

World

LATIN AMERICAN

Agenda

2014

FREEDOM, FREEDOM!



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This year we remind you...

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

latinoamericana.org/2014/info is the web site we have set up on the network in order to offer and circulate more material, ideas and pedagogical resources than can economically be accommodated in this paper version. As in the past, we will continue the complementarity between paper and electronic versions.

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

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

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Holistic Vision of our World-wide Latin American Agenda 2014

"Liberty, Freedom!" ... A shout, a flag, a sigh - the utopia dreamed about and fought for throughout all human history ... This was the missing theme in the long list of "Great Causes" and great themes for reflection on the itinerary of our Agenda. So, here we are meeting it head-on, as the ideal, as the path and as the commitment to hope.

Everything can be read in the key of freedom, and indeed freedom is on everyone's lips, invoked by one and the other on opposite sides of the social spectrum. But some people call freedom their alleged right to subject others to their ambition for power or money. For them the common acceptance that "my freedom ends where the freedom of the other begins" does not exist. ... In this Agenda we will be reflecting on freedom from the viewpoint of the poor, of the little ones, always from the "down-side of history", which is the only way to make it accessible for everybody...

From our diminutive space of the paper-edition of the Agenda, we aim to confront and meet head-on Freedom in all its dimensions: from the long historical march of freedom militants, to some novel aspects, still rare today as: freedom in its global dimension, or freedom in its cosmic roots, or that transformation that religion itself undergoes when it is approached and lived with an adult attitude: liberty without subjection or blindness. The Latin

American Agenda is always searching new horizons, "pushing up the dawn" ...

Our format is the consecrated three-step Latin American method: See - Judge - Act.

For our SEE-ing: we start with a brief review of data gathered from the reality in which we are living, and which indicates a major socio-economic transformation in this hemisphere, that globally skirmishes elegantly and with more than a little bit of luck, the world-wide economic crisis and the 50% increase in its middle class.

For our JUDGE-ing: a good team of renowned authors, imbued with our Latin American spirit, gets down to examining each edge and fringe of our Liberty and passes its vision on to us in short dense texts, suitable as a basis for personal reflection, for discussions, and for community decision-making.

As for our ACT-ing: we attempt to suggest conclusions, uncover clues and point out paths, although ultimately it's up to each person and each group or community to discover that which is applicable to their specific concrete situations.

Our Agenda doesn't imagine having come up with something new when we are confronted with the prospect of issues that are so broad and so deeply human. It's simply a continuation in the line of its charisma: promoting change through awareness. It helps "bring our software up to date"; it's able to

Translation by Justiniano Liebl

THE AGENDA PLACES ALSO THESE RESOURCES AT YOUR DISPOSITION!

- La **página de información y materiales complementarios** de la Agenda: latinoamericana.org/2014/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
Todos los textos de los 23 años de la Agenda, organizados por temas, autor, título... a disposición pública permanente.
- La **colección digital** de las Agendas aparecidas desde 1992: latinoamericana.org/Desde1992
Puede coleccionar todas las Agendas aparecidas en estos años, en formato digital, para su biblioteca digital personal.
- La **«Cartilla popular»** de la Agenda: latinoamericana.org
Brevísima, con unas guías para convertirla en texto-base para un cursillo, taller popular, formación comunitaria o actividad escolar.
- La **colección «Tiempo Axial»**: tiempoaxial.org y los **«Servicios Koinonía»**: servicioskoinonia.org

diffuse a new vision that can bring about new ways of acting. It's "the seed capital" of the poor: the critical analysis; the ever utopian hope and courage; always a conscience-raising militancy for our warriors and martyrs, partners in the construction of the Great Fatherland, our Homeland Mother Earth ..

We would like to dedicate the up-coming "2015 Agenda" to Human Rights: a theme that is old but always new; open to the "new generation" of Human Rights that has already arisen and to others that are still emerging, according to different times and places. We would be happy to welcome any and all

suggestions and/or input that you might offer.

We will continue counting upon complementing the "Agenda in paper edition" with the "electronic edition": the portal of the Agenda on the internet; its information page and supplementary materials; the Koinonia Services; the Axial Time Collection -- the complete package of services of the "Latin American Agenda", made available to you and everybody via the internet.

And finally, we extend a great "Thank You" for helping to make this work possible.

Brotherly and Sisterly yours,

José María VIGIL



Pedagogical Use of the Agenda

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

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

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

Ecumenicism

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

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

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

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

A Non-Profit Work

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

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

In 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."

FREEDOM, FREEDOM!

With her telluric voice, echoing ancestral voices, Mercedes Sosa makes a dearly human invitation to us all:

“Brother, give me your hand,
Let’s together look for
A tiny thing
Called freedom”.

Our 2014 Agenda accepts the invitation making freedom the subject and the challenge.

Mercedes, with revolutionary tenderness, qualifies freedom as a tiny thing. What smallness! Small and grand, like the mystery of the freedom of each person and of each people and of all human history. Tenderly small like a foetus, frightfully grand like hate.

Oh freedom, freedom! On your behalf the most wonderful heroisms have taken place as well as the worst wickedness. You are a flag of life and a flag of death.

We deal with the topic of freedom in all its dimensions in the Agenda, trying to get to know and live an integral freedom, which has many sources, which is a gift and a conquest. It is present in the anthems of all nations and in all anthologies. It is essential in all religions. Religion, ultimately, is a dialogue between two absolute freedoms: God and the human being. Concretely in Christian faith, we proclaim that Christ has liberated us so that we are truly free. He ascertained: “truth will make you free”. To be free, to become free, and to accept freedom as a spiritual process and a political experience is to increasingly be humanising our humanity. Knowing with a self-critical and critical spirit how many enemies our freedom has; from freedom to debauchery sometimes there is just a game of justifications and that “tiny thing” dies, like a bird without wings, in our heart, in our family, in our job, in our citizenship, in our personal life and in our Society. And soon we discover ourselves slaves, slaves of fear, of selfishness, of money, of consumerism, of ambition, of power...

We talk of freedom and talk of liberation. Liberation cannot be overlooked by spiritualisms or disembodied personalisms. Freedom is politic; in our Agenda it is politic with the clear option which Zapatistas claim: “always from below and to the left”.

True freedom is communal, an exercise of relationships that give and take. I am free if you are free. “There is no freedom without equality”. Neither there is freedom without dignity, a dignity so many times butchered by ideologies and systems, a victim of individual and collective selfishness, but also victorious with exemplary resistances that open paths among bars, marginalisation, tortures and censorship. The list of martyrs for freedom is infinite.

The World and Latin American Agenda was born on the occasion of the commemorations of the wrongly called Discovery of America, to stimulate alternative conscience and action. And that conscience and action would be translated into a service to the Great Causes of Our America, of the Third World. And in each Agenda we continue to underline the historic and critical moment of those Great Causes. The signed texts are the responsibility of the authors, but all the Agenda welcomes conflictive subjects, highly topical, with a broad ecumenical and macro-ecumenical spirit. Within a dialogue, dialoguing, we become human. Browsing the 22 issues of our Agenda it is comforting to see how this dialogue has become effective and up to date; how popular militants, students and professors, politicians, pastoral agents, community leaders have entered the arena.

Mercedes’s song asks us: “let’s together go to look for” freedom and liberation. Let us enliven the conscience that we bring and take “a people in our voice”. We should not let this “little thing” be grabbed from us which guarantees our dignity. “It is our land waiting with no distances or borders”. Against all tyrants, despite all empires, becoming indignant every day and translating in actions and unstoppable processes our indignation.

Definitely:

With no fear of Freedom, which is the most dehumanising of fears.

With no fear of Freedom, which is the same as saying with no fear of Life.

PEDRO CASALDÁLIGA 

2014 MARTYROLOGY ANIVERSARIES

LATIN AMERICAN MARTYRS

1999: 15 years

- 08/03/1999: Ti Jan, priest committed to the Cause of the poor, murdered, Port au Prince, Haiti.
08/27/1999: Dies Hélder Câmara, brother of the poor, the prophet of peace and hope.
11/18/1999: Iñigo Eguiluz, cooperating Basque, and José Luis Maso, priest, murdered, Quibdó, Chocó, Colombia.

1994: 20 years

- 05/02/1994: Sebastian Larrosa, student peasant, martyr to solidarity among the poor in Paraguay.
05/30/1994: María Correa, Franciscan Missionary of Mary, sister of Paraguayan Indians Mby'a.
08/28/1994: Killed in Port au Prince Jean-Marie Vincent, religious Montfort, an opponent of the Duvalier dictatorship, committed to the Haitian people.
12/19/1994: Alfonso Stessel, 65, priest stabbed to death by a "gang" in Guatemala.

1989: 25 years

- 02/13/1989: Alejandra Bravo, Mexican medical doctor, 4 nurses and 5 Salvadorian, killed, Chalatenango, El Salvador.
02/28/1989: Teresita Ramirez, religious of the Society of Mary, killed in Cristales, Colombia.
02/28/1989: Miguel Ángel Benítez, priest, Colombia.
03/18/1989: Naphtali Liceta, priest, and Amparo Escobedo, religious, and companions, witnesses among the poor in Perú.
03/23/1989: María Gómez, teacher and catechist, martyr, for her service to the people of Simiti in Colombia.
05/05/1989: María Cristina Gómez, a member of the Baptist Church, martyr of the struggle of the Salvadorian women
04/15/1989: Madeleine Lagadec, "Mado", French nurse, tortured and murdered together with the Argentine doctor Gustavo Isla Casares, and Salvadorians María Cristina Hernández, nurse, Celia Díaz, educator and war crippled Carlos Gómez.
04/21/1989: Juan Sisay, activist, martyr of the faith and folk art in Santiago Atitlán, Guatemala.
05/08/1989: Nicolás van Kleef, Vincentian priest, Panamanian of Dutch origin, killed by a soldier in the community of Santa María, Chiriquí, Panamá.

- 06/01/1989: Sergio Restrepo, a Jesuit priest, martyr of human promotion and liberation of peasants Tier-ralta, Colombia.
06/06/1989: Pedro Hernández and colleagues, indigenous leaders, claim martyrs own land in México.
06/15/1989: Teodoro Santos Mejía, priest, Perú.
07/13/1989: Natividad Quispe, 90 years old Indian woman, Perú.
08/09/1989: Daniel Espitia Madera, peasant fighter of the Colombian people, killed.
08/15/1989: María Rimalda Camey, catechist and GAM representative in the department of Escuintla, Guatemala, was captured illegally and vanished in front of her husband and children.
09/12/1989: Valdecio Barbosa dos Santos, Pedro Canario's rural unionist (ES), Brazil.
09/23/1989: Henry Bello Ovalle, militant, martyr to solidarity with youth in Bogota, Colombia.
10/02/1989: Jesús Emilio Jaramillo, Arauca's bishop, Colombia, martyr of peace and service.
10/08/1989: Dies Penny Lernoux, journalist, advocate of the poor in Latin America.
10/25/1989: Jorge Párraga, evangelical pastor and peers, martyr to the cause of the poor, Perú.
10/29/1989: Fishermen slaughter of El Amparo, Venezuela.
10/31/1989: Martyrs of the National Federation of Salvadorian Workers, FENASTRAS.
11/16/1989: Ignacio Ellacuría and peers: Segundo Montes, Ignacio Martín Baró, Amando López, Juan Moreno y Joaquín López, Jesuits, and his two employees Julia Elba and Celina, at the hands of a specialized squad Atlacatl in El Salvador.
12/23/1989: Gabriel Félix R. Maire, French priest, killed in Vitoria, Brazil for their pastoral care for the poor.

1984: 30 years

- 02/18/1984: Edgar Fernando García, social activist is caught illegally and vanished in Guatemala.
05/07/1984: Idalia López, catechist, 18, witness of the faith and humble servant of her people, El Salvador, murdered by members of the civil defense.
06/21/1984: Sergio Ortiz, seminarian, martyr of the Church's persecution in Guatemala.
07/28/1984: Alberto Devoto, Goya bishop, pastor and father of the poor, Corrientes, Argentina.

Translation by Josefa López

08/14/1984: Martyrs Pucayacu's farmers, department of Ayacucho, Perú.
 08/15/1984: Luis Rosales, union leader, and companions, martyrs for justice among Costa Rica's banana plantation workers.
 09/04/1984: Andrés Jarlán, Missionary priest shot dead by police as he read the Bible in the population in La Victoria, Santiago de Chile.
 09/10/1984: Policarpo Chem, Delegate of the Word, a leading catechist and founder of the cooperative of San Cristóbal Verapaz, Guatemala, kidnapped and tortured by government security forces.
 11/10/1984: Alvaro Ulcué Chocué, Páez Indian priest, killed in Santander, Colombia.
 11/21/1984: David Fernández, pastor of the Lutheran Church, Pastor of poor communities of eastern El Salvador.
 11/26/1984: Farmers Martyrs Chapi y Lucmahuaycco, Perú.
 12/16/1984: Eloy Ferreira da Silva, union leader, in San Francisco, MG, Brazil.

1979: 35 years

01/02/1979: Francisco Jentel, defender of the Indians and peasants, victims of National Security in Brazil.
 01/20/1979: Octavio Ortiz, priest, and four catechists: Angel, Jorge, Roberto and David, martyrs of El Salvador, killed by police and army.
 02/04/1979: Benjamin Didincué, indigenous leader martyr for the defense of the land in Colombia.
 02/04/1979: Slaughter of Cromotex, Lima, Perú. Six workers killed and tens injured.
 04/06/1979: Dies Hugo Echegaray, 39, Peruvian priest and liberation theologian totally dedicated to the poor.
 05/02/1979: Luis Alfonso Velázquez, 10 year old, martyr of the Somoza dictatorship, Nicaragua.
 05/31/1979: Teodoro Martínez, peasant martyr in Nicaragua.
 06/09/1979: Juan Morán, a Mexican priest, martyr in defense of indigenous Mazahuas.
 06/20/1979: Rafael Palacios, priest, martyred Salvadorian base communities.
 08/01/1979: Slaughter of Chota, Perú.
 08/04/1979: Alirio Napoleón Macías, priest martyred in El Salvador, gunned down on the altar of his parish, while celebrating the Eucharist.
 09/01/1979: Jesús Jiménez, peasant, Delegate of the Word, martyr of the Good News to the poor in El Salvador.

09/20/1979: Apolinar Serrano, "Polín", José López "Chepe", Felix García Grande and Patricia Puertas, "Ticha", farmers union martyrs, El Salvador.
 09/27/1979: Guido León dos Santos, working class hero, killed by police repression, Minas, Brazil.
 10/30/1979: Santo Días da Silva, a union leader, 37 years, metallurgical, militant labor ministry, martyr of Brazilian workers.
 11/01/1979: Slaughter of All Saints, in La Paz, Bolivia.
 12/18/1979: Slaughter of Odores' peasants, Perú.
 12/18/1979: Slaughter of peasants in El Porvenir, Opico, El Salvador.
 12/27/1979: Angelo Pereira Xavier, chief of the nation Pankararé, in Brazil who died in the struggle of his people for the land.

1974: 40 years

01/21/1974: Martyrs farmers in the slaughter of Alto Valle, Bolivia.
 02/20/1974: Domingo Laín, priest and martyr of the liberation struggles, Colombia.
 05/11/1974: Carlos Mugica, Movement of Priests for the Third World, martyr of the people of 'slums' in Argentina. Cf: www.carlosmugica.com.ar
 08/10/1974: Tito de Alencar, Dominican, tortured to suicide, Brazil.
 09/26/1974: Lázaro Condo and Cristóbal Pajuña, farmers, community leaders fighting for land reform, killed in Riobamba, Ecuador
 09/30/1974: Carlos Prats, Chilean army general and his wife, martyrs of democracy in Chile.
 10/25/1974: Antonio Llidó Mengual, Spanish priest, vanished, martyr in prisons in Chile.
 11/01/1974: Florinda Soriano, «Doña Tingó», illiterate peasant, leader of the Federation of Christian Agrarian Leagues, martyr of the Dominican people.
 11/23/1974: Amílcar Oviedo, labor leader, Paraguay.

1969: 45 years

05/26/1969: Enrique Pereira Neto, priest, 28 years, martyr of justice in Recife, Brazil.
 11/13/1969: Indalecio Oliveira Da Rosa, priest, 33 years, martyr of the liberation movements of the Uruguayan people.

1969: 50 years

12.21.1964: Guillermo Sardiñas, Cuban priest in solidarity with his people in the against the dictatorship.

Premios otorgados en 2014...

• El Premio del **Concurso de Cuento Corto Latinoamericano** (350 euros) ha sido otorgado a **Alejandro Marcelo Corona** (planv@hotmail.com), de Córdoba, Argentina, por su cuento «Sobre la cumbre del medio día». Lo publicamos en esta misma edición de la Agenda (págs. 236-237).

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 de **Páginas Neobíblicas**, dotado con 350 euros, ha sido concedido a **Gerardo BUSTAMANTE CORZO**, de Argentina, por su página neobiblica «Carta a Simón», que publicamos en esta misma edición de la Agenda Latinoamericana'2014, en la que convocamos la XIXª edición de este Concurso (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 **Garbiñe DELGADO RAAK** (garbi_nau@yahoo.es), estudiante de psicoterapia posmoderna y ciencia social alternativa, en la UNAM de México, por su trabajo «Carta de bienvenida a la otra economía posible» (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, Libertad y Autonomía» (pág. 17).

• El premio del concurso convocado por el **Col. lectiu Ronda**, de Barcelona, dotado con 2000 (dos mil) euros, ha sido otorgado a **Ecoarxa**, de Girona, Cataluña, Estado español. (ecoxarxagirona.wordpress.com). 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 XIIª 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.

• En el **Concurso «Hacia otra economía, desde abajo»**, convocado por **InfoRedes**, de Puerto Rico, ha otorgado el premio a **Maydyls IglesiasPérez** (maydyls@planmaestro.ohc.cu), de Cuba, por su trabajo «Proyecto Artecorte, hacia la otra economía desde abajo». Con una nueva temática y nueva dotación (500 dólares), es convocado de nuevo este año 2014 para su ya VIIIª edición (pág. 16).

• 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 XIXª 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 2013, el Jurado de la Comissió de l'Agenda Llatinoamericana, de Girona, ha hecho público su fallo sobre el **Premio a la Difusión de los Principios del Decrecimiento**, en su quinta edición (de 2012>2013). El fallo puede verse desde esa fecha en latinoamericana.org.

Los premios que proclama esta página son los concedidos en los certámenes convocados por la Agenda'2013; véalos también en: <http://latinoamericana.org/2014/premios>

Las convocatorias de esta Agenda'2014, para 2015, véalas en: <http://latinoamericana.org/2014/convocatorias>

...para los concursos convocados en la Agenda'2013

nish

org Convocado para su VIª edición (pág. 16), el concurso está dotado con 500 euros.

- El concurso «Hacia otra economía, desde abajo», convocado por **REDES**, (<http://redesperanza.org>) **Red de Esperanza y Solidaridad** de la diócesis de Caguas, Puerto Rico, ha otorgado el premio a la reflexión «Proyecto Artecorte, hacia la otra economía desde abajo», de Maydoly IGLESIAS PÉREZ, de La Habana, Cuba (maydoly@planmaestro.ohc.cu). El premio está dotado con 500 dólares y un diploma acreditativo. Felicitaciones...

- El concurso de **Eco-Teología**, convocado por el equipo de investigación «ECOTEOLÓGIA» de la Facultad de Teología de la Pontificia Universidad Javeriana (Bogotá, Colombia), ha concedido un accésit de materiales eco-teológicos y publicación en el Blog de Ecoteología al trabajo «¿Qué hacemos con esto en casa? El reciclaje doméstico en Santiago de Cuba: un giro a las historias de las cosas», de Aime SOSA POMPA (aimuchasosapompa@gmail.com), de Santiago de Cuba. El Concurso es vuelto a convocar, un año más (cf. pág. 19).

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 de Economía Solidaria

VEREDICTO

Al XI Premio "Col·lectiu Ronda asesoría jurídica laboral económica social" correspondiente a la "Agenda Latinoamericana 2013". se han presentado cinco experiencias en relación con la de Economía Solidaria basada en situar a las personas, en el plano individual y en el plano colectivo en el centro de las relaciones y normas económicas.

Por países las cinco participaciones corresponden a: Una procedentes de Cuba, una procedente de Brasil y tres procedentes de Cataluña (Estado español).

Todos los trabajos presentados formulan su experiencia o estudio vinculado a la Economía Solidaria desde distintos ángulos: El desarrollo local mediante el trabajo en red organizando y estructurando el acceso al conocimiento en especial las TIC. Proyectos vinculados a la vivienda en régimen de cesión de uso cooperativizado y de autosuficiencia para edificios Urbanos. Agricultura y ganadería de responsabilidad compartida que tiene por objetivo devolver a nuestras manos la soberanía alimentaria y crear lazos entre productores y consumidores. Sistemas de intercambio mediante la moneda social, fomentando la economía local y el consumo responsable. Y finalmente a una visión de la economía social cómo grito que se escucha en el mundo capitalista.

El veredicto adoptado por consenso otorga al trabajo presentado por Ecoxarxa de Girona -Cataluña- (Estado español) [ecoxarxagirona@wordpress.com](mailto:ecoxarxagirona.wordpress.com). Dicha experiencia, de más de tres años de existencia, es una red de intercambio de bienes servicios y conocimientos que tiene la voluntad de recuperar la dimensión ética y humana de las actividades económicas, superando el individualismo y la competitividad capitalista impulsando una economía basada en la confianza, la reciprocidad, la solidaridad, la cooperación y la ecología. Actúa mediante la moneda social cómo una unidad de cuenta y medida que retorna a la moneda su sentido original no especulativo destinado a facilitar el intercambio de bienes y servicios y fomenta la economía local y el consumo responsable.

