In its category, the Latin American book most widely distributed inside and outside the Americas each year. A sign of continental and global communion among individuals and communities excited by and committed to the Great Causes of the Patria Grande. An Agenda that expresses the hope of the world’s poor from a Latin American perspective. A manual for creating a different kind of globalization. A collection of the historical memories of militancy. An anthology of solidarity and creativity. A pedagogical tool for popular education, communication and social action.

From the Great Homeland

Living Well - Living Well Together
SUMAK KAWSAY
This year we remind you...

We put the accent on vision, on 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 and even more than at other times, a box of materials and tools for popular education. Take a look also at «servicioskoinonia.org/teologiapopular», where we habitually publish our “courses of popular education.”

latinoamericana.org/2012/info is the web site we have set up on the network in order to offer and circulate more material, ideas and pedagogical resources than can economically be accomodated in this paper version. As in the past, we will continue the complementarity between paper and electronic versions.

Sumak Kawsay, the Good Life, that is to say the ancestral Indigenous utopia of the Indigenous people of Abya Yala, which was ignored and set aside—if not suffocated—by the colonizers, inspired and sustained Indigenous struggle and resistance. Today it is revived through the self-affirmation of these peoples in their determination to put it on the table and offer to the Continent this contribution to the construction of a New Society, above all at this time when we see the failure of the model of unlimited development, of “always living better,” of “living better than the others” and of “at the expense of nature.”

Mino Cerezo rounds out that global, harmonious, complete, rounded vision that brings together heaven and earth, nature and humanity, animals, vegetables and humans, as a place for everyone, including St. Francis’ Brother Wolf, the threatened whale, the lion and the lamb of Isaiah, the dove of peace and the olive leaf...

Sumak kawsay (in the Quichua of Ecuador).
Suma qamaña (Aymara).
Teko porã (Guaraní).
Küme mogen (Mapuche of Chile y Argentina).

Our cover image, by Maximino CEREZO BARREDO

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Küme mogen (Mapuche of Chile y Argentina).
The “portal” of the Agenda is its complement on the internet. Go there to know more about the Agenda, apart from the paper publication that takes place once a year. You can find information there about writing contests, the publication of the results, and all developments concerning them.

Using the entrance of the “telematic archive of the Agenda” (servicioskoinonia.org/agenda/archivo), you can also read or copy the texts of the Agenda, both of the current year (after February) and of prior years.

Additionally, if you want to be advised of new additions (new material, activist campaigns, important new bibliographic information) that we are able to make available in the page of the Agenda, subscribe (without cost) to “Novedades Koinonia” that, in brief weekly or biweekly emails, will communicate this new information to you (without sending attachments, but providing you with the direct link).

Subscribe at http://servicioskoinonia.org/informacion/index.php#novedades; you can also unsubscribe at any moment at this address. If you have any problems, you can contact the email address which appears in the portal.
This edition would not have been possible without the enormous voluntary contribution of Katharine Aiton who coordinated the translations. We wish also to thank all those who contributed, in one way or another, to making this version of the Agenda possible.

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THE AGENDA PLACES THESE RESOURCES AT YOUR DISPOSITION: see page 239
The 2012 Latin American Agenda is happy to dedicate its pages to the indigenous Utopia of “the Good Life,” Sumak Kawsay in its Quechua expression, the most well-known throughout the Continent. It does not deal with a new theme precisely, but it is true that only in the past few years have indigenous peoples been able to bring out this wealth of wisdom into the light and offer it to the world as their contribution to the human adventure. Listening to this proposal, embracing it, publicizing it in our Continent and beyond, and meditating on it—this is what we want to do in this Agenda, adding ourselves to the collective reflection on Sumak Kawsay that is occurring inside and outside of the Continent.

The Good Life should be combined with a Good Life Together: we cannot live well if we cannot live well in harmony with each other, understanding this, effectively, in a holistic sense: harmonious coexistence between humans, with other species—in order to avoid “speciesism”—and with all of nature.

The Good Life is not the same as an isolated good life, nor is it the better life of accumulation or undefined progress pursued at all costs. The Good Life can lead, in large part, to degrowth, to “natural” life, to a sobriety so that all can live well. The most radical part of Sumak Kawsay, without making it explicit, presents us with the necessity and urgency of a “systemic change.” What is in play under the thematic of all this debate is the unviability of the current system and the necessity of pushing ourselves to find an alternative, beginning, without a doubt, by changing our heads.

This systemic change includes recognizing the erroneous paradigms which are the foundation on which we have constructed our entire structure, identifying the historic moment and the detours we have taken, changing our concepts and basic notions which are causing damage, and urgently preventing a return to our poorly-chosen paths and the pernicious growth to which we still feel absurdly attached.

Well, at the same time as we listen to and deeply embrace this indigenous proposal of the Good Life, we also want to put it in dialogue with the Great Causes of Latin America, which we have always advocated. Do the Popular Cause, Indigenous Cause, Black Cause, Feminist Cause, and Ecological Cause fit within this Good Life? Are they still relevant? Are we still in an appropriate time for the Great Causes, or, like some have said, have we passed the time for utopias or historical projects?

We could say that, for all of us, the Great Utopias have configured the Latin American Utopia of these times. Our traditional Latin American Good Life has been made from the force and passion of the struggle for these Great Causes. These have marked the ways of action and of praxis to struggle for another possible world, that for Christians is a concretization of that other Good Life that Jesus announced and called Malkuta Yahvéh, the Reign of God. For these Great Causes we have expended ourselves generously; to them we have consecrated the greater part of our lives; and for them our martyrs and witnesses have sacrificed their very lives. Because of this, we want to add to this Agenda some of these personal testimonies.

We have structured the content of the Agenda in the following way:

First we try to take up, listen to, and embrace this indigenous proposal of Sumak Kawsay in SEEING. Several authors, including some of the leading intellectuals of the indigenous proposal, expose us to it and explain it.

Next—in JUDGING—different authors join their reflections to discern the proposal—its riches, its
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 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 ecumenism.” 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.”

Translator’s Note: English does not have entirely adequate translations for the Spanish “el Buen Vivir” or “el Buen Convivir,” central terms throughout this Agenda. The Spanish term “el Buen Vivir” can be translated as either “the Good Life” or “Living Well.” This “Good Life” of Sumak Kawsay can be distinguished from a solitary, individual pleasant life (una buena vida) that does not implicate a holistic understanding of our place in the mystery of the universe. “Convivir” could be translated as “to coexist,” but is better understood as “to live together,” or, even better, “to live together in harmony.”

José María VIGIL

Fraternally/Sororally,
By Way of a Friendly Introduction

THE GOOD LIFE, TO LIVE TOGETHER IN HARMONY

In 2011, our Agenda reached out as far as God: We asked, “Which God?” It seemed that we could go no further; we had gone as far as the Mystery. The truth is that we can and must go further, by coming closer, moving more within, by interpreting humanly and historically the lived experience of the Mystery-God and by discovering and welcoming God in the on-going journey of the human family. In 2011 the Agenda asked “Which God?” and in 2012 it asks “Which humanity?” What sort of humanity can we and do we want to be; what life can we and do we want to live; what sort of co-existence do we aspire to. From the very first issue, 21 years ago, our Agenda has taken up the challenge of contributing modestly but with a lot of passion to the analysis of and commitment to the Great Causes of Our America. However, enlarging the horizon, our Agenda has come to be Latin American and global. Great causes are inevitably global, above all in this time of globalization. And they are great causes because they deal with our lives, society, the planet and the universe...

We have always witnessed to the fact that our Causes were “worth” more than our lives because they are what give meaning to life. We are what we love, what we do and what we dream. The word that dreams and is engaged has always accompanied the Agenda in its every regard and proposal: “Utopia.” We are unrepentantly dreamers; we believe in the Ethiopian proverb that says, “A tribe that does not dream is dead.”

This 2012 Agenda also has a dream and, strengthening the viability of our dreams, it meets up with another word, one that is a pregnant source of the ancestral utopia of our indigenous peoples, taken up again at a point when certain “major” words are being eroded. These latter words are taken as real dogmas of a supposed “well-being,” of unlimited progress, of a history that has come to its “culmination.” Some of these words are so ridiculously taken as “major” that they go so far as to epitomize happiness in a bottle of Coca Cola.

The liberating phrase, the Good Life, in the Andean translation called Sumak Kawsay, comes forward to greet us as a Gospel of Life that is possible and dignified for all persons and all peoples. It is the Good News of Good Life in the face of the bad life of the immense majority and which confronts that insulting and blasphemous “good life” led by a minority that is trying to be the only group, allowed into the common house of humanity.
The Agenda proclaims the “Good Life - Good Life Together” because we cannot imagine a good quality of human life without a good co-existence among humans. We are relationship, sociability, communion, love. It is abundantly clear that a good personal life has also has to be communitarian; but it is better to bring it out explicitly so as not to fall into assumptions that don’t pay attention to what we need to understand and embrace vitally, radically. I am myself and also the whole of humanity. There are two problems and two solutions: other people and myself. This cannot just be “taken for granted;” we need to shout it aloud.

CIMI, the Indigenous Missionary Council of Brazil, in its Week of Indigenous Peoples 2011, launched a three-part document of conscientization and commitment to the Indigenous Cause with its theme: “Life for All and for Always.” They then added: “Mother Earth cries out for the Good Life.” CIMI in Brazil defines it this way: “The concept of the Good Life goes in the opposite direction of a model for development that considers the Earth and Nature to be consumer products…. It is a system of life set against capitalism, because this latter has become a model of death and exploitation…. We need to think about the Good Life as a system for a viable life, taking into account the historical dimension and the possibilities that it offers for the future. To bring this about we need to consider the Good Life as an alternative to the capitalist model, creating a historical memory, by taking life and hope into account, precisely, not from the perspective of the conquerors,” but rather always and radically from the perspective of the life, hopes, lamentation and the blood of those who have been conquered. “In order to practice the Good Life, we need to listen to what those who struggle each day for a more fraternal and just world have to say.”

Professor Dávalos says that “social movements, and especially the Indigenous movement, have proposed a new paradigm of living and living together that is not based on development or the idea of growth but rather on different concepts such as those of conviviality, respect for nature, solidarity, reciprocity, complementarity.”

CIMI’s document calls for “life for all and for always.” It is the “always” that walks with the anxiety and hope of mortal humanity throughout history. We cannot think about living well without simultaneously considering dying well. Death is the last great particularity of life, the ultimate verse of the sonnet. If there is no response to death, there is no response to life. By being grateful for and by drawing on everything that philosophy and science can offer by way of “quality of life,” we make a definitive call to hope. Good Life—Good Life Together—Good Death.

Jesus of Nazareth, prophet of the great Utopia (“Be good as God is good, Love as God loved us, Give your life for those you love”) proclaimed with his life and death and with his victory over death, the Sumak Kawsay of God’s Reign. Jesus is, in his own person, a lasting and universal paradigm of the Good Life, the Good Life Together, and the Good Death.
MARTYROLOGY ANIVERSARIES 2012
LATIN AMERICAN MARTYROLOGY

35 años: 1977

1.1: Mauricio López, rector of the University of San Luis, Argentina, protestant, member of the World Council of Churches, disappeared. Assassinated in March.
27.1: Miguel Ángel Urusa Nicolau, Salesian priest, disappeared, martyr to Argentinian youth.
1.2: Daniel Esquivel, Paraguayan worker, martyr to the Paraguayan immigrants in Argentina.

9.2: Agustín Goiburu, medical doctor, Paraguay.
16.3: Antonio Olivo y Pantaleón Romero, martyrs among the peasants of Perugorria, Argentina.

21.3: Rodolfo Aguilar, pastor, 29 years old, martyr for the liberation of México.

10.3: Agustín Goiburu, medical doctor, Paraguay.

6.5: Oscar Alajarín, militant in the Methodist Church, martyr to solidarity in Argentina.
11.5: Alfonso Navarro, priest, and Luis Torres, altar server, martyrs in El Salvador.

10.1: Dora Azmitia «Menchy», 23 year old teacher, martyr to young catholic students in Guatemala.
20.1: Carlos Morales, Dominican priest, martyr among the Indigenous peasants of Guatemala.

25.2: Tucapel Jiménez, 60 years old, martyr to the struggles of Chilean unionists.
1.4: Ernesto Pili Parra, militant, martyr to peace and justice in Caquetá, Colombia.

30 años: 1982

8.1: Domingo Cahuec Sic, Achi Indigenous, catechist, delegate of the Word in Rabinal, Baja Verapaz, Guatemala.

10.1: Dora Azmitia «Menchy», 23 year old teacher, martyr to young catholic students in Guatemala.
18.1: Sergio Bertén, Belgian Religious, and companions, martyrs to solidarity with the peasants of Guatemala.
20.1: Carlos Morales, Dominican priest, martyr among the Indigenous peasants of Guatemala.

25.2: Tucapel Jiménez, 60 years old, martyr to the struggles of Chilean unionists.
1.4: Ernesto Pili Parra, militant, martyr to peace and justice in Caquetá, Colombia.
for his option for the poor, dies in an «accident.»
12.6: Another massacre in Río Sumpul, El Salvador. More than 300 peasants, almost all of them elderly, women and children, are assassinated when they try to reach the border.
27.6: Juan Pablo Rodríguez Ran, Indigenous priest, martyr to Justice in Guatemala.
13.7: Fernando Hoyos, Jesuit, educator to the Indigenous, killed by the army, Guatemala.
12.9: José Alfonso Acevedo, «Foncho», catechist, martyr to serving the displaced of San Salvador.
17.9: Alirio, Carlos and Fabián Buitrago, Giraldo Ramírez and Marcos Marín, catechists of the parish in Cocorná, assassinated, Colombia.

25 años: 1987

25.2: Caincoñen (Atilio Caballero), Indigenous leader, Formosa, Argentina, martyr to the defense of the land.
31.3: Roseli Correa da Silva, peasant in Natalino, Brazil.
10.4: Martiniano Martínez, Terencio Vázquez and Abdón Julián, committed Baptists, martyrs to freedom, Oaxaca, México.
8.5: Vicente Cañas, Jesuit missionary, an example of missionary inculturation, assassinated by those who wanted the land of the Indigenous peoples, Mato Grosso, Brasil.
15.5: Indigenous martyrs, victims of dispossession of their land, in Bagadó, Colombia.
25.5: Bernardo López Arroyave, Colombian priest, martyr at the hands of land owners and the military.
26.6: Sebastián Morales, Evangelical deacon, martyr to faith and justice, Guatemala.
15.6: Twelve persons assassinated in Santiago de Chile by security forces in the «Operación Albania».
21.7: Alejandro Labaca, Vicario de Aguaciró, and Inés Arango, missionary in the Ecuadorian jungle.
23.7: Peasant martyrs of Jean-Rabel, in Haití.
27.8: Héctor Abad Gómez, medical doctor, martyr to the defense of human rights, in Medellín, Colombia.
22.10: Nevardo Fernández, martyrs in the struggle for the Indigenous demands in Colombia.
23.10: João «Ventinha», squatter in Jacundá (PA), Brazil, assassinated by three gunmen.
25.10: Carlos Páez and Salvador Ninco, Indigenous leaders, Luz Estela and Nevardo Fernandes, workers, Colombia.
29.10: Manuel Chin Sooj and companions, peasants and catechists, martyrs in Guatemala.
8.11: Indigenous martyrs of Pai Tavyeté, Paraguay.
12.11: Miguel Ángel del Tránsito Ortiz, coordinator, parish animator, assassinated while assuring security to the church in Plan del Pino, El Salvador.
15.11: Fernando Vélez, lawyer and militant, martyr to human rights in Colombia.
3.12: Víctor Raúl Acuña, priest, Peru.
28.12: More than 100 prospectors in Serra Pelada, Marabá, Brazil, surrounded by the police on the bridge over the Tocantins River, with more than 70 disappeared.

20 años: 1992

6.1: Augusto María y Augusto Conte, militants, witnesses to solidarity and the cause of human rights in Argentina.
6.2: Sergio Méndez Arceo, Bishop of Cuernavaca, Patriarch of Solidarity, dies.
15.2: María Elena Moyano, «Mother Courage», deputy mayor of Lima, assassinated for her struggle against terrorism.
15.4: Aldemar Rodríguez, catechist and companions, martyrs to solidarity among youth, Cali, Colombia.
1.10: Julio Rocca, Italian lay missionary, martyr to solidarity in Peru.
18.12: Manuel Campo Ruiz, Marianist, assassinated in prison by the prison guards, to rob him while he was visiting a prisoner, Rio de Janeiro.

15 años: 1997

19.05: Manoel Luis da Silva, landless, assassinated by the landowners in São Miguel de Taipú, where he had camped with 40 families. The police covered up the crime.
16.10: Fulgêncio Manoel da Silva, rural unionist, martyr to Justice, shot in Santa María da Boa Vista, Brasil.
8.12: Samuel Hernán Calderón, priest who worked with peasants in Oriente, Colombia, assassinated by paramilitaries.
22.12: Massacre of Acteal, Chiapas, México. Paramilitary groups linked to the landowners attacked an Indigenous group of pacifist Tzotzil, 46 dead.
Premios otorgados en 2012...

- El Premio del Concurso de Cuento Corto Latinoamericano (350 euros) ha sido otorgado a Yolanda CHÁVEZ (yolachavez17@att.net), de Los Ángeles, California, EEUU, por su cuento «El desierto». Publicamos su cuento corto en esta misma edición de la Agenda (págs. 236-237). Una mención honorífica ha sido hecha por el Jurado en favor de Oscar José RODRÍGUEZ PÉREZ, de Caracas, Venezuela (vangelis42@gmail.com), por «La esperanza tiene rostro de caminos abiertos» y a Juan Bautista GATICA AMENGUAL, de Santiago de Chile, (gatica_amengual@hotmail.com), por su cuento «Hilton Corrientes».

Convocamos para el año que viene la XVIIIª edición del Concurso (pág. 17).

Una amplia antología de «Cuentos cortos latinoamericanos» -ya más de ochenta-, no sólo los ganadores, sino los mejores de entre todos los que han sido presentados a concurso a lo largo de nuestros veinte años, está siendo puesta en línea como una sección de los Servicios Koinonia, en: servicioskoinonia.org/cuentoscortos

- El premio del Concurso de Páginas Neobíblicas, dotado con 350 euros, ha sido concedido a Diego Facundo SÁNCHEZ CAMPOO (viviosanchez99@hotmail.com), de Mendoza, Argentina, por su página neobíblica «Por el doble camino de Emaús». Publicamos en esta edición el texto (págs. 238-239). El Jurado otorga también una mención honorífica a la página de Richard Joel RICO LÓPEZ (tsurichardrico@hotmail.com), de Acarigua, Venezuela, por su página «Plegaria en dolor mayor», y a la de Milton Leonel CALDERÓN (pjil@lasalle.edu.ec), de Guayaquil, Ecuador, por su página «La Justicia en Lc 15,11-32. Una lectura desde lo juvenil». Felicitaciones a los ganadores, y a todos los participantes...

Convocamos la XVIIª edición de este Concurso en esta Agenda Latinoamericana’2012 (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 sección de los Servicios Koinonia: servicioskoinonia.org/neobiblicas

- El jurado del Concurso de Género sobre el tema «Género y compromiso político», patrocinado por el Centro de Comunicación y Educación CANtera, de Managua, Nicaragua, ha otorgado el premio, dotado con 500 US$, a Marilín PEÑA PÉREZ (marilin@planm.occ.co.cu), de Santiago de Cuba, por su trabajo «Revolucionar la espiritualidad es un camino cierto hacia el cambio social» (lo publicamos en la página 240).

Con las mismas bases bajo un nuevo enfoque, queda convocado el certamen para el año que viene, con el tema de «Feminismo y la Utopía del Buen Vivir» (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, el Jurado ha otorgado un accésit a Emilio ROJO, emilioestudio@hotmail.com, de Partido de Tigre, Buenos Aires, Argentina, por su trabajo «Elogio a la transparencia: Breve ensayo sobre el agua y nuestra relación con ella. Aporte a nuestra espiritualidad y teología». El accésit incluye un juego de materiales ecoteológicos y ecopedagógicos.

Felicitaciones a todas las personas que participaron en el esfuerzo por liderar el cambio de paradigma en la relación con la Madre Tierra, la resignificación de la experiencia de Dios y la responsabilidad en el cuidado de la Creación.

Con una nueva temática, es convocado de nuevo este año en su VIIIª edición (pág. 20).
...para los certámenes convocados en 2011

- En el Certamen «Hacia un Concilio macroecuménico», ha quedado desierto. Con las mismas bases, nueva dotación y nueva temática, es convocada la XIª edición del Certamen (pág. 19).

- El premio del concurso convocado por el Col.lectiu Ronda, de Barcelona, ha sido otorgado a «Belén, posada del peregrino», de Saltillo, Coah., México. Véase el veredicto del Jurado del Colectivo Ronda (pág. 16).

- El premio del concurso convocado por el Col.lectiu Ronda, de Barcelona, ha sido otorgado a «Belén, posada del peregrino», de Saltillo, Coah., México. Véase el veredicto del Jurado del Colectivo Ronda (pág. 16).

- El concurso es convocado nuevamente para el próximo año, con nueva temática, en su ya Xª edición (pág. 18).

- El Premio Antonio Montesinos, patrocinado por la Revista Alternativas y la Fundación Verapaz de Nicaragua, ha sido otorgado a José COMBLIN en su XVIª edición. Recordamos que para este Premio se puede presentar candidatos para la consideración del Jurado; véase la convocatoria, renovada para su XVIIª edición (pág. 17).

- El concurso convocado por «Redes de Solidaridad y esperanza», ha tenido como ganadora a Maite PÉREZ MILLET, de Santiago de Cuba, quien ha recibido los 500 dólares y el diploma acreditativo del premio. Felicitaciones cordiales.

- El Jurado de la Comissió de l’Agenda Latinoamericana, de Girona, ha otorgado el Premio a la Difusión de los Principios del Decrecimiento (dotado con 500 euros), en su tercera edición, a Eduardo Julio LÓPEZ BASTIDA, profesor de la Universidad de Cienfuegos, Cuba.

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 XVIª edición, de 2012, a:

José COMBLIN

Abandonó su patria, Bélgica, casi recién ordenado sacerdote, para venir, a sus 35 años, a trabajar a América Latina, secundando la llamada de Pío XII en ayuda de este Continente. Entró en contacto con jóvenes de la JOC, fue profesor de teología, escritor prolífico, pero, sobre todo, animador de agentes de pastoral y de comunidades pobres comprometidas.

Fue llamado por dom Hélder Câmara a ser su asesor, y colaboró largamente con él.

Estuvo en los inicios mismos de la reflexión que daría origen a la teología de la liberación, y a alguno de sus grandes temas, como la opción por los pobres. Fue expulsado de Brasil, y luego de Chile, teniendo que pasar un buen tiempo como «turista visitante» en cuanto a su estatuto legal.

Toda su vida fue un testimonio de seguimiento de Jesús y de vivencia convencida de su Evangelio, desde una opción radical por los pobres, por la defensa de los derechos humanos, dedicando su vida principalmente a las comunidades pobres, campesinas, de la periferia de las ciudades, del interior del campo.

El 27 de marzo de 2011, estando en pleno acto de servicio a las comunidades populares campesinas, le sorprendió la esperada muerte, para el «gran viaje», al que él con frecuencia se refería. Su vida entera ha sido «un gesto profético en defensa de la dignidad humana».

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
IX PREMIO COL·LECTIU RONDA
Defensa jurídica de los pobres y dimensión espiritual

VEREDICTO

Al IX Premio “Col·lectiu Ronda” correspondientes a la “Agenda Latinoamericana 2011” han presentado sus experiencias en relación con la defensa de los más pobres siete entidades.
Por países, las siete participaciones corresponden a: una procedente de Cuba, dos de Chile, dos de México, dos de Nicaragua y finalmente una de la República Dominicana.
Todos los trabajos presentados formulan su experiencia con la defensa de los pobres a partir de su propia dimensión espiritual.
Por temáticas afectan especialmente a colectivos excluidos por distintas causas, si bien todas ellas tienen su origen en la explotación del sistema neoliberal. Destacamos, menores, mujeres, inmigrantes y sus familias, presos, y personas con discapacidad.
Todas las experiencias relatas reúnen cualidades más que suficientes para ser objeto de un reconocimiento por parte de la sociedad, y también por parte de Ronda, aunque lamentablemente no lo podemos otorgar a todos los participantes.
En cualquier caso es una llamada de atención sobre situaciones de extrema fragilidad en que el sistema coloca a determinados colectivos más pobres y una firme esperanza en las luchas emprendidas por los postulantes al premio a fin de que estas situaciones de grave injusticia desaparezcan.
El veredicto, adoptado por unanimidad, se otorga al trabajo presentado bajo el título «México, Cementerio de los Centroamericanos», de «Belén, posada del migrante y Frontera con Justicia, AC de México», de Saltillo, Coah., México, tanto por su activo posicionamiento y denuncia de la violación de los derechos de los inmigrantes —especialmente centroamericanos— en su transitario maltratado hacia unas condiciones de vida mejores, con toda clase de riesgos, vejaciones, torturas e incluso la muerte, en manos de las bandas delictivas y con el consentimiento e implicación de las «fuerzas del orden», como por la labor de acogimiento y defensa que llevan a cabo en la «Posada del migrante en Belén».
Can Fulló 8 de abril de 2011.
Col·lectiu Ronda, Consejo Rector.

PREMIO A LA DIFUSIÓN DE LOS PRINCIPIOS DEL «DECRECIMIENTO»

IVª Edición

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

CONVOCATE este concurso, con las siguientes bases:

Temática: El «decrecimiento», como alternativa al crecimiento ilimitado.

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., realice 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 junio de 2012 a: Comissió de l’Agenda Latinoamericana, Calle Mestre Francesc Civil, 3 bxs. / 17005-GIRONA / ☎ (34) 972 21 99 16. Correo-e: llatinoamericana@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 2012 en: latinoamericana.org/2012/premios y en: llatinoamericana.org
Concurso de «Páginas Neobíblicas», XVIIª edición

La Agenda Latinoamericana convoca la XVIIª 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, 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 del año 2012 a: agenda@latinoamericana.org


Será hecho público el 1 de noviembre de 2012 en http://latinoamericana.org/2013/premios

Concurso «Género y compromiso político», XVIIª edición

El Centro de Comunicación y Educación Popular CANtera (www.canteranicaragua.org) y la Agenda Latinoamericana convocan la XVIIª edición del concurso «Perspectiva de género en el desarrollo social». Las bases son:


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 2012 a: Cantera, Apdo. A-52, Managua, Nicaragua, 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, XVIIª edición

La Revista «Alternativas» y la Fundación Verapaz convocan esta XVIIª 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 «Éstos, ¿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 2012, a: Fundación Verapaz / Apdo. P-177 / Managua / Nicaragua / tel.: (505)-2265.06.95 / rafael_aragonm@yahoo.es

3. El jurado admitirá a concurso tanto acciones puntuales, cuanto trabajos duraderos o actitudes proféticas mantenidas a lo largo de mucho tiempo.


Concurso de «Cuento Corto Latinoamericano», XVIIIª edición

La Agenda Latinoamericana convoca esta décimo octava 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 interpretación de esta hora histórica...

4. Los textos deberán llegar antes del 31 de marzo de 2012 a: agenda@latinoamericana.org

5. El cuento ganador será premiado con 400 euros, y será publicado en la Agenda Latinoamericana'2013 (en unos 18 países). El fallo del jurado será hecho público el 1 de noviembre de 2012 en http://latinoamericana.org/2013/premios

6. El jurado podrá declarar desierto el premio, pero también podrá conceder accésits de 100 euros.
La cooperativa de trabajo Col·lectiu Ronda de Barcelona, asesoría jurídica, laboral, económica y social dedicada al servicio de las personas y clases marginadas por el sistema neoliberal, fiel a su tradición de pensamiento y de compromiso, convoca la Xª edición del premio Col·lectiu Ronda, para el año 2012, para contribuir a fortalecer las iniciativas de convivencia armoniosa entre todas las personas y colectividades.

Desde Europa poco conocemos del SUMAK KAWSAY/EL VIVIR BIEN. No obstante para el Col·lectiu Ronda la Utopía que proponen los Pueblos Indígenas -utopía, camino y fin- basado en la convivencia en comunidad, en la hermandad y en la complementariedad, sin explotadores ni explotados, sin marginadores ni marginados coincide plenamente con el paradigma que tantas veces tratamos de alcanzar.

Así pues esta convocatoria se dirige a aquellas experiencias en las que se trate de Vivir Bien, en el sentido que le reconocen los Pueblos Indígenas en las que se prime vivir en comunidad, vivir en armonía con las personas y con la naturaleza, compartir y trabajar. En definitiva, en las experiencias ancestrales, pero sumamente presentes, de SUMAK KAWSAY. Especialmente se dirige a aquellas entidades o comunidades donde se preste especial atención a los excluidos, marginados, oprimidos y todos aquellos que individual o colectivamente sufran cualquier clase de dominación o explotación.

Por todo ello, el Col·lectiu Ronda,

C O N V O C A:

a las entidades, grupos, colectivos o personas que desde una dimensión SUMAK/KAWSAY, o próxima a ella, se dediquen a fomentar el Vivir Bien en el sentido expuesto, de acuerdo con las siguientes bases:

B A S E S:

Presentación de un informe claro y concreto sobre la experiencia llevada a cabo y su relación con el Sumak Kawsay/Vivir Bien. Se deberá referir el contexto social, la composición y la motivación de la entidad concursante, así como las actividades realizadas y la evaluación de los resultados obtenidos. Se deberá incorporar la presentación de la entidad y una memoria explicativa de sus actividades.

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

Envío y plazos: Se deberá presentar antes del 31 de marzo de 2012 a las siguientes direcciones de correo electrónico: agenda@latinoamericana.org y a jpujol@cronda.coop Se puede consultar otra forma de envío a las mismas direcciones.

Premio: 1500 (mil quinientos) euros. Podrá ser declarado desierto, y también ser concedido algún accésit.
El buen vivir y la utopía de Jesús

Planteamiento

La teología latinoamericana de la liberación trajo a primer plano de la atención del cristianismo el redescubrimiento del carácter histórico-escatológico del mensaje de Jesús. El mensaje central de Jesús, la «Causa» por la que vivió, luchó y murió no había sido una doctrina, o una moral, la vida sobrenatural, o una institución religiosa... sino una Utopía, que él consideraba el sueño mismo de Dios, el «Reinado de Dios». La teología de la liberación recordó a todas las Iglesias que sin «vivir y luchar por esa Causa-Utopía de Jesús» no hay verdadero cristianismo.

Pero, ¿podemos ignorar los cristianos que la huella de Dios, su revelación, también se ha manifestado en muchas otras tradiciones religiosas? ¿Qué valor podemos reconocer los cristianos, desde el punto de vista ético y teológico, a la propuesta de «el Buen Vivir» que diferentes tradiciones indígenas americanas vienen haciendo valer públicamente en nuestras sociedades latinoamericanas? ¿Qué relación podemos reconocer y establecer entre la utopía de el Buen Vivir y la Causa de Jesús?

La Agenda Latinoamericana Mundial, en la undécima edición de este certamen, CONVOCÁ A los teólogos y teólogas, y les invita 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 han de ser inéditos y originales, bien centrados en el tema, y serán presentados en castellano, portugués o catalán.
- Entrega: antes del 31 de marzo de 2012, por correo-e, a la Agenda Latinoamericana (agenda@latinoamericana.org), con copia a 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.
El equipo de investigación «ECOTELOGIA», de la Facultad de Teología de la Pontificia Universidad Javeriana, de Bogotá, Colombia,

CONVOCA al concurso de experiencias ecopedagógicas «REINADO DE DIOS Y SUMAK KAWSAY: innovaciones ecoteológicas frente a la crisis ambiental», cuyas bases son:

1. **Participantes:** El certamen tiene un enfoque macro-ecuménico, por tanto pueden participar, sin ningún tipo de restricción, todas las personas, comunidades e instituciones que sintonicen con las causas de la Patria Grande con un sentido de responsabilidad frente al cuidado de la Creación.

2. **Temática:** Dado el enfoque general de la Agenda Latinoamericana Mundial 2012, cada trabajo deberá socializar experiencias ecopedagógicas (cursos, talleres, foros, salidas, jornadas, etc.) que, de manera creativa y eficaz hayan abordado el aporte de la ecoteología a la solución de la crisis ambiental, teniendo en cuenta el diálogo intercultural entre la perspectiva del Reinado de Dios y el Sumak Kawsay. En este sentido, se busca explicitar una «eco-sofía» que, en doble vía, nutra el cristianismo con los aportes de las tradiciones ancestrales y a su vez, enriquezca las culturas con la vida en abundancia ofrecida por Jesús a través de los signos, hechos y palabras con los que reveló el Reinado de Dios.

3. **Pautas:** Para presentar las experiencias, los concursantes pueden hacer uso de videos, fotografías, diapositivas, etc., en los que se describa el contexto, las estructuras ecológicas, los problemas ambientales, el perfil de los participantes, se precise el carácter del evento, y se expliquen los contenidos ecoteológicos, metodologías y estrategias didácticas con los que articulan la sabiduría del Evangelio con la sabiduría propuesta a través del *Sumak Kawsay* en el horizonte de la sostenibilidad de la vida en el planeta. En cualquiera de los casos, es necesario redactar un documento descriptivo y analítico de la experiencia. La extensión máxima para este documento es de 10 hojas tamaño carta (o 20.000 pulsaciones) en castellano o portugués. Si el trabajo está en otro idioma diferente debe incluirse una traducción al castellano.

4. **Plazo:** Los textos deberán llegar antes del 31 de marzo del 2012 a: ecoteologia@gmail.com con copia a: acaceres@javeriana.edu.co o a: Carrera 5 No 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 modalidad será premiado con 300 US$ y un paquete de materiales ecopedagógicos. El jurado podrá declarar desierto el premio, así como conceder uno o varios accesits. Así mismo, los mejores trabajos serán divulgados a través de la página de la Universidad Javeriana, desde el enlace de Ecoteología. La Agenda Latinoamericana Mundial definirá si publica total o parcialmente aquellos trabajos que mejor contribuyan a impulsar el diálogo ecología – teología en nuestro *Oikos*: la Creación.
The decade between 2000 and 2009 was the warmest on record to date in the North Atlantic, although the rate of increase in temperatures has been slowing in the second half, as reported by the Spanish Institute of Oceanography (IEO).

This is one of the most relevant pieces of information released today, in the second day of the scientific congress on climate change in the North Atlantic, held this week in Santander by the International Council for the Exploration of the Sea, the Organization of the Northwest Atlantic Fisheries (NAFO) and the IEO, a public agency dedicated to research in marine sciences.

In a statement, the IEO said the average temperature of the North Atlantic is increasing by an average of 0.3 °C degrees per decade in surface waters and 0.2 °C per decade in waters that are 1,000 meters deep or more. However, in the most Northern areas, warming is more acute and temperatures are increasing about 1 °C per decade.

Scientists at this congress, held in Spain for its third meeting, after Finland (1991) and the United Kingdom (2001), have observed moreover, that ocean warming is especially affecting North Atlantic plankton.

This effect is seen in two ways: first, there are changes in the proportion of different marine species present in the waters; secondly, there are also changes in the size structure of planktonic communities, increasing the proportion of the smallest living organisms, such as bacteria.

“These changes in base levels of the trophic chain may affect the rest of the chain, since the larger beings feed on the smaller, eventually reaching all the marine organisms of the Atlantic North, including species of commercial fishing interest,” emphasizes the IEO.


Among the 15 most unequal countries in the world, 10 are found in Latin America and the Caribbean. The most unequal is Bolivia, followed by the Comoros, Madagascar, South Africa, Haiti, Thailand, Brazil, Ecuador, Uganda, Colombia, Paraguay, Honduras, Panama, Chile, and Guatemala. The UN recognizes that in recent years there has been a reduction in inequality in Brazil. In Latin America countries with less social inequality are Costa Rica, Argentina, Venezuela and Uruguay.

Thanks to the advent of popular democratic governments in recent years, public spending for social programs has reached, in general, 5% of GDP for the 18 countries of the region. From 2001 to 2007 per capita social spending increased by 30%.

Today in Brazil 20% of family income comes from public money transfer programs, such as retirement, “Bolsa Familia,” and social assistance. According to the Institute of Applied Economic Research (IPEA), in 1988, such transfers accounted for 8.1% of per capita family income. Since then, thanks to governmental social programs, 21.8 million people have climbed out of extreme poverty. This money transfer policy has made up for the losses suffered by the population in the decade between 1980 and 1990, when wages were damaged by inflation and unemployment. In 1978, only 8.3% of Brazilian families received government resources; in 2008, the index rose to 58.3%.

There has been progress in reducing poverty in Argentina, Brazil, Mexico, and Venezuela. Although there is evidence of a slow diminishment, nearly one fifth of the population still lives in extreme poverty. Despite the reduction in inequality in many countries—especially in Venezuela—most of the less developed have not seen tangible improvements. Thus, at the end 2010, “Latin America remained the region with the most inequality in the world.”

For the complete report, see http://www.amnesty.org/en/annual-report/2011

“The richest 20% retain 57% of the wealth

2000-2009: The Hottest Decade

The Atlantic increasing 0.3° per decade

EFE

Santander, May 11, 2011

For the complete report, see http://www.amnesty.org/en/annual-report/2011


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There has been progress in reducing poverty in Argentina, Brazil, Mexico, and Venezuela. Although there is evidence of a slow diminishment, nearly one fifth of the population still lives in extreme poverty. Despite the reduction in inequality in many countries—especially in Venezuela—most of the less developed have not seen tangible improvements. Thus, at the end 2010, “Latin America remained the region with the most inequality in the world.”

For the complete report, see http://www.amnesty.org/en/annual-report/2011
A continuing injustice. Indigenous peoples suffer from the consequences of historic injustice, including colonization, dispossession of their lands, territories and resources, oppression and discrimination, as well as lack of control over their own ways of life. Their right to development has been largely denied by colonial and modern states in the pursuit of economic growth. As a consequence, indigenous peoples often lose out to more powerful actors, becoming among the most impoverished groups in their countries.

One-third of the world’s poor. Indigenous peoples continue to be over-represented among the poor, the illiterate, and the unemployed. Indigenous peoples number about 370 million. While they constitute approximately 5 per cent of the world’s population, indigenous peoples make up 15 per cent of the world’s poor. They also make up about one-third of the world’s 900 million extremely poor rural people.

Suicide, violence and incarceration. Smoking and substance abuse are more common amongst indigenous peoples; suicide rates and incarceration rates are also higher. These problems are more pronounced in urban areas, where indigenous peoples are detached from their communities and cultures, yet seldom fully embraced as equal members of the dominant society. Indigenous peoples are also more likely to suffer from violent crime.

A problem in developed countries too. The well-being of indigenous peoples is an issue not only in developing countries. Even in developed countries, indigenous peoples consistently lag behind the non-indigenous population in terms of most indicators of well-being. They live shorter lives, have poorer health care and education and endure higher unemployment rates. A native Aboriginal child born in Australia today can expect to die almost 20 years earlier than his non-native compatriot. Obesity, type 2 diabetes and tuberculosis are now major health concerns amongst indigenous peoples in developed countries.

High levels of poverty. Studies of socio-economic conditions of indigenous peoples in Latin America show that being indigenous is associated with being poor and that over time, that condition has stayed constant. Even when they are able to accumulate human capital [i.e. education or training opportunities], they are unable to convert that to significantly greater earnings or to reduce the poverty gap with the non-indigenous population. This finding holds for countries where indigenous peoples are a small fraction of the overall population, such as Mexico and Chile, as well as in countries where a large portion of the population is indigenous, such as in Bolivia.

Indigenous cultures threatened with extinction. The importance of land and territories to indigenous cultural identity cannot be stressed enough. However, indigenous peoples have continued to experience loss of access to lands, territories and natural resources. The result has been that indigenous cultures today are threatened with extinction in many parts of the world. Due to the fact that they have been excluded from the decision-making and policy frameworks of the nation-states in which they live and have been subjected to processes of domination and discrimination, their cultures have been viewed as being inferior, primitive, irrelevant, something to be eradicated or transformed.

90 per cent of all languages will disappear within 100 years. It is usually estimated that there are between 6,000 and 7,000 oral languages in the world today. Most of these languages are spoken by very few people, while a handful of them are spoken by an overwhelming majority of the world. About 97 per cent of the world’s population speaks 4 per cent of its languages, while only 3 per cent speaks 96 per cent of them. A great majority of these languages are spoken by indigenous peoples, and many (if not most) of them are in danger of becoming extinct. Roughly 90 per cent of all existing languages may become extinct within the next 100 years.
Dying languages, damaging communities. While some indigenous peoples are successfully revitalising languages, many others are fighting a losing battle, where languages are simply no longer passed from one generation to the next. Most governments are aware of this language crisis but funding is often provided only for the recording of languages, while limited funds are diverted to language revitalization programmes. Language, furthermore, is not only a communication tool, it is often linked to the land or region traditionally occupied by indigenous peoples; it is an essential component of one’s collective and individual identity and therefore provides a sense of belonging and community. When the language dies, that sense of community is damaged.

Indigenous peoples account for most of the world’s cultural diversity. Throughout the world, there are approximately 370 million indigenous peoples occupying 20 per cent of the earth’s territory. It is also estimated that they represent as many as 5,000 different indigenous cultures. The indigenous peoples of the world therefore account for most of the world’s cultural diversity, even though they constitute a numerical minority.

New technologies force resettlement. The promotion of new technologies such as improved seeds, chemical fertilizers and pesticides, the introduction of cash-crop cultivation and large plantation schemes have caused environmental degradation and destroyed self-sustaining eco-systems, affecting many indigenous communities to the point of forcing them to resettle elsewhere.

The cost of unsustainable development. Large dams and mining activities have caused forced displacement of thousands of indigenous persons and families without adequate compensations in many countries. Several communities have been moved out of national parks against their will, while tourist development in some countries has resulted in the displacement of indigenous people and their increasing poverty. When indigenous peoples have reacted and tried to assert their rights, in most instances they have suffered physical abuse, imprisonment, torture and even death.

Climate change threatens very existence of indigenous peoples. For many indigenous peoples, climate change is already a reality, and they are increasingly realising that climate change is clearly not just an environmental issue, but one with severe socioeconomic implications. The World Bank also sees climate change as having the potential to hamper achievement of the Millennium Development Goals, including those on poverty eradication, child mortality, combating malaria and other diseases, as well as environmental sustainability. For many indigenous peoples, climate change is a potential threat to their very existence and a major issue of human rights and equity.

Severe impact on women. Forced evictions and the dispossession of lands have particularly severe impacts on indigenous women, who, as a result, often have an increased workload as they must walk long distances to find alternative sources of water or fuel wood, or are driven out of income-earning productive activities and into a situation of economic dependence on men.

Lack of respect and resources cause critical education gap. Too often, education systems do not respect indigenous peoples’ diverse cultures. There are too few teachers who speak their languages and their schools often lack basic materials. Educational materials that provide accurate and fair information on indigenous peoples and their ways of life are particularly rare. Despite the numerous international instruments that proclaim universal rights to education, indigenous peoples do not fully enjoy these rights, and an education gap between indigenous peoples and the rest of the population remains critical, worldwide.

Despite efforts, no solution in foreseeable future. Even in countries where the general level of schooling among indigenous peoples has increased, for instance in several Latin American countries and Canada, the quality gap in schooling persists, resulting in poor education outcomes for indigenous peoples. The conditions of extreme poverty, exclusion and isolation do not bode well for sustainable and multicultural indigenous education programmes.
Everything is interconnected, interrelated and interdependent

We will share here in our pacha—space and time—reflections of this torrent of water and the watersheds of our grandfathers, our grandmothers.

The teaching of our grandparents is not only rational, but it has momentum and strength of experience, and clarity of the mind and the heart. Under the new conditions of reality that have brought us modernity, development, humanism, anthropocentrism, and the deterioration of our life and all of life, the vigorous, strong, translucent voice of original indigenous peoples is emerging.

We have to go towards something, somewhere. In Aymara we say Taki, the sacred path. Along this path appear alin kausay (Quechua) sumak qamaña (Aymara), vivir bien (Spanish). This horizon allows us to rebuild our strength, our vitality, know who we are, how we live, what forces we have, and who accompanies us.

Harmony and balance

Living well makes us think that we should live in harmony and balance. In harmony with Mother Earth. Pachamama is neither a planet nor the environment... she is our Mother Earth. Living in harmony with the cosmos, because the cosmos also has cycles, rhythms. Living in harmony with history, we know that we are living in the times of Pachakuti, the epoch of rearrangement of life, the revitalization of natural forces in the face of the unnatural behavior Western thought.

Living well is to live in harmony with the cycles of life, knowing that everything is interconnected, interrelated, and interdependent; living well is to know that the deterioration of a species is the deterioration of the whole; the thoughts and wisdom of our grandfathers and grandmothers give clarity to the horizon of our journey.

The indigenous movement, in the horizon of living well, not only seeks to reconstruct political, social, legal, and economic power: essentially, it seeks to reconstruct life, to allow us to rediscover ourselves.

We are Pachamama

We are children of Mother Earth, we are children of the universe. Therefore there is no human-nature dichotomy. We are nature, we are Pachamama; we are Pachacamac, we are life. Therefore, we are also responsible as “farmers of life.”

In these new emerging conditions, to reconstitute our identity is to return to basic principles, not of humans, but of life, of nature. Back to our wisdom, our ancestors, the sacred path. This is not a regression, but rather the reconstitution of the principles and values that have no time, that have no space.

Living in balance with whom? With all forms of existence. “Everything lives,” we say in Aymara: the mountains, rivers, insects, trees, stones, everything lives. Therefore, everything is part of a perfect balance of life. In order to reconstitute living well, we must live in balance with all forms of existence and not only with everything we see. We must live in balance with what we do not see: our grandparents, our ancestors, because they too are with us.

Naturalization process

We need to leave that monoculture, national vi-
sion, that “mental monoculture.” Monoculture has deteriorated Mother Earth, her vitality and fertility. We also have to to leave the mental monoculture that has stifled the natural capacity we each have. We are emerging into plurinational states, leaving behind colonial states, the republics that have sunk us into only human individuality.

When we talk of living well, we are talking about a process of naturalization and not only humanization, because the process of humanization that the West has envisioned still sees humans as “the kings of creation” and other beings as objects. Living well means entering into the process of naturalization, returning to our nature, knowing that everything lives and knowing that everything is interconnected and all interdependent. Exiting the premises of the West. The West says, “winning isn’t everything, it’s the only thing.” And so we enter into an unfair competition, dishonest among humans. Not only with humans, but with all beings. Living well means understanding that if one person wins or loses, we all win or lose.

Living well means looking carefully at the horizon, recognizing that human life is not the only parameter, and that understanding through logic is the only way. In Aymara, we say, “Without losing our heads, we walk the sacred path of the heart.” It means opening ourselves up to life; it means realizing that life has to reconstitute important facets of life itself.

Reconstituting our identity

The state that we are questioning—humanist, individualist, hierarchical, predator, homogenizing—emerges from one worldview, and that worldview has an individual, machista, and humanist character. Therefore, in reconstructing the culture of life within the horizon of living well, we must rebuild our worldview and that means our identity. It means asking the fundamental questions: who we really are, what kind of heart we have, who have been our ancestors, and with what force have we been able to walk.

This is a time of reorganization of life, pachakuti we say in Aymara and Quechua. Reorganization not only to achieve political power, but essentially to rebuild life. This is the message of our grandparents, and it now resounds more strongly faced with the adverse conditions of humanity to which modernism and capitalism have sunk us.

Living well, not “better than”

We must differentiate living well from living better. Living better means winning at the expense of another, accumulating for the sake of accumulate, having power for the sake of power. But living well is to restore the sacred balance and harmony of life. Everything that lives is complemented by an ayni that is a consciousness of life; ayni is the knowledge that everything is interconnected. The tree does not live for itself; the insect, bee, ant, mountains, do not live for themselves but in complementarity, in permanent reciprocity. This is what we call ayni.

Time of Pachakuti

The big question is: “what do we live for?” Because from the Western view, it would seem that there is a virus that is deteriorating life itself in its entirety, without any type of distinction, large or small. A deterioration of all of us and of life itself. Today, our generation is awakening to the call of a generational responsibility, knowing that we are not individual beings, we are the eyes of our grandparents, we are the voice of our grandparents. So too are we the action and hope of our grandparents. We are also the seed of those who will come after us, the seed that will contribute to strengthening the culture of life.

Given these unnatural conditions, natural forces are being strengthened and revitalized: this is the time in which we live. Pachakuti, a reordering of life, a good time. We have a grandfather named Tata Avelino Sinani, who created the ayllu school, demonstrating a pedagogy and system for community education. He said that the best time to see is during the darkness.

In Aymara it is said the time is now, not tomorrow, not the past. So all this wisdom of living well—our horizon, path, and force of living well—is showing us the greatness of the life of our grandfathers and grandmothers, today reflected in the hope of our generation.

