile."

Jan Tinbergen proposed re-baptizing the GDP as GIH (Gross Inner Happiness), changing the param-

Translated by Michael Dougherty

eters to determine wellbeing. And Clive Hamilton stated: "Economic growth does not create happiness: unhappiness sustains economic growth." The economy is sustained with advertising-provoked desires that know how to make us feel unsatisfied with what we have and wish for what we do not have. This is just the reverse of what it should be: "A man is rich in proportion to the number of things he can afford to let alone." (Thoreau).

Nicholas Georgescu-Roegen is the father of bio-economics, economics at the service of all living things. His contribution was to bridge economics with natural and social sciences, particularly biology and physics (thermodynamics): all forms of life depend on energy and matter in the process of irrevocable degradation (the law of entropy). Economic growth has had some elevated costs that our made-up economic accounting has not reflected: environmental losses and the exhaustion of resources.

The term bio-mimesis was born in the 1990s, although, at first, it had applications only in the imitation of organisms, particularly in robotics. This is not to underrate these investigations which will revolutionize our future. At the University of Arizona, for example, they are studying how a leaf captures energy with the hope of securing a solar cell of molecular size. In Cambridge, they have developed a stable temperature storage system for vaccines that eliminates the necessity of costly cooling systems; this has been achieved by observing the Rose of Jericho, a plant that remains dry but alive for years. But what we are dealing with is the imitation of ecosystems in addition to organisms. To adapt our productive system following these criteria would not damage the biosphere. Nature has demonstrated its high capacity for adaptation and regeneration during the long run, for more than 4,000 million years (it is "the only enterprise that never has failed," according to the apt saying of biologist Frederic Vester).

An acritical naturalism could give wings to systems of domination. Jorge Riechmann gives a skillful answer: "It is not that the natural surpasses morally or metaphysically the artificial: it is that it has been running longer." Bio-mimesis is open to application in all fields: the industrial (unlike the industrial economy, natural ecosystems form closed cycles: the residues of one process are the raw material of another);

urbanism (the urban nuclei adapt to their ecosystems, etc.). Some principles of bio-mimesis are: to limit itself to renewable energies, especially solar; to tie the productive processes to the materials whose residues can be re-used; great respect for diversity; to avoid xenobiotics like POPs (persistent organic pollutants) and GMOs (genetically modified organisms); to restrict transportation to short distances, implying local production (Serge Latouche notes a situation that would be humorous if not for the CO<sub>2</sub> that it generates: the USA, rich in wood, imports matches from Japan, matches made from the sacking of Indonesian forests, whereas Japan imports its toothpicks from the United States!). I send for the web pages that detailed this in order to get to the bottom of the theme. See page 215 for more information.

Many movements, initiatives, and experiments are now underway that have in common similar favorable objectives in those societies which have come to excess, calling themselves "degrowth" or "reduction." At the margin of well-established theories, a good number of productive experiences have begun that cannot be classified as capitalist. Rather, they are democratic and sustainable at the same time. Ethical banking has, for some time, been moving along and gaining new users. There are cooperatives of many different types; associations with social objectives; and networks of exchange (450 groups in Great Britain alone, 200 in France, and in Argentina 300,000 people comprise "barter clubs," etc.) that all can be included under the generic rubric of an ecological economy based on solidarity.

We now have economic experiments that have social objectives beyond mere profit and which share an awareness of forming part of post-capitalism. Some have achieved a general cohesion at a local scale: these include the Transition Towns of Irish pioneers who have devised sustainable strategies at the municipal level to achieve energy sustainability and productive efficiency in community life. In Italy, there are samples of good practices (New Municipality). In other parts of Europe, the example of the pioneering Irish population of Kindale has been followed. Humanity always has found solutions to great challenges: will we now have sufficient spirit to move in an orderly way to a new economic model without waiting for a catastrophe to force us to do it?

# THE UNITED STATES «NUNCA MÁS»

RECLAIMING OUR DEMOCRATIC TRADITIONS TO HEAL OUR SOCIETIES  
KATHARINE AITON, USA

*"Then they took me to another door, and there were planks along the top of that doorway. Have you seen the crucifixion? Well, here, very nearly, was Jesus Christ; there was a man, there was half of a man—the most horrendous thing I have ever seen—a man totally disfigured."*

—Guatemala Nunca Más, Human Rights Office of the Archdiocese of Guatemala

*"I ended your letter last night because it was time to wake the MI prisoners and "mess with them" but it went too far even I can't handle what's going on. I can't get it out of my head. I walk down stairs after blowing the whistle and beating on the cells with an asp to find "the taxi driver" handcuffed backwards to his window naked with his underwear over his head and face. He looked like Jesus Christ."*

—The Ballad of Abu Ghraib, Phillip Gourevich and Errol Morris

Today, United States citizens face a critical test as we begin to understand the Bush administration's policy of torture. It is now clear that the torture perpetrated in our name was not isolated, the work of "a few bad apples." Rather, it was a deliberate attempt by individuals high in the administration to undermine the foundations of both Anglo-American domestic law and international human rights law: you shall not torture and disappear.

We find ourselves at the crossroads that our Latin American sisters and brothers know all too well. How do we clarify our past so we can live in the present and have hope for a humanizing future? Too many countries in the Americas have written their Nunca Más. Who will write ours? How can this Nunca Más allow us to reclaim the democratic foundations of our country, in conversation with international human rights law?

In doing this, we may follow the spirit of Ignacio Ellacuría, SJ, who requested that we look at the situation of El Salvador and ask: What have we done to cause the people to be crucified? What are we doing to get them down from the cross? And what are we going to do to bring them new life? This means that we must understand the depth of the reality we find ourselves in, what our tools are for addressing this reality, and how we can make sure our Nunca Más becomes living and real, that it helps to reestablish the rule of law and does not languish, unread in our libraries.

## **The Reality of Torture**

What is torture and is it effective? Is torture something that you regrettably do in order to stop a nuclear bomb from going off in a city? Are confessions obtained under torture reliable? While James

Bond and 24 provide riveting entertainment, an addictive epic battle between good and evil, a mythology in which one individual can save the world, the 'ticking time bomb' theory is not realistic. Through conventional law enforcement techniques and interrogation tactics, information is more reliably obtained, better confronting real threats of terrorism.

This does not mean that torture is ineffective. Quite the contrary. Torture has another more insidious purpose: it disconnects people from themselves, destroying their relationship with themselves, with their family, with their community, and with their society. Describing Pinochet's Chile, William T. Cavannaugh writes, "Pain is the great isolator, that which cuts us off in a radical way from one another. With the demolition of the victim's affective ties and loyalties, past and future, the purpose of torture is to destroy the person as a political actor, and to leave her isolated and compliant with the regime's goals." Torture destroys societies by creating a climate of fear and terror, entirely closing off normal way of resolving conflicts. Describing Uruguay, Lawrence Weschler argues that there "are entire societies—entire polities—which might themselves be considered torture victims...When individuals are being tortured and everyone knows about it and no one seems able to do a thing to help, primordial mysteries at the root of human community come under fundamental assault."

The community of the United States, by being drawn into a situation in which violent assault on the personhood of others is justified and held up as a positive ideal, becomes a tortured/torturing society itself. This harm extends far beyond the individual

harm done to one admitted terrorist (waterboarded 186 times) or one child (beaten, tortured, and sent to Guantánamo at twelve years of age). By being complicit in the destruction of others, we become aliens to ourselves.

An objection might be raised: the Bush administration did not legalize torture, it just used ‘enhanced interrogation techniques.’ Although the administration’s lawyers rewrote the legal definitions of torture, these ‘enhanced interrogation techniques’ are exactly the techniques used around the world to destroy societies. By themselves, some of the techniques do not seem that horrifying: sleep deprivation, cold, heat, stress positions, exposure to the elements, sensory deprivation, and sensory overload. While these images of torture aren’t as ‘glamorous’ as other techniques, they do their job, especially in conjunction with harsh initial arrests. By permitting local Afghani and Iraqi militias to “rough up” suspects a bit, U.S. forces often have a reduced need to use more physically brutal methods. This is precisely what Argentina and Uruguay became expert at during their Dirty Wars. Argentine authorities would beat, shock, and rape political dissidents. Then the Uruguayan authorities would continue the long-term disappearance and psychological torture. Torture is torture.

### **The Rule of Law**

Domestic U.S. law provides sufficient tools to prevent torture from occurring and to punish it when it does. While the United States has a long tradition, at its best, of embracing and promoting the development of international human rights law (Nuremberg, Eleanor Roosevelt and the Universal Declaration of Human Rights, and the Geneva Conventions), we do not need to go beyond our domestic roots to know that torture is incompatible with our society. Habeas corpus can ensure that torture gains no legitimacy. We cannot forget that the best traditions within our own narrower borders and history leave no place for torture. Regardless of our questions about the role of international law, torture violates our most basic libertarian, conservative, and traditional national social contract.

Anglo-American constitutional traces its roots to the Magna Carta’s establishment, in 1215, of the principle that the executive has limited powers, that it cannot arrest, detain, torture, and disappear at will, but that it is beholden to another power, the power of the people. Throughout nearly 800 years, this prin-

ciple has been a key in the development of our democracy. Aware of the very real power the state has to use ‘national security’ as a weapon against freedom, civil libertarians have particularly defended the rights of those who are accused of treason, subversion, and terrorism.

### **Reasserting the Truth**

To move forward, we must convince our fellow citizens that torture policies present a fatal threat to our democracy and society. At a minimum, we must do the following:

1. Become active constituents. We must put pressure on our elected representatives. When senators and representatives seeking a robust truth commission hear silence from their constituents, they are less inclined to act. We need to use the same energy that we used to get these sympathetic candidates elected to now hold them accountable.

2. Have the courage to call a lie a lie. We can’t let the media, academics, lawyers, and even friends and family members get away with contorting the truth: waterboarding is not torture; only terrorists are being held at Guantánamo/Abu Ghraib/Bagram; we need advance permission to torture in case there is a “ticking time bomb”; the President has unchecked military powers...

3. Go back to our best roots. While they have never fully flourished, they tell us that we need not torture to be secure. While we should be more open to international law, we should never forget that we have a stronger claim on our domestic law traditions than those who torture.

4. Listen to the stories of torture. The purpose of torture is to make people strangers to themselves, their families, and their societies. Listening to one another helps us to reconnect, undoing some of the devastating damage of torture. We can listen passively by exposing ourselves to the stunning work of independent journalists. We can listen actively by reaching out to refugees and asylum seekers within the United States.

5. Tell the stories of torture. Torture silences its victims. We can break the silence. A teacher can invite a torture survivor to speak to her class on ending impunity; a church group can visit its congressman’s office to demand that he advocate for a truth commission; a lawyer can continue to pursue freedom for the Guantánamo detainees.

# ARE WE A CANCER OR PLAGUE ON THE PLANET?

## OVERPOPULATION AND ECOLOGY

**JOSEP IBORRA**

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### **Overpopulation and the Environmental Crisis**

The studies of natural ecosystems have demonstrated that there is a direct relationship between the growth of species and the availability of natural resources that sustain them. The excessive increase of the human race—occupying, transforming, and contaminating natural environments—has converted humanity into the greatest enemy of the natural environment. This is, in part, because, in the last centuries, the population has experienced a growth without precedent.

At the start of the 20th Century, the Philippines had 6 million inhabitants. This quantity duplicated itself every 20 years, passing from 6 to 12, from 12 to 24... In 1991, the population was already 70 million and was continuing to duplicate itself. By the year 2010, it is estimated that there will be more than 100 million inhabitants. While this growth continues unabated, the maritime mangrove swamps are being destroyed and 90% of the coral reefs have become seriously damaged, leaving only 10% in a healthy state.

In Brazil, environmental problems like the deforestation of the Amazon also appear to have a direct relation to the increasing population: it happened with the arrival of millions of migrants colonizing the region and seeking to find better opportunities for their lives.

In the entire world, the growth of the population has followed a geometric progression. It passed from 1 billion to 2 billion people between 1859 and 1925 (73 years). It arrived at 3 billion between 1925 and 1962 (37 years). We reached 4 billion in 1975 (13 years later). We arrived at 5 billion in 1985 (only ten years later) and we reached 6 billion in 1998 (8 years later). Already we are very close to 7 billion people...

The increase in the rate of births has been halted, but the projection for the world population in the year 2050 is 9 billion people. This increase is not due only to new births, but also due to better living conditions and medicines that have increased life expectancy. It is also due to more of us living at the same time.

The rapid increase in the population brings with it the rapid increase in its needs and its problematic consequences: loss of inhabitable land, megacities, the exhaustion of natural resources, etc.

When a part of the human body begins to grow in an excessive way, a malignant tumor is formed that extends beyond itself. It becomes a cancer that ends up provoking the death of the entire organism. During the last decades, with the excessive growth of the human species, the suspicion has grown that this same thing is occurring with our Planet Earth. With our continued growth, we are placing in danger our survival and that of all of nature. Are we, the human species, becoming a cancer for the Earth and jeopardizing all Life on the planet?

### **The Control of Population Growth**

In 1978, many people thought that Malthus' statement was becoming true that the world population would end up increasing more rapidly than the supply of food would increase. This would be the cause of the great famines in the world: "Only one thing can really help a poor country: demographic control," Jarret Hardin said, for example, in 1989.

The Earth was seen as a space ship with limited resources, threatened by the continued growth of the population. Reducing the growth of the world population—especially in poor countries which were experiencing the most growth—was a serious international concern, treated as an urgent necessity. The UN promoted various international conferences with this objective (Cairo 1994). Many governments passed and adopted anti-birth policies.

Lester Brown, of the World Watch Institute, declared in 2001: "Today we don't question whether a couple should be allowed to have more than two children ...What is to be seen is if the Earth will allow couples to have more than two children."

### **Exaggerated Consumption and Capitalist Voracity**

Nevertheless, demographic growth and overpopulation do not seem to be the principle causes of the environmental crisis. Neither is poverty: "Countries that recently entered onto the international scene as new economic powers have experienced a rapid development precisely because of the increased number of their inhabitants," declared Pope Benedict XVI at the start of 2009.