Col·lectiu Ronda, Consejo Rector.
Barcelona, 30 de abril de 2013
www.cronda.coop

CONCURSO «LIBERTAD Y JUSTICIA»

VIIIª Edición

Si aspiramos a construir una sociedad justa y equitativa, es imprescindible respetar la libertad y la dignidad de los seres humanos, sólo así se hace justicia. ¿Es posible la construcción de una sociedad justa, fundamentada en los supremos principios de libertad y dignidad?

Para reflexionar en torno a esta posibilidad, REDES les invita a participar en este concurso, titulado «Libertad y Justicia». Recomendamos que en su reflexión:

1. Discuta qué es la libertad y la justicia, y el eterno conflicto entre estas dos dimensiones.

2. Exponga cómo este conflicto impacta la realidad de los pobres de Latinoamérica y del mundo.

3. Proponga ideas para construir un mundo justo en el que seamos capaces de emanciparnos de la esclavitud que supone el hambre, para, de esta forma, dignificarnos como seres humanos y como humanidad.

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 2014, 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»

VIª Edición

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

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

Temática: El «decrecimiento», como un paso necesario para alcanzar una libertad viable para los seres humanos (todos, todas) y también para la entera comunidad de vida de este planeta.

Contenido y formato: Se premiará a la persona, comunidad o entidad que, mediante trabajos escritos, organización de cursos o conferencias, trabajos de investigación, realización de material audiovisual, creación de material pedagógico para adultos o escolares, ejecución de acciones directas, etc., 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 2014 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 se publica 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 2014 en: llatinoamericana.org

Concurso de «Páginas Neobíblicas», XIXª edición

La **Agenda Latinoamericana** convoca la XIXª 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 y 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 2014 a: agenda@latinoamericana.org
 4. Premio: 400 euros y su publicación en la Agenda'2015.
- Será hecho público el 1 de noviembre de 2014 en <http://latinoamericana.org/2015/premios>

Concurso «Género y compromiso político», XIXª edición

El **Centro de Comunicación y Educación Popular CANTERA** (www.canteranicaragua.org), y la Agenda Latinoamericana convocan la XIXª edición del concurso «Perspectiva de género en el desarrollo social»:

1. Temática: «Feminismo, Libertad y Autonomía. El aporte del feminismo a la libertad y autonomía de las mujeres en los procesos de emancipación para la equidad de género».
2. En estilo de ensayo.

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

4. Los trabajos habrán de llegar antes del 15 de marzo del año 2014 a: Cantera, Apdo. A-52, Managua, Nicaragua, cantera@ibw.com.ni, tel.: (505)-2277.5329
5. 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, XIXª edición

La **Revista «Alternativas»** y la **Fundación Verapaz** convocan esta XIXª edición del «Premio Antonio Montesinos al gesto profético en defensa de la dignidad humana en América Latina». Con las siguientes 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 2014, 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», XXª edición

La **Agenda Latinoamericana** convoca esta vigésima 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 2014 a: agenda@latinoamericana.org
5. El cuento ganador será premiado con 400 euros, y será publicado en la Agenda Latinoamericana'2015 (en unos 18 países). El fallo del jurado será hecho público el 1 de noviembre de 2014 en <http://latinoamericana.org/2015/premios>
6. El jurado podrá declarar desierto el premio, pero también podrá conceder accesits de 100 euros.

PREMIO
«COL·LECTIU RONDA»
XIIª EDICIÓN

LUCHAS POR LA LIBERTAD

EXPERIENCIAS DE LUCHA POR LA LIBERACIÓN

Pere Casaldàliga, hace unos veinte años, manifestaba en relación a la latinoamericanidad, que

«somos continentalidad en la opresión y en la dependencia. Lo tenemos que ser en la liberación, en la autoctonía, en la alternativa social, política, eclesial. Siento la latinoamericanidad como una manera de ser que la nueva conciencia acumulada –de Pueblos hermanos oprimidos y en proceso de liberación– nos posibilita y nos exige. Una manera de ver, una manera de compartir, una manera de ser futuro. Libre y liberador. Solidariamente fraterno. Amerindio, negro, criollo. De todo un pueblo, hecho de pueblos, en esta común Patria Grande, tierra prometida -prohibida hasta ahora– que brota leche y sangre. Un tipo de connaturalización geopolítica espiritual que hace vibrar juntos, luchar juntos, llegar juntos. Es mucho más que una referencia geográfica: es toda una Historia común, una actitud vital, una decisión colectiva».

A partir del lema de la Agenda 2014, «¡Libertad, libertad!», el Col·lectiu Ronda, asesoría jurídica laboral económica y social, fiel a su tradición,

C O N V O C A un premio sobre «**experiencias de luchas por la liberación**», dirigido a entidades, grupos o colectivos, de acuerdo con las siguientes

B A S E S :

Presentación de un informe claro y concreto (máximo 20 páginas) sobre la experiencia llevada a cabo y sus efectos de liberación cultural, social, económico y/o político. Queda excluida, por tanto, la lucha individual o por la liberación individual a pesar de la dificultad que esto pueda suponer, y que en ningún caso minusvaloramos. 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 2014 a las siguientes direcciones: jpujol@cronda.coop y agenda@latinomericana.org. Se puede consultar otra forma de envío a las mismas direcciones.

Premio: 2.000 € (dos mil euros). Se podrá declarar desierto. También se podrá conceder algún accésit.

CONCURSO ECOTEOLÓGICO

«SALVACIÓN RELIGIOSA Y SALVACIÓN ECOCÓSMICA»

Xª Edición

El equipo de investigación «ECOTEOLÓGIA», de la Facultad de Teología, Pontificia Universidad Javeriana (Bogotá, Colombia),

CONVOCA al concurso:

«**Salvación religiosa y salvación ecocósmica: relación mutua**», con las siguientes **BASES**:

1. **Participantes:** El certamen tiene un enfoque macro-ecuménico y se puede participar en él desde cualquier trasfondo o planteamiento religioso, o no religioso, centrándose bien en el tema que se ofrece a reflexión, con carácter esta vez estrictamente eco-teológico.

2. **Temática:** Desde hace varios milenios las religiones de nuestro entorno cultural han ofrecido y predicado la «salvación» ultraterrena, «ir al cielo y evitar el infierno», y esa salvación ha sido el centro de su cosmovisión, de su espiritualidad y de su predicación. Pero hoy en día también las organizaciones ecologistas y ambientalistas hablan de «salvar» el planeta. Esta Agenda propuso en 2010 una reflexión a partir del lema «salvémonos con el planeta». A fin cuentas, ¿quién salva a quién? ¿De qué salva? O ¿de qué nos salvamos? ¿Por qué? ¿Para qué? ¿Cómo? Queremos retomar la experiencia y concepto de «salvación» desde la perspectiva del diálogo ecología - teología, ya que el relato que la nueva cosmología está ofreciéndonos, no parece avalar la idea de que servir de escenario para una «historia de salvación» en favor de las almas de la especie primate *homo sapiens* sea la razón de ser de este cosmos. Todo funciona y todo aparece como si ésa no fuera su finalidad. Los mismos creyentes adultos críticos se sienten un tanto infantilizados cuando vuelven a escuchar el consejo de «vivir preparándose para ir al cielo y evitar el castigo eterno del infierno». Esa salvación está apareciendo cada vez menos plausible. La pregunta religiosa, ante la Nueva Cosmología, es: ¿Si no se trata de salvar almas, de qué se trata? ¿Podemos seguir hoy hablando de «salvación»? ¿En qué sentido? ¿Qué relación tendría con la salvación del cosmos? ¿Con qué planteamiento nuevo podría expresarse hoy lo que tradicionalmente hemos llamado «salvación»? Se trata pues de una reflexión directamente eco-teológica.

3. **Pautas:** Extensión máxima: 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 2014 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 eco-teológicos. El jurado podrá declarar desierto el premio, así como conceder uno o varios accésits. Asimismo, a través del blog www.ecoteologiapiuj.blogspot.com serán divulgados los mejores trabajos, aquellos que más contribuyan a impulsar el diálogo teología/ecología en nuestro *Oikos*, la Creación.

HUMAN DEVELOPMENT REPORT

LATIN AMERICAN REGION

PNUD, New York

- Of the countries in Latin America, there are three (Barbados, Chile and Argentina) that belong to the very high human development group, 19 in the high human development group, and another 10 in the medium human development group. The only one in the low human development group is Haiti.

- The IDH average for the region is 0,741, the second higher (after Europe and central Asia, with 0,771) and above the world average, situated in 0,694.

- Between 2000 and 2012, the region had an average annual growth of 0,67% in the IDH value, **the highest growth among all nations**. Nicaragua registered an annual average growth of 1,04% during that period, followed by the Bolivarian Republic of Venezuela and Cuba, with an annual growth of 1,04% and 1,02%, respectively.

- The region shows a good performance in all indicators that form part of the **IDH**. The average life expectancy at birth is 74,7 years, and the average forecasted school years of 13,7 **situate the region above other regions** regarding these components. In fact, the average life expectancy is almost five years higher than the world average. The region also has the second position both in average years of education (with an average of 7,8 years) and in the gross national product (GNP) per capita, whose average is above the world average of 10.184 American dollars.

- The region with an average loss of 25.7% regarding the IDH adjusted by inequality is above the world average loss of 23.3%. The income component is where the loss due to inequality is bigger (38.5%) followed by education (23%).

- The major loss due to inequalities is suffered by Haiti (40.2%), followed by Bolivia (34.2%). The country suffering the smallest loss is Trinidad and Tobago (15.3%). Inequality of income in the region

seems generalised, with losses ranging from 21.9% to 47.9% when the income component is adjusted according to inequality.

- The average value of Gender Inequality Index for the region is 0,419, below the world average which is 0,463, therefore third in the region. The average adolescent fertility rate is above the world average, while achievements in secondary and university education are below, both for men and women. Nevertheless, the region is ahead in terms of parliament seats occupied by women: 23%, more than three percentage points above the world average of 19.5%. Participation rates of men and women in the labour market are also above the world average.

- Multidimensional poverty measured according to the IPM is relatively low, compared to regions such as South Asia and Sub-Sahara Africa. Haiti has the highest value of IPM in the region (0,299) based on data from the 2005/06 survey, followed by Honduras (0,159).

- Total value of merchandise exports from the region were 857.800 million dollars, representing 6.3% of the world total and an 18.9% of the region's GNP. Mexico comes first, with exported goods for 298.300 million dollars in 2010, a 31% of its GNP. Brazil follows, with exports valued in 197.400 million dollars, around a 10.5% of the country's GNP.

- The region has the third highest ratio employment-population (67.2%), which goes from a 56.4% in Surinam to a 77.4% in Bolivia and Peru.

- Children labour seems to be a problem in Peru and Belize, where more than a third (34% and 40%, respectively) of minors between 5 and 14 years of age are economically active.

- According to the Gallup world poll for the region, the general life welfare average is 6,5 (in a scale from 0 to 10), **the highest of all regions**.

THE «ASCENT OF THE SOUTH»

Report of Human Development PNUD 2013

The XXI Century is facing a deep change in world dynamics, powered by the quick growth of the new powers in the developing world. **China** has surpassed **Japan** as the second largest economy in the world and rescued millions of persons from poverty during the process. **India** is modelling its future with a new entrepreneurial creativity and social political innovation. **Brazil** is raising its standard of living through the expansion of international relations and programmes against poverty which are being imitated in the entire world.

But the “ascent of the South” is a still bigger phenomenon. **Indonesia, Mexico, South Africa, Thailand, Turkey** and other developing nations are becoming the main actors in the world scenario. The Human Development Report for 2013 identifies more than 40 countries in the developing world which have surpassed expectations of human development from previous decades, with a strongly accelerated progress in the last ten years.

Each one of these countries has a unique history and has chosen its own path to development. Nevertheless, they share important characteristics and face many of the same challenges. They are ever more interconnected and interdependent. The number of people in all the developing world who request being heard is growing, as they share ideas through the new communication channels and request more accountability from governments and financial institutions.

The *Human Development Report 2013* analyses causes and consequences of this “persistent ascent of the South” and identifies policies based on this new reality which could foster a greater progress in the rest of the world in coming decades. The *Report* demands a much greater representation of the South in the global governance systems, and points to new potential sources of finance in the South for essential public goods. □

L.A. INCREASES ITS MIDDLE CLASS A 50%

Middle class in Latin America has increased by a 50% in the first decade of this XXI Century, from 103 million people to 152 million, according to the World Bank (WB) report.

The report, presented in Washington by this international institution’s president, Jim Yong Kim, also states that this achievement is due to **sustained growth in the region** in the last years, which, despite the international economic crisis, has allowed the **middle class** to grow.

The Report reveals that some of the most important factors for the upward mobility in Latin America are: a better education among workers, increase in formal jobs, more people living in urban areas, and most of all, more women workers and a reduction in the size of families. It states that it is one of the few regions, “if not the only”, seeing its middle class grow.

With these figures, the **middle class represents a 30%** of the Latin American population, and in some countries like Brazil, Colombia and Mexico, progress is noteworthy.

The WB considers –in this report– that a middle class citizen is that who earns at least 10 dollars a day (3.650 dollars per year per person) and whose risk of falling into poverty is less than 10%.

As the WB explains, situating the moderate poverty threshold for the region in 4 dollars a day –as this institution usually does–, a 30.5% of the population lives below this level of income, and **a 37.5% lives between poverty and a middle class** (4-10 dollars a day), those considered “vulnerable”.

Latin America is a “medium income region on the road to becoming a middle class region”, but the proportion of that segment of the population is the same as for those in situation of poverty (a third of the population), therefore there is still a long road to walk... □

REPORT ON HUNGER IN THE WORLD

PNUD, New York, USA

In round numbers

BY WORLD POPULATION:

The "Third World" accounts for 80% pop. with 37% of Global GDP, Advanced Countries account for 20% pop. with 63% of Global GDP.

THOSE HUNGRY IN THE WORLD:

in 2005 they were 848 million;
in 2007 they were 923 million;
in 2009 they were 1,023 million;
in 2010 they were 925 million;
in 2011 they were 870 million.

THE NUMBER OF PEOPLE WITH ASSETS IN US\$:

in 2001 -- 497 had 1.0 billion+ ;
in 2007 -- 1,125 had 1.5 billion;
in 2008 -- 793 had 4.4 billion;
in 2009 -- 1,011 had 2.4 billion;
in 2011 -- 1,210 had 4.5 billion;

According to these figures, applying an annual tax of 2% upon the assets of the 1,011 richest people in 2009 would obtain the more than \$USA 80,000 million needed to guarantee 10 years of attention to fundamental worldwide needs. These figures show that this proposal is perfectly feasible.

The amount of people in Latin America living on less than \$USA 1.00 per day: in 1981-- 41 million; in 1990 -- 43 million; in 2008 -- *only 28 million.*

Ten more statistics

1) 870 million people do not have enough to eat. The figure has decreased to 130 million since 1990, but the pace of progress has declined since 2008.

2) the vast majority of hungry people (the 98%) live in developing countries, where almost 15% of the population is undernourished.

3) the total number of hungry people in the world, about 563 million, live in Asia and Oceania, but the trend is downward.

4) Women are a little more than 50% the world's population but they account for more 60% of the hungry people in the world.

5) Malnutrition contributes to the death of 2.6 million children under five years = to 33% of the world's children.

6) In developing countries, one out of every six children – nearly 100 million - are underweight.

7) One out of every four children in the world has growth retardation.

In developing countries the ratio goes up to one out of three.

8) 80% of children with growth retardation live in 20 countries.

9) In developing countries some 66 million children go hungry to primary school. 23 million of these children are in Africa.

10) The PMA estimates that it would take more than US\$ 3,000 million a year to get food to the 66 million hungry school-age children.

But are reports really useful for anything?

Even though powerful countries are well aware of the situation, it's really only the leaders of the major economies of the world (G8) who can do something about it. It is therefore not surprising that the FAO gets challenged about its operations, something that might be better directed to other organizations. The UK government has even threatened to cut its funding for this organization if it doesn't change its work methods and management.

The Report on Hunger in the World in 2011 (for a dispute over methodological questions, the FAO did not actualize their hunger statistics for 2011) is another year's report that could be added to the list submitted. It's not that the information is questioned; it's accepted, but no action has been taken.

The problem of the "Horn of Africa" comes under discussion as one of the poorest regions on Earth. It is formed by Somalia, Djibouti, Ethiopia and Eritrea. That problem was given consideration at the World Food Day 2011 which highlighted the increasing number of people living in extreme poverty and what possible measures could be taken to reduce the effect of the fluctuation in food prices for the most disadvantaged population segments.

The situation of the African Horn is considered unacceptable, (which has been said for years) and it's maintained that even if the "Millennium Objectives" were met, 600 million people would still suffer from hunger. Emphasis has again been put on international collaboration as also upon the countries involved taking more interest in solving the problem. All this is well and good but "please": no more reports, commissions and paperwork which squander funds that could be used to save lives.

Countries are invited to waste less food stuffs. Another report commissioned by the FAO and produced by the Institute of Biotechnology and Food SIK (Sweden), stressed that about 1,300 million tons of food stuffs are thrown away: an amount that scares and makes it necessary to reconsider the production systems, since food-loss begins from the time agricultural production is initiated, and continues during each link in the chain including also the Consumers of course. Such losses are especially important in the industrialized countries where 1.300 million tons of food, which are equivalent to all the food produced in Sub-Saharan Africa and would significantly help to reduce hunger in the world.

New policies, education and awareness, investments throughout the entire value-chain, -- sustainable management of resources: all these are different fronts in the battle for future food security.

Children who are hungry

- Over 70% of the world's 146 million children under five years suffering underweight live in just 10 countries, of which more than half are located in South Asia.
- Every year about 10.9 million children under five years in developing countries come to die. 60% of these deaths are from malnutrition and hunger related diseases.
- It is estimated that the malnutrition cost to national economic development is 20-30 billion dollars per year.
- In developing countries, one in four children -- nearly 146 million -- are underweight.
- Each year, the PMA has more than 20 million children in school-feeding-programs in some 70 countries. In 2008, PMA fed a record of 23 million children.

Malnutrition

- About 50 million people suffer hunger in Latin America and the Caribbean.

According to the FAO this is a decrease of 24.2% compared to 1990, when the number was 66 million.

Also according to FAO, one out of ten Latinos lives in a situation of extreme poverty, and as of today, Latin America continues with the worst distribution of wealth in the entire world.

- Malnutrition contributes to 53% of the 9.7 million deaths each year of children under five years in developing countries.
- Each year a million children die for lack of Vitamin A.
- Iron deficiency is the most common form of worldwide malnutrition; it affects nearly 2 billion people. Eradicating iron deficiency would improve national productivity levels by up to 20%.
- Iron deficiency is undermining the mental development of 40-60% of children in developing countries.
- Vitamin A deficiency affects approximately 25% of children of pre-school age in developing countries. This deficiency is related to blindness and vulnerability to disease and to higher mortality rates. This leads to the death of about 1.3 million children each year.
- Iodine deficiency is the major cause of mental retardation and brain damage. 1.9 billion people in the world are at risk of iodine deficiency, which can be easily prevented with simply adding iodine to salt.

The Future Outlook

At present the problem is the high price of food and its variations (usually upwards), which significantly increase world-wide food insecurity especially in the poorest countries.

The report indicates that: - Consumer demand in countries with rapidly growing economies will increase; the populations continue to grow; and if the bio-fuel demand continues to expand, it will place additional stress on the food system.

Food and VIH/AIDS

- In the most affected countries, AIDS has reduced life expectancy by more than 20 years, it has slowed growth and increased household poverty. In Sub-Saharan Africa alone, nearly 12 million children under 18 years have been left orphaned.

WOMEN'S FREEDOM

KORA, CARMEN, JOSÉ LUIS, JILMA, REYNA, DOLORES

Base Christian Communities of Masaya and Carazo, Nicaragua

Freedom is unknown for us women in a patriarchal society. The false freedom proclaimed by patriarchy focuses on sexuality in order to differentiate people: to subordinate, devalue and violate those of us born with feminine sexuality. Patriarchy, is still the dominant cultural system in Nicaragua and is equally spread throughout the world. It was established way back in time, and then ratified and co-opted by capitalism; it was made legitimate and blessed by the Catholic and other religions, and it still maintains that we who are born with feminine sexuality are inferior and of less value; that our mission is to reproduce the species, provide for men, the family, the church and society at large, offering domestic care and services free of charge and without recognition and all this in exchange for our own autonomy

From the moment of birth, simply because of our feminine sexuality, we women are restricted in our freedom, and limited right from the beginning in the most elemental things, such as: deciding on our own body, our own time, and how we are "going to be" in the world. We are taught that to be a woman is to be subject, decent, demure, dependent on the men whom we need to protect us. The world has been organized in such a way that we women are always at a disadvantage and considered *vulnerable beings*. The system has been so rigged and we women AND men have been indoctrinated to believe that all this is natural and logical: a social order that God in HIS wisdom has established.

This patriarchal/sexist model involves a structural discrimination and violence against us women, both in the private sphere (family and inter-personal relationships), just as in the public area (on the streets, in the community, the workplace, the State). It is a violence that is institutional, verbal, physical, psychological, sexual, economic and even gets down into our right to own property and to get a job. Extreme violence as *femicide* is the primary cause of death in many countries; tolerance and impunity for this "crime against humanity" is all part of the patriarchal mentality which considers our life as worthless or at best of little value.