Living well is restoring balance and harmony, understanding that there are cycles of Mother Earth. Therefore we must plant and harvest in season, not at other times. We need to leave the monoculture that has destroyed our lives and the fertility of Mother Earth. We need to leave the “mental monoculture” that prevents us from seeing the true diversity of life.
THE GOOD LIFE IN THE CONSTITUTION OF ECUADOR

Preamble

WE [WOMEN and MEN], the sovereign people of Ecuador, recognizing our thousand-year-old roots, forged by women and men from different peoples, celebrating Nature, the Pacha Mama, of which we are a part and that is vital for our existence, invoking the name of God and recognizing our various forms of religiosity and spirituality, calling on the wisdom of all the cultures that enrich us as a society, as heirs to the social struggles for liberation in the face of all sorts of domination and colonialism,

And with a deep commitment to the present and the future,

We decide to construct

A new way of living together as citizens, in diversity and harmony with Nature, in order to achieve the good life, the sumak kawsay;

A society that respects, in all its dimensions, the dignity of individuals and collectivities;

A democratic country, committed to the integration of Latin America—the dream of Bolivar and of Alfaro—, peace and solidarity with all the peoples of the earth; and

Exercising our sovereignty, in Ciudad Alfaro, Montecristi, Province of Manabi, we proclaim the present Constitution...

Articles that Quote Sumac Kawsay or the Good Life

Art. 14.- The right of the population to live in a healthy and ecologically balanced environment that guarantees sustainability and the good life, sumak kawsay is recognized.

The preservation of the environment, the conservation of ecosystems, biodiversity and the integrity of the genetic patrimony of the country, the prevention of environmental damage, and the recuperation of degraded natural spaces is declared to be in the public interest.

Art. 26.- Education is a right of persons throughout their life and an unavoidable and inexcusable duty of the State. This constitutes a priority area for public policy and for State investment, a guarantee of equality and social inclusion as well as an indispensable condition for the good life.

Art. 32.- Health is a right guaranteed by the State, of which the realization is linked to the exercise of other rights, including the right to water, food, education, physical culture, work, social security, healthy environments and other elements that sustain the good life.

Art. 74.- Individuals, communities, peoples, and nationalities will have the right to benefit from the environment and natural riches that allow the good life. Environmental services will not be subject to appropriation; their production, leasing, use and enjoyment will be regulated by the State.

Art. 83/7.- To promote the common good and to place the general interest before particular interests, in conformity with the good life.

Art. 85/1.- Public policies and the offering of public goods and services are designed to bring about the good life and all rights, and are formulated on the basis of the principle of solidarity.

Art. 97.- All organizations will be able to develop alternative forms of mediation and solution of conflicts, in cases that the law permits; they will be able to act through delegation of the competent authority, assuming the proper shared responsibility with this authority, to demand reparation for damages incurred by public or private entities; to formulate proposals and economic, political, environmental, social and cultural claims; and other initiatives that contribute to the good life.

Art. 250.- The territory of the Amazon provinces forms part of an ecosystem required for the environmental balance of the planet. This territory will constitute a special territorial district for which there will be an integral planning gathered together into a law that will include social, economic, environmental and cultural aspects with a territorial ordering that guarantees the conservation and protection of its ecosystems and the principle of the good life.

Art. 258.- The province of Galapagos will have a government under a special framework. Its planning and development will be organized in view of a strict adherence to the principles of the conservation of the
environmental patrimony of the State and of the **good life**, in conformity with what the law determines.

**Art. 275.** The framework for development is the organized, sustainable and dynamic ensemble of the economic, political, socio-cultural and environmental systems that guarantee the realization of the **good life** of sumak kawsay.

The **good life** will require that individuals, communities, peoples and nationalities effectively enjoy their rights and exercise responsibilities in the framework of inter-culturality, respect for their diversities and of harmonious co-existence with Nature.

**Art. 277.** In order to achieve the **good life**, it will be the general duty of the State:...

**Art. 278.** In order to achieve the **good life**, it pertains to individuals and collectivites as well as their various forms of organizations to...

**Art. 283.** The economic system is social and in solidarity; it recognizes the human being as subject and end; it tends toward a dynamic and balanced relationship between society, the State and the market, in harmony with Nature, and it has as its objective to guarantee the production and reproduction of the material and immaterial conditions that make possible the **good life**.

**Art. 290/2.** There will be care that the public debt does not affect sovereignty, rights, the **good life** and the preservation of Nature.

**Art. 319.** Various forms of organization of production in the economy are recognized. This includes communities, cooperatives, public or private, associative, family, domestic, autonomous and mixed enterprises. The State will encourage forms of production that assure the **good life** of the population and will discourage those that violate their rights or those of Nature; it will encourage production that satisfies internal demand and guarantees an active participation of Ecuador in the international context.

**Art. 387.** It will be the responsibility of the State:

**I.** To facilitate and encourage the incorporation in society of knowledge relevant to the objectives for development.

**II.** To promote the generation and production of knowledge, to foment scientific and technical investigation, and to strengthen the realization of the **good life** of sumak kawsay.

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**Chapter two: PRINCIPLES, VALUES, AND PURPOSES OF THE STATE**

**Article 8. I.** The State assumes and promotes as ethical and moral values those of a plural society: *ama qhilla, ama llulla, ama suwa* (don't be lazy, don't be a liar, don't be a thief), *suma qamaña* (live well), *ñandereko* (a harmonious life), *teko kavi* (a good life), *ivi maraei* (the land without evil) and *qhapaj ñan* (the noble path or life).

**II.** The State is sustained by the values of unity, equality, inclusion, dignity, liberty, solidarity, reciprocity, respect, complementarity, harmony, transparency, equilibrium, equality of opportunity, social and gender equity in participation, the common good, responsibility, social justice, distribution and redistribution of social goods and products in order to **live well**.

**Art. 9.** In addition to those established by the Constitution and the law, the essential objectives and functions of the State are:

1. To constitute a just and harmonious society founded on decolonization, without discrimination or exploitation, with full social justice, in order to consolidate pluri-national identities.

2. To guarantee the well-being, development, security and protection as well as the equal dignity of persons, nations, peoples and communities, and to foster mutual respect and intercultural, intercultural, and plurilingual dialogue.

3. To reaffirm and consolidate the unity of the country, and to preserve the pluri-national diversity as a historical and human patrimony.

4. To guarantee the fulfillment of the principles, values, rights and duties recognized and consecrated in this Constitution.

5. To guarantee access of individuals to education, health and work.

6. To promote and guarantee responsible use and planning of natural resources, as well as to encourage its industrialization through development and the strengthening of the productive base in its various dimensions and levels and also the conservation of the environment for the well-being of current and future generations.
Bolivia is a country that is learning to accept itself after centuries of negation caused by a colonialism that taught us to be ashamed of our diversity. For too long, the state had us believe that Indians were the disgrace of this land. When early settlers exploited us, they doubted we had souls; in the Republic we were defined as peoples who needed a patron in order to survive, while they imposed servile relations on us; in the 70’s, some dictator came up with the idea of importing white Africans to “improve the race,” clearly showing that colonialism has been the historical form of permanent domination towards the plurinational majority of Bolivia.

Our country, unlike our Latin American neighbors, was formed amid the uncertainty and fear of Indian identity felt by the settlers, creoles first and then republicans, who, after the uprising of Tupac Katari in 1780, lived through the historical trauma of the siege of the cities and the Federal War in 1899, becoming permanent enemies of the Indian community and extending widespread exclusion in order to avoid any temptation to democracy.

That is why in the great national wars against neighboring countries—which we lost all of—indigenous/native/campesino peoples, the great majority of the country, only saw the faces of the patrons change in different moments of history. Included were the progressive sectors who, rather than recognizing them as protagonists, made them objects of paternalism and dependency, also expressions of colonialism.

However, alongside this feudal action, the people embraced resistance as part of their historical reality. The more they were repressed, the more they recognized their identity and affirmed it in their harmonious relationship in communities and with nature, and they distinguished themselves from those whose politics were based on hatred, greed, and racist contempt.

That’s why we say that the violent civilizing actions of repression and oblivion engendered the proposal of “Living Well” as a response. It meant not ceasing to fight against oppression and servitude, but avoiding thinking like the oppressors, not hating, discriminating, envying, and above all, exploiting the work of others. It tried to envision an entirely different civilizing proposal, which would make “community” and living in complementarity with nature indivisible with being human.

Therefore, the great battles that the social movements unleashed against neoliberalism were converted into historical reference points for the country and the Continent, for the defense of natural resources and life. The Water War in Cochabamba, the Gas War in El Alto, and the innumerable Indian/native/campesino sieges generated the context for the fall of neoliberalism and the historic possibility of a new era.

The election of Evo Morales as President signifies a historic break in the history of Bolivia and Latin America. For the first time, the majority has voted for one of themselves, risking letting go of patronage and peonage and daring to build a different world. Therefore, one of the first measures undertaken by the new government was precisely to convene a Constituent Assembly to define the contours and complexities of the new country. This was an assembly that would, for the first time, bring together representatives of the plurinationality of Bolivia, but also of minorities who for decades had governed this country. The majority of this plurinationality had a full process of encounter, where they dealt with the challenge of reconciling the local mandates each assembly member received from their constituents with the perspective of creating a national vision for Bolivia. This was the foundational moment when diversity began to weave together the pieces of its past to build a new history.
The Unity Pact, which brought together the major Indigenous/native/campesino organizations (CSUTCB, Bartolinas, CONAMAQ, CIDOB, and APG) and was key in the anti-neoliberal struggle, also supported their proposals and reflections on the process of change, and it was present in the Constituent Assembly. Not only were about half of the assembly members MAS-IPSP, but they came with a proposed document which clearly articulated that suma qamaña (living well), ñandereko (harmonious life), teko kavi (good life), ivi Maraei (Land without evil) and qhapaj ñan (noble path or life)…express Andean-Amazonian utopias and have been a form of community life of resistance to colonialism. Today these are being rescued as strategies to confront the capitalist world. For hundreds of years, our people have survived in harmony with the Pachamama and with the community, and utopias have been part of our lives. Now, upon being converted into the indigenous/native/campesino political project, these utopias have become a path to walk on towards a new history.

The politics of consensus is part of community life, as are rotations of responsibility. In this way, despite the opposing plots that, through their racism, victimized assembly members, destroyed state goods, and humiliated campesinos in the street—in sum, the feudal response to the inclusive and communitarian proposal for the country—the Constitution of the Plurinational State was approved. It recognized that we are part of the history of a republican and liberal history, but it also incorporated the communitarian horizon of Living Well, which would be extended and accomplished by social organizations and the Plurinational State. It has constitutionalized the recognition of our plurinational identity that is structurally linked to this utopia of Living Well as both a reality and as work yet to be completed.

Throughout the Constitutional text, harmonious coexistence between these two ways of understanding the country is proposed. Along with the individual rights that were an accomplishment of the liberal Europe of the French Revolution and have been the measure of the Constitutionalism with which our republics were inaugurated, the collective rights of the Indigenous/native/campesino are included. There has been so much struggle and so much blood has been lost on this Continent for these rights to finally be recognized by the United Nations. Bolivia was the first country to constitutionalize this historic achievement, paradoxically for a country that turned its back to on reality and whose dominant classes looked to the First World only to copy the legislative model that was used in the republican era.

Regarding justice, that of the powerful over the oppressed, in the interpretation of ordinary justice, something was incorporated into the constitutional spectrum that was always denigrated, but sometimes accepted by the colonists when they permitted indigenous communities to have their own justice. Today, “Indian” justice (community justice) has stopped being something of folklore and it is now recognized that there are different and plurinational forms of improving our ability to live together in harmony and solve conflicts.

Also, the political representation of indigenous/native/campesino peoples in the institutions of the State have been constitutionalized, and although many of these spaces have been gained thanks to the merits of specific persons in the context of equality and inclusion, spaces for representation have also been legally created so that this country will never again exclude whole peoples.

The question of Autonomies is another big issue that has been constitutionalized in the right to self-determination of indigenous people because, ultimately, those who had lived during centuries as subordinates but still resisting today now have the opportunity to also rebuild territorially within the Plurinational State.

Another key area of participation is that of the Economic Community that, within the framework of the Plural Economy recognized by the state, is now fully recognized as an economy of life that has survived almost totally underground, permitting that communities could live by sharing together in the poverty that they had been subject to by the permanent colonization of the oligarchies. The biggest challenge is to make sure that this economy, originating from the community, can be a response to the capitalism that, in addition to intensively exploiting labor, is also wiping out the planet’s resources.

Perhaps the most important part of the constitutional spirit is that the indigenous/native/campesino peoples are part of the country and a constituent part of the Plurinational State. “President Evo” is the historical expression of this achievement of the struggle of the peoples and the historical reason for why all Bolivians have a legitimate right to dream of a better life. Indigenous/native/campesino peoples are the vanguard of the Democratic and Cultural Revolution that is now building a country for everyone, but which has as its political horizon a Communitarian Socialism that will allow for Living Well to become a reality. This is a historic act of creation that only the revolutions of our people are capable of accomplishing.
We have been ruled more by deceit than by force, and we have been degraded more by vice than by superstition. Slavery is the daughter of darkness; an ignorant people is a blind instrument of its own destruction.

The law of duty is more powerful to me than the feelings of the heart. Nobody commands my heart except my conscience.

A good and courageous man should be indifferent to the shocks of bad luck.

Courage, skill, and perseverance correct misfortune.  

Simón BOLÍVAR

With the poor of the earth I wish to cast my lot. Doing is the best way of speaking.

The only signature worthy of a man is that which he has left written with his deeds.

In order to go ahead of others, it is necessary to see more than them.

Every true man must feel on his own cheek every blow struck against the cheek of another.

One minute on your feet is worth more than a lifetime on your knees.

Calmly watching a crime is the same thing as committing it.

It is not permissible to violate another person’s rights in order to keep the rights that you enjoy.

The good of many is preferable to the opulence of a few.

José MARTÍ

Love how you can, love who you can, love everything that you can. Don’t worry about the end result of your love.

Amado NERVO

Our philosophy and our liberation cannot just be one more stage in the liberation of the human being, but its final stage. The human beings we need to liberate aren’t just those in the Americas or the Third World, but all human beings, including the dominators.

Leopoldo ZEA

We will go towards the sun of Liberty or to Death; and if we die, our Cause will continue living. Others will follow us.

Injustice has no reason to exist in the Universe, and it was born from the jealousy and antagonism of men, before they had understood its spirit.

The sovereignty of a country is not discussed. It is defended with arms in hand.

I want a free country or death.

My greatest honor is coming from the womb of the oppressed, who are the soul and the nerves of the race.

By nature, my character is receding, and I only talk a lot when they touch the glands that are infected by acute latinoamericanitis.

Augusto César SANDINO

I feel such a patriotism for Latin America, for any country in Latin America, that in the moment it might be necessary, I would be ready to give my life for the liberation of any Latin American nation, without asking anything from anybody.

Every day we must fight for the love of living humanity so that it is transformed into concrete acts, in acts that serve as an example of mobilization.

I have felt Guatemalan in Guatemala, Mexican in Mexico, Peruvian in Peru, as today I feel Cuban in Cuba and as I feel Argentine here and everywhere. That’s a layer of my personality—I can’t forget mate and barbeque.

I do not know if we are very close relatives, but if you are capable of trembling with indignation each time there is an injustice in the world, we are companions, which is the most important thing.

The true revolutionary is guided by great feelings of love.

Be able to feel, deep down, any injustice done against anyone in any part of the world. It is the most beautiful quality of a revolutionary.

Ernesto CHE GUEVARA
Let us Peruvianize Peru.
We have the responsibility of not ignoring our national reality, but we also have the responsibility of not ignoring the world reality. Peru is a fragment of the world which is following a trajectory of solidarity.

All workers who are in these moments are dying in the streets of Berlin, or the barricades of Hamburg, are not giving their lives just for the cause of the German proletariat, but for our own Cause.

Juan Carlos MARIÁTEGUI

Every manifestation of democracy, whether in the political, social, or cultural order, is fed by the economic democracy that produces a profound change of structures.

The governor who tries to guide his country towards democracy has to begin by truly being a democrat, demonstrating his tolerance for the opposition, no matter how crudely it conducts itself, in meetings, in the press, in personal diatribe.

Lázaro CÁRDENAS

Education is the heart of the peoples and the fertilizer of the armies of liberty.
Posterity will do us justice.
I have not deserved death because I haven’t committed any sin other than free Costa Rica and bring peace to the (Central American) Republic.

Francisco MORAZÁN

The Cause of the Peoples cannot admit of the least delay.
Let the most unhappy be the most privileged.
Let the Indians govern themselves in their communities.
For me, there isn’t anything more sacred than the will of the many peoples.
I am not for sale, I don’t want any other prize for my labor than to see my nation free.

José Gervasio ARTIGAS

For those who consecrate their lives for the liberty of their Country, what awaits them is prison.
The Homeland is love and sacrifice.
We aren’t small, it is just that we are on our knees.
The law of love and the law of sacrifice cannot be separated.
When tyranny is law, revolution is order.

The empire that we challenge is large; but our right to liberty is larger.
The victory of one Puerto Rican over another is the defeat of the country.

Pedro ALBIZU CAMPOS

One doesn’t put conditions on the homeland.

Omar TORRIJOS

Being young and not being a revolution is a biological contradiction.

Salvador ALLENDE

To say the true word is to transform the world.
The Pedagogy of the oppressed has stopped being that of the oppressed and has become the pedagogy of humans in the process of permanent liberation.

Pablo FREIRE

The only Causes worth living for are those that are also worth dying for.

Albert CAMUS

Being on the left means believing that one cannot be happy by oneself.

Paul THIBAUD

There are people who struggle for a day, and they are good. There are others who struggle for a year, and they are better. There are some who struggle many years, and they are better still. But there are those who struggle all their lives, and these are the indispensable ones.

Bertold BRECHT

I am a man of Causes. I lived always preaching, struggling, like a crusade, for the causes that move me. There are many, too many: the salvation of the Indians, the education of children, agrarian reform, socialism with freedom, universal necessity...Truly, I have accumulated more failures than victories in my struggles, but this doesn’t matter. It would have been horrible to be on the side of those who won those battles.

Darcy RIBEIRO

Add your favorite frase...
In John’s Book of Revelations the name of God is “the one who is, who was, and who is coming” (1:4). It doesn’t say, “who will be,” which would be a typical formulation for the Greek philosophers and which would indicate that God was immutable, always the same, one who never does anything new. John intends precisely to refuse to accept that God and to proclaim that God is in movement, changes, brings about new things. At the end of the book he says, “the Spirit and the Bride say: Come!” (22:17). “Yes, come quickly!” (22:20).

As long as there are Christians or Jews in the world, there will be utopias, impossible projects, dreams of a different world, because they are the only religions that announce a God “who is coming,” and not so much one who will be. In chapters 7 and 20 of his revelations, John had a vision of the reign of a thousand years, the reign of Christ in the midst of his people, a reign of peace and happiness. That reign will come before the end of the world and the arrival of a new world, a new heaven and a new earth, a new Jerusalem, with the definitive reign of God.

This vision of John had a major impact during the first period of Christianity. It imparted an extraordinary strength to the martyrs. They knew that, after their sufferings, they would enter a reign of happiness on a new earth. During the entire history of Christianity, the hope for a reign of a thousand years has given Christians courage in times of persecution, disaster, or cataclysm.

Millenarianism, the reign of a thousand years, was always condemned and opposed by ecclesiastical authorities, who saw in that expectation a rejection of the ecclesiastical institution. To hope for a reign of Jesus on earth was to reject the ecclesiastical institution as if it had nothing to do with the reign of Christ. The official doctrine says that, before the final judgement, there will only be the Church as we know it today.

Christian millenarianism has its roots in the Old Testament in texts such as that of Ezekiel 37. At times, Jesus seems have aroused similar hopes. The disciples hoped to govern the world with Jesus, in his kingdom. In Mark 10:30, Jesus promises the persecuted a recompense now and in eternity as if, before the end of the world, there would already be a compensation for them. The faithful who acclaimed Jesus during his entry into Jerusalem hoped that he was arriving in order to set up his reign. When he began to speak of his death, the millenarian hopes fell apart.

The persecutions of the first centuries gave rise to a renewal of the millenarian hopes. Some historians think that the announcement of the arrival of the reign of a thousand years on this earth was one of the motivations for the conversion of many inhabitants of the Roman Empire, especially the victims who were suffering most under the Empire.

When Constantine decreed the freedom of the Church and decided to convert it into the official religion of the Empire, there were bishops and Christians at the base who thought that the reign of Christ on earth was beginning.

That millenarianism served the interests of the governing class especially because, for the victims of the empire, the signs of the reign of a thousand years were not very clear. But the Empire fell in the West and the Roman Church adopted the pretention that Christendom was the realization of the reign of Christ on earth. The prevailing attitude was that their times were the last in the history of the world before the end that had been announced. No other reign of Christ on earth was to be expected except that of the reign of the Church in Christendom.

But, confronted with the corruption of the Roman Church and of broad sectors of the episcopal and monastic world, a prophet appeared. Joachim of Fiori was an abbot at the end of the twelfth century, who announced the coming of a reign of the Holy Spirit. The idea had a great following among the brothers of Saint Francis in the 13th and 14th Centuries. That reign of the Holy Spirit would be a reign without power, animated by monks and Christians without power. It was a new version of millenarianism.

The corruption of the Roman Church grew exten-
sively with the Avignon Popes in the 14th century. The complaints protesting the avarice and ambition for wealth of the popes grew into a clamour that demanded a general reform in the Church. And the Reformation came about. Luther believed that his Reformation was a new phase in the preparation for the end of the world. In the reformed world, that idea of a new millennium had its adherents. However, very quickly a major insurrection of the peasants and artisans in Germany (1525) took place and all the princes, Protestant and Catholic, repressed it.

Thomas Müntzer was the theologian of the insurrection, known as the War of the Peasants. He insisted that the rebel peasants would bring about the reign of a thousand years. In Munster, in 1534, the Anabaptists who took the city had the same hope: they were beginning the reign of a thousand years. As one might have expected, those insurrections were repressed with horrendous cruelty.

Millenarianism inspired many popular revolt movements. Those movements had no military power; they counted only on the power of God. The certainty of bringing about the reign of Christ gave them the necessary energy and confidence.

• There was also a political millenarianism in which the governing power considered its government as a realization of the reign of Christ in this world. Beginning with Theodosio, at the end of the 4th Century, the Church was identified with the Byzantine Empire that lasted until 1453 when the capital was conquered by the Turks.

The millenarian ideology of Byzantium was handed over to the Holy Roman Empire beginning in the 10th Century. In the West also the Church was transformed into a service for the Empire. The Church was the political-religious function of the clergy. Whoever really looked for the Gospel took refuge in the monastic life where the only truly Christian communities were formed.

When Constantinople fell and with it the Byzantine Empire, the reign of the millennium was transferred to Russia. The reign of Christ went from Rome through Byzantium and from there to Moscow. The Czar of Russia was the representative of Christ in the reign of God on this earth.

Political millenarianism had other expressions. After the Holy Empire, its new form was the chosen people. In the 19th Century, when England conquered India and Queen Victoria was proclaimed Empress of India, a perception arose that England was the God's chosen people to govern the world. R. Kipling was able to announce that “the British Empire is the most beautiful realization of God after creation.” However, England was confronted with the rivalry of Germany. Wrapped up in two destructive wars, it had to pass the government of the world to the United States where political militarism was and still is very strong.

From the beginning, that is to say, since the arrival of the Puritans in 1629, the USA was born with the sense that it was a chosen nation. The Puritans were destined to set up the reign of a thousand years, the reign of Christ. That ideology has never been lost. Even today, the United States considers itself charged by God with the task of governing the world as the people chosen from all the others. Every president expresses that conviction in his inaugural address.

• There was also an ecclesiastic millenarianism. To the kings of Spain and Portugal the popes bestowed America as a possession. Their mission was to establish the reign of Christ there. Their duty was to expand the Church. When Hernán Cortés began the assault of Tenochtitlan, capital of the Aztecs (Mexico City today), he ordered the following text to be written on the banners of his troops: “We follow the standard of the cross; with it we will conquer!”

In spite of Medellin and its inspiration, remnants of that system continue to exist even today in the Latin American church. Catholic triumphalism perdures.

When the European powers conquered the greater part of Africa and Asia, Catholic and Protestant missionaries on that continent had, as their aim, to implant the Church. They did not seek evangelization but rather, with the help of the colonial powers, the extension of the Reign of Christ. It was a millenarianism that has an impact even today. Implanted Churches were put in place, not evangelized peoples.

• The French Revolution is a symbolic event: the beginning of Christendom's disintegration and the birth of a secularized society. The Catholic Church did not know how to respond to science and technology any more than the Protestants. It defended the remnants of Christendom and continues to defend itself. But, they have lost almost all influence in society. Millenarian religious continue to exist in sects, without society's protection, other than in the United States, which is the most developed country in science and
technology, but which, at the same time, is the country with the strongest opposition to the worldview offered by the sciences and with the greatest attachment to biblical literalism. It is also the country with the largest number of millenarian religious sects.

In the rest of the world, science and technology were adopted by a new capitalist class that ended up taking power and broadcasting its ideology. The capitalist class was born with a secularized expression of millenarianism. Their project is to use science and technology to create a new humanity rather than the reign of God that Christendom had failed to bring about. Seeing that religion had not achieved what it promised, the capitalists promised a better life, one that was really human. They picked up where the clergy left off and with the aim of directing society toward happiness on earth, not in heaven.

In Brazil, the official program of governments and of the nation is “development,” that is to say, precisely the utopia of the capitalists, namely the transformation of the social and material condition through science and technology. The emerging countries are convinced that their mission is to transform their countries into a copy of the USA. Every country in the world wants to become one day like the USA.

In practice, that secularized version of the reign of God consists in the extraordinary promotion of a small part of humanity: those who concentrate in their hands the resources of science and technology that allow them to seize natural resources for themselves. The masses provide the workers; otherwise they are outside the system. Capitalists themselves dare not promote their millenarian ideology anymore; they merely say that theirs is the only option, that there is no alternative to their system.

Capitalist society generated a reaction among the masses of oppressed and exploited workers. The 20th Century was the century of socialism, of the dream of a socialist society in which property would be social. In practice, workers’ unions were able to achieve certain rights and some participation in property. However, the socialist revolutions ended up giving way when confronted with the offensive of property owners. Although they had to make some concessions, the capitalists ended up winning. Radical socialism, which suppressed all private property, in practice concentrated property in the hands of the State and did not achieve the dream. The communist structure continues today in Cuba and North Korea.

There were political utopias in the colonies. The colonized people dreamed of political independence. The independence revolutions managed to save them from economic oppression. However, foreign companies pulled the former colonies into submission.

Feminism was another utopia of the 20th Century. The women’s revolution made important advances. Still, and above all in the world of ordinary people, women’s dependence is still very rough due to working conditions and the accumulation of domestic tasks.

The utopia of racial equality had some results that were more or less felt in various countries. The struggles against discrimination did not eliminate the social inferiority of Blacks.

Both struggles are still current and urgent. Much can be done through strong organization in society.

• What future utopias might be possible? Today, what often happens is a repetition of old utopias. While there is still talk of socialism, industry has lost much of its importance in the current economic situation. There are no longer any large and homogenous working classes. While jobs grow, it is in the service sector. However, a workers’ movement has not yet made its appearance in the service sector [in Brazil – tr.], even though those workers are often exhausted and exploited by excessive stress at work. Another problem lies in the concentration of companies: Countries haven’t been able to control the multinationals, huge corporations with a global reach. To do so, a national movement is not enough; A world movement is needed. Apart from that, world powers have the ability to resist movements in small countries. The United States never accepts decisions taken by the United Nations, the World Trade Organization, the Food and Agriculture Organization, or other world organizations.
Will China be willing to accept these decisions when it becomes the leading power?

• But here is where two dangers appear that threaten all humanity. No longer a question of utopias or of dreams, we are dealing purely and simply with survival.

The first danger is found in nuclear arms. More than 20 countries now have nuclear bombs and the number will grow, inevitably. There are already enough bombs to annihilate all humanity several times over and in a few hours. While there is no political will to use nuclear arms up till now, the high military echelons in various countries already have studies on low-intensity nuclear arms. A scenario for a nuclear war is not difficult to imagine.

The second danger is the destruction of Nature. An ecological movement has appeared. It proposes a lifestyle that respects Nature and was born as a utopia in the last century. Already we can see the evils provoked by the destruction of Nature through industry, garbage, contamination of water, air, and soil, etc. The ecological dream generated political movements to control the destruction of Nature and substitute a greener life for consumerism. They fight against contaminating industries, against the increase of garbage that leads to sickness and threatens the survival of life on the planet. The warming of the planet seems already to be provoking turbulence in the climate. Ecology is no longer a utopia; it is a life or death issue. We no longer need to dream; we need to stop the death of Nature. Instead of dreaming of a utopia, what we have is distress.

Given that situation, the project of an “unlimited development” of production, as presented by the capitalists, is disqualified, though by no means abandoned. However, we don’t know how to control the power of the 500 corporations that will soon be 400 and then 300 until their final concentration into a super-hero that will, in the end as always, fall. And then what will happen?

After the clergy, came the capitalists. The capitalist ideology has been abandoned for some time already. And so? Will another class, another human group arrive bearing another utopia?

• The situation in Latin America still isn’t clear. We still don’t know if the current governments of Venezuela, Bolivia, Ecuador, and other countries, are precursors of the new class that will make support of the large majority of the population possible. Or will they be the next victims of repression from the North American Empire?

Bolivarianism pulls together fragments from socialist movements of the last century. But, it does not seem to have formed a popular conscience. What keeps Chavez in power is his own charismatic personality, much more than his ideology. He has managed to significantly improve the conditions of the lower classes of society and that has earned him the support of the people. In Bolivia what maintains the power of Evo Morales is the cohesion of the Indigenous peoples, above all the Aymara. It is a cohesion that does not arise out of an ideology but rather out of a history. Nor is there an ideology in Ecuador that could guarantee popular power for Correa. What is happening in the governments of Argentina and Uruguay can hardly be considered a political ideology. We have not yet managed to discern whether what is happening in the Latin American Left is based on a solid ideology or is in search of an ideology.

• Are there still religious utopias? In the Vatican it is the utopia of a resurrected Christendom that prevails. It is the utopia of Benedict XVI and of movements like Opus Dei, the Legionaries, Communion and Liberation, and others. They accept as an inevitable fact a reduction in the number of Catholics. Catholics will necessarily be a small minority. However, they will form a minority of the strong, solid, and uncompromising, a nucleus like a diamond. Thanks to them, the Church will be able to acquire political and economic power that will make it the elite of humanity, the indispensible elite to direct the world and recreate Christendom. That is the prevailing utopia that directs Vatican politics.

There are groups in the Church that dream of a return to the years of Medellin. They are lay groups with a few priests and religious but, without the support of the hierarchy. Their dream is of a truly Gospel Church. It was the utopia of Vatican II that is today only a minority, at least in Europe and in the Americas. On the other hand, the growth of Pentecostal churches originating in the United States might point to the growth of utopias of a fundamentalist sort. Still, utopias, of one sort or another, continue and will continue, and it is up to us now to be their witnesses and to struggle to bring them about.
What do expressions like “change of epoch,” “paradigm change,” or “a new model of civilization” mean? In his classic study, The City in History, Lewis Mumford refers to two contrasting archetypal models of urban life: the symbiotic and the predatory. According to this historian, “they did not constitute absolute options but pointed in different directions. The first was the path of voluntary cooperation, that of mutual accommodation, of communication and of a broader understanding. The other was that of predatory domination that leads to exploitation without mercy and in time to a parasitic weakening since the way of expansion, with its violence and conflicts, transformed the city itself into an instrument destined to extraction and concentration of surplus.”

Mumford also thought that historically, “the urban heritage took two paths.” The model of symbiosis with nature and its limited resources in which maternal care prevails with the good life and pacific coexistence, gave way to the predatory model marked by patriarchal domination, disposed to conquer all the possibilities of the environment, of human strength and the cultural patrimony. The design of the circular city, as a nest, womb, welcome, was replaced by the geometry of the rectilinear stroke and square corners where the progress of mathematics occupied a central role in quantifying, calculated, assuring production. The pointy symbols, like obelisks and towers, predominantly masculine, displaced earthenware vessels, plaited tresses and rounded utensils with a feminine inspiration.

It is not amiss to say that in the Western countries in particular, science and technology were always placed at the service of a model that was strongly predatory. The law of natural selection, that of Darwin in The Origin of the Species, ended up being applied without reserve to socio-economic and political development. The penetration of virgin lands and the merchandizing of their riches, along with the decimation of Indigenous peoples, were basic feature of the advance of capitalist and neoliberal economy, first of all as mercantilist, then industrial and finally financial. It is obvious that the industrial revolution provided, in this respect, a gigantic impulse ending in what Eric J. Hobsbawm named “the era of the empires.”

The results of this indiscriminate and irresponsible use of natural resources are well known. Also well-known are the violent reactions of nature in the face of the equally violent action of human beings against it. To the violence of a project of exponential growth at any cost, the planet responds with irritation: with alternating droughts and flooding; unexpected waves of cold and heat that make the distinctions of the seasons fade; unusual storms like hurricanes, typhoons, strong winds; massive human migrations with millions of “climate refugees or migrants”...

In this perspective and without any pretension of denying the Copernican theory, the planet Earth is today the subject of endless debates. Scientists, social and environmental movements, among other lively and active forces, constantly warn us about deforestation and desertification of the soil, pollution of air and of water, the growing emission of greenhouse gases, the melting of glaciers and planetary warming and the extermination of numerous species of plants and animals, etc.

It isn’t enough to save human life in an anthropomorphic perspective. It would be useful to return to another reading of the book of Genesis. In the covenant that God establishes with the people of Israel, symbolized by the rainbow, the text insists not just on the life of human beings. The words are emphatic: the covenant is signed in the name of “all living beings and all future generations.” The will of God is not only to defend life in all its forms biodiversity but also to conserve it for eternity (Gen. 9,12-17). What is at issue is a new way of relating with things and persons. The ideal of modernity has been to produce, to sell, to buy and to consume. Today we urgently need to rethink civilization entirely in the sense of a pacific, fraternal co-existence in solidarity with the planet and with nature in order to to respect the right of the Earth to generate life!

The protection of life, along with its multiple ecosystems, is beyond the capacity of any single country or nation, of any religion or political party, of any
people or culture. It is a universal task that nobody can avoid. Every species of life that disappears from the earth lessens the human possibilities for survival. Everywhere, ecological awareness is growing that we either save biodiversity or we perish along with the planet.

According to Pablo Suess, we do well to remember the Indigenous idea of *sumak kawsay* (the good life), of the Quechua nation that was extensively debated during the Peoples’ Conference on Climate Change and the Rights of Mother Earth in Cochabamba, Bolivia. In fact, a totally renewed relationship is at work in the search for a new civilizing paradigm that is just, sustainable and planetary. It is a relationship with the planet and its natural resources, with living beings in general and with persons in particular. It’s not a matter of struggling to achieve the way of life of the developed nations or of the elites in marginal countries. The fever of consumerism that is promoted in those countries through strident forms of marketing, propaganda, and publicity are not adapted to the natural rhythm of the multiple forms of life. To maintain that model, millions of persons end up being systematically excluded, placed at the margin of history and of life itself.

The challenge for the Great Causes today is the reconstruction of a new way of living that is frugal, responsible, and equitable. For the good life and living well together to be extended to all living beings, including plants, animals and people and to the organically interconnected biodiversity, we have a double task. On the one hand, we need to suppress ostentatious and scandalous luxuries; on the other hand we need to combat hunger and misery in all its forms. In a word, the new paradigm begins with the assumption that we need to eliminate the asymmetries and imbalances that divide continents and countries, as well as the extremes of lifestyles within a single nation.

The new world order, based on the paradigm of care and responsible coexistence with nature and its various life forms, includes within it the need for a feminine touch. It’s not just a question of achieving a larger participation of women in decisions regarding the socio-economic and political-cultural model. Above all it is a matter of rediscovering the feminine potential that exists in every person, male or female. It is a potential that has remained asphyxiated by the feverish agitation of a culture of production, doing, keeping up appearances and consuming.

If it is true that after the crisis we come to the crossroads, this latter constitutes the positive side of the former since crisis is synonymous with ambiguity. Once the anguish has passed, along with the dejection and perplexity that every crisis produces, we need to lift up our heads and go forward. And that is where we come to the crossroads that presupposes taking a position in a double sense. On the one hand, it involves being open to the various alternatives present including cultural, social, political and religious pluralism. On the other hand we need the courage to reflect and deepen our understanding of the causes and consequences of the crisis itself and then to embrace new options. In a word, at the crossroads, the crisis becomes heavy with life, the desert is revealed as fertile and darkness obliges us to light small fires. Today these lights become the thousands of initiatives by people at the grassroots springing up all over the place, especially in the social economy. They point to the possibility of a renewed civilization in which the exploitation and accumulation of a few will be replaced by the idea of the good life and of living well together.

Life teaches us that, in tragedies and storms, the rudder of the boat tends to pass over into the hands of women, or at least to the feminine side of every human being, who, in the turbulence of the agitated waters, takes the upper hand through wisdom and patience that waits for the right moment to go off in a new direction. As long as the waves are very high, it is impossible to see the beam of the lighthouse and orient the ship. Once the storm has calmed down, then the light begins to illumine the dark night and make it possible to steer with assurance in the direction of the port. A crossroads, on the other hand, is a good moment to turn to the roots and sources of the original project and to return to the maternal cradle. But this turn only makes sense to the extent that it serves to make us stronger and help us move forward toward the frontier. In the midst of the crisis, those who are weak and nostalgic take refuge in the cradle while adults, energized by original and vital milk, feel challenged by the blows of history and of the future, by the Great Causes or by the need to recycle, reuse and recreate civilization itself.
H. Marcuse, the German philosopher, wrote in 1967 *The End of Utopia*, as he was enthralled by the technological developments which make real today what in other times was called utopia. The Japanese-American thinker, F. Fukuyama, announced “the end of history” when he witnessed the fall of the socialist empire and the permanence of democracy in the USA, which for him brings the end of history and of all utopia. What remained? Technology and capitalism. A sad destiny for humanity... if it were true.

Why did Utopia die? This is the challenge for all thinking and acting of human beings. Utopia is threatened by death, eternity present in time, skepticism about the future, and the neoliberal system which tries to impose itself as the total fulfillment of the human being. Utopia is stimulated by rebellion against death as the final and relentless destiny of humankind, and in the words of Gadamer “wishes always more future” and shouts the dream expressed by the World Social Forum: Another world is possible!

**UTOPIA’S ECLIPSE**

Technologies battle against Utopia, creating for us a kind of world where all our needs are immediate, now, without any more effort than the talent of scientists. We entrust them the “incredible new world”, provided that we obtain bulky profits and companies fill their purses. Two powerful destructive forces are merged against Utopia: technology and the neoliberal capitalist system. They downgrade the human being to a robot, a thing, almost an animal, and intoxicate him with the present. They need nothing from the future. Everything can be obtained here and now.

In order that no breath of transcendence appears, they have invented the cell phone and the technologies of information and communication. In this way, in idle times – when dreams generally appear – people stay plugged to voice and music machines. TV news-flashes, YouTube, Twitter, Facebook, MSN and a huge paraphernalia of the media, fill their heads with images for every taste, from sensationalism of alien catastrophes to the most gaudy pleasures. There is no time to be alone. But, there are no dreams without silence, without tranquility it is impossible to imagine a better world, there is no utopia without solitude.

Utopia lacks the double distance of time and space. It is not here nor today. It is tomorrow, and in another place. Virtual culture destroys both dimensions. Time is felt as linear, and any distance can be reached in space without leaving the room. It is enough to stare at the computer screen to see pictures and listen to people from any part of the world. What else can be desired?

Ironically, virtual culture performs the definition that Saint Thomas gave of eternity: “the perfect possession of an endless life, all together and simultaneously”. We increasingly have the feeling of possessing the endless life that is produced in a million internet sites. In fact, the whole life of a person would not be enough to visit them all. They seem unfathomable. And that occurs “fully and simultaneously”. Then, if we already possess eternity, what else can we wish for?

That eternity created by us appears more interesting than the one promised by religion, as a monotonous heaven, full of angels and dull saints. Here everything passes through our senses, made for pleasure; in heaven... it is not clear. What theologians have to say is not very attractive. Globalization substitutes perfectly for eternal life, due to its quickness, novelty, colorfulness and abundance of supplies. Nothing else is needed.

And, to close the circle of plenitude, society has uncountable boutiques and kilometers of windows full of consumer goods. Eyes are not enough to see everything. Hands get tired of touching things. Hearts jump from one to another, forgetting almost to beat. In one word: the globalized consumer society, the virtual culture, bears no room for Utopia. Utopia is finished.

**UTOPIA’S REVIVAL**

However there is a big problem: present day society and culture cannot totally silence the human being, nor all human beings. There are some energies kept intact and resistant people, despite this big doses of material, psychological and spiritual anaesthesia, pull up their sleeves and start to think, to dream
and to fight for a different world.

There are the women. They smell male chauvinism in the air of society and culture. They do not feel acknowledged in the building of politics, in various institutions, structures and social relations, in churches... in the weaving of history. They are aware of their own singular, original dignity. They sketch a utopia of a world without male chauvinism, in which they can play a unique and irreplaceable role. They search without concession the vocation and profession they dream of, they do not accept being molded by the male figure, or to mimic men. This is the feminist Utopia, which mobilizes not only women but also bright and mindful men: a world without male chauvinism, without the exploitation of the body and occupation of women, without the vilification of their dignity.

If the Earth could speak, it would have given an outcry long ago against the devastating exploitation to which we subject her. There are more people every day who acknowledge this tragedy and become spokespeople of the Earth’s outcry. This is the ecological wave, opening utopic roads to build a world in Franciscan harmony with nature, of equilibrium in the exploitation of non-renewable resources, of simplicity. To strict jurists’ dismay, we speak of “the Rights of the Earth”, of “property of all, goods that cannot be privatized, like water, land, air”... There is the Earth Charter, to proclaim those rights. Ecology Utopia!

Human beings tamed the wild animal. In this way their job was made easier and they obtained more profit. A great achievement. But the worm of evil corroded their hearts: why not do the same with that other animal, the one provided with intelligence and a great many other qualities? And so they did. There you have the poor, the exploited, the marginalized. Society grew and the poor may be counted by the millions. But the human being stopped, thought and dreamt. Why not build a different world in which the poor are not exploited any more, where there is collaboration, harmony, fraternity, solidarity to produce goods in a society with equal rights? Liberation Utopia!

The same instinct of domination triggered another perversity. Some human groups felt owners of the earth and goods, or they coveted them. There they found human beings like them... what to do? Impose by force, conquer territories and profitable goods with weapons, take advantage of possible superiorities to defeat those who oppose their domination plans. There is war. It appeared attractive because it even multiplied the weapons industry. There came deaths by the million, unthinkable destruction. Sad lesson. Then, what are we to do? Walk in the opposite direction: Peace Utopia!

At first their origin was the same, they all belonged to the same black race. Millennia of procreation differentiated the bodies. Social and political factors created linkages between race and domination, race and superiority of possibilities. Racism won. There, in the utopian horizon, is not the end, but the beginning of human beings, born from the same race, consorting with their diversity in the same banquet of creation. Ethnic Utopia!

Initially there was nothing that eyes now can see. Not even chaos, simply nothing. The biblical human being, thinking about this game between nothing and things, reached God the Creator: in the beginning there was God. He spent millennia considering everything as coming from the creative gesture of Yahweh, One and Only. Jesus arrived. Talked about God as Father and Spirit. And our intelligence opened up for a greater mystery: “in the beginning there is no solitude of the One, but the communion of the Three” (L. Boff). Everything came from a God that is a trinity, a communion.

Who will have the courage to say something as stupid as that history has come to an end, that technology and capitalism have defeated Utopia, when eyes see what they see and intelligence thinks what it thinks?

AND CHRISTIANS?

We have God’s Kingdom. It is not Utopia. It is more than Utopia. This ends in the horizon of history, while God’s Kingdom combines the “now” with the “not yet”. The “now” was proclaimed by Jesus in the Sermon on the Mount; it encourages us to strive for all utopias, nurturing them. Mathew talks about the “not yet”, when imagining Judgment Day in which all who were committed with terrestrial utopias will reside in the definitive Kingdom. “Come, blessed of my Father, receive the Kingdom as heritage” (Matt 25:34). Then yes, all “utopias” (without place) will end, because they will have been transformed in “topias” (places) of life, justice and love in fullness: God’s Kingdom accomplished in God’s eternity.
The world is covered with dead landscapes; the natural forests succumb; the poles are melting, we can no longer breathe the air or drink the water; flowers are now plastic and food, sky and earth are becoming thoroughly insane.

And while all this is happening, a Latin American country, Ecuador has written a new constitution in which, for the first time in the history of humanity, the possibility is opened of recognizing the rights of nature.

Nature has much to say and the time in coming for us, her children, to stop being deaf. Perhaps even God listens to the call that is sounding from this Andean country and adds an eleventh commandment that had been overlooked in the instructions given to us on Mount Sinai: “Love nature, of which you are a part.”

**An object that wants to be a subject**

For thousands of years almost everyone had the right to not have rights.

In practice, there are still many who have no rights, although at least today the right to have them is recognized and this is much more than a gesture of charity on the part of the masters of the world for the consolation of their servants.

And nature? In a way we could say that human rights include nature because she is not a postcard to be looked at from outside. Still, nature knows very well that even the best of human laws treat her as an object for possession and never as the subject of rights.

Reduced to a mere source of natural resources and good business, she can be legally wounded and even exterminated without attention to her complaints and without legal norms imposing any limitation to the impunity of the criminals. In the end, in the best of cases, the human victims are able to demand a more or less symbolic compensation, always after the damage has been done. However, the laws do nothing to avoid or stop the attacks against the earth, water or the air.

It sounds strange, doesn’t it? I mean that nature should have rights. A bit crazy. As if nature were a person! On the other hand, it sounds entirely normal that large companies in the United States should enjoy human rights. In 1886, the Supreme Court of the United States, a model of universal justice, extended human rights to private corporations. The law recognized the same rights for them as for persons, including the right to life, to freedom of expression, to privacy and all the rest. It was as if the companies were living, breathing bodies. But, more than a hundred years have passed and this continues to be the case. Nobody is surprised.

**Cries and whispers**

There is nothing unusual or abnormal about the project that has incorporated nature into the new constitution of Ecuador.

This is a country that has suffered a long series of devastations throughout its history. To give only one example: During more than a quarter of a century, until 1992, the petroleum country, Texaco, vomited with impunity 18,000 million gallons of poison on land, rivers and people. Once it had completed this work of benevolence in the Amazon region of Ecuador, the company, originally from Texas, celebrated its marriage with Standard Oil. From then on, Rockefeller’s Standard Oil was called Chevron and was directed by Condoleezza Rice. Later, an oil pipeline transferred Condoleezza to the White House while the Chevron-Texaco family continued to contaminate the world.

However, the wounds opened in the body of Ecuador by Texaco and other companies are not the only source of inspiration for this major juridical novelty that has come into being. In addition, and with no less importance, the defense of nature forms part of a process of recuperation of the oldest traditions of Ecuador and all America. It is proposed that the State recognize and guarantee the right to maintain and regenerate the vital natural cycles. It is not by happenstance that the constituent assembly began by identifying its objectives for a natural rebirth with the ideal of life called *Sumak kawsay*. This means, in Quechua, a harmonious life, one that includes harmony among us and with nature. It is harmony that gives birth to us, nourishes us, shelters us as well as having its own life and values beyond that of ourselves. Miraculously, those traditions continue to be vital in
spite of the heavy heritage of racism that in Ecuador, as in all America, continues to mutilate reality and memory. And it continues to mutilate not only the patrimony of the large Indigenous population that was able to survive throughout five centuries of prohibition and scorn. These traditions belong to the whole country and to the entire world. They are voices from the past that help discern another future that is possible.

Since the sword and cross landed on American lands, the European conquest punished as a sin of idolatry the adoration of nature with penalties like whipping, hanging or burning by fire. The communion between nature and the people, a pagan custom, was abolished in the name of God and later in the name of Civilization. So it is that throughout America and the world, we continue paying the consequences of this enforced divorce.

We want to propose some reflections on “the Good Life.” This is a very old paradigm that shows us an ancestral wisdom of the Indigenous American peoples. It also reveals their identity.

The Good Life or Living Well carries a universal, hope-filled message in the face of a world that is in the process of losing its most profound and important moral values. It is presented to us as an alternative to the “better life” of Western culture. The “better life” relates to our personal income, to our level of consumption and to the satisfactions that modern technology offers us. The Good Life is related to harmony with all our brothers and sisters, with different cultures, with God and with nature.

Faced with modernity and its blind faith in progress, the Good Life (Suma Qamaña in Aymara and Sumak Kawsay in Quechua) suggests a different way of living that is open to the entire world and to all people. It looks toward a society that is more fraternal, egalitarian and just. It is a new paradigm with a logic that is very different from the “post-modern” mentality, which is tremendously individualistic and oriented to the economy.

The Good Life can help us recognize reality and ancestral myths not in a rigid way that follows our social patterns but as an incentive to open dialogue with other cultures. It is an invitation to enter into relationship with “the other” in a different way, by accepting and respecting both equality and differences.