Translated by Rebecca Chabot

Very interesting: [www.poodwaddle.com/worldclock.swf](http://www.poodwaddle.com/worldclock.swf)

Even the hunger crisis seems to be due more to factors of speculation and the utilization of food for the production of biofuels than the increase in population. Today it has become clear that those principally responsible for planetary warming are not the countries with the highest demographic indices. They are the countries with a greater level of consumption. Population growth is not the principal cause of the crisis: the causes are unrestrained growth and consumption.

In Brazil, demographic growth declined by 40% between 1981 and 1993, but this did not lead to the reduction of the rate of deforestation in the Amazon... Economic growth meant the decline in birth rates, but the years of the greatest economic growth also coincided with the years of the greatest destruction of the rainforests.

The fundamental environmental problem is our current economic model: the internal logic of the system of accumulation of capital, which always looks to the greatest possible profit and puts this ahead of all other values, including security and prevention.

In 2006, a group of Brazilian bishops and pastors said: "The accelerated and violent aggression towards the environment and the peoples of the earth reveals the crisis of a development model based on the myth of progress, which ends up prioritizing economic results and forgetting human beings—above all the most poor—and all other forms of life" (The Poor Will Inherit the Earth declaration, 2006).

### **Limiting the Growth in Human Consumption**

It is clear that a greater number of inhabitants means an increase in human needs. But the greater environmental risk is provoked by a minority of humanity, which consumes a large part of the natural resources of the Planet. This is occurring through a model of unjust progress, one that permits only 20% of the world's population to have adequate resources, leaving the other 80% in poverty.

In reality, the greatest threat to the environment in Brazil is not provoked by the increase in families of small farmers but by the advance of agro-industry in producing items for export—products like meat, soy, ethanol, and wood. This is an agricultural model that provokes deforestation, the concentration of land, degrading slave labor, violence in the countryside, the massive use of agrottoxins, and the exclusion of traditional communities, indigenous people, Afro-Americans, and rural people who depend on the rivers.

Many people are suffering the consequences of the economic crisis, but the crisis has made it clear that we need a new model of development. When the crisis exploded in 2008, it signaled a respite from the many projects that were seriously threatening ecosystems and traditional communities.

China, which applied drastic anti-birth methods, today is concerned with the aging of its population. In Europe, the contributions of active immigrant workers actually sustain the retirement of the older people and avoid the collapse of the European social system.

Where the social situation improves, the birth rate automatically declines. Will this reduce the environmental risk? Only if we enter into a way of life of greater austerity and of less consumption, changing the methods of production and of consumption and the consolidated structures of power that today govern society.

### **Solidarity with Future Generations**

The environmental crisis goes far beyond demographic growth, but overpopulation still remains as one of the principle factors of risk. Social and environmental questions have a profound inter-relation. Because of this, we cannot find merely isolated solutions.

We cannot propose to control population growth without thinking about the redistribution of land and of riches; we cannot control the loss of natural resources without correcting the current system of production and consumption. We need a change in the economic model of production and consumption of the goods created by God for all, created for a universal destiny.

The problem of population control cannot be seen as an isolated problem, distant from environmental problems and risks to the life of the entire Planet that are caused by overpopulation. When family planning is spoken of, it is essential to also consider the problems of excessive population growth and its impact on the exhaustion of natural resources.

The principle of subsidiarity and the responsibility of couples to exercise parenthood responsibility should also be exercised with ecological responsibility. Neither unlimited growth nor excessive consumption can be desired by God.

We have the obligation of educating ourselves and of taking seriously the environmental situation. We must think in solidarity with future generations—with those whom we are called to leave a welcoming world. We must watch over the integrity of Creation and the patrimony of all biodiversity.

# CREATURES OF THE EARTH WHO BELONG BEAUTIFULLY

DIARMUID O'MURCHU

[www.diarmuid13.com](http://www.diarmuid13.com)

The Celtic spiritual writer, John O'Donohue (died in 2008), one time wrote: «Essentially we belong beautifully to nature. The body knows this belonging and desires it. It does not exile us, either spiritually or emotionally. The human body is at home on the earth... We need to return to the solitude within, to find again the dream that lies at the hearth of the soul. Our clay-shape gradually learns to walk beautifully on this magnificent earth.» (O'Donohue, 1997, pp. 126, 160).

These words echo spiritual sentiments of great age and wisdom. Over many thousands of years our ancient ancestors danced and chanted, proclaimed and celebrated, their faith in God, who was not merely incarnate in the human soul, but was embodied in the very depths of the earth itself.

## Beyond Animism

This divine intimacy – close, awesome and fearful at times – was known to our ancestors in every vestige of nature. Like contemporary indigenous peoples, the ancients considered the Great Spirit to be the primordial expression of divine life and fruitfulness. The Spirit blew in the wind, stirred in the waters, fermented in the earth, and befriended every time and season in its cyclic unfolding.

In recent centuries, scholars describe it as animism (infused with soul). The infusion is with spirit rather than with soul (cf. Wallace 2005). Religionists often dismiss this earth-based spirituality as paganism forgetting that the word pagan actually means “lover of the earth.” Most serious of all is the philosophically motivated endeavour to separate humans from the organic web of planetary life.

## The Alienation of Separation

Classical Greek philosophy seems to be the primary culprit in this regard. Our ancient mode of embodiment in the living earth itself was perceived as a form of enmeshment, prohibiting the evolution of the mature, autonomous individual. Not until we became differentiated, were we deemed to be truly human, a cultural and spiritual deviation noted by Thomas Berry

when he wrote: «Civilisation was regarded as essentially a vast effort at liberating the human from the limitations of nature.» (Berry 2006, 82).

False projections abound in this analysis. Modern folks, who consider themselves to be “civilized” can be harshly judgemental of everybody who does not fit our conceptual models. The flawed argument goes like this: “Contemporary humans often behave in a depraved way; therefore, our ancient ancestors must have been much worse.” A rational, reductionistic argument, rarely subjected to an informed critique.

The rationality becomes more problematic as academics (and religionists) attribute our current tendency towards destructive behaviour to the fact that we remained enmeshed for far too long, thus prolonging the differentiation in which, allegedly, we are still participating. Is it not all too clear that the real problem is the differentiation itself, creating the alienation and estrangement which leads to so much wanton greed, violence and destruction in our time?

## Conviviality, not Enmeshment

Our earlier, co-existence, as cosmic, planetary beings was not a form of enmeshment. It was a complex and profound mode of conviviality. It was an interdependent way of relating and living, that brought forth the best in us, as we mutually co-created with the living web of life.

Of course, we made mistakes, and, at times, got things drastically wrong. On the larger evolutionary scale, however, we have proved to be a brilliant success story. We actually got it right most of the time. Why or How? By remaining very close to nature, in a mutual conviviality with the creative web of life – a bold claim I develop at greater length in O'Murchu (2007).

All the religions like to gloat about our sinful past, and our fundamentally flawed condition, which Christians describe as Original Sin. This is another preposterous projection. For most of our history as an earth-planet species, there is little or no evidence for a fundamental flaw. The problem here seems to be a tendency to confuse the fundamental paradox with a fundamental flaw.

The paradox I refer to is the unceasing dynamic of Creation-and-Destruction, otherwise known as the cycle of birth-death-rebirth. It has characterised the evolutionary process from the very beginning; without the paradox, creation as we know it would have ceased many millennia ago (cf. Swimme & Berry 1992; Winter 2009). Our ancient ancestors did not try to control the paradox as our contemporaries strive to do. They learned to befriend it, endowed with a more informed consciousness (although largely sub-conscious), empowered by a more integrated earth-based spirituality.

### There is no Going Back

Evolution never regresses. It moves towards greater complexity and creativity. The reflections I offer are not based on some infantile desire to revert to an ancient cosmic womb, nor are they based on a nostalgia for some idyllic golden age in the past. In a paradoxical universe, there are few, if any, golden ages!

Reconnecting with our past, re-appropriating learnings from the past, is essential to a more responsible and creative way of engaging the present and embracing the future. In our human evolutionary story, past, present and future form an unbroken, organic continuum.

While the future is not dependent on the past – evolution adopts quantum leaps rather than linear progression – we are likely to be better disposed for the new emanating from the future when our faith is more deeply integrated with the ancient wisdom from the past. The past sustains and nourishes us for each quantum leap that the future requires of us as an evolutionary species.

### The Ecological Challenge

More practically, in terms of countering and reversing our destructive tendencies, it is the ecological dimensions of our earlier life-style that can speak powerfully for our time. After several centuries of treating the earth as an object, commodifying its resources, and exploiting its giftedness, we now face the enormous challenge of reversing our destructive behaviours before we irreparably damage the sustaining womb of life.

This “call to conversion” involves political and economic adjustments, personal and interpersonal

changes, of substantial import. Yet, deeper than all these is the challenge and invitation to revision the very way we conceptualise the living earth, and relate to it. In this regard, ancient wisdom, and its integral spirituality, has a great deal to teach us.

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## COLECCIÓN «TIEMPO AXIAL»

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1. ASETT, *Por los muchos caminos de Dios*, I.
2. John HICK, *La metáfora del Dios encarnado*.
3. ASETT, *Por los muchos caminos de Dios*, II.
4. Faustino TEIXEIRA, *Teología de las religiones*.
5. José María VIGIL, *Teología del pluralismo religioso. Curso sistemático de teología popular*. (Translated into English by LIT-Verlag)
6. ASETT, *Por los muchos caminos de Dios*, III
7. Alberto MOLINER, *Pluralismo religioso y sufrimiento ecohumano. La contribución de Paul F. Knitter al diálogo interreligioso*.
8. ASETT, *Por los muchos caminos de Dios*, IV.
9. R. FORNET-BETANCOURT, *Interculturalidad y religión*.
10. Roger LENAERS, *Otro cristianismo es posible. Fe en lenguaje de modernidad*. (Translated into English).
11. Ariel FINGUERMAN, *La elección de Israel*.
12. Jorge PIXLEY, *Teología de la liberación, Biblia y filosofía procesual*.
13. ASETT, *Por los muchos caminos de Dios*, V.

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# ECOLOGY: A DEBT RELIGIONS OWE

## ECOLOGICAL CORRECTION TO CLASSICAL ESPIRITUALITY

MARCELO BARROS

Goiânia, Brazil

Monotheistic religions owe Humanity and the Earth a robust ecological spirituality. It is essential that they take on this urgent challenge. Society is not going to resolve the ecological crisis merely through technical and political solutions, important as they might be. If we are going to save the planet and the community of life, we need a spiritual commitment to ecological respect and care that engages all the spiritual traditions and ethical organizations of humanity.

Rescuing the sacredness of the Earth is today a theological and spiritual challenge. Above all, it is a question of life or death. Vandana Shiva, an Indian ecologist and thinker, has written that the greatest current challenge for the planet consists in “getting beyond the social, political, and scientific model of development that Western society has taken up as if it were the only one.”

### **The Bible Seated on the Bench of the Accused**

Various European and North American scholars have blamed Judeo-Christian culture for the mentality that has dominated Western society, the mentality that has been responsible for the destruction of nature and that is behind our lack of respect for the environment. Lynn White wrote about “the historical roots of the ecological crisis.” He says that environmentalists need to break with the Judeo-Christian heritage, which is the principal cause of the destruction of nature. He suggests that we return to the ancient animist religions and to elements of Eastern religions. His central argument is that the Jewish and the Christian religions have taken the anthropocentrism of the Bible much too seriously. According to that biblical perspective, God created human beings as “masters of Creation,” with orders to domesticate nature and subject it as they pleased.

The Bible also says that human beings are, among other things, uniquely created “in the image of God.” (Cf. Genesis 1:28, and Psalm 8.) This biblical concept has provided the basis for allowing human beings to exploit the earth and destroy it instead of relating to it lovingly. Some feminist ecologists compare the accounts of creation in the Bible with the myths of ancient Egypt and Babylon. They think that, just as in those Eastern myths, in the Bible, the stories of cre-

ation tell of the victory of a masculine god who sets everything in order and who defeats a chaotic feminine principle.

### **Foundations for an Ecological Spirituality**

Spirituality is a foreign word to the Bible and to ancient cultures. In some circles, “spirituality” gets confused with “spiritualism,” a movement that contrasts matter with spirit and gives priority to the latter. In the last 50 years, there has been a major effort to overcome the dualism between body and soul, between matter and spirit. If by “spiritual” we mean what is not material, then we cannot speak of “ecological spirituality.” In ancient languages, such as Hebrew, “spirit” or “ruah” means “wind” or “breath.” It refers to everything that breathes. Every living being—everything that breathes—is spirit or a bearer of spirit.

This principle of life is not only the starting point for animal life; it is the source of love, of feelings and of the unity between beings. To have spirit means to have the capacity to have real relationships and to create unity. According to the latest scientific research, life consists of this web of relationships. According to Fritjof Capra, a physicist and systems theorist, life and spirit were already present when the first protons entered into relationship and were constituted as a sketch of the primordial unity: “Even in the tiniest cells—bacteria called microplasma—a complex network of metabolic processes operates continually.... The continuum of life is not the property of one single organism or species, but of an ecological system...No organism lives in isolation.” (Capra, *Hidden Connections*)

Already in the first decades of the twentieth century, Teilhard de Chardin said that as this process of life evolves it complexifies in levels of unity that are increasingly profound until the human spirit achieves the cosmic level. This means that all beings are expressions of that energy of cosmic relation that we can call “spirit”...They have a degree of interiority. They are pregnant with Spirit, with divine love that religions recognize to be the foundation of the whole Universe.

The Universe constantly brings us back to its most intimate mystery, a divine principle that is creative Love, permanently operating and bringing about re-

Translated by Richard Renshaw

newal. It is an energy that is life and gives life to us. We see in that life-source a personal being whom we call God.

An ecological spirituality would go further than religions (though without rejecting them) as an attitude of love that rediscovers the enchantment of life present in ourselves, in every human being, and in the Universe. This spirituality is no longer merely a “natural” or spontaneous tendency to defend nature when it is attacked and scorned, as might have been the case in earlier cultures. Today, even very rural cultures or those that are not closely linked to modern technology feel less dependent on the environment that encircles them and they have learned that they can transform it. This might have been possible even in ancient times but, before acting in that way, they were required to ask permission of the gods. Today, cultures like these question whether those gods continue to be interested in the aggression carried out by human beings against the natural elements. Often the reaction is one of deception and a certain distancing from any attitude of reverence toward nature.