Already as little girls we learn our role at home and are not permitted to go out anywhere alone even to school -- because, when we are away, we might suffer *something*, which happens just to girls, not to boys. In our youth, we are made to realize that "the street" is

dangerous for us: we can't walk freely, much less frequent public places alone, because it would look bad, and men might *mess with us* and want to touch and even violate us. These guys feel that they have some sort of rights over us. It's horrible to live with that fear.

And if we get married, subject to the romantic infatuation again taught us by patriarchy, we go all out in taking care of *our man* to prove our love for him even if it means our own self alienation. We serve his food, wash and iron his clothes and clean his house. The children seem to belong only to us women and never to those men since all childrearing tasks end up with us. We work hard 24 hours a day, get worn out and sleepless in order to safeguard the lives of our family; but these guys claim we are not working and then they begin to tell us that we are worthless; they try to control what we do, with whom we speak, with whom we go out. - Finally they begin pushing us around; then come beatings; both physical and sexual abuse. If they beg our pardon, we accede to them and grant them forgiveness with the hope that they will change; but right off comes more abuse. Again the circle of violence, the same nightmare. We have no freedom; neither at home nor in the street.

If we go to work in the foreign-owned sweatshops or other places, then we have to put in a double-work-day: that of the house where nobody pays us or even recognizes it as work; and then we add to that our work-day in the factory. And if we happen to participate in something like a community development activity -- that means for us a triple-work-day. Even when we have a paying job, the men never think about taking charge of the household responsibilities. Although after their work-day they have *their time to rest*, we have neither *our time* nor do we ever get to rest.

Our proclivity "to get pregnant" is considered as being contra-productive for our work, just as though men had nothing to do with our pregnancies. And if the pregnancy proves to be a risk to our life, or if it is the result of a sexual violation, then the man-made-laws of our country and our of churches forbid us to interrupt the pregnancy just as though the men who violate us were *somehow* going to take charge of the children they had produced. In the name of *their God and Life* men are the ones who decide over us and our bodies, condemning us either to die or have the child.

Translation by Justiniano Liebl

In the economic, political and cultural world, because of prejudices, our opportunities are always more limited and costly even to the point of being considered bad women, bad wives, bad mothers and even *vagrant women* for not always staying at home. There is always that discrimination: men are always worried about our bodies; that we might be subjected to sexual harassment. And if «it» does happen and later we decide to break the silence and denounce the aggressor, it becomes an ordeal for us. The critical path of simple access to justice is of little interest to public officials, just as though they didn't believe us. They wear us out with unending retardation of justice; and then this impunity makes men even more brazen, as they see that our complaining brings no results; and then violence increases even to possibly killing us.

But now we are organizing as women ever since we have become convinced of the fact that this patriarchal model that is being re-produced from generation to generation is not of any *divine order*, but is rather a *socially constructed order*, and that just as we have learned it, we can also unlearn it. And together we have learned to analyze our reality: namely to differentiate sex from gender, to realize the unequal relations of power between men and women –a power of domination that has to be removed. We support each other in order to empower ourselves both physically and psychologically; to destroy complexes and taboos in order to break the cycle of violence and put an end to our role as victims; to overcome so many fears and doubts; to change our own lives and also fight to change this oppressive system itself; to cut the thread and break the generational chain.

We want to be free from the control of men: whether parents, children, brothers, husbands, employers, politicians and or men who are religiously *ordained*. We are looking for a relationship between equals. We want equal opportunities for access and control of economic and social resources –labor, health, education, housing, control of land, credit, leisure and cultural aspects. We want an equal distribution of responsibilities at home: men and women on a par.


This process of liberation is slow and painful, but it is secure and there is no turning back. It leads us to get to know and value our own selves; to promote public policies that take gender into consideration and defend our strategic interests, always aiming to change these unequal relations of power. Liberation leads us to live unhampered and to make decisions about who we want to be and what we want to do; it frees us to make decisions about our own bodies and our own time, and

not just accept any kind of control that demands that we keep asking permission. We want to look at our own selves with humility in order to maintain a positive attitude and discover and extirpate oppressive dogmas and burdens of religiosity that have been instilled into us.

We have advanced somewhat in laws and public policies. We have achieved international conventions that proclaim our rights. We have brought about national legislation striving for better access to justice and actually having justice carried out. We have managed to get ourselves on to the public political agenda of our countries. We are organized in networks: local, national, regional and international. Our movement is broad and it is becoming strong and consolidated. Although we are still far way from being completely free of patriarchy, the important thing is that we are on the right track in the process. We are not asking for favors nor permissions nor concessions; much less that *They* should *give us* rights. We are demanding *that they recognize* our fundamental and inalienable human rights. They constitute an essential part of our very being.

We realize that overcoming patriarchy is not possible simply by our reaching an awareness of it. Men must change also. Men must review the construction of their own masculinity in order to discover the benefits that will come with their change. Already there are men who are becoming aware of it and really want to unlearn it. They are looking for strategies to change their male mentality. But there are still many points of resistance: they feel their privileges threatened; their violence continues, and as they see our rights getting to be recognized, they still have negative reactions and terrible misunderstandings of it all.

Throughout history there have been many women who have fought for our freedom and dignity - considering us of equal value as persons: definitely not inferior as women. Male-centered-history has made us invisible. We have been relegated to being anonymous martyrs of an injustice that is patriarchal-capitalist-religious.

We women are the ones who are now rescuing these *stories of women* who came before us, because it is true freedom and brings us together in equality from birth. Nobody is *giving it back to us*. We ourselves are winning consciousness through our struggle, organization, civil participation, solidarity and political advocacy. It is the clarion call of the XXI century –impossible to be silenced; the call of thousands and millions of women in Nicaragua and in the entire world who are shouting: WE HAVE HAD ENOUGH! We have decided to exercise our sacred right to live free from violence, and in freedom. 

LATIN AMERICA REPRESENTS 10% OF THE GLOBAL GDP

Infolatam Efe - Bogotá. Irene Urango

- The Inter-American Development Bank (IDB) aligns with the predictions published by the International Monetary Fund (IMF), which indicate a three-tenths decrease in the initial estimates for 2013 due to the notable decline of the continent's principal economy, Brazil, which was expected to expand by 3.5%.

- The region has increased from 6.4% of the global gross domestic product (GDP) in 1990 to assume 10% in two decades of slow growth, in which the economies of Latin American countries has expanded by more than 3%.

The economist and chief of Research for the IDB, José Juan Ruiz, agreed with the IMF estimates and assured that, in 2013, Latin America would grow at an average rate of 3.6%, 6/10ths more than in 2012, a rate that represents 10% of the global GDP.

"Latin America should represent about 7% of the global GDP and this year is approaching about 10% of the global GDP. We're doing more than our share" he stated in an interview with Efe in Bogotá. The region has increased from 6.4% of the global gross domestic product (GDP) in 1990 to assume 10% in two decades of slow growth, in which the economies of Latin American countries has expanded by more than 3%.

"The Latin American continent is exiting the international crisis quite well. In 2012 it grew by 3%, and probably this year the growth rate will surpass 3.5% with good distribution among countries" he added.

Although this figure is far from meeting the 4.3% rate of 2011, it shows that the international crisis had a negative, but not a dramatic, impact on the continent, thanks, according to Ruiz, to "a very solid financial system" able to contribute to "the growth and the investment capacities of households and businesses."

With these forecasts, the IDB aligns with the predictions published by the IMF last week, which indicate a three-tenths decrease in the initial es-

timates for 2013 due to the notable decline of the continent's principal economy, Brazil, which was expected to expand by 3.5%.

Ruiz emphasized that the challenge now is to:

- "maintain the process for the next five years" and "develop in a sustainable and inclusive way" from the level of the production and utilization of raw materials, and the development of the services and export sector.


- Resolve key issues such as a reduction in poverty and inequality in order to become a middle-class continent.

- Encourage workers in the formal economic sector through a process of "second generation reforms" that should lead to a decrease in the social gap with "protective networks and investments in education and infrastructure."

- Fortify a "fiscal system that allows greater transparency and puts fewer obstacles in the development of formal entrepreneurial activity," alluding to a reduced bureaucracy.

In light of the world economic crisis, Ruiz cited the importance of learning from past errors, such as "over-indebtedness, lack of financial regulation, or the housing crisis," mistakes that "Latin America made thirty years ago and Europe is making now."

As a strategy, he suggested that the continent should combine "macro-prudential policies, as posited in theory and global consensus" while at the same time return to "fiscal policy that regains space and monetary policy that allows for greater risk."

This framework highlights the importance of the role, in the present moment, of the emerging economies that, with "practically 50% of the global GDP," are "clearly surpassing the rest of industrialized countries," and "could help Europe emerge from its crisis" as a "source for (its own) generation of resources" for its businesses. According to the estimates for the IMF for 2014, the acceleration of the Latin American economy will continue with an estimated growth of 3.9%. 

Translation by Curt Cadorette and Molly Graver

LATIN AMERICA: A BATTLEFIELD BETWEEN CHINA AND THE USA

By 2015 this Asian giant will become the second greatest investor in Latin America. The influence of China is perceived in ways that are more positive than that of its neighbor to the north.

Translation by Curt Cadorette and Molly Graver

Democratic stability and economic prosperity during the last few decades in Latin America have allowed it to move beyond being considered the “back porch” of the USA. A large part of this economic clout is due to China’s growing commercial presence in the area. The power of this Asian giant could threaten the privileged status that the USA still maintains towards its southern neighbors, that, for the moment, only seems concerned that the commercial expansion doesn’t stretch into the political sphere.

“The growing economy of this Asian giant forces it to look for new markets, a necessity that Latin America shares for the same reasons. This is good for the region and, consequently, for the USA as well,” says Daniel Erikson, Department of State advisor.

The Economic Commission for Latin America and the Caribbean (ECLAC or CEPAL) estimates that, in 2015, China will replace the European Union as the second investor in Latin America, just behind the United States. The economic power of China has had an enormous impact on Latin America. This Asian country is the principal trading partner of Brazil, Chile, and Peru, and the second most important export market for Argentina, Costa Rica, and Cuba, according to CEPAL.

China is not merely decreasing the economic dominance of the United States in Latin America – it has gone beyond capitalizing 4% of commercial exchange to being the principal trading partner of many of its countries–; it is also winning the battle of public perception in terms of its weight in the region. According to the study Economic Barometer of Latin America, published by Vanderbilt University and the Project for Public Opinion in Latin America, 68.2% of Latin Americans consider the power of this Asian giant favorably while only 62.2% think the same of the United States. Furthermore, one in five people consulted believe that China is the most influential country, beyond Japan, India, and the USA.

This statistic helps illustrate the transformative impact of China’s presence in Latin America. According to the Chinese Ministry of Commerce, the region

is the second greatest investor market for the country beyond Asia. In 2000, Peking invested \$10 million dollars in the region; in 2009 it was \$100 million; two years later, in 2011, it already surpassed \$245 million, according to the Woodrow Wilson Center. That investment was a determining factor in why Latin America could avoid the economic recession of 2009. In that year economic exports from Latin America to the USA and Europe decreased by 28% respectively; those destined for China increased 5%.

This past June 6, 2013, in a visit to Mexico and the United States, the president of China, Xi Jinping, in a speech before the Mexican Congress stated: “In the next 5 years, China is going to import products worth more than 10 billion dollars, and its international investments will surpass 500 million, and more than 400 million Chinese will go on international trips. So, Chinese development is good news for the rest of the world.”

One of the short-term problems this creates is competition between China and countries like Brazil or Mexico. These two nations are already feeling the inevitable rivalry. Mauricio Mosquita, an economist at the Inter-American Development Bank, claimed in 2011 that China was the “principal threat” for the industrial expansion of Brazil, as both countries produce similar goods.

China has likewise become one of Mexico’s chief competitors in the USA market. In 1980 Mexico began to take protective measures in response to the proliferation of cheap Chinese products within its borders. The restructuring of the Chinese labor market, which has allowed the wages of its workers to rise, has permitted the rebirth in Mexico of the automotive and aeronautical industry, in competition with China. Despite this, the Mexican position is cautious, as its exportations depend heavily on Chinese imports.

The economic dependence of Latin America on China is notable: for each 1% that the GDP of China increases, it increases 0.4% in Latin America; for each 10% that China grows, Latin American exports to China increase by 25%.

THE TREASON OF THE INTELLECTUALS

A VISION FROM USA

CHRIS HEDGES

es.wikipedia.org/wiki/Chris_Hedges

The rewriting of history by the power elite was painfully evident as the nation marked the 10th anniversary of the start of the Iraq War. Some claimed they had opposed the war when they had not. Others among “Bush’s useful idiots” argued that they had merely acted in good faith on the information available; if they had known then what they know now, they assured us, they would have acted differently. This, of course, is false. The war boosters, especially the “liberal hawks”—who included Hillary Clinton, Chuck Schumer, Al Franken and John Kerry, along with academics, writers and journalists such as Bill Keller, Michael Ignatieff, Nicholas Kristof, David Remnick, Fareed Zakaria, Michael Walzer, Paul Berman, Thomas Friedman, George Packer, Anne-Marie Slaughter, Kanan Makiya and the late Christopher Hitchens—did what they always have done: engage in acts of self-preservation. To oppose the war would have been a career killer. And they knew it.

These apologists, however, acted not only as cheerleaders for war; in most cases they ridiculed and attempted to discredit anyone who questioned the call to invade Iraq. Kristof, in *The New York Times*, attacked the filmmaker Michael Moore as a conspiracy theorist and wrote that anti-war voices were only polarizing what he termed “the political cesspool.” Hitchens said that those who opposed the attack on Iraq “do not think that Saddam Hussein is a bad guy at all.” He called the typical anti-war protester a “blithering ex-flower child or ranting neo-Stalinist.” The halfhearted mea culpas by many of these courtiers a decade later always fail to mention the most pernicious and fundamental role they played in the buildup to the war—shutting down public debate. Those of us who spoke out against the war, faced with the onslaught of right-wing “patriots” and their liberal apologists, became pariahs. In my case it did not matter that I was an Arabic speaker. It did not matter that I had spent seven years in the Middle East, including months in

Iraq, as a foreign correspondent. It did not matter that I knew the instrument of war. The critique that I and other opponents of war delivered, no matter how well grounded in fact and experience, turned us into objects of scorn by a liberal elite that cravenly wanted to demonstrate its own “patriotism” and “realism” about national security. The liberal class fueled a rabid, irrational hatred of all war critics. Many of us received death threats and lost our jobs, for me one at *The New York Times*. These liberal war-mongers, 10 years later, remain both clueless about their moral bankruptcy and cloyingly sanctimonious. They have the blood of hundreds of thousands of innocents on their hands.

The power elite, especially the liberal elite, has always been willing to sacrifice integrity and truth for power, personal advancement, foundation grants, awards, tenured professorships, columns, book contracts, television appearances, generous lecture fees and social status. They know what they need to say. They know which ideology they have to serve. They know what lies must be told—the biggest being that they take moral stances on issues that aren’t safe and anodyne. They have been at this game a long time. And they will, should their careers require it, happily sell us out again.

Leslie Gelb, in the magazine *Foreign Affairs*, spelled it out after the invasion of Iraq.

“My initial support for the war was symptomatic of unfortunate tendencies within the foreign policy community, namely the disposition and incentives to support wars to retain political and professional credibility,” he wrote. “We ‘experts’ have a lot to fix about ourselves, even as we ‘perfect’ the media. We must redouble our commitment to independent thought, and embrace, rather than cast aside, opinions and facts that blow the common—often wrong—wisdom apart. Our democracy requires nothing less.”

http://www.truthdig.com/report/item/the_treason_of_the_intellectuals_20130331

The moral cowardice of the power elite is especially evident when it comes to the plight of the Palestinians. The liberal class, in fact, is used to marginalize and discredit those, such as Noam Chomsky and Norman Finkelstein, who have the honesty, integrity and courage to denounce Israeli war crimes. And the liberal class is compensated for its dirty role in squelching debate.

"Nothing in my view is more reprehensible than those habits of mind in the intellectual that induce avoidance, that characteristic turning away from a difficult and principled position, which you know to be the right one, but which you decide not to take," wrote the late Edward Said. "You do not want to appear too political; you are afraid of seeming controversial; you want to keep a reputation for being balanced, objective, moderate; your hope is to be asked back, to consult, to be on a board or prestigious committee, and so to remain within the responsible mainstream; someday you hope to get an honorary degree, a big prize, perhaps even an ambassadorship."

"For an intellectual these habits of mind are corrupting par excellence," Said went on. "If anything can denature, neutralize, and finally kill a passionate intellectual life it is the internalization of such habits. Personally I have encountered them in one of the toughest of all contemporary issues, Palestine, where fear of speaking out about one of the greatest injustices in modern history has hobbled, blinkered, muzzled many who know the truth and are in a position to serve it. For despite the abuse and vilification that any outspoken supporter of Palestinian rights and self-determination earns for him or herself, the truth deserves to be spoken, represented by an unafraid and compassionate intellectual."

Julien Benda argued in his 1927 book "The Treason of Intellectuals"—"La Trahison des Clercs"—that it is only when we are not in pursuit of practical aims or material advantages that we can serve as a conscience and a corrective. Those who transfer their allegiance to the practical aims of power and material advantage emasculate themselves intellectually and morally. Benda wrote that intellectuals were once supposed to be indifferent to popular

passions. They "set an example of attachment to the purely disinterested activity of the mind and created a belief in the supreme value of this form of existence." They looked "as moralists upon the conflict of human egotisms." They "preached, in the name of humanity or justice, the adoption of an abstract principle superior to and directly opposed to these passions." These intellectuals were not, Benda conceded, very often able to prevent the powerful from "filling all history with the noise of their hatred and their slaughters." But they did, at least, "prevent the laymen from setting up their actions as a religion, they did prevent them from thinking themselves great men as they carried out these activities." In short, Benda asserted, "humanity did evil for two thousand years, but honored good. This contradiction was an honor to the human species, and formed the rift whereby civilization slipped into the world." But once the intellectuals began to "play the game of political passions," those who had "acted as a check on the realism of the people began to act as its stimulators." And this is why Michael Moore is correct when he blames The New York Times and the liberal establishment, even more than George W. Bush and Dick Cheney, for the Iraq War.

"The desire to tell the truth," wrote Paul Baran, the brilliant Marxist economist and author of "The Political Economy of Growth," is "only one condition for being an intellectual. The other is courage, readiness to carry on rational inquiry to wherever it may lead ... to withstand ... comfortable and lucrative conformity."

Those who doggedly challenge the orthodoxy of belief, who question the reigning political passions, who refuse to sacrifice their integrity to serve the cult of power, are pushed to the margins. They are denounced by the very people who, years later, will often claim these moral battles as their own. It is only the outcasts and the rebels who keep truth and intellectual inquiry alive. They alone name the crimes of the state. They alone give a voice to the victims of oppression. They alone ask the difficult questions. Most important, they expose the powerful, along with their liberal apologists, for what they are.

FREEDOM, FREEDOM!

IVONE GEBARA

Camaragibe, PE, Brasil

The word freedom sounds good and can arouse many positive emotions, despite its inherent difficulties. Talking about freedom seems like talking about fundamental things without which one cannot live with dignity. For this reason we may say that almost all persons know what freedom means although the meanings vary according to the subjective contexts, also because of vagueness, and a great variety of experiences and nuances. Where to start our consideration of freedom? There are many roads and intuitions.

I propose to start with the word's etymology, since it indicates something close to the experience where it was born and gives us a key to open the word and say something about its historical appearance. The word freedom comes from Latin, *libertas*. And the word *libertas*? It comes from *liber*, soft tissue that allows circulation of sap in plants. If *liber* is blocked, for any reason, the plant may die. By analogy, *liber* is also attributed to human life and the need we have for our human sap, our blood, our breathing, to circulate, making life possible. Our *liber*, that is, the tissues through which our energy and sap run, need to be in good conditions and with no blocking, for our body to be well. If that sap is blocked we say we lack freedom, circulation of our vital sap is lacking. A prisoner within bars, or chained, or a person who cannot talk, or a hungry crowd, have their *liber* blocked. And the action to re-establish circulation may be called "search for freedom".

Therefore, we may say the history of freedom accompanies human history. Every time our vital sap, for some reason, is blocked by external or internal forces, we feel a discomfort which we call "lack of freedom", that is, a lack of adequate circulation of our vital sap. The lack of circulation of our sap is a menace to life in its different dimensions. It is in this sense that the expression "freedom or death!" was coined, that is, death appears as an alternative or more accurately as a lack of an alternative in the

search for freedom. Once dead we no longer need to keep our vital sap going.

We find that the search for freedom is a continuous process, impossible to comprehend in all its aspects, and never finished. In that process we are continually blocking each other's vital sap, to establish ourselves as masters. This is why freedom is a complex continuous struggle; it comes and goes, it is searched, lost and found, as part of our own life. This is the stage of human history and of all beings and things connected to it. To acknowledge this temporal truth, changing and limited, of freedom as a permanently renewable value, is in a certain way to free ourselves of many absolutisms constructed and imposed by ourselves.

Throughout history, in a subtle or authoritative way, we impose on each other models of freedom, we fight until death for situations we believed were the signal of a permanent freedom. Along the same lines, we declare certain people free and others slaves, we identify freedom with states of economic, political or social well-being or with a religious practice. We also want to manage and rule freedom from the standpoint of ideologies or social and religious utopias, believing in them as solutions for human cruelty or for unjust relations. Nevertheless, most of the times we fail, because what was the object of freedom became a form of prison and even suffering, for others and many times for ourselves.