This new paradigm profoundly questions the major projects of modernity. The Good Life proposes another way of living that is grounded in the ethic of coexisting on the basis of agreements and alliances.

It also invites us to abandon our protagonism in favour of new actors so as to construct, beyond political dogmatism and the reigning corruption, a society where we find the common good, solidarity, subsidiarity, equity, peaceful coexistence, and so on.

It implies also a reformulation of the whole educational project for an authentic formation. It could help us as an update in our own context of the four basic principles proposed by UNESCO: a) to learn to learn, b) to learn to be, c) to learn to do and d) to learn to live together.

The Good Life becomes an ethical imperative and a network for solidarity in order to overcome inequities, return dignity to everyone and raise the self-esteem of those who are downcast. It involves struggling to make possible the great Utopia of universal fraternity among all peoples and races.

Nevertheless, everything is not so simple. There are a lot of ambiguities present. There is, for example, the Aymaran paradox in that the Aymara communities have a strong sense of community but, on the other hand, a growing individualism that weakens and even wipes out the links of solidarity.

It is evident that what the Good Life proposes is far from being a concrete reality in our Aymaran communities. It is an ideal, a big cultural project that can lead us to an ethical challenge when faced with the crisis of values in our modern culture.
The sumak kawsay paradigm, of Quechua origin, points to the concept of the traditional good life of the Andean world. In their Constitutions, Bolivia and Ecuador have taken up this concept and have tried to contextualize it in today’s world as an alternative project to the developmentalism of globalized economies. The interpreters of sumak kawsay point to its character as a critical, pluralist and democratic process. Sumak kawsay should be understood as a political platform with a utopian horizon and as an alliance of different cultures and multiple sectors that are willing to construct new social relationships on the basis of a new relationship with nature.

An Emigrant Utopia

Contrary to what one might think, utopia is an emigrant from the prosperous countries, which supposedly no longer need it and so it arrives in poor countries. The dominant political discourse rejects the great story that resists the reduction of the word to headlines in the newspapers, propaganda slogans or clichés. In this great story, with utopian contents that are not easily reduced to everyday pragmatism, we hear echoes of the all-enveloping cause and critique of those who are not in conformity with the world as it is. That cause questions the aggressive imperatives of the consumer society with its demands for growth, accelerated production, and instant satisfaction. With the blessing of the communications media, the oppressor becomes attractive, the corrupt are forgiven, and the oppressed are despised. We are thus witnesses to a lowering of the revolutionary spirit of a proletariat that has become middle-class, of unions that have become bureaucratic, and of popular leaders who have turned into administrative machines for supposedly progressive governments.

The churches should offer a major counter-cultural capital, which at the same time questions the dominant culture and valorizes marginal cultures. Yet, it has accommodated itself within the system in return for recognition of its institutional freedom and its historic prestige. However, that accommodation has a high price, namely the loss of the critical spirit both ad extra and ad intra, that is to say, the slow and silent corrosion of its prophetic spirit and the recognition of the difference between ideal and reality.

A critical spirit allows us to be aware of the difference between the installed order and the constitutional proposal that preceded the installation of that order. In the installed order we are dealing not just with the order represented by the States and their governments. The Church also forms part of that historic installed order, which always needs a new critical view. In religious temples there also exists a difference between laws that flow from the divine order and those others that are obeyed because of institutional practices. There is, as well, a difference between what the Gospel proposes and the institutional response.

Many will still remember the indignation of certain sectors when confronted with petitions for forgiveness that the then Pope John Paul II addressed on various occasions to Jews, Africans, and Indigenous peoples. During the Fourth Conference of CELAM, in Santo Domingo, on October 19, 1992, when the proposal was made for a collective petition for forgiveness addressed to the Indigenous Peoples, the Archbishop of San Juan de Cuyo, Argentina, Italo Severino di Stéfano, stated that a request like that would not be appropriate because it could be used by ideological sectors and would reflect a guilt complex that would diminish the ardour of the new evangelization.

During the General Audience in Rome two days later, the Pope once again took the position that such a request for forgiveness was opportune: “The prayer of the Redeemer rises to the Father and, at the same time, to men [sic], against those who have committed many injustices. To these men [sic] we are continually asking forgiveness, above all from those first inhabitants of the new land, to the Indians, and to those who were deported from Africa as slaves for heavy labour. ‘Forgive us our offenses’: this prayer also is part of evangelization....”

The difference between the shortfall of ecclesial reality and its promise, between the reigning order and the eternal truth, is legitimately pointed out by loyal sectors of secular society and the church itself that aspire to conformity between the institution and its messianic founder, while recognizing that this will always be incomplete. The fragility of the ecclesial reality, when it is lived with humility and a desire for forgiveness, could honour the institution that does not negotiate its ideals on the basis of the lesser evil but rather remembers
them in pronouncing its mea culpa.

As we saw in Santo Domingo, this zeal of the prophets, theologians, and pastors has not always been well received by sectors that live at a certain distance from the daily life of the people of God. Their theologies are not contextualized and they give replies to secondary questions. This was the reason why, at a certain moment, the Theology of Liberation and Indigenous Theology, among others, were silenced by sectors that considered Medellin (1968) an accident in the history of the Church. On the contrary, we are dealing with the ascension of traditions of millenia and the rooting of the gospel in these cultures. According to Saint Irenaeus, the ascension is the prelude to redemption (Puebla 400). Even today, the merest mention of those theologies, that represent the prothetic post-conciliar grace of the Latin-American church, is vetoed. If theologians became institutional functionaries and not defenders of the afflicted, theology would degenerate into ideology.

But, the new wine of the Great Cause of the Reign of God does not fit into the old wineskins (Cf. Matt. 9,18) of systemic functionality. Official condemnation to clandestinity generates traumas, but also forges strategic languages. Prophecy can move toward other spaces and indicators, among which we recognize today that of sumak kawsay, good life, the Quecha world. In the encyclical Pacem in Terris, of John XXIII, in Vatican II and in Medellín, what were called “signs of the times” - the freeing of workers, of colonized countries, and of women- in reality were gospel struggles that had been abandoned by the churches. Metamorphosed, they reappeared in the secular world because in their ecclesial cradle they did not find a space to live or even to rest temporarily. From the horizon of the Utopia of the Reign of God, we are all posseiros [land occupiers without title – tr.] of hope, without an exclusive hold on the truth. To own it this way would mean the end of history. Hope continues as an eternal emigrant in search of truth in the midst of those who live in desperation.

Happiness, Dignity, Resurrection

According to Ernst Bloch, the social utopias of the good life, with their focus on the economic system, point to happiness, or at least to the reduction of hunger and misery. The utopias of natural right, with their focus in the cultural and juridical field of human rights, point to dignity, the head held high and to the legal protection of freedom and security. In practical terms, life is threatened on both fronts: by hunger and by scorn or, as Marx used to say, at the base and in the superstructure. The primacy of human dignity demands that priority be given to economic liberation. Between both, there is a relationship of means and ends.

The suffering of the little ones -of those who are overcharged and who suffer hunger as well as those who are devalued and who suffer humiliation- points to ethical challenges of humanity caused by the acceleration of destructive capital. And it is this suffering that can change the course of history, namely, the self-reflective and organized suffering that generates discernment and awareness among the poor in differentiating suffering that can be avoided and the inherent human condition. The specific names of these ethical challenges are: liquidation of human and natural resources as well as genetic and psychological manipulation ad intra as well as in function of the overall market. Out of all this, urgent tasks for transformation emerge: the redistribution of goods according to the capacities of the planet Earth, the recognition of the Other in a perspective of universal harmony, and the democratic participation of everyone, without class privileges.

However, for a utopia that brings happiness and dignity something more is still needed to bring about the good life. When hunger and scorn are distanced from human life, there still remains the threat of a privileged appropriation by a few. For that reason, the good life needs to be thought out in a way that benefits everyone. This third utopian element, distributive and redistributive justice leads us to remember, concretely, those who died without justice having been done. The utopian horizon includes, besides happiness and dignity, not the justice of the conquerors and of the survivors, but also the justice of those who have not known justice, living or dead. The Messiah will come when there is enough space at the table for everyone. But, the Messiah will also come as the memory of those who, punished by hunger and scorn, fell into the pit of oblivion. Justice for all is unthinkable without the grace of resurrection of the dead and the final judgement (See Spe Salvi, 43).

The history of humanity has shown that the desire for resurrection and victory over death brought together the medical healers and shamans, the theologians and the philosophers, in a battle, that, even now, has neither been won nor lost. It is present in almost all cultures and can be set in possible contexts that are very different. From the triptych of happiness, dignity, and the continuity of life, we understand that sumak kawsay will always be a project, a horizon, and a dangerous hope.
“And that which will be revealed to the people will surprise them all, not because of its exotic nature, but for having been always hidden, while being obvious” (Caetano Veloso).

**SUMAK KAWSAY as a project**

In the mental picture of humanity, in the suffering faces of the poor and in the walls of systems there are crevices, sometimes even cracks, through which rays of light and instants of happiness appear. These are times when utopian hopes of a perfect world without hunger or contempt, are woven. From some of those crevices in the system, constitutional discussions in Bolivia and Ecuador have appeared as regards the planetary paradigm of quechua origin: the *sumak kawsay*, which means a good way of living. At this historical time in which we are witnessing the depletion of civilization, discussions about the real possibility of a good way of living are held also in other countries.

The *sumak kawsay*, as a utopian horizon, is a critical and self-critical paradigm under construction that aims at multiple segments and all cultures. It points towards an exit from a situation of slavery and opens a road of renovation. Not everybody desires a new path, which will be demanding. Some people honor the situation of slavery and others adapt to it, coming to terms with an unwarranted life through alleviation measures. When progressive governments start poverty eradication programs funded by the surplus value of labor exploitation or the export of non-renewable natural resources, those programs perpetuate the deprivation they aim to eliminate.

The good way of living paradigm, with its utopian horizon, is not a recipe nor can it be a description of a government program in its details. *Sumak kawsay* is the vision of another possible world. In that world, humanity is part of nature but does not dilute in it. Through cultural conquests, humanity did not release itself from nature, but added essential elements to it, such as freedom and equality, dignity and autonomy, solidarity and hope, values and meaning.

But in the history of its cultural evolution it also added a destructive force to nature and to human beings as well. This force surpasses natural destruction because, being barbaric, it is a culture in itself. Therefore, the cultural additions that humans have incorporated may be employed for progress or domination, for civilization or barbarism. With that essential knowledge, the planetary paradigm of *sumak kawsay* attempts to show hints of a new equilibrium, which we could call a reconciliation between humanity and nature, or an alliance between the victims of human barbarism.

Due to its restorative nature and utopian horizon, the *sumak kawsay* proposal was not boosted by the superpowers of the globalized world. It burst from the historical and cultural memory of small countries and exploited segments of population, mainly indigenous, from Bolivia and Ecuador. In human history, what appears as radically new, revolutionary and messianic is always born in the peripheries and frontiers of empires.

**Discernment, transformation, limit**

What are the axes of the utopian horizon incorporated into the constituent and foundational paradigm of *sumak kawsay*, which tries not simply to reproduce a millenary quechua tradition but to exhibit it to the modern world powers?

The good way of living must be seen as historical learning, as an alternative to human and economic development today and as a new consensual synthesis of traditional knowledge, republican history, democratic society and the dream of a life that allows the merging of finitude and dignity, materiality and spirituality. The utopian horizon of the *sumak kawsay* brings forth two tasks, a critical task – discernment of the past explained by the pathological and destructive potentials that block the future of humanity – and a modifying task, inspired in the productive and humanizing potentials of today. The first task, the critical one, is one of warning; the second, a modify-
ing one, will describe the beauty of a new dawn and a picture of which it will only show the first strokes. Where the *sumak kawsay* of 2012 surpasses the limits of “the first strokes”, where it starts to portray the future with more details than simply principles and values, then it will deceive not only children and grandchildren, but all people, because it will have incorporated creativity and hope in a picture that is measurable, pragmatic and foreseeable. Implementing the *good way of living* for everyone is not a linear process planned in offices. “It will surprise them all, not because of its exotic nature, but for having been always hidden, while being obvious.”

**Brief criticism of the present model**

The *sumak kawsay* drastically criticizes the development model based on growth, on speeding up production, on accumulating profit and on the use of natural resources. Indigenous communities are suffering today the mortal impact of extraction when their territories are crossed by boundaries imposed by mining industries or agribusinesses (soy and sugar cane).

The *good way of living* must not be mistaken for wellbeing on the hope of unlimited growth and consumption, but rather as an emergency brake and a search for a new post-extractive model. Extractive activities prevent States from being autonomous and nations from being free because they create dependence in the areas of energy, fishing, mining and agriculture. All extractive activities are incompatible with the paradigm of a *good way of living*. In the field of energy, whoever thinks about the future of humanity must replace the use of non-renewable sources, stigmatize the deterioration of the environment and think of a new post-petroleum economy.

The deterioration of the environment is due to the fight of man against nature. The indigenous populations, who since colonization have been considered “natives”, have also been incorporated into the destruction of nature.

**He will come, I have seen him**

Nature is not an enemy but an ally. Natural law points not only at human dignity but also at the dignity of nature as an ally to the good way of living of humankind. *Sumak Kawsay* grants nature its rights.

Human beings are part of nature. Therefore, the *good way of living* exceeds the Cartesian dichotomies between res cogitans and res extensa, between nature and humanity, and interweaves linear time with circular time, myth with history and production objectivity with the subjectivity of *mother earth*, which is matrix, womb and mother. *Sumak kawsay* or the *good way of living* is possible when people live in community with others and with nature. By considering nature as subject and not object and treating it as an ally and not as enemy, the *sumak kawsay* proposes its incorporation into history, not as productive force but as a reciprocal relationship between allies who are both social and natural beings.

In the *good way of living* the value of the use of the product is more important than its exchange value which is let down by the surplus value and is expropriated by capital. The revaluation of human beings and of nature is part of that divine wisdom that humanity has received through various ways.

**Kingdom, resistance, defiance**

The construction of *sumak kawsay* is done through the practice of a radical citizenship, concerned about the material and spiritual conditions of citizens. The multiculturalism of this project goes beyond the quechua culture and aims at the contribution of a wide alliance for life.

Christianity as a way of life has an important contribution to make – though not unique – to the *good way of living*. It interprets the present wisdom in the different roads of resistance and defiance of the Kingdom in the cracks of the oppressive system and the alienated society. That wisdom crosses history and makes it ever possible for life to be born and humanity to coexist. The wisdom of the Kingdom, as wisdom for a good coexistence, demands detachment which destabilizes the system due to a consented distancing from the privileges of class society. Detachment, as a practice of freeing oneself of the unnecessary so that everybody has the necessary, goes beyond what is private and individual. Detachment for the individual may be understood as conversion, asceticism, in its communitarian or sociopolitical form, as rupture and solidarity.

The utopian horizons of the Kingdom and the *sumak kawsay* can join their critical and creative energies to make that possible. The new way of living and coexistence will not be structured by prosperity understood as “more and better” but by happiness, dignity, meaning and hope.
The General Assembly,

Reiterating the principles of the Rio Declaration on Environment and Development and of Agenda 21, and recalling the recommendations and conclusions contained in the Plan of Implementation of the World Summit on Sustainable Development concerning energy for sustainable development…

Recalling further the High-level Plenary Meeting of the General Assembly on the Millennium Development Goals and its outcome document…

Concerned that over three billion people in developing countries rely on traditional biomass for cooking and heating, that one and a half billion people are without electricity and that, even when energy services are available, millions of poor people are unable to pay for them,

Recognizing that access to modern affordable energy services in developing countries is essential for the achievement of the internationally agreed development goals, including the Millennium Development Goals, and sustainable development, which would help to reduce poverty and to improve the conditions and standard of living for the majority of the world’s population,

Emphasizing the importance of investing in access to cleaner energy technology options and a climate-resilient future for all and the need to improve access to reliable, affordable, economically viable, socially acceptable and environmentally sound energy services and resources for sustainable development, and taking into consideration the diversity of situations, national policies and specific needs of countries, in particular developing countries,

Emphasizing also the need to take further action to mobilize the provision of adequate financial resources of sufficient quality and arriving in a timely manner,

Reaffirming support for the implementation of national policies and strategies to combine, as appropriate, the increased use of new and renewable energy sources and low-emission technologies, the more efficient use of energy, greater reliance on advanced energy technologies, including cleaner fossil fuel technologies, and the sustainable use of traditional energy resources, as well as the promotion of access to modern, reliable, affordable and sustainable energy services and the enhancement of national capacities to meet the growing energy demand, as appropriate, supported by international cooperation in this field and by the promotion of the development and dissemination of appropriate, affordable and sustainable energy technologies and the transfer of such technologies, on mutually agreed terms, to developing countries and countries with economies in transition,

1. Decides to declare 2012 the International Year of Sustainable Energy for All;

2. Notes the efforts of the United Nations system to work towards ensuring energy access for all and to protect the environment through the sustainable use of traditional energy resources, cleaner technologies and newer energy sources;

3. Requests the Secretary-General, in consultation with relevant agencies within the United Nations system and UN-Energy, and mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to organize and coordinate activities to be undertaken during the Year;

4. Encourages all Member States, the United Nations system and all other actors to take advantage of the Year to increase awareness of the importance of addressing energy issues, including modern energy services for all, access to affordable energy, energy efficiency and the sustainability of energy sources and use, for the achievement of the internationally agreed development goals, including the Millennium Development Goals, sustainable development and the protection of the global climate, and to promote action at the local, national, regional and international levels.
...AND OF COOPERATIVES

The General Assembly,

Recognizing that cooperatives, in their various forms, promote the fullest possible participation in the economic and social development of all people, including women, youth, older persons, persons with disabilities and indigenous peoples, are becoming a major factor of economic and social development and contribute to the eradication of poverty...

Noting with appreciation the potential role of cooperative development in the improvement of the social and economic conditions of the indigenous peoples and rural communities...

1. Takes note of the report of the Secretary General;
2. Proclaims the year 2012 the International Year of Cooperatives;
3. Encourages all Member States, as well as the United Nations and all other relevant stakeholders, to take advantage of the International Year of Cooperatives as a way of promoting cooperatives and raising awareness of their contribution to social and economic development;
4. Draws the attention of Member States to the recommendations contained in the report of the Secretary-General for further action to promote the growth of cooperatives as business and social enterprises that can contribute to sustainable development, eradication of poverty, and livelihoods in various economic sectors in urban and rural areas and provide support for the creation of cooperatives in new and emerging areas;
5. Encourages Governments to keep under review, as appropriate, the legal and administrative provisions governing the activities of cooperatives in order to enhance the growth and sustainability of cooperatives in a rapidly changing socio-economic environment by, inter alia, providing a level playing field for cooperatives vis-à-vis other business and social enterprises, including appropriate tax incentives and access to financial services and markets;
6. Urges Governments...to give due consideration to the role and contribution of cooperatives by, inter alia:
   (a) Utilizing and developing fully the potential and contribution of cooperatives for the attainment of social development goals, in particular the eradication of poverty, the generation of full and productive employment and the enhancement of social integration;
   (b) Encouraging and facilitating the establishment and development of cooperatives, including taking measures aimed at enabling people living in poverty or belonging to vulnerable groups, including women, youth, persons with disabilities, older persons and indigenous peoples, to fully participate, on a voluntary basis, in cooperatives and to address their social service needs;
   (c) Taking appropriate measures aimed at creating a supportive and enabling environment for the development of cooperatives by, inter alia, developing an effective partnership between Governments and the cooperative movement through joint consultative councils and/or advisory bodies and by promoting and implementing better legislation, research, sharing of good practices, training, technical assistance and capacity-building of cooperatives, especially in the fields of management, auditing and marketing skills;
   (d) Raising public awareness of the contribution of cooperatives to employment generation and to socio-economic development, promoting comprehensive research and statistical data-gathering on the activities, employment and overall socio-economic impact of cooperatives at the national and international levels and promoting sound national policy formulation by harmonizing statistical methodologies;
7. Invites Governments, in collaboration with the cooperative movement, to develop programmes aimed at enhancing capacity-building of cooperatives, including by strengthening the organizational, management and financial skills of their members, and to introduce and support programmes to improve the access of cooperatives to new technologies;
8. Invites Governments and international organizations, in collaboration with cooperatives and cooperative organizations, to promote, as appropriate, the growth of agricultural cooperatives through easy access to affordable finance, adoption of sustainable production techniques, investments in rural infrastructure and irrigation, strengthened marketing mechanisms and support for the participation of women in economic activities;
9. Also invites Governments and international organizations, in collaboration with cooperatives and cooperative organizations, to promote, as appropriate, the growth of financial cooperatives to meet the goal of inclusive finance by providing easy access to affordable financial services for all[.]

General Assembly, 65th plenary meeting, 18 December 2009
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YEAR 2012:
YEAR 6725 in the Julian calendar.
Year 5772 in the Jewish Era (5773 begins on Sept. 17, 2012).
Year 1433 of the Hijri calendar (began on Nov. 26, 2010; the year 1434 begins Nov. 15, 2012).
There is a Gregorian-Hijri Dates Converter at www.islamicfinder.org/dateConversion.php
1508: The colonization of Puerto Rico begins.
1804: Haiti becomes world’s first Black republic. National holiday.
1959: Victory of the Cuban revolution.
1959: Mauricio López, Rector of the University of Mendoza, Argentina, member of the World Council of Churches, disappeared.
1994: Indigenous campesinos stage Zapatista uprising in Chiapas, Mexico.
2003: Lula takes office as President in Brazil.

International Day of Peace

First quarter: 07h14m in Aries

Num 6,22-27 / Ps 66
Gal 4, 4-7 / Lk 2,16-21
<table>
<thead>
<tr>
<th>Monday</th>
<th>2</th>
<th>1Jn 2,22-28 / Ps 97</th>
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<tbody>
<tr>
<td>Basil the Great</td>
<td>Gregory of Nazienzen</td>
<td>J.K. Wilhelm Loehe</td>
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<tr>
<th>Tuesday</th>
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<th>1Jn 2,29-3,6 / Ps 97</th>
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<tbody>
<tr>
<td>Genevieve</td>
<td>1411: Agüeybaná, ‘El Bravo’, leads a rebellion of the Taino people against Spanish occupiers in Puerto Rico, the ‘Cry of Coayuco’.</td>
<td>1975: José Patricio Leon, “Pato”, a Young Christian Student leader in Chile, is disappeared.</td>
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<td>1981:</td>
<td>2005: The Supreme Court authorizes the trial of Pinochet for Operation Condor.</td>
<td>2010: The United Arab Emirates complete the Burj Dubai, the highest building in the world, 818 meters, 370 more than the Taipei 101.</td>
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<th>Wednesday</th>
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<th>1Jn 3,7-10 / Ps 97</th>
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<tr>
<td>Igoberto</td>
<td>1493: Columbus expedition begins return voyage with up to 25 kidnapped Indigenous people.</td>
<td>1979: Francisco Jentel, defender of Indigenous peoples and campesinos, victim of Brazilian security forces.</td>
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</table>
5 Thursday
Telesfor and Emiliana
Kaj Munk
1785: Queen Mary I orders the suppression of all Brazilian industry except that of clothing for slaves.

6 Friday
Gaspar, Melchior and Balthasar
1848: The Guarani are declared Paraguayan citizens by decree of Carlos A. López.
1915: Agrarian reform in Mexico, fruit of the revolution, first distribution of landholdings in Latin America.
1927: To combat Sandino, American troops occupy Nicaragua. They will leave only in 1933.
1982: Victoria de la Roca, a Guatemalan Religious who worked for the poor, is disappeared.
1992: Augusto Maria and Augusto Conte, human rights activists, are martyred in Argentina.

7 Saturday
Raymond of Penafort
1355: Victory of Cabanagem. Rebels take Belem and govern the province.
1981: Sebastião Mearim, rural leader in Para, Brazil, assassinated by “grileiros”.
1993: 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.

8 Epiphany
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 Cahuec Sic, an indigenous Achi delegate of the Word, is killed by the military in Rabinal, Guatemala.
<table>
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<th>Date</th>
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<td>9</td>
<td>1662: Authorities in Lisbon order the extermination of the Janduim Indians in Brazil.</td>
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<td>1858: First known strike in Brazil, by typographers, pioneers of workers’ struggles there.</td>
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<td>1959: Rigoberta Menchú is born Chimel, Guatemala.</td>
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<td>Full Moon: 08h30m in Cancer</td>
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<td>1911: Five month strike by the shoemakers of São Paulo, for an 8 hour day.</td>
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<td>1920: The League of Nations is created following the massacres of the First World War.</td>
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<td>1978: Pedro Joaquin Chamorro is assassinated, journalist who fought for civil liberties against the Somoza dictatorship in Nicaragua.</td>
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<td>1982: Dora Azmitia “Menchy”, 23 years old, teacher, martyr to young Catholic students, Guatemala.</td>
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<td>1985: Ernesto Fernández Espino, a Lutheran pastor, martyred.</td>
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<td>1839: Eugenio Maria de Hostos is born, advocate for Puerto Rican independence and Caribbean confederation.</td>
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<td>2005: Raul Castro Bocel, campesino anti-mining activist, killed by Guatemalan authorities.</td>
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**Monday**

- Isa 42,1-4,6-7 / Ps 28
- Acts 10,34-38 / Mk 1,7-11
- Higinio, Martín de León

**Tuesday**

- 1Sam 1,-9-20 / Int. 1Sam 2
- Mk 1,21-28
- 1Sam 3,1-20 / Ps 39
- Mk 1,29-39

**Wednesday**

- 1Sam 1,-9-20 / Int. 1Sam 2
- Mk 1,21-28
- 1Sam 3,1-20 / Ps 39
- Mk 1,29-39
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<td>1694: 6500 men begin the siege of Palmares that will last until February 6.</td>
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<td>1948: The United States Supreme Court proclaims the equality of blacks and whites in schools.</td>
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<td>1970: Nigerian Civil War ends with the surrender of Biafra.</td>
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<td>1825: Frei Caneca, republican revolutionary and hero of Ecuadorian Confederation, shot.</td>
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<td>1879: Roca begins the desert campaign in Patagonia Argentina.</td>
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<td>1893: U.S. Marines land in Hawaii to impose a constitution, stripping monarchical authority and disenfranchising the Indigenous poor.</td>
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<td>2001: Earthquake in El Salvador, 7.9 on the Richter scale, 1200 dead, 4200 disappeared.</td>
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<td>1997: 700,000 South Korean strikers march on behalf of social rights.</td>
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**January 15**

Second Sunday in Ordinary Time

1Sam 3,3b-10.19 / Ps 39
1Cor 6,13c-15a.17-20 / Jn 1,35-42

1919: Rosa Luxemburg, revolutionary social philosopher, 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.


1990: Collapse of the Brazilian currency.
January

16 Monday
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.

17 Tuesday
Anthony Abbot

18 Wednesday
Beatrice, Prisca
1535: Founding of the City of Kings, (Lima).
1867: Rubén Darío is born in Metapa, Nicaragua.
1978: Germán Cortés, Christian activist, a martyr for the cause of justice in Chile.
1981: José Eduardo, union leader in Acre, Brazil, contracted murder.
1982: Sergio Bertén, Belgian Religious, and companions are martyred because of their solidarity with Guatemalan peasants.

World Day against Child Slavery
In memory of Igbal Mashib, a child slave who, with the support of the Liberation Front of Pakistan Workers, closed several factories employing child slaves (solidaridad.net).

Last Quarter: 10h08m in Libra

1Sam 15,16-23 / Ps 49
Mk 2,18-22
1Sam 16,1-13 / Ps 88
Mk 2,23-28
1Sam 17,32-51 / Ps 143
Mk 3,1-6

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.

1988: Jaime Restrepo López, priest, martyr for the cause of the poor, Colombia.
1996: Juan Luis Segundo, liberation theologian dies Uruguay.
2010: Earthquake in Haiti, 7.3 on the Richter scale. More than 250,000 dead, plus total destruction.
2010: A commission in the Netherlands concludes that the invasion of Iraq in 2003 was illegal.

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2010: Earthquake in Haiti, 7.3 on the Richter scale. More than 250,000 dead, plus total destruction.
2010: A commission in the Netherlands concludes that the invasion of Iraq in 2003 was illegal.
Thursday

19

January

1897: Battle of Tabuleirinho: the *sertanejos* stop the Army 3 kms. Outside Canudos, Brasil.
1817: An army under General José de San Martín crosses the Andes from Argentina to liberate Chile from Spanish rule.
1969: Jan Palach, a Czech student, dies after immolating himself as a political protest against Soviet occupation.

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Friday

20

Fabian and Sebastian
1973: Amilcar Cabral, anti-colonial leader in Guinea Bissau, killed by Portuguese police.
1979: Octavio Ortiz, a priest, together with four and catechists, are killed by government troops in El Salvador.
2009: Barack Hussein Obama, first Afro-American President of the United States, takes office.

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Saturday

21

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.

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Third Sunday in Ordinary Time

Jon 3,1-5.10 / Ps 55 / Mk 3,7-12
1Cor 7,29-31 / Mk 1,14-20

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Vincent

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.
Monday

23

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.

Conversion of St. Paul

1917: USA buys Danish West Indies for $25 million.

1919: League of Nations founded at Treaty of Versailles talks following World War I.

1524: The "Twelve Apostles of Mexico" leave Spain, Franciscans.

1554: Founding of São Paulo, Brazil.

New Moon: 08h39m in Aquarius

Tuesday

24

2Sam 5.-10 / Ps 88

Mk 3.22-30

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.

2Sam 6,12b-15.17-19 / Ps 23

Mk 3,31-35

Conversion of St. Paul

Acts 22,3-16 / Ps 116

Mk 16,15-18

Week of Prayer for Christian Unity

1917: USA buys Danish West Indies for $25 million.

1919: League of Nations founded at Treaty of Versailles talks following World War I.

1524: The "Twelve Apostles of Mexico" leave Spain, Franciscans.

1554: Founding of São Paulo, Brazil.

Wednesday

25

2Sam 6,-10 / Ps 88

Mk 3.22-30

2Sam 5,-10 / Ps 88

Mk 3,31-35

Conversion of St. Paul

Acts 22,3-16 / Ps 116

Mk 16,15-18

Week of Prayer for Christian Unity

1917: USA buys Danish West Indies for $25 million.

1919: League of Nations founded at Treaty of Versailles talks following World War I.

1524: The "Twelve Apostles of Mexico" leave Spain, Franciscans.

1554: Founding of São Paulo, Brazil.
Thursday

Timothy, Titus and Silas
1500: Vicente Pinzón disembarks in North East Brazil - before Pedro Alvares Cabral.
1813: Juan Pablo Duarte, Dominican Republic’s national hero, is born.
1914: José Gabriel, ‘Cura Brochero’, priest and prophet of Argentina’s campesinos, dies.
2001: Earthquake in India: 50,000 victims.

Friday

Angela de Merici, Lidia
1554: Pablo de Torres, bishop of Panama, first exile from Latin America, for defending the Indigenous peoples.
1945: The Auschwitz concentration camp in Poland is liberated. Holocaust Memorial Day.
1977: Miguel Angel Nicolau, a Salesian priest committed to the youth of Argentina, is disappeared.

Saturday

Thomas Aquinas
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.

26

27

28

29

Fourth Sunday in Ordinary Time
Dt 18,15-20 / Ps 94
1Cor 7,32-35 / Mk 1,21-28

Valero
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.”
2010: Tony Blaire testifies before the commission investigating him for his participation in the invasion of Iraq in 2003.
According to the dominant ideology, everyone in the world wants to live better and to enjoy a better quality of life. In general terms this quality of life is associated with the Gross National Product, GNP, of each country. The GNP represents all the material goods produced by a country. Therefore, according to this criteria, the better positioned countries are the United States, followed by Japan, Germany, Sweden and others. The GNP is a measure invented by capitalism to stimulate more production of material goods for consumption.

In recent years, in view of the growth of poverty and urban slum districts in the world and even due to a sense of decency, the UN introduced the category HDI, “Human Development Index.” The HDI includes intangible values such as health, education, social equality, care of nature, gender equity and others. It has enriched the meaning of “quality of life”, that was previously understood in a very materialistic form: one enjoys a good quality of life who consumes more and better. According to the HDI, tiny Cuba is better off than the United States, even though her GNP is comparatively much lower.

First among all countries is Bhutan, lodged between China and India, at the foot of the Himalayas, materially very poor, but which officially established the “Index of Gross Interior Happiness.” This is measured by qualitative, not quantitative criteria, such as whether the authorities govern well, with equitable distribution of the subsistence agricultural surplus, of the harvest of vegetation, and the sale of energy to India, with good health and education and, especially, a high level of cooperation among everyone, to guarantee social peace.

In the native traditions of Abya Yala, the name of our Indoamerican continent, instead of “living well” people speak of “a good life.” This category entered the Constitutions of Bolivia and Ecuador as the social object to be pursued by the State and by all of society.

To “live better” implies an ethic of unlimited progress and brings us into competition with others to create more and better conditions to “live better.” However, so that some may “live better”, millions and millions have to and had to “live poorly.” That is the capitalist contradiction.

On the contrary, a “good life” points to an ethic of that which is enough for the whole community, and not only for the individual. A “good life” implies an integrating holistic vision of the human being, immersed in the great earthly community, that includes, besides humans, the air, water, soil, mountains, trees and animals; it is to be in profound community with Pachamama, (Our Mother Earth), with the energies of the Universe; and with God.

The main concern is not to accumulate. Moreover, Mother Earth provides all that we need. With our work we supply that which due to excessive attacks she can not give us, or we help her produce what is enough and decent for all, including the animals and the plants. A “good life” is being in constant harmony with all, celebrating the sacred rites that continuously renew the connections with the cosmos, and with God.

A “good life” invites us not to consume more than what the ecosystem can support, to avoid the production of residuals that we can not absorb with security and spurs us to re-use and to recycle that which we have already used. It will be a frugal and recyclable consumption. Then, there will not be scarcity.

In this time of searching for new paths for humanity, the idea of a “good life” has much to teach us.
The history of the left is that of a long march in the struggle against the barbarity caused by humans. This struggle has sought to reduce injustices and to achieve greater brotherhood between these beings called—not in vain—rational animals. We know now that in the development of civilization there is ample evidence of the one and of the other, and we can’t say which abounds more: animality or rationality.

The struggle to abolish barbarity and achieve human brotherhood is very ancient. Some have identified the birth of the left with the history of three workers’ Internationals which arose in 1864, 1889 and 1919, respectively. Others trace its emergence to earlier dates, such as the Revolution of 1789, the first phase of the development of utopian socialism in England and France in the 1810 decade, or the publication of the Communist Manifesto (1848). There are some even that have declared that the historic roots of the modern socialist left must be searched for further back, no less than two hundred years before the publication of the Communist Manifesto, specifically in the period of the English Civil War (1642-1652), in which the radical movement, the Diggers, appeared defending egalitarian ideas.

Using the generic name of left to describe the set of movements that have fought and continue to struggle against the barbarism of exploitation and the domination which impedes brotherhood, equality, and freedom, we have to go even further back. Based on this premise, I would place the origin of the left in the slave rebellion led by Spartacus in the years 73-71 BC, a war that ended with his death at Apulia in the battle against the troops of M. Licinius Crassus, and the final victory of Pompey, who annihilated the slave army.

During these 2,073 years, the struggles for liberation by millions of human beings have fed the humanizing course of the river of history. I believe that we should insert our perspective into a very wide horizon that gets rid of, once and for all, the image of the fall of the Berlin Wall as the end of history and the beginning of a one-dimensional future marked by the failure of the Bolshevik experiment. After all, it is just one more of many events that have occurred in the long history of seeking how to construct a world that harmonizes equality, fraternity, and liberty. This wide perspective is able to free the left from excess ideological baggage and to center it on its moral roots and humanizing objectives. From this focus, political cultures, ideologies, and programmes turn into mere means, into instruments that should surrender to the dynamic of trial and error in order to continue pursuing the social and moral ends that are those that truly achieve the most profound identity with what today we classify in colloquial language as “the left.”

For these reasons, if one were to search for an adjective to exactly capture the basic identity that unites this past and its future, I think that the best might be Spartacist, much more than Marxist, socialist or post-Marxist. Spartacus serves as an archetype of a left that seeks the eradication of human suffering caused by mechanisms of exploitation and domination and that appeals to the moral uprising, to the political commitment of all those who—from different ideologies, ethics, or religions—want to end situations of inhumanity and inequality around a common program of action.

The struggle will continue with or without the name of left, Marxism, or socialism, as long as there are groups of humans that rebel against exploitation, domination, and the impoverishment of some beings by others. This idea should be made very clear at the moment in which it is necessary to know how to very clearly distinguish between the goals of the modalities and the methods for achieving them. Ours is a time to anchor ourselves on the essentials and be very open in the search for mediations of all kinds in order to reach the goals of the left which have to be redefined in each historical context.

The essential point is to know how to set the goals and means of a universal collective project in order to see that the remaining exploitation, injustice, oppression, inequality, and poverty decrease.
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| 30 Feb | Martin  
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**  
1980: The Spanish Embassy Massacre in Guatemala City – 40 Quichés including Maria Ramirez and Vincente Menchú are killed.  
1976: Daniel Esquivel, pastoral worker with Paraguayan immigrants to Argentina, martyred. |
| 31 Feb | John Bosco  
1865: The 13th amendment to the US Constitution abolishes slavery.  
1932: Agustín Farabundo Martí and companions are executed in massive wave of repressive violence in El Salvador.  
1977: Daniel Esquivel, pastoral worker with Paraguayan immigrants to Argentina, martyred. |
| 1 Mar  | Cecilio, Viridiana  
1870: Jonathan Jasper Wright is elected to the Supreme Court, the first Black man to reach a position this high in the United States judiciary.  
1932: Agustín Farabundo Martí and companions are executed in massive wave of repressive violence in El Salvador.  
1977: Daniel Esquivel, pastoral worker with Paraguayan immigrants to Argentina, martyred. |
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| Thursday, February 7 | Presentation of the Lord Heb 2,14-18 / Lk 2, 22-40  
1976: José Tedeschi, Worker priest, martyr to those in shantytowns in Argentina sacerdote obrero, mártir de los «villeros» en Argentina. He was kidnapped and killed.  
1982: Syrian troops attack Hamas killing thousands of civilians.  
1983: Alfredo Stroessner, dictator in Paraguay is removed in a fierce military coup.  
1991: Expedido Ribiero de Souza, president of the Brazilian Union of Rural Workers, is assassinated. |
| Friday, February 8 | Sir 47,2-13 / Ps 17  
Mk 6,14-29  
Blas and Oscar Ansgar of Hamburg  
1795: Antonio José de Sucre, South American independence leader, born in Cumaná, Venezuela.  
1929: Camilo Torres, Colombian priest and revolutionary, born. |
| Saturday, February 9 | 1Kings 3,4-13 / Ps 118  
Mk 6,30-34  
Andrés Corsino  
1794: Liberation of the slaves in Haiti. The first abolitionist law in Latin America.  
1927: The Prestes Column takes refuge in Bolivia.  
1979: Benjamín Didincué, 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.  

<table>
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<tr>
<th>Date</th>
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</table>
| Monday, February 5 | Fifth Sunday in Ordinary Time Job 7,1-4,6-7 / Ps 146  
1Cor 9,16-19,22-23 / Mk 1,29-39  
Águeda  
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. |
<table>
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<tr>
<th>Day</th>
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<tbody>
<tr>
<td>6</td>
<td>February 6</td>
<td>Paul Miki</td>
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<td>1694: Zumbi and companions are besieged in Palmares.</td>
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<td>Without gunpowder, they fled into the jungle.</td>
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<td>1916: Rubén Dario, renowned Nicaraguan man of letters, dies.</td>
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<td>1992: Dom Sergio Méndez Arceo, bishop of Cuernavaca, Mexico and Patriarch of Solidarity.</td>
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<td>7</td>
<td>February 7</td>
<td>Richard</td>
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<td>1756: Armies of Spain and Portugal massacre 1500 Guarani at Caiboaté, RS, Brazil.</td>
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<td>1986: Jean Claude Duvalier leaves Haiti after 29 years of family dictatorship.</td>
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<td>1990: Raynal Sánchez, priest, is assassinated in Ixuchara, Peru.</td>
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<td>Full Moon: 22h54m in Leo</td>
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<td>8</td>
<td>February 8</td>
<td>Jerome Emiliani</td>
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<td>1712: Slave revolt in New York.</td>
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<td>1812: Major repression against the inhabitants of the Quilombos of Rosario, Brazil.</td>
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<td>1817: Juan de las Heras leads an army across the Andes to join San Martin and liberate Chile from Spain.</td>
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<td>1968: Samuel Hammond, Delano Middleton, and Henry Smith die, and 27 others wound as police fire on civil rights protestors in Orangeburg, South Carolina.</td>
</tr>
</tbody>
</table>
Thursday

1 Kings 11:4-13 / Ps 105
Mk 7:24-30

Miguel Febres Cordero
Chinese New Year (Yúan Tan).
1985: Felipe Balam Tomás, missionary, servant to the poor, martyred in Guatemala.

Friday

1 Kings 11:29-32; 12:19 / Ps 80
Mk 7:31-37

Scholastica
1763: Treaty of Paris ends the Seven Year War with France ceding Dominica, Grenada, the Grenadines, Tobago and Canada to England.
1986: Alberto Koenigsnecht, Peruvian bishop and advocate for the poor, dies in a suspicious car accident.

Saturday

1 Kings 12:26-32; 13:33-34 / Ps 105
Mk 8:1-10

Our Lady of Lourdes
1990: Nelson Mandela freed after 27 years in prison.
1998: The communities of Negras del Medio Atrato (Colombia) gain collective title to 695,000 Hectares of land.
2006: First woman president of Chile, Michelle Bachelet inaugurated.

World Day of the Sick

6th Sunday in Ordinary Time
Lev 13,1-2,44-46 / Ps 31
1 Cor 10,31-11,1 / Mk 1,40-45

Eulalia
1541: Pedro de Valdivia founds Santiago in Chile.
1542: Orellana reaches the Amazon.
1545: The conquistadores reach the mines of Potosí, where 8 million indigenous people will die.
1809: Abraham Lincoln born in Kentucky, USA.
1817: San Martín defeats the monarchists in Chacabuco.
1818: Independence of Chile.
1894: The Nicaraguan army occupies Bluefields and annexed the Mosquitia territory (Nicaragua).
2005: Dorothy Stang, advocate for the poor and the environment, murdered by land barons at Anapú, Brazil.
February

13 Monday

Benigno
Tibetan New Year.
1982: James Miller, a LaSalle brother, is martyred for his commitment the indigenous church in Guatemala.

14 Tuesday

Valentine, Cyril and Methodius
1992: Rick Julio Medrano, a religious brother, is martyred in service to the persecuted Guatemalan church

Claude

Last Quarter: 18h04m in Scorpio

15 Wednesday

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 Thursday

Jas 2,1-9 / Ps 33
Mk 8,27-33

Servite Founders

Jas 2,14-24,26 / Ps 111
Mk 8,34-9,1

Simeon

Jas 3,1-10 / Ps 11
Mk 9,2-13

1619: Hernán Cortés leaves Cuba for the conquest of Mexico.
1546: Martin Luther dies in Germany.
1853: Félix Varella, Cuban independence fighter, dies.
1861: Serfdom abolished in Russia.
1990: Students take over traditionally Afro-Mexican Tennessee State University demanding equal economic treatment.

17 Friday

Jas 2,1-9 / Ps 33
Mk 8,27-33

Servite Founders

Jas 2,14-24,26 / Ps 111
Mk 8,34-9,1

Simeon

Jas 3,1-10 / Ps 11
Mk 9,2-13

1600: Giordano Bruno is burned alive by the Inquisition for his freedom of thinking and expression.
1609: Gerónimo or Goyaalé a leader of the Apache resistance to U.S. and Mexican Government incursions on tribal lands dies.
1995: Darcy Ribeiro, an activist writer, anthropologist and Brazilian senator, dies.
1997: 1300 activists of MST march out of São Paulo for Brasilia, for land reform.

18 Saturday

Jas 2,1-9 / Ps 33
Mk 8,27-33

Servite Founders

Jas 2,14-24,26 / Ps 111
Mk 8,34-9,1

Simeon

Jas 3,1-10 / Ps 11
Mk 9,2-13

1519: Hernán Cortés leaves Cuba for the conquest of Mexico.
1546: Martin Luther dies in Germany.
1853: Félix Varella, Cuban independence fighter, dies.
1984: Edgar Fernando Garcia, Guatemalan social activist, disappeared.

19 Sunday

Jas 2,1-9 / Ps 33
Mk 8,27-33

Servite Founders

Jas 2,14-24,26 / Ps 111
Mk 8,34-9,1

Simeon

Jas 3,1-10 / Ps 11
Mk 9,2-13

1590: Bernadino de Sahugún, missionary and protector of indigenous cultures of Mexico, dies.
1861: Serfdom abolished in Russia.
1990: Students take over traditionally Afro-Mexican Tennessee State University demanding equal economic treatment.
Monday

Eleuthere, Rasmus Jensen
1524: The Mayan Memorial of Solola records the “destruction of the Quiches by the men of Castile.”
1974: Domingo Lain, priest, martyred in the struggle for freedom in Colombia.
1978: Decree 1142 orders Colombia to take into account the language and culture of the indigenous peoples.

World Day for Social Justice (U.N.)

Tuesday

Peter Damian
1934: Augusto C. Sandino, Nicaraguan patriot, executed by A. Somoza.
1965: Malcolm X, Afro-American leader, is assassinated.
1985: Campesinos are crucified in Xeatzan, during the on-going passion of the Guatemalan people.

New Moon: 23h35m in Pisces

Wednesday

Chair of Peter
1943: White Rose members, a German resistance movement, are executed by Nazis.
1990: Campesino martyrs in Iquicha, Peru.
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.

1778: Birthday of José de San Martín.


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.

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

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.
A Civilizing Debate

An important way of analyzing the continent is through civilizing debate. We have a civilizing debate in our continent. It is not simply a transition from capitalism to socialism; it is something much broader, or at least different. This civilizing debate has been in the continent since the Conquest, when many ancestral indigenous cultures of the continent were destroyed. But due to a hard struggle, particularly in the past 30 years, the indigenous movement and the African movement have managed to rescue this cultural diversity and this has allowed an expanded debate that does not exist on any other continent.

It is a debate of different worldviews, of different conceptions of development, of the State...but they are trying to talk. It is a very difficult dialogue, but not the “clash of civilizations” of Samuel Huntington; it is something different. It is the possibility a new dialogue, difficult, but it has to be done, because the new constitutions, the transformative constitutionalism of the continent, are already demonstrating the possibilities of dialogue. It is what the Constitutions of Bolivia and Ecuador demonstrate. How could we have thought that these forgotten indigenous peoples would be able to place in the Constitutions of Ecuador and Bolivia such a strong conceptual presence? So strong that it is the pride of Ecuadorians, Peruvians, Colombians, but they are also Aymaras, Quechuas, and Shuar. On the contrary, they strengthen the idea of a stronger nation, made of diversities.

Sovereignty and participation

This I think is the advance that Ecuador will bring to the world. There are two important points I would like to signal. The first is that the citizen’s revolution of Ecuador is not a revolution of liberal citizenship. There are different forms of citizenship: both individual citizenship and the citizenship of native peoples and their ancestral organizations. These are nationalities, identities that come together into a national project, which is the project of their country, but with their membership rules, their ancestral forms, with their law, with their autonomies, that in no way endanger the nation, but, on the contrary, reinforce it.

Thus my idea of sovereignty is that it is being strengthened in the continent, and there is probably no country that is a better symbol of this revindication of sovereignty than Ecuador. There was the military base in Manta, the audit of debt, the free trade
agreement, and the closing of negotiations between the Andean Community and European Union. That is, there is a movement in this country for its sovereignty, for its nationalism. There is a new nationalism on the left which is plurinational. We must recognize this element of plurinationality and diversity of citizen participation. And I think that this participation is what gives richness to the process. Why? Because there are different forms of participation and this participation makes use of different methods within the same constitutional framework, which is not challenged.

We can actually combine these two transitions: from capitalism to socialism and colonialism to self-determination. The difference between talking about 21st Century Socialism and the Socialism of the Good Life is not trivial. The Socialism of the Good Life combines two transitions: from capitalism to socialism, and from colonialism to decolonization, the end of racism, the end of extermination.

And this leads to other conceptions of democracy. Bolivia’s Constitution says there are three forms of democracy. It enriches the theory that came from the North—this is why we need theories from the South. It says there are three forms of democracy: representative democracy, participatory democracy, and community democracy. These are different democratic forms that seek to enrich forms of participation, because they join with and are not opposed to representative democracy. They enrich representative democracy. Why? Because representative democracy is liberal and does not defend itself against fascist forces, as we have seen thousands of times in this Continent and Europe. Therefore it is necessary to have strong, radical, and revolutionary forms of democracy. These are those that arise from all these struggles, which additionally oblige us to have different conceptions of time.

The transition from capitalism to socialism has a duration of 200 years, we could say in its most mature form. The transition from colonialism to decolonization was of longer duration, since the Conquest. Here, really, when we enter into considering these processes of long duration, peoples are seen in different ways. I was surprised that indigenous peoples are not spoken of; almost nothing of their role, of their protagonism in many of these processes. We have to ask, “Why?”

