

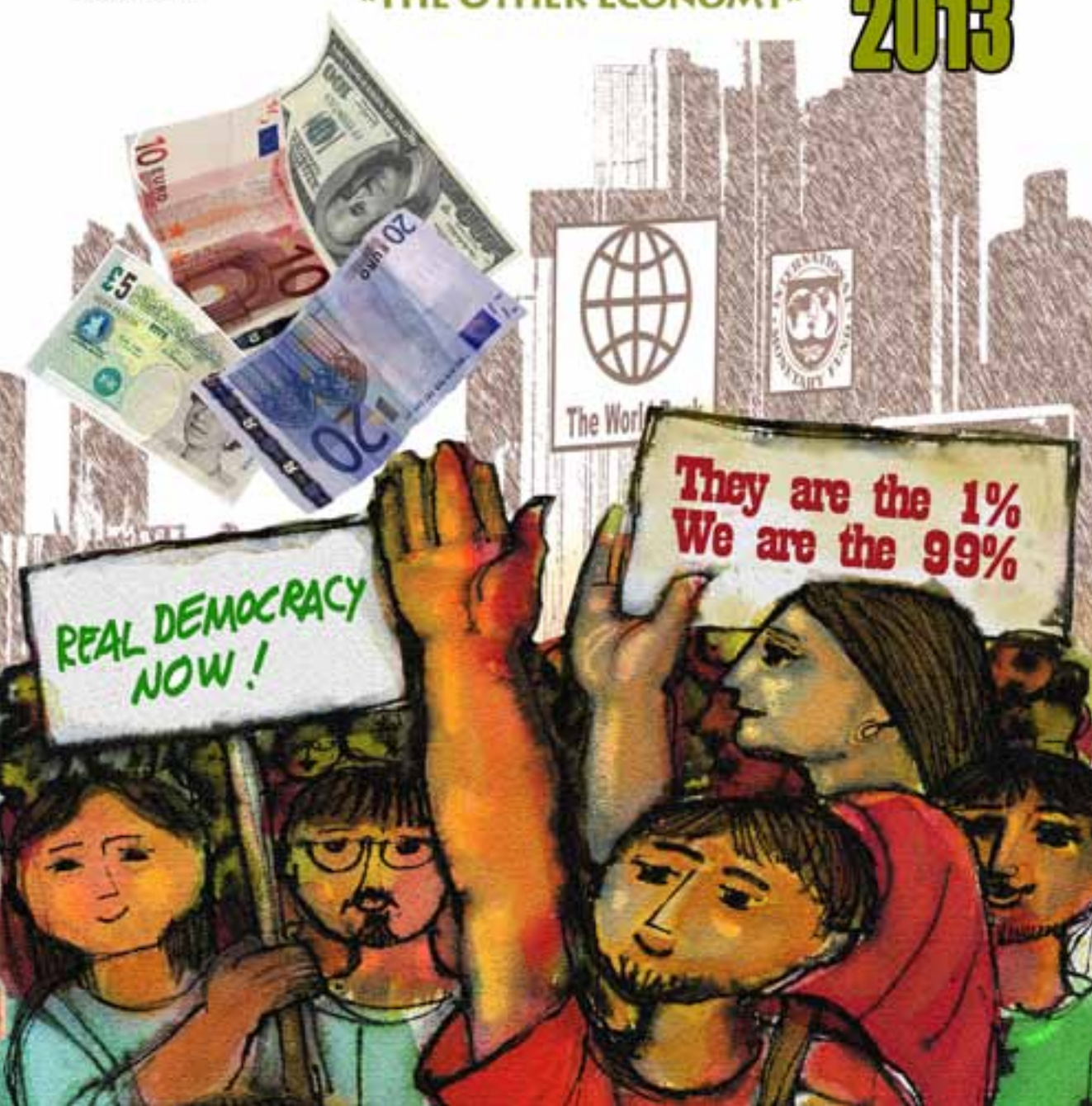
World

LATIN AMERICAN

Agenda

«THE OTHER ECONOMY»

2013



Our cover image, by Maximino CEREZO BARREDO



I sincerely believe that banking institutions are more dangerous to our liberties than standing armies. If the American people ever allow private banks to control the issue of their currency, first by inflation, then by deflation, the banks and the corporations which grow up around them will deprive the people of all property until their children wake up homeless on the continent their fathers conquered.

Thomas Jefferson, 1802.

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.”

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Contents

Introduction

Presentation of the Agenda, José María VIGIL, Panama, Panama	8
Introduction, Pedro CASALDÁLIGA, São Félix do Araguaia, MG, Brazil	10
Martyrology Anniversaries of 2013.....	12
Prizes and Contests (Spanish)	14

I. SEEING

The Gap Between Rich and Poor. The Richest 1%. There is No Money for Hunger	20
Social Power in the South To Bring About a Change, Wim DIERCKXSENS, San José de Costa Rica	22
Two Decades of World Resistance, Sergio FERRARI, Switzerland-Argentina.....	26
Who Are the Markets?, Diego ESCRIBANO, Madrid, Spain	28
Hunger Eradication in Latin America in 2055, José GRACIANO, UN-FAO General Director, Yara Aquino	31

II. JUDGING / DREAMING

The Foundation of The Economy Is The People, not Money, Arcadi OLIVERES, Barcelona, Spain	30
Towards An Economy Driven By Eros, Manuel OSSA, Santiago, Chile	32
Considerations About Property, Josep Manel BUSQUETA, Bellpuig, Lleida, Spain.....	34
Indignant About Dignity, María LÓPEZ VIGIL, Managua, Nicaragua	36
Dialogue Between ‘Living Well’ And Development, Xavier ALBÓ, Cochabamba, Bolivia	38
A Global and Theological Criticism of the Present Economy, Jung Mo SUNG, São Paulo, SP, Brazil	40
In Defense of the Human Condition, Paulo SUESS, São Paulo, SP, Brazil	42
Authentic Democracy: Ethical Economy, Adela CORTINA, Valencia, Spain	44
Terminal Crisis of Capitalism?, Leonardo BOFF, Petrópolis, RJ, Brazil	46
2013: UN International Year of Water Cooperation	47
The Other Economy Can Only Be Eco-centered, EATWOT’s International Theological Commission	66
Arms Economy, Richard RENSHAW, Montreal, Canada.....	78
Towards the Other Economy with Jesus, José Antonio PAGOLA, San Sebastián, Spain	90
Multinationals and the Other Economy, Claudia KOROL, Buenos Aires, Argentina	102
Facing Consumerism Dictatorship, The Culture of Sobriety, Jon SOBRINO, El Salvador.....	116
To Rethink the Economy from an Indigenous Experience, Gustavo ESTEVA, Oaxaca, Mexico	128
Why Call It ‘Wartime Economy’...?, Jorge RIECHMANN, Madrid, Spain	142
To Refound the Economy. A requirement of the economy itself!, Jorge Arturo CHAVES, Heredia, Costa Rica ...	154

Hot points

From Sustainability to «Green Economy»?, Delmar MATTES, São Paulo, SP, Brazil	166
Migrants: Doubly Excluded in A Current Globalized Context, Leonir CHIARELLO, New York, USA.....	180
From the Possible To the Necessary and Urgent - And now? The WSF, Chico WHITAKER, São Paulo SP, Brazil..	192

III. TAKING ACTION

Market Socialism: Realistic Alternative To Capitalism, Jordi COROMINAS, San Julià de Lòira, Andorra	210
The Other Daily Economy, Alfredo GONÇALVES, São Paulo, SP, Brazil.....	212
New International Institutions for the Other Economy, François HOUTART, Quito, Ecuador	214
Spiritual Economy To Live Well, Marcelo BARROS, Recife, BA, Brazil.....	216
Public Health in the Other Economy, Teresa FORCADES, Montserrat, Barcelona, Spain	218
We Begin by Changing Our Consumption Patterns, Luis RAZETO, Santiago, Chile	220
Capitalism and the Politics of Food, João Pedro STÉDILE, São Paulo, SP, Brazil.....	222
The “colors” of the Other Economy, Cristovam BUARQUE, Brasília, DF, Brazil.....	224
Spain, defeatd by Big Capital, Luis RAZETO, Santiago, Chile.....	225
The Other Economy That We Need, Camila PIÑEIRO HARNECKER, Havana, Cuba.....	226
A Different (Sovereign) Consumer for that «Other Economy», Carlos BALLESTEROS, Madrid, Spain .	228
What We Can Expect from the Economy, Carlos TAIBO, Madrid, Spain	230
Economy and Human Rights, Dominican Commission for Justice and Peace, Brazil.....	232
Key Words To Reflect Upon the Other Economy, Martín VALMASEDA, Coban, Guatemala.....	234

Contest Winners (in Spanish)

Cuento Corto Latinoamericano: Experiencias, Judith de Jesús ORTIZ, Santo Domingo, Dominicana	236
Páginas Neobíblicas: La batalla de David y Goliath, Níbar Fidencio ALVARADO, Kuna Yala, Panama.....	238
Perspectiva de Género: Dime, espejo mágico, Myrna MÉNDEZ y Mayrelis ESTRADA, Santiago, Cuba	240

Final

Educating in Values To All Ages and In All Circumstances.....	241
«Meeting Point»: Some Comments from Readers.....	242
Koinonia Services and Colección «Tiempo Axial» Collection	243
Who’s Who	244
Notes	246-256

THE AGENDA PLACES THESE RESOURCES AT YOUR DISPOSITION: see page 8

Holistic Vision of the World Latin American Agenda 2013

"This is not a crisis, it is an assault!", states one of the mottos of the international movement of the "Outraged". And they are right: what is happening in the world, mainly in the most global economic structures, is not really a "crisis" – such an innocent neutral name at the same time concealing with impunity: it is a systemic and global revolution, an economic transformation and restructuring of the financial world that puts everything, as never before, to the service of capital and economy.

Someone is very happy with what is going on, and is doing very well: he is being able to redesign the world under a plan that fulfils his interests; and what is worse, he is doing this before the resignation and apathy of most, under the belief that "there is no alternative"... There is a 1% of the population (Stiglitz), who is making the rest 99% bend their knees in front of them. Their revolution does not require weapons: it is enough to keep the neoliberal hegemony in the media, and keep out from the imagination of the populace any kind of alternative society. A great part of society passively watches the present "transnational capital revolution", giving up before an alleged innocent and inevitable "crisis". To change this false conscience and this resignation into awareness, in utopian and militant hope, is the most urgent task at this critical time.

LatinAmerican' 2013 can do nothing less than being at the service of the most urgent reflection, at

the service of the interests of the majority – we are the 99%-, not merely in favour of some reforms, but reclaiming "another economy", radically different, an economy for life.

The "cultural hegemony" which Gramsci mentioned – who seems to have read very well the world rightist economy, even better than the leftist-, is the main battle. It is in this field that revolutions will take place today, not with force, but with ideas and theoretical practice, with a *new vision* that frees from resignation and hopelessness. Therefore, *militancy* and *awareness* continue to be indispensable...

And here is LatinAmerican' 2013, one more year, with its charisma: to promote a change of conscience. To help change our *software*, our vision, so that it enhances *new practices*. The poor cannot compete against capital, nor against production means... but we can compete with a critical analysis, with hope, with the ever present utopian courage, and with an *awareness raising militancy*, also present in our martyrs and fighters, mates in the construction of the Big Homeland, World Homeland...

"The other economy" is, in a way, one of the subjects we have always dealt with: the one of basic liberation, the one that gave birth to the Latin American popular movements, theology of liberation included... And it is also a *revolutionary* topic, of a radical change, *systemic*; we are not talking about reforms, but of a "revolution", "another economy!"

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 **colección «Tiempo Axial»**: tiempoaxial.org y los **«Servicios Koinonía»**: servicioskoinonia.org

We continue –it could not be otherwise- with the ever present “Latin American methodology” of SEE-ING, JUDGING and ACTING. A plural and tuned concert of voices is gathered in this 2013 Latin American appointment to provide, to all those who make of this work their fighting tool, a torrent of reflections, new ideas, proposals of new paths, encouragement to continue vigilant before this assault-revolution disguised as crisis.

The index gives an account of the range of authors convened, and of the variety of approaches obtained. Not many of these materials open doors to others we can resource. And there is, as always, the digital complement to our paper book, ever more complete and varied: complementary materials and information

page, digital archive, digital editions of the Agenda... All this is made public and with just a click...

We are happy to know that all this yeast is used as a starting point, script, basic text... for reflection in a study group, in popular education, in the mouth of a professor or teacher, in the personal reflection of an individual reading. More than bread, we offer yeast. All together we apply this message, and leaven the dough. All hands and hearts are summoned.

Next year we hope to focus the Agenda in the subject of Freedom, that outstanding issue, which is transversal, universal to all human history...

Faternally,

José María VIGIL



Pedagogical Use of the Agenda

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

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

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

Ecumenicism

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

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

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

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

A Non-Profit Work

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

to support their work for popular service and solidarity. These centers ensure the non-profit character of each edition. This Canadian edition is shared at cost.

In its central coordination, the Latin American Agenda, 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.

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.”

THE OTHER ECONOMY

In the 2012 Agenda we asked what sort of humanity we can and want to be, what sort of life we can and want to live out, what way of living together we hope for. The 2013 Agenda is located on the battlefield of the economy where the decision is made about the willingness and the possibility of living and living together as humanity with real human dignity. Emmanuel Mounier reminded us that everything is political, even though politics is not everything. Long before and also afterwards, ideologies and powers have reduced everything to the economy. Churchill used to say that “at the origin of every question there is a pound sterling.” The Agenda takes up the question of the Other Economy. This is not at all a new topic but one that fits in well with the utopian struggle of so much of humanity through movements and revolutions that have different names but that are always searching for justice and struggling against hunger and slavery, against all the political regimes that have denied land and bread to the immense majority of a single humanity.

We speak of the Other Economy. It really is other: radically alternative and not simply a matter of “economic reforms.” The God of Life frees us from cheap reformisms. The Other Economy cannot be merely economic. It has to be integral, ecological, and intercultural, at the service of Living Well and Living Well Together, in the construction of a human fullness. It has to be an economy that dismantles the current economic structure, which is exclusively at the service of the total market and without loyalty to any country, an economy that destroys people and commits genocide on entire peoples. We dream of a systemic change that attends to the necessities and aspirations of the entire human family united in the common home, the Oikos. “Oiko-nomia” is “the administration of the household” that has fraternity/sisterhood as its law.

This *other economy* can only happen when it is based on a human and humanizing consciousness that denies the scandalous inequality that structures current society. It is an economy for everything and for all peoples, in a communion of struggles and hopes in the way that the campesino had dreams for his nine sons: “more or less for everyone.” We are dreaming at the level of family or neighbourhood, of the city or the entire country, of the continent or the entire world. We are always thinking of the poor and excluded, building on the land of the People, based on their sweat, their cry, their song, the blood spilled for so many crowds of witnesses/martyrs.

Viewing the great crisis, the journal, “Iglesia Viva,” wrote in its 248th edition: “The only way of getting beyond this crisis and avoiding others that would be even more

serious is to overcome inequality in all its manifestations.” The reports of the PNUD remind us that the richest 20% of the world population use 80% of the world’s wealth and that the poorest 20% have to be content with 1.6%. According to Noam Chomsky 230 families possess 80% of the world’s wealth. As long as these statistics of monstrous inequality continue, there will be no peace or justice in the world. The Other Economy has to be one of the socialization of major goods that are the patrimony of all humanity: the earth, water, housing, health, education, work, communication, transportation. The economy of the speculative, financial market rules the world and everything is submitted in this way to a macro-dictatorship of the neoliberal, capitalist economy. Instead of a social policy, the total market and its speculative, globalized financial economy have been imposed. The civilization that rules today is the capitalist structuration of egotism, of arrogance, exclusion and hunger, of premature death for minor reasons.

Ellacuria, the martyr theologian, fought for “the civilization of poverty.” I translate that as the “civilization of shared simplicity.” If we continue to make profit at any cost the objective of the economy, hunger, misery, violence and predatory behaviour will continue growing. Neoliberal capitalist growth can only be defeated by a “harmonious and world-wide “de-growth.” “Living Well and Living Well Together” demands and makes it possible for humanity to really grow by becoming more human at all levels. “Humanize humanity” is the slogan: Ecologically, pluri-culturally, with equality and diversity in the Common House, the Oikos.

In light of religious faith, above all, that other economy will be a real spirituality of compassion in solidarity with all those who have fallen by the wayside, of prophetic indignation in face of all the idols of falsehood and death, of a living together in love with all beings. It supposes an authentic conversion to the Mystery of Life, to the God of that Mystery, to the Oikos that we live in together.

You might say that it is utopian and it is. It is a legitimate utopia if it is lived each day by constructing it through love and hope. A utopian-economy has to advance by inventing itself through daily practice. It will demand that we take a profoundly other look at the notion and practice of private property, which is held as sacred and unlimited. Religions, specifically the Church, have served to justify the enthronement of private property, which is deprivation and dispossession. Yet, in the early years of the Church those venerable theologian/bishops said categorically that “what is superfluous is not yours.” The theologian Comblin would say that by accumulating among a few and excluding the majority, private property is waging a war to the death between oppressors and the oppressed. Or, as Cervantes would say: between those who have and those who do not.

In biblical-theological language we have the key to speak of the Other Economy, one that is truly other, the Reign, the economy of the Reign. It is the obsession of Jesus of Nazareth: a total revolution of the personal and social structures. It is a necessary Utopia, one that is “obligatory,” because it is proposed by the very God of Life, the Father-Mother of the whole human family.

PEDRO CASALDÁLIGA



2013 MARTYROLOGY ANIVERSARIES

LATIN AMERICAN MARTYRS

1973: 40 years

- 17.3.1973: Alexandre Vanucchi, student and Christian militant, martyr, assassinated by the police, Brazil.
- 14.9.1973: Miguel Woodward Iriberri, Chilean parish priest in Valparaíso, assassinated by Pinochet dictatorship.
- 15.9.1973: Arturo Hillerns, medical doctor, martyr of the service to the poor in Chile.
- 19.9.1973: Omar Venturelli, Italian ex-priest, detained and disappeared under Pinochet dictatorship.
- 19.9.1973: Etienne Marie Louis Pesle de Menil, French ex-priest shot in Valdivia by Pinochet dictatorship.
- 19.9.1973: Juan Alsina, Spanish priest, assassinated by Pinochet police, martyr of the Chilean people.
- 7.10.1973: Martyrs of Lonquén, Chile.
- 21.10.1973: Gerardo Poblete Fernández, Chilean Salesian priest, tortured and assassinated in Iquique by Pinochet dictatorship.
- 31.10.1973: José Matías Nanco, Evangelical pastor, and his partners, martyrs of faith and solidarity in Chile.

1978: 35 years

- 10.1.1978: Pedro Joaquín Chamorro, journalist, fighter for freedom against the Somoza dictatorship.
- 18.1.1978: Germán Cortés, Christian militant and politician, martyr of justice in Chile.
- 29.5.1978: Massacre of a hundred Quichés natives in Panzós, Guatemala.
- 30.6.1978: Hermógenes López, parish priest, founder of the Rural Catholic Action, martyr of Guatemalan peasants.
- 20.7.1978: Mario Mujía Córdoba, "Guigui", worker, teacher, pastoral agent, martyr of Guatemalan workers.
- 20.9.1978: Francisco Luis Espinosa, priest, and his partners, martyrs in Esteli, Nicaragua.
- 7.10.1978: José Osmán Rodríguez, peasant, delegate of the Word, martyr in Honduras.
- 20.10.1978: Oliverio Castañeda de León, San Carlos University Student Association (AEU) leader, assassinated, symbol of the fight for freedom in Guatemala.
- 7.11.1978: Antonio Ciani. AEU student leader in Guatemala. Still missing.
- 28.11.1978: Ernesto Barrera, "Neto", priest, worker, mar-

tyr of CEBs in El Salvador. Dedicated to the pastoral of workers. Tortured and assassinated.

- 11.12.1978: Gaspar García Laviana, priest, martyr of the struggle for freedom for the people of Nicaragua.

1983: 30 years

- 7.1.1983: Felipe y Mary Barreda, revolutionary Christian militants assassinated by the counter-revolution in Nicaragua.
- 23.1.1983: Segundo Francisco Guamán, quechua native, martyr for the struggle of land in Ecuador.
- 14.3.1983: Marianela García Villas, lawyer of the poor, founder of Human Rights Commission, assassinated together with 29 peasants by soldiers of the Atlacatl battalion, in Guazapa, El Salvador.
- 15.4.1983: martyrs from the Jayabaj native group, El Quiché, Guatemala.
- 14.6.1983: Vicente Hordanza, missionary priest, working for peasants in Perú.
- 17.6.1983: Felipa Pucha y Pedro Cuji, indigenous peasants, martyrs for the right to the land in Cullcutuz, Ecuador.
- 19.7.1983: Yamilet Sequiera Cuarte, catechist, Nicaragua.
- 23.7.1983: Pedro Angel Santos, catechist, martyr of his faith and of solidarity towards his people in El Salvador.
- 25.7.1983: Luis Calderón y Luis Solarte, militants, martyrs of the struggle for a home in Popayán, Colombia.
- 12.8.1983: Margarita María Alves, president of the Alagoa Grande Rural Union, Paraiba, Brazil, assassinated, martyr of the fight for land.
- 16.9.1983: Guadalupe Camey, Jesuit of American origin, struggling together with the people of Honduras.
- 17.9.1983: Julián Bac, delegate of the Word, and Guadalupe Lara, catechist, martyrs in Guatemala.
- 11.10.1983: Benito Hernández and his partners, indigenous people, martyrs of the struggle for land in Hidalgo, Mexico.
- 12.10.1983: Marco Antonio Orozco, evangelical pastor, martyr of the cause of the poor in Guatemala.
- 8.11.1983: Augusto Ramírez, priest, martyr of the defense of the poor, in Guatemala.

- 11.11.1983: Sebastián Acevedo, militant, martyr of the filial love for the Chilean people.
- 25.11.1983: Marcal de Sousa, Tupá'i, nurse, native, martyr of the struggle for the land of his brothers, who had talked with John Paul II in Manaus in 1980. Assassinated.
- 12.12.1983: Prudencio Mendoza "Tencho", student at the seminar, martyr of faith, in Huehuetenango, Guatemala.

1988: 25 years

- 14.1.1988: Miguel Angel Pavón, director of the Human Rights Commission, and Moisés Landaverde, Honduras.
- 17.1.1988: Jaime Restrepo López, priest, martyr of the cause for the poor, Colombia.
- 5.2.1988: Francisco Domingo Ramos, union leader in Pancas, Brazil, assassinated on request by the landowners (fazendeiros).
- 27.1.1988: Jesús María Valle Jaramillo, fourth assassinated president of the Human Rights Commission in Antioquia, Colombia.
- 22.3.1988: Rafael Hernández, peasant leader, martyr of the struggle for land among his brothers in Mexico.
- 28.3.1988: 14 tikuna natives assassinated and 23 wounded by the timber entrepreneur Oscar Castelo Branco and 20 gunmen, at Benjamin Constant, Brazil.
- 14.5.1988: Martyr peasants for the cause of peace, Cayara, Perú.
- 5.6.1988: Agustín Ramírez and Javier Sotelo, martyr workers for the struggle of the marginalized, Gran Buenos Aires, Argentina.
- 10.7.1988: Joseph Lafontant, lawyer, martyr of the defense of human rights in Haiti.
- 22.8.1988: Jüng Weis, evangelical Swiss theologian, coordinator of the Swiss national secretariat of the Centre American Solidarity committees, martyr of solidarity in El Salvador.
- 31.8.1988: Leónidas Proaño dies, "bishop of the natives", in Riobamba, Ecuador.
- 11.9.1988: Martyrs of the Saint John Bosco church, in Prince Port, Haiti.
- 20.10.1988: Jorge Eduardo Serrano, Jesuit, Colombia.
- 25.10.1988: Alejandro Rey and Jacinto Quiroga, pastoral agents, martyrs of faith, Colombia.
- 6.11.1988: José Ecelino Forero, pastoral agent, martyr of faith and service in Colombia.
- 22.12.1988: Francisco "Chico" Mendes, ecology leader in Xapuri, Brazil, assassinated by landowners.

1993: 20 years

- 15.4.1993: José Barbero, priest, prophet and server of the poorest in Bolivia.
- 28.5.1993: Javier Cirujano, missionary, martyr of peace and solidarity in Colombia.
- 10.6.1993: Norman Pérez Bello, militant, martyr of faith and of an option for the poor, Colombia.
- 16.8.1993: Yanomami native martyrs, from Roraima, Brazil.
- 18.8.1993: Asháninkas native martyrs, from Tziriari, Perú.
- 23.9.1993: Sergio Rodríguez, worker and academic, martyr of the struggle for justice in Venezuela.

1998: 15 years

- 13.3.1998: María Leide Amorim, peasant leader of the landless, assassinated in Manaus, as a reprisal for having led an occupation of a farm by the landless.
- 26.3.1998: Onalicio Araujo Barros (Fusquinha) and Valentín Serra (Doutor), MST leaders, executed by landowners (fazendeiros) in Parauapebas (Pará). They were negotiating an area for the families who had vacated a farm to camp.
- 17.4.1998: César Humberto López, leader of the Baptist Church Emmanuel, president of Ecumenical Fraternity for Peace, FraterPaz, assassinated in San Salvador due to his commitment to justice.
- 18.4.1998: Eduardo Umaña Mendoza, advocate of popular rights and accuser of the paramilitary, fellow of Camilo Torres, Colombia.
- 20.5.1998: Francisco de Assis Araújo,, Chicão Xucurú, chief of the Xucurú people, assassinated in Pesqueira, Pernambuco, Brazil, due to his struggle for the land of his people.
- 7.6.1998: Hundreds of soldiers attack indigenous representatives in a gathering at a school in El Charco, Guerrero, México, who are mistaken for guerrilla: 10 peasants die and a student.
- 4.9.1998: Gerardo Sueldo, bishop. Witness in the search for political transparency and justice for the poor in Santiago del Estero, Argentina. Frequently threatened by the political power, he dies in an apparent car accident. The process was reopened, and today the causes of his death are investigated.
- 18.9.1998: Miguel Angel Quiroga, marianist, assassinated by the paramilitary in the Tumutumbudó river, while performing a pastoral visit to peasant communities of Lloró, Colombia.

Premios otorgados en 2013...

• El Premio del **Concurso de Cuento Corto Latinoamericano** (350 euros) ha sido otorgado a **Judith de Jesús Ortiz** (judimscs@yahoo.es), de Santo Domingo, República Dominicana, por su cuento «Experiencias», así como también a **Eliezer dos Santos Oliveira** (esantoliveir@gmail.com), de Pelotas, Rio Grande do Sul, Brasil, por su cuento «Pregação prática na praça». Publicamos estos cuentos cortos ganadores «ex aequo», en esta misma edición de la Agenda (págs. 236-237). Una mención honorífica ha sido hecha por el Jurado en favor de **Beatriz CASAL**, de La Habana, Cuba (ines@fq.uh.cu), por «Con nuevos ojos», y de **Gilberto HERNÁNDEZ GARCÍA** (gillher2009@gmail.com), de Chiapas, México, por su cuento «Mujer, pobre e indígena».

Convocamos para el año que viene la XIXª 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 estos casi veinte años, está siendo puesta en línea como una sección de los Servicios Koinonía, en: servicioskoinonia.org/cuentoscortos

• El premio del concurso convocado por el **Col.lectiu Ronda**, de Barcelona, dotado con 1500 euros, ha sido otorgado a **Lummaltik Nopteswanej A.C., ECIDEA, Educación Comunitaria Indígena de desarrollo Autónomo**, de Ocosingo, Chiapas, México (nixo83@hotmail.com), bajo el título de «Educación comunitaria Indígena. El desarrollo autónomo». Véase el veredicto del Jurado del Colectivo Ronda en la página siguiente (15).

El concurso es convocado nuevamente para el próximo año, con nueva temática, en su ya XIª edición (cfr pág. 18). El Col.lectiu Ronda, patrocinador del Concurso, ha elevado a 2000 euros la dotación del premio para el año que viene.

• El premio del Concurso de **Páginas Neobíblicas**, dotado con 350 euros, ha sido concedido a **Níbar Fidencia ALVARADO** (fidencialvaradob@gmail.com), de la Comarca Kuna Yala, Panamá, por su página neobíblica

«La batalla de David y Goliath». Publicamos en esta edición el texto (págs. 238-239). El Jurado otorga además una mención honorífica a la página neobíblica de **Niubes Georgina PERNAS CARCAJAL** (yuseff@baibrama.cult.cu), de Holguín, Cuba, por su página «La piedra removida», y a la de **Daniel BLANCO** (blanco_salv@hotmail.com), de Puerto Príncipe, Haití, por su página «Pascua en Haití». Felicitaciones a todos los seleccionados, y también a todos los participantes...

Convocamos la XVIIIª edición de este Concurso en esta Agenda Latinoamericana'2013 (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 Koinonía: 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 **Myrna MÉNDEZ LÓPEZ** y **Mayrelis ESTRADA CHACÓN** (mmendez@fd.uo.edu.cu - mayrech@fd.uo.edu.cu), profesoras de la Facultad de Derecho de la Universidad de Oriente, de Santiago de Cuba, por su trabajo «Dime, espejo mágico» (lo publicamos en esta Agenda en la página 240). Felicitaciones...

Con las mismas bases bajo un nuevo enfoque, queda convocado el certamen para el año que viene, con el tema de «Feminismo y Otra Economía» (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, ha sido declarado desierto. Con una nueva temática y nueva dotación (400 euros), es convocado de nuevo este año 2013 para su ya IXª edición (pág. 19).

• El certamen teológico convocado por el **Instituto Missio**, de Aquisgrán, Alemania, y la Agenda Latinoamericana, en su XIª edición, ha tenido como ganadores, ex aequo, a **Giocemar NUNES CORREA**, de São Leopoldo, Rio

Los premios que proclama esta página son los concedidos en los certámenes convocados por la Agenda'2012; véalos también en: <http://latinoamericana.org/2013/premios>

Las convocatorias de esta Agenda'2013, para 2014, véalas en: <http://latinoamericana.org/2013/convocatorias>

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Grande do Sul, Brasil (giocecon@gmail.com), por su trabajo «Vida em plenitude. A Utopía cristã no Sumak Kawsay», y a **Amós LÓPEZ RUBIO**, cubano, estudiante de teología en Buenos Aires (lopez.amos70@gmail.com), por su trabajo «El Buen Vivir y el Reinado de Dios en la encrucijada de un tiempo nuevo». Dotado con 1000 (mil) euros, el premio es repartido a partes iguales. ¡Felicitaciones por la buena reflexión teológica!

- El **Premio Antonio Montesinos**, patrocinado por la **Revista Alternativas** y la **Fundación Verapaz** de Nicaragua, ha sido declarado desierto este año. Véase la convocatoria, renovada para su XVIIIª edición (p. 17). Recordamos que para este Premio se puede presentar candidatos para la consideración del Jurado.

- Como estaba anunciado, el 1º de noviembre de 2012, el Jurado de la Comissió de l'Agenda Llatinoamericana, de Girona, hará público su fallo sobre el **Premio a la Difusión de los Principios del Decrecimiento**, en su cuarta edición (de 2011>2012). El fallo podrá verse a partir de esa fecha en latinoamericana.org y latinoamericana.org

El concurso está dotado con 500 euros. El concurso es convocado para su Vª edición (pág. 16).

FELICITACIONES a todos los premiados, y nuestro **AGRADECIMIENTO** a todos los que han participado.

Les esperamos un año más... Los ganadores de premios de los concursos de cada año son dados a conocer en la edición siguiente de la Agenda Latinoamericana, y también, el primero de noviembre en su sede virtual:

<http://latinoamericana.org>



X PREMIO COL·LECTIU RONDA

Asesoría jurídica laboral económica social
Experiencias Sumak Kawsay / El vivir bien

VEREDICTO

Al X Premio «Col·lectiu Ronda asesoría jurídica laboral económica social», convocado por la Agenda Latinoamericana 2012, han presentado sus experiencias en relación con el Buen Vivir / Sumak Kawsay -basadas en la convivencia en comunidad, la hermandad y la complementariedad, la armonía con las personas y con la naturaleza-, ocho participaciones: tres procedentes de Cuba, y cinco procedentes cada una de Bolivia, Colombia, El Salvador, México y Venezuela. Todos los trabajos presentados formulan sus experiencias o estudios vinculados al Sumak/Kawsay, aunque no todos tratan de la experiencia de vivir en comunidad, más bien se trata de aproximaciones, especialmente vinculadas al trato de los indígenas o bien experiencias educativas, de capacitación, de género, y solidarias que enlazan con el «Buen Vivir».

Normalmente afectan especialmente a colectivos excluidos por distintas causas, desde enfermedades, o colectivos con riesgo de exclusión o directamente excluidos, jóvenes, mujeres, indígenas. Todas las experiencias relacionadas reúnen cualidades suficientes para ser objeto de un reconocimiento por parte de la sociedad, y también por parte de Ronda, aunque lamentablemente no podemos otorgar el premio a todos los participantes. En cualquier caso constatamos la voluntad de recuperar la Utopía que proponen los Pueblos Indígenas -utopía, camino y fin- basado en la hermandad, en el trabajo, en el compartir y en el vivir armoniosamente con la naturaleza.

El veredicto adoptado otorga el Premio al trabajo presentado por **Lumaltik Nopteswanej A.C., ECIDEA, Educación Comunitaria Indígena de desarrollo Autónomo**, de Ocosingo, Chiapas, México, bajo el título de «Educación comunitaria Indígena. El desarrollo autónomo». A partir de los valores del *Buen Vivir* o *Lekil Kuxlejal* dicha experiencia lleva a cabo un programa de educación comunitaria indígena para el desarrollo autónomo, basado en la participación activa de las comunidades y de los educadores-as comunitarios, en el diseño y operaciones de programas educativos de nivel básico, revalorizando la cultura indígena, sus conocimientos y prácticas en los procesos de reproducción social y biológica. El programa premiado se fundamenta en la interculturalidad, la autonomía, la educación popular, lo comunitario y el bilingüismo, la participación democrática, la reapropiación y transformación de la cultura tseltal, el desarrollo justo, equitativo, real y propio de las comunidades.

Col·lectiu Ronda, Consejo Rector.
Barcelona, 22 de mayo de 2012.

www.cronda.coop

CONCURSO «HACIA LA OTRA ECONOMÍA, DESDE ABAJO»

VIIª Edición

Durante mucho tiempo hemos estado observando el surgimiento de iniciativas de las comunidades llevando a cabo pequeños proyectos de autogestión y desarrollo, con el fin de mejorar la calidad de vida de las personas. Para sumar nuestro esfuerzo a la construcción de esa «Otra Economía» quisiéramos invitar a todos a reflexionar sobre la posibilidad de que sea desde estas iniciativas pequeñas, desde las bases, desde las comunidades pobres como surja esa «Otra Economía».

REDES, (<http://redesperanza.org>)
Red de Esperanza y Solidaridad de la diócesis de Caguas, Puerto Rico,

CONVOCA a todos y a todas a reflexionar sobre este tema y a aportar sus experiencias, planteando ejemplos concretos de iniciativas de pequeños proyectos que han beneficiado a las comunidades con una economía más equitativa, humana y en armonía con el ambiente.

Envíe su reflexión (de hasta 7.000 pulsaciones), personal o colectiva (con su comunidad, sus alumnos/as, sus vecinos, su grupo de amigos/as...), antes del 31 de marzo de 2013, a: inforedes@redesperanza.org

El premio está dotado con 500 dólares y un diploma acreditativo de participación.

PREMIO A LA DIFUSIÓN DE LOS PRINCIPIOS DEL «DECRECIMIENTO»

Vª Edición

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

CONVOCA este concurso, con las siguientes bases:

Temática: El «decrecimiento», como un aspecto ineludible de la «otra economía».

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 las memorias de las actividades organizadas tendrán que llegar antes del 31 de junio de 2013 a: Comissió de l'Agenda Llatinoamericana, 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: castellano, catalán, 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 2013 en: latinoamericana.org/2013/premios y en: llatinoamericana.org

Concurso de «Páginas Neobíblicas», XVIIIª edición

La **Agenda Latinoamericana** convoca la XVIIIª 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 (caracteres más espacios). En castellano o portugués o catalán, en prosa o poesía, teniendo en cuenta

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

3. Los trabajos habrán de llegar antes del 31 de marzo de 2013 a: agenda@latinoamericana.org
 4. Premio: 400 euros y su publicación en la Agenda'2014.
- Será hecho público el 1 de noviembre de 2013 en <http://latinoamericana.org/2014/premios>

Concurso «Género y compromiso político», XVIIIª edición

El **Centro de Comunicación y Educación Popular CANTERA** que conmemora en este año 2013 su 25º aniversario (www.canteranicaragua.org), y la Agenda Latinoamericana convocan la XVIIIª edición del concurso «Perspectiva de género en el desarrollo social»:

1. Temática: «Feminismo y 'Otra Economía Posible'. El aporte del feminismo a una economía 'otra': más humana, y más amigable con la naturaleza y con la vida». En estilo de ensayo.

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

3. Los trabajos habrán de llegar antes del 15 de marzo del año 2013 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 accesits de 100 US\$.

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

La **Revista «Alternativas»** y la **Fundación Verapaz** convocan esta XVIIIª 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 2013, 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.
4. Premio: 500 US\$. Podrá ser declarado desierto.

Concurso de «Cuento Corto Latinoamericano», XIXª edición

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

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

ción de esta hora histórica...

4. Los textos deberán llegar antes del 31 de marzo de 2013 a: agenda@latinoamericana.org
5. El cuento ganador será premiado con 400 euros, y será publicado en la Agenda Latinoamericana'2014 (en unos 18 países). El fallo del jurado será hecho público el 1 de noviembre de 2013 en <http://latinoamericana.org/2014/premios>
6. El jurado podrá declarar desierto el premio, pero también podrá conceder accesits de 100 euros.

EXPERIENCIAS DE ECONOMÍA SOLIDARIA

La formación de *Col.lectiu Ronda, asesoría jurídica laboral económica y social*, fue un proceso que se desarrolló durante la década de los años 70 y fijó su arranque en 1972. Sin duda, una de las finalidades que movían a los fundadores era un cambio radical en la sociedad en la que nos ha tocado vivir. Existía una coordinación de despachos laboristas y en 1979 lo expresaban de la siguiente forma: *“Ante todo, queremos dejar constancia de que nuestros despachos pretenden estar al servicio del movimiento obrero, en su lucha en todos los terrenos para la consecución del socialismo”*.

Viejas palabras para expresar un deseo de cambio social no realizado. Hoy infinidad de cosas han cambiado para no cambiar lo fundamental: pasar de una economía capitalista a una economía social y solidaria, también llamada economía democrática en cuanto debería buscar libertad sí, pero también igualdad y solidaridad o fraternidad.

Es cierto que el cambio no se puede dar ni en un solo lugar ni en un solo momento o en un solo día. Será, pues, un proceso que se dará en muchos puntos del planeta. O, mejor dicho, un proceso que ha comenzado ya, que tiene sus propias raíces y que se manifiesta en muchas y variadas experiencias que, con mayor o menor éxito, o mayor o menor dificultad, se van ensayando, viviendo, estudiando, proponiendo, profundizando, experimentando... nuevas formas de producir, consumir y ahorrar o realizar finanzas o dicho de otra manera, se va buscando y tejiendo una nueva economía.

Todo forma parte del proceso, del camino que queremos nos lleve a una nueva realidad.

La presente convocatoria se dirige a todo este conglomerado de realidades, experiencias, que están en el camino de **ensayar OTRA ECONOMÍA**. Una economía que sea diferente de la que hoy rige nuestras vidas y nuestras comunidades.

Intentando recuperar el sentido etimológico de las palabras griegas *oikos*, que significa casa, y *nomos*, norma, o cuidado. Por tanto, economía sería la ciencia que estudia el cuidado de la casa y, lógicamente, de quienes la habitan y habitarán en el futuro. Por tanto hay que poner al ser humano, tanto en el plano individual como en el plano comunitario, en el centro de toda norma económica.

Por todo ello, el *Col.lectiu Ronda, asesoría jurídica, laboral económica y social*,

CONVOCA: a las entidades, grupos o colectivos que desde una dimensión de cambio o transformación quieran presentar una experiencia, de acuerdo con las siguientes bases:

BASES:

Presentación de un informe claro y concreto (máximo 20 páginas) sobre la experiencia llevada a cabo y su relación con la transformación de las relaciones económicas. 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 una breve presentación de la entidad y una memoria explicativa de sus actividades.

Idioma: castellano, portugués o catalán o cualquier otro en los que se publica la Agenda, acompañando una traducción a cualquiera de los tres idiomas citados en primer lugar.

Envío y plazos: se deberá presentar antes del 31 de marzo de 2013 a las siguientes direcciones: jpujol@cronda.coop y agenda@latinomericana.org. Se puede concertar otra forma de envío para algún determinado material.

Premio: 2.000 € (dos mil euros). Se podrá declarar desierto o/y conceder algún accésit.



«PENSAR TEOLÓGICAMENTE, ACTUAR ECOLÓGICAMENTE»

IXª Edición

En el marco de la celebración de sus primeros 10 años de existencia, el equipo de investigación «ECOTEOLÓGÍA», de la Facultad de Teología, Pontificia Universidad Javeriana (Bogotá, Colombia),

CONVOCA al concurso:

«Pensar teológicamente, Actuar ecológicamente: un giro a la historia de las cosas»,
con las siguientes **BASES**:

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 2013, cada trabajo, tomará como base el video «La Historia de las cosas», de Annie Leonard, que se encuentra ampliamente disponible en la red.

Los trabajos darán cuenta de las propuestas que surjan para dar un giro a la historia de una actividad, proceso, producto o servicio, de tal manera que se haga evidente el beneficio ambiental y el significado teológico de la acción. En este sentido, se busca ejemplificar la articulación entre «el pensar teológicamente y el actuar ecológicamente», para contribuir a la consolidación de otra manera de manejar la economía, desde la perspectiva de la «vida en abundancia» ofrecida por Jesús.

3. **Pautas:** Para presentar las propuestas, los concursantes pueden hacer uso de videos, fotografías, diapositivas, etc., en los que se describa la historia de la actividad, proceso, producto o servicio que se quiere mejorar mediante el «pensar teológico y el actuar ecológico».

En cualquiera de los casos, es necesario redactar un documento descriptivo y analítico de la propuesta. 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. **Fecha límite:** Los textos deberán llegar antes del 31 de marzo de 2013 a ecoteologia@gmail.com con copia a acaceres@javeriana.edu.co o a: Carrera 5, N° 39-00, Piso 2 Edificio Arrupe, «Equipo Ecoteología», Facultad de Teología, Pontificia Universidad Javeriana, Bogotá D.C., Colombia.

5. **Incentivos:** El texto ganador será premiado con 400 euros y un paquete de materiales ecoteológicos. El jurado podrá declarar desierto el premio, así como conceder uno o varios accésits. Asimismo, a través del blog www.ecoteologiapuj.blogspot.com serán divulgados los mejores trabajos, aquellos que más contribuyan a impulsar el diálogo teología – ecología en nuestro *Oikos*: la Creación.



The inequality existent between the rich and the poor among member countries of the Organisation for Cooperation and Economic Development (OCED) has increased to a maximum level in 30 years, according to a report produced by such institution.

The document states that the average income of the richest 10% of all members of OCED, today represents nine times more than those of the poorest 10%. In Europe the ratio is 9 to 1. En Spain it is 11 to 1. In the United Kingdom, leading the growth of inequality in Europe, it is 12 to 1 (in 1985 the UK had a ratio of 8 to 1).

The gap has widened even among traditionally egalitarian countries such as Germany, Denmark and Sweden, where it has gone from 5 to 1 in 1980 to 6 to 1.

In the case of Italy, Japan and South Korea this difference is of 10 to 1, while in Israel, Turkey and the United States it is 14 to 1. In Chile and Mexico inequality surpasses the ratio of 25 to 1, and in Brazil of 50 to 1.

"Income inequality has increased to a record level in the last 25/30 years, both in economies of low income and of high income", the author of the report, Michael Forster, stated in an informative session in London.

"The reasons for the increase in the gap have been the doubling of the proportion of income the highest 1% receives, a change in labour demography and less redistributive fiscal benefits", he said. The 1% which earned the most, increased its proportion of income from a 7.1% in 1970 to a 14.3% in 2005.

"The social contract starts to disintegrate in many countries", Angel Gurría, the secretary general of the OCED warned, during the presentation of the report (Paris, 5 December 2011), acknowledging that this study contradicts the theory that the benefits of economic growth automatically spill down towards the less favoured. "Without a thorough strategy of inclusive growth, inequality will probably continue growing", he said.

The multimillionaires of the world are now controlling 38.5% of the world wealth, according to the Report on World Wealth, published by the Credit Suisse bank. The fortune of the 22.7 million people who have more than a million dollars (less than 1% of the world population) has reached 89 billion dollars, 20 billion more than last year. In 2010, the multimillionaires were owners of 35.6% of the world wealth.

The fortune of these multimillionaires has increased a 29%, twice the wealth of the world as a whole, that now amounts to 231 billion dollars. Today 84.700 people have more than 50 million dollars, of which 35.400 live in the USA. There are 29.000 people with more than 100 million dollars and only 2.700 with more than 500 million.

Europe surpassed the USA and hosts the 37.2% of the world millionaires, compared to 37% in the American continent. Japan concentrates 3.1 million millionaires (11% of the total), followed by China and Australia, each one with a million. As for countries, Switzerland, Australia and Norway are the three richest nations in the world; in Asia Singapore must be considered as well.

In the following years, the world wealth will have to grow a 50%, till it reaches 345 billion. Emerging markets will have more millionaires in the next years. China already has one million millionaires. Wealth in India and in Brazil will be highly multiplied.

The list of Brazilians with more than a thousand million grew in 2011. In a report in the American Forbes magazine, 30 Brazilian people appear having more than that amount; in the previous year there were only 18 Brazilian.

Sao Paulo hosts more multimillionaires than the greatest city in California. According to Forbes, Sao Paulo concentrates 21 tycoons in its streets, and competes with Mumbai, India, for the sixth position among cities with the highest number of multimillionaires. Those Brazilians at the top of the economic pyramid have estimated assets of 85 thousand million dollars.

THERE IS NO MONEY FOR HUNGER NOR FOR THE POOR, BUT THERE IS FOR BANKS

WE NEED ANOTHER ECONOMY, A SYSTEM, NOT AT SERVICE OF CAPITAL, BUT OF THE GOOD LIVING OF HUMANITY

MANFRED MAX-NEEF

Valparaíso, Chile

While FAO, the organization for agriculture and feeding of the UN, was reporting in October last year that hunger was affecting 1000 million people, and estimating in 30.000 million dollars yearly the aid needed to save all those lives, through an agreed action by 6 central banks (USA, UE, Japan, Canada, UK and Switzerland) 180.000 million were injected into financial markets to save private banks. As if this was not enough, the USA Senate agreed to add 700.000 million. Two weeks later another 850.000 million were approved, and this goes on and on until September this year, when a conservative estimation of the rescue pack reaches 17 trillion (millions of millions) of dollars.

Before such a situation there are two alternatives: to be a demagogue or a realist. If I state for example, that based on the law of offer and demand, in the world there is much more demand of bread than aesthetic surgeries, and much more for a solution to malaria than haute couture clothes, or if I suggest for example a referendum to ask citizens if they prefer to allocate monetary reserves to save lives or to save banks... if I propose this I will undoubtedly be accused of demagoguery.

If on the contrary I accept that it is more urgent, more necessary, more convenient and more beneficial for all to prevent the bankruptcy of an insurance

company or a banking institution, than giving food to millions of children, help the victims of a hurricane or cure dengue, in that case I would be a realist.

This is the world we have today, a world used to the fact that there is never enough for those who have nothing, and there is always enough for those that have everything.


There are not enough resources to overcome poverty, but they abound to meet superficial needs.

What happens if you divide those 17 trillion dollars among the 30.000 million a year the FAO estimates necessary to overcome hunger in the world?

If you make this simple division, the result is ... 600 years of a world without hunger! ...

Where was that money? Who had it? We had been always told there was not enough money to solve poverty in the world... and suddenly, almost overnight, there is money available... more than a millennium of a world without hunger and without poverty! ...

I believe one cannot conceive a more obscene reality than this one, more repugnant. Even I, who have been a rebel, a revolutionary... have never imagined these colossal figures.

This evidently constitutes the most profound deception one can have from those that govern the world we live in. I loathe it. 

FOR A PEDAGOGICAL TREATMENT OF THIS TEXT

Manfred Max-Neef's text, from his master class "The world on a collision course" (cfr. Youtube; cfr also Google: "Manfred Max-Neef", with more materials).

The striking fact is that we have been always told that, even if we wanted, it was not possible to solve the problem of hunger in the world, because there was not enough money. But when money is needed to "save" banks – which are private profit organisations-, all the money needed was there, and much more, and it goes on now. The present system considers capital and banks as of public and social interest, and considers unfortunate evils but inevitable, the death of the poor, hunger in the third

world, unemployment, misery and death of the victims of the adjustments and cutbacks (in health, education...) needed to "clean up macroeconomic accounts"...

For the group meeting:

See the complete text of Max-Neef, and others from the same author (there are plenty in the web, cfr. Google).

- Which are the goals, the interests of the present world economic system?

- Is it a system planned for the well-being of Humanity?

- Why does society accept it? Is not our lack of awareness the major problem?

- What can/must we do?

SOCIAL POWER IN THE SOUTH TO BRING ABOUT A CHANGE TO ECONOMIC RATIONALITY

A CIVILIZATION'S «CRISIS OF LEGITIMACY»: TOWARDS A DIFFERENT ECONOMY

VIM DIERCKXSENS

San José, Costa Rica

As the global economy hits the bottom limits of debt and natural resources, more and more central countries respond by trying to save what are in reality their most dispensable elements – their corrupt and insolvent banks and swollen military budgets. At the same time they are leaving the majority of their populations to suffer in “austerity”.

The year 2011 heralded in the beginning of a new era of rebellions and revolutions, similar to what occurred in Europe beginning with 1848.

What is happening this time is not simply a rebellion in one country or region such as the “Arabic Spring” or the “Indignant Movement” in Spain, the student revolts in Chile, or the “Occupy Wall Street” movements in the U.S.A. What is ready to burst is really much larger and world-wide.

With our twenty-first century depression in full swing we are entering into a prolonged and widespread crisis of legitimacy at the global level. Sooner or later this is going to lead to social and political upheavals together with the collapse of the infrastructure support upon which billions depend for their survival. It might be called a political awakening and a universal “conscience awareness”. With this our so called “Western Civilization.” may itself be at stake. The current threat of nuclear war is nothing more than a symptom of such decadence.

We would like to examine here two lines of thought by which the current “economic rationality” could be changed “from the South”.

The struggle for sovereignty over lands puts “the people” back on stage

“Land sovereignty” aims at “food sovereignty”, ie, the right of peoples to produce and consume in their territory or close to it, foods that are healthy and secure. Land sovereignty has been lost through the massive hoarding of lands in the South in order to produce agro-fuels for the North. This endangers alimentary security. It is inevitable that faced with this, sooner or later there will be struggles for re-

possession of the land. Land Sovereignty is a counter-discourse replying to massive land hoarding.

“Land governance” is a vision and initiative coming “from above”. Governments are key players in comprehensive land hoarding. As we say, the fight for Land Sovereignty will put the “People back on stage”.

The data presented by the Network for a GMO-Free Latin America in its Bulletin No. 460 of February 1, 2012, revealed that in peripheral countries 227 million hectares of land were purchased, handed over as grants or leased since 2001, mostly in the year of famines 2008. 70% of hoarded lands are found in sub-Sahara Africa. Also being affected by land hoarding are Southeast Asia and Latin America especially in countries like Peru, Ecuador, Colombia and Paraguay.

The principle land-grabbers were foreign investors. Nevertheless the number of international foreign land shareholders in Latin America, is not as high as in Africa and the Eurasia of the former Soviet Union. The circumstances of Latin America and the Caribbean are similar to the case of South-East Asia dominated by intra-regional investments.

Transnational corporations in Latin America come from countries like the USA, Canada, Spain, Portugal and Italy among others, and always make substantial investments in the land. Brazil intervenes in cross-border land investment and at the same time, receives much foreign land investment. There are 10 countries suffering from substantial land hoarding: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Guatemala, Paraguay, Peru and Uruguay. With the exception of Guatemala all these are in South America.

The scale of land dispossession by displacement in Latin America and the Caribbean has been relatively low keyed so far, especially when compared to the process of dispossession in Africa, South-East Asia, China and India during the times of “national land hoarding” by means of rarely reported but increasingly numerous popular movements. There was large-scale land-hoarding in Latin America and the Caribbean, but this did not cause any mass dispossession of the

magnitude that has occurred in many parts of Africa and Asia. In this context Colombia is the exception. In Africa, local communities are usually displaced or re-located, and this involves different forms of violence. This not only disrupts livelihoods, but destroys subsistence food production for whole populations. And of course they come the famines.

Even in the driest areas of Africa there is land hoarding for agro-fuels. Some 19 million hectares in Africa are producing jatropha, with major concessions won by countries like China and also Brazil. Jatropha is a fuel-oil extracted mainly from a plant not suitable for agriculture, native to Central America which grows easily in arid parts of the planet. Its seeds contain an oil which is used to produce a clean diesel fuel, "green petroleum". Principally because of jatropha, production of food fell 50% in Chad and 27% in Nigeria. Famine immediately steps in. Jatropha affects not only displaced farmers but entire peoples. The Horn of Africa is one of the most turbulent regions in the world and today it is joined by the African Sahel. Africa is a time bomb and this time bomb will blow up with all its violence when famine becomes generalized.

José Saramago claimed that Africa is a "daily apocalypse." Nothing is more commonplace today in Africa than civil wars, coups, famines and thousands of refugees moving, fleeing from one border to another. Lately on March 29, 2012 the Director of Operations for the United Nations Office for the Coordination of Humanitarian Affairs, warned the international community of a "race against time" to avoid a food crisis in the Sahel region. Countries with the greatest risk would be Mali, Burkina Faso, Chad, Mauritania, Niger, Cameroon, Nigeria and Senegal.

The flame of the Arab Spring is setting fire among African Islamists, according to Laszlo Trankovits. After the coup in Mali the UN Security Council warned that the unstable political and the dire humanitarian situation in the Sahel region of Africa could become fertile grounds for other rebellions. The cost of living itself created a climate of insurrection before the political coup. It may be just a matter of time before the Tuareg rebellion expands into Niger and the vast Sahel region composed of Senegal, Mauritania, Mali, Burkina Faso, Niger, Nigeria, Chad, Sudan and South Sudan. Or put another way, the coup in Mali could trigger the detonation of a major conflict throughout the region.

The change of economic rationality and the struggle for strategic natural resources

Contrasting with the low rate of profit and stagnation of economic growth in the central countries we see the rise of the emerging countries with high and sustained economic growth rates. We are talking about China, Russia, India, Brazil and South Africa, the so-called BRICS. These countries although heterogeneous in many aspects have shown - with China leading the way - rates of very strong economic growth since a good many years. These are countries where the ability to replace its labor force is high and consequently the wages are lower. This is a relatively long term perspective due to their demographic size. The low cost of labor however, is not the only factor in their growth. The presence of relatively extensive strategic natural resources in these countries plays an important role.

The "economic rationality" of capital has led to over-exploitation not only of non-renewable energies such as petroleum but also metals and minerals. Today, there is in sight a relative scarcity of certain metals and minerals usually concentrated in the South and especially in these emerging countries. The West is increasingly more dependent of the South not only for energy (petroleum) but also in general for minerals and metals especially the most strategic ones. With all this, we observe the objective conditions for new relations of power being established.

While the supply of natural resources was abundant and came from many countries, prices of these metals and minerals were very low. The so-called "terms of trade" were very unfavorable for developing countries.

The logic of capital is to grow with rapidly increasing accumulation. The same value is sold quicker and so the same profit is achieved in reduced time. As the rotation of capital increases there is a process of relative de-materialization. Products demand less material as they become more disposable. In this way greater volumes are sold in a period of a year. The economy grows in value terms in the central countries. However in the peripheral countries natural resources are extracted with increasing speed in terms of use ie, they suffer above all an absolute de-materialization. If past crises were characterized by over production in exchange-values, the current crisis is

characterized by a “sub-production” in use-value for having exhausted the stock of natural resources.

Of the 15 countries endowed with minerals and metals, the BRICS generally occupy privileged places. First is South Africa, second is Russia, Brazil fifth, sixth China, and eleventh India. With only this information the strategic position of the BRICS countries on possession of metals and minerals is clear. [See, Jeremy Grantham, *Fifteen countries sitting on a fortune of metals and minerals*, www.bussnessinsider.com].

Also Latin America has a special place that could be exploited in the future. Among the 15 with most metals and minerals there are four Latin-Americans: in order of importance we have Brazil, Chile, Peru and Mexico. It's one thing, however to have mineral reserves in general but it's another thing to have those resources that are relatively scarce.

A study by the British Geological Society (Rarest metals on earth, www.ecoapuntes.com.ar, September 2011) showed that of the 52 metals on the list, 60% (i.e, 31) have an index risk of 5 or higher, where 1 indicates a potential for low supply and 5 a high supply risk. The shortage can be divided into three dimensions: physical, economic (price increase) and geopolitical (political boundaries). BGS list shows that China leads the global production of almost all the elements on the list, and it is also responsible for the extraction of half of them.

Given the relative scarcity of natural strategic resources, producer countries are beginning to protect their interests. China imposes taxes on exports, especially on metals and minerals of high innovative value. This country has also imposed other trade barriers on some metals, such as quotas and even an export ban. It does this to protect its own industries (cf., *Writing Economics and Finance, Geopolitics: Is it possible to continue to progress with the shortage of scarce materials?*, Buenos Aires, 23 December 2011).

Here we would like to stress the importance of the relative scarcity of materials used in emerging “green technologies”.

A report by the *European Commission* and by *PriceWaterhouseCoopers* (PWC) has identified 14 scarce strategic materials used in emerging green technologies.

As their importance increases for the future economy the risk of future shortages also increases. The

report takes them in alphabetical order and in order of importance: *antimony* produced in China, South Africa, Bolivia and Mexico; *beryllium* produced in the U.S. of North America, Russia and China; *cobalt* 90% produced in the Democratic Republic of the Congo, and also in Zambia; *fluorite* produced in China, Mexico and Mongolia; *germanium* a sub-product of zinc is obtained almost exclusively in China and Russia; *indium* is produced mostly in China, Korea and Japan; 85% of lithium reserves are in the Latin American countries of Bolivia, Chile and Argentina; *graphite* is produced in China, Korea and India; *magnesium* in the U.S. of North America, China and Canada; *niobium* in Australia, Brazil and Canada; there is the Platinum Group in South Africa and Russia; the so called “rare earths”- neodymium, tantalum and tungsten are obtained almost exclusively in China.

On the list of 14 resources mentioned, China occurs 8 times. No wonder, since China produces about 50% of the world's scarce strategic metal and about 97% of the rare earths. There is no doubt that China is the emerging country par excellence. South Africa, Russia, Bolivia, Mexico, South Korea, USA and Canada are each mentioned twice. The greater economic integration of Russia (largest producer of gas and oil) with China is stimulated by the threat of the West on the Middle East in general and on Iran in particular.

We are facing the real threat of Eurasia becoming transformed into the power block of the future which would thus represent a threat to the West and precisely that's the reason for the nuclear attack on Iran.

Not only the great majority of strategic materials and rare earth minerals in particular are extracted in China, but the country has managed to achieve that more and more of them get processed there. The motto is: “If the West wants access to these materials which are so scarce and strategic, then let them install their factories in China”. The country not only requires the installation of factories to develop these materials in the country, but also requires the transfer of technology.