Ecological spirituality does not involve returning to a religion of fear or to dependence on cosmic forces. Rather it means establishing a reverential communion with the most profound mystery present in each being. This demands of everyone a continual conversion in their way of relating to themselves, to others, and to nature. We don't have to work on ourselves first and only then be able to pass on to the social dimension. The relationship between the personal and the social is dialectical: one cannot happen in any depth without the other.

Our spirituality should enable us to grasp a spiritual message of beauty and radiation of universal love in all creatures—in their evolutionary dynamic, in their immense diversity, and in their complexity. The mission of human beings is to be able to listen to the thousands of echoes that come from that great Voice, to celebrate its greatness and to join in the song of praise that all things intone to Life and its Maternal Source that is the unifying gravity that draws everything to itself. Only human beings can appreciate what the mystical English poet William Blake spoke of when he said: “To see a world in a grain of sand, And a heaven in a wild flower, Hold infinity in the palm of your hand, And eternity in an hour.”

### Steps Toward an Ecological Spirituality

1) Good doctors take care of their patients. Similar-

ly, living an ecological spirituality demands: a. concern for thoroughly understanding what we are looking after; b. a real willingness to act, including at the micro and almost insignificant level; and c. the most important element: a positive and loving commitment.

2) On no account can ecological spirituality happen without social ecology. Human beings destroy nature. At the same time, human beings are the most fragile of all beings.

Every year 30 million human beings die of hunger while the annual production of food is 10% higher than the needs of all the inhabitants of the Earth. The rich countries prefer to burn what they cannot sell or allow the excess to rot in barns in order to keep prices up and to preserve the sacrosanct profit of the owners.

This crisis of civilization will not be resolved without special care for the life of the Planet. Research indicates that the Earth has existed for more or less 4.5 billion years. Several times it has suffered very serious crises and catastrophes. Nevertheless, seven out of ten biologists believe that the threat burdening life on the planet today is more serious and terrible than the cataclysm that occurred 65 million years ago when the dinosaurs disappeared. Today's problem is not being provoked by a comet crashing into the Earth, or by tragedies brought on by the weather. The destruction of the Planet will be occasioned by the activity of human beings themselves. It is calculated that during the next 30 years, up to a fifth of all living species will become extinct.

A way of behaving with loving care and concern needs to be converted into a spiritual path for each of us, into political thoughtfulness about our choice of political representatives, and into criteria for organizing a new ethic for the world. We owe it to the future to join together in taking up a committed practice in favor of our life and the lives of future communities.

3) The world ecological crisis arises out of our “spiritual deserts,” our personal and social deserts in the West. For that reason, it is urgent that we take up once again Dom Hélder Câmara's suggestion that, everywhere, we form small, alternative communities which will try to care for Life, the Earth, and Water. These communities already exist. They attempt new forms of simple living. In these communities, the dimension of ecological spirituality has a large place. It is always tied to a commitment to transform society and to defend nature against what threatens it. As Gandhi said: “We need to live and be the change we seek for the world.” □

# ECOLOGICAL CHALLENGES FOR RELIGIONS

## LATIN AMERICAN AGENDA

The development that is most changing Humanity's current consciousness is "the new cosmology" of cosmic and natural sciences. For the first time, we have a scientific view of the Universe: its origins, its dimensions, its evolution, the galaxies, stars, planets, and life. This means we have a very different vision than that which we previously held.

Throughout the history of our species, we have not had access to this vision. By imagination and superstition, religions filled in the gaps of our collective ignorance and fears. The myths that they created filled a useful and important social role. The problem is that today they cannot continue being interpreted as a "mythic epistemology," that is, believed as "objective descriptions of reality." Religions imagined a small, flat, immobile, fixed, world that was created exactly how we saw it, directed by a God "up there and far away" who was the ultimate reason for everything.

Confronted by new scientific knowledge, this "religious imaginary" has crumbled to pieces. It is impossible to be a modern person today and to keep participating in this imaginary. This is the global conflict between ecology and religions.

The "new story" which science presents to us—which is, for the first time, both a scientific story and a story shared by all humanity—offers us **a new vision of the world**, unknown until now:

- a universe in total and continuous motion: nothing is fixed, as we had previously thought;
- expanding: it all began with a great explosion, and everything continues to unstopably expand;
- evolving and unfolding: it isn't a cosmos controlled by immutable eternal laws, but a cosmogenesis unfolding from within;
- with the appearance of emerging properties and self-organization from the disorder of chaos: the whole greater than the parts, but present within each part;
- oriented towards ever-greater complexity, life, and conscience, which flourishes, finally, in human beings, who create a collective conscience and take responsibility for the cosmos;
- holistically linked, in networks of networks, in which each particle is related to all others.

This new vision puts us in a very different world than the one which religions have taught us about. It changes us radically in several respects:

### • It changes the image of nature:

- We can no longer imagine that mere human history is the only important history;
- We can no longer accept a negative (sinful) religious qualification of matter and everything related to it (flesh, instinct, sex, pleasure);
- We can no longer accept the myth of "original sin," that everything was contaminated by our ancestors: instead, we must embrace the reality of an "original blessing;"
- In today's cosmovision, it isn't possible to accept a "second level." This is no longer tenable. Today, everything must be seen as "on the same level." There is no "metaphysics" (or, at least, it need not be necessary or obligatory to believe in it, however useful it might be to imagine it...);
- This life cannot be seen just as a passing vision, a "test" to qualify us for eternal life, the true and definitive one, the one beyond death, for which the Creator has destined us. Religions of "eternal salvation" urgently need to make themselves intelligible in today's mental context.

### • Changes the image of human being:

- We do not come from above or from outside, but from within and below, from the Earth and the Cosmos: we are the current result, the flower of cosmic evolution;
- It is false that we are superior, different, and removed from the rest of Nature, with a mind and spirit received directly from God;
- We are not the "owners of creation;" we are just one more species, the only one capable of assuming responsibility;
- We cannot live separated from Nature as supernatural beings, artificially denaturalized;
- We are not "supernatural;" rather, we are very natural or natural to an extent that other beings have not reached. We are Nature and Earth that feels, thinks, and loves, matter that has arrived at reflection.

- **It changes our image of God:**

-Humanity's precariously limited vision of nature and the cosmos has been enabled by our insufficient image of God.

-The current vision of reality no longer permits us to imagine a God "up there and far away," existing on a "superior second level" that we depend on from our inferior level down below. Today we see that it does not make sense to talk or think about an "outside of" or "above" the cosmos.

-The idea of a God separated from creation—transcendent—is one of the principal problems.

-An anthropomorphic God like us does not make sense: a "person" that thinks, decides, loves, and communicates like us...God, theos, or Zeus. Thinking that God is "Lord," Owner, Judge, Rewarder and Punisher today is clearly an anthropomorphism.

-"Divinity" (in its real dimension) can only be found in the one cosmic reality.

### **Returning to the Cosmos and to Nature**

Saint Thomas Aquinas said that an error about Nature has its roots in an error about God...We have suffered major errors in our understanding of nature, and, above all, through our ignorance with respect to it. Therefore, it is logical to assume that the image of God and of religion in relation to nature have grave deficiencies. Today, we are capable of remedying these errors. It seems clear that religions have turned their back on nature, especially because they have concentrated all their attention on a small "sacred history" initiated only 3000 years ago, and that this is the only "revelation" they take into account.

The explosion of science in recent times is undoubtedly a new "revelatory experience," in which the divine element of reality is manifesting itself to us in a new way. Nothing is currently inspiring a new spiritual consciousness throughout the world like the new telling of our cosmic history. Religions need to feel the ecological kairos of this hour and return towards the cosmos and nature, in order to recognize in them our "sacred history," overcoming the current divorce between science and spirituality, between religion and reality. Accepting the challenge of ecology does not mean including "the care of nature," as one more moral imperative. It is something more: it is a complete "ecological reconversion" of religion itself.

### **Challenges for religions**

It is not just the physical image of the world that has changed. All of it has changed: its origin, its architecture, its dimensions, its complexity, its meaning. Faced with this change, religions that have elaborated all their symbolic heritage (categories, theologies, liturgy, dogmas, rites, myths...) in the context of the old imaginary appear profoundly antiquated, pertaining to an obsolete, distant world that does not exist any longer and may even be unimaginable. Religious language loses its sense and meaning, becoming unintelligible to younger generations. Religions that have served humanity during millennia to express the most profound dimensions of existence do not seem to work any longer

In this situation, religions feel behind the times and misunderstood, without understanding with clarity what causes this. They frequently react by defending themselves, repeating and reaffirming intemperately their sacred tradition, their "revealed truths," their "eternal truths." Instead, they should reinterpret them and make them relevant to the language and new paradigms which we now use, abandoning the errors of perspective that have harmed us all, caused by humanity's ignorance.

The 1960s were a moment of hope and optimism in Christianity in general, when it seemed that a possibility was opening for a profound internal renovation and reconciliation with the world and with the values of modernity (science, democracy, the value of the person, religious liberty and other liberties, the perspective of the poor, etc.).

But this spring was quickly truncated, faced with the fear that sprang from the commotion that the renovation entailed. Fear won, putting the brakes on this movement. The steps backward have not done anything but distance society more and more from institutional Christianity. Tens of millions of people in Europe have abandoned religion in the past decades, for example, because that they can no longer accept a cosmovision that they see as already surpassed. They look instead for a spiritual realization through new paths.

Only a profound reflection—in the field of ecology and in other "new paradigms"—followed by a courageous theological renovation, will reopen the door of hope.

# WITNESSES IN THE ECOLOGICAL MOVEMENT

## CHICO MENDES

Brazil has only understood Chico Mendes after his death. Born on the rubber plantation of Porto Rico in Xapuri, the boy, Francisco Alves Mendes Filho, became a rubber worker at nine years old. It was his only option, as the opportunity to study was denied him. Until 1970, owners of plantation lands did not permit schools. Chico, a nickname of Francisco, didn't learn to read until he was 20.

He becomes a defender of the forests and the rights of the rubber workers, organizing them to protect the environment, their homes, and families against the violence and destruction of the plantation owners, obtaining international support. In 1976, he begins a form of resistance called "empates," collective actions to stop (empatar) the work of the laborers responsible for cutting down the trees. A group of 100-200 men, women, and children peacefully go to the labor camps and convince the laborers to abandon the chainsaws.

In October 1985, he leads the First National Meeting of the rubber workers, from which the National Council of Seringueiros (CNS) was created, becoming a principle point of reference. From then on, the struggle of the rubber workers, under his direction, begins to achieve national and international effect, principally with the proposal of the "Union of the Forest People," which seeks to unite the interests of the indigenous peoples and the rubber workers in defense of the Amazonian forests.

In 1987, Chico Mendes begins to receive visitors in Xapuri from the United Nations. That year, he receives national and international prizes and recognition, such as the UN's Global 500 Award as one of the most outstanding persons defending the environment.

During 1988, he continues his struggle, traveling around regions of Brazil, participating in seminars, conferences, and congresses, and denouncing the destructive acts against the forest and the violent actions of the plantation owners against the workers of Xapuri. A great dream is realized: setting up the first nature reserve created in the State of Acre as well as obtaining the expropriation of the rubber company, Seringal Cachoeira, in Xapuri. From then on, the death threats increase. On December 22, 1988, Chico Mendes is assassinated at the door of his home. But his ideals are not.

*Pastoral Land Commission of Sur de Pará.*

## DOROTHY STANG

Why did they kill Dorothy?

The answer lies in the fact that there are, in the Amazon region, two very different proposals for development: that of agribusiness and mining, which is privately held and destructive; and that of the conservation of nature and social justice.

The policy of agribusiness and mining keeps destroying the whole Amazon region in a suicidal rush for profit: illegally logging, burning the forest to plant grass, demolishing the richest forest in the world to plant soybeans, and opening gigantic craters in the heart of the Amazon to rob our minerals.

On the other side of the river, among the trees, are those that confront this policy of death and who are ready to stop the advance of the monstrous destroyer and help in the construction of a different Amazon: economically sustainable, socially just, and ecologically sound.

Sister Dorothy Stang formed part of this popular movement. She believed it was possible to live in peace in the forest and to obtain from it a dignified sustenance for every family in the Amazon. She had the firm conviction that "the death of the forest is the end of our life."

The establishment of the Sustainable Development Project (PDS) represented, in practice, a reaction to the policies of agribusiness and a threat to the privileged wealth of the powerful.

The PDSs were in the way.

For that, on February 12, 2005, Dorothy was cowardly assassinated by nine shots, three of which were fatal and symbolic: one bullet reached her brain, another her heart, and another her womb. They wanted to eliminate her thoughts, her feelings, and the capacity of this small, simple elderly woman to engender life.

Her brain, her heart, and her uterus were a threat to the economic model implanted in this country, especially in the Amazon. Her struggle did not end with her death, it continues alive, as one of the agriculturalists of Anapu said:

"They cut down Sister Dorothy, but her seed did not die; it's already sprouted."

*Dorothy Stang Committee, Belém de Pará.*

# SAVING A RIVER: A CAUSE TO RISK ONE'S LIFE FOR

**FREI LUIZ CAPPIO**

*Bishop of Barra, BA, Brazil*

*The author, a Brazilian bishop, became world-famous for his two hunger strikes: 11 and 24 days in 2005 and 2007 respectively. He fasted to stop the diversion project of the San Francisco River and to promote the revitalization of its basin. Bishop Cappio was awarded the 2008 Pax Christi International*

What kind of world will we leave to our children and grandchildren?

“God always forgives. Human beings sometimes do so. Nature, never.” If we attack, sooner or later it will retaliate.

Life doesn't improvise. We cut down a hundred year old tree in five minutes. It will take another hundred years to have a similar tree. That is, if we take care to plant one.

The issue is one of conscience, of belonging, of knowing that this planet is our home. We are part of our planet. We have been entrusted to live in it and to ensure its riches are passed on so that future generations can also find it full of life.

The San Francisco River is the Father and Mother of an entire people. For thousands of people, it provides water to drink, fish to catch, and fruit—harvested from the land it bathes—to eat. The San Francisco River is a source of life for innumerable other living creatures. The “Old Frank”, cannot die. The lives of millions of other beings depend on him.

In Brazil, many rivers are bigger than the San Francisco. The difference, however, is that this river flows through the semi-arid lands of Brazil, a region where rain seldom falls. Brazil has a relative abundance of water, but it is concentrated in certain rivers and in the huge network of existing dams. We urgently need to distribute this concentration of water to serve the population spread throughout the semi-arid region. Democratizing water is an essential task for sustaining life since nobody can live without it.