Because the presence of indigenous peoples cannot be measured by quantitative criteria of representative democracy, for the simple reason that the fewer they are, the more important they are. Because the fewer there are, the more terrible was the genocide. The more that were killed, the more important they are, essential today for historical justice. We are not talking about racial justice; we are talking about historical justice. Hence, the richness of the constitutional processes of Bolivia and Ecuador in this recuperation of justice. It is not only social justice. It is also historical justice and therefore it strengthens the transition to another way of life.

**Pachamama’s Rights**

When we speak of the rights of Pachamama, are we talking about something indigenous? No. We are talking about a mixture. What I call an “ecology of knowledges.” It is a blend of knowledge: ancient wisdom with modern, Eurocentric, progressive knowledge. Why? The language of law and the language of Pachamama. In the indigenous worldview, this concept of rights does not exist, there is a larger concept of duty rather than the concept of rights. The Rights of Pachamama is a wonderful blend, between thought Eurocentric and ancient thought, and this is wealth we must not dismiss. It is the wealth of the organized social capital of this diversity. This force, if it is wasted now that we have plurinationality in the Constitution, would be a loss of decades. This huge novelty is what we call “transformative constitutionalism.” Modern constitutionalism erased differences in the name of equality. But this killed more indigenous people after independence than before. That was a tragedy.

So we have to see how to create a future that recognizes the ancestral. Western modernity never knew how to: the future is always ahead of us, never behind us. We are rescuing the past as a way of future, more respectful of the diversity of this continent.

And this is the wealth, in my opinion, of the Socialism of the Good Life, which is perhaps the most beautiful expression of 21st Century Socialism. This is because sometimes when I hear 21st Century Socialism being spoken of, it sounds too similar to 20th Century Socialism. When we speak of the “Socialism of Good Living,” there is no confusion—something new is emerging.
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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 24 25 26 27 28 29 30 31

MARCH

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Monday

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


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

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

2010: Earthquake in Chile, 8.8 on the Richter scale, leaves 500 dead.

Tuesday

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 Ángel Benitez, priest, killed in Colombia.

Wednesday

2004: Faced with the advance of a military uprising, Aristide leaves Haiti on.
**Thursday**

- **1st March**: Rosendo, Albino
- **2nd March**: George Herbert

- **1739**: British sign a treaty with Jamaican runaway slaves known as Maroons.
- **1954**: Lolita Lebrón, Rafael Cancel Miranda, Irving Flores and Andrés Figueroa Cordero attacked the U.S. House of Representatives demanding Puerto Rican independence.
- **2002**: U.S.-led invasion of Afghanistan begins.
- **1959**: Founding of the CLAR, Latin-American Confederation of Religious.

*Last Quarter: 02h21m in Gemini*

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**Friday**

- **1st March**: John and Charles Wesley

- **1836**: Republic of Texas declares independence from Mexico.
- **1791**: John Wesley dies in England.
- **1897**: Third attack against Canudos, Brazil.
- **1901**: US Platt Amendment limited autonomy of Cuba as a condition for eventual removal of occupying troops.
- **1963**: Goulart proclaims the Workers’ Statute, a step forward at the time, Brazil.

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**Saturday**

- **1st March**: Emeterio, Celedonio, Marino
- **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.

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**April**

- **4th April**: 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.
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<tbody>
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<td>5</td>
<td><strong>Monday</strong></td>
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<tr>
<td></td>
<td>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.</td>
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<td><strong>Tuesday</strong></td>
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<td>Olegario, Rosa de Viterbo: 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.</td>
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<tr>
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<td><strong>Wednesday</strong></td>
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<tr>
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<td>Jer 18,18-20 / Ps 30 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.</td>
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</tbody>
</table>
1782: Nearly 100 Munsee wrongly suspected of collaborating with British in Revolutionary War executed by Pennsylvanian militiamen at Gnadenhutten, Ohio.

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.

1914: Opening of the Panama Canal.


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

John of God

1797: Defeated by the English, the Garifunas of Saint Vincent are deported to Honduras.

Francisca Romana

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.
12 Monday

- 14 March
- 12 Inocencio, Gregorio
- 1930: Gandhi leads Salt March in nonviolent defiance of British colonial rule.
- 1977: Rutilio Grande, parish priest, and Manuel and Nelson, peasants, martyred by the military in El Salvador.
- 1994: The Anglican Church ordains a first group of 32 women priests in Bristol.

13 Tuesday

- 13 Deut 4,1-5 / Ps 47
- 1957: José Antonio Echeverría, student and Catholic Action activist, dies in the struggle to free Cuba from Batista dictatorship.
- 1979: Coup d’état brings the New Jewel Movement to power in Grenada.
- 1998: María Leide Amorim, campesina leader of the landless, assassinated in Manaus in revenge for having led an occupation by the Landless Peoples’ Movement.

14 Wednesday

- 14 Deut 4,1-5 / Ps 47
- 1549: Black Franciscan, Antony of Cathegóró, dies.
- 1795: Garifunas leader Joseph Satuyé killed by British colonizers.
- 1848: Moravian missionaries arrived in Bluefieds (Nicaragua) to evangelize the Mosquitia.
- 2009: Evo Morales begins to distribute landholdings to Indigenous peoples under provisions of the new Constitution.
<table>
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<th>Thursday</th>
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<td>15th</td>
<td>16th</td>
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<tr>
<td>Louise de Marillac</td>
<td>Raimundo de Fitero</td>
<td>Patrick</td>
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<td>1961: The Alliance for Progress is created.</td>
<td>1630 Benkos Biohó, heroic anti-slavery leader, dies in Colombia.</td>
<td>1973: Alexandre Vanucchi, student and Christian activist, assassinated by Brazilian police.</td>
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<tr>
<td>1966: Pastor Antonio Chaj Solis, Manuel de Jesús Recinos and evangelical companions are martyred for their dedication to the poor.</td>
<td>1977: Antonio Ollvo and Pantaleón Romero are martyred for their commitment to the land struggle in Argentina.</td>
<td>1982: Jacobus Andreas Koster “Koos” and fellow journalists committed to the truth, are assassinated in El Salvador.</td>
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<td>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.</td>
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<td>1990: María Mejía, Quiche campesino mother involved in Catholic Action is assassinated in Sacapulas, Guatemala.</td>
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</tbody>
</table>

**Daily Readings:**

- **15th:** Jer 7,23-28 / Ps 94, Lk 11,14-23
- **16th:** Hos 14,2-10 / Ps 80, Mk 12,28b-34
- **17th:** Hos 6,1-6 / Ps 50, Lk 18,9-14

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**Cyril of Jerusalem**

- **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.
- **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.

**Last Quarter:** 02h25m in Sagittarius
19 Monday

Joseph
1849: The Quemado Revolution, Brazil. More than 200 Blacks proclaim the Liberation of slaves.
1915: Uprising of the Quechus and the Aymaras in Peru; led by Rumi Maka.
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 Cauga, Venezuela.

20 Tuesday

Ezek 47,1-9.12 / Ps 45
Jn 5,1-3.5-16

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.

21 Wednesday

Isa 49,8-15 / Ps 144
Jn 5,7-30

Day for the Elimination of Racial Discrimination

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.
1982: Rios Montt leads a State coup, Guatemala.

### Thursday, March 22

**Annunciation**

1873: Spanish National Assembly passes law abolishing slavery in Puerto Rico.


1988: Rafael Hernández, campesino, martyr in the struggle for land, Mexico.

**World Water Day**

- New Moon: 15h37m in Aries

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**Friday, March 23**

- **Wis 2.1a.12-22 / Ps 33**
- **Jn 7,1-2.10.25-30**

**Toribio de Mogrovejo**

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.

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**Saturday, March 24**

- **Jer 11,18-20 / Ps 7**
- **Jn 7,40-53**

**José Oriol**

1918: Canadian women gain the vote.

1976: Argentine 'Dirty War' which killed 4,000 and disappeared 30,000, begins with a military coup.


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](http://servicioskoinonia.org/romero)
Suma Qamaña (in Aymara “living well”) is based on the experience of our peoples. Living Well means to live in community, brotherhood, and especially in complementarity, that is to say to share and not to compete, to live in harmony among people and as part of nature.

Suma Qamaña is at odds with luxury, opulence and waste, it is at odds with consumerism. It is not the same as to live better, living better than another, at the cost of the other. We are not seeking, we do not want that anybody live better. What we want is that all are able to live well. On the other hand, to live better is to be taught to compete, for example, to be the best student at school, in order to sell more, to earn more money, to seek more luxury at the expense of others. To steal, to compete against nature, to lie, is not Suma Qamaña. That possibly allows us to live better, but it is not Suma Qamaña, since in order to live better, compared with the neighbour, it is necessary to exploit. This produces a deep competition. This concentrates wealth in few hands.

Suma Qamaña is based on Ama Sua, Ama Llulla and Ama Qhella, don’t steal, don’t be lazy, don’t be a liar, jan k’arimti, jan lunthatampi, jan jairampi. These are its principal codes also incorporated into the Political Constitution of the Plurinational State. It is fundamental that within the communities we respect these principles to achieve Suma Qamaña.

To know how to listen and to share, to know how to live and to dream

Suma Qamaña has four fundamental principles:

1) **To know how to listen** has an enormous importance, to listen to each other, to listen to Mother Earth, to all beings, the river, our birds, above all, to the humblest. And those that listen learn, change, and are prepared to serve their people.

2) **To know how to share** is to know how to distribute wealth in a balanced manner between all. That which is of the people is for the people—in Bolivia, nationalizing natural resources, so that they return to the hands of the people. To share is to cease to compete in order to complement, it is to know to give in order to receive, it is to recognize that all are brothers and we have a single mother, who is nature, that is Pachamama, that is this earth.

3) **To know how to live in harmony and complementarity** as human beings, and especially with Mother Earth.

4) **And to know how to dream**, about how to defend our identity, how to complement ourselves in a balanced way, so that the most abandoned have the possibility to share education, health, and natural and communal coexistence.

To know how to feed oneself, to drink and how to dance

Among other fundamental aspects, Suma Qamaña is to know how to feed oneself, to know how to combine suitable meals beginning with the seasons of the year (foods according to their time). To feed oneself well—based of the practice of the ancestors, who were fed with a certain product during all of a season—guarantees health.

We must know how to drink. In our communities we have true celebrations that are tied to the times of the year. Each celebration has a meaning and alcohol is present in the celebration, but it is consumed without excess or hurting anyone. It is not going to bars and poisoning ourselves with beer and killing neurons.

To live well is to know the choreography of the dance, not simply to know how to dance. The dance is related to concrete facts like the harvest or planting. The communities continue honoring Pachamama with dance and music, mainly at agricultural times, although the original dances are considered as folkloric expressions in the cities.

To know how to communicate and how to work

Suma Qamaña is to know how to communicate. In the Plurinational State we seek to reclaim the communication that existed in ancestral communities. Dialogue is the result of this good communication. We have to communicate among ourselves as was previously done by our parents, as they solved problems without conflicts presenting themselves. More than solving (conflicts), we seek to restore (balance) to achieve a communal solution that allows the reconstruction of the harmony of the community as part of mother nature.
Unlike in capitalism, where one is paid to work, in the Plurinational State, we strive for the ancestral way of thinking that considers work as happiness and celebration. By being part of the growth of the individual, in our culture we work from childhood.

In *Suma Qamaña*, work is happiness, from child to grandfather. To work is to learn to grow, it is like breathing or walking. We do not recognize anybody living and enjoying another’s work. Not to work and to exploit someone else possibly allows us to live better, but that is not *Suma Qamaña*.

**Beyond socialism, the most important is life**

We have two ways offered to us, a way that goes on one hand for capitalism, where the most important thing is money, obtaining capital gains, profit, life does not matter, people are of no interest. On the other hand, socialism seeks satisfaction of always increasing needs, as much material things as spiritual, of the human being.

In *Suma Qamaña* the most important thing is not the human being and even less money; the most important thing is life. Going beyond socialism, everything is based on life. The human being is in second place, first are the ants, the butterflies, the water, the rivers, the stones, the trees, the hills, the moon, the plants, the animal. We ourselves come later.

**We are part of the nature, we are nature**

As human beings we are a part and “no more” of the cosmos, of nature. We are not the center, but simply a very small part. It is not for us to seek a harmonic life between humanity and nature, since we are part of nature, we are nature. When we say “human being and nature” we separate ourselves from nature.

Called *tumpa* in Aymara, the responsibility of community is to take care of its members and their surroundings, so that each one takes care of the health and the well-being of all and everything so that nobody lacks. We are always concerned, watching, looking around in curiosity.

In *Suma Qamaña*, all and everyone are able to feel well, to totally enjoy a life based on codes that have persisted for more than 500 years. They are the identity our grandparents bequeathed us—balance, complementarity, and consensus, these all are linked to *Suma Qamaña*. On the flipside, we find dignity, justice, freedom, and democracy, which are all related to living better.

In another context, the construction of a *Good Life* to counteract the Global Crisis, means ending consumerism, excessive spending and luxury, consuming only what is needed, lowering the global economic bar to levels of production and consummation of energy that the health and resources of the planet allow.

In order to achieve this, the countries of the North above all need to change. They have to take responsibility for the damage, stop climate change and the excessive exploitation of natural resources. They must face up to the irrevocable exhaustion of material and energy. They have to pay the “ecological debt” rather than making the countries of the South pay the external debt—and not only them but all the countries of the world.

To families at the other end of society, who seek only luxury at the cost of millions and millions of other people who have no possibility of living well, who spend millions of dollars in trying to lose weight, in combating obesity, while millions die of hunger every year and the health of the planet deteriorates: you need to become aware of the need to give up luxury and excessive consumerism, to think not just about money and the accumulation of capital but rather to consider other people, humanity, the planet, Mother Earth.

Because of the seriousness of the phenomenon, all Western economies should immediately make a radical turnabout in direction. They should begin the structural transformations needed to substitute the current models of development based on mercantilism, on the irrational exploitation of humanity and natural resources, on the exhaustion of energy and on consumerism. In a relatively short time span, they should abandon industrialization and faith in development as well as healing their addiction to technological solutions on a grand scale. They need to initiate local, regional and global changes toward models that give priority to life, harmony and complementarity between human beings and Nature.

In building the *Good Life*, our economic and spiritual wealth is directly tied to respect for Mother Earth and the respectful use of wealth that She wants to provide us. The only alternative for the world is when humanity recognizes that we are part of Mother Nature, that we need to re-establish complementary relations with mutual respect and harmony.
1502: Columbus lands at Carani, Costa Rica.
1814: Forces under General Andrew Jackson defeat Creek under Red Stick at Battle of Horseshoe Bend in final push to “clear” Alabama of its original peoples.
1988: 14 indigenous Tikunas are assassinated and 23 wounded by the forestry industrialist Oscar Castelo Branco and 20 gunmen. Meeting in Benjamin Constant, Brazil, they were waiting for the help of FUNAI in the face of threats.
Thursday

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.

Friday

Gladys, Juan Clímaco

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.

First Quarter: 21h41m in Cancer

Saturday

Benjamín, 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.

April

1

Hugh

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.
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.
**Monday**

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.

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**Tuesday**

Ricardo, Sixto

1948: U.S. President Truman signs the Marshall Plan for the post-war reconstruction of Europe.


1986: Brazil approved its Plan for Information Technology. It will protect the national industry for several years.

1992: Institutional State coup by Fujimori, Peru.

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**Wednesday**

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.

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Day of Protest against Child Prostitution
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<tr>
<th>Thursday</th>
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<tr>
<td><strong>Vincent Ferrer</strong>&lt;br&gt;1818: Victory by San Martin at Maipu seals the independence of Chile from Spain.&lt;br&gt;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.</td>
<td><strong>Marcelino Alberto Durero</strong>&lt;br&gt;1979: Hugo Echegaray, 39 year-old priest and liberation theologian dedicated to the poor in Peru, dies. 1994: Rwandan genocide begins.</td>
<td><strong>Juan Bta. de La Salle</strong>&lt;br&gt;1868: Thomas D'Arcy McGee, one of the Canadian Fathers of Confederation is assassinated.</td>
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**World Health Day**

1994: Rwandan genocide begins.

**World Romani (Gypsy) Day**<br>Established by the First World Romani Congress celebrated in London on this day in 1971.
Monday

Casilda, Mª Cleofás
Dietrich Bonhoeffer

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.

Tuesday

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: Martíniano Martínez, Terencio Vázquez and Abdón Julián, of the Baptist Church, martyrs to freedom of conscience in Oaxaca, Mexico.

Wednesday

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.
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<tr>
<th>Date</th>
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<tr>
<td>12th</td>
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**Thursday, April 12th**

- **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 do Iguaçu initiates the Prestes Column that will travel 25,000 kilometers in Brazil.

**Friday, April 13th**

- **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.

**Saturday, April 14th**

- **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.
- **2010**: Reynaldo Bignone is condemned to 25 years in prison for crimes against humanity during the dictatorship in Argentina.

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**Second Sunday of Easter**

- **1961**: The Bay of Pigs invasión, Cuba.
- **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.
Monday

1919: Mohandas Gandhi calls for a non-violent protest of “prayer and fasting” in response to the Amritsar Massacre.


1977: The Committee for the Defense of Political Prisoners, the Persecuted, the Disappeared and Exiles of Mexico (EUREKA) is established.

2002: Carlos Escobar, Paraguayan judo, 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.

Tuesday

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.

2007: 32 die in the Virginia Tech massacre, the worse rampage in modern American history.

Wednesday

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.

1956: Albert Einstein, Nobel laureate, dies.


International Campesino Day
This is the “Labor Day” of campesinos.
**Thursday**

León, Ema

**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.**

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**Friday**

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.**

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**Saturday**

Anselmo

**2009: The remains of Bishop Angelelli are exhumed to confirm the status of his death as a martyr.**

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**Pan-American Indian Day**

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**Mother Earth Day (UN)**

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**New Moon: 09h18m in Taurus**
Monday

Acts 6,8-15 / Ps 118
Jn 6,22-29

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.

Tuesday

Acts 7,51-8,1a / Ps 30
Jn 6,30-35

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.
2010: Paul Shaefer, head of the “Colonia Dignidad” in the south of Chile during the dictatorship, dies in prison.

Wednesday

1Pet 5,5b-14 / Ps 88
Mk 16,15-20

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.
<table>
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<tbody>
<tr>
<td>26</td>
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<tr>
<td>Peter Chanel</td>
<td>Zita, Montserrat</td>
<td>Peter Chanel</td>
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<td>1985: Cleúsa Carolina Coelho, Religious, is assassinated for defending the Indigenous peoples of Labrea, Brazil.</td>
<td>1987: Ben Linder, a development worker, is murdered by U.S.-funded Contras in Nicaragua.</td>
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Catherine of Sienna
1862: Enrique Alvear, bishop and prophet of the Chilean Church, dies.
1991: Moisés Cisneros Rodríguez, 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.

Last Quarter: 11h57m in Leo
The visible presence of women in the public sphere has been made possible through the organized struggle of many women who broke with a tradition of thousands of years of subordination. The most revolutionary element has been the change to a new vision of humanity, of having rescued humanity from the binary of woman/man in their interrelationships, thus freeing society not only from an androcentric view of the world, but also from inadequate gender roles. From now on, men and women should be considered as equals, mutually respecting and valuing their diversity. But, that is only the beginning of a process that needs to come about in order to begin a new epoch. At this historic moment, with drastic regressions and at the same time very important evolutions, a balance between genders has not been achieved. The struggle needs to continue because the recognition of equality between genders is a paradigm for the reestablishment of many other equilibriums among supposed antagonisms.

Some Principles for the Living of Sumak Kawsay

In order to be able to connect the struggle of women with that of Sumak Kawsay, the Good Life, we need to know some of the principles involved. The utopia of the Good Life is grounded in a cosmic understanding of reality recognized in the Andean lands of Abya Yala for thousands of years. It is a proposal for living together called Sumak Kawsay by those who speak Quechua. It includes all human society and all forms of life on earth. There should not be any inequality in rights between life in Nature and human life, or between men and women, Indigenous and non-Indigenous peoples, social groups, or between territories, etc. There should be supportive conditions of life for everyone. What supports, strengthens and develops this life in its rich diversity is the quality of the interrelationships that point to a cosmic community. This sort of community is made up of diversity through the principles of Sumak Kawsay: reciprocity, solidarity, equality, mutual respect for diversity. It has everyone’s support. Here, the difference between woman and man does not focus on a status of equality but rather looks to the dynamics of relationships that orient coming into interdependence and complementarity. With respect to this principle, Fernando Huanacuni Mamani says, “We are all part of Mother Earth and of life, of reality. Everything depends on everything else; we all complement one another. Every stone, animal, flower, star, tree and also its fruit, every human being is part of a single body. We are united to all the other parts or expressions of reality.” The practice of this interrelationship in reciprocity is born of a deep wisdom and spirituality whose teacher is Pachamama herself. She leads everything toward a balanced living together between forms of life that exist in her.

The Andean people say that Sumak Kawsay is a “dream of all human beings, not only of the Indigenous peoples.” This offering encourages us to search for existing connections between this Indigenous proposal and the feminine vision regarding life and living together.

The Connections between the Good Life and Women’s Struggle

From a woman’s perspective, care and sustainability of life have always been priorities. The utopia of the Good Life says the same thing. This vision is inherent in the two “movements” that are coming forward strongly at this point in history. We know that a new vision can propel a change also in the political view of how to sustain life in a country and in the world. The Good Life seeks a human and environmental equilibrium in order to achieve a harmonious coexistence just as women fashion it in eco-feminism. To that end, both sides, Woman and the Good Life, struggle for a new proposal for decreasing consumption and the reduction of a style of life that was imposed by individualistic capitalism. The acquired experience in this struggle teaches us that the Good Life has already begun in the midst of the process of liberation. Elsa Tamez says, “Becoming part of the road to liberation is already to live well, a path of grace.”

A Holistic Vision

The challenge of sustaining life on earth requires a holistic and balanced vision that is present both in women and Sumak Kawsay. Both the earth and women are generators and protectors of life. Both, by nature
and by their history, can be characterized by their openness to diversity. Women struggle to be recognized as human beings, neither inferior nor superior and yet different from men, in order to be able to have better relationships. The Good Life defends human beings as part of Nature. Through a holistic view, both search for totality in a harmonious equilibrium between diversities. Imagine, from this double perspective, how the redistribution of the production of economic products would be as well as the elimination of privileges and inequalities on a social plane!

Diversity points to more communality

In women’s struggle for equality, the goal is never is to invert the existing order. It does not seek to “flip the tortilla,” in order to take on the role of the male in society. No. Both women and the model of the Good Life seek unity within diversity since the more we are organized in specific groups, the more our social and communitarian meaning increases. Diversity is as necessary for the life of the human species as biological diversity is for life itself. In fact, a level of crisis caused by diversities helps us to become aware of the real needs of being human.

From Inequality to Diversity

The existing inequalities are one of the main reasons for the struggle for more equality. A situation of inequality is the space where the awareness of experiencing oneself as stripped of one’s sacred right to equality and freedom arises once again. Liberation from unjust inequalities seeks necessarily another model of co-existence in which no one is marginalized or excluded. Inequality will always threaten an unjust established order that makes harmonious relationships impossible. This situation has its roots in an unbalanced interrelationship between man and woman. In order to see the whole of reality, we have to leave behind a unilateral and single-faceted view of reality today and enter into another that is more multilateral and many-faceted. The contributions, whether of women or of the Good Life in our struggle for equality between genders and ethnicities, are meaningful for change in our society. For, by including the right to diversity in equality, a new opportunity arises for organizing the future around different perspectives that can accelerate the development of an alternative society that is more plural, more diverse, complementary, egalitarian and integral. The struggle of women and of the Good Life for more equality is a pioneer in achieving an alternative society.

Final Reflection

Despite the great similarities between the struggles and aims of women and of the Good Life, some differences also exist. For example, from the perspective of the Good Life we cannot think that each person struggles to better his or her own individual life. What is first and foremost is that all human beings, together with all other living beings on this earth, live well.

Another difference from the point of view of the Good Life is that it is unthinkable that a woman view herself as an individual or in isolation. Nature is in her, constitutes her and gives her a sense of belonging. Nevertheless, this vision is not present among modern women. Yet, we know that differences complement one another mutually. I offer the case of consumerism that is always targeting women primarily and alienating them. Women have to be the first in learning to live well by entering into a process of decolonization. For centuries Andean peoples have worked hard to decolonize in order to provide a permanent new meaning to the project of their life.

We always have to take into account that, in the search to transform inequalities, it is not enough to work with only one point of view. Many perspectives are necessary to achieve a real change of civilization. The movements that fight for new perspectives need to express themselves if we are to go beyond the heritage of a monolithic patriarchy that has prevented awareness of other views of our reality.

Now is the time to stay away from a “single path.” We live in a kairos in that openness to diversity, whether in the sense of the Good Life or that of women, fits well with the pluralism that has interrupted among us, breaking down “single lines of thinking.”

To decolonize and to provide new meaning are permanent tasks in order to be able to express a unity in diversity on the basis of one’s own uniqueness. The recognition of diversities, for which women and the model of the Good Life are struggling, achieves its full significance when these pursue common projects. Today we really need to have an alliance between women and the Good Life in order to give witness together to new paths that generate a humanity and a world with more equality and more unity in diversity.
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Monday

Acts 11.1-8 / Ps 41
Jn 10.1-10

Pius V

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.

Tuesday

Acts 11.19-26 / Ps 86
Jn 10.22-30

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

Wednesday

Acts 12.24-13.5 / Ps 66
Jn 12.44-50

Athenasius

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.
Thursday

1Cor 15,1-8 / Ps 18
Jn 14,6-14

Philip and James
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 Huetle, delegate of the Word, and four companions are martyred during the agrarian reform in El Astillero, Honduras.

Ciriaco, Mónica
1493: Pope Alexander VI issues a papal bull “Inter cætera” 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.
2010: Martinez de Hoz, ideological superminister of the dictatorship, is arrested at the age of 84, Buenos Aires.

Fifth Sunday of Easter
Acts 9,26-31 / Ps 21
1Jn 3,18-24 / Jn 15,1-8

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.

Full Moon: 05h35m in Scorpio

Friday

Acts 13,26-33 / Ps 2
Jn 14,1-6

Ciracó, Mónica
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.

Saturday

Acts 13,44-52 / Ps 97
Jn 14,7-14

Máximo
1970: 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.
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<tr>
<td>Augusto, Flavia, Domitila</td>
<td>Pacomio, Gregorio Ostiense</td>
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<td>1937: Sentencing of Prestes to 16 years of prison, Brazil.</td>
<td>1502: Columbus sails from Cadiz, Spain on his fourth and final voyage to the Caribbean.</td>
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<td>1984: Idalia López, 18 year-old catechist and humble servant of the people, is assassinated by civil defense forces in El Salvador.</td>
<td>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.</td>
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Thursday

Juan de Ávila, Antonino
1795: José Leonardo Chirino, Afro-American, leads the Coro insurrection of Indigenous and Black peoples, Venezuela.
1985: Ime García, priest, and Gustavo Chamorro, activist, are martyred for their commitment to justice and human development in Guaraná, Colombia.
1966: Josimo Morais Tavares, priest and land reform advocate, murdered by a large landowner in Imperatriz, Brazil.

Friday

Anastasius

Saturday

Nereo, Aquiles, Pancracio
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 Vodeckers, a Belgian missionary committed to the cause of the campesinos, is martyred in Escuintla, Guatemala.

13

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 Monday
Mathias
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 educador, martyr to justice and solidarity in Peru.

Acts 1, 15-17, 20-26 / Ps 112
Jn 15, 9-17

15 Tuesday
Isidro,
Juana de Lestonnac
1903: Victoriano Lorenzo, Panamanian guerrilla leader and national hero, is shot at Chiriqui.
1986: Nicolás Chuy Cumes, evangelical journalist, is martyed in the cause of freedom of expression in Guatemala.

Acts 16, 22-34 / Ps 137
Jn 16, 5-11

16 Wednesday
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.

Acts 17, 15, 22-18, 1 / Ps 148
Jn 16, 12-15

International Day of Conscientious Objectors

Acts 17, 5
Ps 137

Jn 16, 12-15
Thursday
Pascal Baylon
1961: USA begins a commercial blockade against Cuba in reaction to the agrarian reform instituted by the Castro government.
1980: Attack by Sendero Luminoso on a polling station in the town of Chuschi, Peru, marks the beginning of two decades of violence and repression.

Friday
Rafaela Mª Porras
1525: Founding of Trujillo (Honduras).
1781: José Gabriel Condorcanqui, Tupac Amaru II, leader of an indigenous rebellion in Peru and Bolivia, is executed.
1895: Augusto C. Sandino, Nicaraguan patriot, is born.

Saturday
Peter Celestine
1895: José Martí, Cuban national hero, dies in the struggle for independence.
1995: Jaime Nevares dies, bishop of Neuquén, prophetic voice of the Argentinean Church.
1997: Manoel Luis da Silva, landless farmer, is assassinated at São Miguel de Taipu, Brazil.

World Telecommunication Day
A call to eliminate the enormous imbalance in the production of messages and programs.

The Ascension of the Lord
Acts 1,1-11 / Ps 46
Eph 1,17-23 / Mk 16,15-20
Bernardine of Sienna
1506: Christopher Colombus dies in Valladolid (Spain).
1776: Exiled Uruguayan politicians Hector Gutiérrez and Zelmar 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.

Full eclipse anular of the sun in China and the Pacific Region, visible as partial in North America.
**Monday**

Felicia y Gisela, John Eliot

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.

**Tuesday**

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.

**Wednesday**

Desiderio, Ludwig Nommensen

1977: Elisabeth Käseman, German Lutheran activist, is martyred in the cause of the poor in Buenos Aires, Argentina.

2008: The constitutive treaty of the Union of South American Nations (UNASUR) brings together 12 countries of South America.

**World Cultural Diversity Day (UN)**

New Moon: 01h47m in Gemini

**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%.

**Week of Solidarity with the Peoples of Non-Self-Governing Territories**

Acts 19,1-8 / Ps 67

Jn 16,29-33

Acts 20,17-27 / Ps 67

Jn 17,1-11a

Acts 20,28-38 / Ps 67

Jn 17,11b-19

Acts 19,1-8 / Ps 67

Jn 16,29-33

Acts 20,17-27 / Ps 67

Jn 17,1-11a

Acts 20,28-38 / Ps 67

Jn 17,11b-19
Thursday

Vincent of Lerins
1822: Battle of Pichincha, Independence of Ecuador.
1966: Ambrosio Mogorrón, a Spanish nurse, and his campesino companions are martyred in the cause of solidarity in San José de Bocay, Nicaragua.
2011: The marriage of environmentalists José Claudio Ribeiro da Silva and María Do Espirito Santo, in Nova Ipixuna, PA, Brazil, assassinated for their struggle against lumber companies.

Friday

Vicenta López Vicuña
1969: Enrique Pereira Neto, 28 year old priest, martyr for justice in Recife, Brazil.
1989: María Gómez, Colombian teacher and catechist, martyred for her commitment to her Simitri people.

Saturday

Philip Neri, Mariana Paredes
1987: Bernardo López Arroyave, a priest, is martyred by landowners and Colombian military.

Acts 22,30;23,6-11 / Ps 15
Jn 17,20-26

Acts 25,13-21 / Ps 102
Jn 21,15-19

Acts 28,16-20;30-31 / Ps 10
Jn 21,20-25

Pentecost

Augustine of Canterbury
1Cor 12,3b-7,12-13 / Jn 20,19-23

John Calvin
1812: Women from Cochabamba join the fight for independence against Spain at the Battle of La Coronilla in Bolivia.
1975: Quechua becomes an official language of Peru.
2008: 98 ex-agents of the DINA, are imprisoned for “Operation Colombo” in which 119 people were assassinated.
2011: Adelino Ramos, peasant leader, victim for his struggle against a destructive landowner in Porto Velho, RO, Brazil.
Beyond nostalgia

Is not the relative fascination among modern societies with the idea of the good life a leap into the void? For it is expressed merely in complaints, discomfort, and discontent and it does not rest on traces of memory that are deliberately taken up. Neither does it lead to concrete proposals. The feeling of “living badly” experienced by the majority of the population appears as a fatality that we only come out of by appealing to a utopic good life, without any roots in everyday reality. There is no solution in turning to exotic forms of life that, because of their rarity, are unrealizable and unhistorical. Is it not an illusion to put Indigenous societies forward as a model for the good life? The steps that have led us to living badly are often analyzed by referring to a regressive history of our errors and deviations: wars, market economies, capitalism, dictatorships, consumerism, individualism, and impoverishment. However, are we aware that those paths cannot simply be undone, thus wiping out the unwelcome traces of our “sins?” Nostalgic complaining is not the path of the future.

The Guaraní philosophy of the Good Life

Where are we to go then? Well, to Indigenous American societies, though not by way of imitation, but rather through their philosophy and their way of life. A return to the Indians as a solution is not to be confused with circumstantial aspects of going nude or being painted, living in roundhouses, cultivating natural foods, or singing and dancing during corn festivals. We do not turn to the Aboriginal people as if we were vacationing or as entertainment.

The Good Life is a way of life that the Guaraní call tekó or “the way of being, a system, custom, practice,” whose meaning was outlined in the first Guaraní dictionary, the Treasure of the Guaraní Language, written in 1639 by the Jesuit Antonio Ruiz de Montoya. It means what today we would call culture and continues to exist even today among all the Guaraní that I know. This tekó is a concept based on the peculiarity of a language and becomes an all-encompassing philosophical reference. Now then, this tekó, in turn, contains a number of attributes and qualities. The most important among them is tekó porã: the good way of being and living. Tekó porã, more than an idea or abstract concept, is a felt experience that penetrates one’s being and living. To dwell in a place that is not only a location to exist in but an experience of shared life is very important for the Guaraní.

Personally I would never have known the meaning of the expression tekó porã if I had not had the opportunity to live the lifestyle. What is it like? There is a poverty of resources, moderation in consumption, and peace in being together. This is an experience of life that passes from the moment of stepping out of the hammock, taking one’s maté next to the fire, feeling how the fog dissipates early in the morning, passing along the path where the traps have been set, or going out to the fields where the crops are sown, in order to take care of them, clean them, and pray over them.

The Good Life I experienced more radically was when, in the 1970’s, I lived for long periods among the Enawenê Nawê of the Juruena River in Mato Grosso (Brazil). These are the people who are called the “Benedictines of the jungle,” because of their long rituals of song and dance that can go on for 12 to 16 hours a day in cycles that run for one or two months. In this experience I accompanied Vicente Cañas, who was assassinated by the landowners on May 8, 1987. [See the martyrology for that day in this Agenda.]

Reciprocity of goods and words

The outstanding quality of the Good Life is reciprocity in the exchange of goods that the Guaraní express through the word jopói: hands open to one another. But, the generalized circulation of goods, unregulated by debts that have to be paid by the proper deadline or in fixed quantities, is expressed rather in the desire to show that one is generous. The most important aspect is jopói, that is to say, the reciprocity of words. There cannot be tekó porã where the word does not circulate freely and without resentment.

The privileged place for the word is tekó marangatú, the way of being holy and religious, expressed through the good and truthful words of the exemplary myths and stories. Essential to tekó marangatú is ritual in its double dimension of song and dance, an encircling language in which the whole community participates in an ascending spiral toward Those on High. In the ritual feasts, drink and food are not absent. Through them reciprocity is concluded in a concrete and tangible way.

Tekó porã also has another element that sustains it and at the same time shows its aptness: tekó katú is the
way of being authentic and legitimate, the norm and law of the Good Life. All of this constitutes a real Guaraní philosophy—and theology—formulated systematically and that most people understand and can explain, not just the sages and the shamans or the elderly but also children and adolescents.

It is quite common for each one, in his or her own way, to be able to explain it from his or her own knowledge and experiences. Prophets and poets, in the act of singing what has inspired them, are also theologians who know how to explain the origin of the Word and the relationship of words among themselves. This is a phenomenon that ethnographers have noted with admiration.

The theology of the word-soul presupposes a philosophy about the earthly dwelling as an imperfect likeness of an ideal perfection, the fascination for a new earth and, above all, the pre-eminence of mutual love, whose symbol is the ritual feast with drink and song along the lines of a banquet that has no end.

The place where we are what we are

In the Guaraní cosmology, the earth inhabited by humans is conceived as tekohá, the place of life and being together with all the beings that are present there. Ñandé rekohá is the place where we are what we are, the place of our way of being and our culture. The word tekohá contains a holistic vision, that is to say, it points to and at the same time brings about economic, social, political, ecological, and religious relationships so that “without tekohá there is no tekó” (without a place to be, there is no way of being). The Guaraní need the earth with all the life it holds within it in order to be able to live their culture and be Guaraní. Guaraní life is devoted to inter-relationships, to reciprocity. The myth of the Twins brings out the interrelationship between the earth and humanity as on the first order of creation. Ñanderuvusú (Our Great Father) carried the sun in his breast. He brought out the first cross (yvyrá joasá), and placed it in an easterly direction, stepped on it and so began to make the earth. The cross remains even today the support of the earth. If He should withdraw the support for the earth, it would fall. (In this way the myth of the Twins begins.)

It is customary to attribute to the aboriginal people of America a conception of the earth as “Mother,” with a lap of fertility and breasts of abundance. This image is not common or typical of the Guaraní. For them, the earth is rather a body covered with skin and hair, dressed up with embellishments. The Guaraní have a visual and plastic, even auditory, perception of the earth. How good it is to see and hear the earth with its many colours and innumerable voices. The mountain is high, ka’á yvaté; it is great, ka’á guasú; it is pretty, ka’á porá; it is golden and perfect, ka’á ju; it is like a resplendent flame, ka’á rendy; it is a shining thing. The rivers are limpid, y satí; white, y morotí; black, y hu; reddish brown, y pytã; or like a stream of water crowned with feathers, paragua’y. Finally, the sea is the colour of all colours, pará.

Evil on the earth

Certainly recent history has deprived the Guaraní peoples of their jungles, has brought deforestation to their mountains and poison from toxic fertilizers to their rivers and streams; the tekó porá has become tekó vai, a bad way of living that is insupportable for those who do not have the word. Colonial history is, for the Guaraní, a progression of bad times that seem to have no end or limit. The worst of all the colonial evils was simply to deny land to the Guaraní. Where were they to go? The same devastation reigned in the East as in the West. They were enclosed everywhere. Whatever land had not yet been trafficked or explained, that had not been violated or built upon—which was one of the ideal projections of the earth-without-evil, yvy marane’y—simply no longer existed. The jungles and the hills disappeared. Everything became rural and the rural areas were claimed by the Whites for their cows and to plant soybeans. The entire earth had become bad; mba’é meguã—the bad thing—covered everything.

Migrants, who often passed from one place to another, the Guaraní have never been without land. Now, in search of the land-without-evil, their greatest fear is that one day there would only be evil without land; it would be a total uprooting.

People speak of Guaraní pessimism, proven by the enormous number of suicides in recent years, especially among youth, both male and female. Hanging themselves or drinking poison, they deny the word of the Good Life. But the memory of tekó porá is still very present and they speak of the Good Life as something that is possible and that is returning. The words that refer to that way of being have not lost their force. The search for yvy marane’y, for the land-without-evil, sustains the untiring agitation of their maracas and the beat of their rhythm sticks during the nights of song and dance.

The people of our Abya-Yala are there. Patiently and firmly they demand to live together in reciprocity of goods and words, a just system of exchange in all our life. It used to be possible and it is possible. And they consider it valid for all times. The Indigenous peoples of America are the memory of our future. If they did not exist, we would have to invent them. Like all of us, who are at the point of reinventing ourselves once again.
28 Monday
Emilio y Justo
1830: U.S. President Andrew Jackson signs The Indian Removal Act, thus paving the way for the forced relocation of Native Americans from southeastern states.
1926: A State Coup brings right-wing Salazar to power in Portugal until his death in 1970.
1993: Javier Cirujano, a missionary, is martyred for peace and solidarity in Colombia.
2004: Central America signs a Free Trade Agreement with the USA, to be ratified by the Congress of each country.
First Quarter: 22h16m in Virgo

29 Tuesday
Maximino, Jiri Tranovsky
1969: The “cordobazo”: a social explosion against the dictatorship of Onganía, en Córdoba, Argentina.
1978: Guatemalan soldiers open fire on Mayan Q’eqchi’ demonstrators seeking recovery of ancestral lands in Panzos.
1980: Raimundo Ferreira Lima, “Gringo”, a peasant labor union organizer, is martyred in Brazil.
2009: One of the soldiers who executed Victor Jara is detained in Santiago, Chile, after 35 years.

30 Wednesday
Fernando, Joan of Arc
1431: 19 year old Joan of Arc is burned at the stake by a pro-English tribunal.
1961: Dominican dictator, Rafael Leónidas Trujillo, is assassinated.
1994: Maria Cervellona Correa, Franciscan sister and defender of the Mby’a people of Paraguay, dies.
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>1986</td>
<td>First meeting of Afro-American pastoral workers in Duque de Caxias and São João de Meriti, Brazil.</td>
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<tr>
<td>1990</td>
<td>Clotario Blest dies: first president of the Chilean Labor Federation (CUT), Christian labor prophet.</td>
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<tr>
<td>1987</td>
<td>Pope Paul III issues a papal bull condemning slavery.</td>
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<td>1991</td>
<td>João de Aquino, union president of Nueva Iguazú, Brazil, is assassinated.</td>
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<tr>
<td>2009</td>
<td>General Motors announces the largest suspension of payments in the industrial history of the USA with 122,550 million in debts.</td>
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<tr>
<td>1989</td>
<td>Sergio Restrepo, Jesuit priest, is martyred in his fight for the liberation of peasants of Tierralta, Colombia.</td>
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<tr>
<td>1991</td>
<td>Sebastien Morales, evangelical deacon, martyred for faith and justice in Guatemala.</td>
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<tr>
<td>1548</td>
<td>Juan de Zumárraga, bishop of Mexico, protector of the Indigenous peoples.</td>
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<tr>
<td>1621</td>
<td>The Dutch West Indies Company gains a mercantile trade charter to aid in colonizing Americas.</td>
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<tr>
<td>1758</td>
<td>The Commission on Limits meets with the Yanomami people of Venezuela.</td>
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<td>1885</td>
<td>St. Charles Luanga and companions, Ugandan martyrs, patrons of African youth.</td>
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<tr>
<td>1963</td>
<td>Pope John XXIII dies.</td>
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### Monday

- **Francisco Caracciolo**
  - 1559: El Oidor Fernando Santillán informa de las masacres de Indigenous peoples in Chile.
  - 1980: José Maria Gran, missionary, and Domingo Batz, sacristan, are martyred in El Quiché, Guatemala.

### Tuesday

- **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.

### Wednesday

- **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.

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**International Day of Innocent Children Victims of Aggression**

- **World Environment Day**

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**Full Moon: 13h12m in Sagittarius**

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**June**

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**122**
The Most Holy Body and Blood of Christ
Ex 24,3-8 / Ps 115
Heb 9,11-15 / Mk 14,12-16.22-26
Crispulo 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.
June

11 Monday
Acts 11,21b-26;13,1-3 / Ps 97
Mt 10,7-13

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.

Last Quarter: 12h41m in Pisces

12 Tuesday
1Kings 17,7-16 / Ps 4
Mt 5,13-16

Gaspar, Juan de Sahagún
1514: The first time the “requerimientos” are read
(to Cacique Catarapa) by Juan Ayora, on the
cost of Santa Marta.
1963: Medgar Evers, civil rights activist, assassinated
in Jackson, Mississippi.
1981: Joaquin Nevés Norté, lawyer for the Navirai
Rural Workers Union in Paraná, Brazil, is
assassinated.
1935: The war over the Paraguayan Chaco ends.

13 Wednesday
1Kings 18,20-39 / SPs 15
Mt 5,17-19

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 Rua apo-
logizes for his country’s role in harboring Nazis
after World War II.
2003: The Supreme Court of Mexico orders the ex-
tradition to Spain of Ricardo Cavallo, a torturer
during the Argentinean dictatorship.
Thursday

Eliseo, Basil the Great, Gregory Nazienzen, Gregory of Nyssa
1905: Sailors mutiny aboard the Russian battleship Potemkin demanding political reforms.
1977: Mauricio Silva, Uruguayan priest working with street sweepers in Buenos Aires, is kidnapped.
1980: Cosme Spessoto, Italian priest, pastor, martyr in El Salvador. 30 years.
1983: Vicente Hordanza, missionary priest at the service of the campesinos, Peru.
2005: The Supreme Court of Argentina declares unconstitutional the laws of “Due Obedience” and of “Full Stop.”

Friday

Juan Francisco de Regis
1976: Soweto Massacre claims the life of 172 students when South African police open fire on protestors.
1976: Aurora Vivar Vásquez, champion of women’s labor rights, is murdered in Peru.

Saturday

Mª Micaela, Vito
1215: Magna Carta sealed by King John of England, affirms primacy of rule of law.
1932: Bolivia and Paraguay begin the war over the Chaco region.
1987: Operation Albania: 12 people are assassinated in Santiago, Chile, by security forces.
2005: The Supreme Court of Mexico declares not-binding the crime of ex-President Echeverría for genocide due to the massacre of students in 1971.

Eleventh Sunday in Ordinary Time

Ez 17,22-24 / Sl 91
2Cor 5,6-10 / Mc 4,26-34
1Kings 18,41-46 / Ps 64
Mt 5,20-26
Hos 11,1b-3.4.8c-9 / Int. Isa 12,2-6
Eph 3,8-12.14-19 / Jn 19,31-37
Mª Micaela, Vito
1215: Magna Carta sealed by King John of England, affirms primacy of rule of law.

World Anti-desertification Day
Monday

- 18th June
- Germán: The defeat of the French at the Battle of Waterloo ends the Napoleonic era.
- 1815: The defeat of the French at the Battle of Waterloo ends the Napoleonic era.
- 1954: U.S. sponsored invasion of Guatemala seeks to unseat the democratically elected government of Jacobo Arbenz in Guatemala.
- 1997: Brazil approves a law permitting the privatization of Communications.

Tuesday

- 19th June
- Romuald: José Artigas, liberator of Uruguay and father of agrarian reform, is born.
- 1764: José Artigas, liberator of Uruguay and father of agrarian reform, is born.
- 1867: Maximiliano, Emperor imposed on Mexico is executed by a firing squad.
- 1973: Right-wing terrorists open fire on Peronist demonstrators killing 13, near the Ezeiza Airport in Buenos Aires.
- 1979: Rafael Palacios, priest, is martyred for his work with Salvadoran Christian base communities.
- 1995: Greenpeace wins the struggle to stop Shell and Esso from sinking the petroleum platform, Brent Spar, into the ocean, thus avoiding the sinking of 200 others as well.

Wednesday

- 20th June
- Silverio: Day of the African Refugee.
- 1820: Manuel Belgrano dies, Father of Argentina.
- 1956: King George VI dies.
- 1973: Right-wing terrorists open fire on Peronist demonstrators killing 13, near the Ezeiza Airport in Buenos Aires.
- 1995: Greenpeace wins the struggle to stop Shell and Esso from sinking the petroleum platform, Brent Spar, into the ocean, thus avoiding the sinking of 200 others as well.