In September of 2010, the Chinese government restricted the exportation of neodymium which was being earmarked for China's own wind-power projects. On two occasions, the World Trade Organization (OMC) has opened expedients against China for interfering in the exportation of rare earths. A good number of

official reports by both of U.S. and European governments have expressed the warning that the future of renewable energy is endangered by this extreme dependence (cf. Michael Angel Criado: *The West depends on some minerals it does not have*, January 6, 2012).

Other equally strategic materials and those which are expected to become critical as their demand increases are tellurium, gallium, indium or lithium.

Lithium is only considered as such in the U.S.A. report. Although it has had other uses in the past, its main function today is in all types of batteries, especially for the development of Aeolian energy and the electric car (cf., Miguel Angel Criado, *ibid.*). Lithium is considered a relatively strategic resource and is scarce considering the demands by Aeolian energy and the electric auto.

It so happens that Bolivia has more than 50% of world lithium reserves. All together Bolivia, Chile and Argentina have 85% of world reserves of this mineral.

Together they could regulate prices. The press in Buenos Aires and Santiago has already suggested the possibility of creating an "Organization of Countries Producing Lithium" (OPPL) formed by Argentina, Bolivia, Chile, Australia and China.

More important than controlling the price by an «OPPL» would be to condition the production of batteries and electric cars within the lithium producing countries.

An even more strategic alternative for their own development, would be the production of buses, since their use is a collective value. The goal would be to condition the exchange of this resource upon the transfer of technology. Presently Bolivia is not in the same situation as China to bring this about. But the South-South union of the strategic and scarce metal-producing countries, sooner or later, will make it possible to invert the power relations of negotiation.

From the South it would be possible to influence a change in worldwide economic rationality. The increasing scarcity of strategic natural resources in the West, would force them not only to re-cycle these scarce resources but would also inevitably lead to prolonging the lifetime of their end products and/or the increased use of more communal consumer goods.

This leads to economic decline in terms of value. A negative economic growth does not permit sustain-

able accumulation. It would announce a new era: one of de-accumulation in terms of value. As the average life-time of products is prolonged and products take on a collective instead of an individual character, labor productivity decreases in value-terms, but increases in use-terms in so far as the products are more durable and their use more collective.

This issue brings us to the possibility and necessity of a transition to a post-capitalist economy where the value-in-use will override the value-in-exchange. Peripheral countries still have some room to grow under the old rationality, but the central countries have more hemming situations. However in the South, countries will also be faced with the growing power of large environmental organizations opposed to unlimited exploitation of natural resources. At the same time indigenous peoples and rural populations are fighting land-grabbers and hoarders of their lands.

The social struggles in Bolivia and Ecuador are clear witness to this reality. The more strategic a particular land is for exploitation of a rare metal, the more effective will be the social struggle against such land-grabbing/hoarding in and will stifle from the South the present world-wide economic rationality.

Social power in the South is presently stronger than ever to bring about a change in present economic rationality and push towards that "other possible civilization".

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TWO DECADES OF WORLD RESISTENCE

INDIGNATION AND THE BIRTHING OF ANOTHER POSSIBLE WORLD

SERGIO FERRARI

Bern, Switzerland - Buenos Aires, Argentina

When Mohamed Bouazizi, a Tunisian youth, set himself on fire before the crowds on the street on December 17, 2010, he did not imagine his indignation would explode as a fireball with tremendous reverberations across the global community. Desperate to make a living after having lost his job, he transformed himself into a street grocer, yet he experienced constant harassment and humiliation by municipal officers, who would not let him do his job unless he paid them bribes. Bouazizi's self-immolation was a powerful act of protest against a government that refused him the ability to earn a living. In just a few days, his horrendous death in the middle of traffic triggered massive mobilizations in Tunisia. His indignation, as well as the indignation of his country, very quickly broke through regional and continental borders.

The Tunisian protest, which eventually removed President Ben Ali from power, soon spread to Egypt and other neighboring countries. In a very short time, it triggered significant historical changes that came to be known as the "Arab spring." The foundations of harsh monarchies and worn out democracies were beginning to crumble.

The ensuing African upheaval north of the Sahara, a region separated from Europe by just the Mediterranean Sea, did not take long before it reached the old continent's shores. On May 15, 2011, massive mobilizations took to the streets in Madrid. They quickly spread all over Spain and to hundreds of cities in more than forty countries. As a result of a mass march summoned through the Internet by the coalition "For a Real Democracy Now," the Spanish protesters occupied Plaza del Sol. During several weeks, that very Madrilean spot transformed itself into an urban encampment.

This process, described as the "occupation," had long been a powerful method of protest to which many social movements resorted in order to defend their most significant claims. Examples include the agrarian reform spearheaded by the "Landless workers," and the "Housing for all" struggle launched by "The people without a roof," both in Latin America.

Faster than anyone could have ever imagined, a new way of protesting en masse was beginning to root itself in the global community, including the European Union. Hundreds of squares and parks were soon filled with sheltering black tarpaulins and improvised tents, common among the squatters in several places of the traditionally impover-

ished southern hemisphere.

There is no doubt that the social exclusion, gradually more intense and dramatic; the growing level of unemployment, particularly among the youth; the iron politics of austerity in response to economies in crisis, and the chronic weakening of traditional democracies played a significant role in these mobilizations in the Old World.

Within a global framework characterized by the deepening of a serious financial crisis during the last five years, the explosion of the real estate "bubble" in 2010 and 2011 also contributed to a dramatic deterioration of the overall situation for many families already in debt.

In Spain, for instance, thousands of families lost their homes in a process that replicated a traumatic reality already wreaking havoc in the United States. This mortgage crisis overlapped a brutal increase of unemployment. In Spain, in the first semester of 2012, unemployment reached the unpredictable levels of almost 25% of the productive population and almost twice that much among the youth. Similar crisis. Similar diagnosis. Common claims. Half way through September of 2011, a group of protesters occupied Zuccotti Park in Wall Street, no less than a symbol of the world financial system that runs the global markets at will.

The "Occupy Wall Street" movement immediately spread to Freedom Square in the city of Washington, a very short distance from the White House, and to hundreds of cities and towns throughout the United States. This civil mobilization was, without doubt, one of the most important in the contemporary history of that nation.

The "Occupy Wall Street" movement thinks of itself as "an open, horizontal space" against neo-liberal capitalism. In one of its first communiqués, it portrays the neo-liberal capitalism as a "great vampire squid wrapped around the face of humanity, relentlessly jamming its blood funnel into anything that smells like money." Its central slogan – "We are the 99% while they are just the 1%" – underlines its confrontation with the financial powers and the political corruption, and places both the economic inequality and the growing social polarization at the very center of the national debate.

The conceptual pillars that constitute the "Occupy Movement" are: a direct, or "pure," democracy, based on decisions made jointly by all citizens; an organic distribution of roles and the existence of various committees and

Translation by Ariel Ferrari

task forces clearly structured (press, logistics, education, among others), a leadership that is fully “horizontal” and without “stars” of any kind, and direct action, never violent in nature.

From Chiapas to the Davos’ igloo

Towards the end of January 2012, in the midst of the glacial European winter and protected as a military fortress, the World Economic Forum convened only a few hundred yards away from the Convention Center in the resort city of Davos, Switzerland. Nearby in the same city, a few hundred “Occupy” activists built an igloo with Alpine snow and decorated it with posters and red and black flags.

That igloo, a symbol of this new struggle of civil resistance across the world, represented an open challenge to the powerful Forum, one of the most famous events ever sponsored by the international economic superpowers. That igloo points to a resistance that seems to know no borders and that, consistent with its own principles, bets all its energies on the globalization of human solidarity and the condemnation of the neo-liberal model, which today confronts one of its deepest crises.

Almost eighteen years before that symbolic igloo, on January 1, 1994, the Zapatist movement in Mexico appeared from “nowhere” to occupy San Cristóbal de las Casas and five main cities in Chiapas. The Zapatistas’ intention was to denounce the Treaty of Free Commerce about to be signed that very day by the United States, Mexico and Canada. With such a radical gesture, the Zapatistas were questioning a legal mechanism the Northern superpowers were trying to impose on the Southern countries of Latin America in the name of their own strategy of global capitalism. The Zapatistas were raising their prophetic voices to help make hope a global reality.

Almost two decades later, some central conceptual and methodological principles of the Zapatista Movement are redefining themselves in a series of recent movements, such as the “indignados” (the indignant or outraged ones) and the “ocupas” (the ones who occupy). Central to the ideals of these movements are: the recognition of the social and political underdogs, or the people at the very bottom of society, and the vindication of their right to participate in the political process, plus a very strong emphasis on direct democracy and criticism of the institutionalized power. Even the Zapatist colors –red and black– play a role in this ongoing political redefinition.


Indignation and another possible world

During the first decade of the 21st century, the so called “altermundista” way of thinking –the notion that another world is possible– was born and developed by the World Social Forums, the first of which took place in Porto

Alegre, Brazil, in 2001. These gatherings without borders of any kind articulated a new challenge: the need to change the paradigm, the system, in order to make possible yet another world. (“Altermundista” comes from two Latin terms: *alter*, other; and *mundis*, world.) By means of mobilizations summoned by the grass roots organizations and leaders, and decisions made by consensus and without hierarchical inputs, these forums have strengthened the global network of solidary organizations in order to build “another possible world”.

For the “altermundistas,” this other possible world is, and is going to be the result of a renewed understanding of political participation; the option for a new kind of inclusive democracy, with everybody’s participation and for everybody’s benefit; a call to a proactive civic participation; the frontal criticism of capitalism and its devastating social and environmental consequences; the active prominence of all citizens, particularly those who have been the most neglected, and an inclusive vision without rigid preconceptions. Last but not least, it includes the vindication of the memory of the past rather than the perpetuation of the oblivion. Significantly, these concepts and practices coincide with many slogans and claims by the Zapatist movement and the recent civil mobilizations in the Arab countries as well as those led by the “indignados” and the “ocupa” movements.

In his “Time for Outrage,” the movement’s reference-book, Stéphane Hessel stresses the following: “Against injustice, our anger remains intact. . . We therefore maintain our call for a “rebellion –peaceful and resolute– against the instruments of mass media that offer our young people a world view defined by temptations of mass consumption, a disdain for the weak, and a contempt for culture, historical amnesia, and the relentless competition of all against all.” This proclamation calls for the mobilization of the solidary community to outline a new course of action against the power of big bankers and big businesspeople as well as the corruption of politicians, and a democracy that excludes people.

It is now almost two decades (1994-2012) of new civic struggles, with new players and novel ways of understanding and participating in politics. We have some unfinished business, namely to bring to fruition such alternatives as these: to make possible that “other possible world”, to knead “a world that becomes a home to many worlds,” and to transform the sheer feeling of indignation into transforming action. The year 2013 will be another important moment of this shared journey. The next WSF, in Tunisia in March of next year, aims at integrating even more of both indignation and the birthing of another possible world. 

WHO ARE THE MARKETS?

DIEGO ESCRIBANO

Madrid, Spain

For decades the Washington Consensus has held a dominant position with its claim of a unique, universal model. The Reagan and Thatcher governments marked a path to follow, recipes followed all around the world. Privatisations, dismantling of public services, less taxes for the most powerful, decline of middle classes. "Lost decade" in Latin America. Market absolutism of dubious results. According to the information we had in 2011, inequality in countries of the OCDE reached its highest peak in the last decades. An elite has benefitted from a system favourable to it, which allows it to give vent to its greed. In globalisation times, the elite is global, a few from each place benefit. Russia, China and Brazil provide more multimillionaires each time to the annual lists. Groups of people, elites, work to worship their god, money. The maximum profit. Markets are citizens with ability to influence, to coerce. With names and surnames. With personal interests. They use different mechanisms for their own benefit, against the wellbeing of the vast majority.

Qualification agencies may give wrong and biased predictions, but are effective in exerting pressure. Pressure from markets, that is, of a small minority able to impose changes in government and of placing debt above citizens.

Who would place above the basic needs of his children the immediate payment of a debt? In our world, the wishes of a handful of lenders are more important than those of millions of citizens.

Banks with benefits of hundreds of millions expel from their homes people in precarious situations, without the possibility of negotiating, without searching for a solution. Demanding, as well, the payment of a debt that conditions the hopeless for life.

The economic crisis of the last years, that has caused so much suffering, is the fruit of avarice. Some, penitents, asked governments to control their harmful drives. Their incorrigible selfishness.

Hundreds of millions of human beings suffer pov-

erty. While, each year, the weapon industry continues to be a great business for some. Just in the USA, the annual budget goes beyond a billion dollars. They need people to feel afraid, so that the wheel of war does not stop, to continue enriching themselves.

A good part of the money got from sales to uncomfortable clients rests in fiscal paradises, another instrument of the criminal structure. The bleeding towards those places, from illicit activities, according to information from the World Bank, is around a billion and a half dollars a year. Those are resources taken from the collective wellbeing. The fiscal fraud is bigger among those who have more.

The earth has been converted in a speculation object. Land with property distribution that has not changed in Latin America. 80% of the land in Paraguay is in the hands of less than 3% of owners. In Brazil, less than 2% of owners own almost half of the land.

Food has also been the product of speculation: the famine of the many makes a better economic balance of the few. Speculators make money from nothing, creating artificial things. Markets are "a great world game of poker, of which world oligarchies participate and of which the rest, the 99.9% of the world population, are just impotent spectators, mere pawns of the system".

World oligarchies base their power in inequality. The dictatorship of the markets is possible within unequal societies. Inequality implies that some may impose their interests. On the other hand, the most egalitarian societies tend to control those excesses.

1% control about 40% of the world riches. 10% of the richest households in the planet concentrate 85% of the world wealth. 50% of the poorest have 1% of the riches.

In the USA, epicentre of the present economic crisis, 1% contributes two thirds of the total budget in electoral campaigns. Their interests are well preserved. 0,01% of the donors amount to ¼ of all the

money that greases their democratic system.

That minority, responsible for camouflaging their indignant wishes with careful rhetoric polishes, is winning a battle. In the last years measures taken by governments have contributed to enrich the 1%. Cuts and austerity in recession times. Unemployment and poverty as inevitable consequences.

Warren Buffet, a known millionaire, stated that his class has won the battle between classes during the last twenty years.

Nevertheless, changes are inevitable. Roubini was right when he wrote that inequality generates instability and confirmed the failure of the neoliberal model. No economic model will have legitimacy if it does not face the challenge of inequality, pursuing equal opportunities, eliminating the disgrace represented by millions of people that do not have their basic needs satisfied.

In 2008, being demonstrated the enormous influential capacity of the most benefitted by the present state of the art, translated in the proposal of employing public funds to correct financial abuses, Stiglitz said the "end of the free and unregulated market ideology that always works" had arrived.

Later, he was finishing a text that aroused a great debate, with the following words: "markets only function as they should when they do so within an adequate frame of public regulations; and this frame can only be built in a democracy that reflects the interests of every one, not of the 1%. The best Government money can buy is not enough now".



INEQUALITY IN THE WORLD

- 1% of the population controls approximately 40% of the world's riches.
- 10% of the world's richest households concentrate 85% of the world's wealth.
- one billion people live with 4% of the world's wealth.
- 1% of the population in the USA provides 2 thirds of the total budget in electoral campaigns. 0,01% of donors give a quarter of the total.
- in 2008, aid given to development by donor countries did not reach a tenth of the world military expense.
- according to United Nations, with 300 billion dollars extreme poverty could be eradicated. The amount implies a third of the annual military expense.
- 0,1% of the world population accumulates financial actives amounting to 4,27 billion dollars. Of this 0,1%, 73% are men. 53% are from Japan, USA and Germany.
- in 2012 Carlos Slim continues to be the richest person in the world. His fortune is estimated in 69 billion dollars.
- In 2012 the number of persons with patrimonies above one billion dollars reached a record of 1226. The average fortune is 3,7 billion dollars. The total sum of their fortunes is 4,6 billion dollars.
- income of the wealthiest 500 persons in the world are bigger than the income of the poorest 416 million people.
- in a world that produces food to cover loosely the needs of all its population, one billion people in the world go to bed hungry every night.
- 3.5 billion people, about half the world population, live with less than 2 dollars a day.
- inequality is worse in all the world than in a concrete country. Such a terrible injustice would probably cause a social and political upheaval if it happened in one individual country.
- according to Oxfam's calculations, based on the World Bank's data about income distribution, if global inequality could be reduced, to the level of Haiti (which is one of the countries with the largest inequalities in the world), the number of persons that would live with less than a dollar a day would be cut in half: 490 million. Moreover, if an income distribution of a middle country (with reference to inequality) could be attained globally, such as Costa Rica, poverty of 1 dollar a day would go down to 190 million (a fifth of the present total).

THE FOUNDATION OF THE ECONOMY IS THE PEOPLE, NOT MONEY

ARCADI OLIVERES BOADELLA

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When back in 1963 I first arrived at the Economic Sciences School of Barcelona University, I received the sole definition that I kept engraved throughout my career: "The economy is that field of science that studies the exploitation of the scarce resources that nature provides, to transform them and obtain the goods and services useful to cover human needs (unlimited, according to some)".

We have never been so close and at the same time so far away from reaching this goal. Actually, for the first time in the history of humankind, the production of food exceeds the needs of the world population, there could be a universal access to drinking water, to medicines, to housing and education. We have access to a wide range of information media, to early alert systems in case of natural catastrophes, speed in transport and technical progress of the most varied sort.

Nevertheless, never like now so many people die daily of hunger, the differences between rich and poor have been so great, both at a global level as well as within states, and the destruction of nature and the depletion of resources have risen to the present dimensions.

Why have we reached this state?

The answer can be found in some reasons, all of them related to profit motives, to the power of finances, to the exuberant desire of hoarding, which could all be summarised in a notorious lack of ethics in the economic life. Some perverse mechanisms dominate production, distribution and consumption relationships, and it appears that both present economic schools of thought and communication media endorse these kinds of behaviour unscrupulously.

Changing the present operation of the economy should imply, without any doubt, the disappearance of neoliberal capitalism and the appearance of a socio-economic system that complies with the requisites of the initial definition. Certainly, we do not have in store this new system, but we do have some of its elements. The first should be able to eliminate hunger, the most shameful of social evils. Reaching food

sovereignty is possible through good land distribution, opting for production for consumption and not for exportation, rational use of fishery, banning GMOs and prioritising some key investments (agricultural professional education, watering systems, machinery, farms, etc.).

In this new approach to economy, controlling transnational companies is equally necessary, both in terms of their contracting and subcontracting ways and their commercial, as well as technological, fiscal and environmental behaviours.


The financial field demands a radical transformation so that speculative markets and their activities disappear, state banks are empowered, banks are exempted of privileges, and, apart from local currency, it is capable of promoting an ethical bank where usurious interest rates are non-existent, investments are aimed at utilities for citizens and money is considered as an intermediary – non-lucrative – which catalyses economic operations. Needless to say it is as important to have a functioning structure where pensions are always and exclusively state-managed, and where financial agents are made liable, as any citizen is. We must include here the need for a progressive tributary system, disappearance of tax havens and the application of a universal basic income system.

Regarding international economic relations, certain goals of equity should be determined such as fair trading patterns, technological transference at no cost, strict limitation of patent rights, abolition of the external debt of the countries of the South, a substantial increase of the cooperation for development and a radical elimination of military expenses. And, within this chapter, the removal of all impediments to migrations should also be convened: the Planet belongs to all and nobody and nothing should be able to fix borders or controls to fluxes of population: this is a fundamental ethical principle.

From a social point of view, the high unemployment levels registered in a great number of countries, demand a quick reconsideration of a reduction in working hours, (less hours, more holidays or retire-

ment anticipation) and developing part time jobs or jobs with half dedication. An eight-hour working day cannot be sustained when luckily technical progress has made it unnecessary. But also the entrepreneurial structures must be changed towards cooperative ways where the negative separation between capital and work gradually disappears. This should be one of the basic elements in the birth of a new and essential economic system.

A new economic system which should meet the challenge of giving a true meaning to the present very weak democracies. On the one hand, establishing forms of governability that give more power to institutions which are close to the citizens, that is, applying the subsidiarity principle, and on the other hand, eliminating political power from structures that have no popular representation, such as transnational companies, big financial enterprises, the most powerful communication media and lobbies which defend strictly corporate interests (G-8, Davos Economic Forum, Bilderberg Club, etc.).

Of course all these proposals should be framed within the concern for the future of the Planet. A Planet where a thousand million persons, consuming irrationally, make the other six thousand million people live in poverty, and what is maybe worse, condemn future generations to conflicts over resources and an unnecessary dispute for survival which could be guaranteed if Earth's inhabitants would choose once and for all a decrease in growth and would start on a path towards an economy at the service of the people. 

HUNGER ERRADICATION IN LATIN AMERICA

IN 2025

*Interview by Yara Aquino
Agência Brasil*

"Latin America(L.A.) can eradicate hunger in 2025. This is a viable goal for Latin American countries", according to the general director of UN-FAO, the Brazilian José Graziano.

"The goal for the millennium proposed by the UN is to reduce in half the number of the hungry for 2015. This will be a very difficult target for many of the countries, especially the poor ones. L.A. has 2025 as the target year to eradicate hunger, and I think this is perfectly possible", he said.

José Graziano, as regional representative of FAO for L.A., was able to make the L.A. countries be the first in assuming the commitment of eradicating hunger by 2025.

Graziano observed that some governments especially in countries where there is no democratic system, have no interest in eradicating hunger. Changing the reality of those countries is one of the challenges he has for his management period in FAO, which started in January 2012. "Some countries are installed in social exclusion to keep the power of a minority, that is why I say not all are interested in eradicating hunger, because this can have an effect on government. I believe that arriving at a democratic system is a precondition to eradicate hunger", he said.

José Graziano was elected as general director of FAO in June 2011. With the support of the Brazilian government, Graziano was chosen with 92 of the 180 votes and will hold office from January 2012 to July 2015.

The reason for the choice of a Brazilian to this position is attributed to the change of image that Brazil has acquired internationally: "I believe this has been the reason: the expectation that Brazil represents today in the world the possibility of a new way of development. Brazil is seen as a country that can bridge with a different proposal, the developing countries and the developed countries of the North".

TOWARDS AN ECONOMY DRIVEN BY EROS

MANUEL OSSA

Santiago, Chile

Two failed ideologies

The twentieth century saw the fall of the Berlin Wall -- an urban symbol of an ideology mis-named - Marxism. I say mis-named because in my judgment, it mis-understood and especially because it mis-applied Marxian criticism and utopia. The XXI century is seeing the collapse in perhaps even a more intangible way of the symbols of another ideology - Capitalism.

What is the origin of these two ideologies in crisis and what do they have in common?

Both ideologies or systems were born at a time in which human thought had just discovered its own ability to penetrate the secrets of nature and at the same time, to develop a technique capable of calculating everything and transforming nature in order to satisfy human needs.

But both systems then passed from "satisfying needs" to the "need of satisfying desires", which were increasing at a fast rate: the needs and desires of an exploited class, excluding the oppressors, according to some; according to others, the desires of all, allowing the free market to perform a "proportional" distribution of goods according to criteria set by contract.

Both systems or ideologies concurred on the idea according to which there are no limits to power in the technological, economic and political fields. Consequently power can be used in any and every way possible to satisfy the *desires*, wants *greed* and even unlimited *ambition* of human beings. Whoever doesn't use it, loses.

The use of power in the hands of those who poses it has been turning this desire quite literally into an insatiable appetite similar to and bordering upon *greed* for it. It is the irresistible momentum of technology, driven by the equally unbridled profit motive or the "maximization of profits". Mounted upon advertising in the different media, *desire* takes over the crowds. In contemporary culture the conviction that

growth should have no limits has become an accepted axiom. And what is even worse, it has grown into a fierce and often bloody practice.

Both Capitalism from its inception, just as the last century's failed Marxism led by the Soviet Union, (as noted by Vicente Serrano in his recent book on Spinoza) have given top ranking to one, and only one human «fondness»: the desire for power. They have neglected others which would make for human happiness, such as "*harmony* born of justice, *fairness* and *honesty*," or as Baruch Spinoza wrote in his Ethics: love, conviviality, and in general all that belongs to the poetics of life which is its very heart.

Trying to re-direct our course - a change of vision or revolution of a paradigm

Is it possible and imaginable to re-direct and re-focus culture towards the felt needs just mentioned? Less than four centuries ago Baruch Spinoza (1632 -1677) set them up as the basis for the democratic society about which he dreamed.

What did Spinoza think about the power of intellect, technology and the weapons beginning to be deployed at that time?

Spinoza spoke in Latin about power as "*conatus*" and "*potentia*" -- terms which respectively mean *effort* or *commitment* and *capacity* or *power to be*. And both - effort and ability to be -- relate to the desire of happiness to which all aspire as a society and as individuals.

There can be no happiness for everyone if no one agrees to put limits to his own desire, in order to share with others his deep needs and together seek the good life. Possible happiness is participating in a totality of which the human being is part; a whole that for Spinoza was "God or nature" -- a God who goes about realizing infinity by the *power* given each person or individual being, so that each one is realized according to each one's proper natural laws.

Translation by Justiniano Liebl

Among these laws are included the power of thinking and “the reasoned consensus among humans” as they go about experimenting to see what laws are good for satisfactory shared living.

Spinoza started from the supposition of *totality*. Instead of separating *material* nature “out there” from the *spiritual* “in here” and the *divine* distant and transcendent legislator, he bundled up all these levels of existence within the bosom of a totality that was the very God in all: “In nature there is but one substance, namely God. “

When the “felt needs” related to desire turn into *greed* or *lust* or other desires potentially threatening to other members of human society or nature, then reason steps in and points out the need to constrain such desires within the limits of shared living. It comes down to reason being guided by love as the ultimate criterion which, in Spinoza’s vision by an implicit contract, delegates authority to an assembly whose function is to safeguard the limits within which each person can maintain existence and expand self-preservation desires.

These consensual laws, as natural laws are inscribed in the nature of things or of reason, and impose limitations from within and not from outside of shared common existence, within the infinite great Being which we all form as a composite. This totality that is God is achieved therefore, as infinite in the very finitude of its partial attributes shared between nature and the human being.

This vision of an infinite totality within which are accepted the natural limits of a participated *power* put at the service of the *felt need* to exist, live and be happy in community, perhaps might just be able to inspire another model for society, a model different from that in which we humans continue as “wolves”, as described by Hobbes, one against another in a destructive reciprocity.

This way of thinking has a great affinity to the thought of some of our Amerindian peoples such as the highland Quechuas and Aymaras and comes to life again in various forms of *panentheism*: - feminists visions of a universe that is all in God or is inhabited and energized from within itself by a God who be-

longs to it and at the same time engulfs it as matrix and mother.

The transcendence of God would better assure the intangibility of everything that would represent him in an authoritarian way. Conversely, if God were immanent, - that is if everybody and not just the leaders, would participate on an equal basis in the power of the Being symbolized in the divinity - that perhaps might open the gate for a dangerous anarchy or - one never knows - for a brotherly, popular, participatory, democratic system like the one proposed by Spinoza in his *Tractatus Theologico-Politicus*.

Living directed towards and with the energy of “eros” – “our felt needs. “

Spinoza’s intuition about Being as a unique substance has practical consequences for a disposition such as faith. Faith does not mean theoretically assenting to doctrines about God, but rather assenting to the practical truth summarized in obedience to the internal commandment of love – the great energy of eros.

In this way faith is defined not as something accrued through the orthodoxy of churches whose fraudulence Spinoza recognized and bitterly criticized.

But this is the definition of a faith that is secular and autonomous since it would be without hierarchies, and would allow humans to go along with the idea that the use of one’s power is limited by the felt needs of the other. It would make possible recognizing in love for others and nature the shared belonging to an infinite whole by which the very power of Being expands towards a *shared power* – much as we find in line with the reflections of Hannah Arendt.

In this way *desire* or *eros*, since it seeks communication and communion without degenerating into unlimited greed, would cease using the destructive *power* of its terrible ally *thanatos* (death instinct) against the other, and once more enter into *participation* and *communication* with each other. The same would occur at the various levels where groups or assemblies are constituted.

And these meetings or assemblies are those that ought to guide economies -- motivated by *eros*, and not by greed.

CONSIDERATIONS ABOUT PROPERTY

TOWARDS ANOTHER ECONOMY

JOSEP MANEL BUSQUETA

Bellpuig, Lleida, Spain.

The questioning of private property is one of the central elements to consider if we want to propose something that will overcome a capitalist economy and its model of society.

Property in capitalism: basis of exploitation

In the world every person is born with needs and to meet those needs he needs certain satisfiers. Thus, food is a satisfier of our need of nutrition, likewise is a blanket of the need of shelter from cold. In the capitalist society what happens is that despite the fact that there are enough goods for everyone to cover well everyone's basic needs, this does not happen. In capitalism it is necessary to have money to access the satisfiers of our needs.

This is where property becomes fundamental. The majority of the population does not have the resources nor the means to produce the goods and services that satisfy needs; they must buy them in the market with money. Therefore, to obtain money in our societies, the majority of people must work for a wage, that is to say, they must sell their abilities and production capacities, their work force, to that part of the population that own those means of production. If one is lucky to have the qualifications needed by an owner of the means of production, an entrepreneur, then this person will be able to get a wage with which to buy in the market what he needs to survive.

Here we must mention a very important point; when the owner of the means of production pays the worker his wage, he is not paying him for all that the worker works, but just for a part of what he created with his effort. Thanks to private property the entrepreneur is able not to pay for part of someone else's work without this being legally a theft. This is how private property becomes the main source of social power of capitalism and what ensures its future reproduction.

All human creativity becomes subordinated to the owners' plans, who guide the destiny of humanity according to their own interests. Therefore, due to the power emerging from private property, we can see how capitalism is not able to develop all those projects that, beyond private profit, could help improve the life conditions of the people.

Institutions, like for example the State, which we could think guarantees a certain social neutrality and thus defends the rights of every person in the same way, in practice are transformed in faithful defenders of the interests of proprietors, first, ensuring the defence of their property, and secondly, legislating always according to the interests of that part of society, the owners. It is only due to social conflict and the organisational capacity of the population that sometimes some laws are passed that limit the power of owners.

Nowadays, we see a strong movement on the part of private powers to obtain the maximum possible amount of social wealth that can become private. We are now witness to a fierce fight by capital to access all areas that can produce profit. Thus, natural resources, social rights and all the collective productive patrimony are a target of private interests.

It is important to say that as long as the social rights and the collective patrimony become private property, they cannot be enjoyed by all the society. Under the private property rule, the owner is not responsible nor does he need to worry about the destiny of those who do not have a property.

Abandon private property to build a society for all.

At the time of presenting different proposals as to how property could be organised in an alternative society, it is important to think about what the conditions are from which we want to start the transforma-

Translation by Alice Mendez

tion process. Therefore, we need to know the political capacity we have, what is our economic power to implement the different programmes of transformation, and also know the level of conscience of the society or the collective where the process of change will be developed. According to these variables, we can choose different transformation projects.

We must also mention that, at the time of presenting the property model to discussion, what is being discussed is what kind of property the means of production and fundamental elements (infrastructure, financing, equipment, etc.) must adopt for social functioning. It is clear that those elements that constitute personal use will not be subject to collective property. Nobody should question the private property of a toothbrush or our clothes.

There are different modes of collective property when we talk of going beyond private property. Some modes are state property, municipal, community, cooperative property, even communal property, which could be adequate for a different society. There is no doubt that apart from the technical analysis that each of the modes of alternative property could present as adequate to the different social environments, it must be the people and hence democratisation processes of society and the economy, who decide which is the best form of property.

Except some societies which have the political power of their states, the majority of the population develop their activities within a capitalist environment, without political power to transform their societies. In these cases, it should be possible to present practical proposals that would allow us to go towards that different society. It is here where cooperatives and communal property proposals appear as true laboratories where another way of possible property is shown. Thanks to these practical examples we can demonstrate that, to produce, there is no need of employers, owners of the means of production, and the exploitation that paid work implies, that can be overcome by the mutual support of cooperative work.

It is important to say that cooperative projects, as well as other forms of collective property that can be developed within capitalism, should not be an end

in themselves. All these projects, apart from showing their efficacy in a capitalist environment, should appear as adequate instruments to start abandoning capitalism, and, at the same time, help in the social and political fight that implies overcoming capitalism as a hegemonic system of society.

In broad terms, collective property of the means of production, taking into account its different modalities, should come to be one of the fundamental pillars of the new model of society. This should go together with a process of production and distribution that, without exploitation, would guarantee the right to live in a dignified way to all people. A society where the management of power is as horizontal as possible based on a system of values would have the general wellbeing and respect to nature as cornerstones.

There are no small projects or proposals. Any development towards a different way of considering human relations, that presents a different way of organising property, will become a big example to the rest of the community and the society. These experiences, together with the love, happiness, solidarity and the spirit of generosity that participants show, is what allows us to start experimenting what a different future would be like, more just and joyful, for humanity and the planet.

Seeding our communities, neighbourhoods and cities of concrete experiences presenting a different form of property will be like a drop of water, that with time and tenacity, it is able to transform capitalism. In all these collective property experiences we can foresee society as a common destiny, where the full development of an individual depends on the full development of all.

INDIGNANT ABOUT DIGNITY

MARÍA LÓPEZ VIGIL

Managua, Nicaragua

The INDIGNANT PEOPLE who filled public squares throughout all of Europe and Israel, like those who occupied Wall Street and the City of London, and who will keep appearing on the scene of the present historic moment, are outraged basically by the perverse consequences of the increasingly powerfully-gearred global economy that daily and mercilessly is sweeping away the social conquests of northern countries. They see it widening the gap between those who accumulate outrageously and those who are watching the reduction of their "welfare state" which they had considered secure. They are reclaiming "real democracy" which to be "real" must also be economic democracy.

Their slogans together with images of their young indignant faces demanding the rights they deserve, shouting and putting their finger into the wounds of this system, have flooded our global village with new life. Just when youth of the North seemed asleep, blasé, well ensconced in their nonchalance - they woke up angry. The more optimistic announce a "revolution". However in their slogans and claims I sorely miss any focus upon the southern part of the planet: on the relationship existing between the excessive enrichment of their banks and corporations and the impoverishment of many countries of the South -- all of which began long before the public squares of the North got filled with so much righteous indignation.

I write and reflect from Nicaragua; indignant because of the many sins against dignity that I find in this country, one of the most impoverished of the continent. And I do so searching back into my memory. There are words that mark moments of history. I remember in the 80's, the power associated with the word "organized" in the country of El Salvador. It involved a tremendous lot - - so much meaning. Those "organized" knew exactly everything that was crooked in the country, and what ipso facto they were committed to straighten it out. Besides protesting, "the organized" were committed to risk even their lives to achieve that goal.

I once heard an elderly peasant women wrap up in a nut shell the entire history of her tiny country of El Salvador, and its "organized people" like her-

self: "First we died - - of hunger. Then we protested -- and they killed us. Now we give up our lives for our people, and that is a very different story".

Another old man, this one a French fighter against Nazism, who has marked this moment in history with that word, "indignant". Stéphane Hessel is asking the youth of the world to "take up the baton" and fight, to become indignant. Millions read his message and million became indignant, mobilized by his words.

Years before, the Teacher Paulo Freire, a pioneer and visionary, in his old age wrote his final work "Pedagogy of the Oppressed " which was published posthumously. "I couldn't die in peace without proclaiming that I am an indignant pedagogue" he wrote.

These three elderly people, in three distant corners of the globe, have something to say to indignant young people today.

What does it mean "to be indignant"? It means searching, reclaiming and proclaiming dignity. It means more than anything, not just to get indignant, but to be indignant, to remain indignant.

We become angry and indignant when we are deprived of our dignity by being denied employment opportunities or when we are not paid a just, "dignified" salary, or when politicians we have elected do not represent us. But if we become indignant only when what we once had we no longer have, or over what has been taken away from us, or because that to which we once aspired is no longer possible, then we will be going only half way down the road.

We should become angry and indignant when our own dignity is reduced and even ignored and when that of others is never even recognized; indignant and outraged by the lack of a decent life -- drinking water, sufficient food, land suitable for farming, a life without violence ...-- all of which the majority of our actual humanity suffers, and historically has never even known what it means to "live well with dignity". We should also grow outraged and indignant when the due course of a river is contaminated with cyanide in order to facilitate gold being mined from the depths of the earth.

Recalling what we learned from Liberation Theol-

Translation by Justiniano Liebl

ogy: we should be indignant against the few humans who because they have so much they can't live as brothers, and become indignantly outraged because so many people because they have nothing can't live as human beings. We should be indignant for the dignity of everybody: of everyone.

We ought to choose our reason to become indignant. Hessel proposes that every young person just look around in the immediate vicinity "to discover its own reason for indignation." In these times of indignation it's useful to make a list of what makes us indignant. We can choose from where to begin.

From inside out? (in my personality, at home, at work, in my country in the world ...)

From top to bottom? (in the management of corporations, the government of my country, my county, my town, my neighborhood)

By issues? (in politics, in the economy, in the mass media, in the school, in the church ...).

And after choosing, and after expressing indignation, it is necessary to accept the consequences. "When something makes us indignant, as I was with Nazism" Hessel says, "we become committed". And I think that right here is where we reach the «hoyo del meollo» as we say in Nicaragua i.e. the root of the matter.

We must be sure that our indignation responds neither just to a collective catharsis nor a passing fad nor just to the urge to be in the city square with everybody, simply because "Where the people go, there goes Joe". Our commitment arising from that indignation is our proof. Keeping in mind how often we have sung: "No basta rezar" i.e. "It's not enough just to pray", we realize today, that "it's not enough just to shout".

Freire, who also called his indignation "righteous anger", used to say: "I'm indignant, but not desperate." And he expressed himself that way in order to tie his outrage into his commitment. He was making a reference then to that type of indignation which comes down to being a fatalistic despair resting on an easy comfortable position. This abounds today. It's the indignation of those who have grown tired of the struggle and are convinced that they've done everything they could, and now, overwhelmed by the weight of the world's complexity today, they feel that it's up to others. Now it's up to the younger genera-

tion which is braver or at least more rebellious and willing to translate indignation into action while they, already tired by the struggle, perhaps even getting into old age, are content with crafting clever slogans and filling city squares.

Indignation is serious business: perhaps one of the most serious human attitudes, just as Hessel says, indifference is "the worst of human attitudes." Indignation gives birth to resistance. Indifference facing injustice shows up a suspicious shadow of complicity.

It's necessary to be indignant, necessary to resist. As Freire says: "We must remain poised to fight for a world in which one can be more person than thing, a world in which it is easier to love."

That little old Salvadoran lady whom I got to know one morning in August thirty years ago, understood very well, that it's not easy. She was organized and indignant and knew full well that she had to be willing to risk danger, even to risk giving her own life.



SLOGANS BY TODAY'S INDIGNANT SPANIARDS

- *This isn't a crisis – it's a robbery!*
- *Real Democracy Now!*
- *They call it democracy but it's not!*
- *No, no, and NO, you don't represent us!*
- *If you won't let us dream, we won't let you sleep.*
- *Hands up -- this is a recuperation!*
- *With so many thieves the bread just doesn't go around.*
- *Our lives are worth more than your profits.*
- *Fighting we might loose; not fighting we are lost.*
- *We're not against the system; the system is against us.*
- *We have no fear, they have no power.*
- *SYSTEM ERROR! REBOOT!*
- *Cut back on the markets; Sovereignty for the people.*
- *Our dreams don't fit into your voting polls.*
- *We're not moving away; we're moving into your conscience.*
- *Politicians and bankers urinate down on us; and the media say it's raining.*
- *Your Booty is My Crisis.*
- *You've taken away too much; now we want everything.*
- *Bankers are the thieves responsible for the crisis.*
- *To get indignant is not enough.*
- *Youth with no future, no home, no job, no income, no fear.*
- *Thinking is not illegal ... up until now.*

DIALOGUE BETWEEN «LIVING WELL» AND DEVELOPMENT

XAVIER ALBÓ

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There are different models of so-called “development” which often reflect on-going attempts to get us moving closer in well-developed and time-measurable programs towards a particular model of society.

These are usually evaluated «on the fly» in a neutral or uncritical manner, measuring just how closely within a stipulated time we have approached or retreated from the stated objectives.

However some people have come to turn a critical eye upon the philosophical principles and ethical implications of the model itself. And that’s when new paradigms, models, or at least new dreams can appear to inspire such new models like that of *Live Well*.

«Live Well»

During the nineties, the idea of “Live Well” sprung up from the base of the *Sum-Qama Na* of the Aymara people and *Sumak Kawsay* of the Quechua. This concept involves a lot of philosophical and ethical criticism especially of the dominant economic development model and in a lesser degree of other development models, since it detects in all *development* an attempt of some to «live better at the expense of others» instead of having everybody live well.

This vision is a new *socio-cultural construction*, still in construction- pardon the paradox. It receives good insights and criticisms and keeps on getting new ideas from those who write or discuss it from various points of view. It began among the Andean peoples with the same name, but spread like wild fire to other places with the same or different local names. It has similarities with other initiatives such as those of the Himalayan Buddhist in Bhutan. Differences and similarities keep on appearing since it is an on-going process. To date among us as yet it still has not become all that operative in our stated objectives and indicators.

The key elements that are gradually being accepted by all make one tend to favor its interpretation as «living well among everybody». This includes: a) the personal welfare of each, b) among us humans, and c) with all that is life. This later includes *Mother Earth*, as an expression that is more vital, proper and co-participant than a cold and lifeless *Nature* which seems to ring too much like mere ‘natural resources’ at human disposition.

Returning to the Aymara root which began this entire process, some of my sister and brother Aymaras tell me it

would be more accurate to call it *Suma Qamarasiña* since the suffix *-ra* suggests ample participation and *si* a sense of reciprocity in giving and receiving for the welfare of all. What would be the additions suggested by the Quichuas/or Quechuas, the Amazons, the Mayas, the Caribbean Kunas and many other peoples with their respective languages full of different nuances? All this begins to shape up in an interesting «interculturality» and «glocalization» born at the base of the population itself.

Stepping back a bit, we can rescue certain similarities common to this construction not yet crystallized and other paradigms involved in change and development.

The «anti-model»

The model or paradigm that remains dominant is that of a so called “modernizing” and “progressive” development, which is openly at logger heads with our *Living Well*. Its real basis rests upon permanent economic growth for those few who dominate the others, whom-ever they might be, by using expensive technologies plus exclusion and predatory practices that worship the idols of lucrative markets and private property. And with sorrow and rage we note how they despise «those always poor» -- those who only manage to pick up the left-over crumbs and who become increasingly more alienated by those who are profiting up at the top and who, to get there, nonchalantly strip naked our Mother Earth and leave her ill, if not dying.

One of the many fallacies that has infected all development statistics, is to convince us that the key measuring-stick to consider a country more or less developed was its “gross domestic product” (GDP), ie the cumulative sum of all the money produced by a country. And still worse, that the average or “per capita” obtained by dividing the GDP by the total population was a valid indicator, without taking into consideration the vast differences existing among us. That’s why rather than «model», we ought to call this still-dominant paradigm, an «anti-model». With this I think I’ve said about enough about that for now.

But there are still other alternative initiatives to take into consideration because they show similarities, even though partial, with «Living Well».

The humanist paradigm:

The humanist paradigm springs from a long line of various religious traditions, including Christianity. More

Translation by Justiniano Liebl

recently it has made a come back taking shape as an alternative to the «anti-model». As was maintained by many humanists previously, the overall objective of development is not to have more, but be more, not hoard more wealth, but enjoy deeper humanity.

So with this we again find in the forefront the conviction that the economic dimension should not be isolated from the social, cultural, historical and political dimensions. These assure for development a comprehensive and interdisciplinary nature to recuperate the fundamental objective of all development -- that sense of *well being* for the entire population which is something that rings truer to «coexisting well».

In the 80's, Amartya Sen, a Bengalees Indian economist catalyzed these and other pertinent concerns in what today is called *human-scale development*. With this it was easier for him to recover the ethical dimension of the economy. The experience of poverty in his own country of India, beyond doubt influenced the vitality and coherence of his approach, and which deservedly won him the Nobel Prize in 1998.

It was also Amartya Sen who managed to oust the GDP and replace it with the HDI (Human Development Index) to measure the development of a country. He also included measuring indicators such as human welfare in health, education and access to and enjoyment of human rights. Along with these, Amartya Sen developed other indexes on the potentialities and capabilities of people, although without much emphasize on the social dimension of solidarity.

But to ground oneself just to the human aspect and place that in the center of everything, was still a limitation. Luckily, still another model sprung up complementary to the previous model.

The paradigm of sustainability:

The paradigm of sustainability on the one hand has sought to correct the adverse ecological effects of the “modernizing – progressive” “anti-model”. On the other hand, it has made us feel more humble as humans, depending on our common “Great Home” where all of us live. This paradigm has focused in upon two alternative perspectives: the first emphasizes that not even we humans can survive unless we take care of our “Great Home” -our habitat. Working from the social sciences, it sought to foresee the needs of future generations and how to ensure the future sustainability of our human race.

This was the central message of the famous Brundtland Commission of 1987. This already sought a balance of exchange between societies and their natural envi-

ronments. And this gave it even a more comprehensive and interdisciplinary approach to development. But this was always being observed from the view point of the survival of the human race. It never went beyond this anthropo-centric perspective: “if we are not careful, humanity will disappear”.

The other perspective, which emerged instead more from the natural sciences, especially takes note of the bio-physical and ecological systems: our EARTH is dying. That vision is even more comprehensive and radical than the disappearance of the human race. Furthermore in this vision we discovered more and more clearly that humanity itself is like a virus that accelerates the disappearance of the earth. Take for example, the uncontrolled deforestation and its severe impact as a factor in global warming precisely through what I have called the “anti-model of development”.

Both approaches are actually complementary and each one projects from its vision, the need for a global approach with the conviction that the necessity for sharing our living is not just between us humans, but also among all of us together with the rest of nature. These visions coincide again, unified in what, from the beginning “CO-EXISTING WELL” has emphasized and what virtually all indigenous peoples of this continent and the world have re-echoed.

Re-encountering «Co-existing well»

The dream that «co-existing well» and those alternative paradigms share, at least partially, is the rejection of the dominant anti-model. Those alternative paradigms get down to more operational details while «co-existing well» offers a holistic kind of spirituality and utopia. This is spelled out by instead of “better” to insist upon living “well” which implies solidarity among all, practices of reciprocity and the desire to achieve or restore “balances”. In Quechua *forgive* is *pampachay* = *smoothing over* just like the social *leveling process* in the message of John the Baptist. This also implies living with *that which is necessary* but with sobriety, and without striving to accumulate or hoard.

In Aymara *qamiri*, rich, is a person who has and who knows how to share; its opposite, *wajcha*, literally *orphan* (even though an old man), means *poor*, simply for having nobody with whom to share.

All this is wrapped up in an aura of cosmic sacredness. We are all part of our “Mother Nature” who is just as much alive as we are. That which in modernist furor was despised as the irrational animism of primitive people, now with these new insights in a certain manner is coming to being vindicated and respected.

A GLOBAL AND THEOLOGICAL CRITICISM OF THE PRESENT ECONOMY

JUNG MO SUNG

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There is something new in the form of domination that the present global capitalist system is imposing on the world. Different from the past empires that conquered new regions and countries by the brute force of military invasions, today the conquest is achieved fundamentally by attraction and fascination. It is fundamental to our struggle for another type of globalization to understand these novelties.

The global capitalist system as an imperialist system

There are authors who think that the world today lives under the domination of North American imperialism. Others affirm that the phase of imperialism is past and that we live in a post-imperialist and post-modern age. Still others affirm that we have not gone beyond the phase of imperialism, but that the manner in which imperialism organizes and functions has changed. Together with these, I also think that the present global capitalist system operates as an imperialist system.

In other words the empire should not be understood here as a form of political institution, but as a way to conform the exercise of power that coincides with the interests of the elite, that goes beyond differences, organizations, institutions or national and ethnic borders. This coincidence signifies the end of controls and balances in the exercise of power that exist when sub-systems of economic, political, military and cultural power confront and limit one another because of different interests and visions. For example, the State puts limits and regulates the market system. In other words, the empire is constituted by a "harmony" of interests among the elites.

Another important characteristic is the fact that the empire has an explicit pretension of totality, to submit the known world to its dominion imposing a "peace" and for that, presents itself as a manifestation of divine will or as the peak of the evolution of history that will last for ever.

The actual global capitalist system is exactly a system with the explicit pretension of totality, to reach every corner of the world, and around this project unite the elites of all the sectors of all the countries (

or almost all), not concerned if they are rich, poor or emerging countries. And its expansion is presented and seen by the great majority of the world population as the expansion of economic progress, the arrival of the "good news".

All this would not be possible without a spirit that gives this unity, force and legitimacy for its expansion: the "spirit of the empire".

Speaking of the "spirit" here, we must be clear that we are not referring to a "spiritual" reality as opposed to a material reality – fruit of a dualist vision of reality – but of a "force" that moves the system and gives it its unity. The *spirit of the empire* refers to a way of thinking, acting, and managing, a cosmivision and even a theology that is consubstantial to the form of social organization that we call here empire. So like capitalism, to emerge, needed a capitalist spirit that broke with the spirit of the medieval-feudal world, the present imperialist system is nurtured and moved by the spirit of empire.

With this we wish to emphasize that the struggle against the actual global capitalist system presupposes also a spiritual struggle against that spirit of the empire. In this sense, it is also "a struggle of the gods" (title of an important theology of liberation book written at the beginning of the decade of 1980). There will not be the possibility of another world without spirituality and an alternative theology. In the face of an empire that considers itself to be absolute and moved by a spirit that presents itself as "sacred", it is worth remembering the words of Marx: "the criticism of religion is the preliminary condition of all criticism". That is, without the criticism of the idolatry of the empire other criticisms – such as political and economic – do not encounter echo in society.

Domination by attraction

With the increased complexity of the social division of labor, that today is worldwide, it is no longer possible to produce the necessary goods for the life of the population of a country being completely outside the global economic system. Thus the alternative is no longer a question of abandoning the global economy.

Translation from Portuguese by Peter Curran

However, this does not signify that there cannot be another way to organize the global economy or at least the economy of a country or region.

The actual system imposes a system of free market as the economic Idea for all the world. With this, the national States and multinational organizations work in function of the market. The principle task of the States and those organizations is the defense of the laws of the market. Politics ceases to be a counterpart of the economy and becomes a submissive partner. That is the imperial “harmony” mentioned above. It is clear that here also the means of communication play an important role divulging and announcing to the whole world that human progress is identified with economic growth and that this is only possible if integrated in the capitalist world economy.

To the degree that everything is measured and evaluated according to the index of economic growth, the ability to preserve the ecological balance and preserve the social texture of countries – fundamental for human life on the planet – also is subordinated to the economic criteria.

It is this devastating power of the global market that functions as a “mass” that attracts, almost as if by social – economic gravity, all regional economies that are outside the empire or that seek alternative ways of organization of their economy and society.

Before, the empires used their military, political and economic forces to maintain countries and peoples within their complete and total domination. Today, the empire threatens expulsion to those who resist to assume completely the laws and values emanating from the “spirit of the empire”. The fear that imposes itself is that of being expelled from the empire.

Fascination of the empire: colonization of subjectivity

This system of global market would not have been possible if there had not occurred a colonization of the subjectivity, an incorporation of the desire of the peoples of the entire world capable of creating one global consumer market. Without a global consumer market, the production and distribution of goods is not possible on a global scale and, with this, a global economic system.

The people of the entire world desire to consume iPads, iPhones, iPods and other icons that the communications media socializes as objects of desire. People don’t want these goods for their inherent character-

istics, but for what they represent in daily life and in what they believe to be the way of humanization. Deep down people want to acquire more “being” that makes them more human. Only to “be” more, they need a model, of an ideal human that indicates for them the way to follow, the objects to desire. And their models indicate these products as bearers of this “being”. These world brand goods fascinate persons and peoples, because they promise strength and purity of the human beings that all of us would like to be.

However in the market, what is important is not the desire, but the desire transformed in demand: that is, the desire of persons with the capacity to consume. If the way of humanization consists in buying these products, to enter the global economy that permits them to have access to these goods seems more than natural, it becomes obligatory. To remain outside this circle and the possibility to realize the desire of becoming human recognized in society is something to fear. The non consumers or the inadequate consumers are seen as the “demons” of society. Fascination and fear are two sides of the experience of something sacred!

Paulo Freire, in his classic “Pedagogy of the oppressed”, already alerted us that, in the struggle for liberation, the oppressed desire to be as their oppressors. “Their ideal is really to be men but, for them, to be men, in the contradiction in which they always were and whose overcoming it is not clear to them, is to be oppressors. These are their model of humanity.”

Alternatives?

To unmask the pretension of totality and eternity of the global capitalist system, with the criticism of the idolatry and the affirmation of the faith in the God Who transcends, that is beyond all imperial systems; to break with the pretension of “imperial harmony and peace” introducing tensions among the diverse sub-systems, - for example, tension between market, State and the civil society; to create and potentialize non-capitalist economic sub-systems - for example, economic solidarity – to break with the logic of a one and only organizing principle in economy; and to fight in the spiritual-cultural field to present the ideal to be human as models of desire that are not subordinated to the logic of consumerism, to the spirituality of consumerism. These are some of the challenges that we should assume.

IN DEFENSE OF THE HUMAN CONDITION

PABLO SUESS

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We strive to build societies and ways of life that our own culture is destroying on a daily basis. Capitalism is part of our culture. As we talk about historical processes, we cannot simply return to lost time and rebuild what was destroyed. With the leftovers of today's cultural ruins, and with the memory of earlier times, we need to build a culture of "good living" (buen vivir), as something new and inherited, on the basis of "another economy".

To think that "other economy" means "producing well", so that everyone can do what the means of production and nature allow, without exploiting the "others" for their work nor alienate them by consumption.

I. The "other economy" moves us to the quaternary rhythm of a dance, and its four steps are: nature, the means of production, *technology*, and the needs of *consumption* for the *well-being of everyone* (creativity, leisure and pleasure without privileges). Therefore, the "other economy" must be harmoniously designed within a specific *natural, cultural*, as well as *vital-psychological* and *social* environment. The economy of late capitalism generated a marked imbalance of these four dimensions by giving preeminence to the *means of production/technology and consumption*, to the detriment of the *natural* and *social* dimensions. An uncared nature continually warns humanity that their gifts are finite. Nature and society cannot support, without serious damage, everything that the means of production allow. Capitalism has established a vicious circle between work, commodity, consumption and profit. The project of an "other economy" imposes the following **radical tasks**:

1. *We need to disconnect employment from work.* This means to give back to labor its vocational and creative dimension which characterizes human dignity. Employment is a contractual relationship and, in the capitalist configuration, it is linked to the production of profitable goods, to undignified wages and to profits that divide society into social, hegemonic and subordinate classes.

The mechanisms of production and distribution of *consumer goods and services* are systemic mechanisms of exploitation and alienation. They alienate the workers from the product that they produce, and exploit

their labor and natural resources. They also alienate consumers when they buy and spend these unnecessary products.

2. *We cannot, in the name of profit, allow the anthropological limits of human beings to be suppressed..*

The human condition is marked by the evolutionary step from the animal kingdom to the human kingdom by means of culture. Through a lengthy civilizing process, humanity was liberated, through culture, from the instinct programming, and was submitted to limits - prohibitions, rules, laws, and values - necessary for life in society. The capitalist system, under the pretext of freedom and pleasure, introduced merchandises that mock laws and inherited cultural ethics. The desire for profit trade in all aspects of human condition: sexuality and affection, aesthetics and ethics, health and education, birth and death, rites and festivals, religion and art. Having lost their instincts, and having put up for sale most of their cultural rules, human beings are capable of becoming a new species that is no longer human or animal. Individual and collective violence are seen everywhere, from soccer stadiums to wars between Nations and religious groups. This is a phenomenon inherent in capitalism and its institutions, and attests to this hybrid human condition. Socio-economic problems unsolved by persuasion are most frequently transferred to the military arena.

3. *How can we learn to overcome consumption of something that surrounds us in a network of profit, exploitation and alienation?* Those who profit from the sale of such products know how to stimulate the feeling of freedom with promises of satisfying wishes and transcending borders. What was so far forbidden and impossible, must now be experienced as liberation of obsolete cultural traditions and from the slavery of hunger and poverty. Satisfaction of alienated desires, as if they were liberation, deepens the abyss of inequality between social classes.

II. Building the "other economy" will be a long road of struggles and learning, that will encounter the dissatisfaction of significant parts of the civil society and the deconstruction of alienating practices. We can imagine **three ways of organizing the res publica**:

Translated by José Moreira

the (neo) liberal state, the social welfare state, with an intra-systemic option for the disadvantaged, and the state of “another economy”, which would democratically eliminate poverty and inequality, breaking with the system of global capitalism. We already know the first two forms of political organization, with its structural limitations in managing the “good living” (*buen vivir*). The third, whose full implementation would bring about an earthly paradise, represents a utopian horizon.

1. As a starting point for that path, which leads us to the “another economy”, we can picture the shape of the today’s late capitalism with its gambles: growth, accumulation, market self-regulation, individual and corporatist competition, privatization, corporatization and alienation. Everything that is privatized is guided by the stock exchange, not by social solidarity. The argument that justifies this economy is the “rhetoric of responsibility”. Based on individual ethics, that rhetoric advocates that each person would be able to reach their “well-deserved freedom”. But this freedom produces, to the detriment of distributive justice, increasing inequality and ecological chaos.

2. A second model would an economy with a growing state intervention that benefits the poor and the most marginalized. The result of this intervention would be a kind of social welfare economy, implemented by the so-called welfare state, which does not propose a systemic transformation and therefore confuses the option of favoring the disadvantaged with the option to fight poverty. This model is [ethically] better than the first, but does not solve the underlying problems inherited from capitalism, such as inequality and violence.

3. How to build an economy of social justice and solidary responsibility? On the one hand, we cannot return to agricultural or pre-industrial societies. Not even the indigenous peoples, when they come in contact with the industrialized society, want this return to the origins. On the other hand, we find no solution in an economic system which has profit, competition, accumulation and alienation at its center. The information society, which gradually consolidates itself as post-industrial society, does not essentially change the systemic framework of capitalism. Until today, revolutions, class struggles, social movements and educational awareness movements have not been able to forge lasting systemic transformations.

III. “Another economy” will be a post-capitalist

economy. The “diseases” of neo-liberal, post-neoliberal, and the so-called welfare state economies require systemic ruptures. Since all social systems are dialectic and contradictory, it is possible also in capitalism to identify contradictions that make it possible to anticipate, symbolically or really, cracks in the system, precursors of structural changes. As goals to reach the horizon of “another economy” - which will be the birth of a new multicultural society, whose universality will be based in the regional plurality - we can imagine:

-reduction, deconcentration or abolition of private ownership of the means of production collectively operated; -reduction of employer alienated labor; - incentives for participation in the relations of production; -coexistence with nature in a relationship of reciprocity of subjects, which requires rethinking our subjectivity and our energy matrix; -reduction of consumption to a sustainable level; -revision of the educational system that represents the “incubator” of the dominant ideology.

All these goals require new social relationships, from one’s own home to the confines of the world. The axle of these new relationships is solidarity, with its branches on reciprocity, subsidiarity and gratuity. In order to advance towards “another economy”, it is necessary to transform the silently suffering masses into actors, aware of their competitive self, their status as buyers brought about by their purchasing power, their exploitation and alienation, and convince them that *another insertion in the world is possible*.

Practices and movements of rejection to the *status quo* naturalization need an extraordinary educational investment, beyond capital. The chalice of overflowing suffering creates awareness and facilitates the pedagogical performance. There are symptoms of globalized suffering that have become visible in the revolt of the “Arab Spring”, in the “*indignados* movement” of Spain, in the student uprising of Chile, and with *Occupy Wall Street* in the U.S. Ramifications of these protest movements signal to the whole world [the need for] building “another society”. Every symbolic or real gesture of generosity breaks the logic of cost-effectiveness.