In the long and renewed process of becoming human, of responding to that which we call "vocation for freedom", we get lost, we become inhuman and we even resign to the freedom of others and of ourselves to maintain an idea, sometimes anachronistic, of freedom or to defend a pseudo-freedom. On behalf of freedom we can eliminate people, deprive them of rights, block their path considering it opposed to the realisation of our own individual freedom. How many times political regimes, universities, religions, eliminated people of great worth, because they we op-

posed to scientific theories or religious beliefs of the time! They used the word freedom as an alibi to maintain their tyranny and dominance over bodies and consciences. How many assassinations in the name of freedom, how many stakes lighted to burn alive bodies of women and men whose crime was thinking and living autonomously and allowing their vital sap to circulate!

Today, we are invited to free our pre-established schemas of freedom and assume critical postures before our own concepts. Although we need pedagogy and methodology to live freely, the search for freedom is greater than the schemas we create. Freedom starts with some fundamental steps towards the maintenance of our life's dignity, and follows its transformation process to the rhythm of the new challenges history throws at us. Freedom seems to identify with fixed models of behaviour, but moves with the flow of life. Hence the difficulty inherent in the search for freedom. As Paulo Freire said, we need to wish "to be more" than what we are now. It is necessary not to stay with what we learn from a reading: we need to write books from everyday life. Not search for food only for our children, but for everybody. It is not enough if some have their rights guaranteed; rights must be extended to all and be renewed in accordance with the needs of the moment.

The dynamics of freedom are the dynamics of keeping the individual life and the common collective life. It is the vital force flowing in me and you, flowing in our town, and in other towns. The processes of assertion of freedom or unblocking of vital energy that keeps us alive, are marked by the contradiction inherent to the human condition and stressed by the manifold gain that characterises us. The vital sap flows mixed with the forces of death, ambition, authoritarianism, selfishness, truth and lies, change of positions and interests that characterise us. This is why we need to be vigilant so as not to fall tempted by the imposition of our idealised models on people or situations that are often quite special and particular. And more so, we need to keep from the temptation of using the word freedom in vain, especially when we attribute it to economic systems or institutions we create.

For example, it is common to hear about freedom of the capitalist market, understanding by it the

imposition of laws established by elites that govern the national and international commerce. Freedom would be here the circulation of the vital sap of some in an uncontrolled and excessive way, and always to the benefit of those few, damaging the vital sap of the majority. Or we could think of the freedom of the white as opposed to the slavery of the black, or masculine dominance over the right to dignity of the feminine. Freedom covers many possibilities, ambiguities and contradictions. With all this we are signalling the need to pay attention to the use of the word freedom, stating hence the need not to be satisfied with the appearance of the word in the political text or in a public speech or even in poetry thinking we are already in the search for that precious value. Just the word, without the corresponding actions, may be a dangerous trap. That is why we always need to ask in what sense the world is being used, and in whose benefit. We need to continuously find the motivations for that which we call "search for freedom". This implies a renewed educational process inviting to better understand the multiplicity of uses and customs around the same word. The educationalist Paulo Freire talked of "the pedagogy of freedom" to indicate the complexity of this process and the need to be permanently ready to modify it and understand it again, according to the new situations.

Freedom is not something we can achieve peacefully, but just something close to a fundamental value we experience once and many times in a continuous and renewed way. And in this sense freedom is close to love, to truth, to generosity, to all those human values we always look for. No freedom or love or truth experience exhausts freedom, love or truth. Each experience is a figure, an expression of that which we are looking for and will search until the last breath of life. This multiplicity of expressions invites us to respect and at the same time enter into a dialogue with those people who have different experiences and views. Freedom needs a dialogue with us and with others to appear and continue its journey on the road of human history. Freedom is a permanent personal and collective need and because of this it is a constant call addressed from Life to all lives to try to keep the vital sap within each of us, but always beyond myself. The vital sap is the Mystery of Life. Hence it cries within us: Freedom, Freedom!

FREEDOM FROM, FREEDOM FOR...

ALFREDO GONÇALVES

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The yearning for freedom, over the centuries, has certainly been one of the most loyal companions of humanity's history. Literature across time presents examples, classic, symbolic, and emblematic of the human condition of doubt and questioning, of restlessness and roaming, of searching and freedom.

To illustrate this, we point to the figures of Abraham, "the wandering Aramean" in the biblical texts, of Ulysses, brave warrior, pilgrim over land and seas, of Don Quixote, warrior against all evil, of Proust, "In Search of Lost Time", among so many other experiences. Freedom, for its theoretical and practical implications, simultaneously fascinated and frightened human beings.

But it was at the dawn of "modern times", first with the Italian Renaissance, then later the "Age of Revolutions" and "Age of Capital" (Hobsbawm), when freedom gained daring wings and took longer flights, especially in Western countries. Together with her, individuality and human subjectivity, like her Siamese twins, grew also. Emancipated from medieval theocracies, prisoners of the notion of Christianity, the principle of reason replaced the idea of the Supreme Being as a reference point for the behavior of the individual and of peoples. Anthropocentrism takes the place of theocentrism. The *cogito* of Descartes, Kant's categorical imperative and the philosophy of history of Hegel and Marx are relevant points in that itinerary.

Moreover, with the arrival of the Independence of the United States (1776), the French Revolution (1789) and the Industrial Revolution (nineteenth century), a kind of freedom without checks, applied to economic policy and the system of capitalist production, generates its opposite: liberalism. In short, it deals with a socio-economic and political-cultural Darwinism, founded on the principle of natural selection, which ends up strengthening the strong and further thinning the thin. Freedom is transformed into a perverse coexistence between sharks and sardines, or between chicken and foxes, in the same space. Over time, the proper exercise of democracy, diverted from

its true ideals, will not continue to be a legal artifice to maintain the wealth, privilege and influence of the ruling class.

The two faces of freedom

In Latin America and the Caribbean too, freedom has suffered its ups and downs, with cruel reverses and blows. From colonial times to the present republics - some of them having gone through the experience of being Empire - there have been intense and complex liberation struggles. Simón Bolívar remains an icon of the Great Motherland. Freedom grows among us on hard and thorny ground. Movements; indigenous, popular and black, never stopped trying to win it over, sowing along the way countless martyrs. Depending from the beginning on the core countries for their mercantile capitalism - then industrial and financial - providing raw materials and cheap labor, our peoples have suffered as much from the sting of slavery, as the dream of freedom and peace.

In fact, in the Social Movements, in the Basic Ecclesial Communities (CEBs), in the Social Pastoral or Liberation Theology (TdL) of the Latin American continent and Caribbean, the concept of freedom has been hostage to strong ambiguities. Under the boots of military repression, during martial law regimes, *freedom from* is privileged at the expense of *freedom for*. Not infrequently the conception of freedom arises as a necessity to liberate oneself from dictatorship, from the large landholding system, from colonialism, from dependency, from oligarchies, from sexism, from poverty and from hunger ... Hence "liberation", its use so recurrent and the term so loaded, sinks its roots and takes on some religious legitimation in the founding experience of the People of Israel, to leave the oppression of Egypt in search of the Promised Land, as narrated in the Book of Exodus.

The urgency of the liberation movements left frozen the second dimension of freedom. So much so, that reexamining the biblical inspiration, after the escape from the clutches of Pharaoh and encountering

Translation by Michael Dougherty

themselves in the desert, the newly freed people of Israel fall into a morbid longing for that time when, even as slaves, they had something to eat. In other words, freedom became a burden to them heavier than slavery itself. "The fear of freedom" (Erich Fromm) led the Hebrews to lay at the feet of someone else (Moses and Aaron, Yahweh) the responsibility for being free, that is to say, to assume the consequences of their own actions. The imperative placed by freedom from left in the shadow the need for them to think of freedom for. The latter was left for later, due to the necessity to provide immediate answers to such pressing problems as, for example, poverty and hunger, political persecution and torture.

Perhaps that explains, in part, the difficulty of Latin American and Caribbean leftists to draft a popular project for their respective countries. Remote and recent history made us extremely capable of a profound and effective criticism, in economic, social, political and cultural terms. In other words, intellectuals and leaders of the subcontinent knew exactly what was not good for the population in general, but they continued to be reticent about what needed to be done. If, on the one hand, liberation theology and biblical-theological inspiration helped cement a theoretical organic and liberating matrix (in Gramsci's terms), on the other hand, it reduced the concept of *freedom* to its negative dimension (*freedom from*).


The great current challenge, both in ecclesial and socio-political terms, is to deepen the positive dimension of freedom (*freedom for*). This derives from the need to together build a social project in a broader context of a new civilization. It is not enough to destroy the old relations of oppression and exploitation, it is necessary to reconstruct new ties of solidarity, justice and peace. We need to rethink from the top down to family and interpersonal, community and social, political, economic and cultural relationships, in the national as well as international scope. This task constitutes a question for society as a whole and requires confronting no small challenges. We will describe some.

Principal challenges

The **first** is to combat the panacea of "growth as the only remedy to the global crisis." This deals with a remedy that has serious side effects for the health

of the planet, as well for life in all its forms (biodiversity), reducing, for this reason, the quality of human life. If the diagnosis is correct, the cure doesn't provide growth without it being more and more devastating, except for new ways to redistribute benefits of technological progress. In the face of natural resources and other forms of life, human freedom has limits that become increasingly imperative. The destructive effects, in the name of growth, of accumulation and of technical progress require rethinking human freedom not as "do what I want" but "do what leads to the common good." Maybe it's time to move from anthropocentrism to geocentrism (*geo*, earth, understood here as the source and origin of life and its conservation).

The **second** challenge is the growing conscience today that the various ecosystems of the planet are so intertwined that the disappearance of any species of fauna or flora, for example, has serious implications for future generations. Today's freedom cannot compromise the freedom of our descendants. We have no right to reduce them to new forms of slavery such as desertification and scarcity, 'natural' disasters, air pollution and water, global warming, among so many others. Hence the need of a new civilization, based on more sober, responsible, caring and sustainable patterns. It is worth recalling the urgent priority of "living well" in peaceful coexistence and care for the planet and for each other, over the "good life" of luxury and extravagance for rich groups and countries.

Last, but not least, there is the challenge of expanding participation in the necessary changes. This means rephrasing root democratic practice itself, which presupposes personal, social and political freedom. Democracy in its original sense cannot be reduced to the spectacular liturgy and demagogic electoral campaigns, periodic elections, the ritual of votes and ballot boxes. We need to create new channels, instruments and mechanisms of participation and control for the entire population. In political terms freedom requires a new, more direct and participatory form of democracy. Using a football metaphor, the challenge is to get the population down from the spectator's stands, onto the field and taking part in the game. A passive patriotism of subordinated electors is not enough, it is necessary to advance towards an active, free and conscious practice of citizenship. 

ARE WE FREE?

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Translation by John Converset, MCCJ

We are not free to choose who conceives us, from whom we are born, who are our father and mother, brothers and sisters, whose genes we inherit and in what combination; indeed random chance marks us from our face to our soul.

In the roulette wheel of life we are not free to select all that we inherit.

However we are indeed free to decide what we will do, which personality we will develop out of our unique and unrepeatable set of genes with their possibilities and limitations, their advantages and disadvantages, their potentialities, possibilities and limits.

We are not free to choose the gender that we are born with: girls or boys, male or female, with whichever sexual orientation.

However we are indeed free to learn and decide how to live and enjoy our sexuality, always as an expression of love and communication, never as an expression of power and violence.

We are not free to choose the color of our skin. **However we are indeed free** not to despise it or not to envy someone of another skin color. We are also free to respect, value and celebrate all skin colors.

We are not free to choose the language with which we learn to speak, the words and nuances with which we name things.

However we are indeed free to choose what words we will speak in this language, to whom we will speak them and why we say them. Socialized and humanized by language, with the power of words we can oppress or free, teach or dumb down; we can hurt or heal, create and change or repeat and repeat. We can beautify the world or make it ugly. We can also learn other languages and in their words discover many other accents that other people use to name the things of this world.

We are not free to choose the religion in which we are raised, because all religions are expressions of the country, culture and people or family into which we were born. All are different paths to pursue the Ultimate Reality. All have shortcuts to nowhere and winding roads with beautiful landscapes.

However we are indeed free to accept or reject the beliefs, dogmas, practices, rites, mediators and religious authorities of the religion that we learned. And free to examine these traditions, rethink them and decide if they nurture us and give meaning, joy and freedom, or whether on the contrary they are the bars of an ideological prison in which faults, fears and repression abound, a prison from which we are free to escape.

We are not free to choose to be born in poverty or riches, with security or scarcity.

However we are indeed free to choose whether or not we will share what we have, whether or not we will risk taking part in the struggle to make the world in which we live less unequal, whether we live mulling over the injustices of the world or whether we help change them.

We are not free to choose the country in which we were born.

However we are indeed free to choose another country in which to live, work, struggle and even to die. And in this adopted country we are also free to help live with dignity those who arrive at the same port not by free choice but forced by unemployment, hunger, war or violence.

We are not free not to feel fright, fear or even panic, due to the processes that the wise law of evolution has indelibly written into our psyche to guarantee our survival.

However we are indeed free to gain mastery of our fear, to acknowledge it without shame when we feel it and to accompany our brothers and sisters in their fears until they are able to transcend them.

We are not free to choose the epoch in which it is our destiny to live, nor to establish how we will be remembered

However we are indeed free to struggle for justice throughout our years, with their uncertainties, challenges and hopes. In fact we are free to put our whole heart into this struggle. After our time they will remember us for the fire that we kindled in this struggle.



LATIN AMERICAN MARTYRS: SEEDS OF LIFE AND LIBERTY

ADOLFO PÉREZ ESQUIVEL

Buenos Aires, Argentina

Translation by Katharine Aiton

The people, in their journey, look for alternatives of life and liberty when confronting the dominant system, as protagonists and builders of their own history. This journey is lived between light and shadow, anguishes and hopes of a new dawn. Christians share this journey in many ways, but always as leaven among the people of a continent that calls us to share bread and freedom that feed body and spirit.

It is the continent of the Fertile Earth, Abya Yala, where many brothers and sisters have given their lives to give life, through the journeys of liberation, with the poor and with the people, as seeds of life and liberty. Many prophetic voices have arisen, making the word itself journey, announcing the rights of men and women and peoples.

The Martyrs and Prophets of the continent have left an indelible mark on the consciousness and spirit of the community of the Church—the People of God—and we need to memorize this; a memory that does not turn us towards the past, but which enables us to illuminate the present and build new roads of life and liberty. A Church that does not make its martyrs and prophets present, loses its spirit.

Vatican II has already reached 50 years, and it remains the prophetic voice of the Church at moments when it is necessary to open up new roads. Like Pope John XXIII said, “it is necessary to open the doors and windows of the Church in order to shake off the dust and let the light in.” And thus, during the Council in Rome in 1965, in the Catacombs of St. Domitilla—in this moment of conciliar discernment arising from faith and the option to be with the poor—Dom Hélder Câmara, along with about 40 other bishops, signed the “Pact of the Catacombs”, deciding “to be faithful to the spirit of Jesus” and to be a “poor and servant Church”, like John XXIII wanted, inviting other bishops to commit themselves to be with the poor and to walk beside them.

This spiritual and social renewal led many religious communities and the faithful to review their pastoral practices and to go out to meet the poor, the excluded, the indigenous, the peasants, and the peripheral populations, like those who live in the favelas or are landless.

They were times of effervescence, of interior search-

ing, of prayer, and social commitment in the continent, giving rise to Medellín, which strengthened and recreated Vatican II from the Latin American reality.

From this journey, Liberation Theology arose as a reflection on social and ecclesial praxis, using the method of “seeing, judging, and acting”—a theology born from a faithful people searching for life and liberty.

Medellín, Puebla, and other conferences started from the reality of the continent, understanding its life and embracing it through faith, recognizing that they were part of the Church of the People of God, promoting a popular theology about their experiences and compromises. It is a journey that often was not understood by the ecclesiastical structures.

Abya Yala, a continent torn apart by societal and structural violence, dictatorships, poverty and the marginalization of large social sectors, resisted the injustices of social, religious, cultural and political organizations. Many Christians embraced this commitment, even giving their lives, like our brothers Oscar Romero, Enrique Angelelli, and Ponce de Leon, religious women like the French missionaries, Doña Tingó, and so many other martyrs who guide and strengthen us.

The prophetic voices remain in the memory and life of the peoples, like the serene and dignified cry of Oscar Romero, who, when confronted with death threats, declared, “If they kill me, I will be resurrected in my people.”

They are seeds that die to bear fruit, they are the way of salvation and the hope that “another world is possible”, of which the Christian Base Communities are the ferment which are generating life and liberty.

We have many Latin American prophets who, as seeds of life and liberty, have announced and denounced injustices. They are siblings, leaving the footprints of their testimony in order to guide us to the ways of life and liberty: Pedro Casaldáliga, Tomás Balduino, Hélder Câmara, and Pablo Evaristo in Brazil; Samuel Ruiz in Chiapas and Méndez Arceo in Cuernavaca, México; Leonidas Proaño, the prophet of Chimborazo in Ecuador; and Enrique Angelelli, Carlos Muria, and Javier Longueville in Argentina...they are all seeds of life and freedom.

FREEDOM AND A CRITICAL CONSCIENCE TODAY

JOÃO BATISTA LIBÂNIO

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I. Conscience and freedom.

In the wonderful process of evolution, life reaches its summit in the human being who is characterized by conscience and freedom. By consciousness we become present to our self. We know who we are; that we exist and are the subject and living source of decisions. We do not confuse our self with any other being. We are simply fully identified with our own self. Everything else appears different from who we are.

We are an unmistakable, unique identity. Our consciousness maintains this self awareness – it keeps the flame burning. When that flame goes out, we slide into the night of madness or into an infirm unconsciousness. At death, consciousness will cease and we will open up to the infinity of God. Until then we are always becoming, that is, we keep “coming into being”.

Together with consciousness of our becoming present to our selves, there is the perception that we are auto-determinant. We make choices for which we perceive ourselves as ultimately responsible. Our action of yesterday remains on the horizon of our existence beyond that moment of time. We are free.

The instant of clarity about that decision is very self evident to us. If someone should ask us who is the subject of a certain action we would answer: I am. This is where our axis of freedom becomes evident. We make a decision not simply about something, but about our very selves. All this sounds quite obvious. We would be moving from clarity to clarity. Our decisions would be being made with complete transparency of freedom of conscience and assumption of responsibility. For scholastic philosophers that is how angels act: they can never repent after a decision; their complete being is oriented to a determined direction: without cracks or seams.

But we are different. Our presence to our self is not in fullness. The difficulty comes from the fact that we are spirit bound by matter to time and space. Moreover sinfulness blurs the transparency of our acting and concupiscence splits our integrity. We lack total clarity about our self. We have to reflect on our self so that in a second moment we can acquire an increasing perception of our self and of our decisions. We call this process a “critical conscience”.

II. Barriers for a critical conscience.

1 Lack of clarity about “interiority”. Conscience

is blocked by both the lack of clarity about “interiority” as well as by the failure to distinguish clearly between what results from human freedom and what comes from nature. We easily attribute actions to nature which actually and ultimately arise from human freedom, and vice versa. Even more, sometimes we attribute to God that which simply is part of the laws of nature. Not discerning between human actions, the forces of nature and God’s activity can block critical awareness and the exercise of freedom. Such confusion comes sometimes from a literal interpretation of Sacred Scripture which reflects a different cultural moment. It is not uncommon that instead of analyzing the natural causes, we wonder whether an accident occurred as God’s punishment for our sins.

2. The family situation. The macho patriarchal conception of family also can block a critical conscience. The father’s authority can prevent other members of the family from developing their own critical conscience and exercising their freedom. They become prisoners of fear and end up simply following the rules and orders of the father. Where patriarchy reigns, there is no forming of a critical conscience. Vertical authority restricts the field of freedom and autonomy which form the absolutely necessary base for a critical conscience.

3. A traditional magical religious vision. To the influence of nature and family must be added magical religious traditions. They attribute our day to day happenings to the continual actions of God, Our Lady, the angels, to saints and or to demons. These traditions are not infrequently confirmed by the preaching of the clergy and other leaders who exploit popular credibility. What happens to people is frequently interpreted as either a punishment or blessing by God upon those who follow or breach regulations of some religious institution. Religious imagining ends up destroying human liberty.

4. An ideological closed circle. Theory and practice grow stronger without critical questioning. The difficulty of developing a critical conscience often results from living within an ideological closed circle. Our actions are strengthened by motivations, arguments and reasons that we have been taught to accept as normal, like actions that politically free us from making a commitment to transform reality and nevertheless justify us and save our conscience. For example: our having done an act of charity, even though we allow the structural

exploitation to keep on existing.

Paulo Freire developed the method of “conscience raising” precisely to help people become aware of their rights and dignity when faced with being subjected to a situation of oppression hidden beneath an alienating discourse. Without this warning through “conscientization”, we simply confirm the dominant ideology fed to us. Freedom must become part and parcel of our ideological fabric.

5. The obstacles of the unconscious. Freudian psychoanalysis and other psychological approaches study the human person and the depth of its decisions. They call attention to the unconscious drives, sometimes terribly powerful, obscuring conscience and impelling a person to actions beyond its freedom. The person believes that it is acting conscientiously, with freedom and responsibility, but technical therapeutic resources uncover unconscious mechanisms that reduce or even nullify its freedom. Neurotic acts diminish freedom and conscience, and psychotic wounds can even void them completely.