New Moon: 17h02m in Gemini
**Thursday**

<table>
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<tr>
<th>Date</th>
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| 21   | Louis Gonzaga  
Onésimo Nesib  
1964: Civil rights activists; James Chaney, Michael Schwerner and Andrew Goodman are murdered by racists in Philadelphia, Mississippi.  
1980: 27 union leaders from the National Workers’ Central in Guatemala are disappeared. American military advisors participate.  
1984: Sergio Ortiz, seminarian, is martyred during the persecution of the Church in Guatemala. |

**Friday**

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<tr>
<th>Date</th>
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| 22   | John Fisher, Thomas More  
1534: Benalcázar enters and sacks Quito.  
1965: Arthur MacKinnon, a Canadian Scarborough missionary, is assassinated by the military at Monte Plata, Dominican Republic for his defense of the poor.  
1966: Manuel Larrain, bishop of Talca, Chile and president of the Latin American bishop’s organization, dies. |

**Saturday**

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<tr>
<th>Date</th>
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| 23   | Zenón, Marcial  
1524: The “Twelve Apostles of Spain,” Franciscans, arrive on the coast of Mexico.  
1936: Birth of Carlos Fonseca, Nicaragua.  
1967: Miners and their families die in the massacre of San Juan in Siglo XX, Bolivia.  
1985: Terrorist bomb destroys Air India Flight 182 bound from Canada to India. It is the largest mass murder in Canadian history. |

**July**

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<thead>
<tr>
<th>Date</th>
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| 24   | Birth of John the Baptist  
1541: Mixtón 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. |
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<thead>
<tr>
<th>Date</th>
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<tr>
<td>25</td>
<td>William, Maximus</td>
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<td>Confession of Ausburg, Philip Melancton</td>
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<td>1524</td>
<td>Talks between priests and Aztec wise men with the</td>
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<td>“Twelve Apostles of Mexico.”</td>
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<td>1767</td>
<td>Mexican Indigenous riot against Spanish crown as their</td>
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<td>Jesuits missionaries are ordered to leave.</td>
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<td>1975</td>
<td>Martyrs of Olancho: Colombian Ivan Betancourt and Miguel “Casimiro”,</td>
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<td>priests, and seven Honduran</td>
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<td>peasant companions.</td>
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| 26   | Pelayo                                                               |
| 1541 | Violent death of Pizarro.                                            |
| 1822 | Encounter between San Martín and Bolívar in Guayaquil.               |
| 1987 | Creation of the Confederation of Indigenous Peoples of Mexico.      |

| 27   | Cyril of Alexandria                                                 |
| 1552 | Domingo de Santo Tomás and Tomás de San Martín, Dominicans, first   |
|      | bishops of Bolivia, defenders of Indigenous peoples.                |
| 1982 | Juan Pablo Rodríguez 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.                               |
|      | First Quarter: 05h30m in Libra                                     |

**June**

- **Monday**
  - 2Kings 17,5-8.13-15a.18 / Ps 59
  - Mt 7,1-5
- **Tuesday**
  - 2Kings 19,9b-11.14-21.31-35a.5 / Ps 47
  - Mt 7,6.12-14
- **Wednesday**
  - 2Kings 22,13;23,1-3 / Ps 118
  - Mt 7,15-20

**Scriptures**

- 2Kings 22,13-15a.18 / Ps 59
- Mt 7,1-5
- 2Kings 17,5-8.13-15a.18 / Ps 59
- Mt 7,6.12-14

**Scriptures**

- 2Kings 22,13-15a.18 / Ps 59
- Mt 7,1-5
<table>
<thead>
<tr>
<th>Date</th>
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</table>
| 28   | Ireneus: Brazil opens the door to European immigrants; Africans and Asians can only enter with the authorization of Congress.  
1918: U.S. marines land in Panama.  
1954: U.S. backed rebels overthrow the legally elected Guatemalan government of Jacobo Arbenz.  
2001: Vladimiro Montesinos enters the prison at the Naval Base of El Callao, Peru. |
| 29   | Peter and Paul  
1974: Isabel Peron becomes first female president of Argentina after her husband, Juan Peron, falls ill.  
1995: Land conflict in São Félix do Xingu, Brazil leaves six farmers and a policeman dead.  
1997: The three “intellectual authors” of the assassination of Josimo Tavares are condemned (Brazil, 1986). |
| 30   | Protomartyrs of Roma  
John Olaf Wallin  
Day of the Guatemalan Martyrs (previously, Day of the Army)  
1520: “Sad Night,” defeat of the conquistadores in Mexico.  
1975: Dionisio Frias, a peasant, is martyred in the struggle for land in the Dominican Republic.  
1978: Hermógenes López, founder of Rural Catholic Action, martyr to the campesinos, Guatemala.  
2008: Manuel Contreras, ex-police chief of the during the dictatorship is condemned to two life sentences for the assassination in 1974 of the former chief commander of the Chilean Army, Carlos Prats and his wife, in Buenos Aires. Seven other agents of the DINA were also condemned. |

**Thirteenth Sunday in Ordinary Time**

Wd 1.13-15; 2.23-24 / Ps 29  
2Cor 8,7.13-15 / Mt 5,21-43  
Acts 12,1-11 / Ps 33  
2Tim 4,6-8,17-18 / Mt 16,13-19  
Lam 2.2.10-14,18-19 / Ps 73  
Mt 8,5-17
Which is the Great Cause for which to live and fight?

Leonardo Boff

Petrópolis RJ, Brazil

Humanity is face to face with an absolutely new problem: it has to fight for and engage seriously in its own survival.

1. Threats to Earth

Until recently we could exploit nature’s resources and services at will. We could have all the children we wished. We could meddle in ecosystems under the will and power of businesspeople. We could start as many wars as we thought needed to defend ourselves or to attack any potential aggressor. Now we cannot continue on this path. We have created a war machine of death, with nuclear, chemical and biological weapons, that can kill without a trace all of humanity.

We cannot continue treating planet Earth as we have been doing, as a bottomless trunk of resources. We now acknowledge that resources are scarce and many are non-renewable. Our old, small and limited planet cannot sustain our unlimited development project. If we continue this consumer voracity, producing ever more goods by pillaging nature, we are on the road to a social and ecological tragedy. According to scientists, there is a possibility that an abrupt warming may occur due to the increase of methane gas, which is 32 times more aggressive than carbon dioxide. The climate may jump 3-5 degrees Celius. If this were to happen no form of life known today would have the necessary conditions to survive, even human beings. Maybe some groups of humans could survive in small oasis, secluded in some place in the north.

2. A new beginning: a chance of mind and Heart

The Earth Charter, one of the most serious documents born from the foundations of humanity and adopted by UNESCO in 2003, says as regards this situation: “Our common destiny calls us to a new start. This implies a change of mind and heart; requires a new sense of interdependency and responsibility.” This reminds us of Jesus’s words: “If you do not change, you will die.” To change is to open a new beginning, with a different mind and a different heart. This is what the situation of the Earth and of Humanity is requiring. Now it prevails. We either change or our civilization might disappear. This is a paramount topic. What is central to it is not the future of the West or of the Catholic Church but the future of the Earth and of Humanity; and in what way the West and the Church are collaborating to make this common future possible. This does not appear to be part of collective awareness, nor of nations or churches. Each one thinks not of a common destiny but of personal interests. Thus we are postponing decisions that at a certain time could arrive too late. Something like in Noah’s time may happen: he predicted the urgency of change and nobody listened to him, they continued having fun, getting married... And the flood came which devastated the Earth. Only now it is different because there is no Noah’s Ark that could save some and let others die: today, we all get saved or we all perish.

3. There is hope: it is a crisis, not a tragedy

Despite the serious menace, we Christians have the firm view that life is stronger than death, and light has a right over darkness. God has the Earth as its temple. The Spirit dwells in it with its creative energy, the Father who attracts everything will not allow his work of love to have a tragic end. There are two possible ways to read this dramatic situation: as a tragedy scenario or as a crisis. In a tragedy everything ends badly. In a crisis things go through a process of purification and maturation. What is incidental and just an aggregate, does not hold and falls.

What is essential remains, around which a new civilization project can be built. This seems to be the present situation. We are slowly building a new way of inhabiting Earth, of producing, consuming and dealing with waste. This will imply many resignations and suffering. No birth is free of pain. But this pain is of a new birth, not from dying. For this transition to be possible and a sustainable future to emerge, some previous and urgent options are necessary, which we will quickly consider now.

4. Restoration of sensitive and heartfelt reason

Up to now the functional-analytic reason was the
one to coordinate all social relations and guided all productive processes. For this kind of reasoning which came into being in modern times, as from the XVII century, the Earth is a simple object, with no intelligence and we have a utilitarian relation with it. It is not alive, and mother of all life communities. The command of the instrumental-analytic reason has obscured the sensitive and heartfelt reason through which we feel we belong to a larger whole, the cry of the Earth and the poor, and we start to overcome this situation. In this reason tie the values and caring attitude to all things alive. If we do not restore the heartfelt reason that complements the other, we cannot feel, love and care for the Earth as Mother and Pacha Mama.

5. Earth as mother and Gaia

From our origins, the Earth has been considered Great Mother, Pacha Mama for Andean peoples, Tonantzin for Mesoamericans. And this is the vision that still today lives in the originating peoples. Presently, it has been confirmed that the Earth is a living thing, a superorganism that articulates the physical, chemical and ecological, in such a way that it can always produce and reproduce life. It has been called Gaia, the name the Greeks gave the living Earth that generates life. This view was only a hypothesis initially, but since 2002 it has been scientifically proved. Because of this and due to the insistence of Evo Morales Ayma, the indigenous President of Bolivia, a project was sent to the United Nations so that 22 April, Day of the Earth, would be called Day of Mother Earth. After a lot of resistance and discussions, the assembly on 22 April 2010 proclaimed solemnly and unanimously that day as Day of Mother Earth.

This recognition has a lot of practical implications. Our relationship with the Earth changes. If it is just earth, we can sell it, buy it, exploit it. But if it is Mother Earth we cannot sell it, buy it or exploit it, we must love it, revere it and take care of it. This attitude must prevail if we want to put a limit to industrial voracity. We are going to produce to cater for human needs but respecting cycles and limits of Mother Earth.

6. Humanity is the Earth that feels, cares and loves

There is a legacy from astronauts who have had the privilege of seeing the Earth from above, from the moon or their spaceships. They have testified that from above there is no difference between humanity and the Earth. Both are an inseparable and indivisible, unique and marvelous reality. This has come to prove the view of originating peoples who know they are the Earth that walks, that part of the Earth that feels, thinks, loves, takes care and venerates. We are the Earth, that is why the word “hombre” (man) comes from “humus” (fertile soil), and Adam in Hebrew means son and daughter of fertile soil, called adamah. If we really feel Earth, then everything that happens to Earth also happens to us, good or bad. What is more, we are responsible for Earth’s health. Our mission is ethical: to tend and as gardeners protect the biodiversity and richness of the terrestrial paradise, of Eden.

If we do not accept that we are the Earth, we have few reasons to care for it. Earth is our only common house, we do not have another one.

7. The good way of living as a civilizational paradigm

Andean cultures have developed throughout the centuries a concept that envelops the type of relation they have with the Earth. It is the good way of living, (sumak kawsay). It cannot be identified with the western better living, as synonym of quality of life. In the present system, quality of life means more access to consumer goods. And so that some may live better, many have to live worse.

On the contrary, the good way of living implies congruence between mankind and nature and its energies, and a loving care towards Pacha Mama.

It implies equity in the relationships among all members of society and the construction of a communal democracy, maybe one of the most important contributions to the idea of western democracy, hardly representative. The good way of living does not pretend to accumulate but aims at an economy of what is sufficient and decent for all.

All this appears as utopia. But it is a necessary utopia, more adapted to the rhythms of nature, and probably the one that will triumph in the future, when humanity discovers itself as a species, sharing the fate of Mother Earth. Chateaubriand said: nothing is stronger than an idea when it arrives to the time of its realization. This time is near.
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**Monday**

Vidal, Marcial
1617: Rebellion of the Tupinambas (Brazil).
1823: Defeat of loyalists to the Portuguese crown in the province of Bahia leads to Brazilian monarchy.
1917: White rioters burned entire black sections of East St. Louis, Illinois shooting the inhabitants as they try to escape. 48 die.
1925: African revolutionary, Lumumba, is born.

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**Tuesday**

Thomas the Apostle
1848: Denmark frees the slaves in their West Indian colony.
1951: The Alfonso Arinos law is approved in Brazil. Discrimination because of race, color and religion is condemned as a contravention.
1978: Pablo Marcano Garcia and Nydia Cuevas occupy the Consulate of Chile in San Juan to denounce the absurdity of celebrating the independence of the United States while denying the same to Puerto Rico.
1987: Tomás Zavaleta, a Salvadoran Franciscan, is martyred in Nicaragua.

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**Wednesday**

Elizabeth of Portugal
1776: Independence of the USA, National Holiday.
1974: Antonio Llido Mengua, a Spanish priest, was disappeared under the Chilean dictatorship of General Pinochet.

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**July**

Full Moon: 20h52m in Capricorn
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<th>Date</th>
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<td>5</td>
<td>Antonio Mª Zaccaria, 1573: Execution of Tamanaco, Indigenous leader, Venezuela.</td>
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<td>Maria Goretti, 1415: John Huss dies, in Czechoslovakia.</td>
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<td>1811: Independence of Venezuela, National Holiday.</td>
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<td>1920: Bolivia orders land to be given to “naturals.”</td>
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<td>1981: Emeterio Toj, Indigenous co-operative leader, is kidnapped and tortured by Guatemalan security forces.</td>
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<td>1991: Carlos Bonilla, a martyr for the right to work, dies in Citalepetl, Mexico.</td>
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<td>2005: Coordinated terrorist bombings on London’s transit system kill 52 and injure hundreds.</td>
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<td>Fourteenth Sunday in Ordinary Time</td>
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<td>Ezek 2,2-5 / Ps 122</td>
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<td>2Cor 12,7b-10 / Mk 6,1-6</td>
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<td>Eugenio, Adriano, Priscla, 1538: Violent death of Almagro.</td>
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<td>1954: Carlos Castillo Armas takes over presidency of Guatemala after U.S. backed coup.</td>
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<td>1991: Martin Ayala, night guard for the Council of Marginal Communities, murdered by a Salvadoran death squad.</td>
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### Monday
- **Rosario de Chiquinquirá**
- 1793: Upper Canada legislature passes an act prohibiting slavery.
- 1816: At the Congress of Tucumán the United Provinces of the La Plata River declare their independence from Spain. National Holiday, Argentina.
- 1821: San Martín proclaims the independence of Peru.
- 1880: Joaquín Nabuco founds the Brazilian Society against Slavery that engaged broadly in activities in public places and clubs.
- 1920: Pedro Lersa, Recife, struggled for the rights of workers. Taken prisoner, he died there.

### Tuesday
- **Christopher**
- 1509: Birth of Calvin, in France.
- 1993: Rafael Maroto Pérez, priest and tireless fighter for justice and liberty in Chile, dies.
- 2002: A seven-million-year-old skull is discovered in Chad; oldest known hominoid.

### Wednesday
- **Benedict**
- 1977: Carlos Ponce de Leon, bishop of San Nicolas, Argentina, is martyred for the cause of justice.
- 1995: Bosnian-Serb forces take-over of Srebrenica leads to the murder of more than eight thousands inhabitants.

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**World Population Day**

Last Quarter: 03h48m in Aries

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**Hebrews 10,17-25 / Ps 113B**

**Mark 10,1-12**

**Hosea 10,1-3 / Ps 114**

**Hosea 5,7 / Ps 115**

**Hosea 5,13 / Ps 116**

**Mark 10,13-26**

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Thursday, July 14

1821: Bolívar creates the Republic of Great Colombia.
1900: Juana Fernández Solar, St. Teresa de Jesús de los Andes, is born, a Chilean Carmelite.
1982: Fernando Hoyos, a Jesuit missionary, and his 15 year-old altar server are killed in a military ambush in Guatemala.
1991: Riccy Mabel Martinez raped and assassinated by the military, symbol of the struggle of the people of Honduras against military impunity.
2007: The end of legal impunity in Argentina: the Supreme Court declares the amnesty of the repressors void.

Friday, July 15

1972: Héctor Jurado, a Methodist pastor, is tortured and murdered in Uruguay.
1917: General strike and insurrection in São Paulo.
1976: Aurelio Rueda, priest, is martyred for his work on behalf of slum dwellers in Colombia.
2007: The end of legal impunity in Argentina: the Supreme Court declares the amnesty of the repressors void.

Saturday, July 16

1630: Hernandarias publishes the first norms for the defense of the Indigenous peoples of Peru.
1789: The French Revolution begins with the storming of the Bastille Prison.
1969: The "Football War” breaks out between El Salvador and Honduras over the expulsion of Salvadoran settlers from Honduras.
Monday

1750: José Gumilla, missionary, defender of the Indigenous people, Venezuela.
1789: 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.

Isa 1,10-17 / Ps 49
Mt 10,34-11,1

Tuesday

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.
1980: Bloody military coup in Bolivia led by Luis García Meza.

Isa 7,1-9 / Ps 47
Mt 11,20-24

Wednesday

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.

Isa 10,5-7,13-16 / Ps 93
Mt 11,25-27
19 Thursday

Isa 26,7-9.12.16-19 / Ps 101
Mt 11,28-30

Justa y Rufina, Arsenio
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.

New Moon: 06h24m in Cancer

20 Friday

Isa 38,1-6.21-22.7-8 / Int. Isa 38
Mt 12,1-8

Lawrence of Brindisi
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 Napalpí, 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.

Ramadan begins

Sixteenth Sunday in Ordinary Time

Jer 23,1-6 / Sl 22
Eph 2,13-18 / Mk 6,30-34

Mary Magdalene
1980: Jorge Oscar Adur, priest and former president of JEC youth organization, is kidnapped by Argentine military.
2002: Bartolomeu Morais da Silva, organizer of land occupations by the poor, is tortured and killed in Brazil.

21 Saturday

Isa 38,1-6.21-22.7-8 / Int. Isa 38
Mt 12,1-8

Lawrence of Brindisi
1980: Wilson de Souza Pinheiro, trade unionist and peasant activist, assassinated in Brasiléia AC, Brazil.
1984: Sergio Alejandro Ortiz, seminarian, dies in Guatemala.
**Monday**

Bridget
1983: Pedro Angel Santos, catechist, is martyred in solidarity with the Salvadoran people.
1987: Over a hundred peasant supporters of land reform are massacred by a paramilitary force of landowners and junta in Jean-Rabel, Haiti.
1993: 8 street children are assassinated by a death squad while they sleep in the square in front of the church of the Candelaria in Río de Janeiro.

**Tuesday**

Cristina, Sharbel Makhluf

1783: Simón Bolívar is born in Caracas, Venezuela.
1985: Ezequiel Ramin, Colombian missionary, is martyred at Cacoal, Brazil for defending squatters.

**Wednesday**

Saint James, Apostle
1898: The United States invades Puerto Rico.
1976: Wenceslao Pedernera, campesino pastoral leader, martyr in La Rioja, Argentina.
1980: José Othomaro Cáceres, seminarian and his 13 companions, martyrs El Salvador.
1981: Spaniard Angel Martinez and Canadian Raoul Légère, lay missionaries, are martyred in Guatemala.
1983: Luis Calderón and Luis Solarte, advocates for the homeless, are martyred at Popayán, Colombia.
1503: The Cacique Quibian (Panamá) destroys the city of Santa María, founded by Columbus.
1847: Repatriated free black settlers from the USA declare independence.
1927: First aerial bombardment in the history of the Continent, undertaken by the USA against Ocotal, 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.
First Quarter: 10h56m in Scorpio
Speaking of a “Bolivarian spirit” does not mean “sacralizing” a process that is and should remain secular and autonomous. It doesn’t mean binding ourselves to religious interests or messianic visions. In this new social and political process that is emerging in several Latin American countries, the expression “Bolivarian spirituality” signifies a deep transformation of structures and demonstrates how this social path itself can help people themselves to find the best that is within themselves. The revolution is not just socio-economic and political. It unites the social dimension with the interior of each human being and with a community love that passes through both the social and the political, but goes further still. This search, present in the old spiritual paths, is the force of interior unification. In his time, in his way, Simón Bolívar explained: “A person truly becomes a revolutionary when his thoughts, words, and mode of living coincide.” The search for this unity, lived in a revolutionary process, opens up people to a new ethic of justice and of concern for life, equality in gender relations, ecological concern, and the dimensions of pleasure and art. With reason, some will see this phenomenon as a cultural expression. There are popular moments that are called mystic. The indigenous and Afro-descendent traditions see the presence of the Spirit in elements of nature, in people, and in all that unites communities into a fuller life. In an old language that needs renovations, many religious traditions speak of “spirituality” as a manifestation of the Spirit, the source of all love. Others simply attribute this process to the loving energy of humanity itself and of the Universe.

1. What is Bolivarianism?

Here, we call “Bolivarian process” the social and political path that, in several Latin American countries, comes from the communities and popular movements and integrates them in the peaceful and democratic struggle for integral liberation of the peoples of the Continent. In Ecuador, a “citizen revolution” is spoken of. In Bolivia, indigenous protagonism is accentuated more. In other countries, like Paraguay, Uruguay, El Salvador, and Nicaragua, important social and political changes, in some form, are tied to the dream of the liberator Simón Bolívar, at the beginning of the 19th Century.

In Venezuela, throughout the history of the past two centuries, the figure of Bolívar and the goals for which he fought and gave his life have inspired many liberation movements. In the last several years, the lay and humanist mysticism of the political and social process have been called, with reason, the “Bolivarian revolution.” There are some who see Bolivarianism solely from the perspective of power. It would be the conquest of governments that are either leftist or aligned with a new type of socialism for the 21st Century. The fact that, in these countries, people connected to the popular sectors have taken political power has been fundamental. But this is not the most important thing. The social and political conquests have found success because they have been supported by indigenous cultures and popular sectors struggling for their liberation.

2. The roots of Bolivarian spirituality

Before indicating elements for a Bolivarian spiritual path, it is fundamental to open ourselves up to what already exists. In the experience that has already been lived in these countries, there is a rich source of spirituality that can feed people and communities involved in this process.

This revolutionary path is fed by the confidence of the people following this way, of a profound hope that this process is leading toward an even greater newness (the new possible word) and principally of the loving energy to guaranty the victory of this dream.

The Bolivarian process surged and was developed in a context of cultures that are considered Christian.
Apart from the many leaders and strugglers who recognize themselves as Christian (Hugo Chávez, Rafael Correa, and others), the majority of the communities involved in this process are Christian. Since the 1960s, Ecclesial Base Communities, popular evangelical groups, and currents of Liberation Theology have contributed more and more to this project which can be seen as an instrument of implementation. From a theological perspective this period can be seen as a time of the realization, although partial, of indigenous myths and ideals, like the Land without Evil, the Good Life, etc.

In Biblical language, this project points to and anticipates something of the divine project for the world. The path of spirituality is to accentuate this aspect of the process, helping that it be permanently revised and perfected, from this model.

In the 1980s, Liberation Theology insisted on the “mystic of the Reign.” Bolivarian spirituality can concretize this concept, making it more macro-ecumenical (starting with indigenous and Afro-descendent traditions) and more secular (not as something supernatural or transcendent in the traditional sense of the world).

3. Steps to deepen this path

Nobody has ever had to teach a young man how to court his beloved, or how to express his love. Equally, the spiritual path does not have general recipes or strict rules. But, as Erick Fromm said, love is an art. Even more: community and revolutionary love is not instinctive and it demands more education. Because of this, some steps could be helpful:

3.1 A process of loving conversion and sensitization

The old spiritual paths insisted on the necessity of a period of initiation or novitiate. Paulo Freire spoke of a “process of conscientization.” This does not mean an intellectual learning, but a training for one’s own conversion and internal improvement. In the struggle for liberation in India, Mahatma Gandhi said: “Begin within yourself the change you propose for the world.” Don’t assume that you are already prepared, or that it will happen spontaneously, without any methods. Know how to be humble and demand of yourself the permanent willingness to start over yet again and advance on the path.

3.2 Insertion into the life of the poor

It isn’t enough to provide advice to grassroots groups or to “assist” needy persons, and allow this to give you a certain sense of solidarity. Insertion supposes a certain capacity to really live with them, to “lose time” with the poor, and, in a way, to experience life with them. This does not mean canonizing poverty, but rather not losing the real link with the people through which this mystic can be fed. A part of this insertion is interest in the culture of the poor, their form of praying and celebrating in communities, whether in indigenous traditions, or in popular Christian expressions.

3.3 A path that one does not tread alone

This transformation of spirit (the Gospels talk about metanoia, a change of mind) only comes about through an education in dialogue. This presupposes a real opening to interpersonal friendship as a value and part of the spiritual path. Companions can be more than simple comrades in work and struggle. In this sharing in friendship as an experience of grace, it is good to deepen a relationship with a privileged companion with whom you can share most profoundly of your life and open yourself up to hearing most profoundly the opinion of the other. It is essential to always be open to the criticism of companions and exercise with yourself this same self-criticism. In Russia in the 1980s, Mikhail Gorbachev spoke of perestroïka (process of rectifying) and glasnost (transparency).

3.4 The integration of three mysticisms

In the world today the mystics of care of the body, of health, and of personal wellbeing exist. In so many works of self-help that capitalism helps to divulge, there exists the risk of a certain spiritual egocentrism. If we avoid this, we will find a useful and fruitful tradition. Bolivarian spirituality reintegrates the body and spiritual eroticism into a revolutionary path. Another dimension, which comes from black and indigenous traditions, is the cosmic, today so fundamental for ecological care.

Finally, the opening to the Mystery in our Continent is expressed in the plurality of many religious confessions and Bolivarianism can articulate a rich path of dialogue and collaboration. At base, it is the option for life that Jesus pronounced: “I have come that all might have life and have it in abundance.” (Jn 10:10).
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30 Monday

Peter Chrysologus
1502: Columbus reaches Honduras.

1811: Miguel Hidalgo, priest and hero of the Mexican independence struggle, is executed.

1958: Frank Pais, student leader and opponent of the Batista dictatorship in Cuba, is shot by police.

31 Tuesday

Ignatius of Loyola
1981: Omar Torrijos, general and political leader who negotiated the return of sovereignty over the Canal Zone to Panama, dies in a suspicious plane crash.

2002: Pope John Paul II canonized Nahuatl peasant Juan Diego, to whom tradition says Mary, Mother of Jesus, appeared in Mexico.

1 Wednesday

Alfonsus Ligouri
1917: Frank Little, a mine worker organizer, is tortured and murdered in Butte, Montana.

1920: Gandhi begins his civil disobedience campaign in India.

1975: Arlen Siu, 18 year old student, Christian activist, martyr in the Nicaraguan revolution.

1979: Massacre at Chota, Peru.

Jer 15,10-21 / Ps 58
Mt 13,44-46

Jer 14,17-22 / Ps 78
Mt 13,36-43

Jer 13,11 / Int. Deut 32
Mt 13,31-35
**July 27, 2023**

**Thursday**

*Eusebius Vercelli*
1943: Prisoners at Nazi extermination camp Treblinka in Poland revolt.
1981: Carlos Pérez Alonso, apostle of the sick and fighter for justice, disappeared in Guatemala.

**Friday**

*Lydia*
1492: Columbus sets sail from Palos de la Frontera on his first visit to the Western Indies.
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.

**Saturday**

*John Vianney*
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.

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**August 5, 2023**

1499: Alonso de Ojeda arrives at La Guajira, Colombia.
2000: Carmen Sánchez Coronel, a teacher's union representative, and six others are murdered at a military barracks in Sardinata, Colombia.

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**Liturgy**

- **Sunday**
  - Eighteenth Sunday in Ordinary Time
  - Ex 16,2-4.12-15 / Ps 77
  - Eph 4,17.20-24 / Jn 6,24-35
  - Jer 26,1-9 / Ps 68
  - Mt 13,47-53
  - Ps 68
  - Jer 18,1-6 / Ps 145
  - Mt 13,54-58
  - Mt 14,1-12
  - Ps 145
  - Mt 14,1-12
  - Ps 68

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**Full Moon**

- 05h27m in Aquarius
1873: Birth of Emiliano Zapata, campesino leader of the Mexican Revolution. His call for land reform inspired other social struggles globally.

1994: Manuel Cepeda Vargas, a Unión Patriótica senator, is assassinated in on-going civil strife in Bogotá, Colombia.

1997: General strike in Argentina, 90% participation.

2000: The Supreme Court of Chile removes parliamentary immunity from ex-dictator Pinochet.

1819: With the victory of Boyacá, Bolívar opens the way to the Liberation of Nueva Granada (Colombia).

1985: Christopher Williams, evangelical pastor, is martyred for faith and solidarity in El Salvador.

2002: In continuing repression of Zapatista communities in Chiapas, Mexico, José López Santiz, is assassinated in front of his two small sons.

1819: Italy and charged with the disappearance of a young French woman during the Argentinean military dictatorship.
12

Nineteenth Sunday in Ordinary Time
1Kings 19,4-8 / Ps 33
Eph 4,30-5,2 / Jn 6,41-51

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

UN Indigenous Peoples’ Day

Last Moon: 20h55m in Taurus
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>13</td>
<td>Monday: Fidel Castro is born near Mayari, Cuba.</td>
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<td></td>
<td>1926: Construction of the Berlin wall.</td>
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<td>1961: Francisco de Miranda, Venezuelan Father of the Nation, precursor of independence, dies in prison.</td>
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<td>1984: Campesinos martyred at Aucayacu, Ayacucho, Peru.</td>
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<td>1985: Campesino martyrs of Accomarca, department of Ayacucho, Peru.</td>
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<td>2000: Robert Canarte, union activist, is found dead after being kidnapped two weeks earlier by paramilitaries in Galicia, Colombia.</td>
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<td>14</td>
<td>Tuesday: The Panama Canal formally opens. An estimated 27,500 workmen died during French and American construction efforts.</td>
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<td>1980: José Francisco dos Santos, president of the Union of Rural Workers in Corrientes (PB), Brazil, is assassinated.</td>
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<td>1984: Luis Rosales, union leader, and companions seeking justice for Costa Rican banana workers are martyred.</td>
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<td>1989: María Rumalda Camey, catechist and representative of GAM, captured and disappeared in front of her husband and children, Escuintla, Guatemala.</td>
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<tr>
<td>15</td>
<td>Wednesday: Polycarp, Hippolito</td>
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<td>Maximilian Kolbe</td>
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<td>1816: The Union of Rural Workers in Corrientes (PB), Brazil, is assassinated.</td>
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</tbody>
</table>
| 16   | Thursday  
Rock, Stephen of Hungary  
1819: Calvary charge into peaceful crowd advocating for parliamentary reform leaves 11 dead and hundreds injured in Manchester, England.  
1976: Coco Erbeta, catechist, university student, martyr to the struggles of the Argentinean people.  
1993: Indigenous Yanomani martyrs in Roraima, Brazil.  
2005: Roger Schultz, founder of the ecumenical Taize movement, is assassinated.  
2006: Alfredo Stroessner, Paraguayan dictator accused of crimes against humanity, dies in Brasilia. |
| 17   | Friday  
Jacinto  
1850: José San Martín, Argentine general and key independence leader, dies.  
1962: Berlin Wall claims its first victim as 18 year old Peter Fechter is shot attempting to cross it.  
1997: The Landless People’s Movement (MST) occupies two haciendas in Pontal do Paranapanema, SP, Brazil.  
New Moon: 17h54m in Leo |
| 18   | Saturday  
Helen  
1527: Cacique Lempira is assassinated during a peace conference (Honduras).  
1952: Alberto Hurtado SJ, Chile’s apostle to the poor, dies. He is canonized in 2005.  
1989: Luis Carlos Galán, a Colombian presidential candidate, is assassinated by drug cartel hit men in Bogotá.  
1993: Indigenous Ashaninkas martyrs, Tziriari, Peru.  
2000: Two military police in Rondonia are judged guilty of the massacre of Corumbiara against the landless, Brazil. |
| 19   | Twentieth Sunday in Ordinary Time  
John Eudes  
1936: Federico Garcia Lorca, poet and dramatist, murdered by Spanish fascists.  
1953: CIA assisted coup overthrows the government of Iran and reinstates the Shah who then awards 40% of Iran’s oilfields to U.S. corporations.  
1991: Attempted State coup in the USSR. End of Ramadan |
<table>
<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
</tr>
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<tbody>
<tr>
<td><strong>Ezek 24,15-24 / Int. Deut 32</strong>&lt;br&gt;<strong>Mt 19,16-22</strong>&lt;br&gt;Bernard&lt;br&gt;1778: Birth of the Father of the Chilean Nation, Bernardo O’Higgins.</td>
<td><strong>Ezek 28,1-10 / Int. Deut 32</strong>&lt;br&gt;<strong>Mt 19,23-30</strong>&lt;br&gt;Pius X&lt;br&gt;1680: Pueblo Indians revolt and drive the Spanish from Santa Fe, New Mexico.&lt;br&gt;1971: Maurice Lefèvre, Canadian missionary, is assassinated in Bolivia.</td>
<td><strong>Ezek 34,1-11 / Ps 22</strong>&lt;br&gt;<strong>Mt 20,1-16</strong>&lt;br&gt;Queenship of Mary&lt;br&gt;1988: Jürg Weis, Swiss theologian and evangelical missionary, is martyred in the cause of solidarity with the Salvadoran people.&lt;br&gt;2000: Henry Ordóñez and Leonardo Betancourt Mendez, Colombian teacher, union leaders, are assassinated.</td>
</tr>
<tr>
<td><strong>August</strong>&lt;br&gt;1940: Exiled Russian revolutionary, Leon Trotsky, is assassinated by a Stalinist agent in Mexico City.&lt;br&gt;1982: América Fernanda Perdomo, a Salvadorian human rights activist, kidnapped along with 5 others including a child.&lt;br&gt;1998: The U.S.A. bombards Afghanistan and Sudan.</td>
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</tbody>
</table>
Thursday
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

Friday
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.

First Quarter: 15h53m in Sagittarius

Saturday
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.
2009: The Attorney General of the United States decides to investigate cases of possible torture by the CIA during the Bush government.

Sunday
Teresa Jornet
1977: Felipe de Jesus Chacón, peasant catechist, is assassinated by the military in El Salvador.
1977: Luis Mesa, a member of the university professor’s union (ASPU), is murdered in Barranquilla, Colombia.

Twenty-first Sunday Ordinary Time
Josh 24,1-1a.15-17b / Ps 33
Eph 5,21-32 / Jn 6,60-69

Ezek 36,23-38 / Ps 50
Mt 22,1-14

Revel 21,9b-14 / Ps 144
Jn 1,45-51

Ezek 43,1-7a / Ps 84
Mt 23,1-12
What does the indigenous “Sumak Kawsay” say to the “Reign of God” of Jesus of Nazareth?

José María Vigil
Panama, Panama

*Sumak Kawsay* (SK) is an indigenous utopia with different names and nuances in different languages and cultures of Abya Yala, which, in recent years has been acquiring a new face and weight in Latin America consciousness. It is being proposed with new force to the Continent by indigenous peoples, who are reclaiming it as their own contribution to the construction of the society we all desire.

Jesus of Nazareth also made his proposal, the utopia of the *Reign of God* (RD), which his followers have adopted in our liberating Christianity. Latin American Christians have not been used to reckoning with any utopia other than Jesus’ utopia. How do we now relate to the presence of the indigenous utopia of SK? Can we work with the two utopias?

Some say that Christians can only attend to one utopia—that of Jesus—and that no other merits our attention. Others say that the proposal of Jesus is complete and cannot be enriched by any other... Can the two utopias be combined? Or are they perhaps the same?

Only the Utopia of Jesus, the Kingdom of God?

We must remember above all that the utopia of Jesus was not his own invention... He took the idea and the expression RD from the utopia that the prophets had been announcing and proclaiming for several centuries. Jesus did not claim to be original; he embraced the utopia of his people, retaining the best of it.

Moreover, although Christianity has embraced the utopia of Jesus, RD, its content is not perfectly defined, nor is it a sealed packaged... Rather, as “utopia” (no-where) it is a profound aspiration, an ideal horizon where new dreams always arise.

Moreover, not only Christianity is utopian; many other cultures and peoples have been, and are. In reality, Christianity, for most of its history, lost its historical utopian dimension upon converting into a religion of different empires, which were unfriendly to socially transformative utopias. In fact, liberating Christianity, that of the theology and spirituality of liberation, is a historical recovery of the “movement of Jesus.” What he actually inspired was a passionate historical-utopian quest not for “another world,” but for this world, inserted completely into the dream of God and human beings themselves...

Many people, perhaps all, in some manner have nostalgia for an “other world” to which they feel called by a mysterious force that brings all to converge in the search for the Good... Every human heart dreams of utopia, with full love, with the Good.

Where can we find this world? How can we put a concrete face on this utopia? Jesus did not give a “definition” of RD. A traditional theological adage puts it more clearly: *ubi bonum, ibi regnum*, “where there is good, there is the Reign.” What is this utopia of RD of which we dream? It would be nothing but “the sum of all goods, unmixed with any kind of evil.” All human beings, all peoples have dreamed and dream of the Good, the greatest Good, and Life, Abundant Life, imagined in one way or another.

In fact, human utopia can never be defined, because at that moment it would become limited and paralyzed. As we move on the path of history, the utopian horizon recedes, revealing new landscapes, new gaps to be filled, and renewed demands for the achievement of the Good and Abundant Life. In this attempt to make concrete the global utopia of humanity in every historical moment, isn’t there a place for all contributions, old and new, and from different peoples? Or is utopia something original and unique that Christians have an exclusive claim to?

If we no longer believe that there is a “chosen people” or peoples “abandoned by the hand of God,” but rather believe that the Mystery of Ultimate Reality communicates with everyone, in their manner, from the limitations and possibilities of each culture, we can then admit that:

- All people can bring their grace, search, inspiration, and intuition of utopia.
- We ourselves have limits, especially incoherent-
cies and contradictions, like all human reality.

Then, the most correct attitude would be an open heart, listening to all contributions looking for the Good and Abundant Life, welcoming them as coming from the same single source that inspires us all. At the end, we will find that all dialogues about utopia not only enrich us and confront us, but converge with the deep aspirations of all human beings.

What does Sumak Kawsay say to the Reign of God

With this open, humble and macroecumenical attitude, it will be easy to enter into dialogue, even “allowing oneself to be impacted” by SK. Let us see:


- RD and SK, at their foundations, are somehow the same. If the utopia that Jesus announced—which he lived and fought for—was Life, and Life in abundance, in plenitude (Jn 10.10), what else does SK, the Good Life, mean but to live in full harmony with ourselves, with our communities, with Nature, and with Mystery? Both are connected from the beginning, with a historical convergence, and inevitable complementarity...

- Converging with RD, SK reminds us of an essential element that Christianity forgot for many centuries: that RD can not be only for another world, but it begins from and should be built starting from this world. The Good Life and Living Well Together remind we who are followers of Jesus that RD is also an intra-historical utopia, and it should be built and expanded here: *ubi bonum, etiam ubi bonum vivere... ibi regnum*.

  For too long, historical Christianity thought that RD would be an inner realm, spiritual, of “souls,” something “supernatural” (and often somewhat of a counter-natural enemy of natural realities). For too long, Christians lived obsessed only by life after death, heaven or hell... SK reminds us that RD should also be built here, in this life before death, in this world.

- Perhaps the greatest lesson SK gives us Christians has to do with nature. Christianity, which, as recognized by many, has been “the anthropocentric religion” (Lynn White), has turned its back on nature, ignoring it on the one hand and, on the other, subjecting it to a merciless depredation. SK reminds us to overcome this “ecological blind spot” that in fact Christianity has suffered in its history.

- It will be necessary first to overcome the anthropocentrism or “speciesism” (cf. Pedro Ribeiro in this same Agenda, p. 222), which has meant we have not had eyes for anything other than the human world. We must liberate nature from the disenchantment that we have submitted it to, first by means of our anthropocentrism, and then by Cartesian rationalism and Newtonian mechanics. To reenchant our vision of nature, recognize its mysterious dimension, and, above all, recognize ourselves as part of it and in need of harmonious and full integration into its life, is an urgent “revelation” for which we should thank SK.

  - SK does us the immense favor of reminding us of and denouncing the complicity of Christianity with the Western model of understanding the world, that is, capitalism, systemic injustice, developmentalism, undervaluing of nature, the devastation of natural resources, etc., that has not been completely overcome. These are serious flaws, antiutopian and environmentally damaging. They have not fallen from heaven, but have arisen from the Christian cultural matrix. And they are still there, consented to by much of the institution, and still well-installed, to the point of endangering the integrity of the planet unless “Christian” society becomes capable of waking up and stopping the disaster that is approaching us. SK reminds us that without resisting capitalism and the Western depredatory model, RD will not be truly realized in the way that Jesus would preach and practice today.

  - As a utopia of brother and sister peoples who were oppressed and subjected, deprived even of the right to make their unique contribution to society human with their cultural and religious riches, the current revindication that the indigenous peoples are carrying out through their utopian worldview can only be greeted with enthusiasm by Christians as a sign that God has lifted up the lowly, has cast the mighty from their thrones, and has spoken and continues to speak through the mouths of many, especially the small.

  - SK should be for us a call to humility, rectification, and a new historical and political attitude. At the same time, we should provide critical support to our indigenous brothers and sisters, who are trying to recuperate and reconstruct retrospectively their traditional utopian patrimony. They too can fall into incoherence and lack of true witness.
<table>
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<th>Friday</th>
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<td>29</td>
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</tbody>
</table>
Monday

Martyrdom of John the Baptist

1533: Baptism and execution of Inca Atahualpa by Spanish conqueradors 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.

Tuesday

Martyrdom of John the Baptist

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.

Wednesday

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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.

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..

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2000: Insurance worker’s union leader, Moises Sanjuan, is assassinated by forces believed linked to Colombian military in Cucuta.
Twenty-second Sunday Ordinary Time
Deut 4,1-2.6-8 / Ps 14
Jas 1,17-18.21b-22.27 / Mk 7,1-8.14-15.21-23
Ant: Elpidio
2000: Gil Bernardo Olachica, a teacher’s union member (FECODE) is killed by paramilitaries in Barrancabermeja, Colombia.
Monday

Gregory the Great
1759: Jesuits are expelled by Lisbon from their Brazilian colony for the "usurpation of the state of Brazil".

Lawrence and Justinian
1877: Tasunka Witko or Crazy Horse, Lakota leader committed to preserving traditions and values of his people, is killed in Nebraska.

Tuesday

Rosalia, Albert Schweitzer
1960: Ajax Delgado, Nicaraguan student leader, is assassinated.

Wednesday

Rosalía, Albert Schweitzer
1971: Bernardino Díaz Ochoa, a campesino union organizer, is murdered in Matagalpa, Nicaragua by Somoza forces.

1976: Death of Ramón Pastor Bogarín, bishop, founder of the University of Asunción, prophet in the Church of Paraguay.

1983: The unemployed hold a sit-in in the Legislative Assembly in São Paulo.

1759: Jesuits are expelled by Lisbon from their Brazilian colony for the "usurpation of the state of Brazil".

1970: Electoral victory of the Unidad Popular, Chile.

1977: Death of Ernest Schumacher, economic thinker whose book, Small is Beautiful, influenced a generation of environmentalists and community activists.

1984: Andrés Jarlán, French priest, shot by police while reading the Bible in La Victoria, Santiago, Chile.


2005: Judge Urso sends Jorge Videla to prison along with 17 other oppressors in the military dictatorship in Argentina.
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.
1522: Magellan’s ship, the Juan Sebastián Elcan, completes the first trip round the World.
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.”
1614: The Medellín Conference ends.
1968: Inaugural national assembly of the “Grupo de Unión y Conciencia Negra”.
1822: “Cry of Ipiranga” marks the independence of Brazil from Portugal, National holiday.
1981: Ford offers Nixon a “full and absolute pardon for all the crimes he might have committed when he occupied the Presidency.”
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### Monday

**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.

**Proto y Jacinto**
- 1973: State coup in Chile against President Allende.
- 1988: Martyrs of the Church of San Juan Bosco, in Puerto Príncipe, Haiti.
- 1990: Myrna Mack, anthropologist and human rights advocate, is assassinated in Guatemala.
- 2000: Massacre of farmers in El Porvenir, Pando, Bolivia, to the orders of industrialists and landowners, with the connivencia of the Prefect Leopoldo Fernandez, today in prison.

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### Tuesday

**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: Valdicio 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.

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### Wednesday

**1Cor 5,1-8 / Ps 5**
- Lk 6,6-11

**1Cor 6,1-11 / Ps 149**
- Lk 6,12-19

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<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Thursday</td>
<td>1549: Juan de Betanzos retracts his earlier opinion that Indigenous people are not human.</td>
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<tr>
<td></td>
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<td>1589: Bloody rebellion of the Mapuches, Chile.</td>
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<td>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.</td>
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<tr>
<td>14</td>
<td>Friday</td>
<td>1842: Independence of Central America, National Holiday in all the countries of Central America.</td>
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<td>1973: 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.</td>
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<tr>
<td>15</td>
<td>Saturday</td>
<td>1810: The «Cry of Pain» in Mexico.</td>
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<td></td>
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<td>1821: Independence of Central America, National Holiday</td>
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<td>1973: Victor Jara, Chilean folk singer, and political activist, tortured and shot by military in Santiago, Chile.</td>
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<td>16</td>
<td></td>
<td>1501: The king authorizes the governor of the Caribbean islands to import African slaves.</td>
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<td></td>
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<td>1821: Mexican independence, National Holiday.</td>
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<td>1955: Civic-military insurrection that deposes Constitutional President Peron</td>
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<td>1983: Guadalupe Carney sj, is assassinated by the Honduran army.</td>
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<td></td>
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<td>World Ozone Day (U.N.)</td>
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<td>New Moon: 04h10m in Virgo</td>
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<tr>
<td>Date</td>
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<tr>
<td>Monday</td>
<td>1 Cor 11, 17-26.33 / Ps 39</td>
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<tr>
<td></td>
<td>Lk 7.1-10</td>
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<tr>
<td></td>
<td>Robert Bellarmine</td>
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<td></td>
<td>1810: Independence of Chile, National holiday.</td>
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<td>1869: The «Rosariozo»: Citizens force the police to retreat in Rosario, Argentina.</td>
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<td></td>
<td>1973: Miguel Woodward Iriberri, a priest from Valparaiso, Chile, is assassinated by the</td>
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<td></td>
<td>Pinochet dictatorship.</td>
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<td></td>
<td>1998: Miguel Angel Quiroga, a priest, is murdered at a paramilitary base in Chocó,</td>
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<tr>
<td></td>
<td>Colombia.</td>
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<tr>
<td>Monday</td>
<td>1 Cor 12, 12-14.27-31a / Ps 99</td>
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<td></td>
<td>Lk 7.11-17</td>
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<td>Joseph of Cupertino</td>
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<td>Dag Hammarskjöld</td>
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<tr>
<td>Monday</td>
<td>1 Cor 12, 13-13.13 / Ps 32</td>
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<td></td>
<td>Lk 7.31-35</td>
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<tr>
<td></td>
<td>Januarius</td>
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<td></td>
<td>1973: Juan Alsina, Omar Venturelli, and Etienne Pesle, priests, victims of the Pinochet</td>
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<td></td>
<td>police.</td>
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<td>1985: Earthquake in Mexico City.</td>
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<td>1994: The United States lands in Haiti to return Jean Bertrand Aristide.</td>
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<td>2001: Yolanda Cerón, Director of Pastoral Ministry for the Diocese of Tumaco, Colombia,</td>
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<td></td>
<td>assassinated.</td>
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<tr>
<td>October</td>
<td>22 Cor 11, 17-26.33 / Ps 39</td>
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<tr>
<td></td>
<td>Lk 7.1-10</td>
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**Jewish New Year: 5773**
Thursday

Andrew Kim, Fausta

1519: Hernando de Magallanes sets sail from Sanlúcar.

1976: In Washington, Orlando Letelier, the former Chancellor of the popular regime of Allende, is assassinated.

1977: The Indigenous peoples of Latin America raise their voices for the first time in the Palace of the Nations in Geneva.

1978: Francisco Luis Espinosa, priest, and companions are martyred at Estelí, Nicaragua.

1979: Apolinario Serrano, José Lopez, Félix García Grande and Patricia Puertas, campesino labor leaders, are martyred in El Salvador.

Friday

Matthew

1956: Dictator Anastasio Somoza dies at the hands of Rigoberto López Pérez, Nicaragua.


1973: Gerardo Poblete Fernández, Salesian priest, assassinated in Iquique, Chile by the Pinochet regime.


Saturday

Maurice

1977: Eugenio Lyra Silva, lawyer, martyred for justice in Santa Maria da Vitoria, Brazil.

1862: Slaves in the United States are legally freed.

2000: Omar Noguera, member of the municipal employees union in Cali, Colombia, dies of wounds received in attacks targeting trade unionists.

First Quarter: 21h41m in Capricorn

2008: "Day of the Overshoot": we start spending 30% more resources than are available on the planet.

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 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.
24 Monday
Peter Nolasco
1533: Caupolicán, leader of the Mapuche, executed by Spanish conquistadors.
1910: The Bishop of Michoacán excommunicates Miguel Hidalgo, pastor of Dolores, for calling for Independence.
1976: Marlene Kegler, student, martyr of faith and service among university students of La Plata, Argentina.
1976: Independence of Trinidad y Tobago.

25 Tuesday
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: Lázario Condo and Cristóbal Pajuña, Christian leaders of their communities fight for agrarian reform, are assassinated in Riobamba, Ecuador.

26 Wednesday
Bible Day, in various countries of America
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-USA military coup in the Dominican Republic: Bosh, an admirer of the Cuban revolution, is deposed.

Prov 3,27-34 / Ps 14 Lk 8,16-18
Prov 21,1-6.10-13 / Ps 118 Lk 8,19-21
Prov 30,5-9 / Ps 118 Lk 9,1-6

Yom Kippur
1871: The Benedictines are the first religious order in Brazil to free their slaves.

1941: Babi Yar massacre results in the death of at least 33,771 Jews from Kiev and its suburbs at the hands of the Nazis.

1906: Second US armed intervention in Cuba. It will continue for 2 years, 4 months.

1992: Congress deposes President Collor, Brazil.

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: Vincente Matute and Francisco Guevara, peasants, murdered in the struggle for their land in Yoro, Honduras.

1991: State coup against the constitutional government of Jean-Bertrand Aristide, Haiti.

1991: State coup against Constitutional President Jean-Bertrand Aristide, Haiti.

1990: Pedro Martínez and Jorge Euceda, activist journalists, are martyred for the truth in El Salvador.

1990: Sister Agustina Rivas, Good Shepherd Religious, martyr in La Florida, Peru.

1990: Sister Agustina Rivas, Good Shepherd Religious, martyr in La Florida, Peru.

1992: Congress deposes President Collor, Brazil.

1979: Guido Léon dos Santos, a hero of the working class, is a victim of political repression in Minas Gerais, Brazil.


1991: José Luis Cerón, university student, martyr to solidarity, Huancayo, Peru.

1981: Vincente Matute and Francisco Guevara, peasants, murdered in the struggle for their land in Yoro, Honduras.