Each change in the energy matrix can make the world more livable. Each transformation from relations of competition into relations of reciprocity and solidarity may be at the heart of a new society.

AUTHENTIC DEMOCRACY: ETHICAL ECONOMY

THERE IS NO DEMOCRACY IF THE MARKET REIGNS

ADELA CORTINA

Valencia, Spain

The failure of the present economy is obvious.

Hunger, poverty and exclusion still abound although the means to eradicate them exist. It is also evident the dissatisfaction that the present democracies produce, because they are not at the service of every person nor the citizens feel part of the political life.

It is urgent to create another economy, an ethical economy, and democracies which are true to their name. To do this it is not necessary to leave this world, but to demand from the economy to comply with the tasks which it says give it legitimacy and have democracies that turn out to be true democracies. This is done by finding the tendencies that should prosper and suggesting new paths from them, and eliminating harmful tendencies.

It is urgent to come up with an ethical economy, that is adjusted to the people and the sustainability of nature.

1. An Authentic Democracy

Democracy is the best way of government we have discovered. According to what is best known it is the government of the people, by the people and for the people. This requires at least three things: 1. to be at the service of all the people without exclusions; 2. all those that form part of the political community must be recognised as citizens; 3. the citizens, who are the object of the law should make the laws. Therefore, it is necessary that a representative democracy is complemented and becomes a deliberative democracy. Citizenship must be active, choosing representatives who should be made accountable, and participate actively in political life. An active citizenship is a propeller of social transformations.

2. What is a citizen?

A citizen is that person who in a political community is master, is not a servant or slave. He has to conquer his freedom but knows he must do this through solidarity work with the rest of the citizens, who are his equals as citizens and as persons. There-

fore, the essential values of an active citizenship are freedom, equality, solidarity, fraternity and interdependence. This requires at least the creation of institutions that facilitate two dimensions of citizenship: the social and the economic.

3. Social Citizenship.

A "social citizen" is that person who sees his first and second generation rights respected: freedom of conscience, expression, association, meeting, movement and participation; but also his economic, social and cultural rights, which are among others, the right to work, to health care, education and culture. The social citizenship comprises the rights from the United Nations World Declaration of 1948, a declaration that obliges all nations who have signed it to make an effort so that those rights are protected in all the countries of the world.

But it is impossible to protect these rights, locally and globally, if the government is not in the hands of the people through their representatives and public deliberation, but instead it is in the hands of a financial market, opaque and omnipotent, insensitive to the needs and rights of the people.

For a true democracy to exist, another economy is necessary, where citizens participate. An economic citizenship needs to come to life.

4. An economic citizenship.

Some time ago it was believed that the three major questions of economy were: what is produced, what for and who decides what to produce? And already then it was evidently contradictory to state that all persons are equal in their condition of citizens, but radically unequal at the time of making economic decisions. If those affected by the economic decisions are never taken into account, there is a contradiction between the political citizenship by which all persons are supposedly equal, and the economic citizenship, which is non-existent. It is always others who decide what to produce and what for, never those affected are asked, so nowhere in the world are there *economic*

Translation by Alice Mendez

citizens. It seemed that creating institutions that would make the economic citizenship possible was one of the most important tasks for the XXI Century. However, this project was further complicated by the *financial process of the economy*. We have gone from a productive economy to a financial economy. In this economy who decides what to produce is unimportant, what matters is who decides where to invest so as to obtain more profits, even without producing goods or services.

Citizens and countries are dependent on financial markets and rating agencies, and any possibility of economic citizenship disappears. Another economy is needed, that places the person in the centre.

5. The objective of the economy: to place the person in the centre.

The economy is not a fatal mechanism, it is a human activity and should be guided by goals that give it *social meaning and legitimacy*. Not only politics needs social legitimacy, the economy as well.

The goal of a legitimate economy is to *create material and immaterial riches to satisfy the needs of the people and to strengthen their basic capacities so that they can realize those life plans they have chosen for a happy life*. The person must be central and the economy should contribute to create good societies.

6. Values of an ethical economy.

Though it is commonly said the economy is a science foreign to moral values, whose sole concern is the efficient production of wealth, with no attention to how it is distributed nor to how this production affects freedom, solidarity and equality of human beings, this is false. Every economic option strengthens some values and weakens others. A legitimate economy would tend to eradicate poverty and hunger, reduce inequalities, satisfy basic needs, strengthen the basic capacities of people and their self esteem, promote freedom.

7. Principles of an inclusive economy.

People should be the centre of the economy and politics. But people are not isolated individuals, but *beings in a relation of mutual recognition*: we recognise ourselves as persons because others have done so to us. The basis of social life is not the individual but *persons in relation with each other through a reciprocal recognition*.

Therefore, *the principle of possessive individual-*

ism is false, which gave birth to capitalism and is still valid. According to this principle every person is master of his capacities and of the product of his capacities, without any obligation to society. On the contrary, each person is what it is due to its relationship with others, he is *linked* to other people and, thus, *accountable* to others.

What each one has is largely due to society and more so in a globalised world. Therefore, goods from the earth are social. And hence they should be distributed globally.

The ethical principles of an ethical economy should be the *Recognition of the Same Dignity of all Persons*, a *Bet for the most Vulnerable* and *Responsibility for Nature*, which do not allow for any exclusion from the economic life.

8. A just and happy consumption.


The inequality in the ways of consumption among countries and within countries is horrific. While some people cannot satisfy their basic needs, others consume sophisticated goods to satisfy their whims and thus for them nothing is enough. A human way of life demands a liberating consumption, that does not enslave; a fair consumption, that considers the needs of every person, a happy consumption that considers that the most valuable thing to obtain happiness is to enjoy human relationships.

It is necessary to arrive at a *Global Agreement on Consumption* and strengthen the consumer citizenship.

9. Global government. Cosmopolitan citizenship.

The economic, political and cultural challenge of the XXI Century is to build a world in which all persons feel citizens. For this to be, a global government that ensures the benefits of globalisation reach every person is needed. This is a fair requirement.

10. Goods of justice and goods of gratuity.

But the goods from the earth are not only "goods of justice", needs that may be claimed as a right to be satisfied by some and an obligation by others. Who acknowledges himself as cordially linked to other persons, knows he is also obliged to them, and cannot live a happy life without taking them into account. There is a creative economy of gratuity which goes beyond the exchange among equals and opens the door to gratuity which is born from an abundance of heart. Without it an ethical economy is impossible. 

TERMINAL CRISIS OF CAPITALISM?

LEONARDO BOFF

Petrópolis, RJ, Brazil

I have been stating that the present crisis of capitalism is more than circumstantial and structural. It is terminal. Has the genius of capitalism reached the end of its ability to adapt to any circumstance? I am aware that few people support this thesis. Two reasons, nevertheless, take me to this interpretation.

The first is the following: the crisis is terminal because all of us, but particularly capitalism, have jumped over the limits of Earth. We have occupied, depredating it, all the planet, destroying its subtle balance and depleting its goods and services up to the point that it is unable to replace by itself what has been taken. Already by mid XIX Century Karl Marx prophetically wrote that the tendency of capital went in the direction of destroying its two sources of wealth and reproduction: nature and work. This is what is happening.

Nature of course has been subject to a great stress, as never before, at least in the last century, not counting the 15 great decimations it suffered along its history of more than four thousand million years. The extreme phenomena experienced in all regions and the climatic changes, which have a tendency to growing global warming, confirm Marx's thesis. Without nature, how is capitalism to reproduce itself? It has reached an insurmountable limit.

Capitalism makes work precarious or disregards it. There is great growth without it. The production system, computerised and automated, produces more and better, without much work. The direct consequence is structural unemployment.

Millions of people are never ever going to enter the world of employment, not even as reserve army. Work, from depending on capital, has moved to dispense with it. This means a serious social crisis, like the one now devastating Greece. All society is sacrificed on behalf of the economy, made to pay the debt with banks and the financial system instead of meeting the human needs. Marx is right: exploited work is not a source of wealth; the machine is.

The second reason is linked to the humanitar-

ian crisis capitalism is generating. It was limited to peripheral countries in the past. Today it is global and has reached the central countries. We should not solve the economic situation by dismantling society. The victims, linked by new means of communication, resist, rebel and threaten the established order. More persons everyday, especially the young, do not accept the perverse logic of the capitalist political economy: the dictatorship of finances which, via the market, subjects States to its interests, and the income of speculative capitals that circulate from one stock market to the other getting profits without producing anything except more money for the shareholders.

It was capital itself which created the venom that can kill: while demanding from workers better and better technical qualifications to keep up with the accelerated growth and increasing competitiveness, unwillingly created persons that think. These, slowly are discovering the perversity of the system which peels people on behalf of the strictly material accumulation, which shows no heart demanding more and more efficiency, up to the point of taking its workers to a point of such stress that carries them to desperation, and in some cases even to suicide, as it happens in many countries, and also in Brazil.

The streets of various European and Arab countries, the "indignados" (outraged) that fill up the Spanish and Greek squares, are expression of a rebellion against the existing political system towed by the market and the logic of the capital. The Spanish youth cry: "it is not a crisis, it is a robbery". The thieves are settled in Wall Street, in the IMF and in the European Central Bank, that is, they are the high priests of the globalised and exploiter capital. As the crisis gets worse, the crowds will no longer bear the consequences of the super-exploitation of their lives and the life of the Earth and will rebel against this economic system that is now in agony, not out of aging, but because of the force of the venom and the contradictions it has created, punishing Mother Earth and distressing the life of its sons and daughters. ■

Translation by Alice Mendez

2013: UN INTERNATIONAL YEAR... ...OF WATER COOPERATION

The General Assembly,

Recalling its resolution of 1992 on the observance of World Day for Water, its resolution of 2000, by which it proclaimed 2003 the International Year of Freshwater, its resolution of 2003, by which it proclaimed the International Decade for Action, "Water for Life", 2005–2015, to commence on World Water Day, 22 March 2005, and its resolution of 2006, by which it proclaimed 2008 the International Year of Sanitation,

Recalling further the Rio Declaration on Environment and Development and all its principles, Agenda 21, the Programme for the Further Implementation of Agenda 21, the Johannesburg Declaration on Sustainable Development, the Plan of Implementation of the World Summit on Sustainable Development ("Johannesburg Plan of Implementation") and the outcome document of the High-level Plenary Meeting of the General Assembly Emphasizing that water is critical for sustainable development, including environmental integrity and the eradication of poverty and hunger, and is indispensable for human health and well-being and central to achieving the Millennium Development Goals, Reaffirming the internationally agreed development goals on water and sanitation, including those contained in the United Nations Millennium Declaration, and determined to achieve the goal to halve, by 2015, the proportion of people who are unable to reach or afford safe drinking water, and the goals set out in the Johannesburg Plan of Implementation to halve the proportion of people without access to basic sanitation and to develop integrated water resources management and water efficiency plans by 2005, with support to developing countries,

Recalling its resolution of 2010 on the human right to water and sanitation,

Welcoming the outcome and the work of the Commission on Sustainable Development at its twelfth, thirteenth, sixteenth and seventeenth sessions on the issues of water and sanitation, Noting the interactive dialogue of the sixty-fourth session of the General Assembly on the implementation of the Decade, con-

vened on 22 March 2010, World Water Day,

Noting also the work of the High-level International Conference on the Midterm Comprehensive Review of the Implementation of the International Decade for Action, "Water for Life", 2005–2015, held in Dushanbe on 8 and 9 June 2010,

Remaining concerned by the slow and uneven progress in achieving the goal of halving the proportion of the population without sustainable access to safe drinking water and basic sanitation, while global climate change and other challenges seriously affect water quantity and quality, and in this regard

recognizing the crucial role that the International Year of Water Cooperation could play, inter alia, in strengthening dialogue and cooperation at all levels, as appropriate, and its important contribution to the Decade,

1. *Takes note* of the report of the Secretary-General on the midterm comprehensive review of the implementation of the International Decade for Action, "Water for Life", 2005–2015;

2. **Decides to declare 2013 the International Year of Water Cooperation;**

3. *Invites* the Secretary-General, in cooperation with UN-Water, and mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to take appropriate steps to organize the activities of the Year and to develop necessary proposals on activities at all levels to support Member States in the implementation of the Year;

4. *Encourages* all Member States, the United Nations system and all other actors to take advantage of the Year to promote actions at all levels, including through international cooperation, as appropriate, aimed at the achievement of the internationally agreed water-related goals contained in Agenda 21, the Programme for the Further Implementation of Agenda 21, the United Nations Millennium Declaration and the Johannesburg Plan of Implementation, as well as to increase awareness of their importance.

January							July						
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February							August						
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March							September						
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25	26	27	28	29	30	31							29
April							October						
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29	30							29	30	31			
May							November						
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June							December						
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August						
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September						
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November						
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December'2012						
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Latin American Agenda



January'2014						
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February						
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April						
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July						
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August						
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September						
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November						
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December'2014						
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January

February

March

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 7 M
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10 S
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 22 F
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24 S
 25 M
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 28 T

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 29 F
 30 S
31 S Easter

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

August

September

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6 S	6 T	6 F
7 S	7 W	7 S
8 M	8 T	8 S
9 T	9 F	9 M
10 W	10 S	10 T
11 T	11 S	11 W
12 F	12 M	12 T
13 S	13 T	13 F
14 S	14 W	14 S
15 M	15 T	15 S
16 T	16 F	16 M
17 W	17 S	17 T
18 T	18 S	18 W
19 F	19 M	19 T
20 S	20 T	20 F
21 S	21 W	21 S
22 M	22 T	22 S
23 T	23 F	23 M
24 W	24 S	24 T
25 T	25 S	25 W
26 F	26 M	26 T
27 S	27 T	27 F
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2013

October

November

December

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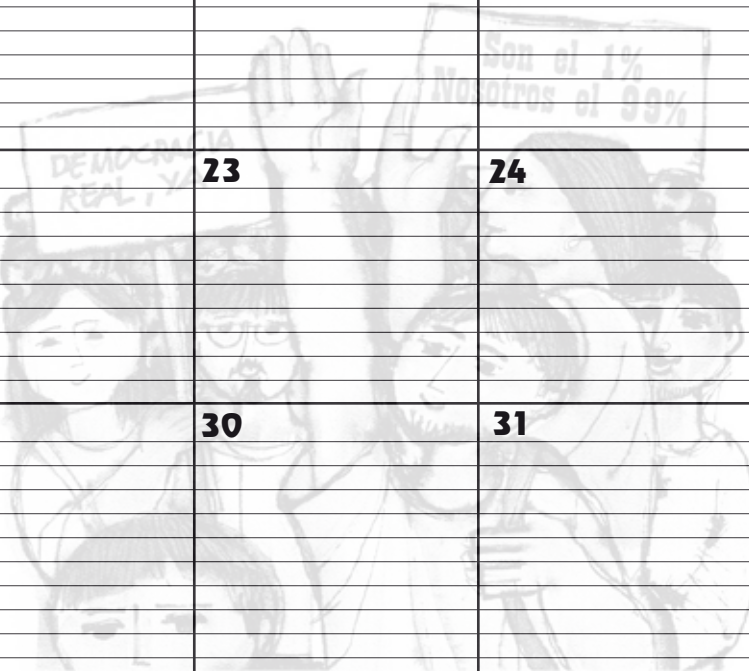
1 S Advent, Year A
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2013

December 2012

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Monday	Tuesday	Wednesday	Thursday
Lunes	Martes	Miercoles	Jueves
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21	22	23	24
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M	T	W	T	F	S	S	M	T	W	T	F	S	S	February
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4	5	6	7	8	9	10	25	26	27	28				
11	12	13	14	15	16	17								

				4 5 6 7 8 9 10 11 12 13 14 15 16 17				25 26 27 28				January	
Friday				Saturday				Sunday					
4 <i>Viernes</i>				5 <i>Sabado</i>				6 <i>Domingo</i>				1	
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31 Monday

1 Tuesday

2 Wednesday

Num 6,22-27 / Ps 66
Gal 4, 4-7 / Lk 2,16-21

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

- 1508: The colonization of Puerto Rico begins.
- 1804: Haiti becomes world's first Black republic. National holiday.
- 1959: Victory of the Cuban revolution.
- 1977: Mauricio López, Rector of the University of Mendoza, Argentina, member of the World Council of Churches, disappeared.
- 1990: Maureen Courtney and Teresa Rosales, Religious women, assassinated by U.S.-backed Contras in Nicaragua.
- 1994: NAFTA comes into effect. Indigenous campesinos stage Zapatista uprising in Chiapas, Mexico.
- 2003: Lula takes office as President in Brazil.
- Basil the Great
- Gregory of Nazienzen
- J.K. Wilhelm Loehe
- 1904: US Marines land in the Dominican Republic to "protect U.S. interests."
- 1979: Francisco Jentel, defender of Indigenous peoples and campesinos, victim of Brazilian security forces.
- 1981: José Manuel de Souza «Zé Piau», worker, victim of the «grileiros» in Pará, Brazil.
- 1994: Daniel Arrollano dies, devoted guardian of the memory of Argentinean martyrs.

International Day of Peace

YEAR 2012:

YEAR 6726 in the Julian calendar.

Year 5773 in the Jewish Era (5774 begins on Sept. 5/6, 2013).

Year 1434 of the Hijri calendar (began on Nov. 15, 2012;
the year 1435 begins Nov. 4, 2013).

There is a Gregorian-Hijri Dates Converter at www.islamicfinder.org/dateConversion.php

3

Thursday

1Jn 2,29-3,6 / Ps 97

Genevieve

Jn 1,29-34

1511: Agüeybaná, 'El Bravo', leads a rebellion of the Taino people against Spanish occupiers in Puerto Rico, the 'Cry of Coayuco'.

1981: Diego Quic, Popular Indigenous leader, catechist, disappeared, Guatemala.

1994: Antulio Parrilla Bonilla dies, bishop who fought for Puerto Rican independence and the cause of the persecuted, the "Las Casas" of Puerto Rico.

4

Friday

1Jn 3,7-10 / Ps 97

Rigoberto

Jn 1,35-42

1493: Columbus expedition begins return voyage with up to 25 kidnapped Indigenous people.

1975: José Patricio Leon, "Pato", a Young Christian Student leader in Chile, is disappeared.

2005: The Supreme Court authorizes the trial of Pinochet for Operation Condor.

2010: The United Arab Emirates complete the *Burj Dubai*, the highest building in the world, 818 meters, 370 more than the *Taipei 101*.

5

Saturday

1Jn 3,11-21 / Ps 99

Telesfor and Emiliana

Jn 1,43-51

Kaj Munk

1534: Guarocuya, "Enriquillo," Christian leader in La Española (Dominican Republic) rebels in defense of his people.

1785: Queen Mary I orders the suppression of all Brazilian industry except that of clothing for slaves.

2007: Axel Mencos, hero of the Guatemalan resistance and the steadfast church, dies.

Last Quarter: 03h58m in Libra

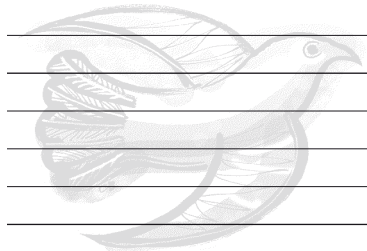


6

Epiphany

Isa 60,1-6 / Ps 71

Eph 3,2-6 / Mt 2,1-12



7

Monday

1Jn 3,22-4,6 / Ps 2

Raymond of Penafort

Mt 4,12-17.23-25

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

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

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

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

8

Tuesday

Severino

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.

1Jn 4,7-10 / Ps 71

Mk 6,34-44

9

Wednesday

1Jn 4,11-18 / Ps 71

Mk 6,45-52

Eulogio, Julián, Basilia

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

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

1959: Rigoberta Menchú is born Chimel, Guatemala.



10 Thursday

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

Aldo

Lk 4,14-22a

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

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

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

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

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

11 Friday

1Jn 5,5-13 / Ps 147

Lk 5,12-16

Higinio, Martín de León

1839: Eugenio Maria de Hostos is born, advocate for Puerto Rican independence and Caribbean confederation.

2005: Raul Castro Bocel, campesino anti-mining activist, killed by Guatemalan authorities.

New Moon: 19h43m in Capricorn

12 Saturday

1Jn 5,14-21 / Ps 149

Jn 3,22-30

Benedict, Tatiana

1694: 6500 men begin the siege of Palmares that will last until February 6.

1948: The United States Supreme Court proclaims the equality of blacks and whites in schools.

1970: Nigerian Civil War ends with the surrender of Biafra.

JANUARY

13

Baptism of the Lord
Isa 42,1-4-6.7 / Ps 28
Acts 10,34-38 / Lk 3,15-16.21-22

Hilary, George Fox

1825: Frei Caneca, republican revolutionary and hero of Ecuadorian Confederation, shot.

1879: Roca begins the desert campaign in Patagonia Argentina.

1893: U.S. Marines land in Hawaii to impose a constitution, stripping monarchical authority and disenfranchising the Indigenous poor.

2001: Earthquake in El Salvador, 7.9 on the Richter scale, 1200 dead, 4200 disappeared.

Idd Inneyer, Año Nuevo amazig: 2963

14 Monday

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

Heb 1,1-6 / Ps 96
Mk 1,14-20

15 Tuesday

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.
1982: The Constitution of Canada acknowledges the rights of First Nations.
1990: Collapse of the Brazilian currency.

Heb 2,5-12 / Ps 8
Mk 1,21-28

16 Wednesday

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.

Heb 2,14-18 / Ps 104
Mk 1,29-39

World Day against Child Slavery

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



17 Thursday

Heb 3,7-14 / Ps 94

Anthony Abbot

Mk 1,40

1961: Patrice Lumumba, African independence hero, murdered.

1981: Ana M. Castillo, militant Salvadoran Christian murdered.
1981: Silvia Maribel Arriola, nurse, first Religious martyr in the Salvadoran revolution.

1988: Jaime Restrepo López, priest, martyr for the cause of the poor, Colombia.

1991: The Persian Gulf War begins.

1994: Earthquake in Los Angeles.

1996: Juan Luis Segundo, liberation theologian dies 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 Irak in 2003 was illegal.

18 Friday

Heb 4,1-5.11 / Ps 77

Mk 2,1-12

Beatrice, Prisca

The confession of Peter

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.

First Quarter: 23h45m in Aries



19 Saturday

Heb 4,12-16 / Ps 18

Mk 2,13-17

Mario, Martha

Henry of Upsala

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.

20

Second Sunday in Ordinary Time

Isa 62,1-5 / Ps 95

1Cor 12,4-11 / Jn 2,1-11

Fabian and Sebastian

1973: Amílcar 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.

1982: Carlos Morales, Dominican, martyr among the Indigenous campesinos of Guatemala.

2009: Barack Hussein Obama, first Afro-American President of the United States, takes office.

21 Monday

Heb 5,1-10 / Ps 109

Mk 2,18-22

Agnes

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

22 Tuesday

Heb 6,10-20 / Ps 100

Mk 2,23-28

Vincent

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

23 Wednesday

Heb 7,1-3.15-17 / Ps 109

Mk 3,1-6

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.



24 Thursday Hep

Heb 7.25-8.6 / Ps 39

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.

25 Friday

Acts 22.3-16 / Ps 116

Mk 16,15-18

Conversion of St. Paul

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.

1996: Leiland Muir wins forced sterilization case (Canada).

26 Saturday 2T

2Tim 1.1-8 / Ps 95

Lk 10,1-9

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.

January

27

Third Sunday in Ordinary Time

Neh 8.2-4a.5-6.8-10 / Ps 18

1Cor 12.12-30 / Lk 1.1-4:4.14-21

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.

1973: Paris Peace Accords bring the Vietnam War to an end.

1977: Miguel Angel Nicolau, a Salesian priest committed to the youth of Argentina, is disappeared.

Full Moon: 04h38m in Leo



28 Monday

Heb 9,15,24-28 / Ps 97

Thomas Aquinas

Mk 3,22-30

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.
1916: Manitoba women get the vote (Canada).
1979: Puebla Conference begins, Mexico.

29 Tuesday

Heb 10,1-10 / Ps 39

Mk 3,31-35

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 Blair testifies before the commission investigating him for his participation in the invasion of Irak in 2003.

30 Wednesday

Heb 10,11-18 / Ps 109

Mk 4,1-20

Martina

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



John Bosco Heb 10,19-25 / Ps 23
Mk 4,21-25
1865: The 13th amendment to the US Constitution abolishes slavery.
1980: The Spanish Embassy Massacre in Guatemala City – 40 Quichéés including Maria Ramirez and Vincente Menchú are killed.

Mk 4.21-25

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.

Miner and Mine Labourer's Protection Assoc. founded (Canada).

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.

Heb 10.32-39 / Ps 36

Mk 4.26-34

Presentation of the Lord

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.

1989: Alfredo Stroessner, dictator in Paraguay is removed in a fierce military coup.

1991: Expedito Ribiero de Souza, president of the Brazilian Union of Rural Workers, is assassinated.

Mal 3.1-4 / Ps 23

Heb 2.14-18 / Lk 2. 22-40

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is assassinated.

February

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.

☾ Last Quarter: 13h56m in Scorpio



Fourth Sunday in Ordinary Time

Jer 1,4-5.17-19 / Ps 70

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

THE OTHER ECONOMY CAN ONLY BE ECO-CENTERED

WE WILL CONTINUE DESTROYING THE PLANET UNTIL WE BECOME AWARE THAT WE ARE NATURE

INTERNATIONAL THEOLOGICAL COMMISSION

EATWOT, Ecumenical Association of Third World Theologians

We will stop destroying nature only once we discover its divine dimension and our natural characteristic. Let us explain this:

A traditional religious vision has made possible the present situation.

a) The traditional world-cosmos image.

- considered nature as just a "scenery" where the human drama was performed;
- religion turned its back to nature;
- the material world was traditionally considered as inferior, inert, bad, sinful...
- within a dual framework: material/spiritual...

b) The image we had of ourselves

We appeared as "super-natural", created separately, as God's children. Actually, we would not belong to this world. The Earth would not be our home, but heaven...

We have placed what is human above everything else: the anthropocentrism. Lynn White reported: "the judeo-christian is the most anthropocentric religion":

We would be the chosen species, to which all the rest must pay homage (speciecism). Nature must be dominated, because it is nothing but an infinite warehouse of resources.

c) The Traditional image of God

It seems that since the Neolithic, the agrarian society transformed its perception of the divine:

Distinguishing it and separating it from nature, it withdrew all sacredness from nature, displacing the divine towards transcendence, towards the world of ideas (Plato), the true, perfect, world...

And configured it as theos (God), a dominating divinity, masculine, warrior, patriarchal... Dualism permeated everything: to storeys in reality.

(This was not the image of God that the Paleolithic human had, who lived in great harmony with Nature considering it divine, Pachamama, Great Mother Goddess, nurturing, respected and honoured. Today analysts seem to coincide: we took a wrong path from the agrarian revolution, and it is now time

to straighten it up).

Well then, this traditional religious vision is responsible for the appearance of a depredating system of civilization, enemy of Nature, responsible for the present ecological disaster.

The main cause has not been the malice of some people or groups, but the set of theoretical elements (religion, beliefs, theologies...) that have allowed and justified this derogatory, exploitative and depredating concept towards nature.

This negative attitude has seen its bad effects multiplied by the sharp increase in human population in the planet and by the exponential development of his technological capacities, which have been almost exclusively put at the service of profit. What in past centuries was an easily digestible harm for the planet, today is being really an "eco-cide": many analysts denounce that this civilization and its choice of present type development, are incompatible with the survival of the planet. We are, literally, on our way to extinction.

While we keep this old vision, the best technological means will continue to serve profit and to depredate nature. Only with a new vision a remedy will come -if we arrive on time- for the eco-cide. And only religion, which educated generations and generations teaching them the most basic images and visions, will be able to substitute the old vision for a new one efficiently. Nothing is more responsible for the present situation than religion. But, what is this new vision?

We need...:

a) A new vision of the world

The new cosmology has changed the image we had of the world. We now see it as a cosmos in total movement, in permanent expansion, in a process of evolution, with qualitative leaps, autopoiesis, the appearance of emergent properties....

The new physics tells us that matter is not something inert... but matter and energy are convertible, matter has interiority, and from it (not from above or

from outside, but from within) surges life, that tends to be ever more complex...

A new understanding makes us discover the mistake we have made when considering nature as immanence devoid of transcendence, sacredness, divinity... These dimensions cannot be expatriated to a "meta-physical transcendence" we have imagined... The only transcendence we can accept today is immanent.

God cannot be away from the cosmic reality. The cosmos is like the body of the Spirit.

There is no supernatural or sacredness if it is not in the interior of reality: reality is sacred, is divine, the "Saint Matter" (Teilhard de Chardin).

Relatively speaking and avoiding romanticism, today we should retrace the process of demystification and disenchantment to which we have subjected nature through rationalism and scientism, as we have downgraded it from sacredness and divinity, the place our own species had given it for millennia (Paleolithic).

b) A new image of ourselves

We have not come "from above or outside", but "from within and down here"... Our age is 13.730 million years. We were all born with the big bang. All ages, each one of the milestones in evolution of the cosmos is our own "sacred history"...

We are "star powder" –literally, without metaphor, formed in the supernova explosions.

We are Earth, Matter-Earth, self-organised, which has come to life, and feels, thinks ...

We are one more species, though very peculiar, who has no right to underestimate the rest of living beings, who also feel, and are "intelligent" in their own way, and who should promote harmony and good living through its intelligence for all living beings in this planet.

We are not a different reality, essentially "spiritual", superior, foreign to this Earth. We are completely telluric, profoundly natural, the latest and most recent flower of evolution in this corner of the cosmos, evolution that now, in us, makes a leap and is transformed into cultural and of a deep quality... We are linked with everything, in an absolutely interdependent web. By destroying nature we destroy our home, our source of nutrients, we destroy ourselves.

c) A new vision of the divine...

The theos-god patriarchal, spiritual, immaterial,

a-cosmic, all-powerful, master... is not credible for many people, what is more, we discover it has been and is a harmful image, because it has justified contempt and depredation of nature.

"An error about the cosmos is an error about God" (Tomas de Aquino): the big mistakes and the great ignorance we have had about the cosmos, matter and life, have resulted in great mistakes about the divine. Today we can sense in a much more accurate way the divine face of the cosmos, its divine soul, a new face of God.

For a greater number of people, theism (a theos "up there, out there") is now incredible and is also signalled as the cause of the demystification of the world (since we expatriate divinity to a meta-physical transcendence), of the deification of the human being, of its de-naturalisation.

Theism (as well as atheism) must give way to a post-theist attitude. The divinity of reality, or the Ultimate Reality, should not be necessarily considered according to an anthropomorphic theism); maybe they can be contemplated for a while according to the pattern of life, biomorphic: what we see in the evolutionary mystery of life reveals in some way some real characteristic of the Divinity.

Pantheism (literally "God in all, all in God") is the most accepted model in this ecozoic or Anthropocene age (Berry). A divinity that is not outside, that is not someone like us, not even a master... but the ultimate Reality that gives life to the body of the cosmos, Reality itself seen from the mystery of sacredness that envelops everything from within...

Conclusion

Our survival and of many species is at risk, more each day. And a certain religious vision is what has taken us to this situation, the same religious vision that has made capitalism possible. It is absolutely necessary to substitute this harmful religious vision by another that would guide our walk towards disaster and give back to us the maternal-cosmic home from which we should have never parted. Religions have the major responsibility over this past, and the religious people are who should assume with enthusiasm the urgent task of changing this vision.

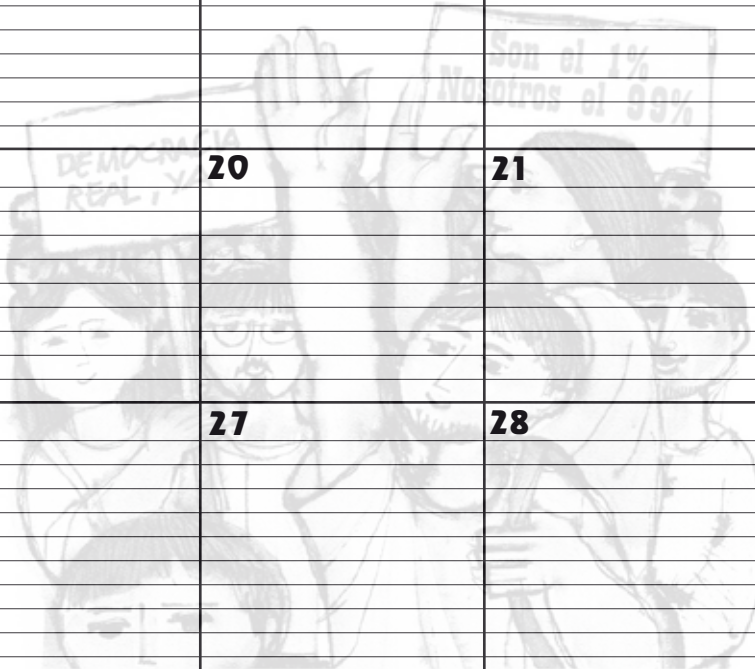
See a full English version of this document at:
<http://servicioskoinonia.org/relat/425e.htm>

2013

January

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

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



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

FEBRUARY

Friday		Saturday		Sunday		FEBRUARY	
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
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4

Monday

Heb 11,32-40 / Ps 30

Mk 5,1-20

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.

1992: An attempted State coup in Venezuela.

World-wide Week for Inter-religious Harmony (UN)
(first week of February)

5

Tuesday

Heb 12,1-4 / Ps 21

Águeda

1883: Beginning of movement for 10 hour week (Canada).

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.

6

Wednesday

Heb 12,4-7.11.15 / Ps 102

Mk 6,1-6

Paul Miki

1694: Zumbi and companions are besieged in Palmares.

Without gunpowder, they fled into the jungle.

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

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



11 Monday

Gen 1,1-19 / Ps 103

Mk 6,53-56

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

12 Tuesday

Gen 1,20-2,4a / Ps 8

Mk 7,1-13

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.

13 Wednesday

Ash Wednesday: Joel 2,12-18 / Ps 50

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

Benigno

Tibetan New Year.

1976: Francisco Soares, priest, martyred in the cause of justice for the poor in Argentina.

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



14 Thursday

Deut 30,15-20 / Ps 1

Valentine, Cyril and Methodius

Lk 9,22-25

1992: Rick Julio Medrano, a religious brother, is martyred in service to the persecuted Guatemalan church.

1949: Asbestos workers strike (Québec).

Friendship Day



15 Friday

Isa 58,1-9a / Ps 50

Mt 9,14-15

Claude

1600: José de Acosta, missionary, historian and defender of indigenous culture, Peru.

1966: Camilo Torres, priest, martyr to the struggles for liberation of the Colombian people.

1981: Juan Alonso Hernández, priest and martyr among the Guatemalan campesinos.

1991: Ariel Granada, Colombian missionary, assassinated by guerrillas in Massangulu, Mozambique.

1992: María Elena Moyano, a social activist, martyred for the cause of justice and peace in Villa El Salvador, Peru.

2003: «First World Demonstration»: 15 million people in 600 cities against the war of the United States against Iraq.

16 Saturday

Isa 58,9b-14 / Ps 85

Lk 5,27-32

Juliana y Onésimo

1981: Albino Amarilla, campesino leader and Paraguayan catechist, killed by the army.

1985: Alí Primera, Venezuelan poet and singer for justice to the Latin American people.

1986: Mauricio Demierre, a Swiss international worker and several Nicaraguan campesino women are assassinated by US backed Contras.

February

17

First Sunday of Lent

Deut 26,4-10 / Ps 90

Rom 10,8-13 / Lk 4,1-13

Servite Founders

1600: Giordano Bruno is burned alive by the Inquisition for his freedom of thinking and expression.

1909: Geronimo or Goyaałé 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 Brasília, for land reform.

First Quarter: 20h30m in Taurus



18 Monday

Lev 19,1-2,11-18 / Ps 18

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

19 Tuesday

Isa 55,10-11 / Ps 33

Alvaro and Conrad
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.

20 Wednesday

Jon 3,1-10 / Ps 50

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.)



21 Thursday
Esth 14,1-3

Esth 14,1.3-5.12-14 / Ps 137

Peter Damian

Mt 7,7-12

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.



22 Friday

1Pet 5,1-4 / Ps 22

Mt 16,13-19

Chair of Peter

1910: U.S. Marines intervene in Nicaragua.

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

1979: St. Lucia gains independence. National holiday.

1990: Campesino martyrs in Iquicha, Peru.

23 Saturday Deut 26

Deut 26,16-19 / Ps 118

Mt 5,43-48

9 Bartholomew and Policarp.

Ziegenbalg

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

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

1970: Guyana attains independence, national holiday.

24

Second Sunday of Lent

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

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

Mathew Apostle, Sergio.

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.

1942: Japanese Internment begins (Canada).

25 Monday

Justo y Valero,
Isabel Fedde
Dan 9,4b-10 / Ps 78
Lk 6,36-38
National Day for the Dignity of the Victims of the Armed Conflict, Guatemala.
1778: Birthday of José de San Martín.
1980: Military coup in Suriname.
1982: Tucapel Jiménez, Chilean trade union leader, murdered by Pinochet dictatorship.
1985: Guillermo Céspedes, activist and revolutionary, martyr in the struggle of the Colombian people.
1989: Caincohen, a Toba, assassinated for the defense of indigenous land rights in Formosa, Argentina.
1990: Electoral defeat of the FSLN in Nicaragua.
Full Moon: 20h26m in Virgo

26 Tuesday

Paula Montal, Alejandro
Isa 1,10.16-20 / Ps 49
Mt 23,1-12
1550: Antonio de Valdivieso, bishop of Nicaragua, martyr in the defense of the indigenous people.
1885: Berlin Conference divides Africa among European powers.
1965: Jimmie Lee Jackson, Black civil rights activist, murdered by police in Marion, Alabama.
1992: José Alberto Liaguno, bishop, inculturated apostle of the Tarahumara indigenous people of México, dies.
2012: Giulio Girardi, Italian and Latin American philosopher and theologian of international solidarity and of the indigenous and revolutionary Cause.

27 Wednesday

Gabriel de la Dolorosa
Jer 18,18-20 / Ps 30
Mt 20,17-28
1844: The Dominican Republic declares independence from Haiti. National holiday.
1989: Free-market reforms spark protests in Caracas, Venezuela, the «Caracazo». Government repression leaves 400 dead.
1998: Jesús Ma Valle Jaramillo, fourth president of the Commission of Human Rights of Anioquia, Colombia, assassinated.
2005: 40 out of 57 countries, members of the World Covenant against Tobacco are legally bound.
2010: Earthquake in Chile, 8.8 on the Richter scale, leaves 500 dead.



28 Thursday

Jer 17,5-10 / Ps 1
Lk 16,19-31

Román

1924: The US Marines occupy Tegucigalpa.
1985: Guillermo Céspedes Siabato, a lay person committed to Christian to Socialism and to the Base Ecclesial Communities, worker, teacher, poet, assassinated by the army, Colombia.
1989: Teresita Ramirez, a sister of the Companions of Mary, is assassinated in Cristales, Colombia.
1989: Miguel Angel Benitez, priest, killed in Colombia.

1 Friday

Gen 37,3-28 / Ps 104
Mt 21,33,45-46

Rosendo, Albino, *George Herbert*

1739: British sign a treaty with Jamaican runaway slaves known as Maroons.
1954: Lolita Lebron, Rafael Cancel Miranda, Irving Flores and Andrés Figueroa 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.
2012: Milton Schwantes, Brazilian, Lutheran bible expert, promoter of the Latin American popular biblical reading.

2 Saturday

Mic 7,14-15,18-20 / Ps 102
Lk 15,1-3,11-32

Simplicio

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.

March

3

Third Sunday of Lent
Ex 3,1-8a,13-15 / Ps 102
1Cor 10,1-6,10-12 / Lk 13,1-9

Emeterio, Celedonio, Marino

1908: Birth of Juan Antonio Corretjer, Puerto Rican poet, founder of the Socialist League.
1982: Hipolite Cervantes Arceo, Mexican priest martyred for his solidarity with Guatemalan exiles.
1982: Emiliano Pérez Obando, judge and delegate of the word, martyr of the Nicaraguan revolution.
2000: The dictator Pinochet returns to Chile after 503 days of detention in London.
2005: The WTO condemns the U.S. cotton subsidies that harm free trade.

ARMS ECONOMY

RICHARD RENSHAW

Montreal, Quebec, Canada

At the current rate of production of bullets in the world today (16 billion per year), you have 33 bullets waiting for you if you are 20 years old. That may seem an exaggerated production but the arms industry doesn't to think so. And with the production of small arms running around 1 million per year and with their longevity of 50 years, there are more than enough weapons to aim those bullets in your direction. The problem is not restricted to those countries of Africa and Asia engaged in armed conflict or Honduras with its armed repression. Wherever you live in the world, you are a potential target for armed violence either through social conflicts, repression or crime.

Approximately 1 ½ trillion dollars are spent each year on the production of arms of all sorts. This is sufficient money to eradicate poverty from the entire world as well as to provide decent housing, food security, safe drinking water, sewage facilities, electricity, universal education and health care to everyone in the world who lacks these essential services. There would even be enough left over to tackle global warming! Still, the production continues and for a very strong reason: profit. There is an enormous amount of money to be made from producing and selling arms.

The industry embraces a wide spectrum of production that branches out into all aspects of dealing with conflict through arms. We are perhaps more easily conscious of the production of nuclear arms—which continues at a great pace and involves increasingly more countries—as well as that of conventional arms. This is the “heavy machinery” of the game of war and includes everything from tanks and artillery to all the various forms of aircraft including the newly developed drones. The industry is at the cutting edge of technology. Billions of dollars are invested every year in research to perfect existing weapons as well as to develop entirely new forms of waging war such as sophisticated sound and microwave arms that can destroy people while leaving buildings and other objects intact.

The less well known aspect of the arms industry is that of small arms: anything a single person can

carry. This includes everything from rifles, shotguns and sub-machine guns to mortar and land-to-air anti-aircraft rockets. Currently there are about 24 areas of the work considered to be in armed conflict. Most of the people killed in these conflicts die because of the use of small arms and these are largely women, children, youth and the elderly.

One of the factors that is important in the continuation of the arms industry is the “market” that is available outside formal structures. While nation states account for a large part of arms purchases, there is also a considerable sector devoted to supplying arms to those who are tagged as “freedom fighters,” “rebels,” or “terrorists.” It is also true that, while the major suppliers to these latter groups are the same as those who supply governments—there are a number of ways to circumvent the efforts to control international transfer of arms—an extensive array of informal suppliers also exists through (relatively) clandestine workshops that are able to produce high quality small arms in particular. Northern Pakistan and Colombia are, for example, producers of quality small arms through small clandestine workshops.

The arms industry is not restricted only to the production of arms that propel explosives and to the munitions (bullets or rockets) they use. There also exists a wide array of products essential to the war-making venture that are associated with war making and specifically designed to complement the impact of the arms themselves. We can include in this category things like carrier vessels (including everything from aircraft carriers to trailers for artillery). Also important are training tools (including aircraft simulators), targeting devices (including night-sight devices and guidance systems for rockets and well as all the (very expensive) gear combatants wear to protect themselves. And we cannot overlook the enormous intelligence systems set up to track movement, survey communications and provide information to military headquarters. The development and deployment of such systems, in the United States alone, runs into many billions of dollars every year.

Most of the profits from these gadgets go into the

pockets of a few major international arms producers in the United States, China, France, Russia and England. Some of these companies have a direct history back to the time of the Second World War. These arms producers are also linked closely to major sectors of the world economy such as transportation, energy (oil in particular), communications and finances. This interlocking of interests makes it almost impossible to separate out the military interests within current globalized economy. This is much truer today than when President Eisenhower invented the term "military-industrial complex" back in the 1950s

Arms respond to no basic human need. Yet, they are, in proportion to their utility, among the most expensive items a society can produce and the largest single cause of environmental degradation in the world. Still, in the name of security, we not only continue to allow them to be produced, we and our governments buy them up in great numbers.

For several decades now there is a constantly declining curve in the number of armed conflicts in the world. Yet, the numbers of victims in those conflicts amounts to tens of millions of men, women and children since the Second World War. The number of soldiers who are victims to armed violence in the world also shows a constant decline. Today it is women, children and the elderly who are largely the victims.

Then there is the question of nuclear arms. With all the talk since the Second World War about disarmament, you might have the impression that nuclear arms are no longer an issue. However, we cannot forget that there are more than 22,000 armed nuclear missiles still stockpiled throughout the world. Some are in roving submarines with multiple warheads. The great powers are still in a position to destroy most of the population of the world at any moment. They are well aware that a nuclear device can be manufactured from enriched uranium and transported rather easily anywhere in the world. Yet the production of enriched uranium for nuclear energy and for armaments continues. We tend to think of a nuclear war in the framework of something like Hiroshima. However, already there are many armed conflicts in the world where arms containing depleted uranium—to harden the shells and give them more penetration—are being used. The radiation is affecting the health of soldiers and civilians alike. In this sense, the major armed

conflicts in the world are all "nuclear" conflicts.

There have been major international efforts to bring this lucrative industry under control. There are international nuclear disarmament treaties (that have to be renewed every so often and at great risk of collapsing altogether); there are treaties to control the production and sale of conventional military weapons (heavy artillery, airplanes, tanks, etc.) and recently there was a failed effort to create an international small arms treaty that would establish norms for the production and international transfer of small arms (those that can be carried by one person alone). The United Nations meets every two years to review world arms trade practices and to strengthen those practices that effectively reduce the risk of arms falling into the hands of non-State forces. In practice, the international transfer of these arms is, all too often, a sophisticated dance around international restrictions with holes in them as big as barns. Many of the most effective measures for controlling the arms market are resisted by major industrialized nations under pressure from their military-industrial sector. Who are the greatest arms producers in the world, those who manufacture and export the most arms? They are precisely the permanent members of the Security Council of the United Nations who have the right of veto: The United States, France, Great Britain, China and Russia.

Nevertheless, there are signs of movement and slow steps forward. The effort to establish international norms for production, inspection and transfer of arms, the efforts of the United Nations to provide alternatives to armed conflict through negotiation, the fragile efforts to supervise cease-fires, while inadequate, are setting precedents for new international practices. While the wheel turns very slowly, it does turn and the decreasing number of armed conflicts is one indicator.

Any effort to come to terms with major changes in the world economic system, and its financial institutions, will have to take into account the ways in which the arms industry is central to the structures of economic activity.

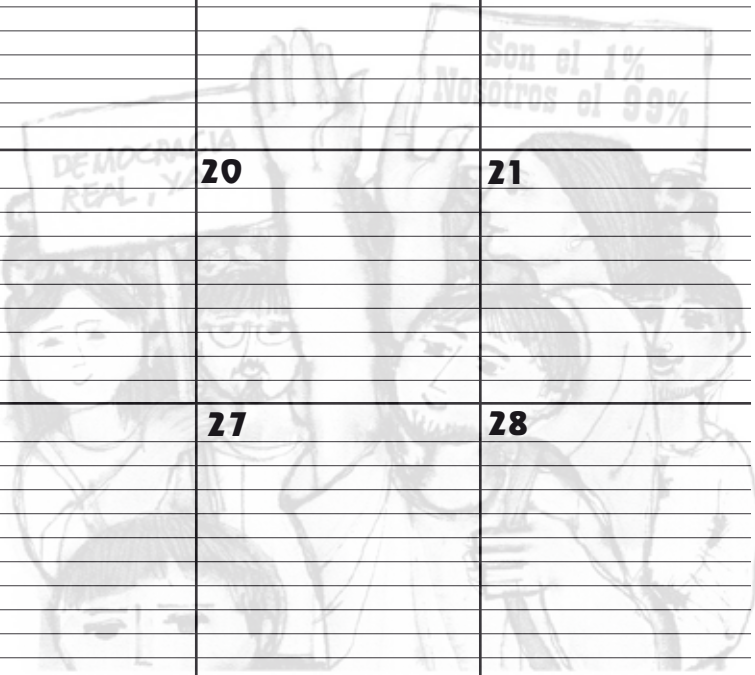
Meanwhile, those 12 billion bullets and one million small arms continue to be produced each year; 1 ½ trillion dollars continue to go into military spending and someone is shot somewhere in the world every minute.

2013

February

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4	5	6	7	8	9	10	25	26	27	28			
11	12	13	14	15	16	17							

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



<div>Friday</div> <div>Viernes</div>			<div>Saturday</div> <div>Sabado</div>			<div>Sunday</div> <div>Domingo</div>			<div>MARCH</div>	
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4

Monday

2Kings 5,1-15a / Ps 41

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.

1941: All Japanese Canadians registered by the government.
Last Quarter: 21h53m in Sagittarius



5

Tuesday

Dan 3,25.34-43 / Ps 24

Mt 18,21-35

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.

6

Wednesday

Deut 4,1.5-9 / Ps 147

Mt 5,17-19

Olegario, Rosa de Viterbo

1817: The revolution at Pernambuco, Brazil.

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

1854: Slavery is abolished in Ecuador.

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

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



7 Thursday

Jer 7,23-28 / Ps 94
 Perpetua and Felicity; *Thomas Aquinas*
 Lk 11,14-23
 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.

8 Friday

Hos 14,2-10 / Ps 80
 Mk 12,28b-34
 John of God
 1782: Nearly 100 Munsee wrongly suspected of collaborating with British in Revolutionary War executed by Pennsylvanian militiamen at Gnadenhutzen, Ohio.

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

9 Saturday

Hos 6,1-6 / Ps 50
 Lk 18,9-14
 Dominic Savio
 Francisca Romana
 1841: U. S. Supreme Court rules on the Amistad case that Africans who had seized control of their slave ship had been taken into slavery illegally.
 1965: Rev. James J. Reeb, Unitarian minister and civil rights activist, martyred in Selma, Alabama.
 1989: 500 families occupy a hacienda and are forced out by military police leaving 400 wounded and 22 detained, Brazil.



10

Fourth Sunday of Lent
 Josh 5,9a.10-12 / Ps 33
 2Cor 5,17-21 / Lk 15,1-3.11-32

Macario
 1928: Elias del Socorro Nieves, Agustinian, Jesus and Dolores Sierra assassinated for proclaiming their faith in Mexico.
 1945: Firebombing of Tokyo results in deaths of more than 100,000 people, mostly civilians.

Bottled Water Free Day (Canada)

11 Monday

Isa 65,17-21 / Ps 29

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

1914: Opening of the Panama Canal.

1966: Henry Marrow violently dies in a racially-motivated crime in Oxford, North Carolina.

1990: The dictatorship of Pinochet takes a step toward "State-approved" democracy. Patricio Aylwin becomes president.

2004: Terrorist attack in Madrid leaves 200 dead and 1400 injured.

New Moon: 19h51m in Pisces

12 Tuesday

Ezek 47,1-9.12 / Ps 45

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.

2005: Argentina extradites Paul Schaefer to Chile, ex-Nazi collaborator with Pinochet in the "Colonia Dignidad," accused of disappearances, torture and sexual abuse of minors.

13 Wednesday

Isa 49,8-15 / Ps 144

Rodrigo, Salomón, Eulogio

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.

1983: Marianela García, lawyer to the poor, founder of the Human Rights Coalition, martyr to justice in El Salvador. **30 years.**

1998: Maria Leide Amorim, campesina leader of the landless, assassinated in Manaus in revenge for having led an occupation by the Landless Peoples' Movement. **15 years.**



14 Thursday

Ex 32,7-14 / Ps 105

Matilde

- 1549: Black Franciscan, Antony of Cathegeró, dies.
- 1795: Garifunas leader Joseph Satuyé killed by British colonizers.
- 1849: Moravian missionaries arrived in Bluefeds (Nicaragua) to evangelize the Mosquitia.
- 1997: Declaration of Curitiba: International Day of Action Against Dams and in favor of water and life.
- 2009: Evo Morales begins to distribute landholdings to Indigenous peoples under provisions of the new Constitution.
- 1967: Chinese Immigration Act of 1923 repealed (Canada).

15 Friday

Wis 2,1a.12-22 / Ps 33

Jn 7,1-2.10.25-30

Louise de Marillac

- 1961: The Alliance for Progress is created.
- 1986: Pastor Antonio Chaj Solis, Manuel de Jesús Recinos and evangelical companions are martyred for their dedication to the poor.
- 1995: General Luis García Meza is sentenced to 30 years in prison for crimes committed following the 1980 military coup in Bolivia. This is the first case of the imprisonment of Latin American military involved in coups.

16 Saturday

Jer 11,18-20 / Ps 7

Jn 7,40-53

Raimundo de Fitero

- 1630 Benkos Biohó, heroic anti-slavery leader, dies in Colombia.
- 1977: Antonio Olivo and Pantaleón Romero are martyred for their commitment to the land struggle in Argentina.

17

Fifth Sunday of Lent

Isa 43,16-21 / Ps 125

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

Patrick

- 1973: Alexandre Vanucchi, student and Christian activist, assassinated by Brazilian police.
- 1982: Jacobus Andreas Koster "Kooos" and fellow journalists committed to the truth, are assassinated in El Salvador.
- 1990: María Mejía, Quiche campesino mother involved in Catholic Action is assassinated in Sacapulas, Guatemala.

18 Monday

Cyril of Jerusalem Dan 13,1-9.15-17.19-30.33-62 / Ps 22
 Jn 8,1-11
 1907: U.S. Marines land in Honduras.
 1938: Mexican president Lázaro Cárdenas decrees the nationalization of oil.
 1981: Presentación Ponce, Delegate of the Word, martyred along with companions in Nicaragua.
 1989: Neftali Liceta, priest, martyred along with Amparo Escobedo and companions among the poor in Peru.

19 Tuesday

Joseph 2Sam 7,4-5a.12-14a.16 / Ps 88
 Rom 4,13.16-18.22 / Mt 1,16.18-21.24a
 1849: The Quemado Revolution, Brazil. More than 200 Blacks proclaim the Liberation of slaves.
 1915: Uprising of the Quechuas and the Aymaras in Peru; led by Rumi Maka.
 1980: First Afro-American Ministry Meeting, in Buenaventura, Colombia.
 1982: Argentina's military landing on South Georgia Island triggers Falklands War with Great Britain.
 1991: Felisa Urrutia, a Carmelite nun working with the poor, assassinated in Cagua, Venezuela.
 Last Quarter: 17h27m in Gemini



20 Wednesday

Serapión Dan 3,14-20.91-92.95 / Dan 3
 Jn 8,31-42
 1838: The government of Sergipe (Brazil) prohibits the "Africans" and those suffering contagious diseases from attending school.
 1982: Rios Montt leads a State coup, Guatemala.
 1995: Menche Ruiz, catechist, popular poet, missionary to base Christian communities in El Salvador, dies.
 2003: U.S. lead invasion of Iraq begins without U.N. mandate.

Equinox, the spring in the North, the autumn in the South, at 11h02m



21 Thursday

Gen 17,3-9 / Ps104
Jn 8,51-59

Filemon and Nicholas
Baha'i New Year
World Forest Day
1806: Benito Juárez, born in Oaxaca, México.
1937: Ponce massacre, Puerto Rico.
1975: Carlos Dormiak, Salesian priest, assassinated for his commitment to Liberation, Argentina.
1977: Rodolfo Aquilar, a 29 year old parish priest, martyred in Mexico.
1987: Luz Marina Valencia, nun, martyr for justice among the campesinos of Mexico.

Day for the Elimination of Racial Discrimination

22 Friday

Jer 20,10-13 / Ps 17
Jn 10,31-42

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

World Water Day

23 Saturday

Ezek 37,21-28 / Jer 31
Jn 11,45-57

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.

24

Palm Sunday
Isa 50,4-7 / Ps 21
Phil 2,6-11 / Lk 22,14-23.56

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.
1980: Oscar Amulfo Romero, Archbishop of San Salvador, "Saint Romero of the Americas" is assassinated.
2004: Kirchner converts the torture centre from the dictatorship into the Museum to the Memory of Terrorism of the Argentinean State: 4,000 assassinated and 30,000 disappeared.

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

International Day for the Right to Know the Truth
About Violations of Human Rights and the Dignity of
Victims (designated in 2010 by the UN for the 17th of June)



25 Monday

Isa 42,1-7 / Ps 26
Jn 12,1-11

26 Tuesday

Isa 49,1-6 / Ps 70
Jn 13,21-33.36-38

27 Wednesday Isa 5

Isa 50,4-9 / Ps 68
Mt 26,14-25

1807: Enactment of Slave Trade Act abolishes slavery in Great Britain and Ireland.

1986: Donato Mendoza, Delegate of the Word, and companions murdered for their faithful work among Nicaragua's poor.

1989: Maria Gómez, teacher and catechist, killed for her service to the Simiti people in Colombia.

1991: Argentina, Brazil, Paraguay and Uruguay sign the Treaty of Asunción, thus creating the Mercosur.

1998: Onalicio Araujo Barrios and Valentin Serra, leaders of the landless movement, executed by large landowners in Parauapebas, Pará, Brazil. **15 years.**

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.

1984: The Txukahamãe block a main highway demanding their lands in Xingú, Brasil.

2011: Jose Comblin, theologian of liberation, missionary, prophet, and prolific writer, committed to the poorest communities, dies. Brazil.

Full Moon: 09h27m in Libra



March

28 Thursday

Ex 12,1-8,11-14 / Ps 115

Holy Thursday
Sixtus

1750: Francisco de Miranda, Spanish-American revolutionary is born in Caracas, Venezuela.

1985: Héctor Gómez Calito, defender of human rights, captured, tortured and brutally assassinated in Guatemala.

1988: 14 indigenous Tikunas are assassinated and 23 wounded by the forestry industrialist Oscar Castelo Branco and 20 gunmen. Meeting in Benjamin Constant, Brasil, they were waiting for the help of FUNAI.

1972: Quebec General Strike.

29 Friday

Isa 52,13-53,12 / Ps 30

Good Friday

Beatriz de Silva, *Juan Nielsen Hauge*

1857: Sepoy Mutiny or War of Independence breaks out against British colonial rule in India.

1904: Birth of Consuelo Lee Corretjer, revolutionary, poet and teacher, leader of the Puerto Rican Independence movement.

1967: Oil is brought to the surface for the first time in the Ecuadorian Amazon.

1985: Brothers Rafael and Eduardo Vergara Toledo, militant Christians, martyred in resistance to the dictatorship in Chile.

30 Saturday

Gen 1,1-2,2 / Gn 22,1-18 / Ex 14,15-15,1

Isa 54,5-14 / Isa 55,1-11 / Bar 3,9-15,32-4,4

Ezek 36,16-28 / Rom 6,3-11 / Mt 28,1-10

Holy Saturday

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.

31

EASTER Sunday

Acts 10,34a,37-43 / Ps 117

Col 3,1-4 / Jn 20,1-9

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.



TOWARDS THE OTHER ECONOMY WITH JESUS

JOSÉ ANTONIO PAGOLA

San Sebastián, Donosti, Basque Country, Spain

1. Walking on Jesus's trail

• *Powered by the Spirit of Jesus.* God's Spirit moves Jesus towards the forgotten. Those will be the first to live the dignified and free life that God wants for all his sons and daughters: "The Spirit of the Lord is over me, because I have been anointed. He has sent me to give the Good News to the poor, to proclaim liberation for those that are captive and sight for the blind, to give freedom to the oppressed and proclaim a year of grace from the Lord" (Luke 4,16-22).

These four groups of people, the "poor", the "captive", the "blind" and the "oppressed" are those whom Jesus bears more deeply in his heart as Prophet of the kingdom. In this world we talk about "democracy", "human rights", "progress", "wellbeing"... Jesus thinks about the forgotten and talks about working for a liberated life that springs out from them. From the Spirit of Jesus we can only work for an economy that is "Good News" for the poor, "liberation" for the slaves, "light" for the blind, "grace" for the disgraced.