If the diversion project for the San Francisco River had, as its objective and goal, the distribution of water through these widely-dispersed settlements, we would be the first to agree to the project. We would support it unconditionally. But, in reality, the priority of the project is to assure water security for the major agro-industrial enterprises. The use of water to serve business interests rather than to serve its essential

function—quenching human and animal thirst—makes the project unethical. It inverts the priorities for which water should be used.

The San Francisco River imitates the saint for which it is named. Saint Francis was born into a wealthy family. When he recognized the suffering of the poor of his time, he abandoned the wealth of his family and went to live with the poorest of the poor. In those days they were the lepers. He devoted his whole life to them. The San Francisco River is born in the highlands of Canastra, in the Southwest of the state of Minas Gerais, one of the wealthiest regions of Brazil. The river could have gone off toward the East or the South, toward areas that are also rich. However, it didn't; it took a turn and went toward the Northeast. It places itself entirely at the service of the poor of the Brazilian hinterland. It imitates the saint whose name it bears. For that reason, we say that the San Francisco River is Father and Mother of an entire people and satisfies their vital necessities.

Where a river lives, a people lives; where a river is sick, the people are sick; where a river is dead, the people are dead. Being a pastor in the valleys of the San Francisco means guaranteeing life and life in abundance for its inhabitants. For them, abundant life means the abundant life of the “Old Boy.”

Faced with innumerable attacks on our river, attacks that bring sickness and death, a pastor cannot remain silent. A pastor's mission and duty is to speak out, to make an effort to guarantee the life of the river on which the life of the people depends. For that reason, faced with all the death threats perpetrated on the river and the people, this pastor stands up, speaks out, risking his own life since “where reason fails, the path is opened to insanity.” To save the Old Boy, to save biodiversity, to save the river people, to save human beings, to save the planet, to save life, it is worth it to give up one's life. It is worth it to die so that all “may have life and have it in abundance.”

# ECO-MISSIONS: CAMPAIGNS OF ENVIRONMENTAL AWARENESS

## A NEW CHRISTIAN «MINISTRY» FOR URGENT TIMES

*In memory of*

**DARREL RUPIPER OMI**

*USA*

The Oblate Ecological Initiative, OEI, is a new ministry established by the United States Province of the Congregation of the Oblates of Mary Immaculate in order to respond to the priority of “Justice, Peace, and Integrity of Creation” determined by the Congregation at a world level. Its most significant activity is the “eco-mission.” This is a way of preaching an ecological perspective and enlarging the awareness of environmental responsibility. How does it work?

The animator of the eco-mission comes to the parish for three successive weekends as well as during the two weeks between those weekends. He preaches the homily at all the liturgies on the weekend and during the weekdays, freeing the local pastors from this work. In this way, he brings the “eco-message” to all the Christians who are active in that community.

In the afternoons and evenings during the week, he offers two sessions of information and reflection. If required, there may be two in English and two in Spanish. These sessions include a conference with audio-visuals and an open dialogue/debate with the community. On one of those nights (or several if necessary), in a moving celebration called the “Cosmic Walk,” he invites the participants to contemplate and experience the cosmic history, the evolution of the Universe just as science explains it to us today (in the new cosmology). It is an evolution of which we are the contemporary result.

During the second weekend, those who assist at the Sunday liturgy receive a list of 27 practical suggestions for taking care of the planet. During the second week, the animator invites everyone to formulate in writing the measures they believe are most urgent on the national and world level. They also indicate those measures they decide to adopt personally. These proposals are analyzed and reflected upon publically. The process is set in a context of prayer and community commitment.

Over the two week period, DVDs, videos, articles, books, and bibliographical information from the internet are made available to the participants.

At the end of the eco-mission, one or more organizational meetings take place. These are central to the process. The idea is to orient the participants who want to go deeper into the theme, which some of them have perhaps discovered in depth for the first time. The aim is to channel their collective willingness to work together toward effective actions that protect and conserve the environment. They focus on what they see as most urgent and educative in their own locality. Teams are organized, provisional animators are chosen, practical activities are conceived, and each group is given a folder with all kinds of possible resources for study and choice in future meetings. Each group designates someone who will be a link with the overall organization of all the groups that have been formed as a result of eco-missions.

During his free time, mainly in the mornings, the animator of the eco-mission willingly accepts every occasion available to speak to other groups such as the elderly and the primary or secondary school. He is available also for the media (radio, magazines, television). Before the eco-mission begins, he sends a bulletin of information and announcements to the community and also to nearby communities.

The eco-missions are a fundamentally spiritual experience for those who participate. They provide an ecological awareness-building and a trampoline to action.

Experience has shown that more people participate than pastors in the community normally expect. Nine out of ten pastors who ask for the eco-mission are surprised at the number of people who participate. Quite a few of those who come are not normally active in the community.

Father Darrel Rupiper was an American Oblate and a courageous missionary during the Brazilian dictatorship. He devoted the last nine years of life exclusively to these “eco-missions,” convinced that for him they were the most urgent apostolic ministry. He passed away only a few days after sending us the documentation for this text.

For more information on eco-missions, go to <http://omiusajpic.org/issues/ecology/eco-missions>

*The Continental Coordination of Ecclesial Base Communities (CEBs)  
of Latin America and the Caribbean  
invite you to participate in our contest:*

## «RELAUNCHING THE CEBs»

**Objective:** to present a proposal for innovative pastoral work that will utilize concrete actions to work towards the goal of revitalizing and stimulating CEBs in Latin America and the Caribbean. This can be a holistic vision, with strong theological foundations and steps leading towards profound pastoral innovation, or a more specific action or work plan, concentrated in a particular field of concrete interest, so long as it includes the following elements:

### **Bases:**

1. We seek participation from pastoral agents—women and men, lay and religious, priests, and communities. The proposal can be individual or collective. In the case of a collective work, please be sure to clearly indicate the name and composition of the group.
2. If you choose to work in a specific field to relaunch and stimulate the process of the CEBs, it can be in one of the following areas: formation, young people, or the environment.
3. The documents—the texts and their possible complements—should be presented in digital form and in Spanish or Portuguese. There is no word limit.
4. The submission should be accompanied with complete identification of the author or authors (name, street address and email address, and telephone number) and a personal statement of the person or the group. This should be one page and include the length of time you have participated in the CEBs and the diocese and parish to which you belong.
5. The submissions should be sent, at the latest, by September 15, 2010 to the following addresses: *ceb\_continental@prodigy.net.mx* and *luromac@yahoo.com.mx*.
6. By participating, you freely give the Continental Coordination of the CEBs, the organizing entity, the right to publish your work—always with your authorship acknowledged—whether in print, electronic, or digital form, for the purpose of increasing publicity about and interchange between the CEBs.
7. The selection committee will be composed of individuals from several countries who have a wide and varied experience with the CEBs.
8. The results will be announced on November 1, 2010 in the continental page of the CEBs (*www.cebcontinental.org*) and in the Latin American Agenda (*latinoamericana.org/2011/premios*).
9. Prizes:  
First: the presentation and diffusion of the proposal throughout the CEBs of every continent and \$500 US.  
Second: the presentation and diffusion of the work throughout the CEBs of every continent and \$300 US.
10. For more information, contact Carmen Romero by email at *luromac@yahoo.com.mx* or *cebcontinental@prodigy.net.mx*; by telephone at (52) (55) 56 88 63 36; or by fax at (52) (55) 56 01 43 23.

# RECURSOS PEDAGÓGICOS AUDIOVISUALES SOBRE ECOLOGÍA

## UNA PANTALLA SOBRECARGADA: LA ECOLOGÍA EN EL CINE

MARTÍN VALMASEDA

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Escribir sobre «la ecología en el cine» es como intentar un «Breve resumen del universo y sus alrededores»... Se juntan dos factores: la actualidad del tema en los medios, con la actualidad de la naturaleza en crisis. Este informe es sólo una parte mínima de todo lo que actualmente se está realizando sobre el tema ecológico.

Indicaré la procedencia de algunas películas, pero hoy día es sencillo encontrar procedencia, ficha técnica y título en otro idioma en cualquiera de los buscadores, (*Google* por ejemplo). También en los programas *Ares* y *Emule* pueden bajar (o subir) las películas. Algunas con muy buena calidad. Y una mina que se va enriqueciendo es YouTube, donde encontramos material interesante de películas cortas para temas de diálogo.

Indico tanto videos documentales como películas de ficción, y también otros que son una combinación, los «docudramas». Sólo para mantener un poco de orden, abordamos varios apartados.

### 1. La ecología vista en su conjunto.

Para empezar por una visita al Universo -una buena lección de humildad- vean *Viaje cósmico* o *Viaje por el universo*, presentado por IMAX, en pantalla grande, (y con la posibilidad de tomarlo de la red...).

Ya aterrizados, podemos partir de una bella película que presenta el proceso de la evolución de la vida: *Génesis*, en la que el ser humano aparece al final, como una chispita perdida en la inmensa evolución...

Pero al ir consolidándose esa chispita como «rey de la creación» comienza la crisis del planeta. Encontramos una amplia descripción en el documental de Al Gore *Una verdad incómoda*, visión panorámica de los actuales problemas ecológicos.

Una reflexión impactante nos presenta la conocida interpelación del Jefe Seattle al gobierno de EEUU. Entre distintas versiones en video citamos la más cercana: *El viejo jefe respondió...* ([equipocauce.com](http://equipocauce.com)).

El DVD *De quién es la tierra*, producido por jóvenes ecologistas en colaboración con ACSUR-Las Segovias, da un repaso a distintos problemas (los transgénicos,

el cambio de un espacio natural en un complejo turístico, o la acción de grupos alternativos contra la destrucción que causa el petróleo).

Valioso es *Despertando al soñador. Cambiando sueño*, una serie de programas producidos por «The Pachamama Alliance», que da una visión bastante amplia y atrayente de los problemas de la ecología.

### 2. El clima y la tierra en peligro.

La afición por las películas catastróficas y el progreso de los efectos especiales se unen para anunciar-nos el camino de nuestro planeta hacia su final. La visión futurista de la película *El día después*, describe, con aire científico, el peligro que nos amenaza si seguimos así, con un *happy end* añadido, *made in USA*.

Un corto de Televisión Española, antiguo y premiado, con humor ácido, nos cuenta por qué *La Gioconda está triste* ([rtve.es](http://rtve.es)).

Una interesante y crítica visión de conjunto de la humanidad extrayendo brutalmente la riqueza de la tierra y destruyendo el orden del universo es *Historia de las cosas* ([storyofstuff.com/international](http://storyofstuff.com/international)); está en inglés, subtulado en muchos idiomas. Recomendado.

### 3. El agua y la contaminación.

Uno de los pasos peligrosos en que está resbalando la humanidad es el abuso y la contaminación del agua. Son muchos los documentales sobre este drama del mundo actual. Como película de ficción encontramos *A civil action*, que narra la acción legal de unas familias contra la fábrica que contaminó el agua y causó la leucemia de sus niños. Y *Erin Brockovich*: el ama de casa que descubre cómo la compañía de gas y electricidad contamina el agua. Varios de estos filmes de ficción están basados en personas y hechos reales.

Como breve documental para provocar diálogo en pequeños grupos puede ayudar *La muerte de un río y Qué hacemos con el agua* ([equipocauce.com](http://equipocauce.com)).

### 4. Los animales, nuestros parientes.

Quienes más sensibles son a las consecuencias del maltrato en la naturaleza son los animales. *Gorilas en la niebla* (*Gorillas in the mist*) recuerda la vida de Dan Fosse que dedicó su vida a defender estos animales de los cazadores que los masacraban.

Algunos documentales procuran concienciar sobre la semejanza entre los animales y el ser humano, como *El retorno del (pingüino) emperador*. Ese tema, en dibujos animados, nos lo presenta «Happy feet».

Dos películas para acercarse a los animales que sufren con sentimientos cercanos al ser humano: *Las tortugas también lloran*, y *La historia del camello que llora*, junto con *El oso*, y *Dos hermanos*, dos tigres luchando por su vuelta a la selva.

Con paciencia y observación, el documental *Nómadas del viento (Winged migration)* nos cuenta la odisea de la migración de las aves alrededor del planeta.

### 5.- **Industria contra ecología.**

Hay motivos para que sean numerosas las películas sobre este tema. Algunas de las anteriores podrían ser clasificadas también aquí. Citamos ahora:

*The end of suburbia* plantea cómo el sueño americano depende de la gasolina, y qué puede suceder cuando empiece ésta a escasear. Al estilo de una aventura policíaca se presenta *Quién mató a los autos eléctricos*. Como otra, también aparentemente policíaca, *Chinatown*, en cuyo final se descubre que... (no lo cuento, para intriga de quien no la haya visto).

*Blue vinyl* describe las posibles consecuencias de la fabricación del vinilo en la salud. *El síndrome de China* narra los peligros que corre una reportera cuando descubre un accidente en una planta nuclear.

Y una de las más sangrantes, describe el choque de los egoísmos ocultos en la globalización, contra el pueblo pobre, que depende de su entorno natural: *La pesadilla de Darwin*, sobre las consecuencias de haber introducido un pez depredador en el lago Victoria .

### 6. **El ser humano en la naturaleza.**

La comunión de algunos humanos con la naturaleza, amenazada por el «progreso». *El cielo gira* refleja el vínculo entre una aldea provinciana española moribunda, con las personas que viven y mueren con ella.

*El niño que quería ser oso* es una película de dibujos en la que un niño es prohijado por una osa... Algo parecido a *Greystoke*, una película de Tarzán que poco tiene que ver con los anteriores filmes del hombre mono. Se trata del contraste entre la evolución psicológica y afectiva del muchacho acogido por los gorilas en la selva y su conmoción al volver a la sociedad.

Una sencilla y conmovedora película: *Dersu Uzala*, el viejo cazador en comunión con su ambiente, la taiga (el bosque boreal), obra maestra de Kurosawa.

Una serie de pequeños documentales realizados por Survival: *Indígenas aislados* (en Brasil, las islas Andamán, Perú). Describe la agonía de tribus a las que va cercando la industrialización. Especialmente impactante es el último reportaje: *La última danza*.