2002: Mexican military court charges three army officers with the killings of 143 people during the “dirty war” of the 1970's.

1871: Brazilian law of the “Free Belly” separates Black infants from their slave parents: the first “abandoned minors.”

1885: Brazilian law of the “Sixty year-old,” throws Blacks over 60 into the street.

1871: The Benedictines are the first religious order in Brazil to free their slaves.

1941: Babi Yar massacre results in the death of at least 33,771 Jews from Kiev and its suburbs at the hands of the Nazis.

1906: Second US armed intervention in Cuba. It will continue for 2 years, 4 months.

1992: Congress deposes President Collor, Brazil.
The problem is not neoliberalism, but rather capitalism

- One of the most visible paradoxes in Ecuador is that, while it is an economy based on the American dollar, it has the most advanced legislation on "the Good Life." How can these two realities go together? Beyond the Constitution, what practical consequences does the question of the Good Life have?

- We use the dollar for all transactions; we do not have a national monetary unit. For this reason, dollars must come through foreign business. This has necessarily led to an Ecuadorian economy that is very open to the world markets. In being that open, we are also very vulnerable. The system of dollarization has been sustained, fundamentally, by remittances from emigrants and also by the current state of high prices for petroleum...

- So, dollarization is supported through external income...

- Those two sources, petroleum and remittances, have sustained dollarization. That means that the Ecuadorian economy has been converted into an economy of stockholders, of consumption, in which there is no production. This can also been seen in the fact that unemployment—official and hidden—touch-es 60% of the active population. That means that of 100 Ecuadorians able to work, at best 40 have formal employment.

- What sorts of proposals are coming from the social movements?

- In view of this, the social movements, and especially the Indigenous movement, have proposed a new paradigm of living and co-existing that is not based either on development or on the idea of growth but rather on different notions such as conviviality, respect for nature, solidarity, reciprocity, complementarity. This new paradigm or cosmology is called the theory of sumak kawsay or "the Good Life." In fact it has been recognized in the Ecuadorian Constitution as the alternative regime of development.

- What are the central points of its alternative character?

- In the first place, strategic individualities need to be shattered because in capitalism you think, first of all, of the individual. We say "me first, I am a citizen, I am a consumer, I maximize my benefits and profits..." Sumak kawsay suggests solidarity of human beings with one another. This was destroyed by liberal discourse. However, unlike socialist discourse—that proposes a relationship with the wider society, and of society with the State—in sumak kawsay the relationship of the individual is no longer with the State but rather with one’s most immediate society, with the community, where human beings have their closest references. And this society, in turn, is related to other societies that are larger so that the structures of power are built up from below and not the other way round.

The second element that sumac kawsay suggests is that we eliminate from our heads the idea that “more is better.” By that I mean the notion that we always have to “produce and have more,” in the way that the paradigm of development, growth and accumulation dictates. We need to forget the idea that objects constitute the ontology of human beings.

- This presupposes a radical change in our lifestyles...

- Exactly for that, the third element has to do with the dimension of time. We believe that time is linear and so we believe in accumulation. That structure of time, which is the dominant one at this point, belongs to capital. Sumak kawsay proposes returning time to society: a notion of temporality in which time can be an open circle.

A fourth element is to provide an ethical meaning to human co-existence. For liberalism, there can be a political democracy but not an economic democracy. For that reason the creation of corporate shareholders and consumers has absolutely nothing to do with ethics. Sumak kawsay proposes a change: No longer can I mask social decisions in the name of individual consumption. And that means that resources that have been produced by exploitation of labour or environmental depredation can no longer be objects of social exchange. We now have legislation, for example, that defends us from slavery or child labour. But we need to go further...

- When we speak of an alternative in the Southern...
Cone, most often it is to propose neo-development-ism against neoliberalism. What would be the alterna-tive characteristics of this way of neo-development-ism that we need to have a general agreement about in the region?

- The core of the problem is not neoliberalism but rather capitalism. Neoliberalism is one form that capitalism takes on, a form that is concentrated in the power held by corporations and speculative financial capital. Capitalism can also create new ideological, political and symbolic forms as a way of reinventing itself and being legitimated through forms like these that are not even Keynesian but neo-developmentalism. Basically, they imply thinking that if we exploit nature we are going to have resources for social goals. This is a trap, as is also the idea that circulated in the time of neoliberalism that if we privatize absolutely everything, we are going to have economic stability. It never happened. It's the same thing today: If we exploit all the natural resources, we are still not going to have resources for the social sector, nor for full employment.

- You speak of the capacity of neoliberalism to reinvent itself?

- We are seeing Latin America enter into a process of reconversion characterized by de-industrialization and the production of commodities based in natural resources. In this context, governments use the legitimate monopoly of violence to guarantee territorial plundering, specifically the property of ancestral peoples, in order to circulate those natural resources in the circles of capital. Neoliberalism, through the Washington Consensus and the policies of the International Monetary Fund (IMF) and the World Bank (WB), adjusted their economies in view of the needs of the global system, but that does not mean that neoliberalism has achieved the goal of macro-economic stability. Far from it! Now we are moving into a new dynamic sustained by production and income from natural resources. We need to be on the watch for those discourses that want to justify extractive sources of wealth. The system that we call capitalism has to be changed as also the power relations that run through it along with the imagination that constitutes it. Capitalism has to be sent off to the archives of human history because, if it continues, it is going to put human life on the planet Earth at risk.

- From your point of view, neo-development-ism is compatible with liberalism. Does this have to do with a kind of turn in the “recipes” of international organizations like the World Bank?

- Economic neo-institutionalism is the doctrine, the theoretical-analytic-epistemological corpus that is directing transformations and institutional change in Latin America and the world. Institutionalism lays out a critical discourse about markets. There is a text of Stiglitz, “The Discomfort of Globalization,” published shortly after 2000, where he has a severe critique of the IMF and accuses it of things that we, on the left, were saying back in the 80s. But the fact is that Stiglitz was president of the World Bank at that time! He was working in Washington in an office right across from the IMF. This explains how you can have people doing studies at the WB about the reactivation of the State. There was one in 1997: “Reconstructing the State,” that lays out the way to reconstruct the State and public institutions. However, it also recommends citizen participation, direct democracy, respect for nature, stopping the toning down of labour laws, and so on. So then, we have one of two things happening: either the World Bank went over to the left or the left became the World Bank.

- What is your answer?

- We need to begin to discern and position the economic debates, because in the 80s we were clear about what the Washington Consensus and neoliberalism as, for example, in the version proposed by Friedman, Hayek, Von Mises or the creole neoliberals like Cavallo. Now neoliberalism is changing, mutating; the capitalism of 2000 is not at all that of 1990. For that reason we need to turn today to other much more complex theoretical models with a much more interdisciplinary epistemological framework. And what is happening on the Left? We are still criticizing the Washington Consensus when it has already been criticized by the IMF itself and even by the World Bank! So, now we see how the theoretical changes are taking place in economic neo-institutionalism and the Latin American Left has not taken up the opportunity to analyze and discuss economic neo-institutionalism. We cannot remain in the epistemological frameworks that justify a new neoliberal imposition. So, here in Ecuador, we are talking about post-neoliberalism, to refer to the stage of institutional change.
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>Monday</td>
<td>John 1:1-22 / Ps 16</td>
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<td>Monday</td>
<td>Guardian Angels</td>
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<td>Monday</td>
<td>Francis Borgia</td>
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<td>Monday</td>
<td>World Habitat Day (first Monday of October)</td>
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<tr>
<td>Tuesday</td>
<td>Job 3,1-3.11-17.20-23 / Ps 87</td>
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<tr>
<td>Tuesday</td>
<td>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.</td>
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<td>Tuesday</td>
<td>1990: Reunification of Germany.</td>
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<td>Tuesday</td>
<td>1949: Victory of the Chinese Revolution, China’s National Day.</td>
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<td>Tuesday</td>
<td>1542: The war of Araucania begins.</td>
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<td>Tuesday</td>
<td>1991: The military expel the constitutional president of Haiti, Aristide, and begin a massacre.</td>
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<td>Tuesday</td>
<td>1992: Julio Rocca, Italian volunteer, is martyred in Peru in the cause of solidarity.</td>
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<td>Wednesday</td>
<td>Job 9,1-12.14-16 / Ps 87</td>
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<tr>
<td>Wednesday</td>
<td>1869: Mahatma Gandhi is born.</td>
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<td>Wednesday</td>
<td>1968: Tlatelolco Massacre sees the Mexican army massacre hundreds of students peacefully protesting in the Plaza of the Three Cultures in Mexico City.</td>
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<td>Wednesday</td>
<td>1989: Jesus Emilio Jaramillo, bishop of Arauca, Colombia, martyred for peace in service of the people.</td>
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Thursday

Francis of Assisi
Theodore Fliedner
1226: Death of Francis of Assisi, patron saint of Catholic Action and the environment.
1555: The provincial council of Mexico forbids priesthood to Indigenous people.
1976: Omar Venturelli is martyred for his work among the poor in Temuco, Chile.
2007: The widow and five sons of Pinochet go to prison for appropriation of public funds.

Friday

Plácido y Mauro
1844: Illegal U.S. aid to Nicaraguan Contras confirmed when Nicaraguan government shot down a cargo plane and captures a survivor.
1995: The Guatemalan army massacres 11 peasants from the “Aurora 8th of October” community to discourage the return of refugees who had fled to Mexico.

Saturday

William Tyndal
1976: Over 300 peacefully protesting students are massacred by a coalition of right-wing paramilitary and government forces in Bangkok, Thailand.

World Amnesty Day

2007: The widow and five sons of Pinochet go to prison for appropriation of public funds.

Thursday

Rosario, Henry Melchor, Mühlenberg
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 Osmar 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.
Monday

8

Tais y Pelagia

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.

Tuesday

9

Dionisio, Luis Beltrán

1970: Néstor Paz Zamora, seminarian and son of a Bolivian general, is martyred in the struggle for liberation.

1987: First Encounter of Blacks of South and Southeast Brazil, in Rio de Janeiro.

Wednesday

10

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.

International Day for Natural Disaster Reduction
Second Wednesday of October

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Last Quarter: 09h33m in Cancer
11 Thursday

Soledad Torres Acosta
1531: Ulrich Zwingli dies in Switzerland.
1629: Luis de Bolaños, Franciscan, precursor of the reductions, apostle to the Guaraní.
1810: Francisco Javier Lizana, Archbishop of Mexico, confirms the excommunication against Hidalgo and his followers for calling for the independence of Mexico.
1976: María González de Barroso and companions are martyred for their service to the people of Córdoba, Argentina.
1983: Benito Hernández and indigenous companions are martyred in the struggle for land, in Hidalgo, Mexico.

12 Friday

Pilar, Serafín
Cry of the excluded in various countries of Latin America.
1492: At 2 AM, Columbus sees the Guanahani Island, which he will call San Salvador (today, Watling).
1909: The pedagogue, Francesco Ferrer I Guardia faces a firing squad in Barcelona.
1925: 600 US Marines land in Panama.
1976: Juan Bosco Penido Burnier, a Jesuit missionary, is martyred for his charity in Ribeirão Bonito, Brazil.
1983: Marco Antonio Orozco, an Evangelical pastor, is martyred in the cause of the poor in Guatemala.

13 Saturday

Edward
1629: Dutch West Indies Co. granted religious freedom to residents of its West Indian territories.
1987: 106 landless families occupy farmlands in various parts of Rio Grande do Sul, Brazil.
1996: Josué Giraldo Cardona, a human rights activist, is killed by Colombian paramilitaries.

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Twenty-eighth Sunday in Ordinary Time
Wis 7.7-11 / Ps 88
Heb 4.12-13 / Mk 10.17-30

Caílix
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.
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<tr>
<td>15</td>
<td>Teresa of Avila</td>
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<td>15</td>
<td>155: Pedro de Mendoza moves up the Río de la Plata with 12 ships and 15,000 men.</td>
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<td>15</td>
<td>1880: Víctor, Apache resistance leader, is killed by Mexican troops.</td>
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<td>15</td>
<td>1994: Aristide takes power again in Haiti after the interruption of a military coup led by Raoul Cedras.</td>
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<td>15</td>
<td>2008: General Sergio Arellano Stark, head of the Caravan of Death, is sent to prison 35 years later, Chile.</td>
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<td>16</td>
<td>Margaret Mary Alacoque</td>
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<td>16</td>
<td>1975: Greg Shackleton and four other journalists are killed at Balibo by Indonesian troops invading East Timor.</td>
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<td>16</td>
<td>1997: Fulgêncio Manoel da Silva, labor leader and politician is assassinated in Santa Maria da Boa Vista, Brazil.</td>
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<td>16</td>
<td>1998: Pinochet is arrested in London. More than 3,100 persons were tortured, disappeared and/or assassinated during his 17-year dictatorship.</td>
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<td>16</td>
<td>2008: Garzón opens the first case against the Franco regime.</td>
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### Tuesday

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<tr>
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<tbody>
<tr>
<td>16</td>
<td>Ignatius of Antioch</td>
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<td>16</td>
<td>1806: Jean-Jacques Dessalines, revolutionary leader and a founding father of Haiti, is assassinated.</td>
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<td>16</td>
<td>1961: Over a hundred unarmed Algerian Muslim demonstrators are killed by Paris police and special troops.</td>
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<td>16</td>
<td>2003: Gonzalo Sánchez de Lozada, President of Bolivia, is defeated by a popular uprising.</td>
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### Wednesday

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<th>Date</th>
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<tr>
<td>17</td>
<td>Gal 4,22-24-26-27,31-5,1 / Ps 112</td>
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<tr>
<td>17</td>
<td>Gal 11,29-32</td>
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<td>17</td>
<td>Gal 5,1-6 / Ps 118</td>
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<td>17</td>
<td>Gal 11,37-41</td>
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<tr>
<td>17</td>
<td>Gal 5,18-25 / Ps 1</td>
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<td>17</td>
<td>Gal 11,42-46</td>
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</tbody>
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**New Moon:** 14h02m in Libra

**World Food Day (FAO, 1979)**
18 Thursday

Luke
1859: Anti-slave uprising in Kansas, USA.
1570: Death of Manuel da Nóbrega, Jesuit missionary and defender of the Indigenous peoples of Brazil.
1977: Over 100 workers at Aztra sugar mill in Ecuador are massacred when they demand payment of back wages.

20 Friday

2Tim 4,9-17a / Ps 144
Lk 10,1-9

Peter of Alcantara, Paul of the Cross
1983: Maurice Bishop, ousted Prime Minister of Grenada, is executed along with Vincent Noel and key New Jewel Movement leaders.
2001: Digna Ochoa, human rights lawyer, is assassinated in Mexico City.

21 Saturday

Eph 1,11-14 / Ps 32
Lk 12,1-7

Laura
1548: Founding of the city of La Paz.
1883: End of the border war between Chile and Peru.
1944: Ubico, dictator, is thrown out in Guatemala by a popular insurrection.
1975: Raymond Hermann, an American priest serving the Quechua of Bolivia, is martyred.
1978: Oliverio Castañeda de Leon, student leader and symbol of the struggle for liberty in Guatemala, is killed.

United Nations Disarmament Week

21 Twenty-ninth Sunday in Ordinary Time

Isa 53,10-11 / Ps 32
Heb 4,14-16 / Mk 10,35-45

Ursula, Celina, Viator
1971: Chilean Pablo Neruda is awarded the Nobel Prize for Literature.
1973: Gerardo Poblete, Salesian priest and a martyr for peace and justice in Chile, is tortured, then murdered.
<table>
<thead>
<tr>
<th><strong>22 Monday</strong></th>
<th><strong>23 Tuesday</strong></th>
<th><strong>24 Wednesday</strong></th>
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</thead>
<tbody>
<tr>
<td>Maria Salomé</td>
<td>Anthony Mary Claret</td>
<td>First Quarter: 05h32m in Capricorn</td>
</tr>
<tr>
<td>1981: Eduardo Capiu, Belgian Religious, martyr to solidarity in Guatemala.</td>
<td>1977: Juan Caballero, Puerto Rican union leader, is assassinated by a death squad.</td>
<td>1986: Vilmar José de Castro, pastoral worker and land rights activist is assassinated in Caçã, Goiás, Brazil, by the UDR of the landowners.</td>
</tr>
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<td>1987: Nevardo Fernández is martyred in the struggle for indigenous rights in Colombia.</td>
<td>1987: José “Ventinha”, a peasant farmer, is killed by three gunmen at Jacundá, Brazil.</td>
<td>1987: Joao “Ventinha”, a peasant farmer, is killed by three gunmen at Jacundá, Brazil.</td>
</tr>
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</table>

**United Nations Day**

**World Development Information Day**

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**Eph 2,1-10 / Ps 99**
Lk 12,13-21

**Eph 2,12-22 / Ps 84**
Lk 12,35-38

**Eph 3,2-12 / Int. Isa 12**
Lk 12,39-48

**Eph 2,1-10 / Ps 99**
Lk 12,13-21

**Eph 2,12-22 / Ps 84**
Lk 12,35-38

**Eph 3,2-12 / Int. Isa 12**
Lk 12,39-48
Thursday

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 Maranon, Amazon, and Orinoco rivers.

1866: Peace of the Black Hills between the US Army and the Cheyenne, Sioux and Navajo peoples.


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.


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.

Friday

Felícito, Evaristo
1553: Miguel Servet, Spanish theologian, physician, and humanist, condemned by Catholics and Protestants alike, is burnt at the stake in Geneva.

1962: Soviet leader Krushchev and U.S. president Kennedy agree on a way to end the Cuban Missile Crisis.

1986: Maurice Maraglio, missionary, martyr to the struggle for land, Brazil.

Saturday

Eph 3,14-21 / Ps 32
Lk 12,49-53

Eph 4,1-6 / Ps 23
Lk 12,54-59

Eph 4,7-16 / Ps 121
Lk 13,1-9

Eph 3,14-21 / Ps 32
Lk 12,49-53

Eph 4,1-6 / Ps 23
Lk 12,54-59

Eph 4,7-16 / Ps 121
Lk 13,1-9

Simon and Jude
Procession of the Black Lord of the Miracles (Christ) in Lima, according to an Afro-Peruvian tradition.

1492: Columbus arrives in Cuba on his first voyage...

1962: Soviet leader Krushchev and U.S. president Kennedy agree on a way to end the Cuban Missile Crisis.

1986: Maurice Maraglio, missionary, martyr to the struggle for land, Brazil.

Aid al-Adha, Muslim Sacrifice Day
WE MUST URGENTLY CHANGE OUR MODEL

MINISTRY OF EXTERNAL RELATIONS
La Paz, Bolivia

As a consequence of the culture of domination of nature, our Mother Earth, our Pachamama, is sick, with a mortal wound. The planet is heating up and the climate is changing. The exponential increase in global warming is provoking extraordinary changes in the climate. The vagaries of the El Niño and La Niña phenomena, droughts, floods, heat waves, hurricanes, and tornados are increasingly strong and frequent. We are seeing climatic conditions of extremes we have never seen before, increasing rain in some areas, and causing severe droughts in others, having negative effects in agriculture, forestry, and fishing in every region. The floods in the Western part of Bolivia in the past few years are a direct result of these phenomena.

We are living through an unprecedented climate change caused directly and only by human beings. There is frightening proof that human activity is the principal cause of warming since 1950, particularly by the consumers of Western “civilization” since the industrial age. It is estimated that in 1751 the emissions of CO2 that came from fossil fuels was 3 million tons. In 2006, 8,379 million tons were emitted.

The concentration in the atmosphere of gases that are causing the greenhouse effect has increased substantially since the beginning of the industrial revolution (37% in 200 years). The preindustrial concentration was about 280 ppm (parts per million) while in 2008 it was 390 ppm, and if we do not stop emitting these gases, we will reach 600 ppm during the 21st Century, although in the last million years, up to 1960, the concentration of CO2 never surpassed 310 ppm. We have not reached 600 ppm on the planet for 18 million years, while the variation in CO2 has not increased by more than 10% during the last 10,000 years.

If we pass by 2°C the average preindustrial temperature, the harm will be very severe. In 2004, the temperature had already increased by de 0.8°C. The temperature depends on the concentration of CO2. If we go over 400 ppm (in 2016 if current rates continue), we will inevitably reach 2°C before 2050.

But the precarious situation of the planet today is not the fault of 80% of the world population that lives in poverty, but it is caused directly and principally by the methods of development and irresponsible consumption which began with the industrial age in so-called Western civilization. The thirst for profit without motive, the search for luxury, ostentation, and waste of the richest 20% of the population, while millions die of hunger in the world, has made all of us totally dependent on the excessive consumption of the resources of the planet, converting everything into merchandise and extending this overexploitation equally to the forests, flora and fauna, water, land, the human genome, and life itself, as well as minerals and fossil fuels (carbon, gas, and petroleum), which are the major sources of global emissions of greenhouse gases. Since 1860, Europe and North America have contributed 70% of the emissions of CO2. The poor countries, only 2%.

The causes of this Global Crisis, which we feel each day with greater force, are found in the dominant models of capitalist and socialist development that prioritize rapid economic growth and demand collective and individual accumulation of wealth in order to continue with an unstoppable and insatiable consumerism which requires an increasingly irresponsible exploitation of natural resources.

Advanced by Western civilization and now employed on a global level as much as on a local level, these models of exaggerated and unlimited industrialization do not represent any type of solution for humanity and it is impossible for them to be extended to the entire world population, because this increase in our ecological footprint and threatening the survival of living beings and the survival of the planet does not allow for natural resources to be renovated at the pace that they are consumed.

Although they are the principal cause of this Global Crisis, the models of development continue as before with the presumption of unlimited growth, applying the recipes of the market to constantly gen-
erate more earnings and promote irrational consumption. The transnational companies and interests of international financial capital are not stopping their expansion, fighting against the winds and seas until they reach the very last corner of the planet. They continue with the exploitation that becomes more and more irrational and irresponsible the more scare the resources of the planet become, even to the point of creating businesses from sickness itself which these models produce.

By continuing to advance this crisis, it can become a threat to world peace when nation states enter into bloody battles throughout the planet for survival and for control of the increasingly scarce resources of petroleum, natural gas, fresh water, key minerals, forests, and farmlands among other resources, causing wars like those of petroleum and gas in Iraq, Afghanistan, Sudan, and Georgia.

In this panorama, it is no longer is sufficient to struggle for the liberation of impoverished nations from the oppression and exploitation of rich nations, to liberate the South from the North, to struggle for independence and national sovereignty in the face of imperialism…The principal problem is no longer the “poverty” of the South. The problem is the poorly understood “richness” of the North, an increasing and excessive consumption that one planet alone cannot sustain. The impoverishment of the South and the enrichment of the North are advancing in parallel to destroy nature.

It no longer is appropriate to suggest socialism as an alternative to capitalism or neoliberalism, to suggest sustainable development rather than traditional development, to suggest harmony between humanity and nature rather than a culture of domination of nature, to suggest a Culture of Life rather than the capitalist and socialist models of development.

We can no longer voluntarily choose between two options, two equivalent forces that fight in an static context, choosing the model that best serves us. We cannot keep trying to resolve static contradictions between capital and labor, between North and South, between transnationals and original nations, between military domination and the force of communal energy.

We do not live in “normal” times, but exceptional times. We have to open our eyes, become aware of the crisis, go further than normal, understand the importance of the dynamic tendencies in the world, and recognize the grave effects on the equilibrium of nature and the probable crumbling of Western society when cheap energy runs out and climate change becomes more pronounced. The convergence of these tendencies will cause a change that will fall upon us with full force. The old society is dying and the new society has not yet been born. A revolutionary situation is maturing, in the words of the Left.

But, beyond this, Pachamama calls out to us, injured but patient. The great Pachakuti waits for us, a cosmic and earthly change approaches, a change of era, an inexorable dawn filled with new life, recuperation of identity, and force.

In this situation, this same crumbling of Western society and the threats to the planet will incapacitate the option of continuing to prioritize the capitalist and socialist development models that promise more of the same. This will present us with an opportunity for the world to listen to us and will give us the great challenge of putting on the table of debate our principles and codes so we can push forward a Culture of Life as the only solution that can save humanity and the planet in the face of this Global Crisis. In the midst of this disjunctive, we need to have the ability and preparation to find concrete paths that bring us to the construction of a new life or, perhaps, at least a new equilibrium for survival. We need to figure out how to take care of and strengthen the resurgence of the native indigenous peoples so that they can be a guide for the salvation of humanity and the planet.

As such, we need to take into account these dynamic tendencies to set up the bases, the foundations of the reconstruction of human society. Without these foundations, without this base, all of the rest, all our talk about combatting exploitation, discrimination, impoverishment for the majority of the population, the struggle against poverty and illiteracy, the recuperation, nationalization, industrialization, and sustainable use of gas and other natural resources, the production and consumption of ecological products, industrial diversification, the promotion of exportation, and openings to new markets…will be based on an analysis outside of reality and, as such, will be worthless.
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**November**

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29 Monday
Narcissus
1626: The Dutch buy the island of Manhattan from the Indigenous people for 24 dollars.
1987: Manuel Chin Sooj and companions, Guatemalan peasant catechists, are martyred.
1989: 14 fishermen in El Amparo, Venezuela are shot by a military and police force.

Full Moon: 20h49m in Taurus

30 Tuesday
Alonso Rodríguez
1950: Nationalist insurrection in Puerto Rico, directed by Pedro Albizu Campos.
1979: Santo Dias da Silva, 37 year-old metal worker and Christian labor activist, is martyred for Brazilian workers.
1983: Raúl Alfonsín is elected president in Argentina after the military dictatorship.
1987: Nicaragua approves a multi-ethnic Caribbean autonomous region, the first in Latin America.
1999: Dorcelina de Oliveria Folador, a physically handicapped activist with the landless movement is assassinated for her denunciation of the powerful in Brazil.

31 Wednesday
Reformation Day
1553: Alonso Illescas founds the first Latin American black community not to have experienced slavery at Esmeraldas, Ecuador.
1973: José Matías Nanco, Evangelical pastor and his companions, martyrs to solidarity, Chile.
1989: Members of the National Federation of Salvadoran Workers Unions (FENASTRAS) are martyred in San Salvador, El Salvador.

World Savings Day
<table>
<thead>
<tr>
<th>Thursday</th>
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<th>Saturday</th>
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<tbody>
<tr>
<td><strong>All Saints</strong></td>
<td><strong>All Souls</strong></td>
<td><strong>All Saints</strong></td>
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<tr>
<td><strong>31st Sunday in Ordinary Time</strong></td>
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<tr>
<td>1763: The Ottawa (USA) go to battle against Detroit. 1780: Rebellion against the Spanish led by Tupac Amaru, Peru.</td>
<td>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.</td>
<td>1939: Death of Saint Martin de Porres in Lima, Peru. Son of a Black slave, overcoming prejudice was accepted as a Religious by the Dominicans. 1903: Panama separates from Colombia with the support of the US. National Holiday. 1979: Sandi Smith, a nurse and civil rights activist, and four companions are shot down at an anti-Ku Klux Klan rally in Greensboro, North Carolina. 1991: Fifteen people are killed in the Barrios Altos neighborhood of Lima, Peru when a military death squad mistakenly attacks a barbeque party.</td>
</tr>
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5 Monday
Zacharias and Elizabeth
1838: Independence of Honduras.
1811: First battle fought in El Salvador’s war of independence from Spain.
1975: Agustín 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 Tuesday
Leonard
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.

7 Wednesday
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.

International Day for Preventing the Exploitation of the Environment in War and Armed Conflict (UN).
1844: Spain grants independence to the Dominican Republic.
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8 Thursday
Isaiah
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Phil 2,1-4 / Ps 130
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Thursday

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.

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.

Friday

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.
1984: Alvaro Ulcué Chocué, a priest and a Páez, the largest indigenous nation in Colombia, is assassinated in Santander.
2004: The Commission against Torture turns over the testimony of 35,000 victims of the Pinochet dictatorship.

Saturday

Phil 4,10-19 / Ps 111
Lk 16,9-15

Martin of Tours
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.
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<th>Monday</th>
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<tbody>
<tr>
<td>12 Josaphat</td>
<td>13 Leandro</td>
<td>14 Diego de Alcalá</td>
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<td>1838: Abolition of slavery in Nicaragua.</td>
<td>1969: Indalecio Oliveira Da Rosa, a 33 year-old priest, is martyred for his support of Uruguayan liberation movements.</td>
<td>1817: Policarpa 'La Pola' Salavarrieta, heroine of Colombian independence, is executed by the Spanish.</td>
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<td>1987: Miguel Angel del Tránsito Ortíz, pastoral animator, assassinated in Plan del Pino, El Salvador.</td>
<td>New Moon: 23h08m in Scorpio</td>
<td>1984: César C. Climaco, a Philippine politician and prominent critic of the Marcos dictatorship, is assassinated in Zamboanga City, Philippines.</td>
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<td>2008: Judge Baltasar Garzón orders the investigation of executions during the Franco regime in Spain.</td>
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**Scripture Readings**

12 Titus 1,1-9 / Ps 23

13 Titus 2,1-8.11-14 / Ps 36

14 Titus 3,1-7 / Ps 22
15 Thursday

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.
1904: US Marines land in Ancón, Panama.
1989: Fernando Vélez, lawyer and human rights activist, is martyred in Colombia.

Hijra Islamic New Year 1434

16 Friday

Margaret, Gertrude
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.

International Day for Tolerance (UN)

17 Saturday

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.

3Jn 5-8 / Ps 111
Lk 17,1-8

18 Sunday

Thirty-third Sunday in Ordinary Time

Dan 12,1-3 / Ps 15
Heb 10,11-14,18 / Mk 13,24-32

Elsa
1970: Gil Tablada is assassinated for his opposition to land grabs in La Cruz, Costa Rica.
1999: Íñigo Eguiluz Tellería, 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 Monday

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 Tuesday

Félix 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.
1978: Ricardo Talavera is assassinated in Managua, Nicaragua by the National Guard.

Universal Children’s Day
First Quarter: 15h31m in Aquarius

21 Wednesday

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)
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<td>Cecilia</td>
<td>Andrew Dung-Lac</td>
<td>Catherine of Alexandria</td>
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<td>World Music Day.</td>
<td>1590: Agustín de La Coruña, Bishop of Popayán, exiled and imprisoned for defending Indigenous people.</td>
<td>Christ the King</td>
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<td>1910: João Cândido, the “Black Admiral,” leads the Chibata revolt against near-slavery conditions in the Brazilian Navy.</td>
<td>1807: Joseph ‘Thayendanegea’ Brant, Mohawk war chief and tireless negotiator for the Six Nations, dies in Ontario.</td>
<td>Dan 7,13-14 / Ps 92</td>
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<td>1963: John F. Kennedy is assassinated in Dallas, Texas.</td>
<td>1957: Diego Rivera, Mexican muralist and husband of Frida Kahlo, dies in Mexico.</td>
<td>Ap 5,1-10 / Ps 149</td>
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<td>1980: The Russell Tribunal studies 14 cases of violation of human Rights against Indigenous peoples.</td>
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<td>Miguel Agustín Pro, a Jesuit priest, executed by the Mexican government as part of the fiercely anti-clerical response to the Cristero Rebellion.</td>
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<td>Ap 10,8-11 / Ps 118</td>
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<td>1947: Amílcar Oviedo D., worker leader, dies in Paraguay.</td>
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<td>Lk 19,45-48</td>
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<td>1960: Ernesto Abrego, pastor, disappeared with four of his Brothers in El Salvador.</td>
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<td>Andrew Dung-Lac</td>
<td>1808: A law is signed that concedes land to non-Black foreigners who come to Brazil.</td>
<td>Christ the King</td>
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<td>1960: Maria Teresa, Minerva and Patria Mirabal, social justice activists and opponents of the Trujillo dictatorship are assassinated along with Rufino de la Cruz.</td>
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<td>1975: Independence of Surinam, National Holiday.</td>
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<td>1983: Marçal da Sousa, a Tupá’i leader, martyred in the struggle for Indigenous land rights in Brazil.</td>
<td>Ap 11,4-12 / Ps 143</td>
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<td>International Day for the Elimination of Violence against Women</td>
<td>Lk 20,27-40</td>
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<td>Catherine of Alexandria</td>
<td>1808: A law is signed that concedes land to non-Black foreigners who come to Brazil.</td>
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<td>Isaac Watts</td>
<td>1960: Maria Teresa, Minerva and Patria Mirabal, social justice activists and opponents of the Trujillo dictatorship are assassinated along with Rufino de la Cruz.</td>
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John Rawls, in 1971, focused political philosophy on the issue of justice. In Theory of Justice, Rawls proposed a theory as the basis of «a democratic society understood as a fair system of ongoing social cooperation». It is a comprehensive system whose subject is the institutions. The institutions must explain and answer to what we owe each other due to the mere fact that we live in a group. Then, what is just is not what is good to do but what we have the obligation to do: we should not have freedom only if we earn it, nor access to medical attention only if we buy it or because the government is in a good mood. We are talking about the rights that we must guarantee as a community.

Rawls deduces that a just society would be one where its citizens can choose their own life project (given their faculty of rationality ) and, at the same time are capable of being sensitive to the demands of social cooperation (given their reasonableness). This society would allow the development of two principles. The first regulates those social goods that may never be distributed in an unequal manner: the citizens’ basic freedoms and rights. A certain degree of non-negotiable autonomy is necessary so that each person or people can generate and follow its own life project. Individual autonomy is understood here as a guarantee of human dignity. Kant said that humans must always treat one another as a subject and not only as a means (to an end.)

Up to now, we could be talking about mere academic abstractions if it were not that a simple look at the current scene places in doubt the reality of this autonomy. Globalization imposes restrictive models on its economic guidelines; a human being is not only literally a simple means in maquilas or in trafficking networks. She also seems to be just one more piece on a game-board where the gradual acceptance of the rules of the game diminishes more and more her autonomy and redistributes effective freedoms in a very unequal manner. So, according to Rawls’ concept of justice, any inequality in the field of rights is not only morally reprehensible but also unjust; therefore it should implicate the institutions as regulators. However, Rawls does not preach a simple material equality; he accepts an unequal distribution of material goods provided that it does not contradict the first principle and respects the conditions defined in the second one. He would only accept the inequalities linked to positions accessible to all with equal opportunity, and which would structurally benefit those most disadvantaged. The principle is ignored by the present model again: economic differences are increasing not only between countries but also within them.

An alternative opposed to Rawls is to see justice as a guarantee that institutions do not decide what to do with individuals (or with their goods). The protection that Rawls offers in relation to the individual becomes absolute in this proposition, to the point that power is conceived as opposite to the individual. From this perspective, to create an equality of conditions is to avoid overburdening the individual with restrictions that impede her from following her free will (and even less, in the name of a distributive justice, obliges her to give up what she has). It is an important argument, because it is the basis for the present state of things and for the trust in freedom as a source of morality. In view of this argument, critics explain that a simple deregulation or liberalization cannot be called equality of opportunity but meritocracy. On the road to equality, not only we must avoid impositions, but also promote actions to invalidate natural and social circumstances that affect certain
human beings. Otherwise, meritocracy will only be an effective way to legitimate the resultant new inequality. «To be born poor or with physical deficiencies is not unjust. What is unjust is society not doing anything to prevent that these morally arbitrary circumstances socially harm the individuals» (Ángel Puyol).

Access to equal freedom and citizenship for all, therefore, should be promoted by the institutions even when it would imply social regulation. As the philosopher Owen Fiss says, this is not only a question of allowing people to speak, but also to distribute loudspeakers. Consequently, there will be need for measures such as providing education or blocking an excessive concentration of power and resources. There is something we should take into account. Are these propositions committed to a certain substantive idea of goodness (that is to say, to a certain idea and promotion of how the citizenry should be)? No doubt about it. But to think, from our historic perspective, that deregulation is fair play rule is simply naïve. On the other hand, should this substantive idea of goodness be seen as an imposition? The human being is always the result of a social «imposition». But it is not the same if the design of this citizenry comes from a self-interested and distant power or from an open, reasoned, plural, and free debate. Neither should we accept others thinking for us nor should we abandon (and stop being conscious of) our social quota of power.

Globalization has raised an important challenge to Rawls. Nowadays, individual interactions go further than state-related ones. The question, then, is to know if we can speak of global justice when there are no institutions that can guarantee it further than the States. So-called Cosmopolitans think that nationality is morally irrelevant and that there are prior and stronger moral obligations among all individuals. These obligations should be capable of organizing us in favour of global equality. Statists, on the other hand, think that the State is the only source of public morals. Inequality exists further but to finish it off is more a solidarity issue (mandatory only in conscience) than one of justice (which implies institutions). The debates between them are rich. Is it acceptable to have a different level of duty with our neighbour, whose operation is financed by my taxes, than with the Tanzanian peasant with whom I have only voluntary solidarity bonds? Is it possible to create global institutions and an idea of global citizenship? The debate has even been the basis for concrete proposals such as the German philosopher Thomas Pogge's alternative to pharmaceutical patents.

However, the most consistent critique of Rawls is about the conditions for reasonableness. He used to say that justice is based on an idea of citizens sensitive to their duties to each other. Well then, it is not so clear that, despite finding an ideal pact and dialogue situation, humans not always create power structures that subordinate reason and the needs of others to our way of looking at the world (and to our ability to enforce it). In other words, one of the concerns of the present political philosophy is the disintegration of society, its lack of cohesion, the little capability to find the reasons to support life covenants satisfactory to all. In view of this situation,—that some fear to be structural—is it possible that a social conscience will appear just because it is expected from us in a just society? What impediments do we find for that conscience and for social trust? This is one of the questions that political philosophy is trying to answer to avert a world where somebody else's needs are not capable of justifying consensual political solutions if they demand, in exchange, that I give part of my freedom. In this sense, Amartya Sen (The Idea of Justice) proposes to start from concrete cases to arrive to praxis of justice better linked to real needs, and less dependence from adapting reality to comprehensive theories.

Joan Vergés writes that political philosophy should promote «a feasible ideal, a realistic utopia, one that could make us believe that there could be more social justice». On this path, Rawls is an essential quotation. His main critic, Nozick, said: «Today, those who work in political philosophy must work according to Rawls’ theory or else explain why they don’t». Rawls’ thinking —and the debates it provokes, debates that are renewed with society's advance—should be seen by Liberation Theology as a challenge and an opportunity for a dialogue.
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January'2013
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<tr>
<td>John Berchmans</td>
<td>Virgil</td>
<td>Catherine Labouré</td>
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<tr>
<td>1883: Sojourner Truth, escaped slave, abolitionist and women’s rights advocate, dies.</td>
<td>1977: Fernando Lozano Menéndez, Peruvian university student, dies while being interrogated by the military.</td>
<td>1978: Liliana Esthere Aimetta, a Methodist, martyred for the poor in Argentina.</td>
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<td>1884: Campesinos of Chapi and Lucmahuayo, Peru are martyred.</td>
<td>1978: George Moscone, Mayor of San Francisco and Harvey Milk, a gay rights advocate and politician, are assassinated.</td>
<td>1980: Marcial Serrano, parish priest, is martyred for his work with Salvadoran peasants.</td>
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</table>

**Scripture Readings:**
- Monday: Ap 14,1-3.4b-5 / Ps 23, Lk 21,1-4
- Tuesday: Ap 14,14-19 / Ps 95, Lk 21,5-11
- Wednesday: Ap 15,1-4 / Ps 97, Lk 21,12-19

**Full Moon:**
- Monday: 15h46m in Gemini
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<tr>
<td><strong>29</strong> Saturnino</td>
<td><strong>30</strong> Andrew Apostle</td>
<td><strong>1</strong> Eloy</td>
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<td>1916: U.S. marines invade and establish a protectorate in the Dominican Republic.</td>
<td>1989: Luis Velez Vinazco, a union activist, is disappeared in Bugaagrande, Colombia.</td>
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<td>1976: Pablo Gazzari, Argentinean priest, is kidnapped and thrown live into the sea from one of the notorious military “flights of death.”</td>
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<td>Viviana</td>
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<td>1823: Declaration of the Monroe Doctrine: “America for the Americans.”</td>
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<td>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.</td>
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<td>1990: Peasants of Atitlán, Guatemala, are martyred.</td>
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<td>International Anti-Slavery Day (U.N.)</td>
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3 Monday
Francis Xavier
1502: Moctezuma is enthroned as Lord of Tenochtitlan.
2002: Ivan Illich, priest, philosopher and sociologist of liberation, dies.

4 Tuesday
John Damascene, Bárbara
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 Wednesday
Sabas
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.

International Volunteer Day

Isa 2,1-5 / Ps 121
Mt 8,5-11

Isa 11,1-10 / Ps 71
Lk 10,21-24

Isa 25,6-10a / Ps 22
Mt 15,29-37
Thursday
Nicholas of Bari
Nicholas of Mira
1534: Founding of Quito.
1928: Over a thousand striking United Fruit Company banana workers are killed in Colombian military crack down.
1982: Guatemalan government forces wipe out the village of Dos Erres. Over 300 die.

8
Last Quarter: 16h31m in Virgo

Friday
Ambrose
1975: The military government of Indonesia invades East Timor, killing 60,000 people in two months.
1981: Lucio Aguirre and Elpidio Cruz, Honduran Ministers of the Word, are martyred because of their solidarity with Salvadoran refugees.

7

Saturday
Immaculate Conception
1542: Las Casas finishes his “Short Account of the Destruction of the Indies.”
1976: Ana Garofalo, Methodist, martyr to the cause of the poor, Buenos Aires, Argentina.
1977: Alicia Domont and Leonie Duquet, Religious, are martyred for their solidarity with the disappeared in Argentina.
1997: Samuel Hermán Calderón, a priest who worked with campesinos in Oriente, Colombia, is assassinated by paramilitaries.
2004: 12 countries establish the South American Community of Nations: 361 million inhabitants.

9
Second Sunday of Advent
Leocadia, Valerio
1569: Birth of Martín de Porres, patron saint of social justice, in Peru.
1824: Antonio Sucre leads independence forces to victory in the final battle against the Spanish at Ayacucho, Peru.
Guadalupe, Juan Diego
1531: The Virgin of Guadalupe appears to Juan Diego at Tepeyac, Mexico where the Nahuatl people venerated Tonantzin, “the venerable mother.”

1981: Massacre of “El Mozote.” Hundreds of campesinos are killed in Morazán, El Salvador.


2002: Congress throws out former President Aleman for fraud of millions, Nicaragua.

2009: Ronaldo Muñoz, theologian of liberation theology and an example of the coherence between faith, theology and practice, dies in Santiago, Chile.

12

Monday

Eulalia de Mérida
1898: Spain is defeated and cedes Puerto Rico and the Philippines to the USA.


1977: Azucena Villaflor, founder of the Mothers of May Square, is disappeared in Buenos Aires.

1996: The Nobel Peace Prize in 1992 is granted to José Ramos Horta, the author of the peace plan for East Timor and to Carlos Ximenes Belo, Bishop of Dili.

1997: The Socialist Government of France approves the reduction of the work week to 35 hours.

Tuesday

Zac 2,14-17 / Ps 95
Dámaso, Lars Olsen Skrefsrud
Lk 1,39-45
Mt 18,12-14

Isa 40,1-11 / Ps 49
1931: The Virgin of Guadalupe appears to Juan Diego at Tepeyac, Mexico where the Nahuatl people venerated Tonantzin, “the venerable mother.”

1981: Massacre of “El Mozote.” Hundreds of campesinos are killed in Morazán, El Salvador.

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Wednesday

Zac 2,14-17 / Ps 95
Guadalupe, Juan Diego
Isa 2,14-17 / Ps 95
Lk 1,39-45
Mt 18,12-14

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<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>December 13, 1890</td>
<td>Sitting Bull or Ta-Tanka I-Yotank, a Lakota Sioux holy man and leader, is killed by police on the Standing Rock Indian Reservation, in South Dakota.</td>
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<tr>
<td>December 14, 1975</td>
<td>Daniel Bombara, Argentinean university student, is martyred for his commitment to the poor.</td>
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<tr>
<td>December 14, 1884</td>
<td>Eloy Ferreira da Silva, Brazilian labor leader, is assassinated for his defense of land rights.</td>
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<tr>
<td>December 15, 1990</td>
<td>Jean-Bertrand Aristide, former priest, is elected President of Haiti in the country’s first modern day democratic elections.</td>
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<tr>
<td>December 16, 1984</td>
<td>Adelaida Ferreira da Silva, Brazilian labor leader, is assassinated for his defense of land rights.</td>
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<tr>
<td>December 16, 1937</td>
<td>The fall of Nanjing, China to Japanese troops begins several weeks of raping and killing of more than 200,000 civilians and prisoners.</td>
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<tr>
<td>December 16, 1966</td>
<td>Lucy</td>
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</table>
17 Monday
Juan de Mata, Lazarus
1819: The Republic of Great Colombia is proclaimed in Angostura.

1830: Death of Simon Bolivar, the Venezuelan-born independence leader of Spanish South America, near Santa Maria, Colombia.

1948: Uriel Sotomayor, a Nicaraguan student leader, is murdered in Leon for his opposition to Somoza dictatorship.


18 Tuesday
Rufo y Zósimo
1994: Mexican economic crisis: 10 days later the devaluation of the peso reaches 100%.

1994: Alfonso Stessel, 65 year-old Belgian priest working with the poor, is assassinated in Guatemala by an agent of state security.

2001: After a speech by President De la Rúa, the Argentinian people take to the streets provoking his demission.

2001: Claudio “Pocho” Lepratti, dedicated servant of the poor, is killed by police in Rosario, Argentina (pochormiga.com.ar).

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19 Wednesday
Nemesio
1979: Massacre of campesinos in Ondores, Peru.

1985: João Canuto and sons, labor leader in Brazil.


1994: The remains of Nelson MacKay are recovered, the first case of the 184 disappeared in Honduras during the 1980s.

International Migrants Day (U.N.)

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Sunday

Gen 49.2.8-10 / Ps 71
Mt 1,1-17
Rufo y Zósimo
Jer 23.5-8 / Ps 71
Mt 1,18-24
Nemesio
Judg 13.2-7.24-25a / Ps 70
Lk 1,5-25

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Juan de Mata, Lazarus

Jer 23,5-8 / Ps 71

Rufo y Zósimo

Gen 49,2.8-10 / Ps 71

Lk 1,5-25

Gen 49,2.8-10 / Ps 71

Mt 1,1-17

Mt 1,18-24

Gen 49,2.8-10 / Ps 71

Rufo y Zósimo

Judg 13.2-7.24-25a / Ps 70

Lk 1,5-25

Gen 49,2.8-10 / Ps 71

Mt 1,1-17

Rufo y Zósimo

Gen 49,2.8-10 / Ps 71

Mt 1,18-24

Gen 49,2.8-10 / Ps 71

Mt 1,1-17

Gen 49,2.8-10 / Ps 71

Mt 1,18-24

Gen 49,2.8-10 / Ps 71

Mt 1,1-17

Gen 49,2.8-10 / Ps 71

Mt 1,18-24

Gen 49,2.8-10 / Ps 71

Mt 1,1-17

Gen 49,2.8-10 / Ps 71

Mt 1,18-24
Thursday
Domingo de Silos, Ceferino
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.
First Quarter: 06h18m in Pisces

Friday
Peter Canisius
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.
2009: Lula proposes a Brazilian Truth Commission to pass judgement on 400 deaths, 200 disappearances and 20,000 tortured during the military dictatorship from 1964 to 1985 in Brazil, with 24,000 agents of repression and 334 torturers.

Saturday
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.
Monday

(Vigil Mass) Isa 9,1-3.5-6 / Ps 95
Titus 2,11-14 / Lk 2,1-14
Herminia and Adela
1524: Vasco da Gama, Portuguese explorer who opened India and East Africa to European colonization, dies in Goa.
1873: Brazilian government takes repressive action against the quilombo’s, African fugitive slave settlements, guerrillas in Sergipe, Brazil.

Tuesday

Christmas
Isa 52,7-10 / Ps 97
Heb 1,1-6 / Jn 1,1-18
Stephen
1553: Valdivia is defeated in Tucapel by the Araucans.
1852: Alonso de Sandoval, prophet and defender of African slaves, dies in Cartagena, Colombia.

Wednesday

Acts 6,8-10;7,54-60 / Ps 30
Mt 10,17-22
Christmas
1864: Beginning of the War of the Triple Alliance; Brazil, Argentina and Uruguay against Paraguay which would suffer 60% mortality of its population.
2004: Tsunami claims more than 300,000 lives around rim of Indian Ocean.
27 Thursday
John the Evangelist
1512: Promulgation of the New Laws providing norms for encomiendas in the Indies after the complaints of Pedro de Córdoba and Antonio Montesinos.
1979: Angelo Pereira Xavier, chief of the Pankararé nation in Brazil, is murdered in his people’s struggle for their land.
2001: Petrona Sánchez, peasant and women’s leader, assasinated by FARC rebels at Costa de Oro, Colombia.
2006: Strike of a million South Koreans against a labor law that makes firing easier.
2007: Benazir Butto is assassinated, in Pakistan.

28 Friday
Holy Innocents
1925: The Prestes Column attacks Teresina, PI, Brazil.
1977: Massacre of campesinos at Huacatay, Peru.
2001: Edwin Ortega, Chocano peasant and youth leader, is murdered by FARC rebels at a youth assembly on the Jiguamiandó River in Colombia.