• *With indignation and hope.* Jesus lives within a society that is unjust. On the one hand, the Roman Empire, Herod Antipas and the powerful landowners of Galilee that exploit the peasants of villages unaware that they are taking the bread from the poor. On the other hand, the religious leaders have long forgotten the misery of the people. The Roman Empire considers the "pax romana" as definitive and total peace; the religion of the Temple proclaims that "Moses's Torá" is unchangeable. Meanwhile, those excluded from the Empire and forgotten by the religion are condemned to live without hope. There may be some improvement in the "pax romana" and the observance of "Moses's Torá" may be more scrupulous, but there is no important change for the poor: the world is not more humane.

Jesus breaks this closed world announcing the irruption of God's kingdom. That situation with no alternative or hope is false. The world the Father

wants goes beyond Caesar's rights and beyond what the religion of the Temple establishes. We should follow Jesus by opening roads to God's kingdom from two basic attitudes: the prophetic indignation that brings to light the hidden causes under the suffering of the victims and the hope in the God of the forgotten, that holds the efforts of those who work for his kingdom.

2. Opening roads to God's Kingdom

• *God's kingdom is near* (Mark 1,15). God does not want to leave us alone with our sufferings, conflicts and challenges. God is a good and friendly Presence that looks for an open path among us to build a more humane life. A different world is possible. It is not true that history should go along the road of suffering and death that those in power choose. Another more humanising, fraternal and solidary economy is possible. An alternative world that is closer to what God wants for his sons and daughters.

• *Be converted* (Idem). God asks for our collaboration. We must wake up from indifference and move all our energies to change our way of thinking and acting. We human beings must change the road of history. Science has no conscience; economy has no compassion; dogmas of neoliberal capitalism are inhumane. It is only by adhering to God's kingdom that we will walk towards a more humane world of coexistence.

• *Believe in this Good News* (Idem). We must seriously consider the Good News of God and believe in the liberating force of his Project. We should introduce confidence in the world. God continues to attract the human being to a more dignified life. We are not alone. God is backing up also today the claim of those suffering and the indignation of those that claim for justice. We need prophets of the kingdom, incensed believers, vigilant sentinels to write with our lives a new history of humanity, encouraged by the hope of God.

Translation by Alice Mendez

- *Seek the kingdom of God and its justice* (Mathew 6,33). This must be always the first. The rest is relative. We cannot leave the world in the hands of those who cruelly impose their injustice. The victims' suffering must be taken seriously. It cannot be accepted as something natural because it is not acceptable for God. We must untiringly seek God's justice which claims life for those who are killed by famine and demands dignity for the excluded from world coexistence. To seek God's justice demands: promotion of critical conscience, reaction in the face of informative manipulation, fight against scepticism, report of abuses, thinking the future from God's freedom which does not need to follow the paths drawn by the financial powers or the markets.

- *Be compassionate as your Father is compassionate* (Luke 6,36). The Father looks upon our world with compassion. He is sensitive to the sufferings of his sons and daughters. It is his maternal compassion that moves him to seek a different world where the "good living" is possible for everyone. Jesus tells us to live like this Father: attentive to the suffering of so many people, mercilessly exploited by the powerful and forgotten by the indifference of religions.

We must introduce into the world active and solidary compassion, reacting against political pragmatism that ignores suffering and turns blinder, and against the innocent illusion that numbs religions. Alert compassion, responsible and committed, is the more decisive force to humanise life and transform the economy.

- *The last will be the first* (Mark 10,31). Compassion claims to seek God's justice, beginning from the last, the most defenceless and helpless. We cannot abandon them in the abyss of oblivion or despair. This is what Jesus makes clear with the provocative language of the blessings: "Blessed those who have nothing because yours is God's kingdom. Blessed are those who are hungry because God wants to see you eating. Blessed are those who weep because God wants to see you laughing". When we cannot see hope coming in a world that seems to walk to its own destruction, Jesus proclaims in a firm way where to begin.

Those policies that do not admit thorough criticism, those religions so self-assured that do not even suspect the interpellation of the poor, do not respond to God's truth. The road towards a more dignified and happy life begins with the last. They will be the first.

This is absolute primacy. It is God's will. No culture will relativise it, no policy, no religion.

- *Give Caesar what is Caesar's, but give God what is God's* (Mark 12,17). What is God's should never be left in the hands of any power. And Jesus repeated it frequently: the poor are God's; the little are his favourite; God's kingdom belongs to them. To continue sacrificing the poor of the world to the "markets" and financial powers is against God. It is unbearable to let the poorest people and the excluded in the hands of stateless multinationals at the mercy of a perverse "free commerce", which seeks with impunity the greatest profit for the powerful, even at the expense of the life and dignity of the last. The victims should have the supreme authority in the world. The moral authority of those who suffer is required of all. No ethics that can be called such can do away with it, because it would be at the service of the destruction of the weakest.

- *You cannot serve God and Money* (Luke 16,13). It is not possible to amass wealth insatiably and, at the same time, serve that God who cannot be Father without doing justice to those who nobody does justice to. There is something wrong among Jesus's followers if we pretend to live the impossible. Money has become the great "idol" who, in order to survive, claims for more victims and dehumanises ever more those who worship it. This is why Jesus calls "fool" the rich man of the parable, who builds always bigger barns to keep his harvest, thinking only about his wellbeing when he cannot even guarantee his mortal life. This shows how foolish the logic of the wealthy countries is: they live voraciously accumulating wellbeing, but they do so generating, on the one hand, starvation, misery and death in the excluded countries, and on the other, becoming themselves ever so dehumanised.

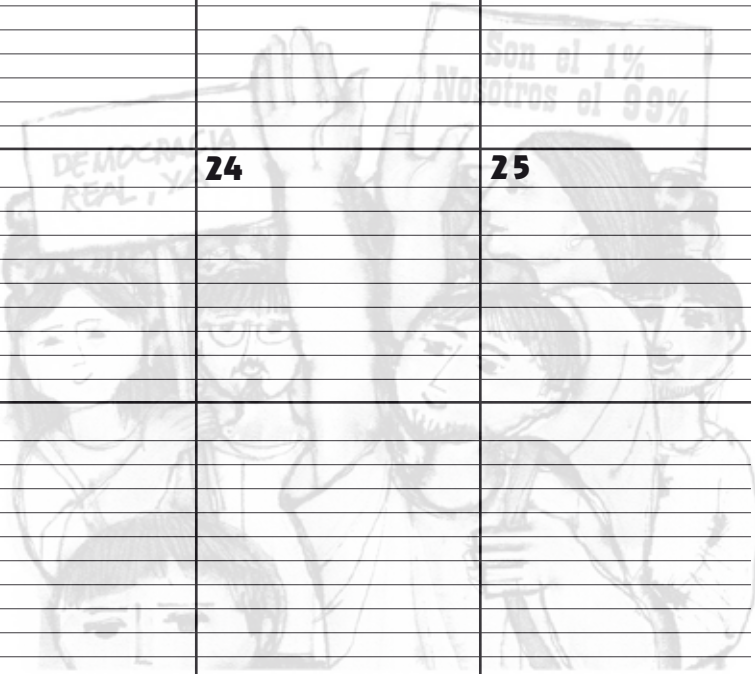
- *"Today salvation has reached this house"* (Luke 19,9). Salvation reaches the house of the wealthy Zacchaeus when he agrees to give back all he has stolen and to share his property with the poor. This is the road. "Salvation" will reach the world when the rich countries promote policies of restitution to compensate the impoverished countries due to the looting of colonialism and the imposition of a neoliberal system. It will arrive when the unsustainable development is limited and policies of real cooperation and effective solidarity are implemented for the last. As Jesus's followers, we must show with our lives that he "has come to save what was lost" (Luke 19,10).

2013

March

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1

Monday

Acts 2,14-22-23 / Ps15

Mt 28,8-15 Francis of Paola

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.
1980: The great strike of metalworkers in São Paulo and the interior begins.
1982: Ernesto Pili Parra is martyred in the cause of peace and justice in Colombia.
1999: Nunavut, a new Canadian territory is formed to protect Inuit culture.

2

Tuesday

Acts 2,36-41 / Ps 32

Jn 20,11-18

1550: The Spanish Crown orders Spanish to be taught to the Indigenous peoples.
1982: The Argentinean army occupies the Malvinas (Falkland) Islands in an attempt to regain control of the archipelago from the British who occupied it in 1833.
1993: 8 European countries undertake a joint strike against unemployment and the threat to social victories.
2005: Pope John Paul II dies.

3

Wednesday

Acts 3,1-10 / Ps 104

Lk 24,13-35

Ricardo, Sixto
1948: U.S. President Truman signs the Marshall Plan for the post-war reconstruction of Europe.
1976: Victor Boichenko, Protestant pastor, disappeared in Argentina.
1986: Brazil approved its Plan for Information Technology. It will protect the national industry for several years.
1992: Institutional State coup by Fujimori, Peru.
Last Quarter: 04h36m in Capricorn



4

Thursday

Acts 3,11-26 / Ps 8

Lk 24,35-48

Gema Galgani, Isidore of Seville

1775: The Portuguese crown encourages marriages between Indigenous people, Blacks and Whites.

1884: The Valparaiso Agreement. Bolivia cedes Antofagasta to Chile thus turning itself into a land-locked country.

1968: Martin Luther King Jr. is assassinated in Memphis, Tennessee.

1985: Maria Rosario Godoy, leader of the Mutual Support Group (GAM) in Guatemala, is tortured and murdered along with her 2 year old son.

Day of Protest against Child Prostitution

5

Friday

Acts 4,1-12 / Ps 117

Jn 21,1-14

Vincent Ferrer

1818: Victory by San Martin at Maipu seals the independence of Chile from Spain.

1989: Maria Cristina Gómez, a Baptist and women's rights activist, is martyred in El Salvador.

1992: Fujimori dissolves congress, suspends the constitution and imposes martial law.

6

Saturday

Acts 4,13-21 / Ps 117

Mk 16,9-15

Marcelino

Alberto Durero

1979: Hugo Echegaray, 39 year-old priest and liberation theologian dedicated to the poor in Peru, dies.

1994: Rwandan genocide begins.

April

7

Second Sunday of Easter

Acts 5,12-16 / Ps 117

Apoc 1,9-11a.12-13.17-19 / Jn 20,19-31

Juan Bta. de La Salle

1868: Thomas D'Arcy McGee, one of the Canadian Fathers of Confederation is assassinated.

World Health Day

8

Monday

9

Tuesday

10

Wednesday

Annunciation

Isa 7,10-14;8,10 / Ps 39

Heb 10,4-10 / Lk 1,26-38

Acts 4,32-37 / Ps 92

Jn 3,5a.7b-15

Acts 5,17-26 / Ps 33

Jn 3,16-21

Dionisio

Feast of «Vesakh», Birth of Buddha (566 B.C.E.).

1513: Juan Ponce de León claims Florida for Spain.

1827: Birth of Ramón Emeterio Betances, a revolutionary who developed the idea of the Cry of Lares, a Puerto Rican insurrection against Spanish rule.

1977: Carlos Bustos, an Argentinean priest, is assassinated for his support of the poor in Buenos Aires.

Casilda, M^a Cleofás

Dietrich Bonhoeffer

1920: The US Marines land in Guatemala to protect U.S. citizens.

1948: Jorge Eliécer Gaitán is assassinated in Bogotá, Colombia, sparking the bloody repression of the 'Bogotazo'.

1952: The Bolivian National Revolution begins a period of fundamental political and economic reform.

1945: Dietrich Bonhoeffer, Pastor in the Lutheran Confessing Church opposed to Hitler, is executed today.

Ezechiel

Miguel Agrícola

1919: Emiliano Zapata, peasant warrior hero of the Mexican Revolution, dies in a military ambush.

1985: Daniel Hubert Guillard, parish priest, murdered by the army in Cali, Colombia

1987: Martiniano Martínez, Terencio Vázquez and Abdón Julián, of the Baptist Church, martyrs to freedom of conscience in Oaxaca, Mexico.

New Moon: 09h35m in Aries

World Romani (Gypsy) Day

Established by the First World Romani Congress
celebrated in London on this day in 1971

April

11 Thursday

Acts 5,27-33 / Ps133
Jn 31-36

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.

12 Friday

Acts 5,34-42 / Ps 26
Jn 6,1-15

Zenón

1797: 25,000 Carib people expelled by the British from the island of St. Vincent arrive in Trujillo, Honduras. They became known as the Garifuna people.

1861: The American Civil War begins with Confederate forces bombarding Fort Sumter, in Charleston, South Carolina.

1925: Gathering in Foz de Iguaçu initiates the Prestes Column that will travel 25,000 kilometers in Brazil.

1997: Teresa Rodríguez is assassinated, in a teacher demonstration in Neuquen, Argentina. The major Argentinian picketing movement takes her name, MTR.

13 Saturday

Acts 6,1-7 / Ps32
Jn 6,16-21

Martín, Hermenegildo

1873: White supremacists murder 105 black and 3 white men in Colfax, Louisiana.

1919: British and Gurkha troops massacre 379 unarmed demonstrators in Amritsar, India.

1999: The trial of 155 police is transferred to Belem. They are accused of the murder of 19 landless people in Eldorado do Carajás, Brazil.

14

Third Sunday of Easter
Acts 5,27b-32.40b-41 / Ps 29
Apoc 5,11-14 / Jn 21,1-19

Telmo

1981: In Morazán, El Salvador, 150 children, 600 elderly people and 700 women die at the hands of the military in the largest massacre recorded in recent Salvadoran history.

1986: Sister Adelaide Molinari is martyred in the struggle of the marginalized, Marabá, Brazil.

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

1872: 10,000 demonstrate to support Printers in Toronto.

15 Monday

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

Benedict Joseph Labré
1961: The Bay of Pigs invasión, Cuba.
1983: Indigenous campesino martyrs of Joyabaj, El Quiché, Guatemala.
1989: Madeleine Lagadec, a French nurse, is tortured and killed along with Salvadorans María Cristina Hernández, nurse, Celia Díaz, teacher. Carlos Gómez and Gustavo Isla Casares an Argentinean doctor were injured.
1992: Aldemar Rodríguez, catechist and his companions are martyred in the cause of youth solidarity in Cali, Colombia.
1993: José Barbero, priest, prophet and servant to the poorest brothers of Bolivia.

16 Tuesday

Engracia

1919: Mohandas Gandhi calls for a non-violent protest of "prayer and fasting" in response to the Amritsar Massacre.
1952: The revolution triumphs: campesinos and miners achieve land reform in Bolivia.
1977: The Committee for the Defense of Political Prisoners, the Persecuted, the Disappeared and Exiles of Mexico (EUREKA) is established.
2002: Carlos Escobar, Paraguayan Judie, orders the capture and extradition of dictator Alfredo Stroessner, who had taken refuge in Brasilia. He is accused of the death in 1979 of a leader of the teachers union.
2007: 32 die in the Virginia Tech massacre, the worse rampage in modern American history.

World Day Against Child Slavery
215 million children in this situation, according to OIT in 2010.

17 Wednesday

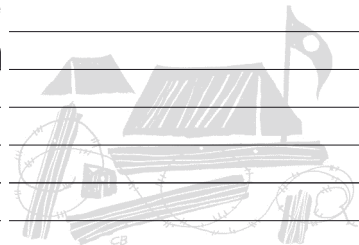
Acts 7,51-8,1a / Ps 30
Jn 6,30-35

Aniceto

Acts 8,1b-8 / Ps 65
Jn 6,35-40

1695: † Juana Inés de la Cruz, Mexican poet.
1803: Toussaint L'Ouverture, Haitian liberation hero, dies in a French prison.
1990: Tiberio Fernández and his companions are martyred in Trujillo, Colombia for their defense of human rights.
1996: The Massacre of Eldorado do Carajás, Pará, Brazil. The State military police kill 23 persons.
1998: César Humberto López, of Frater-Paz, is assassinated in San Salvador.

International Campesino Day
This is the «Labor Day» of campesinos.



18 Thursday

Acts 8,26-40 / Ps 65

Perfecto, Galdino

Jn 6,44-51

1537: Francisco Marroquín, first bishop ordained in the New World, founder of the first schools and hospitals, pastor in Guatemala.

1955: The Conference of Bandung, Indonesia, where the Non-Aligned Movement is founded.

1955: Albert Einstein, Nobel laureate, dies.

1998: Eduardo Umaña Mendoza, Colombian lawyer who fought for human rights and denounced paramilitaries, is assassinated.

First Quarter: 12h31m in Cancer



19 Friday

Acts 9,1-20 / Ps 116

Jn 6,52-59 Sulpicio

León, Ema

Olavus Petri

1925: U.S. Marines land at La Ceiba, Honduras.

1980: Juana Tum, mother of Rigoberta Menchú, and her son Patrocino are martyred in the struggle for land and justice in Quiché, Guatemala.

2005: Adolfo Scilingo, condemned in Spain to 640 years of prison for his participation in the "death flights" during the Argentinean dictatorship.

Pan-American Indian Day



20 Saturday

Acts 9,31-42 / Ps 115

Jn 6,60-69

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.

April

21

Fourth Sunday of Easter

Acts 13,14.43-52 / Ps 99

Apoc 7,9.14b-17 / Jn 10,27-30

Anselmo

Mohamed is born. Day of Forgiveness for the World.

The birth of Rama, Sikh Religion.

1792: Joaquín da Silva Xavier, «Tiradentes» (Teeth Puller), precursor of Brazilian Independence, decapitated.

1960: Brasília is established as the capital of Brazil.

1965: Pedro Albizu Campos, Puerto Rican independence leader, dies.

1971: F. Duvalier dies, Haiti.

1989: Juan Sisay, popular artist, martyred for his faith at Santiago Atitlán, Guatemala.

1997: Gaudino dos Santos, Pataxó Indian, burned to death in Brasília by several youth.

22 Monday

Acts 11,1-18 / Ps 41

Sotero, Cayo, Agapito
1500: Pedro Alvares Cabral lands in Brazil, beginning of the invasion of the South.
1519: Cortés lands in Veracruz with 600 soldiers, 16 horses and some pieces of artillery.
1914: U.S. Marines seize the customs house, Veracruz, Mexico.
1970: Earth Day first celebrated.
1982: Félix Tecu Jerónimo, Achi campesino, catechist and delegate of the Word, Guatemala.
1997: The army attacks the Japanese embassy in Lima killing 14 militants of the MRTA occupying it.
2009: The remains of Bishop Angelelli are exhumed to confirm the status of his death as a martyr.

23 Tuesday

Acts 11,19-26 / Ps 86

George, Toyohiko Kagawa
1971: Indigenous peoples rise up against nuclear testing that contaminates the island of Anchitks, Alaska.
1993: César Chávez, Mexican-American labor activist, dies.

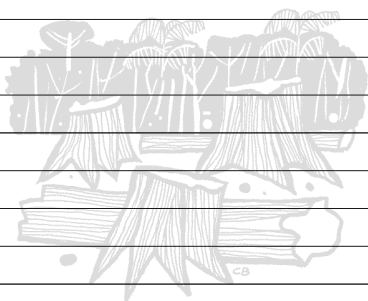
World Book and Copyright Day
Since on this day in 1616 Inca Garcilaso de la Vega, Miguel de Cervantes and William Shakespeare all died.

24 Wednesday

Acts 12,24-13,5 / Ps 66

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.

Mother Earth Day (UN)



25 Thursday

1Pet 5,5b-14 / Ps 88

Mark 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.

Partial Eclipse of the moon, visible in Spain, max to 20h07m



Full Moon: 19h57m in Scorpio

26 Friday

Acts 13,26-33 / Ps 2

Anacleto, Marcelino, Isidoro.
1995: Quim Vallmajó, Spanish missionary, assassinated in Rwanda.
1998: Bishop Juan José Gerardi is assassinated after publication of the church report 'Guatemala: Never Again' on massive human rights abuses. **15 years.**

27 Saturday

Acts 13,44-52 / Ps 97

Jn 14,1-6 Zita, Montserrat
1977: Rodolfo Escamilla, a Mexican priest, is murdered by a death squad targeting social activists.
1994: First democratic general election in South Africa.

28

Fifth Sunday of Easter

Acts 14,21b-27 / Ps144

Apoc 21,1-5a / Jn 13,31-33a.34-35

Peter Chanel

1688: The Portuguese Royal Letter reestablishes slavery and a just war against Indigenous peoples.
1965: Lyndon Johnson orders the invasion of the Dominican Republic.
1985: Cleúsa Carolina Coelho, Religious, is assassinated for defending the Indigenous peoples of Labrea, Brazil.
1987: Ben Linder, a development worker, is murdered by U.S.-funded Contras in Nicaragua.

MULTINATIONALS AND THE OTHER ECONOMY

CLAUDIA KOROL

Buenos Aires, Argentina

The Guarani people are still looking for the Earth free of Evil. The Andean peoples continue to search for the good way of living. The Mapuches try to find respect for the high dignity of the people of the earth. But the conquest and colonisation of Abya Yala, transformed by the violent imposition of the conquerors in America, implied the destruction of territories and communities, the looting of nature, negation of existing cultures, bringing the greatest genocide in the history of humanity.

Gold and silver extracted from our depths were taken to Europe to start the accumulation that gave birth to capitalism, in the same ships where the conquerors came with their war weapons, to domesticate us and to teach us their barbaric civilization, their wild development, their patriarchal and racist organisation of the family and of property, their violent way of dominating the world.

The conquest was followed by colonisation and then re-colonisation which continues until today, governed by multinational corporations, with their worldwide instruments, their invasions and wars, their military bases, their control of daily life, their big means of misinformation and manipulation, always in compliance with local powers and oligarchies.

In the design of the new world "order", multinational corporations are a key element of politics based on extraction, reprimarisation of the economy, looting of nature and dispossession of peoples' rights. The transnational ideology and religion, have created a fictional world that defies the market, private property, getting the most profits for capital at any cost. At the same time, how communities understand life is demonised, and those who oppose the dictatorship of a single way of thinking are criminalised.

According to that model of bad development, our countries have been appointed providers of raw materials and consumer goods for the countries of the North and the emerging powers of world capitalism, such as China, India, and even Brazil. Latin America is situated in a subordinate place to this new order, as an exporting Continent of raw materials, nature goods –especially non-renewable ones–.

In the Popular Ethical Judgement of multinational corporations done in Argentina during the year 2011, a jury conformed by different personalities, committed members of the popular movements, among them Adolfo Pérez Esquivel –Peace Nobel Prize- and Nora Cortiñas –Founding Line of May Square Mothers-, decided on a final sentence: "This Popular Ethical Jury has acknowledged the crimes committed by multinational corporations in Latin America, made invisible by those in power and the media, which have the scope of an ecocide and a genocide and can be regarded as crimes against humanity and against nature –due to the vastness of the destruction, the massive health problems and death that they bring–".

This has been based extensively in the sentence (see <http://juicioalastransnacionales.org/2011/11/sentencia-final-del-tribunal>, del juicio-etico-a-las transnacionales), and recorded in the preceding process of popular ethical justice.

When we talk about crimes against humanity, we refer to the extermination of complete populations, directly through repression that multinationals have imposed or are imposing on the history of our Continent, as well as the extermination of communities and their cultures when they are driven from their territories. When we talk about crimes against nature, we refer to the irreversible destruction of ecosystems and biodiversity, through deforestation, contamination, breaking through mountain ranges and destruction of glaciers and water sources.

Nevertheless, we cannot talk of these responsibilities without mentioning that the local governments have opened the doors of their countries to investors of the big foreign capitals, and they even have subsidised them with their national budget, placing the state machine at their disposal. The subsidies that make the looting possible, have been made "State policies". Legal rules and fiscal policy (mainly tax exemption), have favoured their expansion and consolidation. Colonial logic is still the official discourse, even of some governments that appear "progressive" and is part of "common sense" of a popular world that does not dare break with "real capitalism".

Translation by Alice Mendez

It is precisely facing this colonial logic –and against it–, that we need to develop *the other economy*, so that it becomes an economy of life against an economy of death, an economy of men and women “in” nature and not “dominating” nature. Finally, an economy that ceases to be such to become a way of being in the world, producing what is necessary to live with dignity.

Decolonisation of culture implies a criticism of the “rationalist” concepts that fragmented our understanding of the world, separating politics from society, and both from the economy, pretending this is the subject of specialists, employees and servers of capital, with incomprehensible codes for the majority of the people, who suffer its consequences. Decolonisation of culture also implies new popular experiences, new collective practices, that help us think of different ways of social organisation, based on the defence of human and nature rights, and not based on their infringement.

While there are one thousand million people starving in the world, multinational corporations reduce production of food, allocating land to the production of agro-fuel, raising the price of food to get extraordinary profits that are not benefitting the people, on the contrary jeopardising their present and future. Against this there are different movements. The International Peasant Way, has promoted the defence of seeds against the practice of multinationals which promote the monopolisation of seeds and their substitution by GMos. It has also made important contributions in experiences of food sovereignty. In both areas there are also initiatives from the ecofeminism. These proposals bring to the forefront the knowledge built by those who historically have been securing food supply and the health of the people: the original peoples, the women, the peasant movement. While the model being imposed transnationally is questioned due to its destructive nature and its adverse impact on health is reported, other ways of producing and consuming are tried, saving water, land, air, seeds and the fruit of them.

Along this path, there are also experiences that try to face the implacable consequences for the people of the great expansion of the boundaries of capital, done sacrificing native forests. The expansion of soy surface, of mining and forestation, has meant the loss of native forests with the loss of biodiversity and displacement of people whose life strategies are intimately linked to the those forests. Resistance of those communities in their

territories is a challenge to those practices of nature devastation, and also some initiatives from movements that occupy territories, come forth in autonomous processes of reforestation.

In other places, the hard cores of colonial culture are challenged, like private property... with movements such as those of factories recovered by their workers. Factories without employers that reject capital flight attempts, increased by the financial crisis. But they do not only defend jobs. They try to organise production to ensure a good way of living and not capitalist profit.

These and other initiatives from communities that try to coexist with nature, or efforts such as the Cuban revolution –that has privileged social rights even in the worst moments of crisis– have not been able to appear as an “alternative model”. They are more a search in the big social and political laboratory of people. Nevertheless, they can serve as inspiration to break with neo-colonial policies brought about under a positive pragmatism that ends up subordinated to the logic of the big capital.

The *other economy* will surely learn from every initiative of the people, based on principles of solidarity, community, the care of persons and nature, the absolute defence of life. It will mean not only a new way of production, but also another way of distributing and consuming. Decolonisation of our culture will also imply demilitarisation of our societies, because militarisation and violence have been and are the necessary instruments to increase the value of capital.

To invent *the other economy* in real life will mean to give the highest importance to the collective project of those in the lowest places, of those of us who are learning to build our own history and we do not allow history to drag us. It will be one way of thinking the indoamerican socialism, from the roots of our Continent, and not from the transnational bubble that is now bursting in the North. It will be a bet to hope, to the beginning of a new vital cycle, in which the people have the first and the last word, and we weave them in the loom of the dreams that were not offered at the altar of the “it can’t be”. It will be a rebel fabric woven with the memories and experiences of more than five centuries of resistance. It will be –in the libertarian pedagogical horizon– exactly what we will be and do.

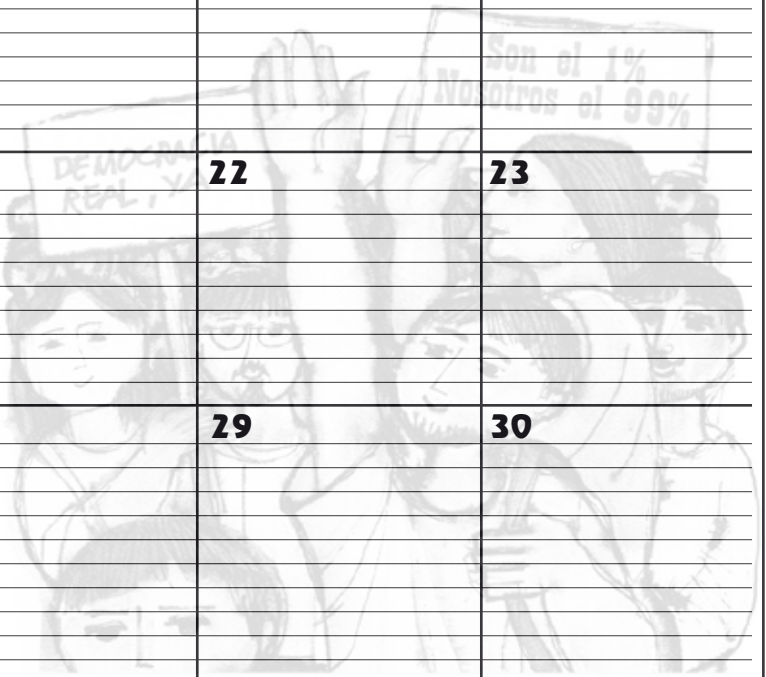
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April

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29 Monday

Acts 14,5-18 / Ps 113

Catherine of Sienna

1982: Enrique Alvear, bishop and prophet of the Chilean Church, dies.

1991: Moisés Cisneros Rodriguez, a Marist priest, martyred due to violence and impunity in Guatemala.

2009: Judge Garzón opens a process to judge those responsible for torture in the Guantánamo prison during the Bush administration.

National Day of Mourning for Workplace Deaths (Canada)

30 Tuesday

Acts 14,19-28 / Ps 144

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.

1 Wednesday

Acts 15,1-6 / Ps 121

Jn 15,1-8

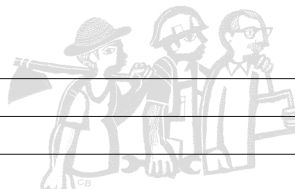
Joseph the Worker

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



April

2

Thursday

Acts 15,7-21 / Ps 95

Jn 15,9-11

Athanasius

Day of the Honduran Martyrs (First Sunday of May)

1979: Ten year-old Luis Alfonso Velásquez is murdered by the Somoza dictatorship in Nicaragua.

1997: Paulo Freire, Brazilian educator and liberationist author of "Pedagogy of the Oppressed," dies.

1981: The Indigenous Nations Union is founded in Brazil.

1994: Sebastián Larrosa, campesino student, martyr to solidarity among the poor, Paraguay.

Last Quarter: 11h14m in Aquarius



3

Friday

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

World Press Freedom (U.N.)

4

Saturday

Acts 16,1-10 / Ps 99

Jn 15,18-21

Ciriaco, *Mónica*

1493: Pope Alexander VI issues a papal bull "Inter caetera" dividing the new world between Spanish and Portuguese crowns.

1521: † Pedro de Córdoba, first American catechism's author.

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: Martínez de Hoz, ideological superminister of the dictatorship, is arrested at the age of 84, Buenos Aires.

MAY

5

Sixth Sunday of Easter

Acts 15,1-2.22-29 / Ps 66

Apoc 21,10-14.22-23 / Jn 14,23-29

Máximo

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.

6

Monday

Acts 16,11-15 / Ps 149

Jn 15,26-16,4a

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.

7

Tuesday

Acts 16,22-34 / Ps 137

Jn 16,5-11

Augusto, Flavia, Domitila

1937: Sentencing of Prestes to 16 years of prison, Brazil.

1539: Guru Nanak, founder of Sikhism, dies.

1984: Idalia López, 18 year-old catechist and humble servant of the people, is assassinated by civil defense forces in El Salvador.

8

Wednesday

Acts 17,15,22-18,1 / Ps 148

Jn 16,12-15

Víctor y Acacio

1753: Birth of Miguel Hidalgo, Father of Mexico.

1770: Carlos III orders "the various Indigenous languages to be extinguished and Spanish be imposed."

1987: Vicente Cañas, a Jesuit missionary, is murdered by people seeking to take land from indigenous people he was accompanying in Mato Grosso, Brazil.

1989: Dutch priest Nicolas van Kleef is assassinated by a soldier at Santa Maria, Panama.

International Red Cross Day

May



9 Thursday

Acts 18,1-8 / Ps 97
 Pacomio, Gregorio Ostiense
 Jn 16,16-20
 1502: Columbus sails from Cadiz, Spain on his fourth and final voyage to the Caribbean.
 1982: Luis Vallejos, Archbishop of El Cuzco, Peru, committed to the 'preferential option for the poor' dies in a mysterious 'accident' after receiving death threats.
 1994: Nelson Mandela takes office as President of South Africa after the first multiracial elections in the history of the country. He was S. Africa's longest serving living political prisoner.

10 Friday

Acts 18,9-18 / Ps 46
 Juan de Ávila, Antonino
 Jn 16,20-23a
 1795: José Leonardo Chirino, Afro-American, leads the Coro insurrection of Indigenous and Black peoples, Venezuela.
 1985: Ime Garcia, priest, and Gustavo Chamorro, activist, are martyred for their commitment to justice and human development in Guanabanal, Colombia.
 1986: **Josimo Moraes Tavares**, priest and land reform advocate, murdered by a large landowner in Imperatriz, Brazil.

11 Saturday

Acts 18,23-28 / Ps 46
 Anastasius
 Jn 16,23b-28
 1974: Carlos Mugica, priest in the 'villas miserias' of Argentina, dies in their defense. www.carlosmugica.com.ar
 1977: Alfonso Navarro, priest, and Luis Torres, altar server, martyrs in El Salvador.

Annular Eclipse of the Sun, visible in Central and South Pacific Ocean.

New Moon: 00h28m in Taurus



May

12

The Ascension of the Lord
 Acts 1,1-11 / Ps 46
 Eph 1,17-23 / Lk 24,46-53

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 Voodeckers, a Belgian missionary committed to the cause of the campesinos, is martyred in Escuintla, Guatemala.

13 Monday

Acts 19,1-8 / Ps 67
Jn 16, 29-33

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. **15 years.**

14 Tuesday

Acts 1,15-17.20-26 / Ps 112
Jn 15,9-17

Mathias

1811: Independence of Paraguay. National Holiday.

1980: Massacre of the Sumpul River, El Salvador, where more than 600 persons perished.

1980: Juan Caccya Chipana, worker, activist, victim of police repression in Peru.

1981: Carlos Gálvez Galindo, priest, martyred in Guatemala.

1988: Campesino martyrs for the cause of peace, Cayara, Peru.

1991: Porfirio Suny Quispe, activist and educator, martyr to justice and solidarity in Peru.

15 Wednesday

Acts 20,28-38 / Ps 67
Jn 17,11b-19

Isidro,

Juana de Lestonnac

1903: Victoriano Lorenzo, Panamanian guerrilla leader and national hero, is shot at Chiriqui.

1986: Nicolás Chuy Cumes, evangelical journalist, is martyred in the cause of freedom of expression in Guatemala.

1987: Indigenous martyrs, victims of land evictions, Bagadó, Colombia.

Family Internacional Day (ONU)

May

16 Thursday

Acts 22,30; 23,6-11 / Ps 15

John Nepomucene, Ubaldo

Jn 17,20-26

1818: King João II welcomes Swiss settlers fleeing hunger in their homeland to Brazil.

1981: Edgar Castillo, a journalist, is assassinated in Guatemala.

17 Friday

Acts 25,13-21 / Ps 102

Jn 21,15-19

1961: USA begins a commercial blockade against Cuba in reaction to the governmental agrarian reform.

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.

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

18 Saturday

Acts 28,16-20.30-31 / Ps 10

Jn 21,20-25

1525: Founding of Trujillo (Honduras).

1781: José Gabriel Condoranki, Tupac Amaru II, leader of an indigenous rebellion in Peru and Bolivia, is executed.

1895: Augusto C. Sandino, Nicaraguan patriot, is born.

1950: The National Black Women's Council meets in Rio de Janeiro.

First Quarter: 04h34m in Leo



MAY

19

Pentecost

Acts 2,1-11 / Ps 103

1Cor 12,3b-7.12-13 / Jn 20,19-23

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.

20 Monday

Sir 1,1-10 / Ps 92

Bernardine of Sienna

Mk 9,14-29

1506: Christopher Columbus dies in Valladolid (Spain).

1976: Exiled Uruguayan politicians Hector Gutiérrez and Zelmair 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.

21 Tuesday

Sir 2,1-13 / Ps 36

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.

World Cultural Diversity Day (UN)

22 Wednesday

Sir 4,12-22 / Ps 18

Joaquina Vedruna, Rita de Casia

Mk 9,38-40

1937: Government massacre of members of a messianic community at Caldeirão, Brazil.

1942: Mexico declares war on Axis powers.

1965: Requested by the United States. Brazil sends 280 soldiers to support a State Coup in Santo Domingo.

International Day for Biodiversity

22% of mammal species are in danger of extinction as are 23 % of amphibians and 25% of reptiles. Between 1970 and 2005, globally, biodiversity was reduced by 30%.

May

23 Thursday

Gen 14,18-20 / Ps 109

Desiderio, *Ludwig Nommensen*

1977: Elisabeth Kaseman, 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.

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

24 Friday

Lk 9,11b-17

Vincent of Lerins

1822: Battle of Pichincha, Independence of Ecuador.

1986: Ambrosio Mogorrón, a Spanish nurse, and his campesino companions are martyred in the cause of solidarity in San José de Bocay, Nicaragua.

2005: Edickson Roberto Lemus, campesino organizer, assassinated El Progreso, Honduras.

2011: The marriage of environmentalists Jose Claudio Ribeiro da Silva and Maria Do Espirito Santo, in Nova Ipxuna, PA, Brazil, assassinated for their struggle against lumber companies.

Sir 6,5-17 / Ps 118

Mk 10,1-12

Vicenta López Vicuña

Gregory VII

1810: The May Revolution marks the beginning of self-government in Argentina.

1998: Montreal anti-MAI protests.

1987: Bernard López Arroyave, a priest, is martyred by landowners and Colombian military.

25 Saturday

Sir 17,1-13 / Ps 102

Mk 10,13-16

Penumbral Eclipse of the Moon, visible in Spain max to 04h25m

Full Moon: 04h25m in Sagittarius



MAY

26

The Most Holy Trinity
Prov 8,22-31 / Ps 8
Rom 5,1-5 / Jn 16,12-15

Philip Neri, Mariana Paredes

1969: Enrique Pereira Neto, 28 year old priest, martyr for justice in Recife, Brazil.

1989: Maria Gómez, Colombian teacher and catechist, martyred for her commitment to her Simitri people.

27 Monday

Sir 17,20-28 / Ps 31
Mk 10,17-27

Augustine of Canterbury
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.

28 Tuesday

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.

2001: The French justice system indicts Henry Kissinger, implicated in the assassination of French citizens under Pinochet.

2004: Central America signs a Free Trade Agreement with the USA, to be ratified by the Congress of each country.

Sir 35,1-15 / Ps 49
Mk 10,28-31

29 Wednesday

Sir 36,1-2a.5-6.13-19 / Ps 78
Mk 10,32-45

Maximino, *Jiri Tranovsky*

1969: The «cordobazo»: a social explosion against the dictatorship of Onganía, en Cordoba, 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 Thursday

Sir 42,15-26 / Ps 32

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.

31 Friday

Zeph 3,14-18 / Int. Isa 12

Lk 1,39-56

Visitation of Mary

1986: First meeting of Afro-American pastoral workers in Duque de Caxias and São João de Meriti, Brazil

1990: Clotario Blest dies: first president of the Chilean Labor Federation (CUT), Christian labor prophet.

World Day without Tobacco

Last Quarter: 18h58m in Pisces



1 Saturday

Sir 51,17-27 / Ps 18

Mk 11,27-33

Justin

1989: Sergio Restrepo, Jesuit priest, is martyred in his fight for the liberation of peasants of Tierralta, Colombia.

1991: João de Aquino, union president of Nueva Iguaçu, Brazil, is assassinated.

2009: General Motors announces the largest suspension of payments in the industrial history of the USA with 122,550 million in debts.

June

2

The Most Holy Body and Blood of Christ

Gen 14,18-20 / Ps 109

1Cor 11,23-26 / Lk 9,11b-17

Pedro y Marcelino

1537: Pope Paul III issues a papal bull condemning slavery.

1987: Sebastien Morales, evangelical deacon, martyred for faith and justice in Guatemala.

FACING CONSUMERISM DICTATORSHIP, THE CULTURE OF SOBRIETY

AN EULOGY TO THE «CIVILIZATION OF POVERTY»

JON SOBRINO

San Salvador, El Salvador

This is the topic I was asked to develop, and it is an important one. I was asked to update Ellacuría thought on “the civilization of poverty”, which is not an easy task. But it may be useful trying to address in depth the culture of sobriety. Let’s see if I succeed.

1. Thinking reality as a whole

Ellacuría lived in the midst of serious responsibilities: eradicate oppression and repression, encourage grass-roots organization and a church of the poor, and on top of all this mediate to end a cruel war. However, because he wanted to be effective in addressing these specific tasks, he thought reality as “a whole” which emerges in each of those challenges. That is why, in his later years, he said that he wanted to think “the country”.

Also, without fanciful fanfare, he wanted to think the «world as a totality». The «whole» world, not only this or that, was going wrong. I heard him saying that the solution was clear for him in theory, although in practice he saw it very difficult, and powerlessness emerged. It was clear for him that the solution is the “civilization of poverty”; a good solution for its content, and a necessary one, because only that civilization could overcome “the civilization of wealth”, responsible for the prostration that «the entire world» finds itself today. He took this quite seriously, and thus he said in his last speech in very strong and decisive words.

How is the totality today? “Copro analysis, i.e., the study of the scum of our civilization, seems to show that this civilization is seriously ill”, to the extent that the most urgent task is to “avoid a fateful, and fatal outcome”. The task cannot be other than “revert history, subvert it and launch it towards another direction”. The condition to undertake it refers to a scandalous totality: “together with all the poor and oppressed of the world», without excluding anybody. And it requires a specific attitude, contrary to any “easiness” and trivialization: “only utopical and hopeful” [*El desafío de las mayorías pobres*, ECA 493-494 (1989) 1078].

Two things can be drawn from this to address “consumerism”, a product of dictatorship, and “sobriety”, the expression of a culture. The “culture of sobriety” must be understood and propitiated from the standpoint of a greater totality: the «civilization of poverty». And «the dictatorship of consumerism», [must be understood] from the standpoint of «the civilization of wealth». For “sobriety” to succeed over “consumerism” it is not enough joining the proclamation “another world is possible”, “another economy...”, but it is necessary to begin working hard “with all the poor and oppressed of the world».

2. Why maintaining the term poverty

The civilization of *poverty* is a politically incorrect, dirty, countercultural expression. That is why it is understandable the search for different terms such as *austerity*, *shared austerity*, *sobriety*, which can be useful pedagogically to avoid proposing a social ideal using the language of *poverty*, which seems to be a contradiction. Ellacuría also spoke of providing a civilization of labor, as opposed to a civilization of *capital*. But more fundamentally, he kept the term *poverty* in five texts, the first in 1982 and the last in 1989. And it is important to understand why.

Poverty is dialectically as well as duely, the opposite of *wealth*. Thus, it should be introduced as a solution that would offer a real, non-idealistic alternative to a civilization based on *wealth*. We should not only eradicate a civilization of waste or of consumerism, which is opposed to austerity and sobriety, primarily subjective attitudes, but more fundamentally we should eradicate a civilization of *wealth*, which opposes poverty, primarily objective realities. He maintained [the concept] of poverty while developing his thought of a new world to counteract *wealth*, on which is based an old, and sinful world.

Programmatically he put it this way:

The civilization of poverty is named as opposed to the civilization of wealth, not because it seeks universal impoverishment as an ideal of life... What is stressed here is the dialectical relationship wealth-poverty, not poverty itself. In a world sinfully configured by the capital-wealth

Translation by José Moreira

dynamics it is necessary to raise a different dynamic that exceeds salvationally [Utopia y profetismo desde America América Latina, RLT 17 (1989) 170s].

The exercises of St. Ignatius helped him capture this double dynamism. Briefly said, wealth and poverty are at the beginning of processes that initiate concrete realities up to the configuration of antagonistic totalities. Wealth leads to honors, pride, and hence to all vices. Poverty leads to insults and reproaches, to humility, and hence all virtues. The wealth principle leads to dehumanization, and the poverty principle leads to humanization.

Both principles are in dialectical relationship, they are incompatible - and they are in duelic relationship, one against the other. It seems to be evident that the wealth principle is against the principle of poverty, and that is why we must insist on another direction: "so there are three steps: first, poverty *against* wealth;" second, shame or contempt *against* worldly honor; "third, humility *against* arrogance" (Ejercicios Espirituales 146, the underlining is mine).

In the Exercises these dynamisms configured personal processes, but Ellacuría thought that they can configure social reality. The civilization of poverty is against the civilization of wealth. And it has dynamism towards higher degrees of humanization.

3. The civilization of poverty

Ellacuría formulated it in various ways, although converging. Let's see first from its constitutive elements.

The civilization of poverty... founded in a materialistic humanism, transformed by the Christian light and inspiration, rejects the accumulation of capital as an engine of history, and the possession/enjoyment of wealth as a humanization principle [on which the civilization of wealth is based], and turns the universal satisfaction of basic needs into the principle of development and growth of shared solidarity, the foundation for humanization (ibid).

Humanization of social totality can be formulated, beautifully, for example, as a civilization of love. But it needs a minimum of historicization to be effective and not be exposed to manipulation. Casaldàliga understood this very early: "To the 'civilization of love', we should add what the Jesuit theologian, Spaniard, Basque, and Salvadoran Ellacuría gracefully called as the 'civilization of poverty'". [A los quinientos años: 'descolonizar y desevangelizar', RLT 16(1989)118]. Without removing the noun poverty, Casaldàliga quali-

fied it later by the adjective solidarity "civilization of solidary poverty", in total harmony with Ellacuría's idea that: "shared solidarity is the basis for humanization".

In a 1983 text prepared for the Jesuits' 33rd General Congregation, Ellacuría recognized that poverty is «a historical necessity» and will be still for many years for the benefit of minorities - in 1981 he wrote that "the crucified people is always the sign of the times". But this poverty, «largely the result of exploitation, can be assumed actively and voluntarily as an opportunity for distributing the goods of the Earth, making it possible for everyone to have access to the material and cultural assets that allow them having a truly human life» [Misión actual de la Compañía de Jesús, RLT 29(1993)119s]. This way of thinking sounds like a «bet», but we must bet on saving this world through these possibilities.

In conclusion. For a human society to exist, we must certainly oppose *sobriety* to *consumerism*, because it generates insulting waste and addiction, increases and penalizes inequality, imposes the useless as necessary, move those from the bottom of society to invest resources on what does not lead to solidarity.

These evils, although important, come after the primary goods which seek to generate the civilization of poverty: «appropriate food, minimum housing, primary health care, basic education, sufficient labor occupation» (*Utopía*, 171). "The big remaining task is that all human being should be able to access with dignity the satisfaction of those needs, not as crumbs fallen from the rich's table, but as participants at the main table of humanity" (Ibid.). Meditation and assimilation of these words can encourage the realization of this task.

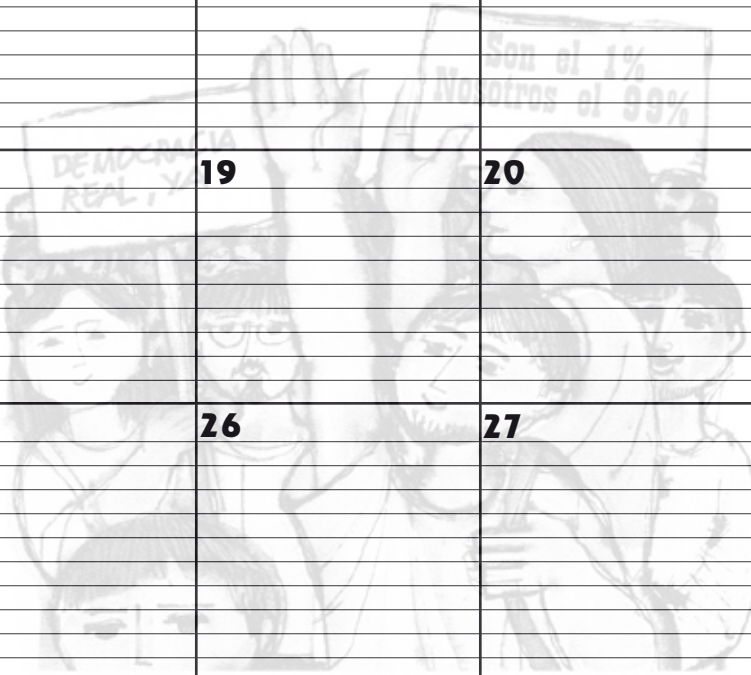
This poverty is what really opens the space to the spirit. The spirit will not find itself being drowned by the desire of having more than others, by the eager concupiscence of having all sorts of superfluous goods, while most of humanity lacks the necessary. The spirit may then flourish, this immense human and spiritual wealth of the poor people and the peoples of the third world, drowned today by the misery and the imposition of cultural models, more developed in some respects, but not, for that matter, fully human (Ibid.120).

The utopia of this new civilization can also guide a new evangelization.

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3

Monday

Tob 1,3;2,1b-8 / Ps 111

Mk 12,1-12

Charles Luanga
John XXIII

1548: Juan de Zumárraga, bishop of Mexico, protector of the Indigenous peoples.

1621: The Dutch West Indies Company gains a mercantile trade charter to aid in colonizing Americas.

1758: The Commission on Limits meets with the Yanomami people of Venezuela.

1885: St. Charles Luanga and companions, Ugandan martyrs, patrons of African youth.

1963: Pope John XXIII dies.

4

Tuesday

Tob 2,9-14 / Ps 111

Mk 12,13-17

Francisco Caracciolo

1559: El Oidor Fernando Santillán informa de las 1559: Fernando Santillán, judge, reports on the massacres of Indigenous peoples in Chile.

1980: José María Gran, missionary, and Domingo Batz, sacristan, are martyred in El Quiché, Guatemala.

1989: Chinese government violently suppresses Tiananmen Square pro-democracy demonstrators resulting in thousands of casualties.

International Day of Innocent Children
Victims of Aggression

5

Wednesday

Tob 3,1-11a.16-17a / Ps 24

Mk 12,18-27

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: Agustín Ramírez and Javier Sotelo, workers, are martyred in the fight for the marginalized in Buenos Aires, Argentina.

2000: The Court of Santiago removes Pinochet's immunity. He is accused of 109 crimes in the Chilean tribunals and sought internationally.

World Environment Day

June



6

Thursday

Tob 6,10-11;7,1,9-17;8,4-9a / Ps 127

Norbert

Mk 12,28b-34

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.

7

Friday

Heart of Jesus

Ezek 34,11-16 / Ps 22

Roberto, *Seattle*

1494: Castilla and Portugal sign the Treaty of Tordesillas, thus negotiating their expansion in the Atlantic region.

1872: Trade Union Act (Canada).

1978: The Unified Black Movement (MNU) is inaugurated.

1990: Sister Filomena Lopes Filha, apostle of the favelas, is assassinated in Nueva Iguaçu, Brazil.

1998: White supremacists drag James Bryd Jr. to his death in Jasper, Texas.

2005: After 30 years of struggle, the lands of the campesinos in the Paraguayan Agrarian Leagues are returned to them.

8

Saturday

Heart of Mary

Isa 61,9-11 / Int. 1Sam 2

Lk 2,41-51

Salustiano, Medardo

1706: A Royal Decree orders the capture of the first typographer of Brazil, in Recife.

1982: Luis Dalle, bishop of Ayaviri, Peru, threatened with death for his option for the poor, dies in a provoked "accident" that has never been clarified.

1984: Student leader, Willie Miranda, murdered by Guatemalan military.

New Moon: 15h56m in Gemini

June

9

Tenth Sunday in Ordinary Time

1Kings 17,17-24 / Ps 29

Gal 1,11-19 / Lk 7,11-17

Efrén, Columbano, Aidan, Bede

1597: José de Anchieta, from the Canary Islands, evangelizer of Brazil, "Principal Father" of the Guarani.

1971: Héctor Gallego, Colombian priest, disappeared in Santa Fe de Veraguas, Panama.

1979: Juan Morán, Mexican priest, martyred in defense of the indigenous Mazahuas people.

1981: Toribia Flores de Cutipa, campesino leader, victim of repression in Peru.

10 Monday

2Cor 1,1-7 / Ps 33

Mt 5,1-12

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.

11 Tuesday

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.

2008: Canada apologizes for residential schools.

12 Wednesday

2Cor 3,4-11 / Ps 98

Mt 5,17-19

Gaspar, Juan de Sahagún

1514: The the first time the "requerimientos" are read (to Cacique Catarapa) by Juan Ayora, on the coast of Santa Marta.

1963: Medgar Evers, civil rights activist, assassinated in Jackson, Mississippi.

1981: Joaquin Nevés Norté, lawyer for the Naviraí Rural Workers Union in Paraná, Brazil, is assassinated.

1935: The war over the Paraguayan Chaco ends.

World Day Against Child Labour

June



13 Thursday

2Cor 3,15-4,1.3-6 / Ps 84

Anthony of Padua
Mt 5,20-26
1645: The Pernambucan Insurrection begins with the aim of expelling Dutch rule from Brazil.
1980: Walter Rodney, political activist and author of *How Europe Underdeveloped Africa*, is assassinated in Guyana.
2000: Argentine President Fernando de la Rúa apologizes for his country's role in harboring Nazis after World War II.
2003: The Supreme Court of Mexico orders the extradition to Spain of Ricardo Cavallo, a torturer during the Argentinean dictatorship.

14 Friday

2Cor 4,7-15 / Ps 115

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."

15 Saturday

2Cor 5,14-21 / Ps102

M^o Micaela, Vito
Mt 5,33-37
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.
1952: Víctor Sanabria, Archbishop of San José de Costa Rica, defender of social justice.
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.

June

16

Eleventh Sunday in Ordinary Time
2Sam 12,7-10.13 / Ps 31
Gal 2,16.19-21 / Lk 7,36-8,3

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.
First Quarter: 17h24m in Virgo



17 Monday

2Cor 6,1-10 / Ps 97
Mt 5,38-42

Ismael y Samuel

1703: Birth of John Wesley, England.

1983: Felipe Pucha and Pedro Cuji, campesinos, are martyred in the struggle for land in Culluctuz, Ecuador.

1991: End of apartheid in South Africa.

World Anti-desertification Day

18 Tuesday

German

1815: The defeat of the French at the Battle of Waterloo ends the Napoleonic era.

1997: Brazil approves a law permitting the privatization of Communications.

19 Wednesday

2Cor 8,1-9 / Ps 145
Mt 5,43-48

Romuald

1764: José Artigas, liberator of Uruguay and father of agrarian reform, is born.

1867: Maximiliano, Emperor imposed on México is executed by a firing squad.

1986: Massacre of El Fronton penitentiary prisoners in Lima, Peru.

June



20 Thursday

2Cor 11,1-11 / Ps 110

Silverio

Day of the African Refugee.

1820: Manuel Belgrano dies, Father of Argentina.

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.

World Refugee Day (UN)

21 Friday

2Cor 11,18.21b-30 / Ps 33

Mt 6,19-23

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.

National Aboriginal Day (Canada)

Andean New Year

Solstice, summer in the North,
and Winter in the South, at 05h04m

22 Saturday

2Cor 12,1-10 / Ps 33

Mt 6,24-34

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 Larraín, bishop of Talca, Chile and president of the Latin American bishop's organization, dies.

June

23

Twelfth Sunday in Ordinary Time

Zech 12,10-11;13,1 / Ps 62

Gal 3,26-29 / Lk 9,18-24

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.

Full Moon: 11h32m in Capricorn



24 Monday

Isa 49,1-6 / Sl 138 / Acts 13,22-26

Birth of John the Baptist
1541: Mixton War, Indigenous rebellion against the Spanish sweeps western Mexico.
1821: Simon Bolivar leads troops in a decisive Battle of Carabobo for the independence of Venezuela.
1823: The Federation of the United Provinces of Central America is established but lasts only a short time.

25 Tuesday

Gen 13,2.5-18 / Ps14

William, Maximus
Confession of Ausburg, Philip Melancton
1524: Talks between priests and Aztec wise men with the "Twelve Apostles of Mexico."
1767: Mexican Indigenous riot against Spanish crown as their Jesuits missionaries are ordered to leave.
1975: Martyrs of Olancho: Colombian Ivan Betancourt and Miguel "Casimiro", priests, and seven Honduran peasant companions.

26 Wednesday

Gen 15,1-12.17-18 / Ps 104

Pelayo
1541: Violent death of Pizarro.
1822: Encounter between San Martín and Bolívar in Guayaquil.
1945: United Nations Charter signed in San Francisco, California.
1987: Creation of the Confederation of Indigenous Peoples of Mexico.

Internat'l Day against Drug Abuse and Illicit Trafficking

International Day in Support of Torture Victims

June



27 Thursday

Gen 16,1-12.15-16 / Ps 105

Cyril of Alexandria
 1552: Domingo de Santo Tomás and Tomás de San Martín, Dominicans, first bishops of Bolivia, defenders of Indigenous peoples.
 1954: U.S. backed rebels overthrow the legally elected Guatemalan government of Jacobo Arbenz.
 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.

28 Friday

Gen 17,1.9-10.15-22 / Ps 127

Ireneus
 1890: 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.
 2001: Vladimiro Montesinos enters the prison at the Naval Base of El Callao, Peru.

29 Saturday

Acts 12,1-11 / Ps 33

Peter and Paul
 2Tim 4,6-8.17-18 / Mt 16,13-19
 1974: Isabel Peron becomes first female president of Argentina after her husband, Juan Peron, falls ill.
 1995: Land conflict in São Félix do Xingú, Brazil leaves six farmers and a policeman dead.
 1997: The three "intellectual authors" of the assassination of Josimo Tavares are condemned (Brazil, 1986).

30

Thirteenth Sunday in Ordinary Time

1Kings 19,16b.19-21 / Ps 15

Gal 5,1.13-18 / Lk 9,51-62



Last Quarter: 04h53m in Aries

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.

1927: A.C. Sandino issues his 'Political Manifest' in Nicaragua.

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.

TO RETHINK THE ECONOMY FROM AN INDIGENOUS EXPERIENCE

GUSTAVO ESTEVA

San Pablo Etla, Oaxaca, Mexico

How can we call the exchanges within indigenous communities? How can we characterise them? How can we get inspiration from them to break the chains from the dominant economy?

We tend to regard the indigenous economy as a different form of economy, more caring and fair. But it is more than that. It represents another way of organising social life. In indigenous communities economic, productive or commercial activities are not separated from others like religious, political, social, family activities ... Farming or cutting a tree, preparing a meal, organising a party, designating an authority, celebrating an assembly, participating in tianguis... everything is communal, personal and sacred at the same time. The abstract classification represented in contemporary society by concrete ways of organising these activities in separate fields (the economic, the political, the religious...) has no meaning in these communities. How can we express this reality without distorting it with the prevailing economic language? Farming in an indigenous community is not equal to producing, even if part of the produce is destined to the market or to exchange. And the cultural practice of exchange, in the community, is not just a *commercial* or *economic* activity...

Members of an indigenous community are not individuals, those homogenous atoms that form modern society, cast as consumers, citizens or any other abstract category by the market and the State. They are people: knots in nets of real relations. The interweaving of all these nets make the community: a strong US that forms the first layer of the being. Meeting Juan is knowing he is doña Chonita's son and Federico's cousin...

Reciprocity regulates social life. The idea of *communal*ity, a term coined by the Oaxaca indigenous people, allows us to see the mental framework of the community experience. It embraces all the community life, as expression of the experience and interpenetration of two collocated coils: an outer one, formed by the relations with others since the colonisation;

and the one within, which has its roots in the community territory, where the authority organises the endeavour of all from the work and the celebration of the community, made known through the indigenous language. To share a horizon of intelligibility –the own culture– is to make territory, as a daily political realisation expressed through the way decisions are taken and practised in collective jobs; in the encounter through action, word and creation; in coexistence among us, with others, with the world and with the Unnameable, with a service disposition for the wellbeing of the community.

Each indigenous town has its own expressions to mention the celebration of sharing, the experience of being together and feeling together. It is the kinship, the friendship, the neighbourhood, the fact of being neighbour and next. It is walking with a close another in his key moments in life. It is mutual assistance among family, buddies and friends... That joyful and shared experience is, ultimately, the shared accomplishment of the community from reciprocity, an imperative woven from the US and is a compromise and obligation among close people. A complex system of material, symbolic and emotional exchanges is thus established, where a communal sense of belonging and personal freedom are forged. It is the normative framework that interweaves once and again the interdependence of all, creating new links among them and with the gods and the dead. It is the way to weave the social fabric and remake on a daily basis the territory, creative act expressing the free determination exercised by the communal authority through the assembly and the positions system.