### 7. **Utopías: luchas en defensa de la tierra.**

Muchas de las películas antes citadas podrían entrar en este apartado. A quien se pone de parte de la naturaleza contra el poder destructor se le considera «utópico». En *Free down below* un policía ambiental se enfrenta al millonario responsable de que se entierren residuos tóxicos en una mina. En *Hoot*, unos muchachos luchan para salvar a una comunidad de mochuelos contra los madereros.

Existe un docudrama protagonizado por Raúl Juliá (protagonista de *Romero*) sobre la vida de Chico Mendes, el defensor del la selva amazónica: *Una temporada de incendios*. Fue realizada antes de su asesinato.

Y para suavizar el final, termino con un amable cuento de Jean Gino, que algunos creyeron historia (y podría serlo): *El hombre que plantaba árboles*. La película, de animación, fue producida por Radio Canadá: el pastor que pacientemente va sembrando árboles y cambia la dureza del paisaje (y la rudeza de sus hombres), transformándolo, de desierto en vergel.

Hoy, en documentales de los medios informativos, y en los cortos de **YouTube**, hay un elenco inabarcable de materiales, para suscitar el diálogo o debate en la reunión de grupo, el aula, o la educación popular. En YouTube se puede buscar, por ejemplo: ecología, ecología profunda, Tierra desde el espacio, cambio climático, planeta Tierra, calentamiento, decrecimiento, límites del crecimiento, «carta Sioux», Grito de Seattle, Manifiesto ambiental, destrucción de la Tierra, manifiesto ambiental, Carta da Terra... En inglés, puede disponerse de otras contribuciones sobre autores y temas: Brian Swimme, Thomas Berry, Arne Naess, Earth view, Earth globe, Earth from space/above, etc.

Con las sugerencias de esta página, no dudamos de que se podrá organizar una buena sesión de cine(video)forum, para un acceso multimedia a los temas de concientización sobre ecología profunda...

[www.equipoce.com](http://www.equipoce.com), en colaboración con la Agenda Latinoamericana, ofrece un blog sobre recursos pedagógicos audiovisuales sobre ecología, aquí: [www.fiestablogs.com/equipoce](http://www.fiestablogs.com/equipoce)

# INFORMATION & COMPLEMENTARY RESOURCES

## TO EXPAND ON THE THEME OF THIS AGENDA AND FOR PEDAGOGICAL WORK

*Our Agenda is an instrument, a tool for the work of conscientizing and for popular education. This explains the way it is laid out on paper and its tradition of offering complementary electronic data through our Network.*

*Only a small selection of the materials and resources available are presented on these two pages. On the electronic Network, we will supplement what is offered here in this 2010 paper version of the Agenda with a large bibliography of books, a selection of pages on the internet and some historic documents and articles that are particularly suitable for debate and for work in popular education.*

### 1. DOCUMENTS & TEXTS

In addition to those already mentioned in this 2010 Agenda, we suggest:

ALVES, Rubém, Los Ipês florecen en invierno. Contemplative spirituality of nature, Agenda, 1993.

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NAESS, Arne, Manifiesto de Ecología profunda. Manifiesto por la Tierra, revista Biodiversity, 2004/04.

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PIMM, RUSSELL and others, The Future of Diversity.

POPOL VUH, Creation. The sacred book of the Mayas. Protocol of Kyoto.

SEATTLE, Letter of a Chief, A beautiful and loving praise of Nature.

SWIMME, Brian, The Universe is a Green Dragon. Texts of the Earth Summit (Rio de Janeiro 1992).

WHITE, Lynn, The Historical Roots of our Ecological Crisis.

WILSON, E., The Diversity of Life, «Research and Science», 158 (1967): 64-71.

All this and more can be found at:  
**[latinoamericana.org/2010/info](http://latinoamericana.org/2010/info)**

### 2. INTERNET RESOURCES

Links on ecology: [www.eco2site.com/topframe/fd.asp?tam1=75&tam2=\\*&scrup=links\\_topframe.htm&scrdown=../links/elinks.asp](http://www.eco2site.com/topframe/fd.asp?tam1=75&tam2=*&scrup=links_topframe.htm&scrdown=../links/elinks.asp)

[www.planetecologie.org/Fr\\_default.html](http://www.planetecologie.org/Fr_default.html): many links to ecological topics, in French.

[www.greenpeace.org](http://www.greenpeace.org): GreenPeace International.

[www.manaca.org.br](http://www.manaca.org.br): Estância Mancá, A Centre for environmental experience.

[www.yoga.pro.br](http://www.yoga.pro.br): A source for the study of Yoga.

[www.undp.org](http://www.undp.org): United Nations Development Program.

[www.fao.org](http://www.fao.org): Food and Agricultural Organization.

[www.worldwatch.org](http://www.worldwatch.org): World Watch Institute (and its annual reports on «The State of the World»).

<http://www.oxfam.org/en>: Oxfam International.

[www.planetecologie.org](http://www.planetecologie.org): An environmental encyclopedia, in French.

[www.apres-developpement.org](http://www.apres-developpement.org): Economic entropy, in English, French, Spanish and Italian.

[www.ecolo.asso.fr](http://www.ecolo.asso.fr): Political ecology and entropy, in French.

[www.decrecimiento.blogspot.com](http://www.decrecimiento.blogspot.com): Economic entropy.

[www.decreixement.net](http://www.decreixement.net): Economic entropy, Catalán.

[www.biomimicry.org](http://www.biomimicry.org): Biomimicry, in English.

[www.decrecita.it](http://www.decrecita.it): Economic entropy, in Italian

[www.decrecitafelice.it](http://www.decrecitafelice.it): Economic entropy, in Italiano

[www.redefiningprogress.org](http://www.redefiningprogress.org): General, ecological footprint, climate change, etc., in English.

[www.ipcc.ch](http://www.ipcc.ch): Intergovernmental Panel on Climate Change.

-All this and more at: **[latinoamericana.org/2010/info](http://latinoamericana.org/2010/info)**

-Videos and audiovisuals: See this *Agenda* p. 236-237.

-There is also appropriate material on YouTube.

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A larger bibliography can be found at:

<http://latinoamericana.org/2010/info>

There can be found also a bibliography on «degrowth» (cfr. p. 214, Surroca).

# FACE TO THE SUN

WINNER OF THE  
«LATIN AMERICAN SHORT STORY»

**JOSÉ ARREOLA**

*National Autonomous University of Mexico, Mexico DF*

*Love, mother, of Country isn't a ridiculous love of the earth,  
nor of the grass upon which our feet tread.*

*It is the invincible hatred towards those who oppress it,  
the eternal rancor towards those who attack it. José Martí.*

You will charge, against orders, in the first line. Danger, passion, desires, and eternal light will call to you. You will fall from your horse, by a strange blow, the origin unknown even now. You will remain with your mouth open, your face to the sun. You will feel yourself transforming into others, but always remaining yourself. You will feel a brief pain, a sharp pain, a resounding pain, searing like a flash into your flesh. You will know that it is you who will assault the Moncada barracks; that it is you who will stifle your cry when they tear out your eyes. You will see yourself traveling to another country, in safe houses, looking for arms, making preparations for liberty. You will feel a necessary fear when, disembarking in your country, the bullets of the tyrant nearly destroy the expedition completely. It will be your sense of direction that saves you by the skin of your teeth. The heat and the humidity of the mountains won't leave you in peace, your boots will be heavy, and the mud will reach even to your breast.

Thirst, damned thirst, will dry your mouth but it will not stop your ability to savor the victory of your own people when you declare that they have gained the right to begin. Your lungs will be filled with heroism at the Bay of Pigs. Although asthma will impede your breathing and you will feel spasms in your torso, your dreams will bring you to Bolivia. You will feel a bullet burn through your leg, you will spit in the face of an official who wants to humiliate you. Later, you will remain, immobile, like in a dream, without sensation but still feeling, with your angelic face. You will cry when death kisses your beard and your asthma. The heat will drown you, and even the freshness of the palms won't give you any respite.

Everything is a second, everything will seem an eternity to you. Laying down, looking at the sky, you will find truths in it and in the leaves of the trees. You will listen, in the distance, to the tanks approaching La Moneda, the shots, the insults, the last message of a good man; they will fill you with outrage, you will be killed once more in the stadium, along with thousands of others. Sweat will run down your forehead, you will want to cry and rise up, mount your horse, ride to infinity, drown your pains and anguish, stop the torture. You will want to kill so that you can live. You will be disappeared, and the Grand-

mothers, the Mothers of the Plaza de Mayo, will look for you. You will smile with such joy when they find you. You will cry inexorably. Your sight will grow dim, bit by bit, and you will lose the opportunity to see anything else. The air will be extinguished, no matter how much you try to breathe. All of the sorrows of your land will find a home in your breast, in your leg, in your arms, in your eyes, in your anguish, in your absence. You will feel as if the jaws of the beast in which you lived are swallowing this piece of the world, this beautiful island. You will feel that you are being born again, to live, to fight, to win, although now you can barely breathe, although your sight is fading.

The heat, thirst, and tiredness will be extinguished. You won't have any more pain, or anything. Your muscles will relax underneath the guerrilla uniform that you obtained through so much enthusiasm and sacrifice: Your costume and your glasses will remain in your inseparable sack, along with your confident diary of the campaign. Blood will run from the wound of the bullet, nourishing the earth, giving it life. Everything will become dark. Your companion rifle will sleep near your ribs. You will know that the world is done with you. That the darkness will drink you. That the world will reclaim you as a seed. You will gaze upon the infinite, observing what you dreamed of, what you fought for. You will see your own people breaking their chains. You will see Venezuela crying, "damn Yankees"; indigenous Bolivia arising, full of celebration and truth; Ecuador deciding its own destiny. Your eyes will see Mestiza America becoming herself, free, independent, and sovereign.

Nobody, José, will understand why now—as the bullet is killing you—you have a smile on your face. Nobody, Martí, nobody, will understand why you are happy, despite everything. Nobody, José, will understand why you are departing with such serenity and beauty. Nobody will understand that you are dying in order to begin living eternally with the poor of the earth. Nobody will understand that you are leaving contentedly because at Dos Rios, at the instant of your death, you José, you Martí, knew that we would always be free. Because of this, on May 19, 1895, you, José Martí, exhale your last and joyful breath, your face to the sun, just as you dreamed you would. □

Translated by Katharine Atton

# SOULS WITH THE SMELL OF ONIONS

WINNER OF THE  
«LATIN AMERICAN SHORT STORY»

CECILIA COURTOISIE NIN

*Uruguayan residing in Buenos Aires, Argentina*

This woman has something special about her hands. Her thick fingers speak. Her black fingernails, her nearly deformed knuckles. The dryness of her skin.

She balances the knife between her fingers and she cuts the carrot almost effortlessly. Small pieces for soup. Squash, leeks, onion. Julienned vegetables.

Good morning, will you give me a banana, just one please? Yes. Two pesos. Two pesos? They're more expensive individually. Fine. Anything else? No, nothing else. Thank you.

Behind the serious expression, a suppressed pain. Her oppressed stomach hidden by the roundness of her body. A tired body. Slow.

The days of children carried on her back are distant. Cruel words spoken by people, who are her equals but with other lives. Far away, but more present than ever.

Desires torn away by blows received, dreams deformed by imperceptible tears. Unacceptable. The breast that keeps on burning with the naturalness of the wind, forcefully transmitting the wise discretion of this undying struggle, generation after generation.

Barefooted victory leaves footprints on the ground. Silent anguish. The silence that takes up the rage of something else, absurd intolerance.

Bones suffer, but they do not speak.

Leave the plums alone! Gabriel, watch your brother. Sir, what will you have? A kilo? The squash are 5 pesos for 2 kilos. One kilo, three. Gabriel, I've already told you to watch your brother! The broccoli is just 2.50 because it's not that good. Get your hand away from there! Gabriel! We're out of the bargain tomatoes, but these cost 4 pesos. Gabriel!

Many centuries waiting for hope. With just a little bit of hope, it is possible to dream differently, struggle differently, and understand that dignity is possible.

The day begins much earlier if public offices have to be visited and paperwork done.

Eternal lines of people who camp out, in search of a dream that imposes itself. To stop belonging to one place in order to begin to belong to another. Intermina-

ble lines for a legal identity. An indelible proof of exile.

Many early mornings are spent because of a piece of paper. A point of departure for what might be a new life. South America, Latin American brothers. Buenos Aires, utopia dressed up in tangible dreams. Clean sheets, dignified work. Dignified for whom? South America! Latin American brothers and sisters?

The Patria Grande.

You don't have your birth certificate. But I've brought everything. No, not everything—you need a certified birth certificate from your country of origin. But I have brought everything that you all told me I needed to bring. Don't you understand what I am saying Señora? You don't have a certified birth certificate. Let's see, where are you from? And do you have family there? Well, send them the certificate and tell them to do the paperwork and then you can come another day. But I've already come five times. You don't have a certified certificate, Señora! Come again another day, because I can't do anything for you today.

Once more, silence.

The hands of this woman have something. They speak, they tell their story. As night falls, she arrives home, holding her childrens' hands. Perhaps carrying the youngest one in her arms. She begins to open herself to what is waiting once again for her behind closed doors, where everything is calm.

The family united in exile, in its shared history, in the future it is creating. The whole, entire family—those who are already here and those who are arriving.

Hope is contained in the flavors that pass from hand to hand, men and women, an inseparable nucleus, unbreakable. The aroma of others, those who exist and yet really don't exist. Unknown people from the same race, humans, people who have been hurt by life, who experience anguish, who have their own anecdotes, so similar but yet so different. Rituals that everyone shares and rituals brought to other places. Rituals shared through time and space with those who still struggle in the land from which they have come. Flaming red earth, holding the winds of the hurricanes in little jars.

Behind these doors, the soul is reconstituted and becomes understood. Behind the doors of this house, and behind a country that was once new.

# THIS WATER IS OURS, LET'S SHARE IT

WINNER OF THE  
«NEOBIBLICAL PAGES» CONTEST

FRANCISCO MURRAY  
Argentine residing in Indonesia

*But when Isaac's servants dug in the valley and found there a well of flowing water, the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well Esek, because they contended with him. Then they dug another well, and they quarreled over it too, so he named it Sitnah. He moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, "At last the Lord has made room for us, and we will be fruitful in the land." Genesis 26: 19-22).*

Mwadia awoke this morning—like she did every morning—when it was still dark. She left her hut and she went to get her yellow jug—like she did every morning—to look for water. Her husband and her children—like always—took advantage of the darkness of night to get a bit more rest. Except for little Ze, who would travel 3 kilometers on his mother's back, so that he could nurse when the hour for his breakfast arrived.