III. Between extremes,

Most people live between two extremes: unconscious and purely mechanical procedures on one hand, and on the other hand transparent lucidity of our freedom of conscience. This means we live within the gap between awareness and unconsciousness, freedom and determinism. So it is worth our while to ask ourselves how to achieve greater clarity of conscience and freedom.

1. Recourse to science. Science frees us from cultural backwardness and blind linkage to nature. Hapenings that we had thought were supernatural are now explained perfectly by scientific laws: for example attributing rain to a religious procession. Science teaches us to distinguish explanations of phenomena from any religious meaning that we might assign to them. Science helps free ourselves from much guilt. Previously consciences of people were weighed down with guilt from actions that we now recognize as resulting from unconscious determinism or uncontrollable conditioning.

2. God created us free. The road to freedom begins with the realization that freedom is found to an absolute and infinite degree first in God. God makes us free to live in grace and so we love God. Without freedom we could not relate to anyone; we would just live immersed in external or internal constraints.

The freedom with which God created us makes us able to offer our complete availability to Him. It goes beyond a freedom to choose between things, which is what the capitalist system so strongly promotes. God-given freedom has a double aspect: free *from* and free *to*.

3. “Freedom from”. “Freedom from” has no limits when faced with creation. Jesus demonstrated this with his life and Paul put it into words. Nothing was more sacred to the Jew than “The Law”. Faced with “The Law” Jesus felt free. He cured on “The Sabbath.” He went up to and touched lepers. He didn’t carry out the prescribed ritual hand washings. He spoke publicly with women. He permitted a prostitute to touch him. In his preaching he downplayed their strict requirements and used strong invective against the legalistic spirit of the Pharisees. In short, His freedom came first, whenever at stake was a human value like health, acceptance, forgiveness, or the carrying out of His mission.

Saint Paul, strongly influenced by his experience of the Risen Christ, carries out his experience of this freedom to the very extreme. “Christ set us free, so that we should remain free. Stand firm, then, and do not let yourselves be fastened again to the yoke of slavery”. (Gal. 5:1) “Yes, brothers, you were called to be free”. (Gal 5:13). “You are living not under law, but under grace.” (Rom 6:14).

4. “Freedom to”. “Freedom to” is not self-orientated. It exists in order to have “freedom to”. This is not self-seeking nor aimed at a life without order. We are free for God and for the welfare of our brothers. That’s how our freedom reaches fulfillment; in one word, our freedom exists so that we can love. Peter and Paul round it up this way: “You are slaves of no one except God, so behave like free people, and never use your freedom as a cover for wickedness. (1 Peter, 2:16) “Do not use your freedom as an opening for self-indulgence, but be servants to one another in love.” (Gal. 5: 13)

5. Critical awareness and freedom: greatness and limitations. Critical awareness helps us to perceive the greatness of the gift of freedom and also its limits. Freedom is difficult for us because of the responsibility involved for us and for others.

We have been formed for liberty. It definitely shapes our existence. It exceeds the here and now. It has a dimension that is absolute, and which is manifested in the relativity of its decisions

Its limits arise from our inherent imperfections in knowing, loving and making decisions. Created freedom is oriented towards its final end. Its greatness comes from being fulfilled in God and eternity, and continuing to move in that direction by means of achievements in our concrete history. It is only by balancing our critical conscience with our liberty that we can move forward in a way that is clearly in accord with our human intelligence.

FREEDOM AND DEMOCRACY

FEDERICO MAYOR ZARAGOZA

Culture of Peace Foundation, Madrid, Spain

«And so, a renewal—a new beginning—will be able to take place.».

“A new beginning” would exemplify the historical transition from force to word, from a culture of imposition, dominion, and violence to a culture of conversation, reconciliation, alliance, and peace.

Throughout the centuries, only a few men have dominated the rest of men and women. Women’s appearance in the milieu of power has been fleeting and mimicking others. Life itself was offered unflinchingly for frightened human beings who were bound both territorially as well as intellectually to a very limited space, where they were born, lived, and died.

Now, finally, in just a few years, due to modern technologies of communication and information, it is possible to express oneself without limitations. One is able to compare things in such a way as to appreciate more what one has and to understand the precariousness of others. Tied to this global consciousness, essential for “conscious behavior” in daily activities—tied to the technical mediums for such projections beyond our physical environments, the progressive increase in the number of women decision-makers stands out.

Well, we are living in fascinating times when the inertia that secularly hampered progress may now be overcome, above all from an intellectual and spiritual point of view.

I like to say that evolution, which we see in nature, introduces the right path: the timeless and the essential are preserved, and what was useful at one given time changes for what now must be replaced. It is extremely difficult for those who remain attached to their privileges to recognize the necessity of this transformation and to accept that yesterday’s formulas may no longer be valid for today and for tomorrow.

Evolution or revolution: the difference is in the “r,” which stands for responsibility. As responsible persons, at all times we must ensure with some fore-

sight that that which is peculiar to human species avoids any recourse to violence. The great variation is the force of the word and its effect on “educated” human beings only. This is clearly set forth in the first article of the UNESCO Constitution, which was written in circumstances of great human tension after a world war in which the most abominable mechanisms of extermination were used—a war of holocaust, genocide and total disregard for human species. The article reads: “To educate is to contribute to the formation of free and responsible human beings.”

Free and responsible—this is the kind of education that in just a few years could render real the great pillar that sustains all the rights and duties: the equal dignity of all human beings. Whether they are male or female, rich or poor, of one ideology or another, of one belief or another, of one skin color or another...all are human beings equal in dignity. All are free, all are responsible.

Freedom is supreme gift. Every human being is unique, able to think, to imagine, to anticipate and to create. Every human being is endowed with ability to discern, to recognize at every moment the correct edge of lights and shadows, of certainties and uncertainties.

Human freedom is the only condition in the design of creation. Everything is predictable in the universe. The immutable laws of physics and chemistry regulate everything...except human discretionary nature.

In the Preamble, the UNESCO Constitution adds: “Behavior will be guided by democratic principles of justice, freedom, and intellectual and moral solidarity.” By not having followed these very clear indications for the intellectual organizations of the United Nations system, the implementation of the clairvoyant beginning of the Charter, “We the peoples...” has not been possible since immediately the peoples

Translation by Israel Martínez and Paul Donohue MCCJ

were not part of the General Assembly, but only representatives of States. And, no aid was given only loans, nor was international cooperation offered, but only the forced exploitation of natural resources, and, what is worse, in the course of a few years “the globalizationers” were able to replace ethical values with the stock market; they replaced democratic principles with the laws of the market, the United Nations with a group of plutocrats, which, above all in the West, resulted in systematic crisis of dire consequences.

Now, the time of silence, submission, and blind obedience is finished. The moment has come for a great transition from a culture of imposition, dominion, and violence to a culture of dialogue, reconciliation, and peace. In a context that is completely democratic, the moment has arrived to apply Human Rights in such a way as to permit—as established in the first paragraph of the Constitutions’ Preamble: “to free humanity from fear.”

It is precisely a Universal Declaration of Democracy—ethical, political, cultural, economic, international—which permits broad wings to unfold and take flight in the infinite space of the spirit.

No more indifferent spectators, silent and distracted.

As The Earth Charter indicates right at the beginning: “We are at a critical moment in the Earth’s history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must come together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace.”

OUR LAND, FREEDOM

PEDRO CASALDÁLIGA

*This is our land:
Freedom, humankind!
This is our land:
Everyone’s, brothers!*

*The Land of Men
that walk on her
on naked and poor foot.*

*That in her they are born, of her,
to grow with her,
as tree trunks of spirit and flesh.
They are buried in her
as sowing
of ash and of Spirit
to make it fruitful as a wife mother.
That surrender to her,
each day,
and give her to God and the Universe,
in thought and sweat,
in their joy and their pain,
with the look and the hoe and verse...*

*Conceited prostitutes
of the common Mother,
their bastards!
Damn your fences,
those that circle you inside,
fat, alone,
like fattened pigs;
closing out, with their titles and wires,
from your love, your brothers!
(Outside of their rights,
their children and their cries and their dead,
their arms and their rice!)*

*Closing you out
from brothers
and from God!
Damn all fences!
Damn all private property
that deprive us
of living and loving!*

*Damn all laws,
Rigged for a few hands
to protect fences and cattle
to enslave the Earth
and its people!
Other is our Earth, people, all!
The people’s free Earth, brothers!*

Translation by Michael Dougherty

JUSTICE, PEACE AND FREEDOM – CURRENT PREDICAMENTS

FREI BETTO

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The major powers of today's world – the U.S.A., Russia, United Kingdom, and France – believe that peace will be the outcome of a “balance of power”; which in fact is imbalance. The more and better weapons a country possesses, the better it will deter potential adversaries and thus prevent terrorist actions and military conflicts. The exception is China, which does not engage in international conflicts and does not deploy soldiers not even to strengthen the “blue helmets” – the UN peace troops in foreign lands.

Seven centuries before Christ, prophet Isaiah had already emphasized that true peace can only be a fruit of justice (Isaiah 32, 17). As long as inequality among nations remains, conflicts will hardly cease. While the fall of the Berlin wall ended the cold war between the U.S. and the Soviet Union, the wealth disparity between North and South is still an obstacle to the dream of peace.

Another factor that hinders the achievement of peace is religious fundamentalism: the belief that “my” belief should take prevalence over any other. And that “I” should undertake every effort to ensure that all the others enter into “my” religious group. That is the belief that only “my religion” holds the whole truth.

Even among Christians it has not been easy to walk the path of ecumenism. The Second Vatican Council was labeled “Ecumenical”, but since the pontificate of John Paul II, Rome insists that only the Catholic Church has the full means of salvation. In many Latin American countries where the Protestant brand of Neo-Pentecostalism expands, the bishops call these churches “sects”...

What to say then about **inter-religious dialogue**? Rome, and most Bishops look with presumption and contempt towards religious traditions of indigenous (like the *Santo Daime* in Brazil), African (*candomblé*, *santería*, *umbanda*), and Eastern (i.e. the various streams of Buddhism) origins, etc.

Hidden behind this impasse in ecumenical and interreligious dialogues is **power struggle**. It may

merely be a religious struggle, over the conquest of believers and amplification of the religious denomination patrimony. It also may be political, of doctrinal supremacy over civil laws. In many Latin American countries, Pentecostal and neo-Pentecostal Churches repeat the (unsuccessful) experience of the Catholic Church in founding a Christian Democratic Party. The difference now is that the name of the party is not always religiously qualified, but they seek, through (a conservative) existing party, to choose the largest number of politicians, in general their own pastors, to create civil laws that require citizens to live according to the doctrinal parameters of a religious confession, hence the growing phenomenon of homophobia, and the elimination of debate regarding the decriminalization of abortion and drugs.

If peace is now hampered by so many structural injustices favored by the capitalist neoliberal hegemony (which divinizes private appropriation of wealth), what is there to say about **freedom**? What does it mean to be free?

For capitalism, freedom, democracy, and the market are synonymous (free enterprise, free market, etc.), up to the point of considering a freedom's right the exploitation of other people's labor and private accumulation of surplus value. “Free” is everything that strengthens the system: media in service of the ruling class interests; land and real estate speculation; porn industry; manufacture and sale of harmful food to children; military industry; science and technology at the service of the few rich in society.

In this context, the intent to resist the tentacles of the system, as for example, by establishing regulatory parameters for the functioning of media and internet, - as Venezuela, Ecuador and Argentina did- the chorus of “censorship”, and “undue State intervention”, can soon be heard!

In other words, freedom as conceived by neoliberalism is associated with the right of a few to appropriate the freedom of the many. Those countries


Translation by José Moreira

that adopted the Anglo-Saxon model of democracy, governed by the predominance of capital are considered “free”. Why does Puerto Rico remain under the U.S. tutelage since 1898? Why are Western powers troops free to act as intervening police at any point of the planet as they deem it necessary?

It is not the interest of the system for the world to be free. In consequence, a growing number of people choose security over freedom. The system has all the interest to fear in us: from the street, from the unknown, from the neighbor, from the poor, from those who do not profess “our belief” or have a different skin color. Where citizens feel free, as in the internet, he or she is in fact exposed to those interested in capturing all their personal data and in monitoring their preferences and relationships, in order to avoid potential enemies and encourage the market’s expansion.

Today, freedom is restricted to **consumerism**. We are free to choose between different brands of electronic equipment or cars. Do not dare to declare you would prefer “other possible worlds”! We are free to want what the system wants; in exchange for our freedom, the system offers us security, so that we remain permanently under the Big Brother’s control, and our lives restricted, devoid of sense, idealism and utopia.

Fortunately, not everything is lost. The system itself is in crisis. The emperor has no clothes, as voters vote for politicians, but are governed by the IMF, the European Central Bank and the U.S. rating agencies. The outrage grows, taking multitudes to the streets in protest.

Native peoples and alternative communities teach us that freedom is always associated to the community and to a project of society. *Free are all those who commit themselves into making others free and happy* – the indigenous peoples, the landless of Brazil, the monks secluded in their monasteries, the militants of utopia, blacks committed to tear down discrimination, women fighting for their rights, homosexuals engaged in their dignity to be recognized ... and, finally, all those who are already convinced that the right to be different (the imperative of justice and freedom) shall not result in divergence, but in establishing peace. 

THE HIGHEST CO₂ LEVEL IN THE PAST 3 MILLION YEARS

PARIS 2015, SUMMIT OF CLIMATE CHANGE:
WE NEED AN AGREEMENT SO THE WORST CAN BE PREVENTED

CO₂ concentration in the atmosphere has surpassed the symbolic ceiling of 400 ppm (parts per million), a record in the industrial era, considered by many scientists as the critical point which may start an incontrollable overwarming of the planet. It is estimated that the last time the Earth reached such levels of carbon dioxide was three million years ago, when there was no ice in the Arctic, the savannah extended over what is now the Sahara desert, and sea levels were 40 metres higher. In April 2013 already many observatories in the Arctic had registered six measures overpassing the 400 ppm, but the confirmation has finally come from the Mauna Loa station, at 3.400 metres high, in Hawaii, where on 10 May 2013 this historical record has been reached.

“This is a symbolic point that should make us stop and think what we have been doing and where we are aiming at”, Ralph Keeling has declared, as head of the Hawaiian observatory.

“Before the industrial era, concentration levels were just 280 ppm (in 1960 CO₂ levels were about 310 ppm)”, Rajendra Pachauri has reminded, as President of the Intergovernmental Panel for Climate Change of the UNO (IPCC), who hopes the Summit of Climate Change in Paris in 2015 will help mobilise society and governments and break the dead end reached after the summit in Copenhagen in 2009.

Civilization is now in a “risk zone” without any hint of improvement in the near future. In 25 years CO₂ is estimated to rise to 450 parts per million of air molecules, given the permanent use of fossil fuels for countries development. “We are not just before a symbolic figure but also before scientific evidence of the effects of human activity on the planet”. Edward Davey, Energy and Climate Change Secretary, has declared. “We cannot undercut efforts; the world needs an urgent agreement in 2015 to avoid the worst effects”.

Translation by Alice Méndez

Complete información: www.350.org

THREE THOUGHTS ABOUT FREEDOM

JON SOBRINO

UCA, San Salvador, El Salvador

1. Father Arrupe and Monsignor Romero, *free men*. I refer here to personal freedom, the ability of the human being to act according to his will throughout his life, from where comes responsibility for his acts, be these good or bad.

Father Arrupe and Monsignor Romero were *good men*, faithful and just, of hope and praxis, of grace received and responsibility in action. But when we say they were *free men*, we would like to add something else: they stayed in the real world without exiting it, in the midst of difficulties, oppositions and frequently rude attacks, defamation from the powerful, without, and –occasionally– abandonment from his brothers within, bishops and provincials. They never boasted or talked about themselves. They never thought first about themselves than others. They did not think the bad is cured with any other thing than the good. They were really living the Pauline language: “do not owe each other anything but love”. And they made true what I think is living like resurrected in history: “nothing is an obstacle to do the good”. To this way of being and acting I have called *freedom*.

Do we add anything when we say that Arrupe and Romero were *free men*? I believe that at least we make explicit shades of quality of the human being that are not usually taken into account and are important. Men like them, women like Ita and Maura, martyrs of Chalatenango, did not only live with freedom, but lived in *fullness*, triumphant over any bonds that limit the human being. And hence, the logic of talking about freedom when we talk of Jesus’ resurrection, although Jesus was already a free man in life: “nobody takes away my life, I give it freely”.

Going back to freedom and resurrection, this is what I wrote. “Freedom reflects the ‘triumph’ of the resurrected not because it moves us away from our material reality, but because it introduces us into historical reality to love no matter what obstacles this reality presents. The free person, on Christian terms, is that who loves and ultimately only loves, with no other consideration driving him away from love. Said in paradoxical language, freedom is being tied to his-

tory to save it, but –continuing with the metaphor– in such a way that nothing in history ties or enslaves not to love”.

Not being *tied* to anything –not only to the bad, nor even the traditionally good–, but being *untied* to everything, is what had an impact on Monsignor Romero and Father Arrupe. They lived a primordial freedom that is not frequent. Using Casaldáliga’s words, they did not have anything as an absolute, but “only God and hunger”. They were persons of a geometry spirit, keeping clarity to *understand things* and act with *efficiency*. But, with Pascal’s forgiveness if I deform his thinking, greater was their *sprite de finesse*, their delicacy with any human being.

That was Father Arrupe’s way. In times of plenitude, he showed cheerfulness and permanent optimism, and above all always presuming generosity in others. Bedridden and diminished, he showed the smile of who had nothing to hold and asked for help. And he was always sincere. “I am a poor man”, they say he said.

This was Monsignor Romero. In times of plenitude, he had an indestructible hope, with joy: “to this people it is easy to be a good shepherd”; as well with the acceptance of his psychological frailty, which sent him asking for professional help when he needed it. In his last months, he expressed “fear for my life” and the pain of his “conflictive situation with the other bishops”.

As far as we can judge, and with respect for the mystery of human beings, for Father Arrupe and Monsignor Romero nothing was tying to do the good and to search for it always in various ways. They were free.

2. “I have heard your cries and have come down to *free you*”. These are God’s words that collect words of oppressed human beings. And these have a hope. “There will be a day in which all of us will look up to an earth that says freedom”, sings the song of Labor-deta. They are songs of the Roman Empire slaves, of black people in the cotton plantations, of the indigenous in Abya Yala, robbed of gold, culture and

religion, of dignity and life. Today the empire is still ruling in the world. The market steals and annihilates millions.

Pope Francis has denounced this cruelty with a Midrash of a rabbi of the Middle Ages. "When the Babel tower was constructed, bricks were hard to make. They had to look for mud, knead it, add straw, set it up, and cook it. Then the bricks were taken up the tower to make it higher. And when a brick fell it was a problem, practically a State problem. It had cost so much that the brick was a treasure. But if a worker fell, nothing happened".

The rabbi said it perfectly, and the pope translates it. "This Midrash reflects what is going on in the world today. There is an imbalance in the financial investments: big problem, a big international meeting, all the people on the move. But people are dying, dying of diseases. And well, God help them! Words are harsh, but I think are exact: we live in a discard culture. That who is useless is discarded, it is thrown to the garbage. This is the crisis in which we live".

Neither a rabbi nor a pope can talk more clearly. And with this clarity the Latin American theology talked half a century ago. It was the *liberation* theology that unearthed the secular topic of *freedom*, and it historised it as *liberation*: to free from death and injustice the oppressed peoples. To break that silence was its great merit. And with "liberation", that theology has unearthed other realities that had been kept in resounding silence.

Above all the reality of *sin*, massive, historical, structural: robbery and depredation, violence and assassination, violations of the seventh and fifth commandments. This proliferates in the planet, in Central America and the Congo. The planet looks to cure a sick banking system –and its bankers–. Those hopeless and desperate will have to wait.

And it silences God. *Sub specie contrarii*, when it does not talk of idolatries, cult to idols who demand victims to survive. And directly when, not talking of the God of life, the one that loves the poor, certainly, but who, as said in Puebla, *goes out in his defence* against his victimisers. Not even Aparecida dared mention the conflict as a central reality in the life of Jesus, in which he was immersed. And by doing it in favour of ones and against the others, they killed him. And similarly the martyrs of justice are silenced,

who live and die like Jesus. Countless Latin American martyrs, men and women, have been silenced.

This theology, being of *liberation*, whatever its mediations, is also biblical and Jesuanic, and is more Latin American. It is not impartial, but committed. It is not distant, but inserted –"it is made in a desk but not from a desk", Ellacuría said. It does not look for peace for itself, but runs risks, and sometimes falls in the strife at the hands of civilians and clergy. It does not look for success, exaltation and apotheosis –a success concept that is not Christian. On the contrary it looks for an efficient service.

In this chapter we have talked of *liberation*, but it can converge well with the *freedom* of past times. Suffice to remember what Arrupe and Romero did for historical liberation. And if this is not clear enough, remember those two free men had as their enemies the enemies of liberation. And they accepted it on principle: "we will not fight for faith and justice not paying a price for it".

3. "Truth will make you free", says Jesus. This is our third thought, because lies are immense, but unknown. Gonzalez Faus asks if in evolution the *homo mentiens* is making its apparition, the liar human being. If this is so, our social environment is built with bricks of lies. Just two examples.

Children who annually die of hunger are many thousands, says Jean Ziegler, but this data is repeated routinely, with the world remaining unaware. And it is not possible any more to ignore this, so here appears a lie. The war in Iraq was not due to a mistake in estimates, but to a cruel lie, as denounced by *Le Monde Diplomatique*. It seems as though Goebbels' phantom is awake, the Nazi minister of propaganda: "a lie repeated a thousand times becomes true". In contexts where the politically correct is installed, "the irrational becomes rational", said Herbert Marcuse.