In this context, land, work and money, the artificial merchandises that made modern economy possible, are just what they are: a portion of Mother Earth, inherited from the ancestors, over which there is responsibility; the daily practice as expression of being alive, an extension of the person; money as a mere accounting unit.

Translation by Alice Mendez

What these communities are presently attempting is a renewed intent of reaffirming a lifestyle and a cosmovision that resist the penetration of the economic into the communal life.

To really appreciate what this means we should remember that during the last thousand years the economy has progressively been withdrawn from its place – the administration of the household – until an autonomous field was created receiving that name and occupying the centre of social life. Economists try to convince us that the economy is as old as the hills and that all human societies would have an economy. But this affirmation has been dismantled in the last 30 years. The so-called *economic laws* are nothing but logical inventions formulated to support political projects that appeared 300 years ago. The founding fathers of the economic science did not invent the new behavioural patterns. They just coded and gave “scientific base” to the ambitions of the new interests. So as to colonise the present and the future, they started by colonising the past.

The *homo economicus*, the possessive individual born in the West that constitutes the modern economy, was built by enclosing community areas which made capitalism possible. This historical creation is not something inherent to the “human condition”; as all historical phenomena it had a beginning and will have an end. We are at the beginning of its end. But capitalism, the dominant form of the present economic society, will not cease to exist until the new substitute type of social organisation has been built – same as Feudalism did not disappear until a new production system was born within it-. That is the job that should be attempted today.

An economic society is not one in which goods and services, commerce and money exist – maybe these are elements that always existed-. It is a society organised under the assumption of scarcity. And *scarcity*, as a technical term, is not just insufficiency, rarity, wish, frugality... It is the logical supposition that the desires of man (his goals) are quite big, not to say infinite, while his means (his resources) are limited. This relation between limited means and unlimited goals create the “economic problem”: how to allocate resources. Some consider the market is the most efficient and fair mechanism to do it. Others

think that a rational plan will do it. But all, with that economic mentality, consider essential to deal with the allocation of resources.

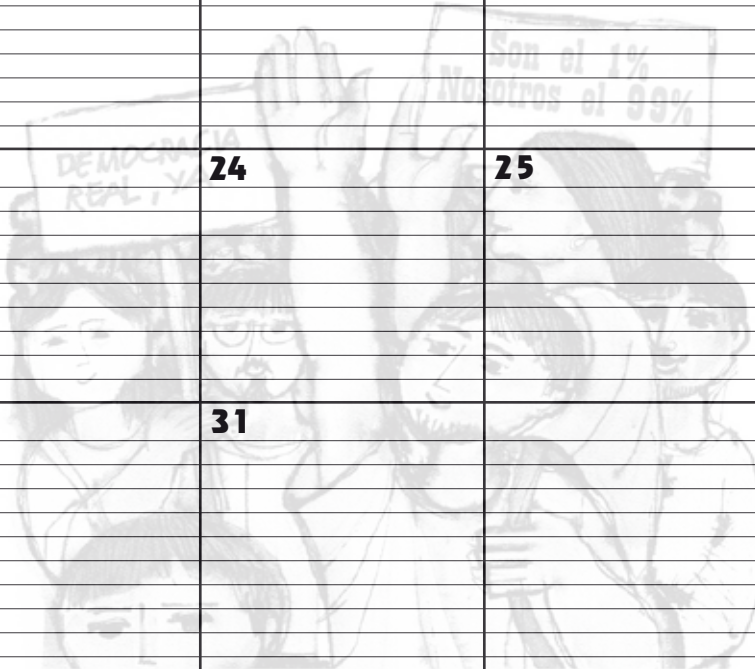
If that logical supposition is accepted as basis for social organisation, scarcity is inevitable. But it is not a universal supposition, neither in time nor space. It has always encountered resistance. It has often been regarded as insanity or immorality.

As it is well known, the economy transforms virtues into vices, hopes into expectations, tradition into a burden, wisdom into backlog, self-limiting consciousness into laziness and apathy, frugality into an inability to combat, envy into motivation for progress. In modern society, as pointed by Iván Illich, that who is not a prisoner of addiction is prisoner of envy. In it, markets displace and tend to eliminate all previous forms of exchange and operate as abstract entities regulated by the myth of self-regulation in which the individual interest predominates over the social interest, competence substitutes reciprocity and rights substitute obligations, all this under an abstract rationality supposedly universal in which communication appears instead of communion.

We are saying *Stop!* to all this. Many indigenous communities have been able to resist the attempt to destroy their community condition and are regenerating it, trying to remedy the damages suffered. Many other people and groups find inspiration in them, many others try to conceive and implement their own transformation projects. All of them, each one in his own way, work hard to practise *another economy*, able to put a limit to the scourge of the dominant economic activities that seem to have escaped all human control and devastate all they find on their way. Along those lines, the efforts to reorganise social life from the basis are taking shape, abandoning the scarcity principle.

Moving in this direction the original notion of *communis*, community, which was not a group of individuals possessing rights as in modern societies, but a group of people intertwined by obligations, is being recovered. There are many types of community, in which the persons individualised by the dominant regime break out from this prison and open up to others like them to create new US that may form part of the communal cells of a new society.

Monday		Tuesday		Wednesday		Thursday	
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<div>Friday</div> <div>Viernes</div>			<div>Saturday</div> <div>Sabado</div>			<div>Sunday</div> <div>Domingo</div>			<div>JULY</div>	
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1

Monday

Gen 18,16-23 / Ps 102

Mt 8,18-22

Casto, Secundino, Aarón
Catherine Winkworth, John Mason Neale
Canadian National Holiday
1968 :Medicare begins in Canada.
1974: Juan Domingo Perón, three times president of Argentina, dies.
1981: Tulio Maruzzo, Italian priest and Luis Navarrete, catechist, are martyred in Guatemala.
1990: Mariano Delauney, teacher, is martyred in the cause of liberation education in Haiti.
2002: The International Criminal Court becomes operational in spite of US opposition.

2

Tuesday

Gen 19,15-29 / Ps 25

Mt 8,23-27

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.
1991: First legal Conference of the African National Congress, South Africa, alter 30 years.

3

Wednesday

Eph 2,19-22 / Ps 116

Jn 20,24-29

Thomas the Apostle
1848: Denmark frees the slaves in their West Indian colony.
1951: The Afonso Arinos law is approved in Brazil. Discrimination because of race, color and religion is condemned as a contravention.
1978: Pablo Marcano García 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.

July



4

Thursday

Gen 22,1-19 / Ps 114

Mt 9,1-8

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.

1976: Alfredo Kelly, Pedro Dufau, Alfredo Leaden, Salvador Barbeito and José Barletti, martyrs to justice, Argentina.

1998: Neo-Nazis murder civil rights activists Daniel Shersty and Lin Newborn just outside Las Vegas, Nevada.

5

Friday

Gen 23,1-4.19;24,1-8.62-67 / Ps 105

Mt 9,9-13

Antonio M^a Zaccaria

1573: Execution of Tamanaco, Indigenous leader, Venezuela.

1811: Independence of Venezuela, National Holiday.

1920: Bolivia orders land to be given to "naturals."

1981: Emeterio Toj, Indigenous co-operative leader, is kidnapped and tortured by Guatemalan security forces.

2012: Rafael Videla, coup leader in 1976, charged with 50 years for the theft of babies during the Argentine dictatorship.

6

Saturday

Gen 27,1-5.15-29 / Ps 134

Mt 9,14-17

Maria Goretti

1415: John Huss dies, in Czechoslovakia.

1907: Frida Kahlo, Mexican painter and political activist, is born.

1943: Nazaria Ignacia March Mesa dies in Buenos Aires, foundress of the Religious of the "Crusades of the Church." She founded the first women's worker's union in Latin America in Oruro (Bolivia).

1967: Biafran War erupts in Africa, over 600,000 die.

1986: Rodrigo Rojas, activist, martyr to the struggle for democracy among the Chilean people.

July

7

Fourteenth Sunday in Ordinary Time

Isa 66,10-14c / Ps 65

Gal 6,14-18 / Lk 10,1-12.17-20

Fermin

1976: Arturo Bernal, campesino leader of the Agrarian Leagues, dies of torture, Paraguay.

1991: Carlos Bonilla, a martyr for the right to work, dies in Citalepeti, Mexico.

2005: Coordinated terrorist bombings on London's transit system kill 52 and injure hundreds.

8

Monday

Gen 28,10-22a / Ps 90

Mt 9,18-26

Eugenio, Adriano, Priscila

1538: Violent death of Almagro.

1954: Carlos Castillo Armas takes over presidency of Guatemala after U.S. backed coup.

1991: Martin Ayala, night guard for the Council of Marginal Communities, murdered by a Salvadoran death squad.

New Moon: 07h14m in Cancer



9

Tuesday

Gen 32,22-32 / Ps 16

Mt 9,32-38

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.

Ramadán begins

10

Wednesday

Gen 41,55-57;42,5-7.17-24a / Ps 32

Mt 10,1-7

Christopher

1509: Birth of Calvin, in France.

1973: Independence of the Bahamas.

1980: Faustino Villanueva, Spanish priest, martyr in the service of the Indigenous people, Guatemala.

1988: Joseph Lafontant, lawyer, martyred in defense of human rights in Haiti.

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.

July



11 Thursday

Gen 44,18-21.23b-29;45,1-5 / Ps 104
 Benedict Mt 10,7-15
 1968: Founding of the American Indian Movement.
 1977: Carlos Ponce de Leon, bishop of San Nicolas, Argentina, is martyred for the cause of justice.
 1990 : Oka Crisis (Canada).
 1995: Bosnian-Serb forces take-over of Srebrenica leads to the murder of more than eight thousands inhabitants.

World Population Day



12 Friday

Gen 46,1-7.28-30 / Ps 36
 John Gualbert Mt 10,16-23
 1821: Bolívar creates the Republic of Great Colombia.
 1904: Pablo Neruda, Chilean Nobel Literature laureate, is born.
 1917: General strike and insurrection in São Paulo.
 1976: Aurelio Rueda, priest, is martyred for his work on behalf of slum dwellers in Colombia.

13 Saturday

Gen 49,29-32;50,15-26a / Ps 104
 Henry Mt 10,24-33
 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.

14

Fifteenth Sunday in Ordinary Time
 Deut 30,10-14 / Ps 68
 Col 1,15-20 / Lk 10,25-37

Francisco Solano, Camilo de Leis
 Death penalty abolished (Canada)
 1616: Francisco Solano, Franciscan missionary, apostle to the Indigenous peoples of Peru.
 1630: Hernandarias publishes the first norms for the defense of the Indigenous people in Paraguay.
 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.

15 Monday

Ex 1,8-14,22 / Ps 123

Bonaventure, Vladimir
 1972: Héctor Jurado, a Methodist pastor, is tortured and murdered in Uruguay.
 1976: Rodolfo Lunkenbein, missionary, and Lorenzo Simão martyred for the rights of the indigenous in Brazil.
 1981: Misael Ramírez, campesino, community animator and martyr to justice, Colombia.
 1991: Julio Quevedo Quezada, catechist, El Quiché, assassinated by the State, Guatemala.

International Day of the Family (U.N.)

16 Tuesday

Ex 2,1-15a / Ps 68

Carmen
 1750: José Gumilla, missionary, defender of the Indigenous people, Venezuela.
 1769: Founding of mission of San Diego de Alcalá marks expansion of Spanish colonization into California.
 1976: Carmelo Soria, a Spanish diplomat who granted asylum to opponents of the Pinochet regime, found assassinated in Santiago, Chile.
 1982: The homeless occupy 580 houses in Santo André, São Paulo, Brazil.
 2000: Elsa M. Chaney (*1930) dies, outstanding American feminist with studies on women in Latin America.
 First Quarter: 03h18m in Libra



17 Wednesday

Ex 3,1-6,9-12 / Ps 102

Alejo, *Bartolomé de las Casas*
 1566: Bartolomé de las Casas dies at 82, prophet, defender of the cause of Indigenous peoples.
 1898: U.S. troops seize Santiago, Cuba, during the Spanish American War.
 1976: Sugar refinery workers martyred at Ledesma, Argentina.
 1980: Bloody military coup in Bolivia led by Luis García Meza.

July



18 Thursday

Ex 3,13-20 / Ps 104

Mt 11,28-30

Arnulfo, Federico

1872: The great Indigenous Zapoteca, Benito Juárez, dies.
1976: Carlos de Dios Murias and Gabriel Longueville, priests, kidnapped and killed, martyrs to justice in La Rioja, Argentina.

1982: Over 250 campesinos from around the community of Plan de Sánchez are massacred by military as part of the Guatemalan government's scorched earth policy.

1992: Peruvian military death squad disappears professor Hugo Muñoz Sánchez and nine students from a university in Lima.

19 Friday

Ex 11,10-12,14 / Ps 115

Mt 12,1-8

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.

20 Saturday

Ex 12,37-42 / Ps 135

Mt 12,14-21

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.

July

21

Sixteenth Sunday in Ordinary Time

Gen 18,1-10a / Ps 14

Col 1,24-28 / Lk 10,38-42

Lawrence of Brindisi

1980: Wilson de Souza Pinheiro, trade unionist and peasant activist, assassinated in Brasília AC, Brazil.

1984: Sergio Alejandro Ortiz, seminarian, dies in Guatemala.

1987: Alejandro Labaca, Vicar of Aguarico, and Inés Arango, missionary, die in the Ecuadorian jungle.

22 Monday

Mary Magdalene

Song 3,1-4 / Ps 62

Jn 20,1.11-18

1980: Jorge Oscar Adur, priest and former president of JEC youth organization, is kidnapped by Argentine military.

2002: Bartolemeu Morais da Silva, organizer of land occupations by the poor, is tortured and killed in Brazil.

Full Moon: 18h16m in Aquarius



23 Tuesday

Bridget

Ex 14,21-15,1 / Int. Ex 15

Mt 12,46-50

1978: Mario Mujía Córdoba, «Guigui», worker, teacher, pastoral agent, martyr to the cause of workers in Guatemala.

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 Rio de Janeiro.

24 Wednesday

Cristina, Sharbel Makhluf

Ex 16,1-5.9-15 / Ps 77

Mt 13,1-9

1783: Simón Bolívar is born in Caracas, Venezuela.

1985: Ezequiel Ramin, Colombian missionary, is martyred at Cacoal, Brazil for defending squatters.

July



25 Thursday

Acts 4,33;5,12,27-33;12,2 / Ps 66

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 Martínez 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.
 1981: Angel Martínez Rodrigo y Raúl José Léger, catechists lay missionaries, Guatemala.

26 Friday

Ex 20,1-17 / Ps 18

Joaquim and Ana
 1503: The Cacique Quibian (Panamá) destroys the city of Santa María, founded by Columbus.
 1847: Repatriated free black settlers from the USA declare Liberia's independence.
 1927: First aerial bombardment in the history of the Continent, undertaken by the USA against Ocotál, 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.

27 Saturday

Ex 24,3-8 / Ps 49

Celestine
 Mt 13,18,23
 1865: First settlers from Wales arrive in the Chubut Valley in southern Argentina.
 1991: Eliseo Castellano, priest, dies in Puerto Rico.

28

Seventeenth Sunday in Ordinary Time

Gen 18,20-32 / Ps 137

Col 2,12-14 / Lk 11,1-13

Innocent, John Sebastian Bach,
 Heinrich Schütz, George Frederic Händel
 1821: Independence of Peru, National Holiday
 1980: Seventy peasants massacred by the military in San Juan Cotzal, Guatemala.
 1981: Stanley Rother, an American priest, is murdered in Santiago de Atitlán because of his dedication to the poor.
 1986: International workers, Yvan Leyvraz (Swiss), Bernd Koberstein (German) and Joël Fieux (French) are assassinated by the Contrás in Zompopera, Nicaragua.

29 Monday

1Jn 4,7-16 / Ps 33

Martha

Mary, Martha and Lazarus of Bethania, Olaf

Last Moon: 17h43m in Taurus



30 Tuesday

Ex 33,7-11;34,5b-9.28 / SPs102

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 Wednesday

Ex 34,29-35 / Ps 98

Mt 13,44-46

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.

July



1 Thursday

Ex 40,16-21.34-38 / Ps 83

Alfonso 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.

2 Friday

Lev 23,1.4-11.15-16.27.34b-37 / Ps 80

Eusebius Vercelli

1943: Prisoners at Nazi extermination camp of Treblinka in Poland revolt.

1981: Carlos Pérez Alonso, apostle of the sick and fighter for justice, disappeared in Guatemala.

3 Saturday

Lev 25,1.8-17 / Ps 66

Mt 14,1-12

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

1960: Niger gains its independence from France.

1980: Massacre of miners in Caracoles, Bolivia, following a State coup: 500 dead.

1999: Ti Jan, a priest committed to the cause of the poor, assassinated in Puerto Príncipe, Haiti.

4

Eighteenth Sunday in Ordinary Time

Sir 1,2;21-23 / Ps 89

Col 3,1-5.9-11 / Lk 12,13-21

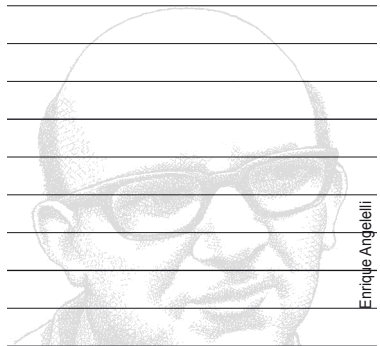
John Vianney

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.



Enrique Angelelli

WHY CALL IT 'WARTIME ECONOMY'...

...WHEN WHAT THEY WANT TO SAY IS 'ECO-SOCIALISM'?

JORGE RIECHMANN

Madrid, Spain

For several years, analysts have been concerned about the magnitude and rate of socio-economic transformation that would be necessary to avoid having our civilization fall off the edge of the cliff. This would be the kind of collapse that has been on our horizon since the 70's of the past century. The publication in 1972 of the first report by the Club of Rome about "Limits of Growth", serves as a temporal landmark indicating that we can no longer keep on thinking in terms of "business as usual" within capitalism, and that shifting into a war-time economy could be required.

For example, along this line of thought Lester R. Brown and colleagues of the Earth Policy Institute, are calling for a war-time-like mobilization in order to save the climate: "To cut the net CO₂ emissions 80% by the year 2020 in order to stabilize the climate will involve mobilization of resources and an outright restructuring of our global economy. The U.S.A.'s entry into the Second World War offers an inspiring example of rapid mobilization. On January 6, 1942, only one month after the bombing of Pearl Harbor, President Franklin D. Roosevelt used his State of the Union Address to announce the weapons production objectives for the country. He said that the United States of North America was planning to produce 45,000 armored tanks, 60,000 military aircraft, and 20,000 anti-aircraft gun emplacements. He added: "And we're not going to let anyone say that we can't do it."

From early 1942 until the end of 1944, there were virtually no cars built in the U.S.A. Instead, the highest concentration of industrial power in the world at that time, the U.S.A. auto industry, was utilized to achieve the objective weapons production of Roosevelt. In fact, by the end of the war, the U.S.A. had comfortably exceeded the objectives of the president. The speed of this conversion from a peacetime economy to a wartime economy is amazing ... "(Lester R. Brown, and others, *The time of Plan B*, Report of the Earth Policy Institute, 2008, cf: www.ecoterra.org/data/plan_b.pdf).

In Spain, Antonio Turiel (scientist at the CSIC and

president of the Oil Crash Observatory) estimates that to replace the approximately 6 EJ of primary energy used annually in Spain, renewable sources would have to install an electrical terawatt, (a billion watts) so that *the capital requirements of this transformation would amount to 4'12 billion dollars: three times the GDP of Spain*. To adopt a "War-time economy" that would permit transferring 10% GDP each year to support that transition to one of the basic features of a sustainable society (a sustainable energy system), and assuming that the country could provide all that renewable energy (and without considering the problems of "bottlenecks" and other shortages, for example, rare materials, which undoubtedly appear), *it would take 32 years to complete the transformation* (without taking into account financial and other indirect costs). Turiel himself says: "It is clear that in the context of a system of market economy, private capital will never undertake an investment that is so great and of such doubtful even null return" (Antonio Turiel, *The energy decline*, in "Mientras tanto" 117, Barcelona 2012).

What one wonders is this. Since it is recognized that meeting the profit requirements of private capital is incompatible with the preservation of a biosphere that is habitable, why not just speak out clearly about an "eco-socialism", rather than beating about the bush with the euphemistic "war economy"?

The Belgian researcher Daniel Tanuro in his eco-socialist analysis of the climate crisis (cf. his book *The impossibility of a "green capitalism"*, "La Oveja Roja", Madrid 2011), insists that *it is an egregious error whether talking mitigation of or adaptation to climate warming*, to adjust response to using the consecrated terminology for what is politically feasible while capitalism is being accepted as the only possible framework. It is not feasible to take into account the requirements of return on private capital to stabilize the planet's climate or even to avoid the worst of global warming.

Global warming-and more generally the eco-social crisis, inevitably centers the spot light on the ques-

Translation by Justiniano

tion of our socio-economic system. The inherent expansive nature of capitalism crashes against our finite biosphere. Capitalism, with its dream of indefinite growth-benefits requires indefinite growth production and consumption. This is diametrically opposed to the principle of reality. Its growth means an ecological disaster; its lack of growth means a social disaster. Capitalism is an infernal machine that has already put us just one step from the collapse of our civilization.

If we consider the tremendous issue of climate warming we must realize that, no matter how we look at it, trying to solve that issue even with liberal economic methods like “cap and trade”, would require global regulation of the economy. To reduce carbon dioxide emissions to within required size and time limits, would no longer serve to stabilize the planet’s climate, but just to curb the worst of the warming.


This implies at least a 5% annual reduction during nearly four decades (2013 to 2050), so that by the year 2050 approximately one tenth of the 2011 emissions would have been suppressed. Obviously this is not compatible with maintaining the return on capital as required by a capitalist system of production.

The U.S. North American political far right is not all that wrong when it denounces U.S.A. environmentalists as covert socialists: “you know, like watermelons: green on the outside but red on the inside”, since these are the ones who offer concrete solutions

and not just rhetoric to our problems and ecological demands. In fact they go so far as to intervene decisively in the sacred capitalist freedom to determine investments without any external intervention.

Greening the economy demands controls over: the free exchange and operation of the markets; the power of capital; and the mercantile treatment of labor and mother nature.

Fernando de los Ríos once said: “If we want to make man free, we have to make the economy slave”. Today we might paraphrase it as: “If we want to preserve the world, stop destruction of the biosphere and all living beings that inhabit it, we must submit the economy to sustainable criteria and justice. A green economy *must overcome the deficit of regulation that we presently suffer in the metabolism between industrial societies and the biosphere.*

Never has the objective need for an eco-socialism been so great as today, when we look into the yawning abyss of the collapse of our civilization. But at the same time we seem far removed from the subjective conditions for maturing and moving towards this type of society, after having experienced three decades of neo-liberalism/neo-conservatism in the core countries of the Northern Empire and the failure of the pseudo-socialist experiment the USSR and its satellites. This is one of the components of the tragedy that characterizes our times. 

FOR AN EDUCATIONAL USE OF THIS TEXT

Before the group meeting:

1. Careful personal reading of the text,.
2. Search for materials in Internet:

-The current ecological emergency situation: in what does it consist? what is its threat?

-Within what time-range must we act “before it is too late”...

With this preparation: debate in the group:

- Are we in a “normal time” or a time of planetary emergency? Reasons for and against.
- Do we as humanity realize what is happening and that we are getting close to the time of no return? Why? What are the factors that do most to prevent the world society from realizing what is happening and the need to do something about it?
- One step further: Can we even say that the traditional capitalist economic system is the greatest obstacle for us to change to a system that is rational, realistic, humane, sustainable and friendly to the earth and all life that inhabits it?

• Can we say that the root dilemma is: “your money or your life”; choose between untouchable economic freedom of money and markets, or our own survival?

• Actually the time to prevent the collapse is over. Could we foresee the possibility that there will come a time of such great need, that it will justify “forced imposition” of shifting to a sustainable economic system, even against those who keep denying the existence of the problem, whoever and wherever they might be? Would a “War-Time-Mobilization” be necessary?

• The author is lamenting humanity’s lack of mature subjective conditions to take the inevitable step; the more we delay, the more difficult it will be to adopt ... What do you see as these “subjective conditions”? Why does society seem paralyzed, and is doing nothing now when faced with a problem that is so grave, so obvious and so threatening?

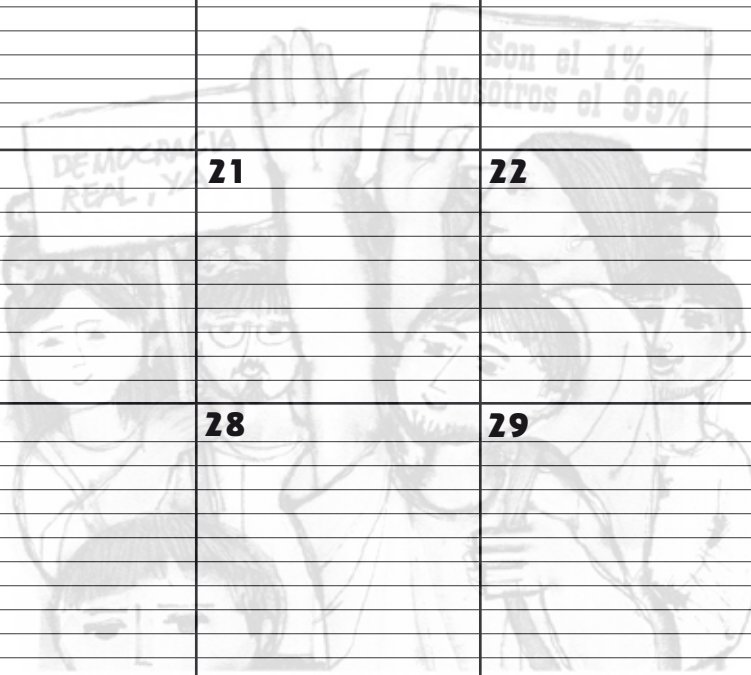
• Do you consider “conscience raising” and “conscience education” the most urgent need today? What are you going to do about it?

2013

July

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5

Monday

Num 11,4b-15 / Ps 80

- 1499: Alonso de Ojeda arrives at La Guajira, Colombia.
- 1940 : Unemployment insurance begins (Canada).
- 2000: Carmen Sánchez Coronel, a teacher's union representative, and six others are murdered at a military barracks in Sardinata, Colombia.

6

Tuesday

Dan 7,9-10.13-14 / Ps 96
2Pet 1,16-19 / Mt 17,1-9

- Transfiguration
- 1325: Founding of Tenochtitlan (Mexico, DF).
- 1538: Founding of Santa Fe de Bogotá, Colombia.
- 1524: Battle of Junin.
- 1825: Independence of Bolivia, National Holiday.
- 1945: The United States drops an atomic bomb on the civilian population of Hiroshima, Japan.
- 1961: Kennedy creates the Alliance for Progress.
- 1962: Independence of Jamaica, National Holiday.
- 2000: Argentinean Jorge Olivera is arrested in Italy and charged with the disappearance of a young French woman during the Argentinean military dictatorship.
- New Moon: 21h50m in Leo

7

Wednesday

Num 13,1-2.25;14,1-26-30.34-35 / Ps 105
Mt 15,21-28

- Sixtus and Cayetan
- 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.

End of Ramadán

August



8

Thursday

Num 20,1-13 / Ps 94

Dominic of Guzman

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.

9

Friday

Deut 4,32-40 / Ps 76

Mt 16,24-28

Fabio, Román

1945: The U.S.A. drops an atomic bomb on Nagasaki.

1984: Eduardo Alfredo Pimentel, Christian activist for human rights and against the Argentinean dictatorship.

1989: Daniel Espitia Madera, Colombian campesinos leader, assassinated.

1991: Miguel Tomaszek and Zbigniew Strzalkowski, Franciscans missionaries in Peru, murdered by Sendero Luminoso.

1995: Military police kill ten landless workers and brutally arrest 192 others in Corumbiara, Rondônia, Brazil.

2007: The BNP Paribas bank blocks three investment funds: the world economic crisis beings.

UN Indigenous Peoples' Day

10

Saturday

Deut 6,4-13 / Ps 17

Mt 17,14-20

Lawrence

1809: First cry for independence in continental Latin America, that of Ecuador, National Holiday.

1960 : Canadian Charter of Rights passed

1974: Tito de Alencar, a Dominican priest, commits suicide as a result of being tortured in Brazil.

1977: Jesús Alberto Pérez Vargas, leader of the communal land movement, kidnapped and disappeared, Peru.

2000: Union leader, Rubén Darío Guerrero Cuentas, kidnapped, tortured and murdered by paramilitaries in Guacamayal, Colombia.

August

11

Nineteenth Sunday in Ordinary Time

Wis 18,6-9 / Ps 32

Heb 11,1-2.8-19 / Lk 12,32-48

Clare of Assisi

1898: U.S. forces occupy Mayagüez, Puerto Rico during the Spanish-American War.

1972: Last U.S. ground combat force pulled from South Vietnam.

1992: The march of 3,000 landless peoples begins in Rio Grande do Sul, Brazil.

1997: The "Asian Crisis" begins and affects finances throughout the world.

12 Monday

Deut 10,12-22 / Ps 147
Mt 17,22-27

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 Tuesday

Polycarp, Hippolyto
1926: Fidel Castro is born near Mayari, Cuba.
1961: Construction of the Berlin wall.
1999: Colombian journalist and political satirist, Jaime Garzón Forero, is murdered by right-wing paramilitaries.

Deut 31,1-8 / Int. Deut 32
Mt 18,1-5.10.12-14

14 Wednesday

Maximilian Kolbe
1816: Francisco de Miranda, Venezuelan Father of the Nation, precursor of independence, dies in prison.
1984: Campesinos martyred at Aucayacu, Ayacucho, Peru.
1985: Campesino martyrs of Accomarca, department of Ayacucho, Peru.
2000: Robert Canarte, union activist, is found dead after being kidnapped two weeks earlier by paramilitaries in Galicia, Colombia.
First Quarter: 10h56m in Scorpio



August



15 Thursday

Apoc 11,19a;12,1,3-6a.10ab / Ps 44

Assumption

1914: The Panama Canal formally opens. An estimated 27,500 workmen died during French and American construction efforts.

1980: José Francisco dos Santos, president of the Union of Rural Workers in Corrientes (PB), Brazil, is assassinated.

1984: Luis Rosales, union leader, and companions seeking justice for Costa Rican banana workers are martyred.

1989: María Rumalda Camey, catechist and representative of GAM, captured and disappeared in front of her husband and children, Escuintla, Guatemala.

16 Friday

Josh 24,1-13 / Ps 135

Mt 19,3-12

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 Erbetta, catechist, university student, martyr to the struggles of the Argentinean people.

1993: Indigenous Yanomani martyrs in Roraima, Brazil.

2005: Roger Schutz, founder of the ecumenical Taizé movement, is assassinated.

2006: Alfredo Stroessner, Paraguayan dictator accused of crimes against humanity, dies in Brasilia.

17 Saturday

Josh 24,14-29 / Ps 15

Mt 19,13-15

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 Peoples' Movement (MST) occupies two haciendas in Pontal do Paranapanema, SP, Brazil.

18

Twentieth Sunday in Ordinary Time

Jer 38,4-6.8-10 / Ps 39

Heb 12,1-4 / Lk 12,49-53

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, Tziriani, Peru.

2000: Two military police in Rondonia are judged guilty of the massacre of Corumbiara against the landless, Brazil.

19 Monday

Judg 2,11-19 / Ps 105

Mt 19,16-22

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.

20 Tuesday

Judg 6,11-24a/ Ps 84

Mt 19,23-30

Bernard

1778: Birth of the Father of the Chilean Nation, Bernardo O'Higgins.

1940: Exiled Russian revolutionary, Leon Trotsky, is assassinated by a Stalinist agent in Mexico City.

1982: América Fernanda Perdomo, a Salvadorian human rights activist, kidnapped along with 5 others including a child.

1998: The U.S.A. bombards Afghanistan and Sudan.

21 Wednesday

Judg 9,6-15 / Ps 20

Mt 20,1-16

Pius X

1680: Pueblo Indians revolt and drive the Spanish from Santa Fe, New Mexico.

1971: Maurice Lefevre, Canadian missionary, is assassinated in Bolivia.

Full Moon: 01h45m in Aquarius



August



22 Thursday

Judg 11,29-39a / Ps 39
Mt 22,1-14
Queen'ship of Mary
1988: Jürg Weis, Swiss theologian and evangelical missionary, is martyred in the cause of solidarity with the Salvadoran people.
2000: Henry Ordóñez and Leonardo Betancourt Mendez, Colombian teacher, union leaders, are assassinated.

23 Friday

Ruth 1,1.3-6.14b-16.22 / Ps 145
Mt 22,34-40
Rose of Lima
1821: Spain signs the Treaty of Cordoba granting Mexico independence as a constitutional monarchy.
1833: Slavery Abolition Act passed abolishing slavery in the British colonies.
1948: Founding of the World Council of Churches..
1975: The National Institute of Indigenous People is created in Paraguay.

International Day of Remembrance of the Victims of Slavery and its Abolition

24 Saturday

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

25

Twenty-first Sunday in Ordinary Time
Isa 66,18-21 / Ps 116
Heb 12,5-7.11-13 / Lk 13.22-30

Joseph of Calasancius, 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.

26 Monday

1Thes 1,1-5.8b-10 / Ps 149

Teresa Jornet

Mt 23,13-22

1968: The Conference of Medellin opens.

1977: Felipe de Jesus Chacón, peasant catechist, is assassinated by the military in El Salvador.

2000: Luis Mesa, a member of the university professor's union (ASPU), is murdered in Barranquilla, Colombia.

27 Tuesday

1Thes 2,1-8 / Ps 138

Mt 23,23-26

Monica

1828: Independence of Uruguay.

1847: The English Superintendent and the Miskito King announce the abolition of slavery in the Atlantic Coast of Nicaragua.

1928: Kellogg-Briand Pact signed by sixty nations "providing for the renunciation of war as an instrument of national policy."

1987: Héctor Abad Gómez, medical doctor, martyr to the defense of human rights in Medellin, Colombia.

1993: Law 70/93 recognizes the territorial, ethnic, economic and social Rights of the Black communities of Colombia.

1999: Hélder Câmara, bishop, brother of the poor, prophet of peace and hope, dies in Brazil.

28 Wednesday

1Thes 2,9-13 / Ps 138

Mt 23,27-32

Agustine

1963: Martin Luther King, Jr. gives his famous I have a dream speech before 200,000 at a civil rights rally in Washington, D.C..

1994: **Jean-Marie Vincent**, Montfortian priest and co-operative organizer, assassinated in Puerto Principe, Haiti.

Last Quarter: 09h35m in Gemini

Jean-Marie Vincent



August

29 Thursday

Jer 1,17-19 / Ps 70

Martyrdom of John the Baptist
 1533: Baptism and execution of Inca Atahualpa by Spanish conquistadors in Peru.
 1563: The Royal Tribunal of Quito is created.
 1986: In spite of the prohibition of the Cardinal of Rio de Janeiro, the Third Meeting of Black Religious and Priests takes place in that city.
 2000: Insurance worker's union leader, Moises Sanjuan, is assassinated by forces believed linked to Colombian military in Cucuta.

30 Friday

1Thes 4,1-8 / Ps 96

Félix, Esteban Zudaire
 1985: 300 FBI agents invade Puerto Rico and arrest more than a dozen activists struggling for independence.
 1993: A death squad and police execute 21 people in the Rio de Janeiro slum of "do Vigário Geral" in Brazil.
 1999: East Timor votes for independence in a UN supervised referendum.

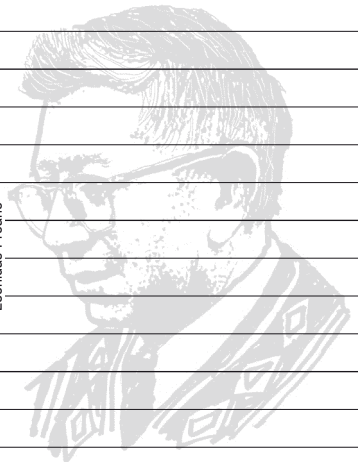
International Day of the Disappeared
 (Amnesty International and FEDEFAM)

31 Saturday

1Thes 4,9-11 / Ps 97

Raymond Nonatu
 1925: The U.S. Marines end 10 years of occupation of Haiti.
 1962: Independence of Trinidad and Tobago.
 1988: **Leónidas Proaño**, bishop to the Indigenous peoples, dies in Riobamba, Ecuador.
 2002: Adolfo de Jesús Munera López, former Coca-Cola worker, murdered by paramilitaries in Barranquilla, Colombia.

Leónidas Proaño



1

Twenty-second Sunday Ordinary Time

Eclo 3,17-18.20.28-29 / Ps 67

Heb 12,18-19.22-24a / Lk 14,1.7-14

Gil, Night of the ascension of Mohammed: translation from Mecca to Jerusalem.
 1971: Julio Spósito Vitali, Christian Uruguayan activist, martyr to the people's struggles, assassinated by the police.
 1976: Inés Adriana Coblo, Methodist, activist, martyr to the cause of the poor, Buenos Aires.
 1978: The "Unión y Conciencia Negra" group emerges, followed by that of Black Pastoral Workers.
 1979: Jesús Jiménez, campesino and Delegate of the Word, is martyred in El Salvador.
 2000: Hernando Cuartas, a union activist at a Nestle's plant, is assassinated in Dosquebradas Risaralda, Colombia.
 2011: Reinel Restrepo, parish priest of Marmato (Caldas, Colombia), opposition leader to the mega-exploitations of the mining industry, assassinated..

TO REFOUND THE ECONOMY. A REQUIEREMENT OF THE ECONOMY ITSELF!

JORGE ARTURO CHAVES

San José, Costa Rica

The economic crisis cannot be solved by the moral and religious authorities...

1. Since 2008, when the big financial crisis started, everyone is asking what can be done. With so much corruption around the situation, is this the time for the moral authorities to intervene and stop what is going on? Before such political inability to manage the crisis, should the Churches be asked to inspire a different behaviour from those responsible for finances, production and commerce? It is tempting to point in that direction, but, no. That is not the direction. To free countries from the actual trap, there is no need to moralize the economy from outside. Even least, to submit the economy to religious judgments.

However, this does not mean that nothing should be done. It is the opposite. It is obvious that the current economy should go through a process of reestablishment from its roots, and it is not the authorities of Churches or moral authorities of society who should say so. It would be enough if the economists and their surroundings understood what the economy is and its goals, to start serious immediate corrections of the current theories and practices. And then, an economy that recovers its original human and scientific vocation would find within itself its ethical demands, and would contribute to open the path for every human being to find a life in plenitude and as a consequence, his spiritual fulfillment.

2. The majority of professionals of current economy -linked to what is known as "mainstream", the stream called "neoclassical" in its "neoliberal" derivation- are opposed to hear about ethical judgments in relation to their field of analysis. Those judgments are considered "subjective" and non-related to the "objective" properties of the economic science. The economy must be based on scientific reasons, through the language of facts and the power of analysis and not by statements that intend to impose courses of action based on authority judgments. This applies to all ar-

eas of the economy: production, trade, monetary and fiscal fields, etc. For example, if there is a problem of high prices, fiscal deficits, or inflation, or devaluation of national currency, economists look at how these facts are related with other economic reasons: interest, indebtedness, the level of increases in salaries or earnings, and others. And thus, they can identify where the errors lie. But they do not admit outsiders saying that for example, what to produce, or what the prices of products or the type of jobs to be created can be dictated independently from the dynamics of the market. By taking these positions, these economists are partly right. In what aspects the economy is a science, it has to apply the scientific method, in an effort to know the realities in which it moves, how they relate to fixed and floating structures, in order to know how to proceed when a problem is generated.

...because the economy has its own ethical dimension

3. But there are other aspects in which the analysts are not right. They are blind to certain dimensions of the economy because their rigid way of thinking does not allow them to see. Always, from the very beginning of its articulate thinking the economy developed as a scientific discipline, which not only cared about how to solve technical problems arising from its economic functioning, but also and foremost wondered about the north of its activity defined through two key questions: what for and who for the economy works, and what for and who for the problems that arise are solved in one way or another. While the first questions springs up from everyday life, and defines the technical and engineering dimension of the economy, the other two express the ethical and political character of all economic activity.

This is why the economy does not need moral or religious authorities to come and define a moral path, because a true economy will have to consider this

Translation by Alice Mendez

intrinsic ethical dimension. Without it the economy would lose its scientific character, when losing its own rationality, pretending to be a mere group of technical recommendations to solve problems, disregarding the objectives and for whom they are aimed.

4. What happens is that nobody thinks of economic activities as aiming at a what for and who for, although it does not deny an answer to those questions. All economic policies and governmental and entrepreneurial measures aim at building a kind of economy that favours certain social groups, even though it is not explicit. The technical means chosen to solve problems either contribute to a fairer society, or strengthen the concentration of wealth. They either are able to raise unfavoured groups from poverty, or are only interested in obtaining more profit for the powerful groups. There are no neutral instruments. This can be seen in the most frequent solutions appearing before the recent crisis: the support to families who have lost their homes and to the jobless is postponed to, on the other hand, strengthen the financial groups who, paradoxically, are held responsible for the crisis. And all this under the pretext of solving problems.

Citizens, guarantees of the purposes of the economy

5. An economy linked to justice, freedom and solidarity is not then something depending on the intervention of some moral or religious guru, but it is not either something in the hands of chance. It depends on the fact that the economic analysts do professionally what they are supposed to do pointing at how and which technical resources will serve the purpose of a society marked by those values instead of inequality and exclusion. Of course already demonstrated this task is not done spontaneously by economists and politicians. From within the economy the control should be exercised. Participation of all citizens - who are potentially affected by economic measures - is the sole guarantee that these measures will serve the interests and needs common to all. The requirement is for the economy to be transparent as to its purpose and who are to benefit from it, and that citizens are not deceived by intentional esoteric technicalities.

A big collective effort to refund the economy.

6. The present theoretical and practical economy is something very different from what it should be, according to what history shows. Specially in the last decades the process by which the economy is a financial issue has diverted it from the social and scientific position it should have, turning it into techniques to make money, every time less responsibly.

It has forgotten its vocation of a science of the production and distribution of goods and services to respond to the needs of persons living in communities and in a reasonable relationship with the rest of the planet, despite this purpose appears in the bibliography. To recover this original purpose of the economy, which is as giving it back its human character, is a key challenge for the survival of the present society and life on earth.

But it is not an easy challenge, because the present economy benefits to a great extent those few with a great power. These and their legitimating theories will firmly oppose any change in the economy so that it turns to be what it should be.

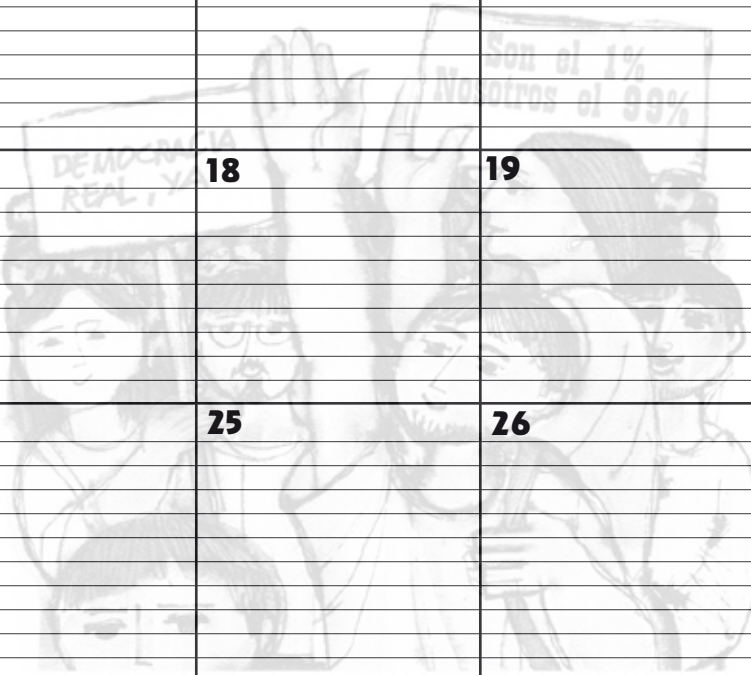
But it is not necessary to win the theoretical battle of building a new economic science - which should be done as well - nor even compete with the powers that today monopolise the results of the production of wealth. We can be optimistic in the bet to change the existing economic situation - which is not fair and dehumanises- in environments that will give birth to new social, political and economic relations, in small businesses, neighbour movements and environmental and gender webs.

Moved by needs and displaying the uncontrollable indignation due to evident unfairness, in the clefts of the present systems the new forms of production, commerce, work and ways of gaining profit, will appear, marked by solidarity that will give birth to the best capacities of the people. And these quality human relationships- as Saint Exupery said- are the only true luxury, with an unbeatable power.

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Monday	Tuesday	Wednesday	Thursday
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30			



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2

Monday

1Thes 4,13-18 / Ps 95

Antolin, Elpidio

1885: White miners massacre 28 Chinese co-workers at

Rock Spring, Wyoming.

2000: Gil Bernardo Olachica, a teacher's union member (FECODE) is killed by paramilitaries in Barrancabermeja, Colombia.

3

Tuesday

1Thes 5,1-6.9-11 / Ps 26

Gregory the Great

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

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.

4

Wednesday

Col 1,1-8 / Ps 51

Lk 4,38-44

Rosalía, *Albert Schweitzer*

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.

1995: World Conference on Women, Beijing.

2005: Judge Urso sends Jorge Videla to prison along with 17 other oppressors in the military dictatorship in Argentina.

August



5

Thursday

Col 1,9-14 / Ps 97

Lk 5,1-11

Lawrence and Justinian

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

1960: Ajax Delgado, Nicaraguan student leader, is assassinated.

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

Jewish New Year: 5774

New Moon: 11h36m in Virgo



6

Friday

Col 1,15-20 / Ps 99

Juan de Ribera, Zacarias

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.

1990: Fred Upshaw, first Black leader of a major union (Canada).

1995: 2,300 landless people occupy the Boqueirão hacienda, Brazil. They will be expelled.

7

Saturday

Col 1,21-23 / Ps 53

Lk 6,1-5

Regina

1822: "Cry of Ipiranga" marks the independence of Brazil from Portugal, National holiday.

1968: The Medellin Conference ends.

1981: Inaugural national assembly of the "Grupo de Unión y Conciencia Negra".

1992: South African troops fire on African National Congress demonstrators.

September

8

Twenty-third Sunday Ordinary Time

Wis 9,13-18 / Ps 89

Philem 9b-10.12-17 / Lk 14.25-33

Nativity of Mary

1522: Magellan's ship, the Juan Sebastián Elcan, completes the first trip round the World.

1941: The Nazi siege of Leningrad begins. A million civilian and Red Army defenders die.

1943: Julius Fučík, Czechoslovakian resistance leader, tortured and executed by the Nazis.

1974: Ford offers Nixon a "full and absolute pardon for all the crimes he might have committed when he occupied the Presidency."

9

Monday

Col 1,24-2,3 / Ps 61

Lk 6,6-11

Peter Claver

1654: Pedro Claver, apostle to black slaves, dies in Cartagena, Colombia.

1613: Uprising of Lari Qaxa, Bolivia (Aymaras and Quichuas confront the Spanish).

1990: Hildegard Feldman, a nun, and Ramon Rojas, a catechist are martyred for their service to Colombian peasants.

10

Tuesday

Col 2,6-15 / Ps 144

Lk 6,12-19

Nicholas of Tolentino

1897: Sheriff's deputies open fire on unarmed immigrant miners at a peaceful demonstration near Hazleton, Pennsylvania. More than 19 die.

1924: U.S. Marines occupy various cities in Honduras to support the presidential candidate.

1984: Policarpo Chem, catechist and co-operative leader, kidnapped and tortured by government forces in Verapaz, Guatemala.

11

Wednesday

Col 3,1-11 / Ps 144

Lk 6,20-26

Proto y Jacinto

1973: State coup in Chile against President Allende.

1981: Sebastiana Mendoza, Indigenous catechist, martyr to solidarity, Guatemala.

1988: Martyrs of the Church of San Juan Bosco, in Puerto Principe, Haiti.

1990: Myrna Mack, anthropologist and human rights advocate, is assassinated in Guatemala.

2001: Attack on the Twin Towers, New York.

2008: 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.

September



12 Thursday

Col 3,12-17 / Ps 150

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: Valcicio 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.

First Quarter: 17h08m in Sagittarius



13 Friday

1Tim 1,1-2.12-14 / Ps 15

John Chrysostom

1549: Juan de Betanzos retracts his earlier opinion that Indigenous people are not human.

1589: Bloody rebellion of the Mapuches, Chile.

1973: Georges Klein, Arsenio Poupin and 19 others persons are shot by soldiers two days after being captured during the coup, in the Presidential Palace (La Moneda) in Santiago, Chile.

1978: The U.N. reaffirms the right of Puerto Rico to independence and free self-determination.

1980: Adolfo Pérez Esquivel, an Argentinean architect and human rights advocate, jailed and tortured by the military, receives the Nobel Peace Prize.

14 Saturday

Num 21, 4b-9 / Ps 77

Jn 3,13-17

Exaltation of the Cross

1843: Birth of Lola Rodríguez, author of the insurreccional hymn, «la Borinqueña», in the Sept. 23, 1868 insurrection against Spanish rule in Puerto Rico.

1847: Under U.S. General Winfield Scott, military take control of Mexico City.

1856: Battle of San Jacinto, defeat of the filibusters of William Walker in Nicaragua.

1920: Birth of Mario Benedetti, Uruguayan author, poet, and activist, writer of exile.

1992: The First Assembly of the People of God (APD) opens. The term «macro-ecumenism» is coined.

Yom Kippur Jewish

15

Twenty-fourth Sunday in Ordinary Time

Ex 32,7-11.13-14 / Ps 50

1Tim 1,12-17 / Lk 15,1-32

Our Lady of the Seven Sorrows

1810: The «Cry of Pain» in Mexico.

1821: Independence of Central America, National Holiday in all the countries of Central America.

1842: Francisco de Morazán, Central American labor leader, is executed by a firing squad in San José, Costa Rica.

1973: Arturo Hillerns, medical doctor, martyr in his service to the poor of Chile.

1973: Víctor Jara, Chilean folk singer, and political activist, tortured and shot by military in Santiago, Chile.

1974: Antonio Llidó, Spanish priest, disappears in Pinochet's prisons in Chile.

1981: Pedro Pío Cortés, Indigenous Achí, Celebrator of the Word, Baja Verapaz, Guatemala.

16 Monday

1Tim 2,1-8 / Ps 27

Cornelius and Cyprian

1501: The king authorizes the governor of the Caribbean islands to import African slaves.

1821: Mexican independence, National Holiday.

1931: Founding of the "Frente Negro Brasileiro" in São Paulo. It will later be closed down by Getúlio Vargas.

1955: Civic-military insurrection that deposes Constitutional President Peron

1983: Guadalupe Carney sj, is assassinated by the Honduran army.

17 Tuesday

1Tim 3,1-13 / Ps 100

Lk 7,1-10 Robert Bellarmine

1981: John David Troyer, a Mennonite missionary, martyred for justice in Guatemala.

1983: Carlos Alirio and Fabián Buitrago, Giraldo Ramirez and Marcos Marin, campesinos, catechists, are assassinated at Cocomá, Colombia.

1983: Julián Bac, Delegate of the Word, and Guadalupe Lara, catechist, martyrs in Guatemala.

18 Wednesday

1Tim 3,14-16 / Ps 110

Joseph of Cupertino

Dag Hammarskjöld

1810: Independence of Chile, National holiday.

1969: The «Rosario»: Citizens force the police to retreat, in Rosario, Argentina.

1973: Miguel Woodward Iriberry, a priest from Valparaíso, Chile, is assassinated by the Pinochet dictatorship.

1998: Miguel Angel Quiroga, a priest, is murdered at a paramilitary base in Chocó, Colombia.

World Ozone Day (U.N.)

September



19 Thursday

1Tim 4,12-16 / Ps 110

Januarius

1973: Juan Alsina, Omar Venturrelli, and Etienne Pesle, priests, victims of the Pinochet police.

1983: Independence of Saint Kitts and Nevis.

1985: Earthquake in Mexico City.

1986: Charlot Jacqueline and companions, martyrs to liberating education, Haiti.

1994: The United States lands in Haiti to return Jean Bertrand Aristide.

2001: Yolanda Cerón, Director of Pastoral Ministry for the Diocese of Tumaco, Colombia, assassinated.

Hebrew Sukkot

Full Moon: 11h13m in Pisces



20 Friday

1Tim 6,2c-12 / Ps 48

Andrew Kim, Fausta

1519: Hernando de Magallanes sets sail from Sanlúcar.

1976: In Washington, Orlando Letellier, 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 Esteli, Nicaragua.

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

21 Saturday

Eph 4,1-7,11-13 / Ps 18

Mt 9,9-13

Matthew

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

1904: Chef Joseph, Nez Perce humanitarian and resistance leader, dies in exile in Washington state.

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

1981: Independence of Belize.

International Peace Day (U.N.)

22

Twenty-fifth Sunday in Ordinary Time

Am 8,4-7 / Ps 112

1Tim 2,1-8 / Lk 16,1-13

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.

23 Monday

Ezra 1,1-6 / Ps 125

Lk 8,16-18

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 Tuesday

Ezra 6,7-8.12b.14-20 / Ps 121

Lk 8,19-21

Peter Nolasco

1533: Caupolicán, leader of the Mapuche, executed by Spanish conquistadors.

1810: The Bishop of Michoacán excommunicates Miguel Hidalgo, pastor of Dolores, for calling for Independence.

1976: Marlene Kegler, student, martyr of faith and service among university students of La Plata, Argentina.

1976: Independence of Trinidad y Tobago.

25 Wednesday

Ezra 9,5-9 / Int. Tob 13

Lk 9,1-6

Cleofás

Sergio de Radonezh

1513: Vasco Núñez de Balboa crosses the Isthmus of Panama and reaches the Pacific Ocean.

1849: Lucas da Feira, fugitive slave and chief of the resisting Sertanejos of Brazil, is hanged.

1963: Pro-USA military coup in the Dominican Republic. Bosh, an admirer of the Cuban revolution, is deposed.



26 Thursday

Hag 1,1-8 / Ps 149
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.

27 Friday

Vincent de Paul
Day of Enriquillo, Quisqueyano Indigenous, who resisted the Spanish conquest in the Dominican Republic.
1979: Guido León dos Santos, a hero of the working class, is a victim of political repression in Minas Gerais, Brazil.
1990: Sister Agustina Rivas, Good Shepherd Religious, martyr in La Florida, Peru.
2002: Mexican military court charges three army officers with the killings of 143 people during the "dirty war" of the 1970's.
Last Quarter: 03h55m in Cancer



28 Saturday

Wenceslaus and Lawrence Ruiz
551 B.C.E.: Birth of Confucius in China.
1569: Casiodoro de Reina delivers his translation of the Bible to the printer.
1868: Attempt by ex-slaves to defend a white supporter results in a massacre of up to 300 blacks at Opelousas, Louisiana.
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.
1990: Pedro Martinez and Jorge Euceda, activist journalists, are martyred for the truth in El Salvador.

29

Twenty-sixth Sunday in Ordinary Time
Am 6,1a.4-7 / Ps 145
1Tim 6,11-16 / Lk 16,19-31

Michael, Gabriel, Raphael
1871: The Benedictines are the first religious order in Brazil to free their slaves.
1941: Babi Yar massacre results 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.

Bible Day, in some countries of America

FROM SUSTAINABILITY TO «GREEN ECONOMY»?

DELMAR MATTES

São Paulo, SP, Brazil

1.

Almost all scientists studying climate change agree on the fact that the planet's temperature is increasing since the industrial revolution (from mid XIX Century) with a quick and sudden registered increase during the last 25 years. Global warming is a true fact according to the IPCC (International Panel for Intergovernmental Climatic Change, created in 1988 by the UN, to foster scientific evaluations on climatic changes, cfr its Evaluation Report, Work Team I, in 2007), based on observations of global medium temperatures, both in the air and the ocean, and on evidence of generalised melting of snow and glaciers, and the increase of levels of oceans. But this relative agreement does not exist when trying to explain the causes of it. It is agreed that warming is the consequence of natural and human processes, (anthropogenic) in an integrated way. The divergence lies on the weight of each process.

2.

On one hand there are those who attribute the most weight to natural processes (sun intensity, alterations on the Earth's orbit, incidence of cosmic rays, volcanic activity), which take part in the warming or cooling of the earth since past geologic ages. Some of these scientists argue that the planet is in a final phase of warming previous to a stage of cooling.

3.

Defenders of anthropogenic causes, the majority of scientists, place the cause of global warming on the gases which produce the greenhouse effect (CO₂, methane and nitrous oxide) and aerosols, mainly due to the use of fossil fuels (carbon, oil, natural gas), and the destruction of forests and agriculture.

4.

The IPCC report (2007) shows that the main causes of warming lie on anthropogenic factors, mainly the greenhouse effect gases and states as "very probable that the increase rate of the industrial era

has had no precedents in the previous 10.000 years. The text of the report says that "it is really probable" (more than 90%) that "most of the increase observed in global medium temperatures since mid XX Century have occurred due to the observed increase in the anthropogenic greenhouse effect gases. The warming of the last 50 years is not normal, compared to that registered in the last 1.300 years; natural processes would not explain this increase in temperature.

5. The definition of warming causes is very important since they establish the strategies, public policies and responsibilities of the different countries to face the problem. One example: if the causes are due mainly or only to natural processes, it makes no sense to ask countries to reduce emission, and poor and emergent countries would lose their right to indemnisation from developed countries since the industrial revolution because of their emissions, the so called "historic debt", not yet acknowledged.

6.

The present discussion continues, mainly due to the existence of great uncertainties about the complexity of the climatic system. Although in the last years there has been an increase in data and information, knowledge is still precarious. We still ignore some basic questions, and we need to have a better understanding of the interactions between the different processes, both natural and human. This is reflected in the limited mathematical models used, something criticised by scientists. This also explains why many conclusions, mainly future forecasts, end up being presented as mere probabilities and never certainties. In October 2010 the UN created a committee (IAC) which concluded that the process used by the IPCC has been generally successful, proposes measures to better the management and to face the growing requirements it will encounter.

7.

It is very difficult to make forecasts about climatic changes, mainly because of the stated uncertain-

ties. Once acknowledged that anthropogenic factors are determinant in global warming, its effects will have increasing impacts as the concentrations of greenhouse gases grow (they were at 280ppm before the industrial revolution, reaching 379ppm in 2005, and they must be now at 400ppm). Scientists have warned about the fact that climatic transformations are not lineal, they can bring about unpredictable changes, but the worst thing is that we do not forecast any reduction in the emission of gases, since: a) oil consumption continues to increase in all the world, b) some greenhouse effect gases have a long permanence in the atmosphere, some reaching more than 100 years, this means that we need to take into consideration past, present and future emissions, c) all intentions to reach an international agreement on reductions or stabilisation of emissions have almost failed (the last one COP 17, Durban, South Africa) because some developed countries, especially United States, refuse to assume bigger responsibilities, d) the present economic-financial crisis makes things more difficult still.

8.