Along the way, she met other women leaving from their huts, carrying their similar yellow jugs in search of the same source of life. Carrying water was a daily encounter that Mwadia had repeated ever since she had had a family and, before that, she had accompanied her mother each morning.

In that Northern zone of Mozambique—like in many other parts of Africa—looking for and carrying water and wood was the daily work of women and children. Water, yucca, and beans were the elements that sustained the family. Sometimes, some passing job, a gift, or a packet of food added a bit of novelty to the diet.

The women went along, exchanging words on the way: observations about what had gone on the day before in their families, comments about the weather, or a new ache that they had just felt this morning.

The place where they filled their jugs was on the outskirts of the town. A place where everybody put their jug in a line and waited their turn to fill it. Sometimes, if they arrived a bit late, it could be hours. Sometimes it was possible to leave the jug with another and to go gather wood.

Here women of two ethnicities met—Macua and Maconde—who, through language, culture, and history sometimes were united and sometimes were divided, sometimes were close, and sometimes distrusted

each other. The links between the ethnic groups had passed through different stages in that broad zone of Mozambique. The same rhythms occurred in the village.

Nevertheless, it was normal to meet each day in the search for water, that element so vital, so common, so universal. They became sisters in this necessity for the search for water.

But this morning was different than all the rest. There was very little water and, as such, the women, those of her ethnicity, couldn't take any water. They would go to the next village to try their luck. Strong words were had, as they wanted to fix the situation so they wouldn't have to walk so far, but there weren't any solutions. The other group was larger and stronger.

Then, in resignation, they took their jugs and began to walk towards the next village. They were used to walking a lot, but they were only used to venturing three miles for water. Nevertheless, on that day, what had been a daily task became a new problem without a close solution. Because of this, they left in a bad mood.

Along the way, the children who accompanied them—the first moment of tension having passed—began to play. What could these children know about the ancestral conflict between these two ethnicities? What could they understand of a more complete reality that, for them, wasn't very important yet? For them, it had only been a momentary moment of disencounter and, now, it was an opportunity to visit another village.

The journey towards the water was long and tiring. The sun began to shine and, when they would return, more than shining on them, it would suffocate them.

Along the way, both coming and going, nobody imagined that this conflict wasn't limited to this tiny place on the earth. Further beyond these seven kilometers that separated them from water, there were so many more national and international conflicts, the products of the same liquid: water.

But...What could Mwadia and the other women know about all of this which was so far away from them? If their job was only to carry their yellow jug, full of water, each day?

This resource, so key and necessary in our human life, is generating, in our world today, more and more disencounters.

Among them...Tibet, where its great source of water, the Brahmaputra River, and its glaciers are a motive of discord, with China deciding their future. The United States and Mexico in conflict over the Rio Bravo/Grande. Ethiopia, Sudan, and Egypt fighting over the famous Nile. Turkey, Syria, and Iraq in confrontation over the Tigris and the Euphrates.

The Cordillera of the Andes, which divides Argentina and Chile, where there is a fight between mineral companies and indigenous peoples, the companies able to make enormous profits by using huge quantities of water to wash the metal, contaminating the ecosystem of the neighboring populations.

The conflicts between Israel, Syria, Palestine, and Libya in order to be able to possess the water of the Jordan and the Litani. Or the scarce provision of potable water to Gaza and the West Bank. The list could go on....

All of these, and so many other conflicts over water—a right for all—are arising because of its scarcity, its privatization on the part of the hydromafia, its waste on the part of those who have access to potable water or its pollution by those who are ambitious.

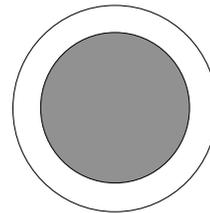
The source of life is increasingly turning into a reason for death. It is urgent that we seek a place where there is “room for us” like Isaac, a fruit of another possible world, where ecology, justice, equality, and a distribution of the earth's goods based on solidarity reign over ambition, avarice, ethnic hatred, and the logic of the permanent search for an enemy that justifies death. The waters of “contention” and “hostility” should be replaced with water that we claim as our own, in order to care for it and to share it. □

## RECEDING GLACIERS IN LATIN AMERICA

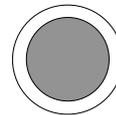
Tropical glaciers are melting faster than those in the Himalayas. For a glacier, a quarter of a century is the blink of an eye, but in the past 25 years we have seen a huge transformation in the glaciers of the tropics. Their imminent disappearance will have disastrous implications for human society.

Geologists say that the rate at which they are receding is increasing. There are 2,500 square kilometers of glaciers in the tropical Andes (70% in Peru, 20% in Bolivia, and the rest in Columbia and Ecuador). From the beginning of the 1970s, it is calculated that their surface has been reduced by 20% to 30%. The Quelccaya glacier, in the Cordillera Blanca, is losing a third of its surface area. Some of the smallest glaciers in Bolivia have already disappeared. A study by the World Bank predicts that, in 10 years, many of the smaller glaciers in the Andes will only be found in geography books.

This is a particular worry for Peru. The populations that live in coastal arid zones, including Lima, depend in a critical way on the waters of the glaciers.



Peru, in 1970: 1.958 km<sup>2</sup>; in 2006: 1.370 km<sup>2</sup>



Bolivia, in 1975: 562 km<sup>2</sup>; in 2006: 396 km<sup>2</sup>



Ecuador, in 1976: 113 km<sup>2</sup>; in 2006: 79 Km<sup>2</sup>  
Colombia, in 1950: 109 km<sup>2</sup>; in 2006: 76 km<sup>2</sup>  
Venezuela, in 1950: 3 km<sup>2</sup>; in 2006: 2 km<sup>2</sup>

# ESSAY FOR A CHANGE

WINNER OF THE  
"GENDER PERSPECTIVES" CONTEST

MAITE PÉREZ MILLET  
Universidad de Oriente, Santiago, Cuba

*(...) But the human essence is no abstraction inherent in each single individual. In its reality it is the ensemble of the social relations.*

*(...) the abstract individual whom he analyses belongs to a particular form of society.*

Theses VI and VII. Theses on Feuerbach, Karl Marx

The appearance of the category 'gender' (1) in the decade of the 60s last century put under discussion the cultural character, and not the natural character—as we had believed and been forced to believe until then—of the characteristics assigned to men and women. It continues to structure, even today, how we women and men learn to behave, how we choose the activities we engage in, the strengths we develop, the spaces we occupy indiscriminately in our society, how and what we should feel, what we should express, and how we should do so.

"A man is the total opposite of a woman," establishes between both genders a polarity that distinguishes us as opposed and exclusory. Using as our foundation a supposed superiority of the masculine gender (2), we have established, over centuries, relations of power and domination that have perpetuated the subordination of us women to the control and dominion of men. This situation has been normalized and legitimized by the culture, the whole of society, the political will, and even by the legal apparatus of different countries over many years. Discrimination, violence, under-development, poverty, and impacts on the physical and mental health of both (3) are some of the results that this age-old practice has left us with. It certainly it is not the sole cause of these phenomena. But, in my opinion, it can be classified among one of the most aggravating causes.

Luckily, the reality of a new century shows the result of the struggles of women since antiquity to achieve the forbidden. My condition as a contemporary Cuban woman allows me to recognize with relief

the changes experienced. Doors continue to open for women each day as we gain higher levels of consciousness about our condition as humans and citizens, our rights, possibilities and promises for growth. Walls of masculine rigidity encircling customary power are now half-destroyed. The modifications in the legal and social valorization and consideration of women and men, different from previous times, seeks better, equitable benefits for both. Each of these successes, because of what it has cost to reach them and the benefits that they have brought, implies a commitment for humanity today, a pact with current reality, and, above all, with the future, which must show major transformations that lead towards progress, not backsliding.

Nevertheless, taking apart the structures which have taught us to relate as women and men still constitutes a difficult challenge: we must change the way we have been constructed as persons to be sacrificed for others—fiancées, spouses, friends, secretaries of the boss, the mothers of sons, different from being mothers of daughters, or even the female boss in front of a male subordinate. The construction of a masculine model nearer the human is still faced with strong resistance, questioning, and criticism from both sexes. The will of the Cuban revolutionary government, supporter of the development of all and of equitable practices, promoter of laws in favor of all Cubans, male and female, has yet to succeed in influencing this determinant mode in ideology.

What is it that must change in order to improve the situation and fight the abuses derived from or aggravated by the patriarchy?

Translated by Michael Dougherty

Is it a matter of the relations between women and men, both in part implicated in the perpetuation or transformation of the same structures?

Or does it deal with changes in the whole system, responsible for the designated roles that are passed on from a macro level to lower levels like groups and, from these, to particular individuals?

The search for answers to these questions has taken me, (4) in principle, to the recognition of the social condition of human beings. By acknowledging the dialectical relations and the interdependence that we have instituted with society—and, from this through the groups that bring us all the genetic legacy in accord with our sexual identification within that same society—we establish, with a greater or lesser degree of awareness, the tacit agreement to reproduce or modify this legacy for later generations. As men and women in society, we constitute the premise and the result of gender socialization. From this certainty, I feel the urgency of a crisis of social consciousness about our responsibility in the perpetuation or dismantling of controls that have turned hegemonic and have limited diversity now. The formation of girls and boys today in families, schools, or in other environments demands an obligatory consideration of a type that establishes respect for the diversity of capacities and interests more than as just men and women, but as different human beings. From their differences, and in defense of development for all, they can begin to take on a social commitment. In order to constitute a scenario reflective of the malaises and dissatisfactions of gender relations, daily life also requires a constant, critical revision that allows for the detection of inequalities and modification of legitimate practices in pursuit of healthy lifestyles for the different genders. These subjective revolutions need fertile soil for a good harvest. Modifications in the systems from the perspective of gender that favor and create new power relations from an egalitarian and developmental supposition should be the conditions that accompany the break with the patriarchal, underdeveloped, capitalist, and obsolete model(5).

Changes in the relations between men and women imply new power relations. These are not possible without modifications in the ways of relating that

women and men have assumed until now. We need a reconceptualization of power as seen from love, creativity, the acknowledgement of diverse capacities, individual and collective growth, and emulation more than competition. This debate, which has, at its center, a contradiction, stands for development more than war. It is only possible in an environment of different relations among genders, where neither of the sexes will be dominant and exercise power as an instrument of control and domination.

#### Notes:

1. The studies of three New Guinean societies in the 1930s by the North American anthropologist Margaret Mead count among the sources where it was proven that not all societies were organized in a patriarchal form. With that came the first questioning of the “natural” differences between women and men. In 1951, John Money, a psychologist from New Zealand, used the concept gender for the first time to refer to the cultural component, fundamentally the educational influence in the formation of sexual identity. In the 1960s the psychoanalyst Robert Stoller conceptually elaborated the term in his book *Sex and Gender* (1967).

2. Legitimized by the patriarchy as a way of domination whose paradigm is the white, urban, educated, heterosexual man that discriminates against all outside these characteristics.

3. Where there is no room for the least doubt that, as women, we have suffered more because of the assigned inferiority to the detriment of our capacities and wishes.

4. As a Marxist and Vygotskian psychologist.

5. An example of the limitations that this old system keeps us in is seen in the Cuban health system. It has among its high-priority programs the early detection of cervical-uterine cancer and equally the early detection of the prostate cancer. Nevertheless, because of gender stereotypes and the prejudices tied to these, the men do not need to go to the doctor to have the regular, established examination and this is almost never demanded by the health authorities, who, if they are men, do not do it either. In the case of the women it is a requirement at regular intervals to have the cytological test and this has been the focus of multiple public education campaigns.

# ORGANIZE AN ACTIVITY RELATED TO ECOLOGY

## LATIN AMERICAN AGENDA

It is obvious that we are facing an ecological emergency. The planet is heating up, water is becoming scarce, desertification and deforestation are advancing, the polar caps are melting, contamination is growing, meteorological disasters are increasing.... The planet is clearly overwhelmed. All this is the result of human action, the result of an economic and cultural system that gives absolute priority to profit for profit's sake without caring about the depredation of forests, mountains, rivers, etc., and without taking responsibility for the cost. For the system, that isn't important. It doesn't see; it is ecologically blind. That economic and cultural system is the result of a view of nature as inanimate material and a storehouse of resources, and of an concept of the superiority of the human being—lord and master of all, without limits—placed at the service of an elite that piles up profits even though the planet is sinking. Faced with this situation, the most effective response is not to arrive as fire fighters to calm the ecological outrage—necessary as that is—but rather to go deeper, to search out the cause, and to struggle above all to eradicate the (largely unconscious) cultural mentality that has led us to live at war with the planet and to use nature irresponsibly. Only by opening our eyes and changing our way of thinking will it be possible to put into place the urgent changes that are needed in our lifestyles if we are to get there in time to “save ourselves along with out planet.” So then, join the effort to change our ecological mentality by organizing formation events in your community.

### 1. A suggestion for activities in my group

Encourage people you know (friends, neighbors, family members, colleagues at work or study, etc.) to form an ecological education group and:

- Pick out some articles or documents (for example from this Agenda) and work with them as material for reflection and debate in the group.
- Choose a good book, something accessible and convincing, and then organize a study circle with personal reading followed by gatherings for reading, commentary and sharing.
- Organize a more systematic formation course with the aim of achieving a more theoretical depth on

the topic (using texts from this Agenda and its internet page, página: [latinoamericana.org/2010/inf0](http://latinoamericana.org/2010/inf0)).

- See whether Koinonia has placed its “course for ecological renovation” on line at [servicioskoinonia.org/teologiapopular](http://servicioskoinonia.org/teologiapopular)

### 2. Activities for promoting an ecological mentality.

Undertake to spread a new ecological mentality among the groups nearest to you:

- Interviene in of public opinion programs with commentary on the radio or TV and in other communications media.
- Get articles into the newspapers and local written media. (A regular column is best since it leads to debate.)
- Put up a notice board of announcements at your work place, college, association. Include articles or other material.
- Organize various activities such as cine-clubs, video forums and conferences by well-known local, national or international personalities.
- Organize an ecological exposition on the state of the planet and the local situation (with information, issues, projects, conflicts and solutions).