"The lie contaminates all the air we breathe and covers in mud the water we drink", says González Faus. There may be more or less manipulated freedom of the press, but a true will is lacking. And here freedom finds its death.

To humanise this world, these three elements from freedom suffice: 1. free men and women, 2. a fight against slavery, and 3. to surrender to the truth without imprisoning it.

LIBERTY, LIBERATION AND OPTION FOR THE POOR

FRANCISCO AQUINO JÚNIOR

Limoeiro do Norte, CE, Brazil

Liberty and liberation are fundamental characteristics of human life, mutually implied. On the one hand, man is free to construct his life: each one goes about building his life one way or another, in as much as possible. On the other hand, liberty itself is a victory, fruit of a process of liberation: a person needs to liberate himself from the obstacles that complicate his realization.

Without liberty and a process of liberation human life is simply impossible. It is a failed project. For this reason, the processes of liberation and the real conquests of liberty are so dear to humanity, particularly to persons and groups whose liberty is impeded and denied. It is there where the processes of liberation become more urgent and more fruitful: liberation economic, social, political, cultural, gender, sexual, ecological, religious, etc. It is there where liberty, liberation and option for the poor encounter viscerally united: the poor/oppressed are, simultaneously, the measure and real criteria of the degree of effective liberty of a determined society and the most appropriate and most fruitful conquest and accomplishment of liberty.

Individual dimension

As much as it is a part of society, that one be inserted in a culture and that one be conditioned by that society and culture, each person goes about building his life his own way. No one is equal to anyone else. Each one makes his own choices, options that configure his life one way or another. For this, it is necessary to guarantee (in a real manner and not just in an abstract way) a certain degree of liberty and, above all when this is denied or hampered, struggle to conquer it. In this sense, liberty and the processes of liberation have a strict individual dimension: it is the liberty to build one's own life one way or the other; it is the liberation from obstacles, and from impediments that make personal realization difficult. Societies and liberal cultures are particularly sensitive to this individual dimension of liberty, at least formally. In practice, what we see is that the great majority of individuals in these societies have a level of liberty extremely limited. In principle, ev-

everyone can do almost anything; in practice, the great majority can do almost nothing.

The Social Dimension

Certainly, every person has to build his own life, one way or another. And for this, liberty and the process of liberation have an irreducible individual dimension that must be recognized, guaranteed and empowered. However, no one is born alone or lives alone. Human life also has a strict social dimension that speaks to both interpersonal relations and above all to the structures of society. The building of a life is a social project and not rarely, a conflictive project: my interests, my options, and my choices are conditioned and made possible by others and may enter in conflict with other interests, options and choices. And it is not only a question of interpersonal conflicts. The conflicts have a fundamental structural dimension, in as much as the structures of society exercise a determining role in the regulation and control of collective life, making possible and capacitating the few in the realization of their interests and making difficult or actually impeding the great majority of the population from satisfying even their basic necessities. Thus the exercise and the conquest of liberty are related to, in great part, the structures of society.

And it is here, especially, that the option for the poor has a place and a fundamental function: to put a limit on the exercise of individual liberty (the necessity of the other is the limit of my right) and determine the priorities of the processes of liberation and of its mediations (what is necessary to do; in view of what strengthens liberty). The societies and traditional cultures (by the weight of traditions and customs) and the countries with a "socialist" regime (by the importance of the collective and by the weight of the State) are particularly sensitive to that social dimension of life, but wind up excessively restricting the individual exercise of liberty.

The Historical Dimension

The exercise of liberty and the processes of liberation, both in its individual dimension as well as its social dimension, occur by way of a historical process. They are historical processes. They are processes in as

Translation by Pedro Curran

much as they do not happen once and for all (liberty is not simply a fact, it is a permanent conquest), nor do they happen from nothing (certain levels of liberty empower and capacitate the exercise of liberty and the processes of liberation). They are historical, in as much as they constitute as processes both individual and/or collective appropriation and creation of real possibilities of functioning. Not everything is possible in any given epoch, place or situation (to wish is not without more power!), but something is possible (there always some possible margin of liberty, no matter how small!). And in as much as we appropriate the real possibilities that are within our reach, we open more possibilities for action and we enable ourselves to create new possibilities. This is where the importance of mediations come in, both theoretical and practical, in the exercise of liberty and in the processes of liberation.

And it is here that once again the importance of the option for the poor appears. Be it as a criteria and measure of the degree of effectiveness of liberty in a society (light); be it as a criteria of the determination of the possibilities of action to be appropriated individually or collectively (way). The poor and oppressed are, always, the criteria and the real measure of the exercise of liberty and the processes of liberation.

The Theological Dimension

Finally, liberty and liberation have a strict theological dimension (involve and give access to God) and theological (with respect to God Himself). The presence and action of God in history and the consequent experience and interaction of persons and people with him occur in the historical process of liberation and conquest of liberty that make these same processes something profoundly spiritual, religious, transcendent, theological, theological, it doesn't matter what you call it. As Juan Luis Segundo says, "liberation" and "salvation" are "the cardinal terms to express the divine action and, in the New Testament, the mission of Jesus, the finality of his life, action and message". In the same sense the affirmation and insistence of Ignacio Ellacuria that, "liberation is a concept that represents the very essence of the revealed message, of the salvific gift of God to men". And just as it appears in the Judeo-Christian scriptures, liberty and liberation are strictly tied to the situation and fate

of the poor and oppressed. For this very reason, Ellacuria says, "this bond of liberation-liberty with the poor and poverty is one of the essential points of the concept of liberation-liberty"; "the reference to the poor as a defining concept of liberation, situates this concept in its proper perspective". In a way that, "the liberation as a collective process, whose principle subject are the poor, is a Christian response to the problem of the collective liberty that makes possible and empowers personal liberty". In the Christian perspective, he says, "there is no liberty without liberation" and there is no liberation without "an essential reference to the poor and poverty". And, as such, the option for the poor imposes itself as the only real and effective way to fight for the liberation of all and to guarantee the liberty of all. The universality of liberty (of all) comes about through the liberation of the poor and oppressed of this world (victims).

Thus we see in the first place that liberty and liberation speak to the respect of individuals and peoples and, as such, should be lived and realized. Individual liberty cannot be thought of nor lived independently of the collective liberty and even less in contradiction to it. And it is here in the fundamental importance of the option for the poor that the exercise and conquest of liberty imposes limits, direction and priorities in its exercise. In the second place, we see that liberty and liberation are historical processes: fruit of the struggles and conquests; mediated by the appropriation of theoretical and practical possibilities. Finally, we see, that they have a theological and theological dimension that speak to the experience of God that, according to the Judeo-Christian tradition, is made up of a historical experience of liberation from many different forms of oppression and domination, or in any case, always occurs in historical processes of liberation and the conquest of liberty.

This more encompassing and complex understanding of the exercise and conquest of liberty should capacitate us in the daily exercise of liberty and in the historical processes of liberation, that go beyond the individual or collective reductions, the idealisms and fatalisms, materialisms, spiritualisms and cynical and cruel universalisms that sacrifice thousands of lives on the altar of one's own interests... The poor and oppressed of this world are witnesses and judges of our liberty and of our processes of liberation...

LIBER-ATION: ACTION THAT CREATES LIBERTY

LEONARDO BOFF, *Petropolis, RJ, Brazil*

Liberty is more than one faculty of the human being, among others, the power to choose. Liberty belongs to the essence of the human being. Even enslaved, he does not lose, in his essence, his liberty. He is born whole but is never completed, because he is a being that is constantly building his life and in doing so completing it. And he does this by exercising his liberty. Among several definitions, I think that this one is the best: liberty is auto-determination. In this word there are the two principal forms of liberty: the liberty from, as independence from determinations and oppressions, and the liberty to as capacity to organize your life and live a personal, social and even global project.

All are born within a group of determinations: ethnic, social class, in a world already built and always to be built. It is your determination. Nobody is free from this dependency. It can even assume an oppressive form, as when somebody is born in a slave condition or impoverished. Faced with this situation he can resign as well as rebel to become more independent, although he can never be free from some determination. It is the liberty from, this or that, independence.

Liberty as self-determination is that interior and private (self) force that allows you to make your own path, decide your own personal and social life, and look for an alternative to the situation that you are living. It is liberty to. Here the singularity of the human being is shown, his own builder, beyond the determinations that surround him. Liberty is liber-ation, its worth mentioning, an autonomous action that creates liberty that was captive or not present.

These two types of liberty gain a personal, social and global expression. At a personal level liberty is the most precious gift that we have, after life: to be able to express, go and come, build your vision of things, organize life as you please, work and family and choose ones representatives. The biggest oppression is to be refused this liberty. At the social level she shows well its two faces: Liberty as independence and as autonomy. Countries from Latin America and the Caribbean became independent from the colonizers. But this did not mean liberation nor self-governing. They became dependent from the elites that maintained the dominant relationships. With resistance, protest and the organization of the oppressed, a liberation process became victorious, gave autonomy to the popular classes, a liberty to organize another type of politics that would benefit the ones that were always


excluded. This occurred in Latin America at the end of the military dictatorships that represented the interests of the national elites articulated with the internationals.

It is going on a process of liber-ation to, that will not be concluded even though it made advancement in a democracy born from the bottom, republic and of popular inclination.

Today we also need a double liberation: from the globalized financial-economy that explores globally the nature of the periphery countries, dominated by a group of big corporations, stronger than the majority of the States. It is a liberation for a global governance of this globalization that stand up for the global problems of global warming, shortage of water and of hunger of millions and millions. Either there will be global collective governance or there is a risk for a splitting up of humanity, between the ones that eat and the ones that do not eat or endure great needs.

Concluding, today there is an urgent need for a special type of liberty from and liberty for. We live a geologic antropoceno era. This means: the big risk to the life-system and the earth-system is not a flying meteor but the irresponsible and ecomurder of the human beings. The predominant production system, capitalistic, is devastating the Earth and creating the conditions to destroy all our civilization. Either we change or we'll be going towards an abyss. We need liberty from this ecocide and biocide system that puts everything at risk in order to accumulate and consume more and more. We need a liberty to try alternatives that would guarantee a production of the necessary and the decent for us and for all the living community. This is being sought and experimented by the 'well living', the *bien vivir* of the Andean cultures, by the eco-agriculture, by the organic family agriculture, by the happiness social indicator and other forms that respect the life cycles.

As Christians we also need to liberate the Christian faith of fundamentalists' visions, of authoritarian and chauvinists' ecclesiastical structures to get to a liberty to project a Christianity rooted in the cultures, especially in the popular more participative and creative that cares for the creation that God gave us. We need a church that, together with other spiritual paths, helps educate humanity to respect Earth's limits and to worship Mother Earth that gives us all.

The struggle for liberty never ends, because it is never given but conquered by a liberation process. 

Translation by Stuart Sydenstricker

2014: THE UN INTERNATIONAL YEAR...

OF FAMILY FARMING

The General Assembly,
Recalling also General Assembly resolution 65/178 of 20 December 2010 on agriculture development and food security,

Noting the Declaration of the World Summit on Food Security, expressing, inter alia, support for the special needs of smallholder farmers, many of whom are women,

Affirming that family farming and smallholder farming are an important basis for sustainable food production,

Recognizing the important contribution that family farming and smallholder farming can play in providing food security and eradicating poverty in the attainment of the internationally agreed development goals, including the Millennium Development Goals,

- *Decides* to proclaim 2014 the **International Year of Family Farming**;

- *Invites* the Food and Agriculture Organization of the UN, to facilitate the implementation of the International Year of Family Farming, in collaboration with Governments, the UN Development; also invites the Food and Agriculture Organization of the UN to keep the General Assembly informed of progress made in this regard,

- *Encourages* Member States to undertake activities within their respective national development programmes in support of the International Year of Family Farming.

Asamblea General,

91ª sesión plenaria, 22 de diciembre de 2011

OF CRYSTALLOGRAPHY

The General Assembly,
Recognizing that humankind's understanding of the material nature of our world is grounded, in particular, in our knowledge of crystallography,

Stressing that education about and the application of crystallography are critical in addressing challenges such as diseases and environmental problems, by providing protein and small molecule structures suited for drug design essential for medicine and public health, as well as solutions for plant and soil contamination,

Considering that the impact of crystallography is present everywhere in our daily lives, in modern drug development, nanotechnology and biotechnology, and underpins the development of all new materials, from toothpaste to aeroplane components,

- *Decides* to proclaim 2014 the **International Year of Crystallography**;

Encourages all Member States, the United Nations system and all other actors to take advantage of the International Year of Crystallography to promote actions at all levels aimed at increasing awareness among the public of the importance of crystallography and promoting widespread access to new knowledge and to crystallography activities.

General Assembly,

121th plenary meeting, July 3, 2012

OF SMALL ISLAND DEVELOPING STATES

The General Assembly,
Recalling the outcome document of the United Nations Conference on Sustainable Development, entitled "The future we want" endorsed by the General, and recognizing the importance of co-ordinated, balanced and integrated actions to address the sustainable development challenges facing small island developing States,

Decides to declare 2014 the **International Year of Small Island Developing States**;

Invites the Secretary-General, to facilitate the implementation of the Year;

Encourages all Member States, the United Nations system and all other stakeholders to take advantage of the Year to promote actions at all levels, including through international, regional and sub-regional cooperation, as appropriate, aimed at the achievement of sustainable development of small island developing States;

Requests the Secretary-General to report to the General Assembly in his annual report for the Further Implementation of the Programme of Action for the Sustainable Development of Small Island Developing States, on the implementation of the present resolution, and to elaborate in that report on the evaluation of the Year.

General Assembly,

61th plenary meeting, December 21, 2012

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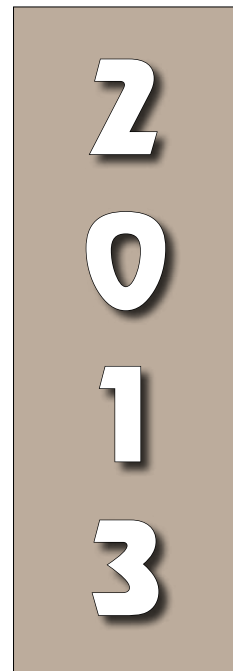
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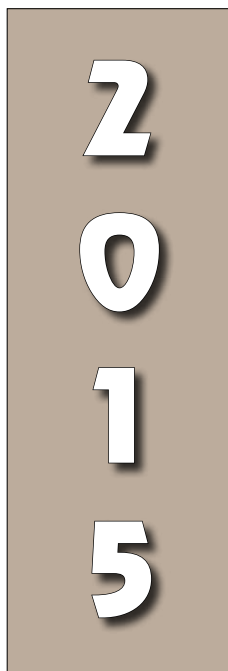
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Latin American Agenda



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16 W	16 F	16 M
17 T	17 S	17 T
18 F	18 S	18 W
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2014

December'2013

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Monday		Tuesday		Wednesday		Thursday	
Lunes		Martes		Miércoles		Jueves	
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27		28		29		30	

30 Monday

31 Tuesday

1 Wednesday

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

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.

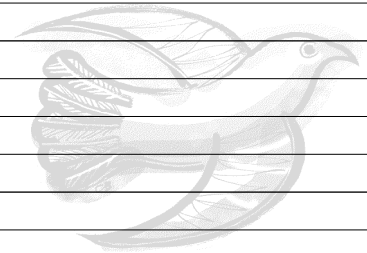
1990: Maureen Courtney and Teresa Rosales, Religious women, assassinated by U.S.-backed Contras in Nicaragua.

1994: NAFTA comes into effect. Indigenous campesinos stage Zapatista uprising in Chiapas, Mexico.

2003: Lula takes office as President in Brazil.

International Day of Peace

New Moon: 11h14m (UTC) in Capricorn



Year 2014 by **Gregorian** calendar. Year 6727 in the **Julian** calendar.

Year 5774 in the **Jewish** Era (5775 begins on Sept. 24/25, 2014).

Islamic year 1435 of the Hijri calendar (began on Nov. 4, 2013; the year 1436 begins Oct. 25, 2014).

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

Chinese year 4710-4711. Year 2767 *ab Urbe condita*. **Buddhist** year 2580. **Armenian** year 1463.

2 Thursday

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

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.

3 Friday

1Jn 2,29-3,6 / Ps 97
Jn 1,29-34

Genevieve
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 Saturday

1Jn 3,7-10 / Ps 97
Jn 1,35-42

Rigoberto
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

Telesfor and Emiliana
Kaj Munk

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

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.

6 Monday

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

Gaspar, Melchior and Balthasar
 1848: The Guarani are declared Paraguayan citizens by decree of Carlos A. López.
 1915: Agrarian reform in Mexico, fruit of the revolution, first distribution of landholdings in Latin America.
 1927: To combat Sandino, American troops occupy Nicaragua. They will leave only in 1933.
 1982: Victoria de la Roca, a Guatemalan Religious who worked for the poor, is disappeared.
 1986: Julio González, bishop of Puno, Peru, dies in a suspicious accident.
 1992: Augusto María and Augusto Conte, human rights activists, are martyred in Argentina.

7 Tuesday

Raymond of Penafort

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.

1Jn 4,7-10 / Ps 71

Mc 6,34-44

8 Wednesday

1Jn 4,11-18 / Ps 71

Mk 6,45-52

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



First quarter: 03h39m (UTC) in Aries

9 Thursday

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

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 Friday

1Jn 5,5-13 / Ps 147

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 Saturday

1Jn 5,14-21 / Ps 149

Jn 3,22-30

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.

JANUARY

12

Baptism of the Lord
Isa 42,1-4-6.7 / Ps 28
Acts 10,34-38 / Mt 3,13-17

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.

13 Monday

1Sam 1,1-8 / Ps 115

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.

14 Tuesday

1Sam 1,9-20 / 1Sam 2

Mk 1,21-28

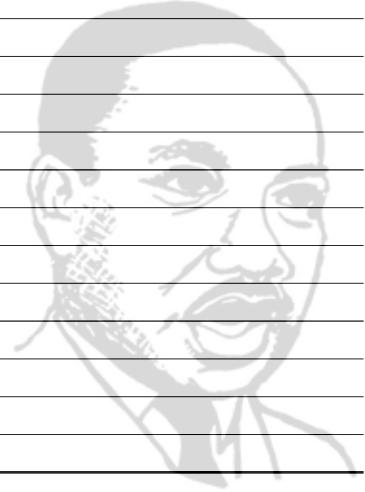
Fulgence
 1988: Miguel Angel Pavón, director of the Honduran Human Rights Commission, and Moisés Landaverde are assassinated.
 1997: 700,000 South Korean strikers march on behalf of social rights.

15 Wednesday

1Sam 3,1-20 / Ps 39

Mk 1,29-39

Ef시오
 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.



16 Thursday

1Sam 4,1-11 / Ps 43

Marcel

Mk 1,40-45

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

World Day against Child Slavery

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



Full Moon: 04h52m (UTC) in Cancer

17 Friday

1Sam 8,4-22a / Ps 88

Mk 2,1-12

Anthony Abbot
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 Saturday

1Sm 9,1-19 / Ps 20

Mk 2,13-17

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.

19

Second Sunday in Ordinary Time

Isa 49,3,5-6 / Ps 39

1Cor 1,1-3 / Jn 1,29-34

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 Monday

1Sam 15,16-23 / Ps 49

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 Tuesday

1Sam 16,1-13 / Ps 88

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

22 Wednesday

1Sam 17,32-51 / Ps 143

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.



L
Ildefonso

Mk 3.7-12

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

Mk 3.13-19

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.

Last quarter: 05h19m (UTC) in Scorpio



25

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

Third Sunday in Ordinary Time

Isa 8,23b-9,3 / Ps 26

1Cor 1,10-13,17 / Mt 4,12-23

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.

27 Monday

2Sam 5,1-10 / Ps 88

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.

28 Tuesday

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

Thomas Aquinas
1853: José Martí, 'Apostle of Cuban Independence', is born.
1909: US troops leave Cuba after 11 years for the first time since the end of the Spanish American War.
1916: Manitoba women get the vote (Canada).
1979: Puebla Conference begins, Mexico.

29 Wednesday

2Sam 7,4-17 / Ps 88

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 Iraq in 2003.



30 Thursday

2Sam 7,18-19.24-29 / Ps 131

Martina

Mk 4,21-25

1629: Antônio Raposo, bandit, destroys the Guarani missions of Guaira, P.R., Brazil, and enslaves 4,000 Indigenous persons.

1948: Mahatma Gandhi is assassinated.

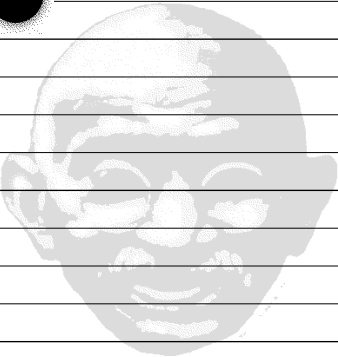
1972: Fourteen civil rights marchers are killed on Bloody Sunday in Northern Ireland by British paratroopers.

Non-Violence and Peace Day

New Moon: 21h38m (UTC) in Aquarius



Mahatma Gandhi



31 Friday

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

John Bosco

Mk 4,26-34

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

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

1 Saturday

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

Mk 4,35-41

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.

February

2

Presentation of the Lord

Mal 3,1-4 / Ps 23

Heb 2,14-18 / Lk 2, 22-40

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.