If emissions of greenhouse effect gases continue or increase, the report estimates a greater warming with more serious changes in global climate. The best forecast states an increase in temperature of 2,4 to 6,4 centigrades. This is above the 2 grades established as the limit of increase in warming and emissions of greenhouse effect gases to avoid worse effects, agreed without a legal compromise by the countries present at the 15th. Conference of Parts (Copenhague, 2009, COP 15). This sole climatic goal could prevent more disastrous warming effects. As a consequence of the increase in concentrations of carbon dioxide there will be a greater acidification of oceans, a reduction in the coverage of snow, decrease in the ice at both poles, and a greater possibility of hurricanes, typhoons, heat, and other phenomena. Actually the degradation of the environment is progressing in all areas of the planet, be it in water, soil and oceans, through deforestation, deposit of human and industrial waste, the use of pesticides and fertilizers, disposal of chemical products into the atmosphere of cities, destruction of biodiversity in a global environmental crisis never seen before.


9.

International oil production corporations, based on non-scientific studies, reported the idea that there was nothing to worry about since new technologies and the performance of the market would know how to face the problem. Entities linked to entrepreneurial sectors have tried to deny the need to face climatic changes.

10.

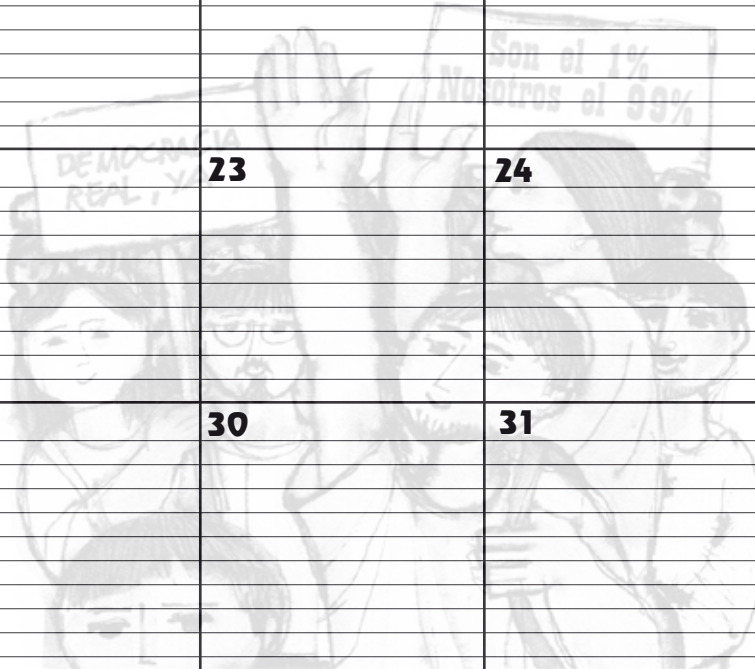
The fact that after 20 years from the Rio Conference in 92, where the UN climate convention proposals were presented, followed by documents by IPCC, various conferences and international gatherings around the topic, the practical results have been disastrous, is not strange. The main reason for these failures is the production mode (capitalist) based on growing accumulation of profits and capital. When there is no expansion the system falls into crisis. Cuts in carbon emission provoke a reduction in economic growth and this goes against the basis of the system. Now with Rio+ Conference they want to get accession to the "green economy", abandoning the sustainability paradigm of ECO 92, that proposed emission cuts. According to the proposing members it is a new strategy based on modern technologies that foster a more efficient consumption with reduced impact, compatible with the logic of the market. That is, reduction in the emission of greenhouse effect gases will be obtained by a mere substitution, through the market, of present technologies, by the "green", more efficient, consuming less energy and emitting less.

Just one example to evaluate its sustainability: renewable energies, like eolic and solar, generally produce less gases. But also in this category we find the agrofuels and hydroelectric plants, both responsible for high social and environmental impacts.

Concluding, we need to fight, on the one hand, for the policies of the ECO 92 to be implemented effectively and even bettered, and at the same time look for ways of production that will be able to keep a balance between societies and nature. As a matter of fact, the future of the peoples is ever more dependent on creativity and the fighting capacity of workers and social movements, and the civil society worldwide. 

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Monday	Tuesday	Wednesday	Thursday
Lunes	Martes	Miercoles	Jueves
	1	2	3
7	8	9	10
14	15	16	17
21	22	23	24
28	29	30	31



30 Monday

Zech 8,1-8 / Ps 101

Jerome
 1655: Coronilla and companions, Indigenous caciques, martyrs to liberation, Argentina.
 1974: Chilean General Carlos Prats and his wife, witnesses for democracy, are assassinated in Argentina at the beginning of Operation Condor.
 1981: Vicente Matute and Francisco Guevara, peasants, murdered in the struggle for their land in Yoro, Honduras.
 1981: Honorio Alejandro Núñez, Celebrator of the Word and seminarian, martyr to the Honduran people.
 1991: José Luis Cerrón, university student, martyr to solidarity, Huancayo, Peru.
 1991: State coup against Constitutional President Jean-Bertrand Aristide, Haiti.
 1991: State coup against the constitutional government of Jean-Bertrand Aristide, Haiti, 10 years.

1 Tuesday

Zech 8,20-23 / Ps 86

Therese of the Child Jesus
 1949: Victory of the Chinese Revolution, China's National Day.
 1542: The war of Araucanía begins.
 1991: The military expel the constitutional president of Haiti, Aristide, and begin a massacre.
 1992: Julio Rocca, Italian volunteer, is martyred in Peru in the cause of solidarity.

World Habitat Day (first Monday of October)

International Day of Elderly Persons

2 Wednesday

Neh 2,1-8 / Ps 136

Guardian Angels
 1869: Mahatma Gandhi is born.
 1968: Tlatelolco Massacre sees the Mexican army massacre hundreds of students peacefully protesting in the Plaza of the Three Cultures in Mexico City.
 1972: Beginning of the invasion of the Brunka territory in Honduras by the United Brand Company.
 1989: Jesus Emilio Jaramillo, bishop of Arauca, Colombia, martyred for peace in service of the people.
 1992: Police repression of the prisoners at Carandirú, São Paulo: 111 dead and 110 wounded.

International Day for Non-violence (UN)



3 Thursday

Neh 8,1-4a.5-6.7b-12 / Ps 18

Francis Borgia

Lk 10,1-12

1838: Black Hawk, leader and warrior of the Sauk tribe dies after a life of resistance to encroachment of the United States on Indigenous lands.

1980: Maria Magdalena Enriquez, Baptist and press secretary of the Human Rights Commission of El Salvador, is martyred for her defense of the poor.

1990: Reunification of Germany.

4 Friday

Bar 1,15-22 / Ps 78

Lk 10,13-16

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.

World Amnesty Day

5 Saturday

Bar 4,5-12.27-29 / Ps 68

Lk 10,17-24

Plácido y Mauro

1984: Illegal U.S. aid to Nicaraguan Contras confirmed when Nicaraguan government shots 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.

World Teachers' Day

New Moon: 00h34m in Libra



Twenty-seventh Sunday in Ordinary Time

Hab 1,2-3;2,2-4 / Ps 94

2Tim 1,6-8.13-14 / Lk 17,5-10

Bruno

William Tyndal

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

1981: Assassination of Anwar al-Sadat, Nobel Peace Prize recipient and President of Egypt.

7 Monday

Jon 1,1-2,1-11 / Int. Jon 2
 Rosario, *Henry Melchor, Muhlenberg*
 Our Lady of Rosary, patroness of blacks, Brasil.
 1462: Pius II officially censures the reduction of Africans to slavery.
 1931: * Desmond Tutu, South African Archbishop, and Nobel Peace Price recipient.
 1973: An army lieutenant and a group of police massacre 15 persons at Loquén, Chile.
 1980: José Osán 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.

8 Tuesday

Jon 3,1-10 / Ps 129
 Tais y Pelagia
 1970: Néstor Paz Zamora, seminarian and son of a Bolivian general, is martyred in the struggle for the liberation.
 1974: The first Amerindian parliament of the Southern Cone meets in Asunción.
 1989: Penny Lernoux, journalist, author and defender of the poor in Latin America, dies.
 1990: Police fire leaves 17 Palestinians dead and over 100 wounded on the Temple Mount in Jerusalem.

9 Wednesday

Jon 4,1-11 / Ps 85
 Lk 11,1-4
 Dionisio, Luis Beltrán
 1581: Death of Luis Beltrán, Spanish missionary in Colombia, Dominican, preacher, canonized in 1671, principal patron of Colombia since 1690.
 1967: Ernesto Che Guevara, Argentine physician and Cuban revolutionary, is executed in Bolivia.

International Day for Natural Disaster Reduction
 Second Wednesday of October



10 Thursday

Mal 3,13-20a / Ps 1

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.

11 Friday

Joel 1,13-15;2,1-2 / Ps 9

Soledad Torres Acosta
1531: Ulrich Zwingli dies in Switzerland.
1629: Luis de Bolaños, Franciscan, precursor of the reductions, apostle to the Guarani.
1810: Francisco Javier Lizana, Archbishop of Mexico, confirms the excommunication against Hidalgo and his followers for calling for the independence of Mexico.
1976: Marta Gonzalez de Baronetto 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.
First Quarter: 23h02m in Capricorn



12 Saturday

Joel 4,12-21 / Ps 96

Pilar, Serafin
Cry of the excluded in various countries of L.A.
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.
1958: First contact with the Ayoreos Indigenous people, Paraguay.
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

Twenty-eighth Sunday in Ordinary

2Kings 5,14-17 / Ps 97

2Tim 2,8-13 / Lk 17,11-19

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.

14 Monday

Calixtus

Rom 1,1-7 / Ps 97
Lk 11,29-32

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.

15 Tuesday

Teresa of Avila

1535: Pedro de Mendoza moves up the Río de la Plata with 12 ships and 15.000 men.
1880: Vitorio, Apache resistance leader, is killed by Mexican troops.
1994: Aristide takes power again in Haiti after the interruption of a military coup led by Raoul Cedras.
2008: General Sergio Arellano Stark, head of the Caravan of Death, is sent to prison 35 years later, Chile.

Aid al-Adha, Muslim Sacrifice Day

Rom 1,16-25 / Ps 18
Lk 11,37-41

16 Wednesday

Margaret Mary Alacoque

Rom 2,1-11 / Ps 61
Lk 11,42-46

1975: Greg Shackleton and four other journalists are killed at Balibo by Indonesian troops invading East Timor.
1992: Guatemalan Rigoberta Menchú, advocate of indigenous rights, receives the Nobel Peace Prize.
1997: Fulgêncio Manoel da Silva, labor leader and politician is assassinated in Santa Maria da Boa Vista, Brazil.
1998: Pinochet is arrested in London. More than 3,100 persons were tortured, disappeared and/or assassinated during his 17-year dictatorship.
2008: Garzón opens the first case against the Franco regime.

World Food Day (FAO, 1979)

October

17 Thursday

Rom 3,21-30a / Ps 129

Ignatius of Antioch

Lk 11,47-54

1806: Jean-Jacques Dessalines, revolutionary leader and a founding father of Haiti, is assassinated.

1961: Over a hundred unarmed Algerian Muslim demonstrators are killed by Paris police and special troops.

2003: Gonzalo Sánchez de Lozada, President of Bolivia, is defeated by a popular uprising.

International Day for the Eradication of Poverty

18 Friday

2Tim 4,9-17a / Ps 144

Luke

Lk 10,1-9

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.

1991: "Torture, Never Again" identifies 3 victims secretly buried in São Paulo.

Moon's Penumbral Eclipse visible in Spain with maximal at 23h50m



Full Moon: 23h37m in Aries

19 Saturday

Rom 4,13.16-18 / Ps 104

Peter of Alcantara, Paul of the Cross

Lk 12,8-12

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.

20

Twenty-ninth Sunday in Ordinary Time

Ex 17,8-13 / Ps 120

2Tim 3,14-4,2 / Lk 18,1-8

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 Monday

Rom 4,20-25 / Lk 1

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.

22 Tuesday

Rom 5,12.15b.17-19.20b-21 / Ps 39

María Salomé

1976: Ernesto Lahourcade, Argentine trade unionist, is martyred for justice.

1981: Eduardo Capiat, Belgian Religious, martyr to solidarity in Guatemala.

1987: Nevarado Fernández is martyred in the struggle for indigenous rights in Colombia.

2009: Víctor Gálvez, catechist, human rights promoter, is assassinated for his resistance to transnational mining and electrical companies. Malacatán, San Marcos, Guatemala.

23 Wednesday

Rom 6,12-18 / Ps 123

Juan Capistrano

Santiago de Jerusalén

1956: Hungarian uprising against Soviet rule begins with peaceful demonstrations.

1986: Vilmar José de Castro, pastoral worker and land rights activist is assassinated in Caçú, Goiás, Brazil, by the UDR of the landowners.

1987: Joao "Ventinha", a peasant farmer, is killed by three gunmen at Jacundá, Brazil.



24 Thursday

Rom 6,19-23 / Ps 1

Anthony Mary Claret

Lk 12,49-53

1945: The United Nations is founded.

1977: Juan Caballero, Puerto Rican union leader, is assassinated by a death squad.

2005: Rosa Parks "Mother of the Modern-Day Civil Rights Movement" dies in Detroit, Michigan.

World Development Information Day

United Nations Day

Anniversary of the Signing of the U.N. Charter, 1945.

Disarmament Week (ONU), Oct. 24-30.

25 Friday

Rom 7,18-25a / Ps 118

Crisanto, Gaudencio

Lk 12,54-59

1887: A sector of the Brazilian Army, in solidarity with the people, refuses to destroy the Black stockades.

1974: Antonio Llidó, Spanish priest, disappeared, Chile.

1975: Vladimir Herzog, journalist, assassinated by the military dictatorship in São Paulo.

1983: The US invades Granada.

1987: Carlos Pérez y Salvador Ninco, Indigenous; Luz Estela and Nevarado Fernandez, workers, Colombia.

1988: Alejandro Rey and Jacinto Quiroga, pastoral workers, martyrs to the faith, Colombia.

1989: Jorge Párraga, evangelical pastor, and his companions are martyred for the cause of the poor of Peru.

2002: Death of Richard Shaull, Presbyterian liberation theologian and missionary in Brazil and Colombia.

26 Saturday

Rom 8,1-11 / Ps 23

Lk 13,1-9

Felícísimo, Evaristo

Felipe Nicolai, Johann Heermann, Paul Gerhard

1981: Ramón Valladares, Salvadoran human rights activist, is assassinated.

1987: Hubert Luis Guillard, a Belgian priest is assassinated by an army patrol in Cali, Colombia.

1987: Herbert Anaya, Sawyer, martyr to Human Rights, El Salvador.

Last Quarter: 023h40m in Leo



27

Thirtieth Sunday in Ordinary Time

Sir 35,12-14.16-18 / Ps 33

2Tim 4,6-8.16-18 / Lk 18,9-14

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, in Venezuela.

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

1979: Independence of St. Vincent and the Grenadines, National Holiday.

2011: Sentence over the mega cause ESMA, major torture and death centre in Argentina. Life sentence for Alfredo Astiz, "angel of death" and 15 other.

28 Monday

Eph 2,19-22 / Ps 18

Simon and Jude

Lk 6,12-19

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 Khrushchev and U.S. president Kennedy agree on a way to end the Cuban Missile Crisis.

1907: Birth of Sergio Méndez Arceo, Bishop of Cuernavaca, Mexico and social activist.

1986: Mauricio Maraglio, missionary, martyr to the struggle for land, Brazil.

29 Tuesday

Rom 8,18-25 / Ps 125

Narcisus

Lk 13,18-21

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.

30 Wednesday

Rom 8,26-30 / Ps 12

Alonso Rodríguez

Lk 13,22-30

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 Thursday

Rom 8,31b-39 / Ps 108
Lk 13,31-35

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

1

All Saints

1974: Florinda Soriano, "Doña Tingó", leader of the Federation of Christian Agrarian Leagues, martyred for the people of the Dominican Republic.

1979: All Saints Massacre at La Paz, Bolivia.

1981: Independence of Antigua and Barbados.

2004: The Chilean Army accepts responsibility for crimes during the dictatorship of Pinochet.

Friday

Apoc 7,2-4,9-14 / Ps 23
1 Jn 3,1-3 / Mt 5,1-12 a

2

Saturday

Job 19,1,23-27a / Ps 24

Phil 3,20-21 / Mk 15,33-39;16,1-6

1965: Norman Morrison, a Quaker, self-immolated in front of the Pentagon to protest United States involvement in Vietnam.

1989: Rape and torture of Sister Diana Ortiz provokes allegations of U.S. complicity in the Guatemalan civil war.

3

Thirty-first Sunday in Ordinary Time
Wis 11,22-12,2 / Ps 144
2Thes 1,11-2,2 / Lc 19,1-10

Martín de Porres

1639: Death of Saint Martín 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.

Sun's Eclipse, partial and annular, visible in America, S. of Europe and Central Africa.

New Moon: 12h50m in Scorpio



MIGRANTS: DOUBLY EXCLUDED IN A CURRENT GLOBALIZED CONTEXT

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New York, USA*

The global spread, intensity, speed and impact of the globalization process in the areas of trade, finance, production, culture, technology and communications converge in the gradual formation of an uncertain global paradox that includes certain social, business and institutional privileged people and groups and, at the same time, increasingly excludes a majority of individuals, social groups, enterprises, institutions and even countries that fail to be a part of this process.

In this context, the new horizon of global society is not defined so much by the presence of international economic, financial, political, social and cultural interrelationships, which have always existed, but for its expansion, intensity, and especially its absolutely new and contradictory impact that relies primarily on selective and exclusionary logic of the neoliberal economic system that determines the current process of globalization.

A single example of liberalized financial markets, through which financial speculators can move in real time large amounts of capital which may lead to closure of production systems, leaving millions of people without jobs and a source of income, allows us to recognize the complexity of the elements related to an inclusive globalization process, which takes place at various levels, with rapidly changing trajectories that are difficult to predict. The consolidation of this economic system is based on the classical liberal and neoliberal economic doctrines that support the idea of a natural ability of market self-regulation through the laws of supply and demand, in addition to the principle of comparative advantage of countries in international trade. However, economic crises and the adverse effects of the current neoliberal economic, social, political and cultural system show that the global operation of the neoliberal market economy is

not automatic and spontaneous, but requires certain regulations.

The current global crisis caused by a deregulated financial and banking system is a concrete example of the need for regulations to keep unrealized gains privatized and losses socialized.

In addition to this separation between economic growth and social equity, the current global economic system continues to generate other social consequences such as reduced purchasing power of wages, work flexibility and the different forms of job insecurity and instability of household incomes, influencing the increase in poverty. Although a general level globalization has encouraged the reduction of poverty figures in some countries, statistics of international organizations reveal that every day about 50 thousand people die of hunger, lack of drinking water or basic health care in cases of curable diseases, like malaria, measles and prenatal conditions, lack of housing or protective clothing and other poverty-related causes, totaling about 18 million people a year. Every three years, this number equals the entire number of victims of World War II, including those in concentration camps and gulags, calculated between 50 and 60 million people. Moreover, market deregulation undertaken by States in view of increased international competitiveness and economic growth, allowing insertion in the current globalization process, prevent such States to control illegal trade and enable the generation (and sustainability) of an illegal economy that coexists a competition between unregulated and uncontrolled entities and corporations and companies operating legally on the market. States, with few exceptions, are increasingly less able to control and restrain the globalization of organized crime and illegal subterfuges with which organized crime and financial speculators act.

All this indicates is that direct violence caused by organized crime and violence indirectly caused by the current neoliberal economic system are closely related, and are the main causes of the increase of global uncivil society and increased international migration.

The consequence of this process in Latin America is that each year millions of people are denied the right to development and their most basic rights such as the right to food, work, housing, health and education. Migration is seen as the only way out of this situation and people are forced to migrate in order to survive, seeking a better life for them and their families. Thus, Latin America, the recipient of overseas immigration, in the past two decades has become one of the regions with the highest rates of migration worldwide. Today migrants account for 4 percent of the population of Latin America. In the 1960s, for example, the number of intra-regional migrants in Latin America came to just over one million five hundred thousand people, while in 1990 it had reached over eleven million people.

When compared with the increased flows of goods and capital caused by the globalization process, migration is on the marginal line or the last frontier of globalization, especially due to the restrictive policies implemented by developed countries and host countries, among which are the United States and European countries. In this sense, the contemporary situation is paradoxical, since the world is more globalized and interconnected than ever, where trade and financial flows are liberalized, the mobility of people, however, faces significantly constraining barriers. International migration is currently excluded from the process of neoliberal globalization. This exclusion is one of the hallmarks of the current global economic system. This restricted view of globalization, focused on the economic factor, without the factor of human mobility, raises an ethical issue, in addition to increasing the tension between the legitimate right of States to regulate migration and the inherent right of individuals to freedom of movement, which also shows the structural and ethical tension that underlies the right of individuals to migrate and the right of states to regulate the entry, stay and departure of migrants.

This ethical dimension reveals, in general, the relationship between international migration and global justice, and in particular the requirement of a change of the current global economic system which provides for the extension of the scope of distributive justice beyond national borders to migrants who also have access and are protected by justice. In this sense, the definition of immigration policy requires a just and inclusive ethical rationality based on the recognition and respect for the dignity of human rights that goes beyond the prospect of citizenship linked to nationality and considers global governance and ethics of migration.

It is this inclusive perspective of the recognition of human dignity and human rights beyond national, geographical borders and advocates for universal citizenship of all members of the human family that may motivate the responsibility of States, international organizations and civil society actors to recognize, protect and promote the inalienable human rights of migrants and their families. Moreover, although migration policies are fair and inclusive, these will continue to be only patches if the wound does not change, the wound of the current exclusive economic system, which is the main cause of exclusion of every migrant's right to development and a social life on equal footing with nationals.

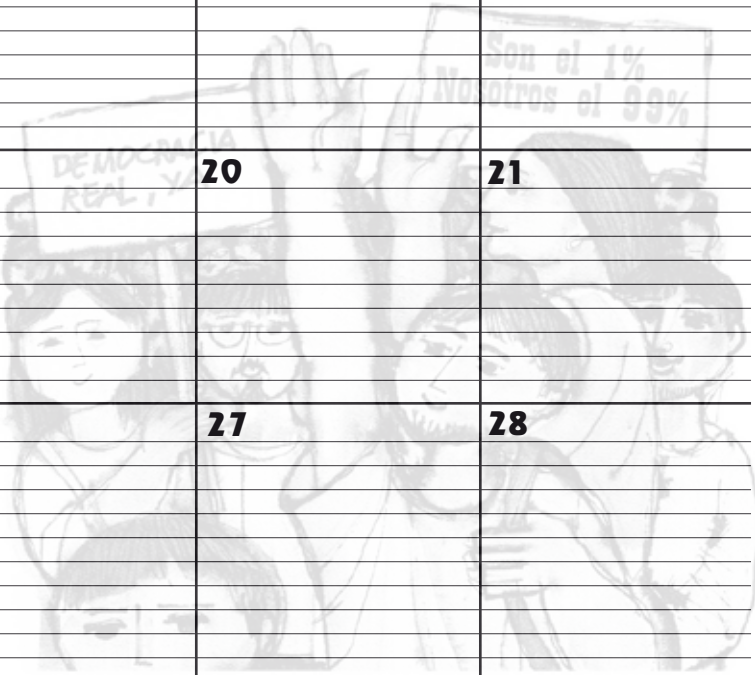
The above reveals the need for a global consideration of justice, understood as global justice, and the responsibility of States and civil society to ethically address migration. Moreover, the solution of the paradoxical, dysfunctional, exclusive globalization process that is not working for the poor, for migrants and for the environment, is the definition of a strategy for ethical management and domestication of the globalization process in order to address it in the service of a better quality of life for all mankind. This requires a systemic change to the current economy to serve people and not people to serve the economy.

2013

October

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M	T	W	T	F	S	S	M	T	W	T	F	S	S	December
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4

Monday

Rom 11,29-36 / Ps 68

Charles Borromeo

Lk 14,12-14

1763: The Ottawa (USA) go to battle against the Detroit.
 1780: Rebellion against the Spanish led by Tupac Amaru, Peru.

1969: Carlos Mariguela is executed, São Paulo.

1984: Nicaraguans participate in the first free elections in 56 years. Daniel Ortega wins the presidency.

1995: Anti-peace accords extremist assassinates Israeli Prime Minister Yitzhak Rabin.

Hijra Islamic New Year 1434

5

Tuesday

Rom 12,5-16a / Ps 130

Zacharias and Elizabeth

Lk 14,15-24

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. **25 years.**

6

Wednesday

Rom 13,8-10 / Ps 111

Leonard

Lk 14,25-33

1844: Spain grants independence to the Dominican Republic.

1866: Imperial Decree 3275 frees those slaves throughout Brazil who are prepared to defend the country in the war against Paraguay.

1988: José Ecelino Forero, pastoral agent, is martyred for faith and service in Colombia.

International Day for Preventing the Exploitation of the Environment in War and Armed Conflict (UN).

7

Thursday

Rom 14,7-12 / Ps 26

Ernest

Lk 15,1-10

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. **30 years.**

8

Friday

Rom 15,14-21 / Ps 97

Lk 16,1-8

Adeodato

1897: Birth of Dorothy Day, co-founder of the Catholic Worker movement, pacifist and social activist.

1976: Carlos Fonseca, Nicaraguan patriot, teacher and founder of the Sandinista National Liberation Front, is killed.

1987: Indigenous martyrs of Pai Tavyterá, Paraguay.

9

Saturday

Rom 16,3-9.16.22-27 / Ps 144

Lk 16,9-15

Theodore

1938: Kristallnacht sees Nazi pogrom destroy some 2,000 synagogues, thousands of Jewish businesses, kill 91 and arrest over 25,000 Jews.

1977: Justo Mejía, peasant unionist and catechist, is martyred for his faith in El Salvador.

1984: First Meeting of Black Religious, seminarians and priests in Rio de Janeiro.

1989: The Berlin Wall falls.

10

Thirty-second Sunday in Ordinary Time

2Mk 7,1-2.9-14 / Ps 16

2Thess 2,16-3,5 / Lk 20,27-38

Leo the Great

1483: Birth of Martin Luther in Germany.

1969: The Brazilian government forbids publication of news about Indigenous peoples, guerrillas, the Black movement and anything against racial discrimination.

1980: Policiano Albeño, Evangelical pastor, and, Raúl Albeño, martyrs for justice, El Salvador.

1984: Alvaro Ulcué Chocué, a priest and a Páez, the largest indigenous nation in Colombia, is assassinated in Santander.

1996: Assassination of Jafeth Morales López, popular Colombian activist, animator of BECs.

2004: The Commission against Torture turns over the testimony of 35,000 victims of the Pinochet dictatorship.



First Quarter: 05h57m in Aquarius

November

185

11 Monday

Martin of Tours

Soren Kierkegaard

1983: Sebastián Acevedo, activist, martyr to devoted love of the Chilean people.

1999: Death of Jacobo Timmerman, Argentine journalist and human rights advocate, jailed and tortured for writing about the government's role in disappearances.

Wis 1,1-7 / Ps 33

Lk 17,1-6

Josaphat

1838: Abolition of slavery in Nicaragua.

1980: Nicoláa Tum Quistán, catechist and Eucharistic minister, is martyred for solidarity in Guatemala.

1987: Miguel Angel del Tránsito Ortiz, pastoral animator, assassinated in Plan del Pino, El Salvador.

2008: Judge Baltasar Garzón orders the investigation of executions during the Franco regime in Spain.

12 Tuesday

Wis 2,23-3,9 / Ps 33

Lk 17,7-10

13 Wednesday

Leandro

Wis 6,1-11 / Ps 81

Lk 17,11-19

1969: Indalecio Oliveira Da Rosa, a 33 year-old priest, is martyred for his support of Uruguayan liberation movements.

1974: Karen Silkwood, labor activist and corporate critic, dies in a suspicious accident in Oklahoma.



14 Thursday

Wis 7,22-8,1 / Ps 118

Lk 17,20-35

Diego de Alcalá

1817: Policarpa 'La Pola' Salavarieta, heroine of Colombian independence, is executed by the Spanish.

1960: National strike of 400,000 railroad, port and ship workers, Brazil.

1984: Cesar C. Climaco, a Philippine politician and prominent critic of the Marcos dictatorship, is assassinated in Zamboanga City, Philippines.

15 Friday

Wis 13,1-9 / Ps 18

Lk 17,26-37

Albert the Great

1562: Juan del Valle, Bishop of Popayán, Colombia, pilgrim in the Indigenous cause.

1781: Julián 'Tupac Katari' Apasa, leader of indigenous uprising in Bolivia, is executed by the colonial army.

1889: Brazil is declared a Republic.

1904: US Marines land in Ancón, Panama.

1987: Fernando Vélez, lawyer and human rights activist, is martyred in Colombia.

16 Saturday

Wis 18,14-16;19,6-9 / Ps 104

Margaret, Gertrude

Day of Sacrifice in Islam.

1982: Founding of the Latin American Council of Churches (CLAI).

1885: Louis Riel, Canadian Métis leader, is executed after a failed rebellion.

1989: Ignacio Ellacuría, his Jesuit companions and two female domestic employees of the University of Central America in El Salvador are massacred by the military.

International Day for Tolerance (UN)

17

Thirty-third Sunday in Ordinary

Mal 3,19-20a / Ps 97

2Thess 3,7-12 / Lk 21,5-19

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.

Full Moon: 15h15m in Taurus



18 Monday

1Mac 1,10-15.41-43.54-57.62-64

Elsa
1970: Gil Tablada is assassinated for his opposition to land grabs in La Cruz, Costa Rica.
1999: Iñigo 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 Tuesday

2Mac 6,18-31 / Ps 3

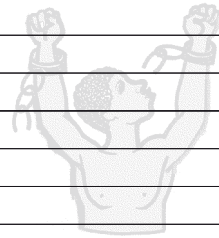
Abdías, Crispín
1681: Roque González, witness to the faith in the Paraguayan Church, and his companion Jesuits Juan and Alfonso, martyrs.
1915: Joe Hill, American labor activist, executed after a controversial trial.
1980: Santos Jiménez Martínez and Jerónimo 'Don Chomo', Protestant pastors, are martyred in Guatemala.
2000: Fujimori, while in Japan, presents his demission as president of Peru by fax.

20 Wednesday

2Mac 7,1.20-31 / Ps 16

Felix of Valois, Octavio
1542: The New Laws regularize the encomiendas in the New Indies.
1695: Zumbi de los Palmares, leader of slave resistance in Brazil, is martyred, National Day for Black Consciousness in Brazil.
1976: Guillermo Woods, missionary priest, former US combatant in Vietnam, martyr, Guatemala.
1978: Ricardo Talavera is assassinated in Managua, Nicaragua by the National Guard.
2000: Enrique Arancibia, former agent of the Chilean DINA, is condemned for the attempts on the life of General Pratts in Buenos Aires on Sept. 30, 1984.

Universal Children's Day



1Mac 2,15-29 / Ps 49
Lk 19,41-44

World Television Day (UN)

LL 1Mac 4,36-37.52-59 / Int. 1Crh 29
Cecilia Lk 19,45-48

1963: John F. Kennedy is assassinated in Dallas, Texas.

Clemente 1Mac 6,1-13 / Ps 9
Lk 20,27-40

1980: Ernesto Abrego, pastor, disappeared with four of his Brothers in El Salvador.

Thirty-fourth Sunday in Ordinary Time
2Sam 5,1-3 / Ps 121
Col 1,12-20 / Lk 23,35-43

- 1590: Agustín de La Coruña, Bishop of Popayán, exiled and imprisoned for defending Indigenous people.
- 1807: Joseph 'Thayendanegea' Brant, Mohawk war chief and tireless negotiator for the Six Nations, dies in Ontario.
- 1957: Diego Rivera, Mexican muralist and husband of Frida Kahlo, dies in Mexico.
- 1980: The Russell Tribunal studies 14 cases of violation of human Rights against Indigenous peoples.

25 Monday

Dan 1,1-6.8-20 / Dan 3

Catherine of Alexandria

Isaac Wats

1808: A law is signed that concedes land to non-Black foreigners who come to Brazil.

1960: Maria Teresa, Minerva and Patria Mirabal, social justice activists and opponents of the Trujillo dictatorship are assassinated along with Rufino de la Cruz.

1975: Independence of Surinam, National Holiday.

1983: Marçal da Sousa, a Tupá'i leader, martyred in the struggle for Indigenous land rights in Brazil.

1997 : APEC protests in Vancouver (Canada).

International Day for the Elimination of Violence against Women

Last Quarter: 19h28m in Virgo



26 Tuesday

Dan 2,31-45 / Dan 3

Lk 21,5-11

John Berchmans

1883: Sojourner Truth, escaped slave, abolitionist and women's rights advocate, dies.

1984: Campesinos of Chapi and Lucmahuayco, Peru are martyred.

27 Wednesday

Dan 5,1-6.14.16-17.23-28 /

Dan 3 / Lk 21,12-19

1977: Fernando Lozano Menéndez, Peruvian university student, dies while being interrogated by the military.

1978: George Moscone, Mayor of San Francisco and Harvey Milk, a gay rights advocate and politician, are assassinated.

1980: Juan Chacón and companions, leaders of the FDR, martyrs in El Salvador.

1992: Attempted State coup in Venezuela.



28 Thursday

Dan 6,12-28 / Dan 3

Lk 21,20-28

Catherine Labouré

1975: FRETILIN, The Revolutionary Front for an Independent East Timor, proclaims the independence of the country.

1976: Liliana Esthere Aimetta, a Methodist, martyred for the poor in Argentina.

1978: Ernesto Barrera, «Neto», priest, workers, martyr to the BECs, El Salvador.

1980: Marcial Serrano, parish priest, is martyred for his work with Salvadoran peasants.

29 Friday

Dan 7,2-14 / Dan 3

Lk 21,29-33

Saturnino

1810: Miguel Hidalgo, pastor of Dolores, makes public the first Proclamation of the Abolition of Slavery and Colonial Privileges, in Guadalajara Mexico.

1916: U.S. marines invade and establish a protectorate in the Dominican Republic.

1976: Pablo Gazzari, Argentinean priest, is kidnapped and thrown live into the sea from one of the notorious military "flights of death".

30 Saturday

Rm 10,9-18 / Ps 18

Mt 4,18-22

Andrew Apostle

1966: Independence of Barbados, National holiday.

1967: The Brazilian Bishops' Conference (CNBB) protests against the imprisonment of priests.

1989: Luis Velez Vinazco, a union activist, is disappeared in Bugalagrande, Colombia.

International Day of Solidarity
with the Palestinian People (U.N.)

1

First Sunday of Advent / Cycle A

Isa 2,1-5 / Ps 121

Rom 13,11-14 / Mt 24,37-44

Eloy

1981: Diego Uribe, a Colombian priest, is martyred in the struggle for the liberation of his people.

2000: Vincente Fox is sworn in as Mexico's President ending 71 years of one party, PRI, domination.

2000: Chilean Judge Guzmán orders house imprisonment and a trial for Pinochet.

FROM THE POSSIBLE TO THE NECESSARY AND URGENT - AND NOW?

THE WORLD SOCIAL FORUMS (WSF)

CHICO WHITAKER

São Paulo, SP, Brazil

With the progress of the discussions, analyses and actions resulting from the World Social Forum process it became increasingly evident, for its participants, that its mobilizing phrase – “another world is possible” – had to be completed: “another world is not only possible, but also necessary and urgent”.

In fact, the dimension of the challenge set to the world appears more and more clearly. Accumulated capital increasingly concentrated in the hands of minorities, various kinds of crises being multiplied, terrorism and endless wars - with their counterpart of reduction of civil rights - gain space in national and international political action. Furthermore the awareness of the risks regarding to the continuity of life on planet Earth, submitted to the economic logic of capitalism, is growing.

In this framework, the society itself began to overcome the passivity.

The hopelessness of young Spaniards – with the high rates of unemployment in their country, caused by the global financial crisis – led them to camp on the central square in Madrid in May 15th, 2011. Answering to the call made in France by a respectable nonagenarian, who wrote the booklet “Time for outrage!” - with a million copies quickly sold – thousands of “outraged” joined them, and many other squares in other cities of Spain were also occupied.

A few months later, on October 3d, demonstrators set up tents in the financial heart of the United States, with the message “Occupy Wall Street”. It was their protest against the “masters of the world” and their Governments serving the financial interests. That protest also spread quickly throughout the country.

It was a new wind that blew in the northern hemisphere, questioning the existing political and economic structures. And it is still blowing, with protesters of each place adjusting their strategies, including to confront repression.

Such mobilisations were inspired also in the so-called “Arab spring”, which flourished in North Africa countries, from December 2010: popular mobilizations in central squares of the capitals of Tunisia and Egypt had overthrown dictatorships and their corruption

schemes. And the pressure for democracy had spread to other countries in the region and in the Middle East.

What is then the WSF role, now, in a process it has stimulated, with its message of hope, since its first edition at the beginning of the century? To answer, we need to situate it and consider all its dimensions.

The fall of the Berlin Wall, in 1989, was a remarkable event, in a world so divided – just like the city this wall cut in half – between socialist countries and capitalist countries. It has even been said that it symbolized the “end of history”: the market mechanisms would push away the social rationality that was seeking to make the economy work for human needs and not for the capital accumulation.

A certain perplexity invaded then those who have dreamt of a fairer world - even though the “real socialism” experienced has no longer matched to that dream.

The categorical assertion of FSM - “another world is possible” – arose when this perplexity began to be overcome: the resistance to the world domination by the capitalist system gained strength, with national uprisings, such as the Zapatistas in Mexico, and with worldwide protests such as in Seattle in 1999 against the WTO (World Trade Organization), against the International Monetary Fund and the World Bank (the other two pillars of this domination) and against the Summit of the Governments of the richest countries (the G7, becoming G8 and G20), who wanted to rule the world.

But to go from a statement to a net result the path is long and difficult. Including because the dominant system had accumulated too much power since the Berlin Wall Fall, with its logic invading the whole planet, after getting rid of the barriers erected by the Socialist world. And its power is not only military but especially economic and in the communication, a massive “co-opting weapon” equally or more harmful – because it insinuates itself in the consciences – than those of “mass destruction” in military confrontations.

In fact, if what is produced is not sold, the machines stop. And then the profit is impossible. The logic that dominates the world – reminding that the ultimate goal of economic activity is to make money -

framed all human beings in the category of consumers. Their rights, as citizens, have been replaced by their acquisitive ability. And the advertising systems exacerbated the desires, pushing everyone to an insatiable consumerism. This requires, in turn, that everybody seeks to gain as much as possible to be able to buy everything he wants. Such mechanisms make human beings unconscious parts of a diabolical gear that maximizes, without limits, the production – and the profit it provides.

Major technological advances in the area of communication and transport allow to produce in large quantities where it is cheaper – including more recently in the countries still presented as socialists like China and its “market socialism”. It is also possible to sell in large quantities where the buyers are (elites and middle classes of rich and poor countries). And the world became a unique and huge production space (with parts and final products being manufactured everywhere), as well as a unique and huge consumer market. With that the gains of the owners of capital (and their power over Governments) grow almost infinitely.

In this process, the « need » of “another world” became, for most, an incomprehensible idea. Why do we need to change if a dynamic capitalism, which makes national economies grow increasingly, can meet our dreams of consumption (and of convenience and material welfare)? Even the poorest can have it if we can offer credit to them, combined with a small elevation of their income!

What is still accepted is to raise the ecological issue: increasing consumerism requires a growing productivity, which tends to exhaust the resources of planet Earth. The production systems used and their by-products interfere in nature, such as the carbon dioxide and its greenhouse effect that leads to the heating of the Earth. Or the atomic waste resulting from the production of electricity using nuclear power, which will be left as a terrible inheritance for many generations. Gradually, the continuity of life itself is threatened by the exponential increase of production, making it urgent to change the economic logic.

These problems are discussed in the WSF process, in the meeting spaces it creates, among civil society organizations - the new political actor which arose, autonomous in relation to political parties and Governments – exchanging experiences on other forms of production and consumption.

The FSM discussions also raise the fundamental issue of how to fight for change. They propose the construction of another “political culture”, with horizontal and not vertical structures, which causes internal struggles to climb the pyramid of power, and without reducing the political action to that of the parties, who cannot go further than fighting to seize power and then fighting not to lose it. The principle is that only cooperation and co-responsibility will overcome the process of splitting that weakens. It is a difficult challenge: in a world where the competition – that is the essential dynamic of capitalism - is inculcated permanently, it will take time to free us of the methods in which we were formed throughout the last century. This leads to the need to change ourselves if we want a world of Justice, equality and respect for nature.

Nevertheless this new “culture” is undoubtedly spreading. For example it is becoming already usual to organize meetings and forums with activities organized by their own participants. And the horizontality is an option clearly assumed in the self-organization of the “outraged” which are camping in the world squares - without leaders nor spokespersons.

But the WSF proposal has not yet arrived in many regions of the world. We are far from achieving the global deal to face the capitalist economic logic - a giant which will not be overthrown by an effective and unique David sling, but by the combined and diversified action of a swarm of bees ...

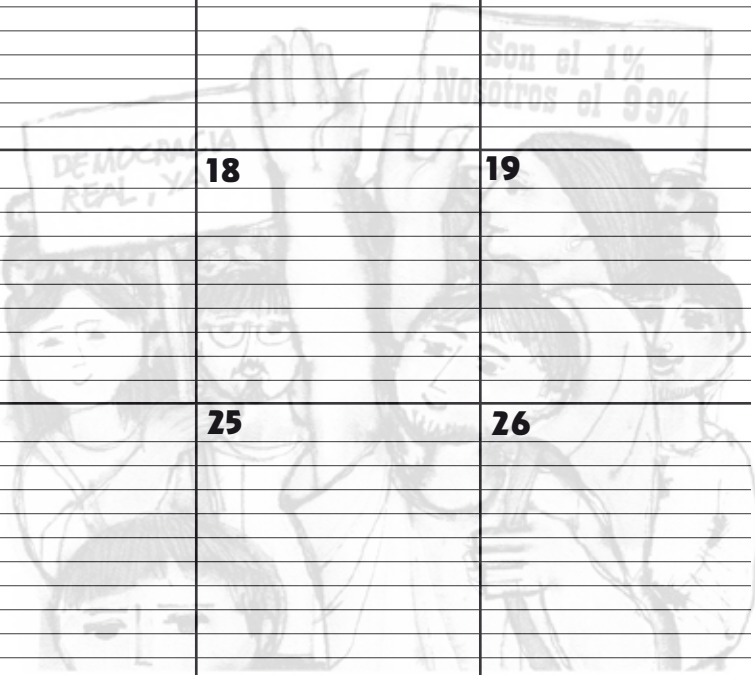
The 2013 WSF will be held in Tunisia, with a process launched in Redeyel, a city in the South of the country where its revolution began in 2008, with demonstrations of the phosphate mines exploited workers. But the struggle to overcome the domination of capitalism - a real cat of nine lives - is almost endless. As a matter of fact, we see it finding new force in the Rio+20 – the U.N. Conference on the environment, twenty years after the first one on this subject held in Rio de Janeiro in 1992. Captured by the large corporations of the capitalist system, the Conference will have as its central theme the “green economy”, friendly façade of a privatisation plan of all the nature, making possible for the capital to have even more profit, using the instruments and mechanisms of stock exchange. As it has happened already with the transformation of citizens into consumers, the Commons will be changed into tradable goods, and the access to them controlled by private companies seeking profits.

2013

November

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Monday	Tuesday	Wednesday	Thursday
Lunes	Martes	Miercoles	Jueves
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M	T	W	T	F	S	S	M	T	W	T	F	S	S	January/2014
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<div>Friday</div> <div>Viernes</div>			<div>Saturday</div> <div>Sabado</div>			<div>Sunday</div> <div>Domingo</div>			<div>DECEMBER</div>	
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2

Monday

Isa 2,1-5 / Ps 121

Mk 8,5-11

Viviana

1823: Declaration of the Munroe Doctrine: "America for the Americans."

1956: The Granma lands in Cuba.

1980: Ita Ford, Maura Clarke, Maryknoll Sisters, Dorothy Kazel, Ursuline, and Jean Donovan, a lay person are raped and murdered by the Salvadoran military death squad.

1990: Peasants of Atitlán, Guatemala, are martyred.

Intenational Anti-Slavery Day (U.N.)

3

Tuesday

Isa 11,1-10 / Ps 71

Lk 10,21-24

Francis Xavier

1502: Moctezuma is enthroned as Lord of Tenochtitlán.

1987: Victor Raúl Acuña, priest, dies in Peru.

2002: Ivan Illich, priest, philosopher and sociologist of liberation, dies.

New Moon: 00h22m in Sagittarius

4

Wednesday

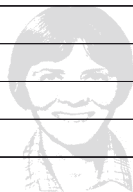
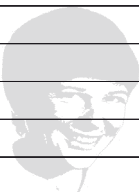
Isa 25,6-10a / Ps 22

Mt 15,29-37

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

Thursday

Isa 26,1-6 / Ps 117

Sabas

Mt 7,21.24-27

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

6

Friday

Isa 29,17-24 / Ps 26

Mt 9,27-31

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.

1969: Death of João Cândido, the «Black Admiral», hero of the Revolt of Chibata in 1910.

1982: Guatemalan government forces wipe out the village of Dos Erres. Over 300 die.

1989 Montreal Polytechnique Massacre (14 women killed 14 wounded) - National Day of Remembrance and Action on Violence against Women.

7

Saturday

Isa 30,19-21.23-26 / Ps 146

Mt 9,35-10,1.6-8

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.

8

Second Sunday of Advent

Isa 11,1-10 / Ps 71

Rom 15,4-9 / Mt 3,1-12

Immaculate Conception

1542: Las Casas finishes his "Short Account of the Destruction of the Indies."

1965: The Second Vatican Council ends.

1976: Ana Garófalo, 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

Monday

Gen 3,9-15.20 / Ps 97

Leocadia, Valerio

Eph 1,3-6.11-12 Lk 1,26-38

1569: Birth of Martin 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.

First Quarter: 15h12m in Pisces



10

Tuesday

Isa 40,1-11 / Ps 95

Lk 18,12-14

Eulalia de Mérida

1898: Spain is defeated and cedes Puerto Rico and the Philippines to the USA.

1948: The United Nations proclaims the Universal Declaration of Human Rights.

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.

Human Rights Day (ONU)

11

Wednesday

Isa 40,25-31 / Ps 102

Mt 11,28-30

Dámaso, Lars Olsen Skrefsrud

1978: Gaspar García Laviana, a priest, is martyred in the struggle for freedom in Nicaragua.

1994: The First American Summit, in Miami. The governments decide to create the FTAA, without the participation of the people. It will fall apart in 2005.



12 Thursday

Zech 2,14-17 / Ps 95

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.
 1983: Prudencio "Tencho" Mendoza, seminarian, martyred in Huehuetenango, Guatemala.
 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.

13 Friday

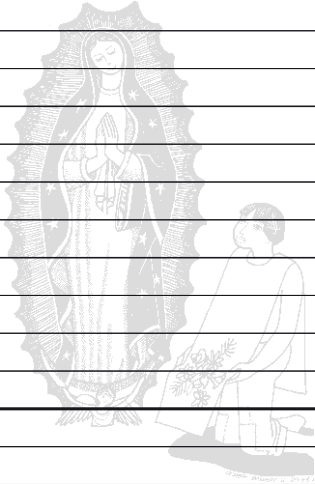
Isa 48,17-19 / Ps 1

Lucy
 1976: 22 political prisoners are executed in army operation "to eliminate terrorists" at Margarita Belén, Argentina.
 1978: Independence of St. Lucy.
 1937: The fall of Nanjing, China to Japanese troops begins several weeks of raping and killing of more than 200,000 civilians and prisoners.

14 Saturday

Sir 48,1-4.9-11 / Ps 79

John of the Cross
Teresa of Avila
 1890: Rui Barbosa orders archives on slavery in Brazil to be burned in order to wipe out the memory.
 1973: The UN identifies Puerto Rico as a colony and affirms its right to independence.
 1989: Death of Andrei Dmitrievich Sakharov, Soviet nuclear physicist, human rights activist and 1975 Nobel Peace Prize recipient, 1975.
 2003: José María Ruiz Furlán, a priest who worked in slums of Guatemala with popular organizations, is assassinated.



15

Third Sunday of Advent
 Isa 35,1-6a.10 / Ps 145
 Jas 5,7-10 / Mt 11,2-11

Valerian

1890: 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.
 1975: Daniel Bombara, Argentinean university student, is martyred for his commitment to the poor.

16 Monday

Num 24,2-7.15-17a / Ps 24

Adelaida

1984: Eloy Ferreira da Silva, Brazilian labor leader, is assassinated for his defense of land rights.

1990: Jean-Bertrand Aristide, former priest, is elected President of Haiti in the country's first modern day democratic elections.

1991: Indigenous martyrs of Cauca, Colombia.

1993: Popular uprising in Santiago del Estero, Argentina.

17 Tuesday

Gen 49,2.8-10 / Ps 71

Mt 1,1-17

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.

2009: Antonio Aparecida da Silva, Black Latin American theologian dies, in São Paulo-Marília, Brasil.

Full Moon: 09h28m in Gemini



18 Wednesday

Jer 23,5-8 / Ps 71

Mt 1,18-24

Rufo y Zósimo

1979: Massacre of campesinos in Ondores, Peru.

1979: Massacre of peasants in El Porvenir, Opico, El Salvador.

1985: João Canuto and sons, labor leader in Brazil.

1992: Manuel Campo Ruiz, Marianist, victim of police corruption, Rio de Janeiro.

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.)



19 Thursday

Judg 13,2-7.24-25a / Ps 70

Nemesio

Lk 1,5-25

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 Argentinean 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).

20 Friday

Domingo de Silos, Ceferino

1818: Luis Beltrán, Franciscan, "first engineer in the liberation army of the Andes," Argentina.

1962: Juan Bosch wins presidency of the Dominican Republic in first free elections in 38 years.

1989: The United States invades Panama to overthrow the government of General Manuel Noriega.

Isa 7,10-14 / Ps 23

Lk 1,26-38

21 Saturday

Song 2,8-14 / Ps 32

Lk 1,39-45

Peter Canisius, *Thomas Apostle*

1511: Homily of Fray Antonio de Montesinos in La Española.

1598: Cacique Pelentaru leads Mapuche in defeating Spanish at Battle of Curalaba and maintaining indigenous control of southern Chile for nearly 300 more years.

1907: Over 3500 miners striking for better living conditions are massacred at Santa Maria 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.

Winter solstice in the North,
Summer solstice in the South, at 12:12

22

Fourth Sunday of Advent

Isa 7,10-14 / Ps 23

Rom 1,1-7 / Mt 1,18-24

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.

23 Monday
Mal 3

Mal 3,1-4,23-24 / Ps 24

Juan de Kety Lk 1,57-66

1896: Conflict between the US and Great Britain over Venezuelan Guyana.

1952: Vo Thi Sau, 17 year-old revolutionary Vietnamese heroine is shot by the French.

1972: An earthquake rated at 6.2 on the Richter scale destroys Managua, more than 10 thousand dead.

1989: Gabriel Félix R. Maire, French priest, assassinated in Vitoria, Brazil for his commitment to the poor.

24 Tuesday
(Christmas Eve) Isa

(Christmas Eve) Isa 9,1-3,5-6 / Ps 95

Herminia and Adela Titus 2,11-14 / Lk 2,1-14

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.

querrillas in Sergipe, Brazil.

25 Wednesday

Christmas

Isa 52,7-10 / Ps 97

Heb 1,1-6 / Jn 1,1-18

1553: Valdivia is defeated in Tucapel by the Araucans.

1652: Alonso de Sandoval, prophet and defender of African slaves, dies in Cartagena, Colombia.

1951: Bomb blast kills Harry T. Moore, teacher and U.S. civil rights activist.

 Last Quarter: 13h47m in Libra

[illegible]

26 Thursday

Acts 6,8-10;7,54-60 / Ps 30

Stephen

Mt 10,17-22

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 Friday

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, assassinated by FARC rebels at Costa de Oro, Colombia.

1996: Strike of a million South Koreans against a labor law that makes firing easier.

2007: Benazir Butto is assassinated, in Pakistan.

2011: Jose Maria 'Pichi' Meissegeier sj. Miembro del MSTM (Mov. Sacerdotes para el Tercer Mundo). Inclaudicable en la Causa de los pobres del pueblo villero. Argentina.

1Jn 1,1-4 / Ps 96

Jn 20,2-8

28 Saturday

Holy Innocents

1Jn 1,5-2,2 / Ps 123

Mt 2,13-18

1925: The Prestes Column attacks Teresina, PI, Brazil.

1977: Massacre of campesinos at Huacataz, 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

Holy Family

Sir 3,2-6.12-14 / Ps 127

Col 3,12-21 / Mt 2,13-15.19-23

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.

International Day of Diversity

30 Monday

1Jn 2,12-17 / Ps 95

Lk 2,36-40 Silvester

31 Tuesday

1Jn 2,18-21 / Ps 95

Jn 1,1-18

1 Wednesday

Sabino

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.

1384: John Wycliffe dies in England

1972: Carlos Danieli, a member of the Communist Party of Brazil, dies during the fourth day of torture in São Paulo, Brazil

2004: Iginio Hernandez Vasquez, indigenous land advocate, murdered by paid assassins in Honduras.

December

204



[illegible]

2010-2020: United Nations Decade of Deserts and the Fight against Desertification

January

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

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

July

August

September

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

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

MARKET SOCIALISM, REALISTIC ALTERNATIVE TO CAPITALISM

JORDI COROMINAS

Sant Julià de Lòria, Andorra

There are many movements and groups throughout the world that are critical of the existing order and are involved in the fight against poverty. There are countless people who, without participating in groups or alternative actions, recognize that the current economic system leads to the abyss. However, there is something that is paralyzing or that simply leads to fatalistic, if not cynical, positions: the lack of an alternative to the economic structure. In the socialisms of the 20th century, it was proven that centralized control of the market—even if the directors and workers had been angels—would produce greater inefficiencies than a capitalist economy run by demons. Thus, despite more wars, displacements of populations, environmental catastrophes and the worsening of misery because of capitalism, it could easily absorb all moral criticisms and protests, because it could always present itself as the least bad of the economic models known until now. But how true is it that there are no alternatives that improve upon capitalism? And, without going so far, isn't capitalism reformable such that it can bring humanity out of the shadow of misery without even looking for systemic alternatives?

An economic system is capitalist (regardless of whether it is combined with a democratic political system or a dictatorship) if it maintains three essential characteristics: the means of production are private, the market is regulated by supply and demand, and there is a salaried workforce. It ceases to be so when one of these three characteristics is altered. In this way, controlling by law certain basic commodities, nationalizing some companies, providing social security and free education and health care are important reforms to the system, but they do not constitute a change of economic regime. However, state control of the market and ownership of the means of production introduces us to the communist model known in the 20th century.

Today, of the nearly 7 billion people who live under the capitalist system, the majority are poor. 1 billion people live in extreme poverty, on less than \$1 per day; 1.5 billion live in moderate poverty, on less

than \$2 per day; and 2 billion live in relative poverty. (In Europe the poverty line is fixed at 752 euros per month and 80 million are below that in the European Community). Even more catastrophic scenarios are drawn: it is estimated that, in the years to come, 200 million people may be permanently displaced by floods, rising sea levels, and wars, now motivated by the struggle for basic resources. If it is impossible to perpetually grow, a permanent cycle of growth and destruction based on periodic wars is possible. Even if we were to suppose the death of three fourths of the world's population, we would still be left with 1.6 billion people, the same population that the planet had in 1900.

Fortunately, within capitalism itself, opposing scenarios are being drawn up. Although many economists argue that there is an essential relationship between capitalism, war, and increased poverty, many social democrats argue that a social-democratic world could humanize capitalism by imposing measures such as a basic income for all citizens of the world. However, even granting that a capitalism with a human face is possible and that wars are not intrinsic to the system, something that has no solution in the best of all capitalisms is that the economy as a whole has to grow in order to remain healthy. Without a rate of at least 3% annual growth, a global social-democratic system would also lead us to catastrophic scenarios (The global GDP is still growing at 3% even after the crisis of 2008). But an annual growth of 3% is equivalent to doubling consumption every 24 years, and, at this pace, we will consume 16 times more in 2100 than in 2000. Surprisingly, many economists seem to believe in this Utopia: the possibility of infinite growth when faced with limited resources.

If it is impossible to perpetuate growth, do we necessarily need to accept a series of recessions, wars and destruction to make capitalism healthy or to turn back to a communist economy? Market socialism seeks to be a third way between the two systems, one that does not depend on growth for its stability, and that continues favoring efficiency and the innovations of entrepreneurs. In this economic model, private own-

Translation by Alice Mendez

http://en.wikipedia.org/wiki/Mondragon_Corporation

ership of the means of production is replaced by a democratic ownership while the free market and wage labor are retained. Directors of companies are not accountable to shareholders but to workers, who choose the direction and approve basic guidelines. There are sufficient examples to show that productive enterprises can be democratically directed without losing efficiency, as long as a certain amount of autonomy is given to management, and workers understand and participate in cooperative culture.

To maintain the initial capital, every company is obligated to maintain a sinking fund. The benefits obtained are distributed according to the criteria established by the workers, who can opt to pay more for a manager or for certain jobs. In case the company does not generate the minimum income necessary, the workers will have to close it in order to look for work in another place, and the means of production will return to society. The market continues to operate in the allocation of consumer goods and capital goods according to the laws of supply and demand. Investment funds are generated not by offering an interest payment to savers (Money market) but by taxing capital goods. These funds are socially controlled and open up other alternatives. At one extreme, parliaments plan investment. On the other, they are totally free. The banks receive funds and they lend to companies that want to expand production or improve their technology, or to individuals or groups who want to start a new business.

In market socialism, companies do not need to keep growing compulsively, something that would seem to be impossible even in the best capitalism. A capitalist firm seeks to maximize the benefit to its investors, while a democratic enterprise seeks to maximize the benefit for each worker. Thus, the shareholders of a capitalist enterprise can double their benefit by doubling the size of the company, whereas if a democratic firm doubles in size, it doubles the number of workers but the benefit to each worker does not change that much. Another comparative advantage over the best possible capitalisms is that when an innovation leads to greater productivity and profits, workers can choose time off instead of increased consumption.

In 20th century socialism, the transition necessarily came through seizing the political power of the

state; in market socialism, change does not need to alter the current situation so profoundly: 1. Abolish the obligations of companies to pay interest or dividends for shares; 2. State that the only legal authority of the company are its workers; 3. Introduce on companies a capital tax that will go towards a social investment fund; and 4. Nationalize the banks, which will manage the funds.

The day after this, people would go to their workplaces and keep on with their normal lives. The only drastic change would be for shareholders. To avoid conflicts with the previous owners of the means of production, they could be granted compensation in the form of a generous honorarium which they could continue to receive for one or two generations.

Interestingly, there is already a broad-based empirical showing that this model is efficient because many companies are governed democratically. Currently, the largest of them, a leader in cooperativism, is the Mondragon Corporation (Basque Country, Spain). With 83,000 employees and 9,000 students, it has a presence in 20 countries and in multiple sectors of the economy. *Fortune Magazine* mentioned it in 2003 as one of the best companies to work for in Europe. This specific example, competitive even under capitalism, shows something very important: that, as was shown in the transition from feudalism to capitalism—changes may begin to happen long before the political power of the state changes.

Everything that in a capitalist context leads to greater democratization in all areas and greater participation by workers in productive fields is certainly a step towards a different society. Market socialism goes hand in hand with the struggles for the democratization and economic transparency of all structures, starting with universities, NGOs, churches, schools, groups, and parties who want to contribute to a different society. In this, vertical and dictatorial organizations—whether a UN agency like the Security Council, or a small neighborhood association—lose their meaning and authority.

*There is expansive literature on this theme. One of the most interesting proposals is that of David Schweickart, *After Capitalism*, Rowman & Littlefield Publishers, October 2002. See his most recent texts at <http://www.luc.edu/faculty/dschwei/articles.htm>. Incorporating substantial philosophy, see A. González, *La Transformación Posible, ¿Socialismo en el Siglo XXI?*, Bubok 2010.