### 3. Suggestions for Practical Activities.

Along with all these activities and as a way of extending them through a concrete socio-ecological action:

- Develop a listing of resources and local needs with respect to ecology. (What exists in the neighborhood, organizations with an ecological perspective, recycling and composting facilities.)
- Connect with and establish a permanent relationship with local groups working for ecology and with leaders and local service groups such as churches, schools, training and health centers.
- Organize an awareness-action campaign, with good programming, prepared in advance and in collaboration with the social forces at work in your neighborhood.
- Organize a permanent service to teachers by offering a continuing education course with materials for their activities, suggestions and initiatives.
- Take on leadership in organizing one or other of the services that the neighborhood needs in the area of ecology (water service, green areas, clean-up, sewage treatment, recycling, composing, the struggle against anti-ecological projects, contamination, etc.)

# 22 KOINONIA SERVICES

SPONSORED BY THIS «LATIN AMERICAN AGENDA», IN SPANISH  
A MEETING POINT OF LATIN AMERICAN THEOLOGY ON THE NET  
<http://servicioskoinonia.org>

- 1) Revista Electrónica Latinoamericana de Teología**  
<http://servicioskoinonia.org/relat>  
The first theological journal on the internet.
- 2) Servicio Bíblico Latinoamericano**  
<http://servicioskoinonia.org/biblico>  
Commentaries for each day. Free weekly package by e-mail for those who subscribe: in Portuguese, Spanish or Italian. For subscriptions, see below, #19.
- 3) Calendario litúrgico 2000-2036**  
<http://servicioskoinonia.org/BiblicalLiturgicalCalendar>  
Also in Spanish: [servicioskoinonia.org/biblico/calendario](http://servicioskoinonia.org/biblico/calendario)
- 4) «Páginas Neobíblicas»**  
<http://servicioskoinonia.org/neobiblicas>  
A re-reading of the scenes, personages and topics... of the Bible, for biblical education and for celebrations.... In Spanish.
- 5) Leonardo Boff's Weekly Column (in Spanish)**  
<http://servicioskoinonia.org/boff>  
Each Friday, a brief article from Leonardo, agile, journalistic, with current topics.
- 6) Curso de teología popular**  
<http://servicioskoinonia.org/teologiapopular>
- 7) Library**  
<http://servicioskoinonia.org/biblioteca>  
4 «rooms»: general, teológica, bíblica and pastoral.
- 8) LOGOS**  
<http://servicioskoinonia.org/logos>  
Brief articles, various topics.
- 9) Martirologio Latinoamericano**  
<http://servicioskoinonia.org/martirologio>  
The Latin American martyrs, day by day.
- 10) La Página de Monseñor Romero**  
<http://servicioskoinonia.org/romero>  
The homilies that Mons. Romero preached on the biblical texts that are read to us today.
- 11) Pedro Casaldáliga's Page**  
<http://servicioskoinonia.org/Casaldaliga>  
His articles, poetry, circular letters, books, the listing of his complete works.
- 12) Cerezo Barredo's Page**  
<http://servicioskoinonia.org/cerezo>  
The weekly Sunday drawing and others.
- 13) Galería de dibujos pastorales**  
<http://servicioskoinonia.org/galeria>
- 14) A Poster Offering for Ministry**  
<http://servicioskoinonia.org/posters>  
A series of posters, with a resolution high enough to be printed in full color and in large format.
- 15) Latin American Agenda Page**  
<http://latinoamericana.org>  
The entry point for the Latin American Agenda. See the theme for each year, the invitations and the results of the competitions, the places where you can obtain the Agenda in different countries or languages.
- 16) Archive of the Latin American Agenda**  
<http://servicioskoinonia.org/agenda/archivo>  
In 3 languages: Spanish, Catalán and Portuguese.
- 17) TAMBO:**  
<http://servicioskoinonia.org/tambo>  
For a delicious conversation in the context of an internet community committed to the options we tend to call "Latinamerican."
- 18) Servicio de «Novedades Koinonía»**  
[servicioskoinonia.org/informacion/index.php#novedades](http://servicioskoinonia.org/informacion/index.php#novedades)  
Free subscription. You will be notified of any news in Koinonia (books, theological articles...) with a brief e-mail message with links. Nothing heavy.
- 19) E-mail Service:**  
The weekly Biblical Service and Koinonia News are distributed by e-mail (always free) and you can cancel at <http://servicioskoinonia.org/informacion>
- 20) Koinonia: Digital Books**  
<http://servicioskoinonia.org/LibrosDigitales>  
In various languages, publicly available and printable, as books, by digital printing.
- 21) Colección «Tiempo axial»**  
<http://latinoamericana.org/tiempoaxial>  
Progressive, cutting-edge theology in Latin America.
- 22) Información sobre Koinonía**  
<http://servicioskoinonia.org/informacion>

# POINT OF ENCOUNTER

Quisiera pasarles la sugerencia de que en las próximas ediciones de la Agenda señalen el 11 de septiembre como Día Nacional del bioma brasileño llamado «Cerrado». Con nuestro «Foro *Cerrado*», de Goiânia, estamos intentando sumar fuerzas para proteger el medio ambiente. ¡Su Agenda ayuda a mucha gente a pensar más profundamente y más lejos...! Gracias.

**Maura Finn**, mfinn@ssjrochester.org

Grupo «Cerrado» do CRB, Goiânia, Goiás, Brasil.

Quisiera saber si podrían pasarme los textos de la Agenda del año pasado y de este año. Quiero trabajar los textos sobre la «comunicación», para la preparación del Día Nacional de la Juventud de este año en mi diócesis. También tengo mucho interés por los textos sobre «política»... Un abrazo militante,

**Joilson José Costa**, militantej2@yahoo.com.br

Pastoral da Juventude, Arquidiocese de São Luís MA, Brasil

Realizamos un programa de radio, «Señales de humo». Queremos empujar una nueva realidad, más justa y fraterna, para todos los pueblos del mundo. Preparamos reportajes y entrevistas que muestren proyectos y personas que tienen algo que decir. Hemos utilizado la Agenda Latinoamericana desde hace años como fuente de información y reflexión, pero ahora queríamos hacerla protagonista de alguno de nuestros programas. Emitimos semanalmente en dos emisoras de radio de Huelva (España) y por internet. Les solicitamos su disponibilidad para la entrevista. Gracias.

**Andrés García**, andres@dosorillas.org

Asociación Proyecto Dos Orillas. www.dosorillas.org

Este año no quiero andar como bola de ping pong, de aquí para allá, buscando mi Agenda... Gracias una vez más por todo y por el valioso material que siempre encuentro fresco, atinado, útil, edificante... y que mantiene, como dicen por aquí, *updated*, y sobre todo con mi identidad en nuestra Patria Grande.

**David Calderón**, dcxlatina89@yahoo.com

Quiero preguntarles si será posible publicar como libro digital el libro que anuncian de Jorge Pixley, ya

que nos resulta prácticamente imposible conseguirlo de otra forma. El de los hermanos Boff ya lo tenemos. Todos los que Uds. publican son para nosotras guía para los pasos que vamos dando. Los leemos en común, compartimos nuestras opiniones, sacamos conclusiones para ir cambiando en las experiencias que cada una vive en su propio espacio. Les agradecemos muchísimo. Un cariñoso abrazo,

**Encarnación Moll**, emoleonster@gmail.com

Comunidad Pachacuti, Santiago de Chile

Trabajo en la Universidad y en el Consejo Estatal contra las Adicciones, en Jalisco. Como cada año, me interesa la Agenda. Vivo en Guadalajara, Jal. Tanto en lo personal como con mis alumnos, se nos hace muy interesante. Muchas gracias.

**Jorge Jiménez Aguilar**, jgerardo35@hotmail.com

Semanalmente hago leer al grupo los comentarios de Boff; a él le debo yo el mantener la fe y ver más allá de lo que la Iglesia nos muestra. Boff y Comblin nos interpretan plenamente. Somos un pequeño grupo de cristianas/os que, ante las falencias de nuestra Iglesia local y universal, quisiéramos volver a vivir y contagiar el Mensaje de Jesús. Nos sentimos muy solos tratando de ser consecuentes, pero nos apoyamos mutuamente. Hemos terminado un diplomado en Teología y ahora seguimos un curso de Cristología. Pero estamos solos, no hay quién nos diga si vamos bien, y no sabemos qué hacer o cómo continuar. ¿Pueden ustedes de alguna manera asesorarnos como una comunidad de base? Somos 8, todos profesionales. Estamos en Valdivia, Chile, a 800 km al Sur de Santiago, casi en la Patagonia... Gracias.

**María Elena Pazos Mann**, mepazos@gmail.com

Soy de la ciudad de México. Quiero agradecer a Koinonía por compartir estos conocimientos teológicos. No tienen idea del bien que me ha hecho leer y confrontar los textos teológicos... Actualmente me encuentro en Roma estudiando la licenciatura en Misiología, pero ya mientras estudié la Teología consultaba con gusto su página... Hoy más que nunca, en

este contexto eclesial en el que me encuentro, es para mí invaluable la labor que ustedes realizan...

**Pilar Valdés**, pilyvf@hotmail.com

Estimo mucho el servicio de Koinonía, punto de referencia para los que buscan orientación e inspiración para una vida cristiana en el mundo de hoy. Que la Iglesia sepa abrirse a la transformación tan necesaria... y que no obstaculice que sus teólogos/as de vanguardia trabajen con amor y dedicación para promoverla... Saludos desde el lago de Constanza,

**Helene Buechel**, wondasan@hotmail.com

Hola, amigos: Esta vez no escribo para pedirnos algo, como siempre, sino para agradeceros vuestra atención. Hasta en lo circunstancial tengo suerte de vivir con esta web desde que empezó, ya que encontré a «Un tal Jesús», los dibujos de Barredo, y textos y textos... lectura indispensable en mi vida. Ahora, el curso de Lenaers en Atrio... Estoy absolutamente encantado. Un abrazo y, por favor, seguid dando, ya que vuestro abono llega a los terrenos y a los espíritus más increíbles, os lo aseguro. Algún día os diré más.

**Álvaro Ricas**, jarp97@hotmail.com

Yo no me pierdo nada de ustedes, y creo que en mi caminar son una luz. Yo todo lo multiplico y trato que lo reciban cada día más y más amigos y amigas. Lo de Boff, inclusive lo envío a los diarios, y muchos los publican. Saludos desde Managua.

**Blanca Ramos**, blanch0101@hotmail.com

A todos los responsables de este portal de los Servicios Koinonía, muchas, muchas gracias. Para quien está lejos de casa, en tierra extranjera, este portal es una fuente inagotable de vida. Nací como cristiano en las CBE's, en Rondônia, Brasil, en 1990. En este portal el saber es compartido en sus páginas fabulosas y la fe es vivida con ardor de hijos/as de Dios, Pueblo de Dios. Esta vieja Europa me ha hecho descubrir el orgullo de ser pobre y el gozo de esta herencia liberadora. ¡Mil Gracias!

**Marco Aurelio**, marcofr07@hotmail.fr

Les agradezco de todo corazón por todos sus esfuerzos y todo el aporte que nos están brindando. Soy pastor «misionero» en la Iglesia Luterana Costarricense,

mandado por la Iglesia Sueca, y les quiero comentar que en la ILCO muy frecuentemente hacemos uso de sus comentarios, sus dibujos, etc. Sinceramente, es una gran ayuda tener fuentes como ustedes en el trabajo, a veces, paradójicamente, en un nivel un poco solitario como pastor. Muchas gracias por todo.

**Magnus Leonardí Hedqvist**, magnus@ilcocr.org

Pastoral de la Diversidad. Iglesia Luterana Costarricense  
www.inclusion.me / www.ilcocr.org

Su material es siempre bienvenido y útil. Cuando uso una sección imprimo su dirección como la fuente. Tenemos una pequeña congregación en la comunidad del Sur del Bronx en Nueva York, parte de la Iglesia Metodista Unida. Somos progresistas y globales. Gracias por la claridad de sus materiales.

**Lydia E. Lebrón-Rivera**, leril@aol.com

Soy párroco de una parroquia sin actividad misionera, a pesar de tener en nuestro vasto territorio parroquial 5 de los *cantegriles* (villas miserias, villas callampas o favelas, según el país) de mi arquidiócesis de Montevideo. Muchas veces, cuando el trabajo me parece estéril y me gana el desaliento, recibo sus comentarios bíblicos y saco fuerzas para convencer a esta pequeña comunidad y seguir luchando por el Reino. Les envío mi gratitud personal. Fraternalmente,

**Pbro. Eduardo Minelli**, emarce@adinet.com.uy

Estamos sumamente agradecidas/os por todo el material que nos brindan, de manera tan generosa y de lo útil que es su sitio web para nuestra tarea. Es nuestro sincero deseo que la *Deidad de los Muchos Nombres* les siga acompañando y sosteniendo para beneficio de su pueblo. Pastor del Centro Cristiano de la Comunidad GLTB. Buenos Aires, Argentina.

**Roberto González**, pastordelcentro@speedy.com.ar

Hola, soy el padre Sergio Torre, de la parroquia Ntra. Sra. de la Merced de la Francia, en la diócesis de San Francisco, Córdoba, Argentina. Desde hace muchos años uso la página de ustedes para mi acción pastoral. Ahora, nuestra parroquia está creando su propia página web y queríamos preguntar si podemos usar sus comentarios bíblicos... Un abrazo, y gracias por este servicio tan útil para nuestra pastoral.

**Sergio Torre**, parroquia@lafrancia.com.ar

# WHO'S WHO

## AMONG THE AUTHORS OF THIS AGENDA

*Only some; others need no introduction for our readers...*

**Leonardo BOFF** is one of the founders of liberation theology. A Catholic theologian, he now focuses his work especially on the theme of ecology. Many of his books are available in English, including *Ecology & Liberation*, *a New Paradigm* and *Cry of the Earth, Cry of the Poor*. His weekly column is available in Spanish at [servicioskoinia.org](http://servicioskoinia.org)

**Pedro CASALDÁLIGA** is the Bishop Emeritus of the Diocese of São Félix do Araguaia. He has been a tireless advocate for the poor of Brazil since arriving 1968. While there are many theologians of liberation, Casaldáliga is also a poet of liberation. His poems can be found on [servicioskoinia.org/CASALDALIGA](http://servicioskoinia.org/CASALDALIGA). His English-language books include *Political Holiness* and *In Pursuit of the Kingdom*, both published by Orbis.