THE PERMANENT SEARCH FOR FREEDOM

JOÃO PEDRO STÉDILE

Social Activist of MST, São Paulo, SP, Brazil

I. When studying the history of humanity and of human beings' behaviour, we perceive **freedom as the construction of a utopia**, a dream linked to "liberation"! Liberation from what? From all moorings that oppress the human being.

If we use historical materialism as a method of analysis of the evolution of history, -although there are other not less important methods-, we can perceive that throughout its history humanity has adopted the most various forms of organisation of production to solve its material problems. Hence, we had the initial form of tribes and local communities, defined as *primitive communism*. The slavery type of production continued, that later developed towards the *feudal and Asian* (in Asia and the Americas) type of production. Finally, as from the XIII Century, we have seen the appearance of *capitalism*, born from commerce and which has gone through many stages, like the *industrial capitalism*, from the industrial revolution of the XVIII Century. By the end of the XIX Century *imperialism* develops, as a need of the big capitalist companies to emigrate from their countries to exploit natural resources, manpower and the markets of other peoples. And now, in the last decades of history, we are living the era of the *globalisation of the financial capital* and of the transnational companies over all the world economy.

Throughout the XX Century many peoples have made social revolutions with the dream of overcoming capitalism and have started a transition to socialism. In some countries this experience has been interrupted and they have gone back to capitalism. In others, they have made changes, they resist and continue fighting with the challenge of building another way of production that may overcome the basis of capitalism.

II. The history of political regimes created by humanity to organise power in society has gone through many and different experiences. At the beginning, with small groups and clans, *chieftaincy*

and physical force predominated. Later it evolved towards *kingdoms and monarchies*, where hereditary character defined absolute and centralised powers, always supported by military force or by false doctrines of superiority of the sovereigns over the population.

This was so until with industrial capitalism there was a social revolution of the bourgeoisie, as a new dominant class which tried to impose a republican system, in which supposedly all persons would have the same rights and obligations in the organisation of the political power. In most countries, however, organised electoral systems cannot truly record the will of the majority, and elections are manipulated in many ways, with the powers of the economy, money, religions, prejudices, or the concentrated power of the mass media. Even after the bourgeois revolution, that pretended to organise society in a more democratic way, *dictatorial regimes* have abounded in the entire world until today, *controlling the State* at the service of one class or of a group interests.

III. Observing this economic and political history of humanity, a primary thread is perceived: in all stages there were **contradictions that caused changes**. Nothing was eternal or absolute. Contradictions always appeared, crisis, mobilisations of the people, and changes. And after them, a new stage, that surpassed the previous one. In this way, over and over again.

These dialectic contradictions that are generated in time and space are determined by the objective conditions with which society goes organising production of goods it needs to survive and progress. And they are generated also by the subjective conditions, by the level of knowledge and of conscience that develops in the people. These subjective conditions, related to the degree of social conscience that develops in certain stages in the history of a society, are directly related with the permanent search for freedom of the human being.

Translation by Alice Méndez

IV. But, what freedom is that? The human being looks for freedom according to his class condition, the one he belongs to. A *bourgeois owner of land*, commerce and factories, will answer, that his freedom is his right to private property, only his, and to do what he wants with those material possessions, which, although they are the result of a social production, collective from thousands of workers, he considers only he, the owner, has the freedom of doing whatever he wants with them. Even dismiss the workers from their jobs!

A *middle class petit bourgeois*, will measure his freedom by the right to go and come, to go sightseeing, to travel to any place he wants, summarising freedom simply as a right of free expression.

And *the workers*, the great majority of the world population, who survive every day by working, so as to feed themselves and reproduce in their families, what would they say is freedom? Freedom for the great majority of the world population probably is the right not to be humiliated; not to be oppressed; not to be exploited, not to be ill-treated. It is the right to live in peace. This means the right to have a decent job and justly remunerated, from the riches he produces. It is the right to have sanitary housing conditions where he can care for his family with dignity.

For *the poorest population* that lives in the outskirts of great cities or in poverty areas away from urban centres, lacking the necessary goods for a dignified social reproduction and deprived even from the knowledge of the reason of their existence, probably the word freedom has no significance. Because the society in which they live transformed them in persons devoid of values and dreams. Their survival condition is levelled to that of animals: having the right to be fed! In this case, freedom starts in the right of daily bread.

In these circumstances in which *thousands of human beings are suffering the crisis of capitalism*, freedom means the right to work. Work not as the condition of being exploited by someone, of transferring our energies, those that produce goods, to someone else to appropriate them. But work as a situation of personal realisation of our skills, our energies, our active participation in any society. Finally, work, the dedication of hours of our time lived, are the princi-

pal way of participation as partners in society. Freedom is having the right to work; being someone in the concert of our society. With no right to work, we are not partners in society, we are outcasts supported by others and therefore humiliated by the rest.

V. Freedom should be the right to knowledge, culture, education, as a gate to everything that humanity learnt and registered throughout its history.

Freedom is overcoming the law of capital exploitation, which appropriates the days of work and the riches created by it, to accumulate goods and political power.

Freedom is being able to choose authentic political representatives, who can perform public functions on their behalf, but respecting the delegated will. And the right to revoke that delegation at any time.

Freedom is the right to organise ways of collective decisions, of effective popular participation, in the management of all public property.

Freedom is having the right to a time for culture and leisure, for the intellect, the spirit, reflection. Freedom is the right to think with our own head!

Freedom is overcoming the mediocrity of prejudices and discriminations that change the different into worse. Or even into enemies!

Freedom is being aware that all human beings are genetically and spiritually equal. And, therefore, our differences in sexual options, colour of skin, ethnic origin, size or weight, vocations and personal skills, are just qualities, not deficiencies.

Freedom is the utopia that all human beings acknowledge and are aware that we need to live in a society where we are all equal.

Thus, freedom is the permanent search of a utopian society. Not as an impossible dream, but as a continuous process perfecting life in society. Away from the collective, the social, the community, coexistence with our brothers, there is no society, no freedom, just an opportunist and ignorant individualism. **History of humanity is the history of the construction of freedom**, the fight for a society where all human beings are totally free. With its contradictions, challenges and recoils, but always following that path, until one day we reach the Promised Land of «parusia», of Freedom!

2014

January

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

Monday	Tuesday	Wednesday	Thursday
27 Lunes	28 Martes	29 Miercoles	30 Jueves
3	4	5	6
10	11	12	13
17	18	19	20
24	25	26	27

3

Monday

2Sam 15,13-14.30;16,5-13a / Ps 3

Mk 5,1-20

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.

4

Tuesday

2Sam 18,9-10.14b.24-25a.30-19,3 /

Ps 85 / Mk 5,21-43

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

Wednesday

2Sam 24,2,9-17 / Ps 31

Mk 6,1-6

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 Páncas, Brazil.

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



6

Thursday

1 Kings 2, 1-4, 10-12 / 1 Chr 29

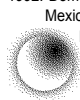
Paul Miki

1694: Zumbí 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.

First quarter: 19h22m (UTC) in Taurus



7

Friday

Richard

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

1974: Independence of Granada. national holiday.

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

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

8

Saturday

Sir 47, 2-13 / Ps 17

Mk 6, 14-29 Jerome Emiliani

1712: Slave revolt in New York.

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

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

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

1 Kings 3, 4-13 / Ps 118

Mk 6, 30-34

Fifth Sunday in Ordinary Time

Isa 58, 7-10 / Ps 111

1 Chr 2, 1-5 / Lk 5, 13-16

9

Miguel Febres Cordero

Chinese New Year (Yuan Tan).

1977: Agustín Goiburú, Paraguayan doctor, disappeared in Argentina. See *wikipedia*.

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

10 Monday

Scholastica
1Kings 8,1-7.9-13 / Ps 131
Mk 6,53-56
1763: Treaty of Paris ends the Seven Year War with France
ceding Dominica, Grenada, the Grenadines, Tobago
and Canada to England.
1986: Alberto Koenigsknecht, Peruvian bishop and advocate
for the poor, dies in a suspicious car accident.

11 Tuesday

Our Lady of Lourdes
1Kings 8,22-23.27-30 / Ps 83
Mk 7,1-13
1990: Nelson Mandela freed after 27 years in prison.
1998: The communities of Negras del Medio Atrato (Colom-
bia) gain collective title to 695,000 Hectares of land.
2006: First woman president of Chile, Michelle Bachelet
inaugurated.

World Day of the Sick

12 Wednesday

Eulalia
1Kings 10,1-10 / Ps 36
Mk 7,14-23
1541: Pedro de Valdivia founds Santiago in Chile.
1542: Orellana reaches the Amazon.
1545: The conquistadores reach the mines of Potosi, where
8 million indigenous people will die.
1809: Abraham Lincoln born in Kentucky, USA.
1817: San Martin 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 environ-
ment, murdered by land barons at Anapú, Brazil. See
her martirial testimony at: vimeo.com/54570270



13 Thursday

1Kings 11,4-13 / Ps 105

Benigno

Mk 7,24-30

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 Friday

1Kings 11,29-32;12,19 / Ps 80

Valentine, Cyril and Methodius

Mk 7,31-37

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

1949: Asbestos workers strike (Québec).

Friendship Day



15 Saturday

1Kings 12,26-32;13,33-34 / Ps 105

Claude

Mk 8,1-10

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.

Full Moon: 23h53m (UTC) in Leo



16

Sixth Sunday in Ordinary Time

Sir 15,16-21 / Ps 118

1Cor 2,6-10 / Mt 5,17-37

Juliana y Onésimo

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

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

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

17 Monday

Jas 1,1-11 / Ps 118

Servite Founders

Mk 8,11-13

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.

18 Tuesday

Jas 1,12-18 / Ps 93

Mk 8,14-21

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 García, Guatemalan social activist, disappeared.

19 Wednesday

Jas 1,19-27 / Ps 14

Mk 8,22-26

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.

Martin Lutero



20 Thursday

Jas 2,1-9 / Ps 33
 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 Friday

Jas 2,14-24.26 / Ps 111
 Peter Damian
 Mk 8,34-9,1
 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 Saturday

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.
 Last quarter: 07h15m (UTC) in Sagittarius



23

Seventh Sunday in Ordinary Time
 Lev 19,1-2.17-18 / Ps 102
 1Cor 3,16-23 / Mt 5,38-48

Bartholomew and Policarp,
Ziegenbalg

1903: Guantanamo Bay, in Cuba, leased by the United States "in perpetuity."
 1936: Elias Beauchamp and Hiram Rosado of the Nationalist Party of Puerto Rico execute Colonel Riggs, for the death of four nationalists.
 1970: Guyana attains independence, national holiday.

24 Monday

Jas 3,13-18 / Ps 18

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 Tuesday

Jas 4,1-10 / Ps 54

Justo y Valero, *Isabel Fedde*
 National Day for the Dignity of the Victims of the Armed Conflict, Guatemala.
 1778: Birthday of José de San Martín.
 1980: Military coup in Suriname.
 1982: Tucapel Jiménez, Chilean trade union leader, murdered by Pinochet dictatorship.
 1985: Guillermo Céspedes, activist and revolutionary, martyr in the struggle of the Columbian people.
 1989: Caincofen, a Toba, assassinated for the defense of indigenous land rights in Formosa, Argentina.
 1990: Electoral defeat of the FSLN in Nicaragua.

26 Wednesday

Jas 4,13-17 / Ps 48

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



27 Thursday

Jas 5,1-6 / Ps 48

Mk 9,41-50

Gabriel de la Dolorosa

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

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

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

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

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

28 Friday

Jas 5,9-12 / Ps 102

Mk 10,1-12

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 Saturday

Jas 5,13-20 / Ps 140

Mk 10,13-16

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.

New Moon: 08h00m (UTC) in Pisces

March

2

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.

Eighth Sunday in Ordinary Time

Isa 49,14-15 / Ps 61

1Cor 4,1-5 / Mt 6,24-34

COSMIC FREEDOM

DAVID MOLINEAUX

Santiago, Chile

At first sight, to talk about “cosmic freedom” could appear strange, as if the phrase made no sense, or had an internal contradiction. This is because we are modern. And in the modern world when we talk of freedom we refer to the human field – or maybe to the divine-. We think about economic or political-social freedom, or maybe in philosophies which consider human capacities such as freewill. However, it is rare to talk about freedom with reference to the natural world, and less still when we refer to cosmic phenomena.

“Modern” common sense usually considers the natural world just as a collection of somehow inert objects, mechanically related to each other. René Descartes, French philosopher and mathematician, contemporary to Galileo and one of the great architects of the modern vision of the cosmos, said that not even animals were able to feel. He acknowledged the obvious: if we hit them they produce shrieks. But he said these sounds are comparable to the screeches made by a machine that is lacking oil. Intelligence, feelings and freedom were limited to the human world.

At the beginning of the XIX Century, the well-known mathematician and astronomer Pierre Simon de Laplace declared that if a “demon” gave him a perfect knowledge of all the nuances of the universe in a certain moment, he could forecast, with absolute certainty all details of his future.

This deterministic perspective is still valid among many scientists and non-scientists. However, it has been crumbling down slowly under the light of present investigations. Actually, during the last two centuries, science has experimented a change in its vision of the cosmos as radical as the Copernican revolution of the XVI and XVII centuries.

The first element in this change was the discovery of an evolutionary time. The process was gradual, and lasted centuries. Its most dramatic milestone was the appearance of the book by Darwin, *The Origin of Spe-*

cies in 1859. Another one was the acceptance in the XX Century –despite the initial resistance by prominent scientists such as Albert Einstein- of conclusive evidence that the universe itself was born at a certain time and has been expanding and transforming for thousands of millions of years. It would be impossible to exaggerate the transcendence of these discoveries. Previous visions of the cosmos had been strictly spatial: some said the Universe was eternal, others that it had been created once and for ever. But presently it is accepted that the cosmos has an essential component, the time dimension: everything changes, everything evolves.

To say it in other words: we realise that we live in an emerging universe. At all levels and in all fields, two and two amount to more than four. Examples are abundant. Shortly after the big bang, some 137 thousand million years ago, huge clouds of hydrogen emerged, mixed with a smaller quantity of helium. And within those clouds stars emerged. Thanks to the nuclear fusion in their centres, these stars and their descendants produced heavier elements: oxygen, phosphorous, carbon... even iron, which would be essential in the formation of planets, moons and comets, and eventually living beings.

Another example of this creative, new, and totally unpredictable emergence, was the evolution of the Earth, which was born as a huge radioactive sphere on whose surface flowed melted lava. No seas, no continents, no breathable air: an inferno permanently endangered by big and small meteorites. But during 4.000 million years this world, totally inhospitable, has been transformed in a beautiful blue planet which houses a countless diversity of living beings intertwined in ecosystems of immeasurable complexity. The French-Canadian astronomer Hubert Reeves stated it clearly: “The Universe is the history of matter organising itself”.

Science is faced with the challenge of abandoning its deterministic perspective and recognise –in fields of investigation which go from quarks to galaxies-

Translation by Alice Méndez

mysterious spontaneous phenomena in the heart of the material world, which open doors to the appearance of new and absolutely unpredictable realities.

At all levels, we find what could be called cosmic freedom. The Chemistry Nobel Prize Ilya Prigogine established that even in physics, lineal phenomena (in which the effect is proportional to the cause) are mostly exceptions: "We are amazed at the world we are discovering. Matter, at the most fundamental level, is not static. It is permanently fluctuating: creates new structures, tries one thing and then another."

Reeves goes one step further. "The Universe –she says– is the history of matter that awakes". This awakening is perceived, in a privileged way, in the terrestrial evolution: in microbes that look for food and avoid toxic environments, in the archaic marine worm with emerging eyes, and in the incipient mammal emotionality, the Cosmos is awakening, gaining conscience. And its most dramatic awakening is, without doubt, the human self-conscience.

For our species, this evolutionary perspective is a total novelty. Teilhard de Chardin called it "the biggest jump in two million years of human conscience". Let's remember that not even Plato nor Aristotle nor Buda nor Jesus, not even any of our grandparents, had the faintest notion of the process of cosmic evolution.

We could compare this transformation of our vision of the cosmos to the acquisition of binocular vision in some species: an image of the world in two dimensions makes possible the perception of depth. Scientists are becoming used to talking about the "emerging properties": complex phenomena that arise from relatively simple interactions. Who has not heard of the butterfly effect, about which the chaos theory states that the wing movement of an insect in Hong Kong could produce a hurricane in the Caribbean?

Inevitably, this transformation of our cosmovision has implications for theology. As we know, there are biblical fundamentalists who reject all notion of biological evolution, fearing that the concept is a menace for faith. And undoubtedly, the evolutionary vision takes us to reject all fundamentalisms. But at the same time, the acknowledgement of a dynamic universe, restless, radically unpredictable allows us to explore theological and spiritual perspectives that are exciting and fruitful.

Recent Latinamerican theology, properly concerned by human and social topics, has done relatively little to explore this so promising vein. An urgent matter, for example, is the postponed task of working the divine image. How many times have we talked as if the propeller and guarantor of our fights for social and economic justice were the Old Testament patriarch dominating the ceiling of the Sixtine Chapel?

It is understandable, of course, that in a monarchic and pre-scientific world it was inevitable to represent that divinity as masculine and all-powerful, omniscient and coercive. Today, nevertheless, many ask if this traditional theism limits our maturation of faith and prevents the construction of a spirituality capable of being integrated in our daily life and emerging cosmovision.

We have talked, for example, of a "plan of God"... But this plan, does it not correspond to the concept of a controlling divinity who has already determined the configuration of the future and throws lines in the lives and destinies of his human "subjects"?

Teilhard de Chardin dared propose that under the light of modernity and evolutionary science, we would need a "new God". Could we allow radically different images of the divinity? Far away from the monarchic and controlling image, why not an inspiring presence of dreams and fascinations? Of "enchantments" that seduce, that invite the world with subtle gestures to accomplish its potentialities, to reach his promise, to reach what it can reach.

It would be a divinity not of domination but of persuasive love. And, if we reflect upon it a little, much closer to the teachings of the New Testament and the Gospels, than the eternal and all powerful God to whom the official ecclesiastical books address their prayers.

John Haught, Theology professor of the Georgetown University, USA, offers a provocative suggestion: imagine the divinity as a "creative Eros that excites the world" to life, conscience and a continuous transformation. It would be a divinity that does not talk to us from an established past: he whispers more from our future, from a horizon that is not clear but imprecise, nebulous, intriguing. That promising future would be the solid foundation for our walking. And, inconceivable? A divinity that would evolve together with the Universe... in its irrevocable freedom!

2014

February

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Monday	Tuesday	Wednesday	Thursday
24 Lunes	25 Martes	26 Miercoles	27 Jueves
3	4	5	6
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31			

<div> <div>Friday</div> <div>Saturday</div> <div>Sunday</div> </div>			<div> <div>MARCH</div> </div>	
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3

Monday

1Pet 1,3-9 / Ps 110

Emeterio, Celedonio, Marino

Mk 10,17-27

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.

4

Tuesday

1Pet 1,10-16 / Ps 97

Mk 10,28-31

Casimir

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

1970: Antonio Martinez 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.

5

Wednesday

Ash: Joel 2,12-18 / Ps 50

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

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 Thursday

Deut 30,15-20 / Ps 1

Olegario, Rosa de Viterbo

Lk 9,22-25

1817: The revolution at Pernambuco, Brazil.

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

1854: Slavery is abolished in Ecuador.

1996: Pascuala Rosado Comejo, founder of the self-directed community of 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 Friday

Isa 58,1-9a / Ps 50

Perpetua and Felicity; *Thomas Aquinas*

Mt 9,14-15

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 Saturday

Isa 58,9b-14 / Ps 85

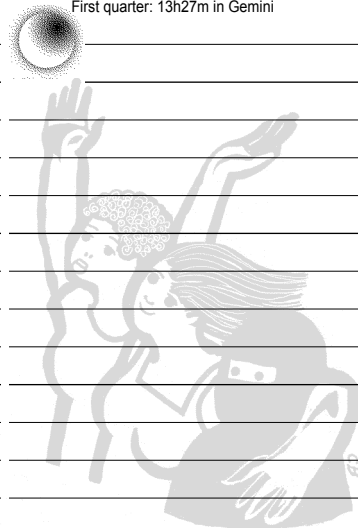
Lk 5,27-32

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.

First quarter: 13h27m in Gemini



March



Dominic Savio

Francisca Romana

First Sunday of Lent

Gen 2,7-9;3,1-7 / Ps 50

Rom 5,12-19 / Mt 4,1-11

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, Salto do Jacuí, RS, Brazil.

1989: Massacre de Santa Elmira. 500 familias ocupan una hacienda y son expulsadas por la policía militar: 400 heridos, 22 presos. Salto do Jacuí, RD, Brasil. **25 años.**

10 Monday

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

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 Tuesday

Isa 55,10-11 / Ps 33

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.

12 Wednesday

Jon 3,1-10 / Ps 50

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 Thursday

Esth 14,1.3-5.12-14 / Ps 137

Rodrigo, Salomón, Eulogio

Mt 7,7-12

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. **31 years.**

1998: María Leide Amorim, campesina leader of the landless, assassinated in Manaus in revenge for having led an occupation by the Landless Peoples' Movement. **17 years.**

14 Friday

Ezek 18,21-28 / Ps 129

Mt 5,20-26

Matilde

1549: Black Franciscan, Antony of Cathegeró, dies.

1795: Garifunas leader Joseph Satuyé killed by British colonizers.