THE OTHER DAILY ECONOMY

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1. Economic indicators vs. social indicators

Where is the current economy centered? A quick look at the news, magazines and periodicals is enough to give us an idea. The economic indicators prevail over the social indicators. The data taken in account are invariably the stock exchange, the dollar exchange rate, GDP growth, and so on. The social indicators are almost always left out: the state of labor and wages, health and education, transport and housing, security and leisure... Public services, scarce and poor, are systematically ignored and abandoned. Everything is mercantized and measured by the process of return on investment, costs and benefits. What should be a service to the nation through public policy becomes a bargaining chip. There is a promiscuous business among the three powers, legislative, executive, and judicial, to divide up the best slices of the "market of public services."

Following this principle of the total market, of the globalized neoliberalism, the solution to the crisis has always been more growth, sharply accelerated with the dawn of modernity and the Industrial Revolution. The vices of exacerbated profit and capital accumulation are never pointed out. An equitable distribution of wealth, no way! For the disease of the market, the remedy "is more market." This is an overdose that is going to lead the patient to death.

The availability of natural resources and exploitation of human labor is not inexhaustible. The pace of growth at any price cannot be maintained indefinitely. The planet is in agony because of the obsession to produce, commercialize, and consume... the production, marketing, and consumerism obsession. The agony of the planet is related to the agony of biodiversity and the conditions necessary for the survival of human beings. Hence the emergence of the Greek prefix *bio* (= life) which reveals two seemingly contradictory things: on one hand, various forms of life are at risk, which decreases the quality of human life itself; on the other, the awareness of this danger

is growing among scientists, social movements, and, especially, environmentalists.

2. Imperative of the present and consumerism

Three authors could be called to debate. Let's begin with Marc Augé (*Où est passé l'avenir?* Éditions du Panama, Paris 2008). This French anthropologist denounces the denial of the past and the future. According to him, the imperative of an eternal consumerism is present. It is usual for all kinds of tyranny to abolish memory and prophecy, subversive by their reflective nature. Instead of continuous assessment, the tyrant imposes time without history. It is what makes today's tyranny of the total market. What prevails is the "good life" of those who have access to innovations in marketing and propaganda, increasingly aggressive and appealing. Relegated to a second plane is the "good life" where the emphasis is on care and living with nature and with other life forms.

Let us now take up Zygmunt Bauman (*Moderidade líquida*, Zahar, Rio de Janeiro 2000). The Polish philosopher warns of the break of the social contract, of solid and lasting relationships. In their place, bonds become increasingly thinner, lighter, fluid and temporary. The adjective liquid, serves as an indicator of the melting of the great references. As Marx and Engels said, back in 1848, "all that is solid melts into air" (Marx-Engels, *Manifesto do Partido Comunista*, Ed. Martin Claret, São Paulo 2001). Instead of a plan and a project, immediate answers to immediate problems are sought. In the same line, Umberto Galimberti (*Il Tramonto dell'Occidente, nella lettura di Heidegger e Jaspers*, Fertrinelli, Milano 2006) points out that a slow and laborious plan tends to be replaced by the prescriptions that the advertising experts display with a profusion of lights, colors, and appeals.

Third, it is worth going over two studies of Gilles Lipovetsky (*O Império do efêmero*, Ed. Schwarcz, São

Translation by Maria Adelaide Miranda

Paulo 2009; *A Era do Vazio*, Manole Ltda., São Paulo 2005). The titles themselves illustrate the convergence of Western civilization with novelties and consumerism without limits or responsibility for the consequences to the environment: The Empire of the Ephemeral and The Era of Emptiness. The backdrop is a rampant hedonism that nowadays is revealed in the cult of self and body, the proliferation of gyms, in the worship of celebrities. On the other hand, Tyranny of Pleasure is the title of a book of Guillebaud (*La tyrannie Du Plaisir*, Seuil, Paris 1998) that seeks to draw attention to an insatiable pursuit of pleasure for pleasure's sake, centered on oneself.

3. The "other economy of the everyday"

An alternative economics assumes at first a break with the panacea of growth. It is not the cure for all ills or the solution to the crisis, which now acquires a civilizing character. It is not enough to *maintain the levels* of production and productivity. The accent should be on the *sharing of the goods* produced. *Integral development* is prioritized over mere technical progress and growth, echoing *Populorum Progressio*, the twin sister of the *Gaudium et Spes*, a council document on the Church in today's world.

The *other economy* of the planet is recognized by an adjective that has emerged strongly in recent decades: *sustainable*. Sustainable, not only from an ecological point of view, but also social, political, cultural, and civilizational. It is an economy that, on the one hand, takes into account the rhythm of nature, respecting the different ecosystems and their life cycles; on the other hand, it seeks to extend to all in the world the benefits of technology, preventing their collateral side effects. In synthesis: a just, fraternal, fair, socializing economy of solidarity, open to constant redistribution.

If, in the current model, the capitalist economy, the neoliberal philosophy, focuses on the living standards of developed countries to the detriment of the poor, the new economy is aware that such elite patterns can only keep up with the indiscriminate destruction of natural resources. Therefore, the ideal is not to expand to all countries the level of life practiced in the First World, but to build a new civilization: more sober, more frugal, more responsible, that is, *sustainable*. The term economics has a Greek root

(*oikos* = home). This can be equivalent to preserving the blue planet as the *universal home*, respecting the Earth's right to keep generating life.

This new planetary consciousness refers to what Cristovão Buarque called "inversion of values." Replacing the capacity to produce, make, have, simulate, consume...with the capacity to live with nature and with other life forms. Care takes the place of exploration; peaceful coexistence replaces historical colonization; consumer "achieving the good life" gives way to "the good life" of the ancient wisdom of the people. In a word, it is necessary to overcome disparities and socioeconomic disparity in view of human rights in all dimensions: economic, social, political, and cultural.

Note that the "*other economy*" is not synonymous with delay or regression. This alternative model has nothing to do with the "rejection of progress." The new economy may very well assimilate cutting edge technology. It is enough to create popular mechanisms and instruments to control three essential steps of the production process: a) what to produce? It is necessary to take a stock of the basic needs of the most poor and excluded (food, shelter, health, education, transportation, security...), and not omnipotent and insatiable desire of the privileged classes; b) how to produce? Not mass production for the national and international market of compulsive consumers (agribusiness and monoculture export, agro-industrial companies, barons of telephone and communications companies, etc.), but family and local economies, with micro and small production; c) for whom to produce? The goal focuses on goods for use and not goods for exchange, to use the language of K. Marx. This does not avoid buying and selling, but profit and capital accumulation cannot be the engine of the economy.

Overcoming the current economy—capitalist, neoliberal, and globalized—in view of the *other economy* is not a laboratory experiment, but a daily practice. In fact, this is already underway through the thousands of initiatives arising from below. Social movements, organizations, and entities already show the direction of *another economy* that is being built step by step, with new bases, new values, and new horizons.

NEW INTERNATIONAL INSTITUTIONS FOR THE «OTHER ECONOMY»

FRANÇOIS HOUTART

Lovain, Belgium - Quito, Ecuador

A reflection on the new economic institutions should first recall those institutions that already exist, and how they reflect the fact that the world economy is not spontaneous, but rather responds to very specific interests.

Existing financial and economic institutions

These institutions are of two types. Some are the official type resulting from the Bretton Woods (USA) decisions, where they were created in 1945: the World Bank (WB), the International Monetary Fund (IMF), and the General Agreement on Tariffs and Trade (GATT) which in 1995 became the World Trade Organization (WTO). The World Bank was founded for the reconstruction of Europe and the development of its former colonies. By the same route regional banks were created for Africa, Asia and Latin America. The IMF had to control the international movement of money and to manage crises. The International Trade Organization (ITO) was initiated, but only existed during the 50 years of GATT. The WTO doesn't form part of the U.N. "system"; it is independent, managed by its members. The role of economic coordination within the U.N. is performed by ECOSOC (Economic and Social Council).

The English economist, John Maynard Keynes, proposed the institution of an international currency of reference. The U.S. objected. Then he proposed an International Exchange Union, which had no better luck. The U.S. wanted to take full advantage of its status of being the big winner of World War II. The U.N. headquarters was established in New York, and the global financial organizations in Washington. Still tied to gold, the U.S. dollar became the currency of reference. The World Bank president had to be an American, and the IMF presidency was awarded to a European. With 17% of the capital (and votes) one country had the veto right, which the U.S. was only the case. The Southern countries, instead, would have only marginal representation.

During the 30 years after World War II there were no major crises, thanks to the limited but adequate

regulation of the system. During the 1970s, the *Washington Consensus* was begun, in other words, the freeing up currencies' exchange, economic deregulation and privatization, supported by financial institutions established in Washington by the U.S. Federal Reserve (the *FED*) and large North American multinationals. Soon the removal of the gold standard from the dollar was introduced, as well as its transformation into a commodity. International financial organizations were transformed into instruments of this policy, imposing neo-liberal standards especially to the countries of the South: the so-called "structural adjustment programs".

The world economy grew dramatically, but inequality and irrational waste of raw materials also increased, particularly energy. Crises started to be more frequent, until the 2008-2009 crisis, the largest one since 1929-30. Financial organizations, supposedly created to regulate the global economy, acted according to the law of the market, accelerating the march towards bigger crises. They were *pro-cyclical* decisions, according to the United Nations Commission on international financial and monetary crises (Stiglitz Commission). These situations were denounced by many social movements, NGOs, churches and others.

There were also private informal institutions, which helped the system to work according to the logic of the capitalist market. For example, the *Basel Committee*, which brings together the big banks (including central banks) to regulate among themselves, and *Rating Agencies*, which play an essential role in assessing the financial capital risks. Being financed by the same banks and financial agencies, they cannot avoid conflicts of interest.

There are also a large number of think tanks and encounter groups. The *World Economic Forum* in Davos brings together each year the richest in the world, with representatives from the World Bank, IMF, WTO and senior political leaders, to discuss the orientation of the economy.

The Trilateral Commission has also had influence, with representatives of businesses, Governments and

Translation by José Moreira e Erik Svenkerud

trade unions. The *Bilderberg Group* meets each year; large capitalist groups, neo-liberal politicians and European royal families, to develop international policy proposals. The main informal organizations are state organizations: the G7 (+ 1), the richest countries in the world plus Russia, and more recently the G20, which includes 'emerging' countries.

Towards new international institutions

Besides some cosmetic changes proposed by the existing institutions or powerful states, most of their proposals are reformist in type. Those proposals can be quite radical, as the *Stiglitz Commission*, but none of them goes further than a neo-keynesianism on a global scale. They can be useful in a transitional process, but they do not question the logic of the capitalist system.

An initial proposal is the reform of existing organizations, the World Bank (WB) and the International Monetary Fund (IMF). The *Stiglitz Commission* presented this as an urgent demand to deal with the crisis. According to this Commission, the WB must redefine its objectives depending on growth, stability and poverty reduction. The IMF, in order to contribute to global financial stability, would have to manage a new system of global reserves, based on all the currencies of the world. The existing "special emission rights" would have to be amplified. It is a way of creating an international currency other than the dollar, which could be regionalized within institutions of its own, as the Southern Cone market (countries of the South of the Americas) or the ASEAN (Association of the South-East Asian Nations) and with the creation of regional currencies, as the "sucre" in South America or what was proposed in the *Chien Mai initiative* in Thailand for the ASEAN area or also in the *Shanghai Group*, which includes China and Russia. The *Stiglitz Commission* also proposes to end America's and Europe's domination on the Presidency of these bodies and to ensure a more international and democratic representation.

In addition, according to the *Stiglitz Commission*, new institutions should be created. The first is a *Permanent International Experts Panel*, able to issue timely warnings on the dangers of crisis. This was the only proposal accepted by the *United Nations* (UN). But it is also about creating a body with capacity to act on the mechanisms of the global economy: a *Global Council for Economic Education* (GCEE) parallel to the *Security*

Council. This body could coordinate all the United Nations agencies in the economic field and impose counter-cyclical measures in times of crisis. An *International Court for Debt Restructuring of the States* and a *World System to Monitor Global Targets* (climate, etc.) would complement this picture. Those were recommendations made by the *Stiglitz Commission*.

From the standpoint of civil society from below, we must add the importance of the World Social Forum in the social and political arenas to broaden a global social consciousness and create networks, as well as the global coordination of political organizations of the left (as the *São Paulo Forum* in Latin America). Some consider this Forum as a democratic *Fifth International*.

"Other" institutions for a post-capitalist world

However, the multiple crises (financial, food, energy, and climate) related to the logic of capitalism, requires more than regulatory institutions: it requests a fundamental change in orientations (paradigm shift) on human development. This means a redefinition on what constitute the *Common Good for Humanity*, based on the four axes of collective life on the planet: 1) a respectful relationship with nature as the source of life (Mother Earth); 2) the production of the fundamentals of life (economy) as use value, and not exclusively of exchange value (as in capitalism); 3) the spread of democracy (fairness) in all the institutions and in all social relations (including between men and women), and 4) multiculturalism.

New institutions respective to these four axes should be created within the UN, with decision-making power, democratic functioning, and participation from below. In each area a coordinating body for all initiatives, old, renewed and new would be created. (1) The relationship with nature, including climate, biodiversity, oceans, nature and animal rights, agriculture (FAO) and mining, etc.; (2) The world economy (International Bank, Financial Regulation Fund, Trade Regulation Organization, International Labor Organization, etc.); (3) The collective organization such as: human rights, the international courts, disputes settlement, gender equality, etc.; and (4) culture, with UNESCO and its various functions, indigenous cultures, etc.).

It's about reestablishing the UN in the spirit which was proposed by Father Miguel D'Escoto, who was the General Assembly president.

SPIRITUAL ECONOMY TO LIVE WELL

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When a Brazilian company built the Tucuruí hydroelectric dam, in the Amazon, different groups in defense of the Indians tried to impede the construction. When they could do no more, they insisted that the company pay a just compensation to the *Kayapó* Indians who were affected by the dam and who lost their lands and crops.

Lawyers for the company responded:

- There is no need to compensate the Indians. They don't value money. They just receive it and distribute it among all in the village whether they are relatives or not.

Hearing this, the indigenous chief responded: *- It is exactly the contrary. We value the money so much that we make it an object of sharing. Who doesn't value it is you who do not use it for the community.*

The Indian wanted to explain his concept of spiritual economy, that is, economy to live well. He did not have a word to explain this, but he had clarity about the relationship existing between an economy of sharing and the reverence for the spirit of life that inspires all human relations and the communion of all human beings with nature.

1. Another economy is possible

The relationship that some African people like the Zulu call *ubuntu* is the balance in social relations and an economy of peace. The people of the *ioruba* tradition translated this as *Axé*: the energy of love that permeates human relations and the leaders with all the goods of nature and of life, and thus the economy. Batholomew Meliá says that for the Guarani and for many of the Amazonian Indigenous peoples, this would be called *economy of reciprocity*, a form of communion that manifests itself in the cults of food, in the feasts and in sharing the hunts and the fruits of labor.

The religious traditions of the West found it difficult to understand that notion of spiritual economy because, in their history, they confused spirituality with spiritualism. Only by making this distinction, is it possible to re-establish the tie between economy and spirituality that seems to be lost. For the Churches also, in times gone by, economy was a theological

term. The Fathers of the Greek Church, like Gregory of Nazianzo and Basil of Cesaréia, (IV century), used it to designate the divine plan of salvation for the world

The purpose of economy is the *administration of the house in common*. It is the economy that guarantees the true *Koinonia*, that is, the participation of all and the right of all *to be* and *to have* in common. As this communion is the characteristic of Christian life, it is the proper name of its most important sacrament; the economy is the basis of *koinonia*. Ancient Christian documents said: *If we have in common the heavenly goods, (the Eucharist), how could we not hold earthly goods in common?* In the fourth century, John Chrysostom, bishop of Constantinople, taught: *Mine and yours are only words. Not to help the poor is robbery. What we possess does not belong to us, but to everyone.*

As in all fields of life and human activity, spirituality must give a soul to the economy. Without the spirit, the economy dominates the market as an idol and money transforms itself into a fetish. The market, that in itself is a human institution of interchange and of relations between persons and between groups, has become an absolute disconnected from the rest and this is so to the point that with Jesus we could denounce: *the market was made for human beings and not human beings for the market*. In the last decades of the twentieth century, the economy became more than ever centered on money and capital titles with authoritarian neoliberalism and arrogance. Since 1989, with the fall of real socialism, the tendency toward centralization of capitalism was reinforced as was the concentration of oligopolies (*Big Business*) in the most important sectors of the economy. This is producing increasing poverty, hunger, unemployment and suffering for more than two thirds of all human beings.

Fortunately, various alternative sectors of society have sought *another* economy, a more ethical and human manner to administer the common house that is the land and life. Popular movements develop forms of *economic solidarity*. Spiritual groups speak of an *economy of communion*. Indigenous peoples emphasize an economy starting from the good life as the common

Translation from Portuguese by Pedro Curran

objective: to arrive at a quality of life for all. They are different ways and alternatives for organizing market relations. In these relations, among the various actors of a transaction—capital, labor, consumerism and institutions—cooperation replaces competition, the care for the life for all is above the interest of profit and accumulation.

2. A Theological and Spiritual Vision

The economy that dogmatizes the market as an absolute principle has received theological and spiritual justifications. Theologians linked to the Empire have used biblical texts to exalt the market economy and the ethic of competition as principles of liberty inspired by God. Fortunately this manner of interpreting and living spirituality is not accepted by the majority of spiritual traditions. They know that the God of competition and profit is an idol that kills and divides human beings.

Frei Carlos Josaphat explains, «Paul lived in two types of culture: Greek and Jewish. He teaches us to distinguish between religions and idolatry. Idolatry is a universal threat. As in all of the New Testament, the Pauline epistles stigmatized greed and corruption, and the ambition to always have more, the famous *pleonexia* denounced by the Greek ethic and Jewish spirituality. The greedy person, possessed by greed, by the thirst to concentrate riches is the true idol worshiper (Eph 5,5). The root of all evil is greed for money (1Tm 6,10).»

So, idolatry is this iniquitous system that impedes the communion and equality of people. The ancient oriental traditions teach detachment, the renouncing of goods and voluntary poverty as ways of solidarity and a more spiritual life. For Islam, alms-giving, as a means of sharing and a guarantee of justice, is a fundamental commandment of faith. The Judeo-Christian tradition teaches that the economy should guarantee the right of the poor the salary of laborers and the security of the common good (Dt 15 and 24). The prophets insisted on confidence in God and sharing with one's neighbor as the basis for a just economy. In the desert, people would receive the manna and share it without leaving anything for the next day (Ex 16). The basis for a true adoration of God is an *economy of justice* and sharing (Is 58). Only through this type of eco-social economy, does God accept our offerings and our adoration (Jr 7). Jesus concluded: *Do not accumulate treasures on earth, where the thief can steal and*

moths destroy...You cannot serve two masters. Either serve God or money (Mt 6,19.24). In order to leave a sign (sacrament) for his disciples, Jesus left them the meal of love, in which one shares the bread and wine. This gesture of radical sharing and of an open table is a sacrament of evangelical economy to be put into practice as a model of spiritual economy for all people and groups that seek a new and different world, with another economy, that of communion.

3. To live another possible economy

To contest the dominant model of society and economic relations prevalent in the world, without a doubt, the first indispensable condition is to assume a personal and social ethic that impregnates all of our relationships. This ethic of justice and solidarity should guide our way of being, our relationships, both interpersonal as well as social.

The ancient religious traditions had tithing, still in use today in some Churches. It is a principle of sharing that we can follow, organizing our personal economy in such a way that a quota of justice and solidarity might be destined every month, be it for help to needy persons or to projects with which we feel committed.

In various places in the world, groups and persons have developed what they call the balance of justice, a form of organization of the domestic and personal economy that allows us, at the end of the month, to evaluate if our manner of spending is in accord with that in which we believe and propose to live. This new ethic will help us discern whether the “soul” of the products that we use and buy, are not produced by child labor in sweat shop conditions or by industries and brands that exploit and destroy nature.

For the validity of *another economy that is possible*, we have to take care to preserve spaces of gratuity in relation between people and with nature. These spaces of gratuity and reciprocity are expressions of love and reverence for our life, the life of others and all living beings. The other possible economy is an economy that goes beyond the dealings of commerce and concretely savors life in new relations of love and community. Rubem Alves goes so far as to say: «The economy can be a science of the means necessary for the erotic realization of persons (...) It can make possible our dreams of human and artistic pleasure. In this sense, the economy is the divine art of recreating life and the universe».

PUBLIC HEALTH IN THE OTHER ECONOMY

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"My freedom ends where yours starts", is what capitalism states, menacing and violent. "Nobody will be fully free until we are all free", states the anarchistic and feministic maxim. The last constitutes the frame of the new economy and the idea of health that belongs to it: "Nobody will be fully healthy until we are all healthy". It is only by overcoming the dichotomy that separates the "I" from the "us" and thinks of itself as being happy in a fanciful solitary self-fulfilment, it makes sense to talk about public health in an alternative way.

The four main characteristics of this other "public health" are to my understanding: independence from commercial interests, unmedicalisation, plural therapeutic options within a maximum scientific rigour and a dialogical model of integral assistance to patients.

1. Independence from commercial interests (without excessive regulation)

The World Health Organisation (WHO), the agency that oversees health in the planet, was established after the II World War, based on a free adherence of member countries, which made a compromise to provide it with enough funds to function adequately and independently. In the last years, as the neoliberal crisis developed and the national budgets were slowly dwarfed beside the net profits of some mega-multinationals, the private capital has offered very generous donations to the WHO, accounting today for more than a 50% of the organisation financed by private capital. One of the companies that has more weight in this financing is Microsoft, through the Bill and Melinda Gates Foundation. The European Medicines Agency (EMA), the agency in charge of approving the commercialisation of medicines in the European Union and of controlling the appearance of unexpected side-effects after commercialisation (drug surveillance), is financed in more than a 75% by the pharmaceutical industry itself who benefits from a quick commercialisation of new medicines and a slow retrieval when

risky side-effects are proved. The EMA has committed to keep a database of public access about side-effects of medicines commercialised in Europe, but actually it is impossible to get useful information from it. The groups of experts that advise the WHO are in most cases totally integrated and financed by the pharmaceutical companies. Medical schools, specialised medical magazines, scientific congresses and basic and clinical investigation depend today increasingly on these companies and their private economic interests. The alternative is to radically separate health and market: health is not a product, it is not bought or sold, it is a right of the human being that implies all society.

It is not up to the State, however, or to society, to impose any healthy life style, however reasonable it may seem. To drive without a safety belt or helmet, to be sexually promiscuous and drink alcohol, smoke or take other drugs should not be penalised in the new economy. Why should we agree to finance among all of us those lifestyles that are dangerous for health? Because it is absolutely economically viable if speculative profits derived from health commercialisation are eliminated and because it is the adequate framework of freedom for a trust anthropology, that does not assume the human being should be controlled, but should be promoted and encouraged. What must be controlled are the companies not the people.

2. Unmedicalisation

In modern times, as medicine advanced illness receded. In our days, as medical developments thrive, illness also increases, so that today what is "normal" is to have a diagnosis or even one at a young age and consume medicines, or have periodical check-ups or restrictions to our lifestyle according to them. 45% of adolescents in the USA have at some time taken psychoactive medicines due to depression. 10% of children in primary school in Holland take psychoactive medicines due to hyperactivity and attention

Translation by Alice Mendez

deficit. Social problems such as economic injustice are labelled medical (depression or anxiety) and are thus depoliticised, individualised and treated with medicines. Unmedicalisation happens by dismantling the relationship health-market, but it also happens by changing our way of thinking about the meaning of life: to live longer should not be a goal in itself, it depends on the objective of life. Where does the definition of health by the WHO leave the prophets? "Health is a state of total physical, psychical and social wellbeing".

In which way can we say the prophets have a "total social wellbeing"? Beware the risk of labelling as "insane" the social dissatisfaction! Jesus of Nazareth, according to this definition of the WHO, would be ill and so would be all the critical people who show "cognitive dissonance" with respect to the hegemonic thinking.

3. Plural therapeutic options within the maximum scientific rigour.

The separation of public health from private interests will naturally give birth to plural therapeutic options, larger than the one existing today. Treatments such as acupuncture, neural therapy, homotoxicology, homeopathy, naturopathy... and a large list of etceteras, should be studied with more interest and should be integrated totally to the public system, given its potential to solve or improve health problems or the quality of life of patients. Today, these are therapies reserved for those with the highest income. The false controversy between "conventional medicine" (dependent on medicines and directed by economic interests) and "alternative medicine", as if "conventional" was the sole scientific and those called "alternative" were based on outdated traditions that do not resist rigorous investigation. This is not true. The medical movement based on evidence (MBE) has shown that more than 70% of treatments put forth by conventional medicine have not enough scientific basis to support them and are made either out of routine or due to associated commercial interests. Science and the scientific method should continue to be the essential arms of medicine. The other one is the art of medical practice and about this I will talk in the last chapter.

4. Dialogical model of integral assistance to patients.

The respect due to any person just because it is a person should be accentuated even more when this person is ill, because he is more vulnerable. To organise health services in a way that the priority is personalised attention is not a utopia, and it is the basis of satisfaction not only of the medical professional but also of the patient. The experience of illness and of dependency can be lived as a personal and community enrichment. At the entrance of the infirmary of the Bose monastery in Italy, there is a painting showing a young monk taking on his back an older monk. The legend accompanying this painting says: "who is taking who?" Debates at present about public health rule out the possibility of these ill persons or dependent elderlies being a source of richness for society, because only monetary richness is valued. In monasteries and in many homes that have not been commercialised yet, the illness experience or that of dependency can be lived still as an opportunity of growth, not only for the ill person but also, and above all, for those who take care of him. The look we send to the elderly or the ill, what is it like? What message is it transmitting? In the new economy the ill or dependent person can never be regarded only and mainly as a burden, because in this person we can see the depth of dignity of a person, that anthropological dimension open to transcendence that, independently from productivity and utilitarian criteria, gives the human being its dignity. In M. Nativitat's words, who died in my monastery at 100 years of age: "This body is worthless, but is mine and I love it."

WE BEGIN BY CHANGING OUR CONSUMPTION PATTERNS

TOWARD ANOTHER ECONOMY

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In the creation of *the other economy*, the starting point is the transformation of consumption. The reason for this is clear enough: If the goal of the new economy is the human being, his or her self-realization and happiness, we have to begin by examining whether consumption of the goods and services produced by the economy is serving that objective. This implies satisfying the real needs of human beings.

The capitalist economy is not interested in whether people are happy or in whether they are flourishing as communities. It is only interested in assuring that individuals remain in the marketplace and buy as much as possible. For that, it would be even better if they remained unsatisfied as long as that encourages them to buy more goods and services.

The current sort of consumer practice leads people to experience their needs in a way that makes them passive, dependent and competitive. The kind of consumption that turns us into creative, autonomous and socially engaged people would be radically different. However, this new way of consuming implies understanding human needs in a different way.

We need to stop thinking about needs as a matter of what is lacking as if they were empty spaces that need to be filled up with goods and services, as if there were some sort of bi- or univocal correspondence between needs and products or services. If that were so, there would be a corresponding need for each product and each product would correspond to a need. However that would mean that needs are not experienced as needs of one's own being but rather as needs to buy and have goods and services. In addition, this presupposes that needs are recurrent, that is to say that we are satisfied every time the emptiness is filled up with certain products but that in a short time we become unsatisfied once more and so we are always demanding goods and services that satisfy us for a while and then return a bit later as empty and lacking.

However, is this really the way we are as human beings? Are we merely things with a multitude of elements that are lacking, with so many empty spaces

to be filled and that empty out, that multiply and grow and that are always demanding more goods and services with which to fill themselves up? Or, is this rather what the capitalist market wants?

Currently needs and consumption are growing enormously, both through the logic of the capitalist market as well as through the patron State, so that the economy is strongly pressured to grow and to multiply its offer of goods and services in order to satisfy both the collective demands that the State demands and also to respond to the individual demands that are expressed in the marketplace. From both perspectives and following the logic of both, we see a rising threshold in the quantity of products that are sought out and the level of access to which people aspire. The modern consumer appears to be insatiable and is tremendously demanding and exigent. The consumer of today considers that he or she has the right to have the State provide everything that is needed for entering the average social standard and, in addition, has the right to receive from the market everything that she or he wants and can pay for. And if the consumer cannot pay, it is considered a right to be given the required credit to buy.

This real explosion of needs and demands projected toward the market and the State generates an enormous pressure on the productive system. It is a pressure to grow, that is to say, to accelerate the production of goods and services along with a corresponding expansion of needs. Still, we have to ask: Is this indefinite growth possible? Are there enough resources and capacity to sustain this permanent growth? If we were to continue along this back, will the consequences we see in the environment and in ecology be reversible? And will it be possible to deal with the very serious impacts of this exacerbated consumption on our collective living together, on governance, social ethics and cultural and spiritual values?

Even more, are we not reaching the possible limits of this growth of consumerism, which is today becoming quite evidently a systemic crisis of modern civilization and that points to the urgent necessity of

Translation by Richard Renshaw

constructing a distinct civilization and economy? And then, going to the bottom line of this matter: Is it true that by having access to more products and services we are achieving a better satisfaction of human needs, that we are happier, more fulfilled as persons?

The modern consumer is not a creative, autonomous and socially engaged consumer. Quite the contrary! His or her consumption is an imitation, is dependent and is competitive. It is a consumption that diminishes people and that definitely generates unhappiness and a lack of satisfaction, which appears to be an habitual and increasingly extensive state, one through which many people find themselves at the terminal phase of the crisis of modern civilization.

We need to be liberated from this imitative, dependent, compulsive and competitive consumption so that we can move toward an autonomous, creative and socially engaged consumption that is required for a new and higher civilization. That change will not be brought about by the market or by the State. It is absurd to ask it of the market or to demand it of the State, who are the proponents of dependent and passive consumption.

A change in the patterns of consuming is only possible if we do it ourselves by changing, each one of us, and generating from within ourselves a cultural change that expands into a new way of living with needs and consuming that corresponds to our personal fulfilment and our social development.

The creative, autonomous and socially engaged consumer identifies his or her objectives by looking for fulfilment as an integral human person, the satisfaction of real needs, which are not those that the market and the State point to or those indicated by our immediate instincts. Rather they are those we discover through knowledge of our human nature, of what we are and of what we are oriented to be. And probably such a person is integrated into a community of equals and lives in a natural environment along with many other living beings and species with which he or she has basic responsibilities.

When we experience needs in a really human way, it is on the level of consciousness. Even physical needs, such as those of feeding or housing ourselves, are subjective. Needs are not satisfied only through external things we possess or by actions to which we have access but rather through the action of the subject who uses the external thing or service.

The best satisfaction of needs, access to a higher quality of life and personal or group fulfilment do not imply more purchases and more consumption. Rather, a "good consumer," a fulfilling consumption, carries with it a radical transformation of production.

If production happens for the satisfaction of needs and human development, then a large part of what currently passes as production is no longer necessary or useful. This is particularly true of many goods and services satisfied by consumerism as well as dependent consumption. A new structure of production will be created to the extent that more people and groups adopt the criteria proposed by "good consumption." In that sense, we can foresee a growth in agriculture and the production of basic goods and services along with education, culture, communications and local services. What would diminish would be mining, heavy industry, transportation, the petroleum industry and its subsidiaries, the chemical industry, financial services and the extensive production of junk.

In this perspective, we can see how in *the other economy* there should be a large development in autonomy and associative work, self-production and the processes of local development. As a result of all that, the environment and quality of life would generally improve and generate a sort of development very different from the current and unsustainable economic growth. Along with new forms of consumption, we will see a process that empowers the productive capacities of people, families, communities and local groups. We will see, in fact, that "good consumption" leads individuals and communities out of dependence and toward autonomy. It is a process and in reality autonomy becomes possible once a certain level of personal development has been attained.

What makes acquisition of things and the recourse to external services so highly valued is insecurity and an absence of capacity, of relationships as well as the lack of conviction. But, when we reach a certain level of personal development we become more self-sufficient, less in need of goods and services from outside. If anyone has a good personal development, it is very likely that there will be less need to buy goods and services, not because the needs have been wiped out, but rather because they are satisfied more autonomously. Those subjects give less attention to these dimensions and are able to self-generate projects and satisfaction on their own account.

CAPITALISM AND THE POLITICS OF FOOD

A POLITICAL FOOD PROGRAM FOR A DIFFERENT ECONOMY

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We are seven billion human beings living on the planet. More than half live jammed together in big cities. A long way from their places of origin. And for the first time in history we have reached the sad statistic of one **billion persons going hungry, every day**. That is, 14% of all human beings do not have the right to survive... And among them thousands of children and their mothers die every day!

Among the population that manages to feed themselves, there has been imposed a certain food model. For four hundred years, before the advent of capitalism, humans fed themselves with more than 500 different species of vegetables. A hundred years ago, with the hegemony of the industrial revolution, the different species of foods were reduced to 100 varieties, that after harvest were industrially processed. Thirty years ago, after the hegemony of financial capitalism around the world, today, the basis for the food of all mankind is 80% soy, corn, rice, beans, barley and manioc. The world has become one big supermarket. People, independent of where they live, feed themselves with the same basic RATION, provided by the same companies, as if we were one big pig-sty, dominated and passively waiting the same daily ration.

A true tragedy, hidden every day by the means of communication at the service of the dominant class, that fills itself (LOCUPLENTA) with the banquet of bank accounts, interest, champagne, and lobster. Evermore obese and dehumanized! Stuffed with injustices and iniquities.

How have we arrived at this situation?

Why has Capitalism, as a way of organizing production, the distribution of goods, and the life of people based on profit and exploitation, taken over the planet? And the types of food reduced to the mere condition of merchandise? Those who have money can buy the energy (what is necessary) to continue living... Those who do not have money cannot continue living. And to have money it is necessary to sell your labour, if there is someone to buy it.

Because, around 100 transnational agro-food companies (like Cargill, Monsanto, Dreyfuss, ADM, Syngenta, Bunge, etc) control the greater part of world production of fertilizers, agro-chemicals, agro-poisons, the agro-industries and the market to sell these products.

Because now, the foods are sold and traded on international stock markets, as if they were any type of raw material, like iron ore, petroleum, etc. and big time financial investors become the owners of millions of tons of food, who speculate and increase prices on purpose to increase their profits. Millions of tons of soy, corn, wheat, rice, even future harvests of 2018 not even planted yet, five years from now, have already been sold. Those millions of tons of grains, that don't exist, already have owners!

The determination of prices for the food no longer follow the rules for the cost of production, added to the means of production and the labour force. Now they are determined by the political oligarchies who control the companies that impose the same price in dollars for the product around the world. Whoever has a cost greater than that goes bankrupt, because they will not be able to recuperate their costs.

Because, in this phase of control of fictitious financial capital over goods that circulate in the world in proportions 5 times greater than the equivalent in production (255 trillion dollars in annual goods) transformed also the goods of nature, such as earth, water, energy, minerals, in mere merchandise under their control. Thus there is produced an enormous concentration of ownership of land, natural goods and foods.

And what is the solution?

In the first place we need to renew the covenant, on all the planet, the principle that **food is not merchandise**. Food is the energy of nature (sun plus land, plus water, plus wind) that moves human beings, produced in harmony and partnership with the other living beings that form the immense biodiversity of the planet. All depend on the whole of biodiversity, in

Translation from Portuguese by Pedro Curran

this collective synergy for survival and reproduction. Food is a right of survival. And as such, every human being should have access to this energy to reproduce as a human being, equally and without any conditions.

Governments have adopted the **concept of food security** (segurança alimentar), to explain this right and thus to supply food for their citizens. It is a small advance in relation to the complete subordination of the market. But we of the social movements say that the concept is insufficient, because it does not resolve the problem of the production of food nor the distribution and even less the right. Because it is not enough that the governments buy food, or distribute money in "family grants" (bolsas-familias) – so that people can buy food. Food continues to be treated as merchandise and gives considerable profit to the companies that supply the government. And the people continue dependent, subjected, before to the market, now to the governments.

We defend the **concept of FOOD SOVEREIGNTY**, that it is necessary and by right that in each territory, be it a town, a village, a tribe, a city, a State and even a country, each people have the right and the responsibility to produce their own food. It was this practice that guaranteed the survival of humanity, even in the most difficult conditions. And it is proven biologically, that in all parts of our planet it is possible to produce, the energy (sun plus land, plus water and wind) – food – for human reproduction, starting from local conditions.

The fundamental question is **how to guarantee the food sovereignty of the people**. And for this we must defend the necessity that in the first place, all who cultivate the land and produce food, the farmers, have the right to land and water as a right of all human beings. Hence the necessity of the political sharing of the goods of nature (land, water, energy...) among all, in what we call **agricultural reform**.

- We need to guarantee that there be a national and popular sovereignty of the principle goods of nature. We cannot submit to the rules of private property and profit. The goods of nature are not the fruit of human work! Because of this, the State in the name of society should submit them to a collective social function, under the control of society.

- We need public government policies that stimu-

late the practice of agricultural techniques for the production of food, that are not predators of nature, that do not use poisons and that produce in balance with nature and the biodiversity, and in abundance for all. These adequate practices are what we call **agro-ecology**.

We need to guarantee the right that seeds, the different races of animals and their genetic improvements that are being done by humanity over time be accessible to all farmers. There cannot be private property of seeds and living beings, such as the actual phase of capitalism imposes on us with their laws of patents, transgenics and genetic mutations. Seeds are the patrimony of humanity.

- We need to guarantee that each locality and region produces the food necessary that the local biodiversity provides and thus we maintain the food habits and the local culture, even as a question of public health. Scientists, doctors and biologists teach us that the food of all living beings necessary for their healthy reproduction should be in keeping with the habitat and the energy of each locality.

It is necessary that governments guarantee the purchase of all the surplus food produced by the farmers and use the power of the State to guarantee them an adequate income and at the same time a distribution of food in an adequate manner to all citizens.

- We need to prevent that the transnational companies from controlling any part of the production of the ingredients of agriculture, or the production and distribution of food.

- We need to develop the improvement of food (in what is called the agro-industry) by means of cooperatives under the control of the farmers and workers.

- We need to adopt practices of the international commerce of food between peoples based on solidarity, complementarity and exchange. And no longer based on the oligarchy of the companies and dominated by the American dollar.

- The State must develop public policies that guarantee the principle that food is not merchandise, it is a right of all citizens. And the people will only live in a democratic society, with their minimum rights guaranteed if they have access to the food and energy necessary.

Food is not merchandise, it is a right!

THE «COLORS» OF THE OTHER ECONOMY

GREEN ECONOMY? OK, BUT ALSO RED, WHITE, YELLOW AND BLUE!

CRISTOVAM BUARQUE

Brasília, DF, Brazil

Since the publication of the book “The Limits to Growth” prepared at the request of the Club of Rome, in the early 70’s, the world began to get worried by the perception that economic growth caused negative impacts and could not continue indefinitely.

From there the issue reached the public, thanks to hundreds of studies, culminating in the reports by the UN Climate Panel, and the reception of the Nobel Peace Prize 2007 by their authors. as also by the publication of the work of Al Gore, who received the same award that year.

These clear demonstrations of climate change strengthened the sense of crisis. This meant that, despite some skeptics, the world began to look for alternative techniques to create a green economy. Malthus had proposed this same idea 200 years earlier.

The big difference between Malthusianism of the early nineteenth and the end of the twentieth century is that in the first case, limits to growth would come from the limited technological model of that epoch. Now, the limits show that the case is just the opposite. It’s the immense power of technology that threatens the balance. Moreover now, thanks to the advance of computers, we are projecting the future with sophisticated resources for accumulating and processing data.

So ultimately, within a few decades, neo-Malthusianism has come to see its projections of reality materialize through the effects of planet warming. Likewise the perception of our Earth as a closed system, as we learned from the pictures of the Planet taken from space, has also helped to raise conscience as to the limits of growth.

With the environmental crisis growing more serious, the green economy gained legitimacy, even though it still wasn’t taken into account by traditional economists. When they looked for sustainable alternatives for the production process they didn’t take into account basic tenets of the current dominant theory with its optimism regarding market laws acting on a short term basis. Some economists still felt bothered by the idea of using different short-term market prices as indicators of a future limited supply of resources

with the idea of restricting the use of certain natural resources. Keynes maintained that in the long run we will all be dead, so the distant future should not be our great concern. But in his day an environmental problem did not exist and in the long run the economy had no power to be an influence.

But from now on, environmental sustainability is a prerequisite that must be factored into any strong economy. The ecological crisis has become so overwhelming and in so short a time that a simple change of prices to justify a preference for renewable resources is not competent to meet the problems.

The twenty-first century economy can not continue tied, as the twentieth century was, to the idea that a fluctuating price structure is capable of guiding the future. We know that the so-called externalities, those external economic shocks with immediate impact, have to be taken into account. And even before these considerations would become accepted, the green economy would already have been born old: an ecological balance is simply not enough. The replacement of fossil fuels by renewable fuels is also capable of producing a boomerang effect: namely an accommodation to the crisis. And a green economy for individual cars is not sufficient if, at the macro level, the number of cars increases, with the result that forests get replaced by cane plantations to feed the entire vehicular fleet.

Nor is it enough for the economy to replace fossil fuels by renewable ones if the profile of demand continues to focus on the high income minority. It may be a green economy that energizes its growth by producing expensive goods for the minority that concentrates income, but it’s not the economy we need.

It’s not worth while having a green economy to save the planet if the planet is going to be saved only for the benefit of the privileged few.

We need an economy that focuses in upon such social needs as the eradication of poverty, the reduction of inequality and the expansion of the labor field.

It must be an economy with ethical values, capable of understanding that when it comes to opportunities for education and health, then inequality is immoral –

Translation by Justiniano Liebl

that's a red economy. The economy of the future must be: green -- in the use of natural resources; and red -- in the benefits of its products.


Economy must be green, red, white, yellow and blue

The economy needs to define the concept of wealth. It must be intelligent and committed to humanistic values. As well as being green and red, the economy needs to be white, determined to extend wellbeing and not destruction. Although the production of weapons is important for defense it should never be considered a plus for the economy.

The GNP ought not take into account the production of means of destruction and services of security. It makes no sense to have an economy where the measure of its GNP increases every time it produces a supersonic fighter, an atomic bomb, or a revolver; much less an economy whose per capita income increases every time weapons are used to decrease the number of people.

The economy also needs to be yellow and maintain as its symbol products of science and high technology. Competitiveness by reducing cost -- in general by cutting back on jobs -- can never be an indicator for a future economy. Competitiveness must be rooted in the ability to invent new products capable of raising the wellbeing of persons. That's why it must be based on brains not brawn.

Finally, the economy has to be blue, and consider wellbeing as more important than production. The abolition of illiteracy can not be measured simply by the increased income of "newly literates". A GNP based on cars that clog traffic, even though they are electric cars traveling along viaducts built instead of schools, hospitals and water/sewer systems, can never be considered an indicator for a future economy. More important is an economy that frees time for workers and increases public goods and such intangible assets as culture. A blue economy would seek to eliminate barriers that hinder the pursuit of happiness. Blue might even choose to decrease the GNP when it's necessary to increase wellbeing.

Although a "green economy" is becoming accepted, it's still an imperfect metaphor. At least five colors are needed to define the economy of the future: green for environmental sustainability; red for social justice; white for an economy based on peace; yellow for an economy productive of high-tech assets; and blue for an economy committed more to the wellbeing of people than simply to producing objects and profit. 

SPAIN DEFEATED BY BIG CAPITAL...

IT'S TIME TO CREATE A NEW ECONOMY!

LUIS RAZETO

From Chile: A message to the people of Spain

From Chile I closely follow the news from Spain: its debt crisis; the great unemployment; its anger; the financial "rescue"; its loss of control of its own economic policy; the forecasts of depression; the announcements of a lost decade; the growth of a generation of young people who consider themselves without a future. It hurts me to see Spain defeated by transnational capital...

This crisis through which you are just now learning to live, will keep on producing more suffering every day and every year. It will keep spreading little by little, enveloping ever more countries, regions and continents. It's not a crisis that is different but the same crisis that you Greeks, Irish, Portuguese and Spanish have begun to live through. This is not the crisis of Greece or Spain, but rather the crisis of our modern civilization, the crisis of big capital and big industry.

This crisis offers you Spanish people the historical opportunity to be pioneers: to be the vanguard in the great historical change that all of us inhabitants of this planet have to make happen, and that as soon as possible and with all fierce determination and energy, if we wish to survive beyond a bare subsistence, in order to throw open human experience to new and better horizons.

It's the opportunity to create a new economy and a new political style as part of an on-going process of creating a new civilization. You are in the position to be the leaders of the great intellectual and moral revolution, necessary to sustain a new way of life, a new economy and a new culture based on justice and solidarity...

Is this crisis a simple, innocent passing event, or is it a deliberately induced maneuver prompted by special interests? Is this a crisis of a real or only a speculative economy? Or is it a 'revolution' by transnational capital to position everything under its foot? Why should all of us go along with an economic system that leads to human and ecological disaster? What can we do?

Watch this video and then discuss it with your colleagues and friends: How are we going to raise our own conscience faced with this reality and how are we going to organize?:

www.youtube.com/watch?v=bHxWSszU0rY

THE OTHER ECONOMY THAT WE NEED

CAMILA PIÑEIRO HARNECKER

Havana, Cuba

We cannot just redistribute wealth without above all creating it in a just way

There is no precise description of what constitutes another economy. However, many of us agree that it isn't just a matter of redistributing wealth but rather of creating it in a different way. History teaches us over and over again that as long as the economy follows the capitalist model, the social interests affected by it will end up being subordinated to the "need" to accumulate profit and externalize costs in order to come out ahead in market competition. In an economic organization characterized by private property and mercantile or "market" relations—both of which are atomizing and tend to exclude—producers and consumers eventually see contributions to social funds as a cost and try to free themselves from the responsibility of satisfying social necessities. So, the solution is to reorganize the cycles of production-consumption themselves and not limit ourselves to trying to correct their a posteriori weaknesses. Where is justice when those who are affected by its implementation are excluded from the decisions?

We have to substitute the logic of profit by the satisfaction of social necessities

"Another economy" has therefore to change its functional logic. The mandate of the companies cannot be to maximize profit. Neither can the objective of exchange relations among producers and consumers be the maximizing of benefits on both sides. In both cases the interests of third parties affected by those economic activities are ignored. It would seem more rational for economic actors to take into account the social interests, at least of those groups most directly affected by the impact or of those to whom most is owed. Instead of increasing defined individual benefits in a narrow way, economic actors should be looking for the satisfaction of social necessities and aspirations or, in what comes to the same thing, should define their individual interests in such a way that the full range is satisfied simultaneously.

There is no social responsibility without participation

But it isn't enough for the economic actors to promise that they will take social interests into ac-

count, that they will be socially responsible. Another economy has necessarily to change the way it is organized and in particular the way decisions are taken. After all, that's where the power lies. Without the participation of representatives of the social interests in the decisions, there is no guarantee that they will be taken into account and even less that what others interpret as their interests will coincide with reality. We cannot imagine the social ownership of the means of production (understanding property as a complex system that determines the power to control its management) without the participation of the social groups most affected by the activity of those means. So, another economy is essentially one where the institutions (actors and their relationship among themselves) are subject to social control.

Democratization in order to articulate social interests

This social self-government or self-management, given the heterogeneity and variations in interest, is only possible through a real democracy that allows for the construction of social interests based on individual and group interests. Discernment in the processes of taking decisions, in the framework of a morality of solidarity, is the fundamental path for bringing together interests that initially might seem irreconcilable. Democratic management of economic institutions implicitly carries with it the establishment of social relations of association and cooperation instead of subordination and competition.

Participation is fundamental to human development

The democratization of economic institutions must happen in order to internalize not only the social interests of groups that are external to the companies but also those of its own workers. It would be a contradiction to democratize the external aspects of companies and simultaneously ignore the interests of those who work within them. Another economy does not consider people merely as resources for the productive process but rather takes into account their needs to develop as full human beings: creative, professional, self-realizing, relating harmoniously with other persons and with nature. People have capacities

Translation by Richard Renshaw

that can only be achieved through their participation in management. The different models of worker democracy that exist in self-managed enterprises should therefore be a constitutive part of the new economy even while taking care to articulate the group interests of the worker collectives with the social interests. We need to recognize that the wealth that they create is not just the result of their collective effort but also that society has contributed indirectly and even through previous generations of living beings.

A diversity of institutions, privileging the future

In broad outline, the “other economy” that we need is a system with a diversity of actors. This does not exclude business models and exchange relations inherited from the past (private companies that contribute to salaried work and market relations respectively). However, we do seek to limit those models to sectors that are not strategic—excluding perhaps those activities related to basic necessities—and regulated in a way that responds, as far as possible, to the satisfaction of social needs. What marks the difference in the economy that we want is the pre-eminence of those business models and exchange relations that prefigure the future we want in those current businesses that are democratically managed by their workers and representatives of the social interests affected as well as by the horizontal, socialized exchange relations.


Toward a concept of macro-economic social control

We have advanced the theological conceptualization and also practical experiences of what self-governed businesses should be. Distancing ourselves from the a simplistic view of total autonomy versus total subordination, practice has shown the need and the practicality of business models that are more complex and allow not only control by workers but also, in given cases, a shared control with groups that are affected by their economic activities. So it is that, besides the traditional cooperatives of absolute autonomy by one single category of participations (workers or consumers), there now exist cooperatives with multiple participation where workers, consumers, suppliers, governments and local organizations can be included. There are also other forms of self-management and shared management that have a larger social participation.

However, we still need to set out a clearer vision,

one that is more applicable to the required macro-economic environment. Experience shows that market relations, far from encouraging harmonious coordination between social actors, leads rather to social disintegration and attacks the survival of alternative business models. Even worse, without social control over economic activity, that activity ends up serving the most powerful rather than the majority. We need to design and implement those mechanisms of direct or indirect social control that are appropriate for the different categories of businesses, social interests and contexts where they are found. There are different proposals about how to socialize exchange relations. On the one hand there are those who seek to do so without intervening directly by limiting themselves rather to the establishment of hoped-for behaviour, sanctions and their corresponding benefits. On the other hand, there are those who insist on the need for an institutional framework that allows producers, consumers and representatives of social interests to explicitly coordinate their capacities and needs. In these models of democratic or participative planning social interests can be internalized in a direct way through intervention in the management by representatives of social interests or indirectly through a repetitive process of a priori adjustments between offer and demand where prices reflect democratically evaluated social costs and benefits.

We do not conceive of an economy controlled by society without a really democratic political system that represents its interests through democratic procedures and not only through the election of representatives but also through decisions regarding strategy, budgets, macro-economic policies and corresponding social programs.

However, the institutional structure of the other economy cannot be reduced to this, not even through the participation in business management by representatives of the government. In fact, a bureaucratized economy that is ineffective does not serve our purposes. So it is that social control must happen through means that are less direct and through the intervention of organizations that more effectively represent social interests. The key lies in combining, according to the situation, the autonomy of the decentralized actors with the required social control. 

A DIFFERENT (SOVEREIGN) CONSUMER FOR THAT «OTHER ECONOMY»

CARLOS BALLESTEROS

Madrid, Spain

Consuming is a culture

"Consumer society" can be understood as a given set of values, beliefs, rituals, languages, symbols, institutions and forms of people relating to each other; a way of life characteristic of the human group, which is what sociologists call *culture*. Consuming is a culture, -- a way of seeing and understanding the world, and directing the behavior of people. And that's the way it is.

We are organized around rites (going shopping), institutions where we express ourselves (shopping centers, television), a language (advertising), a way to relate to others (buying and selling, buying what others have), values (private property, "you are worth just as much as you have") -- all symbols. We are immersed in a system that continually invades more areas of our personal existence, and tries to determine meaning and govern our lives and behavior.

Values such as worrying about beauty, health, youth, or natural things, are reflected in consumer patterns which tend to focus upon a certain hedonism and feeling--well about oneself, physically as well as intellectually or spiritually.

That's why the relation - not so much quantitative as qualitative - of spending on food, on beauty and cosmetics, on sports and leisure, are evidence of this search for pleasure as an escape. In this way it becomes obvious that consuming is what ultimately gives meaning to people's behavior, since upon it, depends their capability to carry out their life project.

Consumer culture is an oppressive culture.

However this culture about which we are speaking, is possible for only a small part of the world population: about 1,700 million people (a quarter of the world population) which is estimated to form the global consumer class. Actually, according to what can be gathered from the data provided by the *World-watch Institute* in its report *State of the World 2004*, it's a mere 28% of the world population that lives in this culture, despite the fact that in areas of the industrialized world this class is about 80% of the population, while in developing countries only 17%.

One could then speak of an oppressive culture at

three levels:

- **At the level of the: EGO.** As well put by Alicia Arrizabalaga and Daniel Wagman in their 2004 book titled: "Live better with less": it's necessary to pass from "since I am not able to have everything I want, I'll be content with what I have," to "I can live better if I learn that happiness does not depend upon possessions, consumerism and money."

For many people consuming is the way to be happy (if not the only way). The interdisciplinary professorial group "The Project of Human Desire" highlighted in their conclusions: "We know that we want something and we want it very strongly and with passion, but we have the impression that we just can not pin down what it is. This inability gives us an odd feeling, most of all when we humans are so obsessively taken up with everything concerned about satisfaction and when the amount of things to be acquired, to be done and to be tried out - to desire - is greater than ever before (...). Just as the human heart and mind absorb almost all human activities, in the same way the "market culture" absorbs life similar to a big business of "I want this, I want that, I'll sell you this and you sell me that."

- **At the level of the: OTHERS.** The system of universalized consuming maintains unfair relations with those nations that produce raw materials and offer cheap manual labor. Developed societies are continually demanding more products at lower unitary production cost while they sell their products with a high aggregated value on the world market. Here are a few examples of how this "developed society" takes advantage of the other: 1) Freeing up importation of merchandise from "developing countries"; 2) the deteriorating working conditions reaching even exploitation of workers in the producing countries; 3) the concentration of wealth, etc.

- **At the level of the: PLANET.** Ecological problems affect the entire planet, but the suffering is felt differently: that which industrialized countries feel essentially as a problem of the quality of living, in the less developed countries is felt the hard matter of survival itself.

Translation by Justiniano Liebl

At the root of many problems of these countries is environmental degradation which mostly is created by those countries with higher consuming rates and waste. The cause of environmental degradation is to be found in the habits that characterize the consumer society, which could be said to be based upon energy waste.

Four great issues arise that ought to be faced by consuming/citizens of this culture

- 1) Is providing our growing level of consuming an improvement in the quality of life for the global consumer class?
- 2) Is it possible for society to balance and harmonize consuming with conservation of the environment?
- 3) Can societies redirect the choices offered to consumers so that their ability to choose would still be real?
- 4) Can society give priority to satisfying the basic needs of all people?

The answer obviously is or should be affirmative for the last three issues and negative for the first. The personal cost which would involve a high level of consuming (debt, time and stress bound up with working more and more to meet the growing needs of the consumer; time spent to clean, care and maintain possessions; switching preferences ...) all this linked to an environmental and social imbalance caused by the high consuming of today's society, necessarily require responses and demand new proposals. Re-orienting priorities of society towards improved welfare, rather than the mere accumulation of goods, would make possible for consuming to be not the engine of the economy but a tool for improving the quality of life.

Consumer sovereignty

In economics, the consumer is always treated with respect and affection, and it's not in vain since he is the reason for the existence of the market, the cause for production and the object of desire of brands that compete for his will, his loyalty and his pocket. When looking through economic dictionaries it's common to find a definition of consumer sovereignty in terms that often appear as: "Characteristic of a free market system with consumer oriented production"; "an idea in which consumers ultimately decide what must be produced (or not) by the very act of choosing what they buy (and what they don't buy)".

Ultimately we are talking about *empowerment*

of the consumer to become the indisputable market manager.

However, this omnipotent feature of a sovereign who by his preferences guides the economy is not entirely true nor defensible. In a competitive world and based upon unbridled consuming, the trick is to make the consumer believe that he is free to choose what he wants, as long as he wants what he is offered. Just as the absolute monarchs in the Illustrated Despotism of the eighteenth century used their authority to introduce reforms in the political and social structure of their countries, it seems that currently we are witnessing an Illustrated Consumerism of "everything for the consumer but without the consumer".

In addition, the consumer - allegedly the subject of rights and duties - can not (or does not want to) exercise his rights.. In legal terms the coverage is perfect: every citizen is entitled to purchase only what he wants to buy. Not so in practice; these rights are largely unknown, remote and written for the consumer as an individual. Protect your safety, health and interests; promote information, education and freedom of choice (but without forgetting to choose) etc. As far as duties are concerned, it's simplified: it seems that the only duty of the consumer is to pay. Usually no reference is made to the obligation to keep informed about the social and environmental conditions in which the product now being purchased has been produced.

This primacy of the individual consumer, owner and master of the market is in conflict with the concept of *Consumer Sovereignty*. If *Alimentary Sovereignty* is the right of people to control their agricultural policies: to decide what to grow; what to produce locally respecting the territory; to maintain in their hands control of the natural resources (water, seeds, soil ...); then *Consumer Sovereignty* would have to be understood as the right of individuals to decide collectively and responsibly what, why and for what they are going to consume.

In this way the market mechanism would come to function as a form of political participation in which consumers would move from the fundamental criteria of rationality and utilitarianism, towards criteria which would put at the center of decision - global transformation, people, the planet and consumer relations.

WHAT WE CAN EXPECT FROM THE ECONOMY

READJUST CONCEPTUAL BASIS AND PRIORITIES

CARLOS TAIBO

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As a knowledge subject, the economy is neither good nor bad. Another very different thing is what this subject has turned into in universities and in most of the concepts used daily by economists to face the greatest problems of our times. It is not difficult to see then what most of the time is presented to us as a perfect submission to particular privileges and interests. This submission makes us think that any attempt to change reality is something to be aware of because we tend to think that we live in the best of possible worlds.

Given this economy –which is the prevailing one in most of the planet- we must readjust the conceptual basis and with them the priorities. One way to do this is by establishing eight demands that should affect the economy as a subject and also all relationships.

1. We must fight for an economy of justice. This means that there is no reason to accept a scenario guided by privileges, to start with. Under these privileges we can see how a very few own most of the riches and the earth. What is more: it is easily appreciated how in the last twenty years, the period we call globalization, the difference between the rich and the poor has been increasing non-stop. Therefore, any economic model that sustains that a situation where the existence of rich and poor, of exploiters and exploited, is inevitable –or worse still: healthy- cannot be our model of economy.

2. Let us work also for an economy which is built on the principle of equality. What we mean is an economy where differences related to gender, ethnics or beliefs, do not exist. Problems exist in these areas, and proof of it is the fact that 70% of the poor of our planet are women. Let us think about what this means: we are not talking about a 52% of poor wom-

en against a 48% of poor men. The great difference is of a 70% against a 30%, what shows a feminization of poverty. We must put all our efforts now to end these exclusions as is shown in the statistics we have just mentioned.

3. The main objective of the economy must be to satisfy needs and not –as it is today- to make a minority even richer. We must admit that determining needs is a delicate issue. We must remember that within the wealthy world, there are many needs created by artificial marketing, which are not real needs.

Our demand is to confront with evidence two great issues of modern economy. The first is speculation, which has carried a visible regression of the real economy of goods and services; it must be noted that today speculative fluxes move sixty times more resources than those related to the production of goods and services. The second is competitiveness, under whose umbrella our rights have been diminished to the benefit of an absurd competition in which we all have something to lose. Everywhere we listen to the same thing: competitiveness must be improved because otherwise competitors will retrieve their demands and wealth. The result, both in the North and in the South, is the same for the majority: lower wages, longer working days, social rights that are diminished, precariousness everywhere.

4. The rights of the peoples of the South must come first. Therefore, it is necessary to identify and reject all forms of imperialism and, with them, unequal exchange, exploitation and spoliation which most of the time persist through wars of pillage. At present the most clear proof of the above is external debt, a heavy load on the southern countries.