**Roy H. MAY, Jr.** received his doctorate in theology from the Free University in Amsterdam, Holland. He is professor of theology and ethics at the Universidad Bíblica Latinoamericana and research associate at the Departamento Ecueménico de Investigaciones (DEI), both in San José, Costa Rica. He is the author of diverse articles and books, among them *Ética y medio ambiente*, *Hacia una vida sostenible* (DEI, 2004). He is an active member of the Ornithological Association of Costa Rica.

**Ezequiel MARTÍN SILVA**, Argentinean, 32 years old, layperson, married, with one child. Professor of Christology, Eschatology and Mariology at the Higher Institute of Theological Studies of Buenos Aires (ISET). He is coordinator of the Socio-religious area of the New Earth Center, editorial secretary of the theological journal, *New Earth*, advisor to the seminarians in Theological Formation, and member of the Board of the Marianist Institute of Buenos Aires (where he is responsible for pastoral activity). He is responsible for the formation of catechists and pastoral workers and has more than 40 publications in different journals in the field of pastoral and socio-political theology.

**Silvia RIBEIRO** is Uruguayan and lives in Mexico where he works as a researcher for the Action Group on Erosion, Technology and Concentration (ETC), an international organization of civil society that analyzes corporate tendencies on a global scale and the impact of new technologies on societies especially on the dispossessed and marginalized.

He collaborates with *La Jornada* newspaper in Mexico and with the Latin American journal *Biodiversidad, Sustento y Culturas*, among other publications.

**Washington Luís RODRIGUES NOVAES**, born in Vargem Grande do Sul, Brazil on June 3, 1934, is a Brazilian journalist who focuses particularly on environmental issues and indigenous cultures.

Currently he is a columnist with the *O Estado de São Paulo* and *O Popular* newspapers as well as an advisor on journalism for *TV Cultura*, a government-sponsored channel.

One of his most recent works was the production of a documentary series entitled "Xinga, the threatened territory."

**Ana ROJAS CALDERÓN** holds a licentiate in journalism from the University of Costa Rica, a master's degree in development studies from the University of Geneva in Switzerland and a doctorate in education from the University of La Salle in Costa Rica. She is the author of various publications including, among others, the novel «*Delirio de Mil Amores*» (*Delusion of a Thousand Loves*).

**Richard RENSCHAW** studied at the University of Notre Dame, the Gregorian University (Rome), the University of Toronto and the University of Ottawa. He taught at St. Thomas University (N.B.) and the John XXIII Institute for Theological Studies (Lima) as well as having served as editor of *Latin American Documentation* (Lima), Assistant General Secretary of the Canadian Religious Conference and Assistant Executive Director of Development and Peace. He currently lives in Montreal.

**Fr. Darrell RUIPER**, O.M.I. Protester. Prisoner. Priest. During the four and a half years Fr. Darrell served in Brazil, he was arrested, imprisoned, and finally expelled from the country by the military government. The suffering of the Brazilian people deeply impacted Fr. Darrell, and when he returned to the United States, he was passionate about working to overturn injustices in the world. He worked with the homeless, protested the nuclear arms race (which led to arrests and prison terms), and even traveled to Tehran twice during the Iran hostage crisis.

When he met Fr. **Thomas Berry**, C.P., an expert in ecological studies, his outlook changed. Fr. Berry spoke to Fr. Darrell and told him he appreciated the work he was doing, but he was “missing the boat.” Fr. Darrell explained, “He told me nothing is more important than saving the Earth. No issue is more important — not stopping wars, not ending starvation, not finding a cure for AIDS — nothing. Our Mother Earth must be our top priority.”

Through research, Darrell became aware of humanity's destruction to the environment. Still a fervent fighter for justice, Darrell is finishing up a 3-year traveling ministry: he has been visiting Oblate parishes and institutions, where he preaches Eco-Missions, “designed to be spiritual experiences and consciousness-raising events as well as a springboard to action.”

**Diarmuid O'MURCHU**, a member of the Sacred Heart Missionary Order, and a graduate of Trinity College, Dublin Ireland, is a social psychologist whose entire working life has been in social ministry. In that capacity he has worked as a couple's counsellor, in bereavement work, AIDS-HIV counselling and laterally with homeless people and refugees. As a workshop leader and group facilitator he has worked in Europe, USA, Canada, Australia, The Philippines, Thailand, India, Peru and in several African countries, facilitating programmes on Adult Faith Development. His best known books include *Quantum Theology* (1996 - revised in 2004), *Evolutionary Faith* (2002), *Catching Up with Jesus* (2005), *The Transformation of Desire* (2007), *Ancestral Grace* (2008).

**Joan SURROCA i SENS**, from Torroella de Montgrí, Gerona, Spain was born in 1944. Educator and museologist, his books, articles and conferences focus

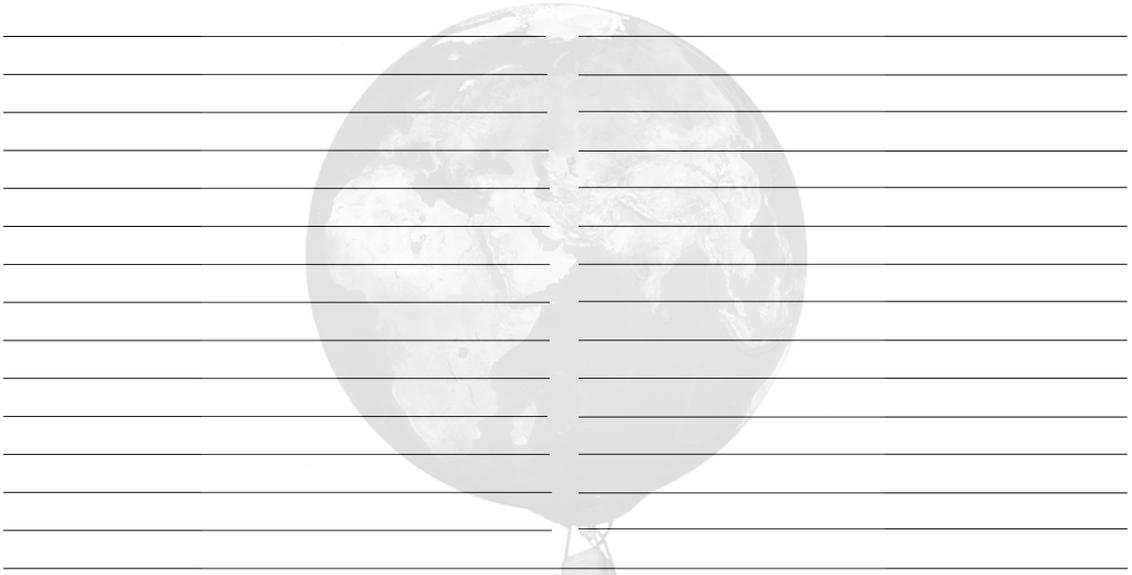
on museums, education, values, human rights and non-violence. His latest book, *Els dies més grans* (The Greatest Day), is a reflection and proposal for civil ceremony. From 1999 to 2003 he was an elected member of parliament in Catalonia. He is a fiscal objector. The Higher Court of Catalonia, for the first time, ruled in his favor regarding the sanction that had been imposed on him. In 2006 he received the «Memorial Joan XXIII para la Paz» (John XXIII Peace Memorial) and in 2008 the «Premio AMC de Museología» (AMC Museology Prize).

**Brian SWIMME** (born 1950) is a mathematical cosmologist and the director of the Center for the Story of the Universe at the California Institute of Integral Studies. He is the author of four books on cosmology, evolution and religion. He was featured in the television series *Soul of the Universe* (The BBC, 1991) with such scientists as Stephen Hawking and Ilya Prigogine and *The Sacred Balance* produced by David Suzuki (CBC and PBS, 2003). Swimme is the producer of a twelve-part dvd series *Canticle to the Cosmos* which has been distributed worldwide. Other DVD programs featuring Swimme's ideas include *The Earth's Imagination* and *The Powers of the Universe*. He lectures worldwide and has presented at conferences sponsored by the American Association for the Advancement of Science, The World Bank, UNESCO, The United Nations Millennium Peace Summit, and the American Natural History Museum.

**Juan Jacobo TANCARA CHAMBE**, Aymaran, born in the Andean town of Putre (Chile). He has lived for several years in the cities of El Alto and La Paz (Bolivia), where he is connected with various independent Aymaran-Christian churches. He was professor in an institute of theology in an Andean context. His reflections give priority to the fields of literature and theology in a Latin American perspective. He dreams of, and believes possible, a more just, human and fraternal world.

**Martín VALMASEDA** is the Director of the Center of Audiovisual Communication and Education (CAUCE) in Guatemala. He has dedicated his life to liberating communication. His work “La Isla” will become the definitive symbol of popular audiovisual pedagogy. □

Handwriting practice lines for section A, consisting of 18 horizontal lines.



Handwriting practice lines for section B, consisting of 3 horizontal lines.

C

@



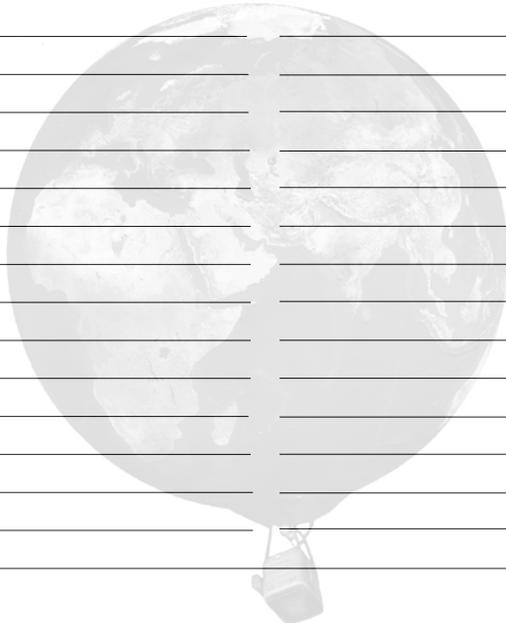
Lined writing area for section C, featuring 20 horizontal lines. A large, faint uppercase letter 'A' is centered in the lower half of the page.

D

@

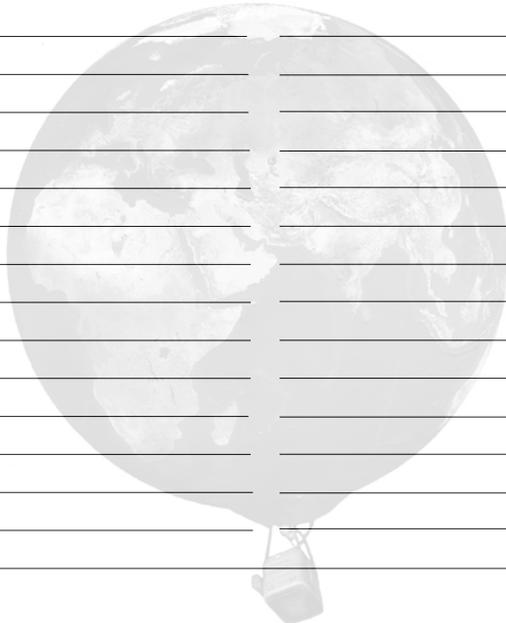


Lined writing area for section D, featuring 20 horizontal lines. A large, faint lowercase letter 'z' is centered in the lower half of the page.



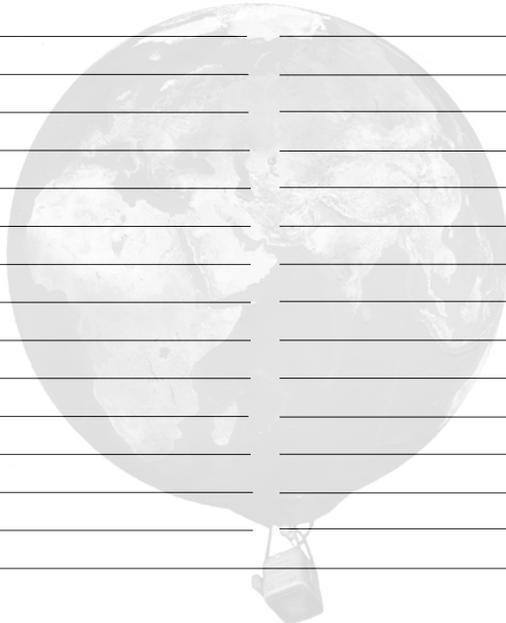
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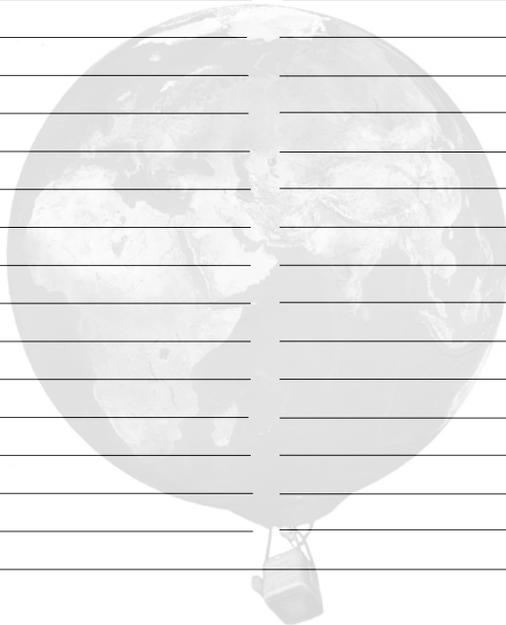
A

Z



Handwriting practice area for the letter 'A'. The page features a header with a green 'P' on the left and a black bar with a white '@' symbol on the right. Below the header are 20 horizontal lines. At the bottom, a large, faint, grey letter 'A' is centered across the lines for tracing or reference.

Handwriting practice area for the letter 'Z'. The page features a header with a black bar containing a white '@' symbol on the right and a green 'QR' on the far right. Below the header are 20 horizontal lines. At the bottom, a large, faint, grey letter 'Z' is centered across the lines for tracing or reference.



A

Z

Blank lined writing area for the top half of the page.