29 Saturday
Thomas Becket
1987: Over 70 miners from Serra Pelada, Marabá, Brazil are attacked and shot by military police at the Tocantins River.
1996: Guatemalan peace accords are signed ending 36 years of hostilities that saw 44 villages destroyed and more than 100,000 deaths.

Holy Family
1502: The largest fleet of the time sails from Spain: 30 ships with 1,200 men, commanded by Nicolás de Obando.
1896: Dr. José Rizal, a national hero of the Philippines and one of Asia’s first modern proponents of non-violent political change is executed by the Spanish.
1934: Anticlerical ‘red shirts’ open fire of church goers in Coyoacán, Mexico killing five and wounding many.
<table>
<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>31 December 1384</td>
<td>John Wycliffe dies in England</td>
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<td>1972</td>
<td>Carlos Danieli, a member of the Communist Party of Brazil, dies during the fourth day of torture in São Paulo, Brazil</td>
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<td>2004</td>
<td>Iginio Hernandez Vasquez, indigenous land advocate, murdered by paid assassins in Honduras.</td>
</tr>
</tbody>
</table>
Year 2012, within the following UN Decades:
2003-2012: United Nations Literacy Decade, Education for All
2005-2014: Second International Decade of the World’s Indigenous People
2006-2016: Decade of Recovery and Sustainable Development of Affected Regions
2010-2020: United Nations Decade ofr Deserts and the Fight against Desertification

www.un.org/en/events/
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All dictatorship is megalomaniacal. The boots-and-rifles based government of Brazil from 1964 to 1985, was no different. The construction of the Trans-Amazon highway symbolizes the arrogance of that military regime.

It cut the forest from East to West. It opened the road parallel to mighty waterways. Instead of improving the navigation of the Amazon River and its tributaries, the dictatorship preferred to force the forest to kneel at its feet. Ponderous machines felled ancient trees of inestimable noble woods, destroying precious ecosystems and altering the ecological balance of the region.

All this in the name of a word so publicized and empty of meaning: development. Read: predatory exploitation of the largest rainforest in the world, open to the voracity of mining companies, logging companies, and especially the predatory latifundia (large estates), often ending up in slave labor.

But, repeating Carlos Drummond de Andrade, “in the middle of the road there was a stone,” the indigenous peoples. How to prevent them from offering resistance? Simple: through the art of seduction. The National Indian Foundation (FUNAI) erected tapini (huts of leaves). It put into them hunting and kitchen utensils, tools, etc. The Indians, enchanted, gently welcomed the pale faces. And naively they were co-opted by mercantile relations and, in exchange for trinkets, lost health, land, freedom and life. One detail: the jungle, not the cat, ate the TransAmazonia, a source of wealth and power of several public works companies.

Today we all are Indians. The tapini are the shopping centers, advertising, and trinkets that we place value on. The inhuman imprints its sense on the human, as did the gods of gold denounced by the biblical prophets: they had mouths but did not speak, had eyes but could not see, they had ears but could not listen, had feet no but could not walk...

We are all under the hypnotic effect of consumerism. No matter if the product is fragile or of poor quality. Its appearance captivates us. Its advertising makes us believe that we are buying the eighth wonder of the world. And, ingenuously, this is also a durable product, even though we are aware that capitalism does not care about the consumer’s right but rather the profit margin of the producer.

How do we liberate ourselves from the consumer labyrinth that, in truth, we are consumed by as we consume? I see no exit door except for spirituality, coupled to a worldview. Without spirituality, we run the risk, especially for the youngest, of giving importance to that which has none. Gripped by the low self-esteem advertising instills in us (“you are nobody because you don’t have this car, don’t wear these clothes, didn’t make this trip…”), we look at merchandise as something that adds value to us. It is not enough to have a shirt, handbag or tennis shoes. They have to be branded with the label visible on the outside. For this way, those around us have to recognize our status.

And perhaps envy us. When the person next to us, lacking refined products, is seen as unimportant, then he or she doesn’t fit into the current post-Cartesian principle: “I consume therefore I am.” The whole person is spiritual whose sense of life takes root in his or her subjectivity and whose choices are driven by altruistic ideals. So they do not make what they own—bank account, securities, home, car, etc.—their self-esteem factor. This is because they know that they have worth in themselves, which is not powered by the possession of goods but by their ability to do
Liberation and Sumak Kaw\saw\y
Considerations from Gender Equality

ELSA TAMEZ
San José, Costa Rica

Liberation is a continuous process of leaving a situation of oppression in search of the good life. I like the term *Sumak Kaw-say* because it gives content to the goal for which we have chosen to live these processes of liberation. We have lived through so many struggles... and have lost most, it is true—like Colonel Buendía in *One Hundred Years of Solitude*, who attempted 30 revolutions and lost all of them. And yet, here we are: we still believe and hope; we sometimes dance at parties where photos of the martyrs and disappeared are glued on the walls of the room. They see us and smile. They accompany us. This is because the processes of liberation are lived simultaneously with the good life. Our struggles for the lands of indigenous peoples, against the high cost of living, and against violence towards women are not joyless struggles carried out with long faces. Setting out on the journey of liberation is already a good life and a journey of grace.

Liberation is a continuous and communitarian process. It begins with and anticipates *sumak kawsay*. When I say communitarian, it is because here women and men are present together, from many cultures, motivated by a *sumak kawsay* for everyone. Speaking of liberation alone, without *sumak kawsay*, can hide racial and gender discrimination.

But talking about *sumak kawsay* in the communitarian process of liberation brings to light true interpersonal relationships between men and women and nature. The good life, *sumak kawsay*, cannot be achieved in the fight for justice alone, since this tends to postpone or set aside dimensions of the daily good life: a kiss, a well-roasted ear of corn, sharing a nibble of a hot taco with beans and flavorful chiles. *Sumak kawsay* is part of the ethics of care, an essential dimension in struggles for justice.

For women, it is very important to talk about *sumak kawsay* when talking about the liberation of peoples, or the liberation of women. If there is no *sumak kawsay*, there is no liberation, even if we achieve a higher salary or our accomplishments are better recognized. *Living well* is living a true process of liberation. On the other hand, *sumak kawsay* without a vision of liberation on the horizon is nonsensical, illusory and cynical.
Persons, peoples and nature are always in danger in Capitalism

The functioning logic of capitalism is obtaining as much profit as possible in the shortest period of time. The satisfaction of humans’ necessities as well as the respect for nature and peoples’ cultures are not issues to be respected by capitalism to guarantee its functioning and hegemony as a society governing system. On the contrary, exploitation and plundering have been a base to get profit. Capitalism with a human face... is a contradictory concept.

Essentially, the crisis of capitalism is not negative for its own operation. The crisis acts like pruning shears, removing from society the processes that are left over, those less efficient, and leaves surviving only solid productive processes. For capitalism, crisis represents the necessity of reformation and adaptation so it can exploit more and better.

Reinventing Capitalism: neither possible nor desirable

Along its process of historical evolution, capitalism has passed through crisis moments in which there have been important social and economic changes that again have assured the system a strong and vigorous function. Capitalist globalization was the formula that allowed capitalism to recover from the crisis during the 60’s and 70’s of the last century. Globalization is a horizontal and vertical expansion of capitalism, and the neoliberal strategic is its mechanism of appropriate management that ensures such an expansion.

Horizontally, under the control of huge transnational companies, it has produced an international division of labor based on the fact that different productive processes are placed where the manufacture is the most economical. The world is converted into a great factory. Alongside this, a vertical expansion of capitalism has occurred. From the 70’s on, capitalism has extended its tentacles to the fullest capacity so as to generate benefits from every corner of society. In fact, social rights, natural resources, and public patrimony were converted into merchandize through diverse practices of privatization, and gradually came to swell the production and financial assets of the increasingly powerful transnational groups.

Today, this model has collapsed. In August of 2007 with the explosion of the financial crisis, it was obvious that the formula to re-establish the profit that had been developed since the 70’s could not make it anymore. Since then we have seen how capitalism’s expansion is stagnant. We are seeing how societies view it as imperative to use all their present and future resources to prevent the collapse of this model. Today, societies are imprisoned by the financial power that appears in the mass media under the euphemism of ‘the markets’.

The solution to the crisis that arises from centers of power is not good news for common people. The purpose consists in deepening even more the processes of plundering and exploitation of societies as a means of ensuring dominion over the social surplus. Their goal is to turn society into a hypermarket and citizens into consumers with as many rights as the money they hold.

World political leaders, faithful servants of powerbrokers, are meeting to ‘re-establish’ capitalism in
magnificent summits to design the measures to return the global system to growth and expansion, a sort of recipe that should control possible mismatches generated by its operation so these episodes—as in the present—do not happen again. Nevertheless, the deployment of capitalist globalization since its beginning has brought social and environmental consequences as well as denial of democracy, which have arisen as insurmountable restrictions to its re-establishment, and make it unviable. No longer can either humanity or the planet put up with the predatory and authoritarian logic that capitalism imposes.

**Socialism of 21st century: a desire and a necessity**

Moving towards a model of society based on cooperation, participative democracy, and solidarity, where the satisfaction of people’s basic necessities is subjected to practices that respect and integrate them into the function of nature and cultural diversity of peoples, today is not just a wish but a necessity.

Realities like global poverty and its consequent migratory phenomena, climate change and all the human and ecological catastrophes that it carries out, the management of scarce natural resources... are issues that have no individual solution. No country or group of countries will be able to face the consequences of these social problems on its own. The times are coming where cooperation, community, and solidarity will be effective to really and seriously face our current challenges. At this point, the logic of selfishness, competitiveness, and private profit will be useless to tackle successfully the challenges that humanity is facing. Keeping going down the path of capitalism as if it were the only possible path would be a grave mistake that surely would lead us towards wars all over the world, to the point of endangering future life on our planet.

Currently, hundreds of millions of people are affected by the logic of capitalism. Whole communities are displaced by the effect of climate change, impoverished and mistreated by the voracity of transnational interests of agribusiness, mining, and oil. Millions of human beings cannot even satisfy their most basic necessities of food and health in a world economy humanly absurd, where the FAO’s regular budget for two years equals to what two industrialized countries spend in dog and cat food for one single week, while the budget for 10 years equals what the world spends on weapons just in one day. All these human beings, brothers and sisters through their shared needs for and feelings of justice and dignity, are the seeds of the global transformation process already underway. Certainly it is difficult because the mechanisms of power and their visible and invisible violence are strong, but today we hear from the five continents the voice of those who fight for this social transformation which is the only human future for the planet.

Timidly, European people have begun to awake from their narcotic sleep of consumerism and awful individualism, becoming aware of the need of resisting the dismantling of social rights won over centuries of struggles. We are witnessing the re-awakening of African people, where the youth are taking the lead in demanding more political freedom and social improvement. And in Latin America, after centuries of subordination, returning to the resilient spirit of our America [nuestroamericano], social movements are beginning many emancipatory projects coming from the common people. These are being concretized by continental projects like the Bolivarian Alliance for the Peoples of Our America (ALBA).

The resilient spirit of cooperation comes from idiosyncratic projects like those of the Sin Tierra Group of Brazil; participative democracy practices, democratization of wealth and endogenous development projects arising from the hills of Venezuela; the proposal of ‘living well’, inspired in the ancestral indigenous version of Sumak Kawsay, and from different aboriginal peoples who challenge all dwellers of the planet to build a new model of society where social justice and cultural diversity will be integrated symbiotically with the Pachamama...

All these elements are a beautiful mirror that reflects what the future society can be like, and where it should move forward. Along with many people who quietly and step by step are developing a new world, in different neighborhoods, towns, and communities, we have to announce the birth of this only possible fairer, dignified and joyful new society.
An Economy of Solidarity

Contemporary society faces enormous challenges. They include poverty, exclusion and marginalization of large social sectors, even of entire peoples in various regions of the world; unemployment in a rising percentage of the workforce; grave injustices and social inequalities leading to the disintegration of human coexistence; international and ethnic conflicts that continue without an appropriate solution; lack of governance and public disaffection with political systems; rising crime and corruption rates; degradation of environmental and ecological balance; hefty private debts and unsustainable public deficits, which create and feed worldwide financial crises; deterioration of the quality of life related to distorted consumption patterns; and depletion of important natural resources and sources of energy necessary for continual development.

The accumulation and aggravation of this set of problems lead us to believe that we are facing the depletion of structural systems, the crisis of economic and developmental models, resulting from the combination of two great dimensions: the financial and business sectors which constitute the capitalist market; and the state and public policies. If this is so, it is necessary and urgent—in order to tackle these major problems and challenges, and avoid a collapse of these world systems—to create and promote a new economy and a new type of development.

Furthermore, we believe that the present historical opportunity could lead to the creation of a new and higher civilization, opening up our human experience to yet undiscovered and new horizons.

It is to be noted that something is already on the move through the personal initiative of socially oriented and committed people, who are mostly aware of the mentioned problems. In the effort to overcome the incongruities that we have described above, they provide an initial leadership—although still in a small and limited scale—towards that new economy and a more humane development. These emerging initiatives and processes have been spread, structured, and known as either an ‘economy of solidarity’ or ‘sustainable human development’.

The economy of solidarity or economy of solidarity is a theoretical and practical search of alternative ways of practicing economics, based on the twin concepts of solidarity and work. The foundation of the economy of solidarity is that the introduction of increased and qualitatively higher levels of solidarity in the activities, organizations, and financial institutions increases micro and macro-economic efficiency, and generates a set of social and cultural benefits that aid those who develop it, the surrounding community, and the whole society.

The solidarity incorporated into the economic activity, transformed into a productive force, in both marketing strategies and consumption patterns is what is called the ‘C factor’ (as the letter C gathers many words to express it: community, cooperation, commensality, communication, communion, co-sharing, and many others that begin with the prefix ‘co’, which means ‘together’, ‘with’, or ‘in common’). The C factor is the foundation of the solidarity economy, and can be understood as “the unity of consciences, wills, and emotions for the attainment of goals shared by a community, organization, or human group, all encouraging its members and multiplying their achievements.”

The economy of solidarity is a real process merging the various experiences and projects of different and multiple sectors and groups: popular movements and base organizations, as well as people of all social sectors who want to develop new types of entrepreneurial activities with an ethical and social orientation; cooperatives and self-governing movements; organizations and ecological movements that discover that environmental problems are caused by a lack of solidarity in patterns of economic development; aboriginal peoples struggling to regain their identity and traditional community cultures, rediscovering in economic, community and solidarity...
matters the possibility of living well, working with satisfaction, well integrated into the community and in harmony with Nature; non-governmental organizations that propose objectives of human and social development; public institutions and local authorities who see the solidarity economy as an effective way to foster development at the local level; religious institutions who understand solidarity economy as an alternative of doing economics consistent with their spiritual and ethical inspiration; intellectuals from various disciplines who are seeking new answers to the great social problems of our time; and economists who are becoming aware of the theoretical limitations and inadequacies of their conventional discipline.

The economy of solidarity is a new conceptual approach to stand alongside recent economic theories, comprising cooperative economic ventures that are community-based, self-managed, and association. The economy of solidarity plans to establish a theory capable of: a) providing guidance and criteria for economic efficiency in decision-making and management of operations; b) ensuring a shared identity for all the experiences and searches for alternative economies; c) assuring cultural autonomy needed by any movement in its process to make profound changes in any economy and social life.

The solidarity economy is a major development project, a transformation and improvement of the economy. The economy for solidarity appears as a new way of thinking and producing profound efficient transforming processes, by means of raising awareness and of supporting the will of vast sectors who yearn for a better life, a good living standard, and a more human and convivial society.

The dimension of solidarity to be applied to the economy has several levels, ranging from what can be conceived as a personal project to a global project, passing through intermediate levels of the organized community.

On a personal level, the solidarity economy promotes the development of creative, autonomous and co-operative people, who are neither individualistic nor part of an anonymous and undifferentiated mass, but integrated into the community and in harmonious relationship with Nature and the environment. In the economic solidarity project people and communities do not delegate to the state or to higher powers what they can do for themselves. This way society is built from the bottom up, and expands from the little to the big.

The solidarity economy project is not partisan or totalizing. It does not attempt to base the entire economy on a single organization model, or even under a single economic rationale. The solidity economy project is pluralistic because it recognizes the convenience of a sector based on individual initiative, a sector based on solidarity organizations, and a public or state sector of the economy. It does not deny the need and importance of the market, but raises the possibility of creating a democratic, just and solidarity market. It does not reject economic development, but insists that it should be sustainable, focused on the human person, deployed for the benefit of the whole society, and respectful of Nature and the environment.

The economy of solidarity provides a modern, renewed, motivational and engaging language to people and groups struggling for a just, free, united and fraternal society in today's cultural context where statist ideologies have lost credibility, and when traditional conceptions of cooperativism, mutualism and self-management seem to have lost the power to convince and mobilize.

The economy of solidarity offers a possibility of integrating, under a common social identity, the many transformative searches and experiences that have been developed under different names, in reality convergent in their goals and having the same particular economic logic. These should be expanded and deepened under the framework of the economy of solidarity.

Find more information about the economy of solidarity and sustainable human development on: www.luisrazeto.net where there are numerous free articles, books, videos, and courses offered by the author.
In Latin America people are beginning to sing a song that is the fruit of more than 500 years of resistance and struggle of black communities: to denature forever theories that preach racial inferiority and social and racial inequalities.

Those theories disseminated in the past that have legitimized the slavery system in all our countries, even two centuries after officially abolished this system, manifest in ways sometimes subtle, sometimes brutal in all countries, especially in those where the black population represents a significant portion of the national population.

Although its size and status vary considerably from one country to another, there are structural factors that determine the living conditions of black populations in Latin America due to the common features across the continent. The black population has not only disadvantages in the labor market but also is the most affected by HIV, have less access to universities and professional qualification and has the highest rates of illiteracy. The infant and maternal mortality is much higher among blacks, as well as the number of blacks killed by disease and homicide: the double when compared to whites.

There is a constant threat of destruction of black culture and its religious manifestations as well as its expulsion of places and livelihoods, the quilombos, denying them the right to life. Across the continent, despite the peculiarities inherent to each region, there is a reported violence, especially against women and black youth, as to deny strengthen of their ethnic identity. The fight for that identity comes through the rights defense and denunciation of the naturalization of racism in contemporary ideological formulation.

The naturalization of racism manifests itself when the conditions of discrimination, historically built, are considered “things of the past.” This leads to a fatalism that carries with it a failure and apathy, pseudo patience or conformation: “it has always been like this, it will remain so,” denying to black people the construction of life projects such as men and women alike. This naturalization is a phenomenon that also contributes to bury values such as multiculturalism and a sense of humanity that are fundamental to a civilized world.

There are two basic sectors of society in which the naturalization process has to be faced with courage and boldness: the world of work and the world of education. The construction of citizenship necessarily entails the guarantee of the right to work and the opportunity to access a quality education system, which constitute a path to the right to life.

In this context, one finds the fruitful discussion on the challenges of the Black Cause in the XXI century. Especially when it comes to racial democracy and it is hidden, in a cynical way, the practice of racism, transforming it into a situation socially invisible that helps to perpetuate the great socio-economic inequalities between whites and nonwhites.

A relevant and strategic challenge of the black population of the continent is recognizing themselves as a human being and asserts them as such. The human condition is what makes us equal rights. These rights must be assumed as a collective and historical achievements of our and future generations.

Necessary condition for achieving this right is to deepen the debate on the issue of black women in their specific dimension, interconnecting race, gender and social class as a way to combat stereotypes, marginalization and historical violence that, specifically, black women in Latin America have faced and still face. Accepting this debate means scheduling, in the context of health policies, the diseases with major ethnical-racial incidence, establishing the critical mechanisms for selection into the labor market, and combat practices that still prevail today, like domestic violence and sexual violence against black women.

A second agenda is to organize the defense of our youth and our religious beliefs against the contemporary barbarism of the so-called ‘ethnic cleansing’ and of religious fundamentalism, which does not respect different beliefs and seeks to destroy the traditions of African origin. In the defense of youth is necessary to denounce and combat the silent process of extermination of the black youth of the continent, against the consecration of impunity and lack of implementation.
of effective policies for social inclusion. These are attitudes that black people and not black people need to assume, in search of a more just and more egalitarian society.

In this respect, the victimization of the black youth of the continent appears as a constant. This is corroborated by the Ministry of Justice of Brazil when, in February this year, announced the «Mapa da Violência 2011» which notes that out of every three people killed, two have black skin. In 2002, 46% more blacks were killed than whites. In 2008, the percentage reached 103%. And if we extract the latest data, we will probably see that they are predicting that the situation got worse.

In parallel with this, food, educational, qualification and productive occupation shortages generate a machine, devouring of perspectives, which makes the prison systems get full. The vast majority of the prison population in our countries is made up of blacks, young blacks. It is denied to these young people the construction of life projects. The dreams of the future are interrupted.

On the other hand, it is important to emphasize that public policies are targeted and elitist, not in order to protect poor and black citizens, much less to perform a social action to promote respect and dignity. The public security services are trained, trained to persecute, humiliate and “hunt down” the black, segregating them in real “apartheid’s”, by districts and regions.

In this sense, it becomes urgent to intensify policies that translate into programs and projects to strengthen the pragmatic principle of ethnic community, to incorporate the collective identity as a mechanism for consolidation of group rights that reaffirm a socio-cultural heritage. It is necessary to strengthen affirmative action as instruments of social inclusion, to ensure diversity, plurality and confronting prejudice and discrimination.

This means respect for the right to life for black youth, the land rights of the “quilombolas” and their descendants, the right to adequate food, housing quality, the right not to be subjected to torture or cruel treatment or punishment, inhuman or degrading treatment, as well as the right of access to basic health and new information technologies and communication.

The current stage of modern capitalism imposes another major challenge: fight against institutionalized racism, the one hidden in the speech that discrimination is not racial but social, forgetting that the vast majority of miserable Latin Americans are black or indigenous. And that the legacy of slavery still has deep roots in our social and economic structure, determining the hierarchy of power configured in our society, with its new forms of exploitation and marginalization. And, even today, skin color determines a place in society, however much we have progressed and gained rights.

The current challenge wins a larger dimension if we see that we are confronting a dilemma: we are exterminated and absorbed by an institutionalized racism or we move in the assertion of our rights as equal human beings, breaking chains that deny the space for housing, the production of knowledge, social life, that try to bury the socio-cultural heritage of black people and their right to live.

The challenges of the XXI century are those that correspond to the overcoming of darkness, abandonment, suffering, exploitation, the mechanisms that attempt, in the present to deny the land and housing rights of the descendants of the slaves communities. It’s always good to remember that the system of slavery in the Americas accounted for about 15 million African men and women uprooted from their land. This has deeply marked both the African and the American continent. The construction of ethnic identity of these people allow the struggle for the ownership of lands historically occupied by these communities, today threatened by agribusiness, the land market of large farmers, multinationals, large real estate projects for builders and the slowness of governments to recognize their legal rights.

The path is to dare to deny the discouragement. Dare to deny the fear. Dare to deny the naturalization; this is the challenge!

'The Quilombo communities were formed by blacks who escaped slavery and by the blacks that lived in vacant land after the slavery abolition as a means of survival and self sustenance. These communities, now inhabited by their descendants, remained at these sites representing a way to preserve values and customs that are an important part of the Brazilian culture formation. “
In January 2011 we suffered another tragedy. Over 600 people lost their lives in the mountain towns of Rio de Janeiro. Tens paid with their lives in São Paulo, Minas Gerais... Television and the media of the bourgeoisie are fulfilling their role: someone else’s misfortune turned into a spectacle diurnal, watching everything excepting doing the most important, which is debating about why all this happened.

For television it does not matter to debate the causes. Its goal is not to solve social problems, only increase the audience. And increasing the audience, increases the advertising rates charged to companies.

For the ruling class, the Brazilian bourgeoisie and its representatives in the Brazilian State, it does not interest also to debate the causes of environmental disasters. They know that a more reflective, serious and profound debate would point them as the principal responsible for these tragedies.

Fortunately, serious analysis of scholars and environmental experts have appeared, which lead us to understand and explain where are the real causes of these «natural disasters», caused by human action that have been happening systematically in Brazil. From these assessments, we can enumerate the main ones:

1. **There was a continuing aggression in the biome of Amazonia and the Cerrado, destroying native vegetation and introducing monoculture and cattle breeding.** This changed the rainfall patterns and created a real road that brings torrential rain to the North East.

2. **There was an aggression by not respecting the environment around the cities, and its protected areas on mountain tops, slopes and riverbanks.** So, when the rains increase, they are projected directly onto the existing housing and infrastructure.

3. **There was a sealing of the cities, due to the automobile, allowing it being faster.** Everything is paved. And when it rains, the water velocity increases abruptly, in time and volume.

4. **There is a continuing immobiliaria speculation, that only wants to profit by pushing the poor to hillsides, slopes, banks of rivers, streams and wetlands.**

5. **The agricultural production model of agribusiness has introduced extensive monoculture, especially with grass, sugarcane and soybeans, which destabilized the environment destroying all plant and animal biodiversity.** This imbalance causes changes in rainfall, in its intensity and concentration in certain regions. That is, torrential rains, concentrated in volume on certain days. This is caused by the type of agriculture, which devastated the balance of natural biodiversity. Hence, family farms, agro ecology and agro forestry practice are crucial to the balance of rainfall, climate and temperatures throughout the national territory, including the cities.

6. **Brazilian cities are organizing only in terms of individual transportation, the automobile, which only makes a profit for a handful of transnational installed in the country.** Large resources in works of public roads, bridges, tunnels, overpasses are then invested. All this alters the balance of territories that are urbanized territories today.

7. **The urban population has lost the habit of having gardens, kitchen gardens and advocate more green areas in cities, which still might ease the volume of the balance of rainfall and temperatures.** They are also induced to waterproof the outside of their homes.

8. **No ruler or government agency is concerned with preventive measures, which warn and move people to safe places, as is done in most countries.** Just remember that two years ago, Cuba has suffered a storm of unimaginable proportions, which ravaged the country. But they only had three people killed across the country. Because, first, millions of people were displaced into shelters, and the State gave them protection.

The fact is that this is all part of a capitalist model of organizing social life just for profit, which represents the disaster, disgrace and the high cost of lives increasing. So, while society and government leaders must be conscious, assume their responsibilities and take concrete measures to address the real causes, we, unfortunately, assist to the periodic repetition of the environmental and social tragedies.
LISTENING TO THE CRY OF MOTHER EARTH
TOWARDS A NEW SPIRITUALITY OF RESPECTFUL CO-EXISTENCE

Ecumenical declaration presented at the World People’s Conference on Climate Change and the Rights of Mother Earth

Cochabamba, Bolivia

The signatory bodies below, in a meeting held at the World Conference of Peoples on Climate Change and the Rights of Mother Earth, having engaged in deep reflection on the role of religions and spiritualities in legitimizing systems leading to the collapse of our planet, while at the same time recognizing its vital force, express our deep concern on Climate Change and its effects, which are an attack on life, especially that of the poorest and most vulnerable people in many parts of the Earth. Mother Earth and the whole Creation is groaning and is in pains of childbirth and requires a new holistic and ecological spirituality in order to preserve life.

We thus declare:

1. The cry of Mother Earth, the sustainer of all life forms, is reaching the ears of all people of good will. The desire to increase wealth, the comfort of a luxurious life style, consumerism, indiscriminate exploitation of natural resources and pollution of air, water and soil have brought our planet Earth to the edge of climate breakdown.

2. Climate change is the result of a human mentality that regards Nature as an object to be dominated, exploited and manipulated, and humankind as its master and sole measure.

3. We acknowledge that a certain interpretation of the Jewish-Christian tradition has contributed in history to encouraging this type of anthropocentrism and the merciless exploitation of Nature, by wrongly interpreting the responsibility to be the carer and advocate of Creation. Every religious system needs critically to revise its role as regards climate change.

4. We call, together with indigenous peoples and their wisdom, for a deep conversion of the ruling paradigm and of oppressive structures, as well as our mentality, attitudes and way of life, so as to bring our lives into harmony with Nature, the cosmos and the great mystery of life.

5. We believe that the religions and spiritualities of peoples, in mutual dialogue, can guide us in our search for a life in harmony with the Environment, future generations and the cosmos. We thus call on church and religious leaders to make every effort to engage in a wide campaign of awareness-raising and conversion of all believers, in order to contribute to safeguarding life on our planet Earth. We also call on them to make representations to their governments and international bodies such as the United Nations in order that countries commit themselves to take on greater responsibility in caring for the earth.

6. We ask political, economic and scientific leaders to take urgent measures to respond effectively to the effects of Climate Change and secure the foundations for abundant life for all, especially for the poorest and for future generations. We trust that the coming United Nations summit on Climate Change, COP 16, to take place in Mexico in December 2010, will prove to be a key event for the future of humankind.

7. We commit ourselves to implementing in our organizations, religious institutions and personal lives an eco-centric spirituality, and to take awareness-raising measures to change people’s mentality and patterns of consumption.

Associating ourselves with the ‘Agreement of the Peoples’, we invoke the life-giving Spirit to guide and strengthen us in our commitment to future generations, to Mother Earth, and to the whole Creation.

Cochabamba, 22 April 2010 (Mother Earth Day)

Signatories:
Higher Andean Ecumenical Institute of Theology, ISEAT / Ecumenical Association of Third World Theologians, EATWOT / World Council of Churches, WCC / Latin American Council of Churches, CLAI / Religious communities living among the people, CRIMPO / Semilla / Evangelical Methodist Church in Bolivia / Bolivian Evangelical Lutheran Church / Mission 21 / Amerindia / CENM / PFE / Centro Misionero Maryknoll / Misiones OMP / Meipi / Cepas-Cáritas.
The project for the *Sumak Kawsay*, the *Living well*, includes a proposal for peace that goes beyond the dreamed “universal peace” between peoples. When postulating the necessity of harmony between humanity and nature so that we are worthy sons and daughters of the same Mother-Earth, the theme appears of the domination of the “different” as if they were “inferiors”. That form of domination can be seen throughout human history and always counts on an ideology that it tries to justify it by means of prejudice against the victim of the domination. It is enough to remember the role of sexism, racism or eurocentrism as a cultural instrument of domination of women, blacks and first peoples, by the male, white and “civilized” minority. Luckily many social movements have denounced those ideologies and defeated their rationales, although still such forms of domination survive. But it was necessary that women, blacks and colonized peoples raised their voice of protest to demolish the ideologies that hid the domination.

We now are in the presence of another form of domination of the “different” in which, unlike the previous ones, the victims never have argued against the prejudice that crushes them, because though they have voice, they do not speak. It is *speciesism*: the domination of the species *homo sapiens* over other living species. This is a question of a domination so old that it seems to be natural. In this it resembles slavery, that for many centuries was legal and morally accepted, as if those defeated in war and their descendants lost freedom forever. Also today there are people who justify speciesism with the same several arguments. The literal reading of the Bible, for example, is used in order to affirm that the human being, the “image and likeness” of the Creator, received the mandate “to dominate earth”. Philosophy is used to confer on the “rational animal” the attribute of subject, in relation to nature. Also the sciences of 19th century were used to justify the “superiority” of the modern society over other cultures and peoples.

All these arguments have shown their fragility before critical thought in 20th century, the evils of scientific and technological development without limits to become evident. The atomic bomb dropped by the USA on two Japanese cities, the Nazi extermination camps, the massacres of defenseless populations, the growing gap between rich and poor, the totalitarian regimes, the over-exploitation of the natural resources, the environmental imbalances... have put in question the myth of the progress without end, wearing away the old optimism.

It is in the middle of this crisis of thought where the world-wide consciousness of Human Rights consolidates, that there appears the first formulations of the Rights of the Earth and a critique of *speciesism*. Its departure point is the same as the critique of other forms of prejudices that see in a difference the proof of superiority. In the case of *speciesism*, it attributes such superiority to *homo sapiens*, inasmuch as its specie would remain above all the others as if it did not form with them the great community of life of which the Earth Charter speaks. It is as if all the alive beings were classified in only two categories: first, the one of the individuals pertaining to the species *homo sapiens*, and therefore included (at least theoretically, because in practice it is not so) in the field of moral protection and rights; the other category would congregate all the individuals of the other species, that would are lacking moral value and rights, by the fact of being “inferiors”. It is possible to ask: would it be an advantage for the human species to get placed separately and above all the other species, in order to treat them as if they only existed to satisfy its’ desires?

In order to respond to this question, it is necessary to keep in mind that the consciousness of moral values is like a circle, that the more it is open to include new participants, the richer and more complex it becomes. In breaking down the rigidity of closed societies, one gains in socio-diversity and in the capacity of opening to the new. Exemplary of this was the attitude of Jesus of Nazareth: when welcoming and giving worth to foreigners, lepers, children and women, he broke with the Jewish exclusivism and established a new model for the human coexistence.

The inclusion of the “other” in the moral circle of
a society does not happen through apparent similarity, even because total similarity never exists. The inclusion depends, this yes, on an equality at the deepest level. It was the step taken by the social movements that, when demonstrating the deceits and lies used to sustain racism, sexism and other prejudices that marginalize the “different”, opened the way for the widening of society to full participation. And in that process, all have won: the excluded groups got out of their marginal situation, and the society gained in socio-diversity.

From that experience, it is possible to make use of arguments that favor the inclusion of other living species in the specialized circle as the subjects of rights. Our moral sense repudiates any proposal to exclude people with serious mental deficiencies or feeble elders from the right to a life with dignity. Nevertheless, animals like cows, dogs or lions, in spite of demonstrating as much or more perception of themselves and their relations with the external atmosphere as some persons, are excluded from that right. It is imperative to place in question that exclusion of animal species able to perceive themselves, to feel pain, pleasure, want, satisfaction and empathy with their fellows.

We are the only species that is proud of its’ consciousness, but it is certain that other species exhibit a degree of sentiency superior to ours. That is to say, they perceive very well, through the senses, that they are individual beings in relation to other beings of their species and of other species and with the natural environment in which they live. Although the limits of the sentiency are not clear, is undeniable that many vertebrate species - at least mammals and birds are sentient.

For what motive, then, we would have to emphasize the consciousness that separates us from other species, to the detriment of the sentiency that unites us to them? Why are all living beings, of all the species that form the biodiversity of this planet, with exception of the species homo sapiens, outside the moral scope governed by the right to the life with dignity? How can evolution reasonably be defended, that adapted all the present living beings to survive each one with its own qualities, yet places more worth on human thought than the organization of collectivities of birds or mammals?

They widely asserted deceptive arguments in order to invalidate anyone who defends the Animal Rights and their behavioural consequences - like the vegetarian nutritional regime - as the ones they made in other times against abolitionists, feminists, anti-racists and human rights militants.

It is important to remember that neither slavery, nor sexism, nor racism were overcome overnight. Each process demanded and still demands a cost (even in human lives), time and militancy, that unfold in different ways. And it is also fundamental to remember that if we decided not to admit the discussion of current ideas, to look for truth and to fight for it, we will be prisoners of a consumer-production system that is bringing about the sixth great extinction of species on the planet and that will possibly take to us towards the extinction of our own human species (optimistic perspectives indicate that the rate of present extinction is seven times greater than the last one before human societies).

Overcoming speciesism demands action on two fronts: one is the critique of the deceptive argumentation that obscures it; the other is the opening of a desire for the inclusion of other species in the area of values and the law. In this way humanity will be able to reach a superior moral level, in which Humans Rights, animal rights and those of the Earth are embraced and will really be respected. Still we don’t know exactly how we will arrive at it, but, certainly, the first step is to become conscious of what differentiates us from other species cannot ever be reason to dominate them or to treat them like things. For that reason, our care must be focused in the first place towards the species whose sentiency is evident. They will be the first included in the circle of moral protection and rights.

Since we are equipped with intelligence, we are the agents responsible for the organization of the great community of life, so that progressively there are more and more species included. The ancestral wisdom of the Sumak Kawsay, the Living well, when postulating the necessary harmony between all species, will have to be allied to the achievements of the science and the technology, that already indicate amply the necessity of a moral revolution. There is here a good challenge in this decade that will be decisive for the future of life on the Planet.
Towards Another Notion of “Wealth”
Our Traditional Conceptions No Longer Function

Edgardo Lander
Caracas, Venezuela

We find ourselves before a new and historic planetary condition that we are finally able to see clearly: we are dealing with nothing less than a crisis of civilization, of the impossibility of continuing with the “industrialist and predatory model based on the struggle of humans against nature,” in our identification of well-being and wealth with “accumulation of material goods,” with the consequent expectations of “unlimited growth and consumption, of more and more.” This, simply, is not possible.

It has stopped being a discussion about whether we prefer the model of life of Andean and Amazonian communities or we prefer the model of life of suburban US and Canadian communities, since this has become a radical impossibility. Today, thinking about the planet in terms of “ecological footprints,” in terms of the appropriation of the global productive capacity of the Earth, with all of its dimensions of life, it is clear that it is being exploited to such a capacity that it cannot regenerate itself. Human beings who live today are utilizing not just the totality of what can be replaced, but also the part that rightly belongs to future generations.

This occurs, also, in a context in which a very significant portion of the population of the planet has access to neither potable water nor access to food that meets their minimum calorific needs. We are in a situation in which the calculations demonstrate that several decades ago we passed into a zero-sum game: if we are utilizing more than is available, the rich become richer, necessarily reducing the resources available for the poorest.

This is not an apocalyptic prediction of a few feverish environmentalists, but data that cannot be disputed. But, if this is so, why do we continue living as if this were not occurring? Why do negotiations with the WTO, and policies of development, progress, and industrialization pretend as if these were problems of others? Reality shows us that one of the principal limits for transforming society—beyond the limits imposed by the Empire, dominant classes, transnational companies, or rightist opposition in the case of constitutional reforms—is in our own heads, in a thought process attached to the reproduction of what currently exists, in our weak capacity to imagine other ways of understanding things.

The disciplines in which we are formed, in particular economics, are Eurocentric and colonial: they fracture life into pieces and, arbitrarily, apportion it out for one reason or another. Economics is reduced to a very specific vision that has to do with the inheritance of the construction of the “market society” of the liberal tradition, lamentably accepted in a relatively acritical form by socialist Marxist tradition, in several senses.

Thus, what is understood by “wealth”, its quantification, the definition of how it is measured and not measured, is a basic means by which the entire economic realm is measured. But it measures some things and not others. It does not measure the productive capacity of life, all the capacity for subsistence that does not implicate mercantile exchange, all of the realm—widely extended throughout the planet—of the work of women in the home in raising new generations; it measures only a tiny portion of a much more vast process.

At the same time, it ignores destructive processes, which many times appear as an “accumulation of riches” which in reality is a “systematic process of collective impoverishment,” because it is destroy-
ing the conditions that make possible what is called wealth itself.

In this sense, continuing to think in economic and anthropocentric terms about the idea of “natural resources” assumes that water, land, and the forests... are resources for economic production. In symbolic terms, this operates in the same form in which feminists have demonstrated the reiteration of patriarchal language operates: when we think about the category “natural resources,” automatically we see a “resource” that we can use; if we realize it is being used up, we take care of it, but as a resource.

How can we think in another way? Let’s look at an example. In the South of the Orinoco river in Venezuela, there is rich tropical diversity that is connected to the Amazon, with extraordinary levels of precipitation, of biological diversity, with diverse indigenous peoples who have lived for thousands of years here. Including from the directly economic point of view, it is a vital zone for contemporary Venezuela, because its dams provide seventy percent of the electricity of the country. But it so happens that underneath this extraordinary wealth, there is gold, much gold. Brazilian and Venezuelan gold-diggers exploit it, utilizing artisanal techniques: they use hydraulic bombs that raze the vegetation and create great swamps, and then use mercury to collect the gold that is present. With this, vegetation is destroyed, biodiversity is affected, and the generative capacity of water and therefore hydroelectricity is reduced. In the standing pools and marshes, mosquitos that carry dengue proliferate and malaria is returning, a sickness that threatens the lives of the indigenous peoples of the zone; the mercury contaminates the food chain that starts with the fish of these rivers and ends in the urban populations. With this dramatic process, the gold is converted into ingots, deposited again below the earth, now in the vaults of the Central Bank. And the national accounts say that we are “richer”...

There is something that is not functioning properly here. With the criteria that reflect this measurement and evaluation, we are left conceptually helpless to envision a different world. If we want to usefully think about a distinct relationship between humanity and the rest of life, it is necessary to question the presuppositions and disciplinary constructions, the forms of measuring, of quantifying, of evaluating.

Under the predominance of the concepts and instruments that we know and which reproduce themselves as “natural laws,” economic projects on the left just as much as on the right can be declared equally successful. Both Hugo Chávez and Alan García could claim that their economic projects are miracles because the growth in both countries is above eight percent. These measurements hide differences and similarities, but they also condition facts: the evaluations that come from these numbers impact the paths to be taken; they are therefore a trap, they induce us to repeat, to reproduce our way of doing things.

In the world today it is possible to observe a tendency to “continue doing the same thing but in a ‘greenwashed’ way,” with an apparent interest for conservation that in practice remains totally at the margin, since the fundamental decisions about economic policies, about investment, about growth, in sum, the model and its measures...continue being dictated from the international organisms, from the World Trade Organization—which has become the major institution—along with the World Bank and the International Monetary Fund—although this last one is now relatively debilitated. The declarations of the United Nations on the environment are schizophrenic, since they speak of certain principles, certain worries about cultures and nature, but at the same time they reaffirm this destructive economy.

At this level, the problem is not just neoclassic economics, nor is it only the neoliberal model of the economy, but the model of economics itself, the notion of “wealth” itself, the notion of what we quantify, what we measure... This conception, what we today understand by wealth, cannot do anything else but lead us to the disappearance of life on the planet.
This Agenda hopes to be a vehicle and spokesperson for a theme that should not go unnoticed by any Latin American. For a number of years, it has been proposed by indigenous peoples and has been thoroughly debated in many countries of the Continent. Let us take advantage of the dialogue that is happening on the Continent.

It is not just a marginal theme, or simply cultural or folkloric, or for those who focus on indigenous issues. It is a serious proposal, presented by an authorized interlocutor—the native peoples of this Continent—that challenges not just one detail or element of the model of Western civilization, but its deepest understanding of itself, its fundamental “values.” Any person with sensitivity and without prejudices should confront this proposal, embrace it, debate it, and allow its challenges to pass into public opinion.

Do not stay at the margins of this continental dialogue-debate: inform yourself, read, study the theme, take your position…and recognize that, in order to change the world, with frequency, the best and greatest thing we can do is simply change our ideas and help others change theirs, because it is from these changes that modifications in conduct that change the world really arise. Get to work!

If you are an educator, communicator, former of public opinion, pastoral agent…don’t stay on the side of this current continental debate. Don’t get distracted, but make yourself present, participate, and pass on the theme to people and communities that you accompany.

We suggest, in this scheme of ideas, a thematic itinerary of pedagogical action that you can modify and accommodate to your context and your listeners. Or make a plan yourself, but get going! We suggest:

Seeing:

Activities to understand Sumak Kawsay:
- Look for a book, article, commentary.
- Go to the source: listen to indigenous people themselves, their publications, get in contact with an indigenous person.
- Study the political constitution of Ecuador and Bolivia.
- Make a list of the principal elements of the proposal of the Good Life.

Judging:
- Every society, in order to be adult, needs to analyze the model of life and civilization that it aspires to.
- Analysis of the patron model of Western life.
- What are the fundamental criticisms of it?
- The relation of Western civilization with nature, with wealth—what wealth?—with society, living together, personal development.
- What is the ideal of life in Western capitalist society?

Aggravating conditions:
- The overpopulation of the planet and the coming wars over water, the end of petroleum.
- Climate change, its acceleration, and the approaching of the point of no return.
- Judging the model of current Western civilization. Can it be made universal? Is it sustainable? What are its principal weaknesses?
- Of what use can Sumak Kawsay be for the creation of an alternative model to the current dominant civilization?

From Christianity:
- How do we explain that capitalism in fact comes from the cultural matrix of Christianity? What are the faults or limits of the classic Christian vision that have made possible this deviation?
- How does Sumak Kawsay confront-enrich-criticize the Latin American Christian liberating vision?

Acting

What should we do?
- Urge dialogue-debate on this theme.
- Promote “systemic change” as something urgent.
- Create a program of action in our circle, environment, workplace, neighborhood, union.

This Agenda offers a “popular poster” with a fuller guide for how to teach this theme. Take a look at it, along with many other materials that can help you in considering the theme of Sumak Kawsay, available at http://latinoamericana.org/2012/info
The Second Communal Work Project [Minga] of the Latin American Journals of Theology!

In 2011, for the second consecutive year, the Latin American Theological Commission of ASETT, the Association of Third World Theologians, has organized a “Communal Work Project” [Minga] or “Collective Issue” among the theological journals of the Continent. In 2010 the project focused on “The Planetary Ecological Crisis.” In 2011 a collection was prepared on “The 50 Years since Vatican II,” that will be observed in 2012.

The following journals are participating:

CHRISTUS, México; SENDEROS, San Jose; ALTERNATIVAS, Managua; LA ANTIGUA, Panama; FRANCISCANUM, Bogota; VÍNCULUM, Bogota; SPÍRITUS, Quito; PAGINAS, Lima; VOZES, Petropolis; VIDA PASTORAL, Buenos Aires; ACCIÓN, Asuncion; EN-SAYOS TEOLOGICOS, Asuncion; Cuadernos OBSUR, Montevideo; SOLERIANA, Montevideo; HORIZONTE, Belo Horizonte.

Both the collective-minga issue of 2010 on the “ecological crisis” as also the 2011 issue on “Vatican II Today” can be downloaded free of charge at http://Comision.Teorlógica.Latinoamericana.org

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   Also in Spanish: servicioskoinonia.org/biblico/calendario
4) «Páginas Neobíblicas» - Neobiblical Pages
   Re-reading of biblical scenes, personages and topics. In Spanish.
5) Leonardo Boff’s Weekly Column (in Spanish)
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6) Cursos de teología popular - ‘Popular’ Theology Courses
7) Library: http://servicioskoinonia.org/biblioteca
   4 «rooms»: general, theological, biblical and pastoral.
8) LOGOS: Brief articles, various topics.
9) Latin American Martirology:
    by name, year, country...
10) Monseñor Romero’s Homepage
    The homilies that Mons. Romero preached, and more.
11) Pedro Casaldáliga’s Page
    His articles, poetry, letters, books, complete works listing.
12) Cerezo Barredo’s Page
    The weekly Sunday drawing and others.
13) Pastoral Drawings Gallery
14) A Poster Offering for Ministry
15) Latin American Agenda Page: http://latinoamericana.org
16) Archive of the Latin American Agenda
    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) Koinonia Newletter of novelties
    Free. You will be notified of any Koinonia news.
19) Services by e-mail
    Weekly Biblical Service and Koinonia News distributed by e-mail.
20) Koinonia Digital Books
    In various languages, publicly available and printable
    Progressive, cutting-edge theology in Latin America.
22) Koinoia’s Info: http://servicioskoinonia.org/informacion
1. Expresiones directas de los pueblos andinos

El buen vivir, de Edgar Isch López, voltairenet.org, centra este vocablo en «criar y hacer crecer armónicamente la diversidad de la vida en la Pacha (la tierra)».

El Sumak kawsay y teorías del desarrollo, por Pablo Dávalos: comparación del SK con la postura «depredadora» de los tigres asiáticos del desarrollo.

Reflexión de Ariruma Kowii sobre El Sumak Kawsay (Leyendas originarias de Otavalo). Plantea cómo la mitología quechua referente a la fundación de los pueblos descubre situaciones, personajes, formas de pensamiento, haciendo una incursión en los orígenes míticos en los pueblos quechuas.

Señales de las madre-tierras andinas, de Juan Van Celssen y Porfirio Enríquez, en edit. Abya Yala, Quito. El «campesino indómito», una verdadera agronomía andina que parte de un sorprendente conocimiento de la variada ecología local y del clima andino, caprichoso como ninguno.

José María Tortosa (Universidad de Alicante) explíca la presencia del Sumak Kawsay en las constituciones de Bolivia y Ecuador y esboza una aplicación de este modo de vivir a otras culturas.

Tatiana Roa Avendaño subraya la importancia del Sumak Kawsay como respuesta antisistémica frente al concepto individualista del bienestar de Occidente...

2.- Experiencias de otras culturas semejantes

El buen vivir llama también desde la selva. La fundación ecuatoriana Pachamama aporta su voz, sus documentos, su presencia en esta lucha en defensa de la Madre Tierra.

Un paralelo a la visión andina: el buen vivir en el enfoque maya (Chaab’il li qayuam en idioma queqchí).

En 2011 se reforzó esta reflexión en los pueblos mayas. Cfr la «Agenda de desarrollo de los pueblos indígenas de Guatemala» que marca la fecha 2012/21 como hitos en ese desarrollo. Publicado por la asociación Rex we (camino verde, en pocomchí), busca desarrollar «acciones estratégicas y políticas para la construcción del buen vivir del pueblo indígena».

Juan José Monterroso sobre La conexión entre el buen vivir y la religión, en «Voces del Tiempo» (revista de Guatemala) sobre Tierra y espiritualidad maya; dice: «sobre la relación entre Religión/Desarrollo/Pueblos Indígenas, abordo muy débilmente el tema del Desarrollo, ya que hoy por hoy es una categoría un tanto gastada y que amerita su consideración».