It is common to describe the present situation as a society of the 20/80: where one fifth, a 20%, of

Translation by Alice Mendez

the world population is wealthy, while the other four fifths try to survive. Moreover, -and it is the same problem- the present scenario which defends above all the free flux of capital, however, does not tolerate that same free flux of persons. Migrants are therefore victims of many of the miseries we suffer.

5. But the economy must pay attention also to the rights of the coming generations, and with them, to those of other species that live with us in this planet Earth. Because we live in a planet with limited resources, it makes no sense to continue growing in an unlimited way. Thus we must confront another myth the economy sustains, that of growth, since growth has no connection with social cohesion, it does not always create jobs and is frequently an irreversible aggression to the environment and depletes resources. On top of this all it fosters a false identification between consumption and welfare.

Capitalism has maintained a big portion of the population in an extreme situation, and added to this it is incapable of coping with the ecological crisis we now face, this being a sign of it being in a final state of crisis. We say the latter because capitalism does not seem to be responding in any way to this situation. It does not seem to worry about the inevitable increase of the cost of most of the energy resources we use.

6. According to democratic rules, the economy must reconsider all relationships. Most political systems we know are based on the need to preserve exclusions and an unjust situation. Therefore, governments are almost always subordinated to the interests of powerful corporations that operate in the background. It is easy to identify one of the consequences of that: many times when the population of a country chooses its representatives in parliament this is an optical illusion, because those representatives have a very reduced margin of decision.

Given this limited scenario we must defend other perspectives. These are born in base assemblies, from self-management and direct democracy. These perspectives promote what is local and put social life over what is imposed by production, consump-

tion and competitiveness. Most of the practices of the people of the South, which the dominant culture disqualify as primitive and retrograde, must reappear. Not only this: we must seriously ponder if many of the disinherited of the South are now better prepared to face the crisis we have already mentioned. They live in small communities, with a rich social life, have preserved a healthy relation with the natural environment, and, to summarise, are much less dependent than most of the wealthy societies of the North.

7. We have to vindicate those economic formulas that never leave for tomorrow what can be done today. More precisely, an economy based on solidarity and self-management, should not wait for the decision of governors. Our responsibility is to start creating areas where we apply different rules. The transformation of our societies does not necessarily need a takeover of power, which we have already experienced where it takes us.

8. The official economy has demonstrated that the human being is moved only by competition, and the most cruel one, and given the case, by violence. Now it is time to remember that many species progress hand in hand with solidarity and cooperation, and there are many examples of how the human species has progressed based on the same things. The extreme individualism that has ruled over the last decades, is it not a powerful sign of the involution of our species, according to what most of the economists say?

ECONOMY AND HUMAN RIGHTS

DOMINICAN COMMISSION FOR JUSTICE AND PEACE OF BRAZIL

It is said that two women were talking under a guayacán, and one asked the other:

- Mate, is it the economy that makes us or do we make the economy?

After a silence, the other replied:

- Look, if all the economy was the so called "financial market" that has a life of its own, that so quickly changes from being calm to nervous, really, the economy would be what makes us, because it is said that the market governs everything; if it goes wrong, everything else goes wrong. But, if by economy we understand a dimension of life, if we understand economy as space and time to build relationships mediated by rights that take our lives to plenitude, it is us who build and sustain the economy.

- Oh! Does that mean that the economy can take into account human rights or not?

- Yes, that's right. Only, not all people see human rights in the same way. Some say they are irrelevant, because it is already guaranteed by law that we are all equal, and what matters is the market and the place each one has in it. Others state that human rights hinder economic development; these even proclaim human rights for those who fulfil their duties and do not disturb the established social order (!). But they pay little or no attention when they are questioned as to who establishes the duties and which should be the order to be guaranteed. They behave like that because they know, if they listen, they will have to come out from the protection of the media and come forward.

- Then, for them, slave work, violent eviction of families from their homes and lands to meet the interests of real estate speculation and from agro-hydro-business... has nothing to do with human rights?

- Yes, that is the truth.

- And, why is it like this? Can you tell me?

- Because the victims of those actions are the poor, whom historically were denied their human condition. If there are no humans in that history, it makes no sense to talk about human rights. In that situation, the economy that springs before our eyes and heart is that defined by terror, violence and a spectacular use of surveillance and security mechanisms. It is impossible to

guarantee the coexistence of all beings, because there is an enemy at every corner. Many must die, for a few to live accumulating; other persons have to be ill or without freedom, to guarantee the happiness of a minority.

- Does this mean that the economy of those gentlemen and ladies does not acknowledge that flooding, for example, big areas to build hydroelectric dams, to promote economic development, ignoring the life of indigenous communities, of the black and the inhabitants of the flooded banks... is an offense to human rights?

- Of course! Look, they not only do not admit but also disqualify those who take the cause of the affected by the dam, by the drought, or the cause of the Indians, the black, the women, the landless, the homeless... as a human rights cause. For them, the economy is only related to profit and competitiveness. Their economy is based on growth and accumulation, and as you know, to grow and accumulate the price to pay is to occupy space. Thus, where there is no space it needs to appear.

You live in the countryside, so you know well this story, don't you?

- Yes, you are right. Destruction of life in the country by means of criminal and violent occupation has destroyed biodiversity. Cultivation of cane, eucalyptus and soy has rendered the land and the life of workers sterile, due to excessive use of pesticides and slave work. But, even with so much suffering, it is good you know that country people have built in recent times a good articulation by means of popular education, agro-ecology, popular practices in health, and solidarity of economy in associations and cooperatives, to guarantee the respect for their wisdom and legitimacy of their human rights and public policies claims.

- What good news you have just given to me! Let's walk through the countryside so that we gain more inspiration from the resistance of its people.

- But you said the economy can also be deeply involved in another way of considering human rights...

- Yes, for our hope there are other ways of seeing and thinking human rights and economy. And we

can do it together with men and women that with their lives have been a cry in defence of “all rights for all”. They believe human rights can generate another economy, that which links them in an interdependence of economic, social, cultural, environmental and sexual rights, constructed in history as an ethical compromise, as gratuity, as a way to become responsible for the life of the Other, especially for the life of those violated and cast to the margins of the world. Moreover, they make of the promotion and defence of human rights a platform for the construction of subjects of rights, men and women that appear individually and collectively in history with the right of speech and action, having an influence on decisions that affect their communities and the Republic.

- Please go on, this is interesting me. But first let's enjoy the fruits of the field.

- Then, to conceive human rights as the articulation axis of the “other economy” implies acknowledging and assuming that there are millions of people undocumented, homeless, without health assistance, free time, jobs, under slave work conditions, without education, food and water. And many other who cannot be what they are or want to be, because violence hidden under prejudices of every kind can lead them to death. This reality must soak the economy generated by human rights, so that there is space-time for all, and life resurfaces always anew...

- It is really a challenging job...

- That is why it is not enough to do just this job. “Human rights” and the “other economy” require interdependence and shared responsibility in defence of life, particularly of those who are beyond public policies.

- If it is not a job for one but for many, maybe the solution is education...

- Exactly! I think it must be an education that opens up the possibility for society to collectively find its own path, builds its autonomy, and become a present and future community.

- But this is impossible in the tyrannical neoliberal scheme that makes us live wasting all our potential in fruitless work, in a life without hope...

- Therefore, to think the economy in the light of human rights is also to promote an education beyond the neoliberal boundaries. An education that makes us all responsible for all forms of life, combatting subordination, exclusion and death. I am thinking of a web education, to reinvent the world, educate in communion, as

Paulo Freire taught us, and, also, to rescue our communion with the Earth and all living beings that dwell on it. One way to put web education in practice is through culture circles, broadening spaces so that life unfolds in all its diversity.

- I think that from this educational perspective it is possible to rethink the economy as a community project, whose members do not keep silent when their human rights and desires for liberation are violated.

- I agree. And must add that the articulation among economy, human rights and education will give us strength in our fight against all the labyrinths and locks of god capital, so that it is possible for the poor, the young, the black, the afro-indigenous, migrants, population living in streets... to live their *kairós*, their “favourable time”, to liberate and be liberated, a time made up of memory, identity and resistance.

- But, what is the relation between economy, human rights and memory, identity?

- To remember is to break the culture of silence, build identity, break the different colonialisms. It is to occupy, resist and weave lives for life, and not for death. By justice and right, we want our place in the common home and also to define how it must be managed. That is “eco-nomy”, those are human rights.

- How nice mate!

- Look, the economy born from human rights is an economy founded on plurality, on responsibility and fraternity/solidarity. An economy that does not yield in subjects of justice and conscientious consumption. An economy that shares among all is capable of building a sustainable relation with the Pachamama.

- Mate, this conversation is interesting, but the sun is setting and there is much work to do still. What about starting a culture circle to live and think “economy and human rights”?

- Listen. To start an economy based on human rights, we must begin by opening up to suffering, joy and hopes, of those that suffer injustice, violence from the political, economic and religious oligarchical powers.

- Then, let's get to work!

- Yes! One last thing. The lords of the globalised capitalist economy think their clothes are the most beautiful... And those of us who privilege the economy based on human rights are the people who daringly must shout as the boy and the town people in Andersen's fable: “you are nude, nude”!

KEY WORDS TO REFLECT UPON ECONOMY

MARTÍN VALMASEDA

Cobán, Guatemala, equipocauce.com

In the past it was said that “everything is in books”. Today it is said that “everything is on the internet”. To give educators and leaders material for their groups, in the popular education and conscience raising activities, in the past, books, films and documents were recommended... Today we must give, with each clue or suggestions, a “link” in internet...

I am going to give you some kind of dictionary, with names of characters, associations, publications... with a brief explanation. And I will add some links to orient you. The underlined words may serve as a guide for the search, in google for example. You, no matter how little experience, will be able to enter through these links and access many other clues and a lot of materials.

At this time of economic crisis, a new theory or initiative emerges that tries to save the economy from disaster. But we can start with historical personalities who were pioneers in ideas and in practice at their times.

- Doroty Day, Peter Morin... precursors in the heart of Northamerican capitalism of a Christian and socialist vision, supported by the newspaper Catholic Worker. They use a word to mark a caring and personalised economy: the “distributismo”.

- Guillermo Rovirosa: founder of HOAC (Hermanidad Obrera de Acción Católica). With a strong social and Christian practice, published among other Works, the community manifesto (manifiesto comunitarista), which tries to overcome attitudes of real communism in those aspects that the believer feels are lacking, such as respect for the person; but at the same time faces the capitalist structures that oppress people and communities; though not to seek an intermediary option but a different practice. The same things that later economists and thinkers are trying and offering.

- Christian Felber: specialist in sustainable and alternative economies for the financial markets. He has developed a new international model named “Common good economy” («Economía del bien común»).

Felber is founder of the so called Democratic

Banking. His main statement, as well as that of many other searchers of the other economy, is based on the development of moral values, as opposed to the predominant of profit and competence, which are guidelines in all capitalist economies. See: www.gemeinwohl-oekonomie.org/es

One of his very interesting conferences in Zaragoza: www.youtube.com/watch?v=KjmU5lp03xY

- The Association for Financial Transactions Appraisal and Help for Citizens ATTAC, is an alternative world international movement that promotes the democratic control of financial markets and controlling institutions.

- To go deeper on the solidarity economy proposals we would like to eradicate some proposals which today control the world. This is what it really does: shock doctrine: the boom of disaster capitalism, analysis by Naomi Klein, Canadian journalist. The author, criticising Friedman and the Chicago school, supports the theory that unpopular measures rely on shocks, on impacts and tragedies, natural or provoked, that leave citizens reactionless and in the hands of those who manipulate them. Think for example on what happened with the Twin Towers, how the ruler of the moment took advantage of it to reassert his globalising positions of economic and military dominance and invasion. See: youtube.com/watch?v=gP591bZNcOI

We will now look for positive answers to these analyses of what the economy has been doing in all countries.

- In Spain the book “Hay alternativas”, by Vicenc Navarro, Juan Torres and Alberto Garzón, with Noam Chomsky prologue, has been very popular. It is available in the web, as a pdf, and you can find it quickly in google. It is great to be worked in groups. “Just by having the citizens know what it is really happening in the economy, and disclosing the existing alternatives to the acute crisis of capitalism, we can emerge from it with more employment and well being, as we show in this book”. Its analysis is worth not only for Europe but also for the “world”, on the verge of exploding...

Translation by Alice Mendez

- The Chilean economist Max Neef gained experience alternating work in Northamerican companies with its investigations and proposals in South America. His most prominent works are two thesis he called Barefoot Economy (economía descalza) and Development at Human Scale (desarrollo a escala humana), which define a matrix with nine basic human needs: subsistence, protection, love, understanding, participation, creation, free-time, identity and freedom; he proposes an eleventh need, which he prefers to keep separate from the rest: “transcendence”.

- A key idea, which the Nobel economist Joseph Stiglitz has made famous: just 1% of the population represents the powerful class which controls the world according to their interests, as opposed to the other 99%. This topic is important to realise inequality and that we are all subject to the power of an insignificant proportion of humanity, which, nevertheless, have “sucked our brains”.

- In October 2011, the Pontifical Council for Justice and Peace published the document “For a reform of the international financial and monetary system, under a perspective of a public authority with global competence”. “Above the logic of the exchanges based on parametres and their fair forms, there is something due to the human being because he is human, due to its dignity.”

- Along the same lines, Luis Razeto (Caring Economy Theory, solidarity economy, sustainable development) proposes as a humanist-economist the conciliation of two expressions that seem contradictory: solidarity... economy. Luis offers many pedagogical tools at his site: www.luisrazeto.net And makes an important call to Spain: [youtube.com/watch?v=bHxWSszUOrY](https://www.youtube.com/watch?v=bHxWSszUOrY)

When these thoughts come from theologians and moralists, economists usually look aside; but it is not the same when it is economists of international recognition, with a strong ethical foundation who analyse the situation. Then, they find themselves against the ropes and have no other alternative but to find support with politicians and bankers, who, even if they try to conceal it, are specialists in “interested economy”.

- The economists who confront the false reforms of governments, gather an ethical attitude and a serious analysis of reality. Noam Chomsky focused the prologue to the mentioned book “There are alterna-

tives” in a topic he defined as the “Unilateral War of Classes”, war that plutocracies, dominant elites, are carrying out in many countries in front of the popular classes, the majority of the population. This analysis by Chomsky contradicts the moralising vision of many ecclesiastical groups, who are shocked by class struggle, seeing it as an unjustified rebellion started by those beneath ...

- The blog by Juan Torres López is important and useful, juantorreslopez.com, with simple scientific analyses of the situation and clues for new roads.

- Rob Hopkins and the new transition: from an ecological search he proposes the possibility or inevitability of a world without oil. He makes us aware of the consequences of this, alternating technical advances with de-humanising sequels for the social structure: www.ted.com/talks/long/es/rob_hopkins_transition_to_a_world_without_oil.html “In the Transition Movement we try to create a range of actions: plans for a decline in the use of energy, solar energy cooperatives, urban agriculture projects, support to local economies, complementary currencies”.

- The “Story of Stuff”, a 20 minute documentary, by Annie Leonard, presents a critical synthesis of the industrial chain: extraction-production-distribution-consumption-disposal... (and the proposal of “another way”). It is useful and pedagogic for youth and adults. You find it in google.

- Another critical but longer documentary about the present economy is “Uncle Sam’s globalisation”. Through a critical judgment of Margaret Thatcher and Uncle Sam, various economists offer clues to a new economy. Produced by ECOE, can be found in the CAUCE blog: with the link to caucevideos.blogspot.com/p/sociales.html

- Not only economists, but also thinkers, writers, poets, contribute their critical viewpoints. It is interesting to reflect upon an interview with Eduardo Galeano in [youtube.com/watch?v=ICsnSAyJABY&feature=related](https://www.youtube.com/watch?v=ICsnSAyJABY&feature=related)

- The brochures “Christianity and Justice” (www.fespinal.com) of the Catalan Jesuits gather many papers about new economic approaches.

We hope these references are a starting point. Among them are infinite webs for your educating and conscience work.

2013 WINNER OF
«LATIN AMERICAN SHORT STORY»
CONTEST

JUDITH DE JESÚS ORTIZ

Santo Domingo, República Dominicana

- Señora, ¿me escucha?

Soleide, la trabajadora social del Centro de Acogida a Mujeres Maltratadas, salió de sí misma y se concentró en la muchacha que tenía delante de ella. Maritza tenía 22 años. Muy bella. La típica mujer caribeña, negra, de hermoso cuerpo y de una simpatía excepcional. Lamentablemente otra víctima del demonio que persigue a tantas jóvenes como ella, la trata y tráfico de personas.

Siempre sucedía lo mismo. Ya llevaba cinco años trabajando en ese centro, y siete desde su terrible experiencia, y sin embargo, siempre que se acercaba la fecha lo revivía todo como si fuera el primer día.

- Entonces, ¿a qué hora es el viaje?

- Si Dios quiere, a las 3 de la tarde salimos de aquí. Ves, y tú que me vivías diciendo que eso no se iba a dar, ¡¡míralo ahí!!!

Soleide y sus compañeras, Raquel, Lourdes, Sofia, Juana, Martina, Marina y Carmen, disfrutaban alegremente en compañía de sus amigos, que les habían organizado una pequeña fiesta de despedida en el barrio.

La felicidad casi se podía tocar, risas, buenos deseos, sueños, ilusiones, esperanzas.

El roce de unos niños que corrían jugando en la calle la devolvió a la realidad. En ese momento percibió que había cerrado el centro y se dirigía hacia su casa. Lo había hecho todo como una autómatas.

- Ahhh, sí, ésta es la oportunidad que tengo para ayudar a mi familia, para garantizarles una vejez estable a mis viejitos y un futuro académico a mis hermanitos. Bueno, después de todo cuidar de ancianos no es algo tan difícil, con un poco de paciencia se puede todo; además, no te preocupes mami, cuando uno tiene claro qué quiere...

- Cúdate, por favor, es lo único que te pido, por favor.

- No te preocupes tanto, mejor piensa en los beneficios que le va a traer este viaje a la familia. Papi está enfermo, dentro de poco los muchachos van para la universidad, aquí no hay oportunidad de empleo. Hay que buscar solución, y ésta la encontré fácil y rápido.

- Ay, "negra no sé..."

- ¡Ya, basta Mami! Todo estará bien, te lo prometo.

Sintió que se estremeció, y cayó en la cuenta de que había comenzado a llover. El clima expresaba perfectamente lo que sentía en su interior. Fría, lloraba por dentro. Decidió continuar caminando. Se dirigió hacia el parque de la esquina, que comenzaba a quedarse vacío a causa de la

lluvia. Nadie quiere estar cerca de espacios fríos y húmedos, menos aun solitarios. Necesitaba estar en ese parque, sola. Cerró los ojos con fuerza.

- ¿Por qué, por qué, por quéeeeeeeeeeeeeee...?

Soleide no dejaba de preguntarse qué había pasado, cuándo habían cambiado las cosas. ¿Dónde estaban las demás? Quería gritar, pero no podía, no se acordaba de lo que pasaba, le dolía mucho el cuerpo, podía escuchar sus propios gemidos. Intentó levantarse pero fue imposible.

Abrió los ojos, pero no era capaz de ver nada, se movió y notó que el cuerpo le dolía mucho menos. No tenía idea de cuánto tiempo había pasado. No tenía idea de la fecha y mucho menos de dónde estaba. Sentía hambre y sed. Pudo saborear el mal aliento de su boca a causa de la sequedad, y por la sensación del cuerpo pudo percibir que llevaba rato sin asearse. Le dolían los ojos, le picaba la piel. ¡Dios mío! Entonces, recordó todo, sintió un escalofrío recorrerle la piel y lloró, lloró desconsoladamente.

Sólo mucho tiempo después, agotada por el llanto y con un terrible peso en el pecho aceptó la terrible realidad. Entonces comenzó a repasar una por una las escenas que antecedieron ese momento.

Había llegado el día del viaje, mucha gente del barrio en el aeropuerto despidiendo las muchachas, fotos, risas. Una vez en el lugar del destino, les quitaron los pasaportes con esas palabras: «Caribeñas, hum, todas son iguales». Unos tipos bien raros las amenazaron y cuando se rebelaron las golpearon sin medida. Las violaron y les dijeron que de ahora en adelante si querían comer y vivir en donde estaban tendrían que dar buen uso a sus hermosos cuerpos.

Soleide sintió una vez más cómo se le nublaba el alma. Sentía odio, rabia, impotencia. Le llegaban esos amargos recuerdos una y otra vez.

- ¡No!, por favor, ¿qué hacen...?

Les inyectaban drogas constantemente y las habían separado para poder dominarlas mejor. Soleide se había negado a prostituirse y la habían golpeado terriblemente.

- Si no trabajas, te vas a morir de hambre. ¡Total, nadie se preocupa por perras como tú!

Aquellas palabras resonaban en la memoria de Soleide y le helaban los huesos. No paraba de preguntarse cómo había pasado eso. Al pensar en sus viejitos y sus hermanitos, se moría por dentro. Y las demás, ¡Dios mío! No tenía la menor idea de lo que había pasado con ellas.

Despertó sobresaltada, nuevamente entró ese hombre

con botas pesadas, y le arrojó una baldada de agua helada.

- ¿Todavía te niegas a trabajar?
- Tengo hambre. Después de un rato percibió que esa voz apenas audible era su propia voz.
- ¿En serio quieres comer? ¡Trabaja, perra!
- Tengo hambre, por favor, un poco de agua. Ya no tenía fuerzas ni siquiera para abrir los ojos. Se arrastraba hasta los pies de ese hombre que desde el suelo parecía un gigante.

- Por favor- suplicaba, sollozaba-.
- ¿Quieres trabajar?
- Sí, quiero trabajar.

El hombre la dejó sola y enseguida la puerta se abrió nuevamente. Esta vez apareció una mujer, mucho más delicada en el trato. No era muy consciente de lo que estaba pasando. Solamente dejó acontecer. Algo le causó comen- zando en el antebrazo. Cuando volvió en sí, el cuerpo le confirmó el mensaje de bienestar que le enviaba el cerebro. La habían bañado y lavado el pelo. Observó las alteraciones en su brazo y concluyó que la habían estado drogando; tal vez por eso había resistido tanto tiempo sin comer.

Se sentía débil. Cuando preguntó la fecha se horrorizó. Había estado mucho tiempo encerrada. ¡Dios mío!, pensó. Lloró en silencio, ya no tenía fuerzas para hacer otra cosa. Las lágrimas aumentaban de volumen cuando pensaba en su familia. Al mismo tiempo ese mismo llanto la purificaba por dentro. La animaba, le daba fuerzas.

En ese momento entró una joven en la habitación. Soleide pensó que había sido ella que la había aseado. Al verla llorar, la joven le dijo:

- ¡Lo siento mucho! Tus compañeras fueron distribuidas por lugares diferentes.

Soleide escuchó sin escuchar, se acurrucó en la cama en posición fetal y lloró hasta quedarse dormida. Horas más tarde irrumpieron en la habitación salvajemente. Entró un hombre que la miró con gesto burlón. Por la voz pudo reconocer al hombre de las botas y los baldes de agua helada. Y sintió miedo. Le arrojó una bolsa.

- Ponte esto. Apresúrate que voy a mostrarte tu zona de trabajo, ya sabes que el 80% es para la casa, y de tu primer sueldo me debes pagar la comida, el aseo y la ropa que llevas hoy. ¡No creas que las cosas son gratis, ¿eh?!

Soleide estaba como ida. Mientras iban en el carro, no paraba de preguntarse por qué a ella. El recuerdo de su familia la alentaba, se desgarraba por dentro al pensar en sus viejitos preocupados por no saber nada de ella. Qué iba a hacer ahora en un país extranjero, sin entender ni poder comunicarse con nadie, sin documentos.

- Ya, cambia esa cara, ¿eh? Y más te vale que te pongas animadita; mira que a los clientes les gustan más las alegres. Y no intentes hacerte la sabia. Espero que sepas lo

que te conviene.

Parecía que quería salir el sol, pero así es el clima en el Caribe: parece una cosa y resulta otra. La lluvia arreció. Sentada, en el parque, Soleide sonrió para sus adentros con ironía. Se sumergió de nuevo en sus recuerdos.

- Éste es tu punto. Y ya sabes, no te busques problemas.

Soleide bajó del carro sin tener idea de qué hacer.

Parecía estar perdida, la cabeza le daba vueltas. No supo bien qué pasó. De pronto se hizo un juego de luces, voces diferentes, gritos, sonidos de sirenas, tiros. Todo era muy confuso, era consciente de que estaba agachada para protegerse. Unos brazos fuertes la sostuvieron y la llevaron hasta una patrulla. En poco tiempo estaba en contexto totalmente diferente, con una taza de té caliente en las manos.

- Señorita, necesitamos su declaración. Usted, junto con un grupo de otras mujeres, han sido víctimas de una terrible banda de delincuentes dedicados al tráfico de personas. Hace años que estamos detrás de ellos. Y por fin hemos capturado una gran parte de la red. Todo lo que nos diga será útil y muy necesario.

Soleide sólo asentía con la cabeza y lloraba desconsoladamente mientras les contaba a los agentes especiales todo lo ocurrido. No podía soportar el sentimiento de fracaso, de impotencia, rabia, tantas emociones al mismo tiempo.

El apoyo que recibió de su familia la reconstruyó. Y su indignación la llevó a movilizarse. Tuvo que encontrar valor de donde no tenía para luchar contra los estigmas de la sociedad que, lejos de apoyarla, la recriminaba injustamente.

Leyendo las noticias se enteró de que había cientos de casos como el suyo, y concluyó que la desinformación forma parte de la gran red de los traficantes, así que decidió colaborar con centros que divulgaran esas experiencias para evitar que otras jóvenes con deseo de una mejor vida sean víctimas de las mismas trampas. Fue así como terminó orientando jóvenes en el CAMM.

En el parque la lluvia cada vez más fuerte se confundía con las lágrimas de Soleide. La historia está ahí, y la herida también, pero duele menos. Un dolor que se hace fuerza, coraje.

El parque continuaba frío, húmedo y solo, pero estaba lleno de árboles, plantas y flores preciosas que lo convertían en un espacio hermoso y lleno de vida. Emanaba un rico olor a frescura. Frío, humedad y soledad, elementos necesarios para la fertilidad.

Soleide sonrió, se levantó de un salto, alzó el rostro hacia el cielo y permitió que la lluvia la empapara completamente, y se sintió feliz. Continuó caminando hacia su casa con la cabeza en alto.

LA BATALLA DE DAVID Y GOLIAT

2013 WINNER OF THE
«NEOBÍBLICAL PAGES» CONTEST

NÍBAR FIDENCIO ALVARADO

Comunidad de Usdub, Comarca Kuna Yala, República de Panamá

Span

Hombres, mujeres, jóvenes y niños bajaban desde todos los puntos de la Comarca: cerros, cordilleras, llanuras, selvas y montañas. Desde, Mironó, Besigó, Ñurum, Nidrim, Cerro Viejo, Alto Caballero, Kankintú... toponimia del pueblo en lucha. Vienen algunas mujeres con bebés a sus espaldas, acunados en las chácaras que ellas mismas les habían confeccionado. «Los niños deben aprender, desde pequeños, a luchar por su dignidad y su tierra», es la consigna. Caminaban sin pensar en los días que iban a demorar para llegar a su destino. Lo importante era cumplir con el deber de defender su tierra; su tierra pedregosa y poco productiva, la única que el gobierno les había dado, conquista de muchas horas de caminatas, cierre de calles, cansancios y hasta muertos. Era necesario defender ríos, montañas, animales y lugares sagrados.

En sus pequeñas mochilas llevaban chicha de maíz, guineos asados y algunas frutas que servirían de provisión para el camino y para compartir con aquellos que no van a tener nada que comer. Era otra jornada de lucha por la dignidad y defensa de la Madre Tierra, puesto que el gobierno y sus esbirros de la Asamblea querían imponer la explotación de cerros mineros y desbastar tierras para las hidroeléctricas, situación que afectaría sus ríos, montañas y los pocos bosques que quedaban. Mientras caminaban, dialogaban y recordaban las masacres de Changuinola, los atropellos a los *teribes* recordaban la lucha del pueblo *guna* en la revolución *dule*. Algunos *gnäbes* venían de montañas muy remotas; habían caminado tres, cuatro, hasta cinco horas, para llegar hasta un puesto de salud, en el mejor de los casos.

Jerónimo y Mauricio, dos jóvenes *gnäbes* que trabajaban en los cafetales de los grandes burgueses, estaban cansados de tanta explotación para ganar sueldos miserables, puesto que trabajaban hasta más de doce horas. La empresa no les pagaba ni el seguro social. Por eso habían decidido unirse a la lucha de

su pueblo. En efecto, habían dejado sus casas para cumplir una misión importante: apoyar a su pueblo. Jerónimo Rodríguez había dejado a su esposa embarazada con sus dos niños: «Ustedes cuiden a su mamá mientras yo esté ausente», les dijo al despedirse. «Papá, te estaremos esperando», fue lo último que escuchó al perderse entre los matorrales. Jamás pensó que en ese momento estaba despidiéndose para no ver más a sus seres queridos. Mauricio, por su parte, vivía con su mamá, ya viejita. Le dijo, antes de irse, que al regresar terminaría el pequeño bohío que le estaba construyendo, porque donde vivían, el techo goteaba mucho y la temporada de aguaceros se aproximaba. Él era el único sostén de la casa. Su papá había muerto envenenado cuando trabajaba en las bananeras. La viejita presagiaba que algo malo iba a ocurrir, por eso, en su silencio, invocó a Mama Tata y Mama Chi para que protegieran a su hijo. Los dos jóvenes nunca pensaron que caminaban hacia su pasión y muerte, que en aquella carretera dejarían su cuota de sangre por el pueblo y sus descendientes, como lo hicieron otros mártires de Abya Yala: Urracá, Victoriano Lorenzo, Igwasalibler, Tupac Amaru, Lautaro, Quintín Lame, Víctor Jara, Álvaro Ulcué, Che Guevara, Arlen Siu y tantos y tantas mujeres y hombres que amaron la vida y que dieron su sangre como ofrenda para la liberación de la Patria Grande, Abya Yala.

Sonó el caracol. Una mujer de pequeña estatura, indicaba que había llegado el momento de acampar. La tarde estaba cayendo; el sol de verano se perdía en el horizonte detrás de los cerros pelados de la Comarca. Las aves, con sus silbidos, buscaban los mejores lugares para pernoctar. La naturaleza se preparaba a pasar la noche. La jefa del grupo ordenó: «Tenemos que encender el fuego para hacer una olla común, para que todos y todas coman». Con las pocas provisiones que tenían en sus mochilas, -guineos, maíz y algunos tubérculos-, compartieron el plato. Luego,

bebieron juntos la chicha de maíz. A continuación, se sentaron cerca de un gran árbol, testigo de los sueños de un pueblo con muchos años de historias de marginación, de atropellos y olvido. Era el momento de animarse, de hablar de sus luchas, de las esperanzas, sobre todo de recargar las energías para la siguiente jornada. Antes del diálogo, bailaron su danza al compás de las maracas, simulaban el juego de la balsería entre risas y gritos; por un momento se habían olvidado de todo: de la lucha por la tierra, de la pobreza en que viven, del cansancio y de la larga jornada que aún les esperaba.

Sonó por segunda vez el caracol, el diálogo iba a comenzar: *¡Amorogo!* («¡Hermanos y hermanas!», en su lengua nativa): La jefa comenzó: «Pidamos a Mama Tata y Mama Chi que nos acompañe siempre, que no nos abandone, que el valor y la valentía que le dieron a Urracá y a Victoriano también nos la dé. Nuestro sacrificio no será en vano, nuestros hijos, y nuestros hermanos los ríos, montañas y animales nos lo agradecerán. No podemos permitir que una vez más el gobierno se burle de nosotros. Por eso, debemos mantenernos unidos como un solo cuerpo, pues ésa es la única arma que tenemos. Nuestros antepasados, que amaron la vida, están con nosotros. Ellos nos legaron estas tierras y nosotros tenemos la obligación de luchar por ellas, en nombre de las generaciones que vendrán. El gobierno prepotente y genocida no entiende eso. Lo único que entiende es que su máquina registradora va a ser afectada pero nosotros, con nuestra fuerza y decisión, llegaremos hasta las últimas consecuencias. ¡Que se nos respete, basta de engaños y de burlas! El Gran Señor y la Gran Señora están con nosotros. Ellos nos darán valor y combatividad y nos liberarán. ¡Que viva Urracá!». La experiencia les había enseñado a no temer al poder del enemigo; era mejor morir que vivir esclavos en su propia tierra.

Caminaron dos días más, hasta que el 5 de febrero de 2012 llegaron a la carretera, que era el punto del encuentro. Inmediatamente, la jefa, -jefa de todos y de todas-, coordinó sus acciones con otros grupos y ordenó cerrar la calle panamericana. El paro había comenzado; hombres y mujeres buscaron piedras, palos, troncos de árboles, llantas viejas y todo tipo de desperdicios, echaron a la calle y los prendieron.

En las ciudades muchos estaban confundidos por lo que estaba pasando. No sabían por qué los *gnäbes*

estaban cerrando las calles. Los periódicos titularon: «Los indios han cerrado la carretera panamericana». «Los indios tienen prendida la panamericana». «Los indígenas no dejan pasar camiones llenos de alimentos». «Los indios se creen dueños de Panamá», etc.

Los antimotines se habían apostado en una ciudad cercana, esperando la orden de ataque, con escopetas de perdigones y balas, dispuestos a masacrar. Al tercer día del cierre, los antimotines recibieron la orden de ataque. Sin respeto a mujeres y niños comenzaron a disparar balas y perdigones. Los *gnäbes* ripostaban con piedras y palos en su defensa. La historia se repetía. La batalla con los esbirros de gobierno era desigual. El Gran Jefe Blanco, desde sus oficinas, dirigía con toda su tecnología a sus secuaces, mientras ordenaba cortar todas las comunicaciones para que nadie supiera lo que estaba pasando. Los *gnäbes* se defendían con lo que encontraban. Sólo la naturaleza fue su aliada en el campo de batalla. Rápidamente, empezaron a caer heridos. Muchos fueron arrestados, entre ellos mujeres, jóvenes y hasta niños que estaban acompañando a sus padres. Todos fueron golpeados inmisericordemente. Entre los arrestados estaban Jerónimo y Mauricio, quienes, al resistir, recibieron disparos a quema ropa, quedando desfigurados totalmente. Algunos hombres que fueron llevados a los cuarteles desaparecieron, sin que se sepa hasta el día de hoy dónde están. Las mujeres arrestadas fueron violadas por los policías. La carretera donde cayeron los jóvenes quedó manchada de sangre, como ejemplo de valentía para las generaciones venideras. Las organizaciones solidarias denunciaron a través de manifestaciones el atropello que habían sufrido el pueblo *gnäbe*. Fue una acción importante para doblegar al Goliath moderno. Muchos comprendieron la lucha *gnäbe* y estuvieron de acuerdo con la Causa. Fue un gran ejemplo de amor a la vida y a la Madre Tierra. El pueblo más miserable de Panamá había dado una lección de valor a la sociedad panameña.

Una vez más, los pobres de la tierra sembraron sus vidas para el florecimiento de un mundo nuevo: un mundo donde todos sean hermanos, donde todos tengan vida en abundancia, sin distinción de grupo étnico y en armonía con la naturaleza, donde haya respeto mutuo. Este mundo nuevo quedó abonado con la sangre de los *gnäbes*. Con el sacrificio del pueblo quedó plasmado que el mundo nuevo nace y es posible.

DIME, ESPEJO MÁGICO

MYRNA MÉNDEZ LÓPEZ Y MAYRELIS ESTRADA CHACÓN*

Santiago de Cuba, Cuba

2013 WINNER OF THE
"GENDER PERSPECTIVES" CONTEST

Dime, espejo mágico, ¿quién es la más bella entre las bellas?, es la frase con la que, de forma repetida, generaciones de niñas y niños de todo el mundo han crecido con ella en la fantasía de sus sueños infantiles. Hoy a las mujeres latinoamericanas les proponemos reelaborar esta interrogante y hacérsela, no a un espejo mágico, sino a una realidad que trata de despertar, Latinoamérica, que resurge, y en la que no se puede olvidar a la mujer. Aunque a esta tierra se la considere cuna del machismo, paradójicamente, éste es una ideología que no nació en ella, sino que vino a ella como producto de la espada colonizadora, que nos la implantó, y no sólo eso: nos privó también del *Buen Vivir* de sus pobladores originarios.

¿Qué significa ser feminista en Latinoamérica? Son necesarias precisiones para equívocos extendidos. El primero: que el feminismo es lo opuesto al machismo; aunque demanda las transformaciones de una sociedad patriarcal, éstas no equivalen a hacer valer las pretensiones de aquél. Otra confusión: entender el feminismo como un movimiento homogéneo, lo que realmente se distancia de la realidad; así por ejemplo se habla del *feminismo de igualdad*, que se considera que las mujeres son oprimidas porque no son tratadas de modo *igual* a los hombres¹; del feminismo de la diferencia, que considera que las mujeres son oprimidas porque no se reconoce como valiosa su *diferencia* respecto de los hombres²; del feminismo radical que sostiene que el género es la estructura social predominante y que el problema de las mujeres es un problema de falta de poder³; del *feminismo esencialista o antiesencialista*; el primero considera que el género es el principal (esencial) factor de opresión para todos los individuos que pertenecen al sexo femenino; el segundo rechaza esta preponderancia del género y afirma, por el contrario, que la opresión que padecen los individuos del sexo femenino es distinta en cada caso porque tan importante como el género, en cuanto factor de opresión, es la raza, la orientación sexual, la clase y la pertenencia a un determinado grupo étnico, o vivir en un área geográfica determinada. En el último grupo, las feministas no abordan la necesidad de hacer distinciones o equiparar entre hombres y mujeres, o entre roles de género; sino diferenciar, por otras categorías, entre ellas las feministas latinoamericanas, que se caracterizan por

su adhesión a la idea de que el sujeto no es más que una construcción social, por lo que no puede tener en sí mismo ninguna esencia, ninguna característica que lo defina y que le pertenezca por ser ese sujeto y no algún otro. Los rasgos que se le atribuyen, su mismo «ser» individual, son el resultado de interacciones sociales que se reflejan y se crean dentro del lenguaje, construcción social por excelencia.

Es en este contexto en el que debemos insertar el feminismo con *el Buen Vivir*, pues la vida no se mide únicamente en función de la economía, sino en la armonía con todas/os y todo. Complementarnos y compartir sin competir, vivir en fraternidad con la naturaleza⁴ y entre los seres humanos. Es la base para la defensa de la naturaleza, de la vida y de toda la humanidad: compartir entre hombres y mujeres en condiciones de igualdad, no sólo en el ámbito legal, sino en el plano social, que implicaría la armonía que perseguían los primeros pobladores de esta tierra; y para ello, redefiniendo roles que nos fueron impuestos a fuerza de sangre y fuego por los conquistadores y colonizadores durante siglos, que, entre otras cosas, nos expropiaron de nuestra identidad y nos asignaron una fe que adora a un Dios hombre que mandó a la tierra a su hijo también hombre, y que hoy se mantienen en la subjetividad de los nacidas y nacidos en esta parte del mundo, tan diferente a las creencias de nuestros pueblos originarios, cuyo principio, verbo y motivo de adoración eran la Madre Tierra, la Madre Selva, la Pachamama y la Qutamama.

Retornemos a nuestras raíces y vivamos hombres y mujeres compartiéndonos y complementándonos. Por lo cual nos remitimos a la interrogante principal: «Dime, espejo mágico, ¿quiénes somos? Y él, desde una nueva realidad, le responderá: MUJERES LATINOAMERICANAS, tan diferentes e iguales, tan ancestrales pero también tan actuales.

Notas:

*Profesoras de la Facultad de Derecho de la Universidad de Oriente, Santiago de Cuba, Cuba. ¹ Facio. A. *Engendrando nuevas perspectivas*, México, Diciembre 2002. ² Ibidem, p. 143. ³ Ibidem. ⁴ Huanacuni, Fernando, *Buen Vivir / Vivir Bien. Filosofía, políticas, estrategias y experiencias regionales andinas*, Coordinadora Andina de Organizaciones Indígenas, CAOÍ, 2010. □

EDUCATING IN VALUES TO ALL AGES AND IN ALL CIRCUNSTANCES

Pedagogical guidelines and didactic material from the World Latin American Agenda

JORDI PUJADAS
EDUCADORES POR LA AGENDA
Arbucies, Girona, Spain

The group “Educators through the Agenda”, formed by professionals of different levels and areas, want to share our experiences with the Agenda drawing on the resources that dozens of collaborating people have generated year after year.

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The present work has been centred in teacher training and application in the areas of Primary and Secondary education, but the Agenda, as a pretext, and the complementary materials are applicable, with necessary changes, to free time and entertaining centres, to adult education, catechism, social and economic agents, in areas such as: universities, family, reflection groups, etc.

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Available in the link “Educadores por la Agenda”:
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MEETING POINT

SOME MESSAGES FROM READERS

Dear friends in Koinonia: I have been a missionary priest for 13 years. During my years of walking with God's people in Africa I have always asked myself why we should present the Catholic Church as the "true and only" church of Jesus Christ, undervaluing other religions. I always felt a conflict because for a long time I lived with a biblical literalism that made me feel schizophrenic, in a medieval-tinged institution, but thinking as a man of the XXI century. I went into crisis. I met the Latin American Agenda in one of my trips through El Salvador. The 2011 edition, together with some books by Leeners, Spong and Vigil, liberated me! I am learning to "translate" my faith in the God of Jesus into current language. Now I feel at the start of my "second navigation". I have learned to see a closer God, and my theology has radically changed. I have gone from a representation of God as a triangle to a circle. I am profoundly thankful to all those who make the Latin American Agenda possible, the Koinonia Services and the Tiempo Axial collection. I am now a broadcaster of all your material, and from Africa we have access to all the information, through your pages in internet. Believe me, there are many beneficiaries. Thanks from the heart! Needless to say, do not get discouraged, because I see you as *vento em popa!*, as it is said here in Portuguese.

Victor Hugo García, Mozambique
paraquenoseteolvide@yahoo.com

Friends in Koinonia: never doubt that all you send us is of great benefit, a big resource to strengthen our faith and subjects to reflect upon and share our conclusions. We do this in a small community that meets every fortnight in a very fruitful gathering. Thanks a lot for all you send, do not stop it. Cordially

Encarnación Moll, emoleonster@gmail.com

Brussels, 23 January, 2012. Dear Friends: Thank you for sending us your news. We are interested in receiving the weekly article by BOFF. We have read many of his books which have helped our neighbourhood community, where we make an effort to be caring and attentive to others. We would appreciate, then, if

you sent us the articles, and wish to collaborate with your work... We make an effort to distribute the Latin American Agenda... Latin American people we know already have it. Yours sincerely,

Begoña Ekisabel, Brussels,
beskisu@euskalerrria.org

Good morning: I greatly value the wealth of theological wisdom that I find in your page. I am a student of theology in the Claretian University in Colombia and would like to be informed of the news Koinonia Services offer. Thank you for your attention,

Eleein Paola Navarro González, eleeinpaola@gmail.com

A brotherly embrace from Asuncion, Paraguay. I am a Jesuit studying philosophy here in Asuncion. I like the Latin American Agenda very much and have tried to participate in the Latin American short story competition. I like writing but I do not know if what I send complies exactly with your established specifications; it does not matter, it reflects something of what I think with respect to what has always been happening to many people: money is not everything. I pray for you and please pray for us as well, the religious youth, so that we can stay faithful to God's project for human beings. With brotherly love,

Mario Alberto Sánchez López sj, Asuncion, Paraguay
marals24@hotmail.com

Thank you for the biblical comments you have sent me which have been useful for my pastoral work and my life and religious training.

I would like to ask for a favour and for information: do you offer internet courses, since I saw one about "popular theology" in the Latin American Agenda? ... I would like to receive information about what possibilities there are to take the course via internet... Thank you very much. May the God of life guide you and accompany your walk in communion and prayers.

Hna. Susy, Missionary Carmelite of Saint Therese.
susy_padron@yahoo.com.mx

Translation by Alice Mendez

22 KOINONIA SERVICES

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WHO'S WHO

AMONG THE AUTHORS OF THIS AGENDA

Only some; others need no introduction for our readers...

Marcelo BARROS, born Camaragibe, Recife, Brasil, 1944, of a poor Catholic family of the working poor. Biblicist and member of EATWOT, he has written 35 books on the popular reading of the Bible, ecumenical spirituality, theology of the Earth, Macro-ecumenical theology, as well as on cultural and religious pluralism. He is an advisor to the Ministry of the Earth and of the Landless Peoples' Movement (MST). He is very close to the Afro-Brazilian religions. Currently, he lives in a lay community in Recife (PE), Brazil, while undergoing health-related treatment. He collaborates with various theological journals in different countries.

Josep Manel BUSQUETA (Catalonia), economist and breadmaker, specialized in matters relating to economic development. He participates in "Taifa," a seminar on critical economy in Barcelona. He is also an active participant in various social movements that are active in the grassroots. He has participated in the production of several books: *Critique of Orthodox Economics*, published by the Autonomous University of Barcelona; *Everything About Basic Income*, in two volumes, published by Virus; and various articles linked to the analysis of the Bolivarian revolution in its economic dimension.

Leonir Mario CHIARELLO, Brazilian priest, member of the Misioneros Scalabrinianos. In 1996/97 he worked with migrant communities of Bahia Blanca, Argentina, and from 1997 to 2006 in Santiago de Chile, as Executive Vicepresident of the Chilean Catholic Institute of Migration (INCAMI), founder and first president of the Scalabrini Foundation and of the Chilean Scalabrini NGO, founder and director of the Integrated Centre for the Assistance to the Migrant (CIAMI), councillor to the Human Mobility Section of the Latin American Episcopal Council (CELAM).

Since 2009 he is Executive Director and Director of Representation of SIMN for United Nations and international organisations, with headquarters in New York.

Wim DIERCKXSENS. Holland, 1946. Studied in Nimega and in Paris. In Central America since 1971. UN official, consultant for the government of the Netherlands, director of the postgraduate studies in Economy in Honduras and founder of the Masters in Economic Policy in the UNA of Costa Rica. Consultant for the Centro American cooperative movement. DEI investigator in Costa Rica and for the World Forum of Alternatives.

Teresa FORCADES, Catalan Benedictine, doctor in medicine and theologian. With a doctorate in public health and fundamental theology, with a thesis about the Trinity and the concept of person. Vice-president of the European Association of Women in Theologian Investigation (ESWTR). She became well known in the past years by her critical opinions about influenza A. Among her publications: *The crimes of the big pharmaceutical companies* (Cuadernos Cij 141), *La Trinitat, avui* (Abadia de Montserrat, 2005) and *Feminist Theology in History* (Fragmenta, 2007).

Alfredo J. GONÇALVES, was born on the Isla de Madeira in Portugal in 1953. He is member of the Scalabrinian order. Their charism is working with migrants and refugees throughout the world. He has lived in Brazil since 1969. He has always worked in social ministry: in the periphery and favelas of São Paulo, with the homeless, with sugarcane workers. He was an advisor on social ministry for the CNBB.

Claudia KOROL is a popular educator. Coordinates the team of Popular Education "Pañuelos en Rebeldía" and the Programme of Training co-managed between Popular Movements and CLACSO (in the OSAL). Author of *Rebellion*, *Reportaje a la juventud chilena*, *El Che y los Argentinos*, and *Caleidoscopio de Rebeldía*, among other books. Chief editor of the "America Libre" magazine. She lives in Buenos Aires.

Delmar MATTES. Geologist, teacher at the Architecture and Urbanism School (FAU-USP). Professor of Geology applied to Engineering and Environment Sciences of the Engineering School at Lins, SP (1981-

1999). Vicepresident of the Paulista Foundation of Technology and Education, CETEC. Worked professionally in the field of geology applied to engineering and environment. Municipal Secretary of Public Roads, Sao Paulo (1989-1992). Assistant Secretary of Works and Secretary of Airport Affairs in the Town Hall of Guarulhos (2001-2007). Member of the Committee of Urban Metabolism and Water Resources of the SBPC, presently member of the Association Friends of the National School Florestan Fernandes, AAENFF and the Curupira Collective.

Manuel OSSA. Researcher of the NEXOS Platform and the Diego de Medellín Ecumenical Centre, teacher at the Evangelical Theological Community, in Santiago, Chile.

Camila PIÑEIRO HARNECKER concentrates her investigations and studies in topics related to business self-management, democratic planning, and topics related to management of companies and macroeconomic coordination in general. Has published articles in books and magazines well-known in Cuba, Venezuela, UK, Canada and USA. She is a member of the editorial council of *WorkingUSA* (New York). Works in a project of investigation about the regulating framework of the Cuban business system.

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

Richard RENSHAW. Canadian, lived and worked many years in Peru, as a missionary and teaching at the Theological Institute Juan XXIII, as well as a writer for the Latin American Documentation Service. Has also been general secretary assistant to the Religious Conference in Canada, and executive director assistant of Development and Peace, Canada. Presently lives in Montreal.

João Pedro STEDILE, 1953, Brazilian economist and social activist. He is the present leader of the

Movement of Rural Workers Without Land (MST) Gaucho of Marxist origin, and one of the major defenders of an agrarian reform in Brazil. Born in Rio Grande do Sul, son of small farmers of Italian origin (trentino), lives now in the city of São Paulo. Studied economy at the Pontificia Universidad Católica (PUC-RS), with a postgraduate from UNAM, México. Counsellor the Land Pastoral Committee (CPT) at a national level. Author of various books about the agrarian issue.

Pablo SUESS, Köln, Germany, 1938, in Brazil since 1966. See: de.wikipedia.org/wiki/Paulo_Suess

Also: <http://paulosuess.blogspot.com>

Jung Mo SUNG was born in Korea, and has been a naturalised Brazilian for around three decades, secular, knowledgeable and a scholar of economic problems, and doctor in Moral Theology. Has written many books and articles on these subjects. Has worked as assessor to movements and popular communities of the city of Sao Paulo.

Carlos TAIBO, (Madrid, 12 May 1956) is a writer, editor and professor of Political Sciences and Administration at the Universidad Autónoma de Madrid. His latest works: *El decrecimiento explicado con sencillez* (Catarata, Madrid, 2011), *Nada será como antes*. About the movement 15-M (2011), *El 15M en sesenta preguntas* (2011).

Martín VALMASEDA is the Director of the Center of Audiovisual Communication and Education (CAUCE) in Guatemala. He has dedicated his life to liberating communication.

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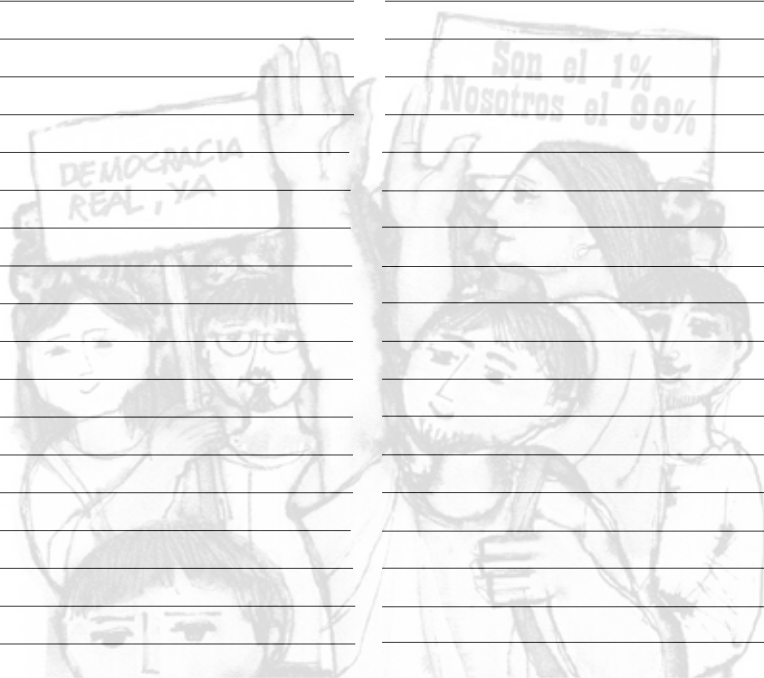
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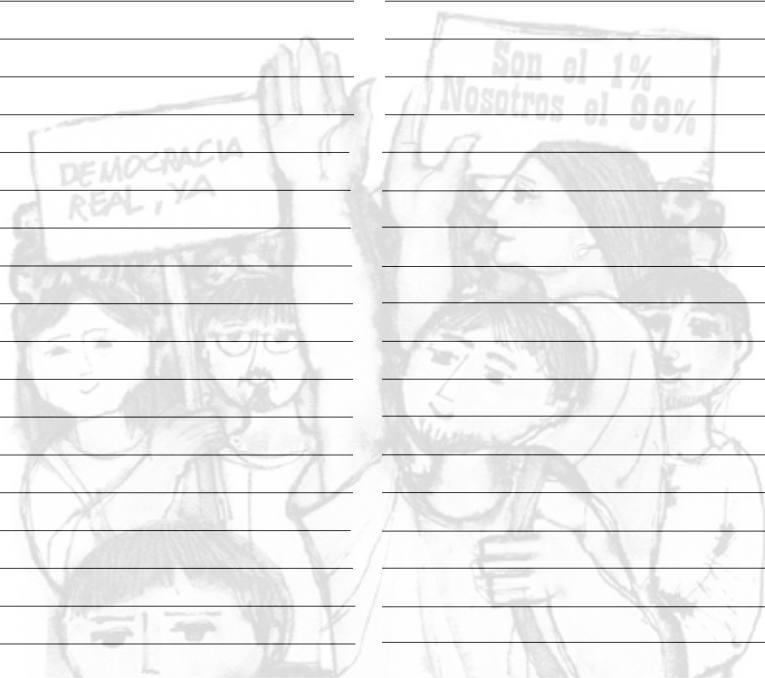
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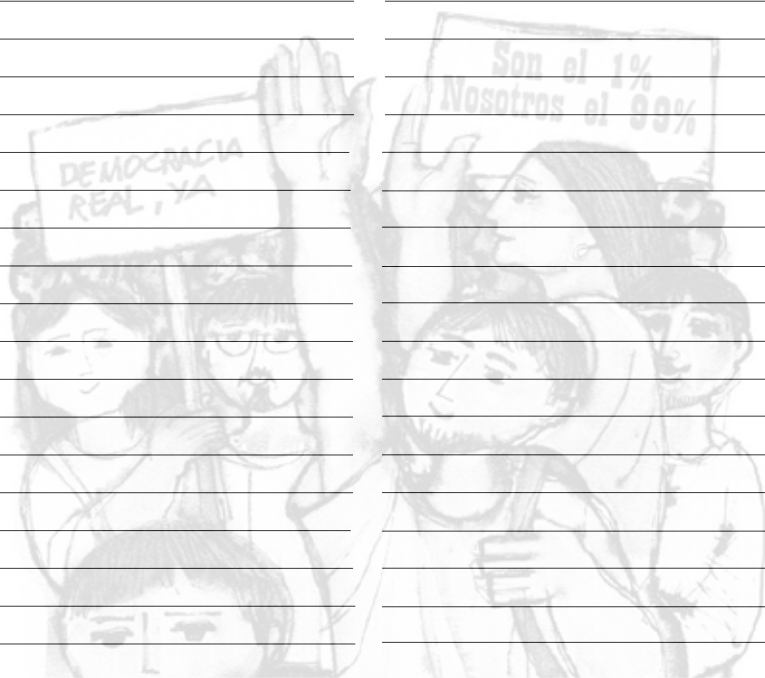
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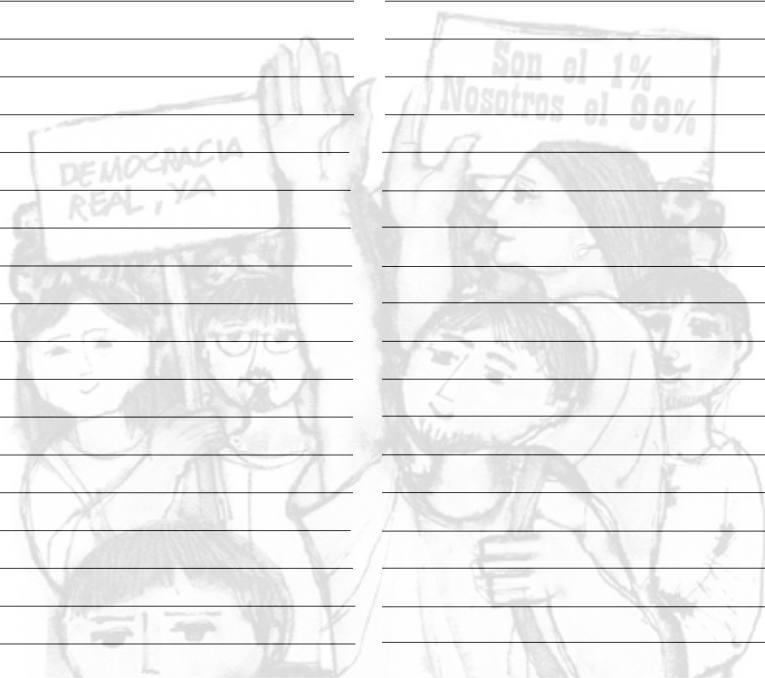
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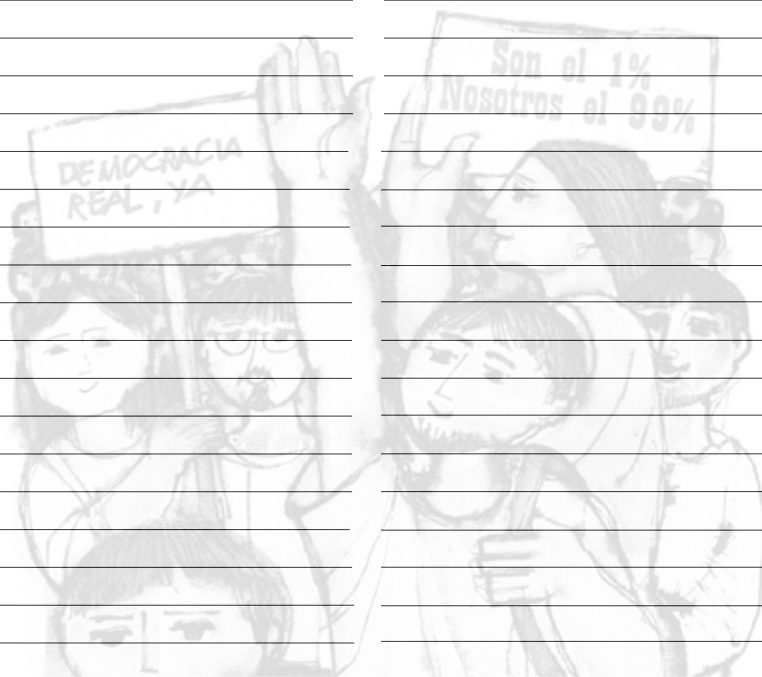
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We speak of the *Other Economy*. It really is other: radically alternative and not simply a matter of «economic reforms». The God of Life frees us from cheap reformisms. *The Other Economy* cannot be merely economic. It has to be integral, ecological, and intercultural, at the service of *Living Well* and *Living Well Together*, in the construction of a human fullness. It has to be an economy that dismantles the current economic structure, which is exclusively at the service of the total market and without loyalty to any country, an economy that destroys people and commits genocide on entire peoples. We dream of a systemic change that attends to the necessities and aspirations of the entire human family united in the common home, the Oikos. «Oiko-nomia» is the *administration of the household* that has fraternity/sisterhood as its law. This *other economy* can only happen when it is based on a human and humanizing consciousness that denies the scandalous inequality that structures current society. We are dreaming at the level of family or neighbourhood, of the city or the entire country, of the continent or the entire world. An economy for everything and for all peoples, always thinking of the poor and excluded.

Pedro Casaldàliga