Tierra profanada, tierra prometida: dos testimonios sobre la cohabitación de los inmigrantes de arriba y de abajo en Santo Domingo de los Colorados, Ecuador.

3.- Búsquedas en otros ambientes

Generalmente el concepto de buena vida se expresa en los documentos no indígenas como «desarrollo sostenible». Aunque hay que tener en cuenta que a veces falta en estos documentos y ambientes la convicción de que no somos sólo respetuosos con la tierra sino que somos «parte de la tierra».

Es especialmente recomendable el artículo sobre desarrollo sostenible en Wikipedia.

La reflexión de Leonardo Boff el buen vivir apunta a una «ética de lo suficiente» para la comunidad, y no sólo para el individuo, una visión holística e integradora del ser humano, inmerso en la gran comunidad terrenal, que incluye el aire, agua, montañas, árboles, animales... en comunión con la Pachamama (Tierra), con las energías del Universo y con Dios.

Con mirada superficial resultaría extraño decir que la ecología y el movimiento por los derechos feministas tienen una fuerte conexión. Pero lo aclara Ivonne Gevara «la extraña utopía del ecofeminismo».

Una postura crítica de la situación humana sobre la tierra se encuentra en «Los herederos de la tierra».

Puede abordar los problemas ambientales y sus causas el Observatorio del Medio Ambiente (cf google).

Es difícil encontrar trasposiciones de la utopía campesina andina a las culturas ciudadanas.
En la experiencia quechua y aymara, la distancia de los lugares y estructuras «civilizadas» dan más capacidad de movimiento, sus utopías están más en tierra.

Sobre la vigencia del desarrollismo: la necesidad de un giro conceptual (Gisela Ruíseco) en el que a partir de una dura crítica a los desastres del desarrollismo se termina proponiendo el camino del *Sumak Kawsay* (revista *Volveré*).

El *buen vivir* contra el neoliberalismo. Lo plantea Alipio Montoya: crecimiento y decrecimiento económico. Con una dura crítica que termina llevándonos al camino del *Buen Vivir* de los pueblos andinos.

Con el lenguaje de los últimos años («otro mundo es posible») vs. el poder sacrificial del nuevo orden, sobre la utopía de la familia humana, nos puede ayudar el trabajo de Javier Vitoria Cormenzanza.

**El Buen Vivir en imagen y sonido**

*Que venga el Sumak Kawsay*: poema con fondo musical e imagen, para la campaña de la constitución ecuatoriana, en *youtube*. Existe una película con el título *Sumak Kawsay*, en versiones larga y corta, también en *youtube*.

*Sumak kawsay, una propuesta alternativa de desarrollo*, documental peruano (Karol Altamirano) recomendable para tener una visión elemental clara.

Como elemento pedagógico para grupos juveniles y comunidades se ofrece *Para que otro mundo sea posible*, un libro con vídeos y canciones que se centra en el sentido comunitario de la vida, fundamento de un mundo realmente nuevo. Publicado por CAUCE.

Un vídeo para la difusión del pensamiento sobre el desarrollo sostenible: *SEMAHNAT*, en *youtube*.

*El indio de Bolivia no es boliviano*, documental de los intentos de emancipación indígenas.

**SURREALIDAD** audiovisuales, para el desarrollo sostenible, abordando la Realidad del SUR. «Realidad» siempre subjetiva que expresamos en imágenes, palabras y sonidos documentales, con la participación de Alejandro Cock. Allí pueden encontrar varios vídeos sobre el esfuerzo por una civilización enraizada en la naturaleza, como «El monte vivo», o «Donde la sierra se une con el mar».

«Cabeza de Vaca»: narración en largometraje del explorador español que buscó en solitario la integración en el «Nuevo mundo».

Hay una experiencia «audiovisual» que algunos han hecho o podrán hacer quienes visiten el museo de antropología de México. Uno recorre asombrado los distintos pabellones que presentan la belleza y poder de las culturas nahualt, maya... A la segunda o tercera vez que lo visita se da cuenta de que en ese museo hay un segundo nivel. Sube y se encuentra con los mismos pueblos de los que se muestran las grandiosas obras de arte pero allí reflejando su situación actual. Lo que queda después del despojo.

Habría que reflejar en un tercer nivel -que no existe allí- los esfuerzos y desarrollos para que estos pueblos volvieran a estar presentes en el mundo caminando hacia «otro desarrollo». Comentando el poema *Los nadies*, de Eduardo Galeano: antes hacían arte, ahora sólo les quedan «artesanías».

Por cierto, la película argentina *La dignidad de los nadies*, de Fernando Pino Solanas, es un grito por un desarrollo sostenible popular: historias y testimonios comovedores de la resistencia social en Argentina, en barrios populares, frente al desempleo y el hambre producidos por el modelo de la globalización.

El esfuerzo de los movimientos ciudadanos se refleja en el documental *Desarrollo sostenible*.

Un apoyo para esta búsqueda de caminos al *buen vivir* está en la conocida *Carta de la Tierra*, presentada en imágenes. Hay una interesante versión para niños.

Las Madres de Plaza de mayo, que empezaron con la búsqueda de sus hijos, desembocan ahora en un intento por construir un mundo donde aquello no vuelva a suceder: *Las Utopías son posibles*: un documental sobre la Universidad Popular Madres de Plaza de Mayo.

Otra utopía de un mundo hacia el *buen*, el justo *vivir* es el movimiento zapatista. Hay una buena cantidad de escritos y vídeos gracias sobre todo al arte de comunicador del Subcomandante Marcos, por ejemplo en la *Historia de las palabras* (*youtube*).

Existe un movimiento importante en la búsqueda del *buen vivir* que es el «decrecimiento», actitud muy crítica y bien fundamentada contra el camino «suicida» de la actual civilización técnica consumista. Un documental sobre ello lo encontramos en la web de Antonio Aramayona, que nos pone en contacto con las utopías en materiales audiovisuales y literarios.


Que estas sugerencias ayuden pedagógicamente a un buen concienciarse para un *buen vivir*. 
On September 17, 2004, I went to the San Vicente cemetery, in the city of Córdoba. Joan and Daniel accompanied me. With a choked up voice, he read the passage from the prophet Ezequiel who relates the singular vision of dry bones. We were on the site where the first common grave had been identified in the mid-80's. Then we crossed over to another two, open for some days. Over one of them, so that it would not be discovered, military authorities had constructed this cemetery’s crematorium in 1978. Specialists from the Argentine Forensic Anthropology team calculate that there are remains of more than two hundred people. Many skeletons are complete, several with remnants of clothing. All were thrown there in different months in 1976. Few have been identified. I had an indescribable sensation of loving closeness with these nameless people. I imagined their faces, their dreams, their loves, their struggles, their torments, their pain and shock before death. As Father Quito Mariani expresses in his autobiographical book, “I asked them forgiveness for not having died with them.”

In August of 1976, I was kidnapped along with other theology students; Daniel was among those encountered. The order was to assassinate us. Joan saved us, alerting friends and escaping from the pincer that closed over her in Argentina. From outside, countless things had to be done to guarantee our lives. Although the case appears in several books, no one has ever been formally denounced. The three of us met to do it, together with other witnesses. We returned to see each other after more than twenty-eight years during an intense week of memories, embraces from friends, judicial testimony, all pieces of a complex jigsaw puzzle that still today we must continue putting together. We closed a chapter in that lonely cemetery, and, in a way, a pact with those that didn’t survive.

In 2009 I returned to Córdoba with my daughter. I went with her to two of the clandestine detention centers that today are memorial spaces. For a good part of the time during my kidnapping I was blindfolded there. I tried to reconstruct the fragments of images that I kept. In the old D-2 I observed in detail the small corridor called the street car, where I shared several days with other kidnapping victims. In the concentration camp, the Pearl, I returned to experience the particular silence and the echoes of the entrance patio (the places are filled with the total of extreme human experiences - I had a horrifying sensation during a visit that I made to the Büchenwald camp in 1994, the same sinister calm of the landscape, the same ominous stillness). In the Pearl, I had been interrogated by a team of military men specializing in the Catholic church. They did it from an ultramontane theology that suspected everything and everybody, arrogating to themselves the possession of truth and a divine power over the living and the dead.

The greater part of my time in detention passed in a regime of solitary, incomunicado confinement in a pavilion of political prisoners from another jail. Absolutely deprived of all contact and the possibility of having any object, my treasures were reduced to four: a small plastic glass that they allowed me to fill twice a day with drinking water, an oxidized tin that I used for a toilet, a nail that hid conveniently in the wall, and a rustic rosary that had been made from a small piece of wood. Praying and walking from one corner of the cell to another for interminable hours was useful to me in order to exhaust myself and to be able to relieve the cold and to get to sleep, avoiding the anxiety of the nights in which most of the interrogations and transfers took place.

I was not a party militant. My crime consisted in socio-pastoral engagement with residents of marginalized districts, in support of the propositions of the Gospel and the directions of the Vatican II and Medelín. One of my interrogators was explicit: I should not have identified with impoverished sectors, since that type of support empowered them and, as a consequence, they became dangerous.

Argentina was the only country subject to the National Security doctrine that counted on the energetic endorsement of a powerful sector of the clergy and the Catholic hierarchy, which occupied itself in providing philosophical-theological arguments to justify the project of repression, genocide, robbery of children, and torture. That work in reality began in the postwar
period, with the technical assistance of the French military mission with experience in the subjugation of Algerian and Indochinese peoples and the ideological endorsement of organizations such as Cité Catholique. Numerous authors have dealt with unraveling this sinister subject, standing out among them is the wide and well documented investigation of Horacio Verbitsky and the works of the Jesuit sociologist Gustavo Morello.

These deal with the horrifying chapters of national history that different earlier democratic governments tried to look the other way at through incompetence or their open complicity with the dictatorial stage inaugurated in 1976. Only in the last few years have they reopened cases and judicial processes. For this reason, many executioners have already died in absolute impunity and freedom. Only one military chaplain has been condemned to prison.

Then from jail I suffered exile. After a few years, I made the decision to return as an ethical duty to the immense portion of the massacred Argentine people that could not count on the supportive backing of a religious congregation. I wrote up and I signed a letter with copies for friends; a sort of testament/farewell which indicated that any mishap that may happen to me would be the direct responsibility of the military junta and its apparatus of repression, which they would have to make public.

I planned a return with stopovers in Mexico, Panama and Brazil. On the one hand, it seemed imperatively for me to reencounter Latin America in depth; its people, smells, colors, and cultures. On the other, a simple calculation of probabilities indicated that it could be my last trip. I completed the three years of theological studies that I needed before ordination as a priest. In spite of the hospitality of congregational brothers, I harbored for a long time the sensation of being part of two experiences that nobody wished to speak of: the one life and pastoral work options, and the other of kidnapping and jail. I perceived an awkwardness that made itself apparent when I tried to explain or to describe something of all of that, alongside the more or less cordial invitation to change the subject. As a consequence, I self-censured myself for years. To this was added the feeling of guilt for being alive when thousands had not managed to escape.

The case known as the “Case of the la Salette Community” in religious circles (the “Weeks Case” and “Friar Case” by the repressive forces) constitutes, in my opinion, a factual rebuttal of two arguments that still continue being employed by some sectors after thirty-five years.

First of all, it disproves absolutely that the coup d’état of March of 1976 had been carried out with the aim of fighting armed organizations of the left. On the contrary, it reveals that systematic and vast repression was planned and directed at breaking possible critical circles, even in ideologically distant social sectors, with the objective of imposing a project that required demobilization and generalized terrorizing as a condition in order to guarantee the sacking of the national economy. Our group was condemned to death before any investigation; it was simply about being the chosen object lesson against a sector of the religious from the Córdoba region, and only the sum of fortuitous circumstances changed our destiny.

In the second place, it contradicts at the same time and unmasks the deceptive strategy spread, encouraged, and sustained by an important sector of the Catholic hierarchy that insisted on the importance of not broadcasting or protesting publicly the cases of kidnapping, tortures, or disappearances. When the denunciations were made outside of the country, they were further accused of being anti-patriotic. At the serious core of the matter is that in the years of darkness the Episcopal Conference of Argentina was with high probability the only factor that could have put a brake on the repression. Not only did it not do it, but it discouraged in many ways those that tried to. As I have shown, some of their more powerful and influential figures in military circles even endorsed the genocide with philosophical and theological justifications.

For at least fifteen years, a day did not pass without me remembering in different ways the events of the kidnapping and detention. I suffered veiled threats and obstacles in legal proceedings related to my identity documents. Apart from that, some habits and personal manias related to certain situations, sounds, and places remain set in place.

To have “passed through the fire,” in agreement with the evocative Pauline literary metaphor, opened for me the opportunity to know certain gloomy dimensions of our Latin American reality, but also to root my desire to continue “throwing my lot in with the poor of the earth.”
The permanent assembly for human rights of Bolivia (APDHB) began in the most absolute clandestine way in the times of the dictatorship of Gen. Banzer in November 1976. In the utmost secrecy in a parish in La Paz, this institution which was destined to have great importance in the future socio-political life of the country.

I had to accept the job of putting together the draft document to be approved at the next meeting. I had to define what type of organization was needed, as well as some aspects related to the security of all its members without curtailing our activity on behalf of the persecuted, arrested, and exiled. These people were, above all, leaders of unions and other popular organizations, and active members of political parties that supported the democratic system.

The characteristics of the new organization for the defense of human rights were the following:

It was an Assembly. First, the new organization described itself as an “Assembly” since decisions should be taken with the participation and the consensus of the majority of the group, far from a directive or elitist directorship.

The members with the greatest representation were leaders of unions and popular organizations, including of miners, factory workers, farmers, teachers, neighborhood councils. The participation of the political parties was minimal but very important in everything related to information about the persecuted or detained.

The Assembly was to be organized in each important city and town in the country since we sought not only help the persecuted and imprisoned, but also to create a national movement, faced with the elimination of political parties by the regime, that would fight for real change, that due to the elimination of political parties the dictatorial regime. In overthrowing the dictatorship, it was necessary to start laying the groundwork for giving life to a genuine democratic system.

From the beginning the whole movement of the defense of human rights in Bolivia was organized as a totally volunteer labor, without compensation. In the frequent clandestine meetings, a bag was passed for each participant to freely make voluntary contributions.

From the outset, senior members of the Methodist Church and the Lutheran-Bolivian Church participated alongside Catholic Church groups.

The Advisory Council

To give some security to the Assembly, through greater visibility, from the beginning it was decided to have an Advisory Council parallel to the Assembly. This was the visible part which had the responsibility of signing documents that denounced acts of the dictatorial regime. It is important to highlight the selfless and courageous work that the Council accomplished through the assistance of the Ex-President of the Republic Dr. Luis Adolfo Siles Salinas and Bolivian priest Father Javier Tumiri July.

International Contacts

There were numerous and important contacts with human rights institutions at the international level which provided financial and moral support. The various “de facto” governments in Bolivia were willing to give freedom to many prisoners, since the prisons and other dark places that served as makeshift prisons were overcrowded, but they demanded that the travel expenses to go into exile be paid by their respective families. The vast majority of these families were poor, without any ability to bear these high costs. The Assembly, through its “Secretary of the Treasury” took charge of these expenses.

For many long years Amparo Carvajal effectively accomplished this delicate labor. She also had the responsibility working with the embassies of different countries so that individuals would be accepted as political exiles.
The countries that were more supportive and friendly were Sweden, Holland, France, Mexico and Norway. The international institutions that collaborated most effectively were the International Red Cross, the World Council of Churches based in Geneva, the Swedish Lutheran Church, Bread for the World, Misereor in Germany, and others.

The Assembly worked very efficiently for the success of the Hunger Strike, initiated by five women of the Mining District Catavi-20th Century, which achieved the overthrow of the Banzer regime.

The Holocaust of the Best

Bolivia lost, over 20 years of dictatorship, their best political cadres: Marcelo Quiroga, the Harrington Street martyrs, Teoponte, Epinal... and so many others.

Personally, I lamented with deep pain the loss of my best friends for the sake of justice and freedom: Mauricio Lefebvre, Federico Escobar, Luis Espinal, Marcelo Quiroga Santa Cruz...

Marcelo was, without a doubt, the man most feared by the dictatorships of the time: he was a model politician, analyst, orator, journalist, writer... but above all, a man of deep honesty, in both his personal and political comportment.

We maintained a close and profound friendship. The Government of General Luis García Mesa and his collaborator Coronel Arce Gómez feared and hated Marcelo. They were waiting for the right occasion to eliminate him.

Upon reading in the press clear threats against Marcelo, I decided to go to his house to express my solidarity. He lived in the Apolo building in one of the upper floors. I frankly told his wife that in that place there would be no way to escape the persecution that the regime was about to unleash against him.

- Yes, he answered me, but for now, I have no other option. I will not flee.
- Here you have no escape. I offer my house.
- Marcelo, his wife said, you must accept the offer that Father Gregorio is making you. I will support you from here.
- Well. I will accept, he said.

In my house there were already some elementary safety standards. The first was to achieve a perfect camouflage of the identity of the guest, so that house staff and visitors would have no suspicion. It was like a new baptism. I had to give him a new name and a new profession and new nationality. I also had to “invent” a reason for him to live in rectory.

With Marcelo, everything was very simple and even a little comic. Marcelo became, from that moment, an Argentine priest friend of mine named Father Juan, who had come to Bolivia to take some pastoral courses (!). Marcelo accepted with much humor his new identity as well as some security measures: he should not leave his room when strangers came; if he needed to speak for phone, he should not do it personally, and so on. All went very well over the two months he lived in my house. The camouflage was perfect and there was no problem.

The Fateful Meeting at the COB

But a military coup was brewing. Disturbing information came from Trinidad. The Commission for the Defense of Democracy called an urgent meeting in the building of the COB. Marcelo said he must go to that meeting. I did everything I could to dissuade him. Marcelo insisted that he felt a moral obligation to participate in the meeting.

The tragic outcome of this meeting is well-known. The paramilitaries of Colonel Arce Gómez, hidden in several ambulances, arrived at the COB building and attacked it, taking the senior leaders as prisoners. One of the paramilitary men shot Marcelo—who was the principal target—at close range. Although the government has never given accurate information about this horrible event, we know that, seriously wounded, Marcelo arrived alive at the Headquarters Army, where he was savagely tortured to death.

As much as both his family and the public have repeatedly demanded that his remains be returned, serious and comprehensive information has never been obtained.

Marcelo, however, has gone down in the history of Bolivia as a model of a political leader, not only for his intellectual and statesmanlike qualities, but because his entire human and political trajectory was guided by a way of conducting himself in accordance with the highest et
Giving One’s Life for the Good Life of Immigrants

TESTIMONY OF A SINGER OF THE PEOPLE

ROSA MARTHA ZÁRATE
San Bernardino, California, USA

The process of development of social awareness and recovery of historical memory that now animates my faith and social practice finds its origins in the example of my father, a social activist, my mother, a server of her community, and my grandmother who, in the time of of the Cristero Revolution in Mexico, risked her life to defend her religious beliefs. I am originally from Guadalajara, Jalisco, Mexico. As a child and teenager, I grew up in a small-town atmosphere, amongst the valleys of sugarcane fields in Ameca, Jalisco. My education in teaching and music was limited to mere professional training to function in the capitalist system and in society.

In 1961, I entered religious life as an option for service. Analyzing my vocation and the path I’ve traveled to define and explicitly choose to take my place in the journey of the migrant people I am part of, I need to make an objective account of the set of experiences, testimonies of communities, and activists who have strengthened my hope and have illuminated my path in order to pass through times of trial and give life a sense of transcendence and a reason to struggle.

Newly professed, five of us took the initiative to attend some courses about The Pedagogy of the Oppressed that Paulo Freire was giving in Guadalajara, without the permission of our superior. These courses were banned by some religious congregations, perhaps for fear of raising critical consciousness and breaking the social naivete that characterized many religious. It was there that I first started hearing things that bothered me and made me feel complicit in the dominant system. I was able to understand how the educational system—public and private, since it is also shaped by the government—is a subtle and effective instrument for exploitation, loss historical memory, and the infiltration of domination. Paulo gave us the key of questioning what it is in the order of things that keeps us from being free, as persons and as peoples. To date, that key continues to open doors that seem to close before me, and, conversely, it pushes me to face challenges I never thought I could overcome.

It has been over 43 years since my religious community sent me as an elementary school teacher in San Ysidro, California. Upon crossing the border separating Mexicali from Calexico, my world changed radically: I experienced racism, exploitation and discrimination, even in the Church Catholic in this Northern country. By chance, César Chávez, the leader of the farmworker movement, arrived at the monastery to invite the sisters to join the strike to demand justice for the murder of a farmworker. I brought my guitar in hand and there, without a second thought, I was invited me to animate the striking farmworkers. In the same way, even with the opposition of my sisters, I came to the assembly. There, between flags of red and black, with slogans of “Yes we can!,” my activism as a singer-songwriter for the migrant cause began.

From the day I decided to take my place in the exodus of the people, tension within my religious community grew stronger. Not much time passed before Chicano priests and nuns invited me to participate in the national movement for the vindication of the rights of baptized Spanish speakers in U.S. Catholic Church. PADRES (Associated Priests for the Religious, Educational, and Social Rights) and HERMANAS, along with lay leaders, took on leadership in organizing the people to achieve their demands, including: appointing Chicano bishops and ordaining Chicano priests, offering religious services, education, and sacraments in Spanish, and respecting our culture and tradition. Liberation Theology found no obstacles in encouraging our movement. We joined in solidarity with the movements and struggles of Latin America.

The years between 1970 and 1985 saw great mobilizing and organizing at the diocesan, regional and national levels. As a result of marches, sit-ins, and popular mobilizations, the United States Conference of Catholic Bishops recognized the “Pueblo Hispano”
as a “challenge and commitment.” Hispanic ministry, after a great revival, eventually faded away because it began to be considered a threat to the status quo of the church and the country. The closing of diocesan offices for Hispanic ministry led many of us to choose other spaces in which to live out the following of Jesus. In my case, my religious congregation relieved me of my vows for having brought a bishop and 10 priests to civil court for violating my labor contract, defamation, and gender discrimination.

After spending the dark night of mourning this break with my congregation and the Hispanic pastorate, we pastoral workers in the diocese of San Bernardino organized as a civil organization and continue from there the task of “protecting, assisting, and defending ourselves.” From 1985 to the present time, we work with projects of education, organizations of neighborhoods (Calpullis), and migrant rights….We have supported projects of solidarity with rural and indigenous Latin American struggles. We currently participate in the struggle of more than 2.5 million former laborers, elderly men and women who are demanding from the U.S. and Mexico their savings owed to them from 1942 to 1964, and also the movement for immigration reform and defense of the rights of migrants.

The calvary of the thousands of migrants who cross the border every day to reach the North looking to escape the widespread poverty across the continent becomes ever more evident: the crimes committed by the authorities and drug and organ traffickers, sex trafficking, sexual assaults against women and men, extortion, kidnapping...are examples of a war against life, dignity and the right of human mobility.

It is obvious that governments have not done their part to prevent the exodus of their citizens. It is clear that the churches have not exercised their power to influence a fair solution to this serious situation. At the same time it is important to emphasize the work of work of priests, nuns, lay people, and social organizations who have shown important signs, have opened a network of shelters for migrants, and have, to the extent possible, sought to remedy so much human suffering. This is the trench in which we are giving our lives, fought for opening the borders to the universal citizenship of the Good Life that our Indigenous American brothers and sisters propose, in which no one is designated a foreigner, much less a criminal.

As things do not happen by accident, the roads of life led me to root myself in occupied Mexican land in the heart of the empire. Amid hopelessness, I have learned to sing “of the things that happen to us, that do so much evil” and of the possibilities we have to create a more humane world and participate in the design of a new model of nation (Mexican), and to be in solidarity with the countries that also seek their own emancipation from the American empire.

The communities with whom I have walked have given me the “Lady of Song” as my title of service, which I have accepted. My office as singer of the people is tasked with encouraging and being the echo of the part of history we are writing from captivity. I express and confirm this in this song: “I know that my song will animate our path. Finally we said: Enough! We began the journey, I know, because faith is a fire that burns in flames, is centuries of hope, and a fire that will not be extinguished. For the love of our Mother Earth, outraged, we will regain our being, our history. Let’s go. Victory is achieved when there is a people that wants to walk. I know, my whole being proclaimed, the morning of our freedom will come.”

The migrant people, on the other side of the Northern border also are in the common struggle. We have to keep breaking chains, toppling borders. We have the key of the conscience of solidarity with which to open the door of universal citizenship, where peace lives with justice and dignity. There is no turning back.

“... Where I go, there is no path of return, I shake the dust, I shall not return it, fear and terrors are long dead, the martyrs redeem my path with their blood...Where I go can be reached by a new path, passing through deserts, borders, and sleepless nights, stepping on firm ground, the exodus of people. I’m going, I decided, I return for nothing! Let’s walk a thousand nights! Let’s plant a new dawn, cross roads, write our history, in order to recover our stolen America. Come on, our journey has no turning back.

The moment has come, time has opened the doors, freedom calls us, the spring reveals itself. Let’s go, it is cowardly to walk without hope! Yes we can!”
Debía faltar poco para amanecer, hacía mucho frío en aquel desierto que por vergüenza, no aparecía con su nombre en ningún mapa. Elena, tirada boca arriba en la arena helada, miraba hacia el infinito, tratando (casi sin lograrlo) de mover sus dedos entumidos para apartar el cabello que cubría sus ojos... quería poder ver las estrellas que se desvanecían, el cielo completo, quería ver a Dios completo.

- ¿Dónde estás?

Pensaba...

No podía hablar, tenía la garganta hinchada por haber llorado sin gritos.

- ¿Me vas a dejar morir aquí?... Quiero ver a mis hijos otra vez...

¿Esto es un castigo?...

El grupo de personas con el que salió de la frontera, se había desbaratado con la persecución de la patrulla. Vio correr a hombres uniformados de rostros similares a los perseguidos, golpeando e insultando a los que lograban alcanzar, ella y otro, habían caído en un agujero tratando de ponerse a salvo.

Ahí estaba, inmóvil, casi sin respirar para no ser vista. Ya habían pasado muchas horas y no escuchaba ni un solo ruido, trató de incorporarse, y al apoyar su mano sobre la arena tocó otra mano fría, inmóvil, tiesa... era la del muchacho de catorce años que había viajado desde el Ecuador para ver a su mamá, él quería llegar hasta Canadá.

Lo reconoció cuando los primeros rayos del sol comenzaron a iluminar aquel desierto que siempre estaba triste...

Elena se arrodilló, y comenzó a hacer una oración por la mamá del muchacho, le arrancó el rosario del cuello, se lo metió en la boca muerta y le cerró los ojos.

- En los primeros catorce años de vida, la palabra que más se pronuncia es: «Mamá» debe ser horrible no estar ahí para escucharla.

Era parte de aquella oración a Dios que se fue tornando en quejas al cielo abierto....

- ¿Cómo se sobrevive con el alma dividida por fronteras?

Susurraba Elena entre sollozos enojados, cortitos, que le cortaban el pecho como pequeños cuchillos.

- ¿Cómo se sobrevive sin poder mirar todos los días a tus hijos?... ¿Por qué no se puede vivir cuando tus hijos lloran de hambre? ¿Cómo se vive en un país donde nunca se puede encontrar empleo? ¿Cómo demonios se sobrevive en países donde el secuestro, la corrupción, los asesinatos, las violaciones a los derechos humanos son el pan nuestro de cada día? ¡Contéstame!...

El desierto conmovido, levantó un poco de polvo para acariciar la cara de Elena, quería consolarla. Cuántas veces había escuchado esas oraciones-reclamos. Cuántos cuerpos de madres, hijos, padres, hermanos... cuántos cristos guardaba en su vientre de arena, ahí se habían deshecho, ahí conoció los anhelos de pretender comer todos los días, ahí enteradas estaban las almas con conciencia que querían no sólo sobrevivir, ¡ellas querían vivir!, ahí estaban sepultados muchos últimos pensamientos, de vez en cuando, el desierto los dejaba asomarse convertidos en diminutas florecillas blancas debajo de los arbustos enanos.

- Por lo menos dame un poco de agua

Gritaba Elena a Dios mientras escarbaba en la arena con sus manos para hacerle sepultura a los anhelos sin cuerpo. El desierto se apresuró a dejar que brotara un charquito de agua helada, fue lo bastante para beber y lavarse la cara, para retirar la arena de la nariz y de entre sus dientes, suficiente para ponerse de pie y buscar un punto que le indicara una dirección a seguir.
Un destello llamó su atención a una distancia que calculó, podía llegar antes de que el sol quemara más, dio una última mirada al dolor de una mamá con hijo muerto, y comenzó a caminar... acompañada sin notarlo, por el desierto.

- ¿Y aquellos cuentos de que abriste el Mar Rojo, de que libraste de la esclavitud a un pueblo, de que los alimentaste en el desierto?

Elena pensaba que Dios era más bueno antes que ahora,

- A Abraham le diste descendencia tanta como las estrellas del cielo, a mí por lo menos déjame ver a mis hijos otra vez... ya sé que dicen que no soy una santa, pero sigo creyendo en ti; lo sabes, verdad?

De pronto, el desierto la sacó de su particular oración hundiendo uno de sus pies. Al tratar de no perder el equilibrio, miró hacia el norte: un trailer de compañía cervecera se acercaba a gran velocidad. Elena, impulsivamente, sacó la fuerza que da el coraje y la impotencia, apretó el estómago, y comenzó una loca carrera agitando las manos levantadas al cielo para que el chófer pudiera mirarla, el hombre del trailer la divisó al pie de la autopista y comenzó a disminuir la velocidad, hasta parar frente a ella.

Una nube de polvo envolvió a la maltrecha Elena, el desierto quiso despedirse, la abrazó en medio de un viento arenoso donde flotaban las almas y los anhelos que se habían quedado a vivir con él.

- ¡Gracias, es usted un ángel!”
  Pudo decir Elena.

- Y usted es un milagro, pocos sobreviven en este desierto.
  Le contestó el ángel blanco, en inglés.
Aquel día de enero, caminaba con mi compañera por las calles de Cochabamba. Estábamos de vacaciones y nuestra intención era llegar hasta La Higuera. Era la tercera vez que pisaba suelo boliviano y sin embargo... por diversos motivos, nunca había podido llegar hasta el sagrado calvario latinoamericano. Hablábamos de todo lo que había ocurrido en nuestro Continente en aquellos difíciles años, cuando la guerra de guerrillas parecía el único camino para derrotar tiranías más que «evidentes y prolongadas», y para sacar de la miseria y la explotación a los pueblos y a su gente. Recordábamos también a aquel hombre, que habiendo conocido la gloria, dejó tierra y familia, casa y arado... para emprender una vez más el dificultoso camino de la revolución. Finalmente, y con dolor, pensábamos cómo habría sido el momento de tan vil asesinato... momento en el que semejante hombre hacía de su propia vida la ofrenda final.

Queríamos estar allí, respirando el aire de esa escuelita que había sido testigo de ese viernes santo de pasión y de muerte. Teníamos poco tiempo y triste fue la noticia de enterarnos de que las intensas lluvias de verano habían bloqueado el camino. Nos miramos y caímos en la cuenta de que no habría próxima estación. Quedamos entristecidos. Resignados, decidimos salir a conocer la ciudad antes de emprender el regreso.

Así estábamos, cuando, de repente, en la plaza central, un hombre pequeño, pero mayor, se nos acercó tímidamente.

– Ustedes deben ser argentinos, ¿no?
- Sí, sí...
- Me di cuenta por el mate, nos dijo sonriendo.
- Ah, claro; eso nos identifica siempre... dijo mi compañera con cierto desgano.

- ¿Y de qué estaban hablando? ¿Por qué andan así, medio estrictecidos? (El hombre se había dado cuenta de lo evidente).
- Nada... de que quizás nunca más podremos volver a La Higuera... ¿Usted sabe?, no se vuelve a Bolivia todos los días, ¿compromete?, le dije.
- No... ¿me explican?
injusticia cometida en cualquier parte del mundo.

- Era un hombre diferente el Che, ¡era el héroe de la revolución cubana! Y sin embargo se comportó siempre como si fuera uno más de nosotros, relató emocionado Eusebio, quien agregó que para cuando al Che lo mataron, él ya se encontraba prisionero desde hacía un tiempo. Recién con el paso del tiempo pude saber quién fue realmente mi comandante. Llevo más de 40 años aprendiendo sobre él, sobre su pensamiento y su acción, y eso es lo que siempre he tratado de transmitir... Por eso he luchado, agregó.

Nos mirábamos con mi compañera, como sorprendidos por lo que estaba ocurriendo. La tarde transcurrió entre el mejor de los aromas, el de la palabra generosa y compartida. En ese clima de respetuoso encuentro nosotros también le contamos sobre nuestra Argentina. Juntos y como si nos conociéramos desde siempre, hicimos MEMORIA de la «historia sagrada» de nuestro Continente. De los dolores de parte y de las esperanzas en flor. Recordamos a «otros Ernestos», los suyos y los nuestros... los de toda la Patria Grande. Los recordamos a Tupac Katari y a Juan Chalimín, a Bartolina Sisa y a Juana Azurduy, a José de San Martín y a Simón Bolívar, al Padre Luis Espinal y a Carlos Mugica. Recordamos a los Camilos, los Romeros, los Sandinos y los Zapatistas, a las Madres de la Plaza y a las Ramonas; a los Evos, a las Dilmas y a tantos otros... tantas otras. Como decía el gran Rodolfo Walsh, unimos los sueños y las luchas y las hicimos UNA SOLA. Para no tener que volver a empezar siempre, como si cada batalla por la liberación comenzara de cero.

Así, la tarde cayó.

Eusebio hizo además de seguir viendo, él tampoco era de allí.

- Quédese a cenar con nosotros, le dijimos... ¡tene-mos tanto que hablar todavía!...

Aceptó. Caminamos hasta La Cancha y cenamos con él. En eso estábamos, compartiendo el pan y el vino -un rico vino de Tarija- cuando Eusebio, con voz entrecortada nos hizo una confesión:

- Creo, sin embargo, que fue la muerte del Che la que recién abrió mis ojos. Ahí supié por fin quién era. Esa mirada final y esos brazos como en cruz me recor- doron a otro anterior, y allí pude reconocerlo vivo para siempre. Y es que quien vive de esa forma ya no muere más... ¿no?

Nos miramos con mi compañera y asentimos. Habíamos percibido con claridad cuál era la razón de su esperanza. Y sentimos que de esa mañana de tristeza ya nada quedaba. Por el contrario, ardía de amor nuestro corazón.

Para cuando quisimos darnos cuenta la comida estaba concluyendo. Brindamos, nos levantamos y nos abrazamos. Eusebio partió. Y en eso estábamos, contemplando la partida del pequeño-gran-hombre, cuando éste giró su cabeza y preguntó:

- ¿Siguen creyendo que no hay caminos a La Higuera?!

-¡Claro que sí! Gritamos sonriendo. CLARO QUE LOS HAY.

Quedamos en silencio y una vez más nos miramos, esta vez con alegría. Por lo visto y lo oído.

Eso es lo que a nuestra tierra volvimos a contar. Que los caminos de la resurrección están abiertos. Y que siempre hay testigos de ello.

Que hay otro mundo posible que ya-está-siendo-entre-nosotros.

Y que sólo se trata de reconocer NOS en él.

Porque se trata... tan sólo... de reconocer LO entre nosotros.

THE AGENDA PLACES ALSO THESE RESOURCES AT YOUR DISPOSITION!

- La **página de información y materiales complementarios** de la Agenda: latinoamericana.org/2012/info
  Todo lo que no cabe en este libro de papel pero que la Agenda también le ofrece para su trabajo de educación popular.

- El **archivo telemático** de la Agenda: servicioskoinonia.org/agenda/archivo
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- La **«Cartilla popular»** de la Agenda: latinoamericana.org
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- La **colección «Tiempo Axial»**: tiempoaxial.org y los **«Servicios Koinonía»**: servicioskoinonia.org
La actual coyuntura internacional con los problemas globales que padecemos para enfrentar el desarrollo, la crisis económica, financiera, social y medioambiental que padece el mundo y por extensión nuestra Abya Ayala, demanda una nueva mirada a la cuestión de la espiritualidad, que nos impone retos teóricos y de la práctica contemporánea.

Una mirada a las revoluciones liberales del siglo XVIII y XIX deja ver que entre sus conquistas no se plantearon la explotación económica (doble por ser mujer) en la que se encontraban las féminas. El carácter patriarcal, monogámico e individualista de la familia capitalista genera papeles y roles sociales determinados. Antes pudo encontrarse en la familia al amo y a la esclava, después encontamos al burgués y a la proletaria, como reflejo de las relaciones sociales de dominador/dominado generada en los distintos modos de producción a lo largo de la historia.

Entender desde la perspectiva de género la espiritualidad y viceversa, nos pone ante un cambio revolucionario, el que permitirá transitar hacia la construcción de un camino hacia la equidad/inequidad. Desde la antigüedad, Platón consideraba «que los hombres están regidos por la razón y las mujeres por la emoción». ¿Biológicamente somos diferentes? ¿Qué somos frente a las diferencias? Somos, más que diferentes o iguales, seres humanos y es éste el punto de donde deberíamos partir en el camino hacia la transformación social.

Avanzar hacia la construcción de una sociedad con equidad pasa por sentir respeto por los seres humanos lo que sólo es posible si se construyen relaciones humanas basadas en el amor, lo cual significa ser portadores de una alta dosis de espiritualidad, algo que significa cambiar las relaciones de poder que entienden al hombre como lo público, la fuerza, proveedor de los recursos de la familia, el dominador, el que no llora, no tiene miedo, se viste de azul como el cielo que es inmenso y da cabida al mundo, que juega en la calle y tiene la última palabra. La mujer significala esfera de lo privado, que es la casa, lo frágil, lo débil, lo delicado, la que tiene que ser dominada y obedecer, pero que le está permitido llorar, sentir miedo, que tiene la responsabilidad con la crianza y la educación de los hijos/as y se viste de rosa y se pone aretes desde muy pequeñas para marcarles su rol en la sociedad.

El mundo en que vivimos necesita de seres humanos que derrumben los muros de la individualidad y el egoísmo que siembran jardines y esparzan semillas de solidaridad y amor en un desplazamiento de la cuestión individual hacia lo social. El asunto de la espiritualidad es un asunto hondamente humano, que hace a los seres humanos sensibles a las emociones de su época, y por tanto nadie puede estar ajeno a lo que acontece en su alrededor.

¿Acaso no emociona ver a cualquier animal acariciando a otro, ver crecer una planta desde una semilla que se riega, admirar dos ancianos que se enamoran, salir a luchar y defender los derechos de las masas populares, concebir un hijo/a y formar una familia, disfrutar de un amanecer y sentirnos parte del universo para enfrentar la soledad? Nuestras vidas están movidas por la espiritualidad, que debemos convertir, en actos conscientes y cotidianos, para no negarnos la oportunidad unos a otros de emocionarnos, de tener miedos y luchar por vencerlos, de errar, de ser tiernos, solidarios, héroes o mujeres, adolescentes o ancianos, creyentes en Dios o no.

Luchar por la equidad es librar una batalla desde la espiritualidad, comprendiendo que la contradicción antagónica no es entre los hombres y las mujeres, sino que está en las relaciones sociales que construimos y donde reproducimos estereotipos que definen relaciones de poder para reproducir el poder hegemónico del capitalismo.

Algo que incita a reflexionar en los límites del racionalismo y del espiritualismo en esta hora, es la cosmovisión indígena que puede contribuir a la conformación de la visión de sociedad a la que debemos
The Second Communal Work Project [Minga] of the Latin American Journals of Theology!

In 2011, for the second consecutive year, the Latin American Theological Commission of ASETT, the Association of Third World Theologians, has organized a “Communal Work Project” [Minga] or “Collective Issue” among the theological journals of the Continent. In 2010 the project focused on “The Planetary Ecological Crisis.” In 2011 a collection was prepared on “The 50 Years since Vatican II,” that will be observed in 2012. The following journals are participating: CHRISTUS, México; SENDEROS, San Jose; ALTERNATIVAS, Managua; LA ANTIGUA, Panama; FRANCISCANUM, Bogota; VÍN- CULUM, Bogota; SPÍRITUS, Quito; PAGINAS, Lima; VOZES, Petropolis; VIDA PASTORAL, Buenos Aires; ACCIÓN, Asuncion; ENSAYOS TEOLÓGICOS, Asuncion; Cuadernos OBSUR, Montevideo; SOLERIANA, Montevideo; HORIZONTE, Belo Horizonte.

Both the collective-minga issue of 2010 on the “ecological crisis” as also the 2011 issue on “Vatican II Today” can be downloaded free of charge at http://Comision.Teologica.Latinoamericana.org

NOTAS:
1 En su artículo La Mujer y la política (Variedades, 1924), José Carlos Mariátegui plantea el problema de la democracia burguesa exclusivamente masculina. Las libertades, los derechos y la igualdad jurídica que se alcanzó durante el proceso de la Revolución Burguesa seguía excluyendo a las mujeres. Un ejemplo es que la declaración de los derechos del hombre y el ciudadano son leyes dictadas desde la perspectiva masculina.
2 Silvio Costas en su libro La comuna de París y las mujeres revolucionarias aborda que la familia individual moderna se funda en la esclavitud doméstica franca o más o menos disimulada de la mujer, y la sociedad moderna es una masa cuyas moléculas son las familias individuales. Hoy, en la mayoría de los casos, el hombre tiene que ganar los medios de vida, alimentar a la familia, por lo menos en las clases poseedoras; y esto le da una posición preponderante que no necesita ser privilegiada de un modo especial por la ley. El hombre es en la familia el burgués; la mujer representa en ella al proletariado (publicado en kaosenlared.net, 2008).
3 Que es entender la construcción cultural que domina las relaciones sociales entre sexos, razas, credos, orientación sexual y que otorga poder a unos sobre otros (nota de la autora).
4 Buen Vivir, en la cosmovisión indígena, es respetar a la Pachamama, que es la Madre Tierra poseedora de dar vida y cuidar a todos sus frutos. Por estas razones, dentro de las comunidades, la mujer es valorada y está presente en todas las actividades orientadas a la vida, la crianza, la educación y la revitalización de la cultura. Los pobladores de las comunidades indígenas valoran a la mujer como base de la organización social, porque transmite a sus hijos los saberes de su cultura.
Queridos hermanos de Koinonía, querido José María:

Sepan que no soy creyente, pero, eso sí, que vuestros valores, vuestros principios, los de Jesús, el Reino, siempre me han conformado. Jamás se imaginarán el dolor que me apabulla por la partida de Comblín. Uno de los libros más recurridos por mí en épocas de la dictadura, 1982, fue *El Poder Militar en América Latina*. Lo leí y releí una y mil veces; está totalmente subrayado...

En él empecé a conocer al querido José. Con él comencé a tener más fe en el Ser Humano...

Tengo mucha pena. Los abraza,

Juan Gatica Amengual, Santiago de Chile
gatica_amengual@hotmail.com

La Agenda Latinoamericana, recurso importante en la retroalimentación de nuestro compromiso de fe.

Somos migrantes miembros de Librería del Pueblo - Proyecto Calpulli, en el condado de San Bernardino, California. Nuestro compromiso de trabajo se enfoca en el apoyo, la educación y la organización de la comunidad migrante. Iniciamos nuestro proyecto de solidaridad y trabajo como una comunidad eclesial de base desde los años 1974. Eventualmente por cuestiones de rechazo y problemas con la jerarquía, decidimos incorporarnos como asociación civil y continuar desde esa base comunitaria, nuestro compromiso con la justicia y el derecho.

Desde hace más de 13 años hemos estado utilizando la AGENDA LATINOAMERICANA como un instrumento de educación continua. En la realidad que vivimos como migrantes carecemos de espacios de reflexión que realmente alimenten nuestra fe y nuestra práctica social.

En el programa de educación y capacitación de los/as miembros de nuestro equipo de trabajo, hemos estado utilizando esta agenda para la reflexión y análisis social. Mensualmente nos reunimos para hacer la lectura correspondiente usando el método de: ver, juzgar, actuar y celebrar.

La AGENDA LATINOAMERICANA ha sido una ventana abierta al resto del continente y nos une a mantener la visión de la problemática que enfrentamos como pueblo de Dios, nos enlaza con las luchas y retos que enfrentamos al igual que en las posibilidades de aportar nuestro grano de arena en aquellos cambios que debemos de hacer desde esta trinchera donde nos toca luchar para que la justicia, la dignidad y la paz florezcan en nuestro continente.

Rosa Martha Zárate, San Bernardino, California, EEUU
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Hasta hace un año produje un Programa de Radio (que se retransmitía en más de 120 Radios Comunitarias latinoamericanas), que tenía por nombre: «Evangelio y Realidad» (posiblemente este año, a partir de Mayo 2011 vuelva al aire). Para su armado, utilizaba mucho material del “Vigil” de la Agenda latinoamericana, L. Boff, Obispo Hesayne, etc. También de José Ignacio López Vigil (Radialistas), Koinonía y de los compas de «Fe y Alegria Paraguay», de ALER y de la OCCLAC...

Mariano Ledesma, San Pedro, Santiago del Estero
parroquiasanpedrosgo@yahoo.com.ar

Koinonía ha cambiado mi vida, le cuento. Gracias a un sacerdote amigo llegamos a la página, en ese momento nosotros comenzábamos a acompañar a los catequistas de charlas prebautismales en la parroquia para luego ayudarlos con las mismas.

A través de las lecturas, tanto de los comentarios a las lecturas de cada día y especialmente de los domingos, y del material que ofrecen en biblioteca, fuimos profundizando en nuestra fe y abriéndonos a otro cristianismo posible. Hoy por hoy gran parte de nuestras lecturas son teológicas y nos sentimos mucho más seguros en nuestra fe y en nuestro rol como catequistas. Yo personalmente me veo muy diferente como persona, mi forma de ver el mundo y de verme en el mundo ha cambiado mucho.

Así que gracias de corazón. Y ahora somos nosotros quienes ponemos al alcance de las personas que se nos acercan con la intención de profundizar en su fe la página de Koinonía.

Un abrazo fraterno

Alice Mendez, Uruguay, alice.embrujo@gmail.com

Soy un viejo lector de la Agenda, creo que fue en los 90 en Nicaragua cuando descubrí esta maravillosa forma de sentirse acompañado todos los días! He visto muchos ejemplares -manoseados, plastificados...- sobre-
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Recent publications include:

Latin American Agenda, 2012, $23 in USA; $20 in Canada.
EATWOT, Toward a Planetary Theology: Along the Many Paths of God, 2010, $20 in Canada; $24 in USA.
Richard RENSHAW, The Day It Rained, a novella (150 pages, September 2009), $20. (Also by the same author: Dealing with Diversity: Questions for Catholics, 158 pages, April, 2009, sold out).

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David CHOQUEHUANCA CÉSPEDES, 1961, born in Cota Cota Baja on the shores of Lake Titicaca, Department of La Paz. He is Minister of Foreign Affairs of the Plurinational State of Bolivia. During the 1980’s, he began his participation in political and social processes. He abandoned his study of philosophy to support campesino organizations. He participated in the congresses of the Indigenous Campesino Movement and in the campaign known as “500 years of Resistance,” that influenced the recovery of his self-esteem as Indigenous.

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Edgardo LANDER, Caracas, Professor at the Central University of Venezuela, he is an investigative lecturer in the Department of Latin-American Studies at the School of Sociology. He coordinated the book entitled, “The Colonization of learning: Eurocentrism and the Social Sciences: Latin-American Perspectives,” 2000. He is a member of CLACSO.


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Luis RAZETO MIGLIARO, is a Chilean economist who has devoted his life to providing a theoretical foundation for his economy as the only one worthy of human beings. He has attempted to make it a “comprehensive economy,” making it known always in a pluri-disciplinary way. An economist but also a social anthropologist, philosopher, ethical and spiritual thinker, he is the author of The Jesus Project (Spanish). He practices what he teaches and writes, is direct of the Solidarity Foundation and of the “Foundation Habitat for Humanity (Chile)” His web site is www.economiasolidaria.net

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In 2011 the Agenda asked «Which God?» and in 2012 it asks «Which Humanity?» What sort of Humanity can we and do we want to be; what life can we and do we want to live; what sort of coexistence do we aspire to...

This 2012 Agenda also has a dream and, strengthening the viability of our dreams, it takes up a liberating phrase, «living well» -in the Andean translation called Sumak Kawsay- that comes forward to greet us as a Gospel of life that is possible and dignified for all persons and all peoples.

It is the Good News of Living well, confronted with the living badly of the immense majority and which confronts that insulting and blasphemous «Good Life» led by a minority that is trying to be the only ones allowed into the common house of Humanity.

CIMI in Brazil defines it this way: «The concept of ‘Living well’ goes in the opposite direction of a model for development that considers the Earth and Nature to be consumer products... It is a system of life set up against capitalism, because this latter has become a model of death and exploitation...»

Jesus of Nazareth, prophet of the great Utopia, proclaimed with his life and death and with his victory over death, the Sumak Kawsay of the Reing of God. He is, in his own person, a lasting and universal paradigm of Living well, of Living well together.

Pedro Casaldaliga