1849: Moravian missionaries arrived in Bluefields (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 Saturday

Deut 26,16-19 / Ps 118

Mt 5,43-48

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

Second Sunday of Lent

Gen 12,1-4a / Ps 32

2Tim 1,8b-10 / Mt 17,1-9

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.

Full Moon: 17h08m in Virgo



17 Monday

Dan 9,4b-10 / Ps 78

Lk 6,36-38

Patrick
1973: Alexandre Vanucchi, student and Christian activist, assassinated by Brazilian police.
1982: Jacobus Andreas Koster "Koos" 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 Tuesday

Cyril of Jerusalem

1907: U.S. Marines land in Honduras.

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

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

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

Isa 1,10.16-20 / Ps 49

Mt 23,1-12

19 Wednesday

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

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

Joseph
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.



20 Thursday

Serapión
Jer 17,5-10 / Ps 1
Lk 16,19-31
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 17h57m

21 Friday

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 Saturday

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

March

23

Third Sunday of Lent
Ex 17,3-7 / Ps 94
Rom 5,1-2,5-8 / Jn 4,5-42

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 Monday

2Kings 5,1-1a / Ps 41
Lk 4,24-30

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

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

**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)

Last quarter: 01h46m (UTC) in Capricorn



25 Tuesday

Isa 7,10-14:8,10 / Ps 39
Heb 10,4-10 / Lk 1,26-38

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.

26 Wednesday

Deut 4,1.5-9 / Ps 147
Mt 5,17-19

1889: 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. **17 years.**

27 Thursday

Jer 7,23-28 / Ps 94
Lk 11,14-23

Ruperto

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.

28 Friday

Hos 14,2-10 / Ps 80
Mk 12,28b-34

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 Saturday

Hos 6,1-6 / Ps 50
Lk 18,9-14

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.

March

30

Fourth Sunday of Lent
1Sam 16,1b.6-7.10-13a / Ps 22
Eph 5,8-14 / Jn 9,1-41

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 Manuel Guerrero, labour leader are assassinated in Santiago, Chile.

New Moon: 19h45m (UTC) in Aries



FREEDOM PARADOXES

MARC PLANA

Girona, Catalonia, Spain

The defence of freedom has an indisputable value when it comes as a weapon against tyranny. Before the risk of becoming objects at the hands of foreign interests, the defence of freedom is guarantee for the continuation of the pursuit of the idea of good that each one feels as necessary for himself (and not that which a few decide is the best for all).

Nevertheless, we should suspect when the term freedom is such an accepted term today by all kinds of ideologies. Freedom as participation and autonomy was the demand of the 60's, but also a key word for conservative governments such as the ones of Thatcher and Reagan. Freedom is the cry of the oppressed before the law of the strongest, but it is also the capitalist defence so that the strongest do not have to yield "what is theirs" for the needs of the collective and redistribution of wealth. Freedom is today such a popular concept that we need to mark its limits and uses. We cannot defend the freedom of the fox in the henhouse. There are limits. Broadly speaking, it would be boosting a freedom as a means towards a more humane society, before the blind defence of freedom up to the absolute:

- Let us start with the most important: freedom does not fit all. Here our dignity as human beings is at stake. Victoria Camps wrote: "Self-government is not preached as a value per se, for animals, children, or anyone that lacks criteria for self-direction. It is preached for humans. Why and what for? So they accomplish their humanity. The being that lives only under constrictions, enslaved, is not a human being. On the other hand we cannot say that it is a human being or near a human being the one who uses his self-governing faculty just to exercise violence or dominate others. Nor of those who enjoy abundance at the expense of the misery of others. Those individuals are free but only to demonstrate their lack of humanity." There is a previous frame to our free action that defines the "human" use of freedom. It is a difficult subject, because this frame

cannot be imposed by anyone and its concretion is random: who says "up to here"? What criteria do we use to justify it? How do we internalise the limits so the good is compatible with freedom? Today, the alternative to a random limit cannot be to deny any frame. The only viable alternative is the randomness of limits that frame our collective action is a common agreement of those limits, in an open dialogue, plural and democratic.

- Freedom cannot be an excuse for relativism. That anything can be said does not mean that everything is worth the same. Let us not confound freedom of expression with quality of expression. Romero's words do not direct humanity in the same direction as the television talk-shows where people insult each other. Again, we see the need to have criteria to value expression (not to silence it; just to relocate it according to its "human" value). We should not go through the difficult times of the organisers of an exposition against censorship when they had to justify why they had erased the pro-Nazi graffiti that appeared painted on walls.

- If freedom is considered an absolute right to do what we want, we legitimate the disappearance of criteria that guide our actions. What is left then? The ultra-liberals trust freedom to individual instinct and on the individual ability to reason and choose always the best option. Each one has to set his norms. Those less ultra-liberal think a rational decision is far from an explanation of how we act. Human beings also act on impulse, by influence of the environment, by the culture that moulds us... To defend freedom as an absolute right to do what we want gives free way to manipulations of publicity, manipulated opinion, orchestrated culture... Let us make this clear: absolute freedom does not exist. Every environment implies a coercion that regulates our day to day and orients our action (and by environment we also mean education as well as publicity). Asking for absolute freedom prevents a revision of who these coercions serve and ends up

Translation by Alice Méndez

being always “the story of the fox in the henhouse”, as Tzvetan Todorov says.

- To defend freedom does not mean to eliminate all social structures, but should imply that those structures must be liberating, in the sense of making them sensible to human needs. When the aim of education is to train uncritical producers/consumers, education moulds the human being towards objectives that are remote to his wellbeing. Work manipulates if it uses the human being to run a machine of which global wellbeing is just a secondary product to the accumulation of money by a few. The media manipulate when they pretend to guide the opinion instead of giving reasons for it. The alternative to manipulative structures is liberating structures: education and work that combine the general interest with the needs of individuals, means that allow putting knowledge at the service of our wellbeing...

- Freedom on the web is a topic, but it is uncertain that more communication means better communication. Relevant information increases its projection, however, addictions increase too.

- The right to freedom protects the individual from tyranny in his private space. However, an excessive zeal may turn this right into an allergy against any obstacle. We then use freedom to justify questionable social attitudes. In the first place, freedom cannot be used to impose our needs in the public field. In the name of freedom I cannot demand the law to recognise my right to play my music at 4am to the detriment of my neighbour. What is public belongs to everyone, it is not mine. Secondly, we cannot use freedom to wash our hands from what is going on publicly. “I do not watch television –an interviewee declared referring to junk TV - but people can do whatever they want.” Not participating in the public sphere (participating, dialoguing, claiming, valuing...), we cannot guarantee the world we live in will not be a generation of junk TV. Fear of being seen as obstacles to the freedom of others should not justify our abstention in participating in the public sphere. If my only option before the dumbing path that takes me home is to change route, I will soon have the freedom to get home clean.

- The defence of our freedom justifies certain

mistrust in society. Certain degree of scepticism towards the media, politics, education... is not only advisable but it has been proven justified. Nevertheless, today's individualism proposes a generic scepticism towards society that is against social cohesion. Everything is solved through self-management and individual control of My live. Our kids follow “a la carte” careers; the solution to the economic crisis is to be an entrepreneur; rights are only rights for those who can pay for them... The individual micro-capsules of life grow everywhere. Society's individualisation appears even among the critical. A so called anti-system proclaimed having abandoned all to prove how the world in first person was. Nevertheless, until one can operate on oneself, the alternative to social scepticism is to re-found trust on the pillars of transparency and social responsibility. The extreme individualism and scepticism is also known as social loss of cohesion.

- The media and fiction today repeat all the time that success depends only in a correct management of your life, or in other words, to use your freedom correctly. The myth of overcoming, the effort and slogans about inexistence of limits are reproduced everywhere. I do not pretend to deny (twice) the value of self-management, but it is worth remembering that all manipulative ideology has always been founded on the intentional use of positive and popular values. Before solitude and pain, self-management (resilience, would be more appropriate) is important, but we cannot place this myth at the service of the destruction of the social network. Before my pain I want energy, but I also need to count on the other.

Freedom cannot be a word used non-critically to justify any action. Our dignity depends on it. Pico della Mirandola said that freedom may turn us into gods or animals. We must be aware if the call for freedom serves to justify social loss of cohesion, to make the need of others invisible, or to manipulate our actions in favour of interests alien to common wellbeing. Freedom cannot destroy the frame that unites us, nor deligitimise our ability for a collective agreement. Let us demand freedom, yes, but demand freedom that makes us more human.

2014

March

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Monday	Tuesday	Wednesday	Thursday
31 <i>Lunes</i>	1 <i>Martes</i>	2 <i>Miercoles</i>	3 <i>Jueves</i>
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31 Monday

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

Benjamin,

Amos, *John Dunne*

1767: Expulsion of the Jesuits from Latin America.

1866: Chile, Bolivia and Peru take arms against Spanish aggression.

1987: Roseli Correa da Silva, campesina, run down by a landowner's truck in Natalino, Brazil.

1 Tuesday

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

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 Wednesday

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

Francis of Paola

1550: The Spanish Crown orders Spanish to be taught to the Indigenous peoples.

1982: The Argentinean army occupies the Malvinas (Falkland) Islands in an attempt to regain control of the archipelago from the British who occupied it in 1833.

1993: 8 European countries undertake a joint strike against unemployment and the threat to social victories.

2005: Pope John Paul II dies.

April



3 Thursday

Ex 32,7-14 / Ps 105

Ricardo, Sixto

Jn 5,31-47

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

1976: Victor Boichenko, Protestant pastor, disappeared in Argentina.

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

1992: Institutional State coup by Fujimori, Peru.

4 Friday

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

Jn 7,1-2.10.25-30

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.

5 Saturday

Jer 11,18-20 / Ps 7

Jn 7,40-53

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.

Day of Protest against Child Prostitution

April



Marcelino

Alberto Durero

Fifth Sunday of Lent

Ezek 37,12-14 / Ps 129

Rom 8,8-11 / Jn 11,1-45

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

1994: Rwandan genocide begins.

7

Monday

Dan 13,1-9.15-17.19-30.33-62 / Ps 22
 Juan Bta. de La Salle Jn 8,1-11
 1868: Thomas D'Arcy McGee, one of the Canadian Fathers of Confederation is assassinated.

World Health Day

First quarter: 08h30m (UTC) in Cancer



8

Tuesday

Dionisio Num 21,4-9 / Ps 101
 Jn 8,21-30
 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.

World Romani (Gypsy) Day

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

9

Wednesday

Casilda, M^a Cleofás Dan 3,14-20.91-92.95 / Dan 3
 Jn 8,31-42
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.

April



10 Thursday

Gen 17,3-9 / Ps 104
Jn 8,51-59

Ezechiel

Miguel Agrícola

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

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

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

11 Friday

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

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 Saturday

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

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.

April

13

Palm Sunday
Isa 50,4-7 / Ps 21
Phil 2,6-11 / Mt 26,14-27,66

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 Monday

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.

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

15 Tuesday

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.
Full Moon: 07h42m (UTC) in Libra



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

16 Wednesday

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.

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

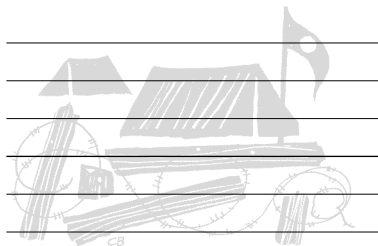
World Day Against Child Slavery

215 million children in this situation, according to OIT in 2010.

17 Thursday

Holy Thursday Ex 12,1-8,11-14 / Ps 115
1Cor 11,23-26 / Jn 13,1-15
Aniceto
1695: † Juana Inés de la Cruz, Mexican poet.
1803: Toussaint L'Ouverture, Haitian liberation hero, dies in a French prison.
1990: Tiberio Fernández and his companions are martyred in Trujillo, Colombia for their defense of human rights.
1996: The Massacre of Eldorado do Carajás, Pará, Brazil. The State military police kill 23 persons.
1998: César Humberto López, of Frater-Paz, is assassinated

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



18 Friday

Good Friday Isa 52,13-53,12 / Ps 30
Perfecto, Galdino
1537: Francisco Marroquín, first bishop ordained in the New World, founder of the first schools and hospitals, pastor in Guatemala.
1955: The Conference of Bandung, Indonesia, where the Non-Aligned Movement is founded.
1955: Albert Einstein, Nobel laureate, dies.
1998: Eduardo Umaña Mendoza, Colombian lawyer who fought for human rights and denounced paramilitaries, is assassinated.

19 Saturday

Holy Saturday Gen 1,1-2,2 / Gen 22,1-18 / Ex 14,15-15,1
León, Ema 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
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

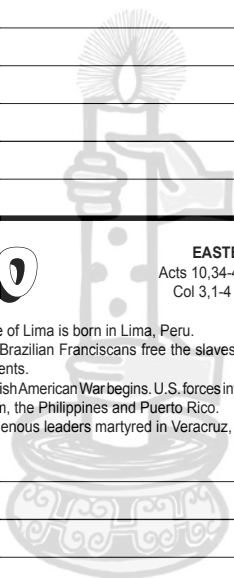
Pan-American Indian Day



20

Sulpicio
1586: Rose of Lima is born in Lima, Peru.
1871: The Brazilian Franciscans free the slaves in all their convents.
1898: Spanish American War begins. U.S. forces invade Cuba, Guam, the Philippines and Puerto Rico.
1980: Indigenous leaders martyred in Veracruz, Mexico.

EASTER Sunday
Acts 10,34-43 / Ps 117
Col 3,1-4 / Jn 20,1-9



21 Monday

Acts 2,14,22-23 / Ps 15

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 Tuesday

Acts 2,36-41 / Ps 32

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, Achí campesino, catechist and delegate of the Word, Guatemala.
 1997: The army attacks the Japanese embassy in Lima killing 14 militants of the MRTA occupying it.
 2009: The remains of Bishop Angelelli are exhumed to confirm the status of his death as a martyr.

23 Wednesday

Acts 3,1-10 / Ps 104

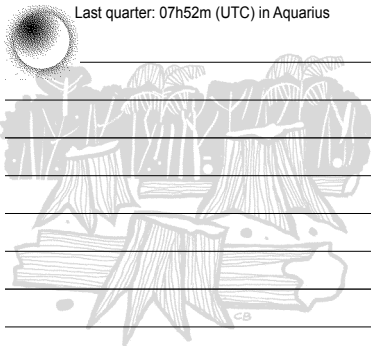
George, Toyohiko Kagawa
 1971: Indigenous peoples rise up against nuclear testing that contaminates the island of Anchitks, Alaska.
 1993: César Chávez, Mexican-American labor activist, dies.

World Book and Copyright Day

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

Mother Earth Day (UN)

Last quarter: 07h52m (UTC) in Aquarius



April

24 Thursday

Acts 3,11-26 / Ps 8

Lk 24,35-48 Mark

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.

25 Friday

Acts 4,1-12 / Ps 117

Jn 21,1-14

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.

26 Saturday

Acts 4,13-21 / Ps 117

Mk 16,9-15

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. **17 years.**

27

Zita, Montserrat

Second Sunday of Easter

Acts 2,42-47 / Ps 117

1Pet 1,3-9 / Jn 20,19-31

1977: Rodolfo Escamilla, a Mexican priest, is murdered by a death squad targeting social activists.
1994: First democratic general election in South Africa.

THE PLANETARY DIMENSION OF FREEDOM

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Among all the reflections on the theme of freedom we have to include an approach where Earth is considered a living planet. Oddly enough is a current theme to apply the idea of freedom to the earth given that unlike other planets, Venus, Jupiter, Mars or Saturn, the Earth is the only one that manifests life.

The astronauts who saw the Earth from space speak of the extraordinary experience to perceive the earth as a whole, in which all the different elements of the continents, oceans, clouds, and atmosphere, form a set of great harmony. Seen from space, Earth reveals many differences within an undivided whole. There are areas covered with snow and ice, sometimes with forests and plantations, and others deserts.

The only division is transient given that the light of the day leads to the night and vice versa. The storms that alter the format of the clouds, and the flashing of lighting of a charged atmosphere reinforce the impression of a planet in constant stirring (planetarycollective.com/overview). In fact, the reality perceived by the astronauts is confirmed by scientific studies that view the Earth as a large and complex system of life.

Given this global dimension of a life system, it becomes clear that the divisions introduced by human societies are ideological gimmicks to justify domination: of one people over another, of one race over another, of men over women, in short, of one species on other living beings. This *anthropocentric* view places the human being (*anthropos* in Greek) in the center of the world, above all creatures, relegating all other living beings to the condition of “things”, whose existence only becomes of value to the extent that they are useful to humans.

The anthropocentrism is the basis of *speciesism*: an ideology that infuses the superiority prejudice of the human species over all other species to justify this domination (The *speciesism* does the same as *sexism* and *racism*: sugarcoating the domination of one gender, one race or one species over another, and claiming that *differences* are a sign of *inferiority*.

It was necessary for women, colonized blacks and communities to raise their voices in protest to overthrow these ideologies of domination. In the case of *speciesism* the difficulty to overcome it is higher because other species cannot protest). The domination of an “inferior” species is akin to slavery, because a slave is a person whose freedom is denied and becomes owned by another. Today slavery is repudiated because it constitutes a violation of a human right, but appropriating a living being is not seen as a violation of animal rights. It is as if they, because of their lack of awareness of their rights, deserve to be treated as mere property of humans.

This anthropocentric concept has become stronger in the last four centuries, when the modern market system imposed its logic of treating all living beings as mere commodity, and thus to be bought or sold on whim. We are so immersed in this way of thinking and living, we need a true intellectual and spiritual revolution to free ourselves from it. Only then we will discover our place and function, in this planet, that befits us as beings endowed with freedom.

Overcoming anthropocentric thinking that is associated with the logic of the market is one of the great challenges of our century, because if it persists for two or three generations more, life on Earth-at least in all its diversity-will be in a serious risk of extinction. We need to convince ourselves-and convince generations to come-that we cannot continue to treat all other species as commodities to be used at will, but as partners in the great web of life that makes our planet so beautiful and so different from the others.

This means abandoning the arrogant anthropocentric attitude and understanding that we are a part of the Earth, and that we have a very important role to play for her to continue to evolve, diversify and become more beautiful until the time, like all living beings, when it will die. Important framework in this shift of thinking is the *Earth Charter* (cartadaterra.org/ctoriginal.htm) adopted by UNESCO in 2000. In

Translated by Juan Carlos Ruiz de Dios

its preamble, states: "This is a critical moment in the history of the Earth, at a time when humanity must choose its future". Techno-science has moved to the point that today humanity can choose between "forming a global partnership to care for the Earth and each other, or risking our destruction and the diversity of life." It also states that the decision is not technical but political. So it must be guided by ethical principles, the first is that of "respect and care for the *community of life*."^v

The term *community of life* designates the vast and complex network of living beings on the planet, and calls into question the relationship between the human species and others, because there is no *community* between lord and slaves. By treating other species as things, to whom freedom is denied, our species is placed in the position of mistress of the world, like a lonely monarch dominating their subjects with an iron fist.

The *Earth Charter* proposes a revolution of thought that speaks of solidarity among humans and non-humans, as there is only solidarity between those who share the same identity, respecting each other differences. Indeed, that is what the Charter says in its preamble: "The spirit of human solidarity and kinship with all life is strengthened when we live with reverence the mystery of existence, with gratitude for the gift of life, and humility considering the place of human beings in nature". And that's explicitly what a "*caring community of life*, with understanding, compassion and love, is."

In other words, humans and nonhumans share an identity deeply based on solidarity: we are all children of the Earth, and therefore, relatives. We are able to form the large community of life that makes our planet unique. Leonardo Boff goes even further, stating that "Essentially, we are the Earth, which in its evolution, has come to feel, to think, to love and to worship".

It is not simply that we live on Earth. We are sons and daughters of the earth. Better, we are the earth itself, that feels, thinks, loves and worships. " In this statement identity is expressed deeply linking our species to all others, as "sons and daughters of the Earth all of us are individualized forms of Earth-the same as what distinguishes us from all living species that feel, think, love and worship". This paradigm of

thought, proposed by our theologian, raises the issue of the global dimension of freedom.

Understanding the Earth as a capable being endowed with freedom, does not mean that earth can leave its orbit around the sun and go wandering through space, although that is real –miniscule bits of earth– have already exceeded distant planets in the solar system final frontier. Understanding the Earth as a free being is to think of the earth as able to decide on her future, which is given by an engendered maturity in the human species.

Indeed, humans have the ability to decisively influence the future face of our planet. If we activate the nuclear artifacts we have in stock we can extinguish many more species than the asteroid that 65 million years ago destroyed the dinosaur world. If we keep the economic, consumeristic system governed by the market in the next century we will get that same result, only gradually. If, however, we use our freedom in favor of the Earth and of ourselves, the techno-science may become very useful for repairing damage already done and establishing new ways of living harmoniously with the *community of life*. This requires expanding how the field of freedom is applied much beyond the limits of the human species.

Understanding that we are given the freedom not to dominate Earth, but to choose the paths adequate to the full development of the *community of life* of the Earth, is the first condition to the exercise of the global dimension of freedom. We, beings endowed of reason, feelings, communication skills and a sense of ethics, have built the techno-science that enables us to act and manipulate effectively nature, and we are ready to decide freely what we want to make of Earth. As the Hebrew people, over three thousand years ago, we are presented with a significant option: "Behold, I put before you today life and happiness, or death and misfortune. Therefore choose life, that both you and your descendants may live"(Deut 30,15.19).

In our time this option has acquired a planetary dimension: it is not enough to choose life and happiness in a family scale, of a country or even of the entire humanity. The game of life is being played globally. We are smart enough to understand that. Thus let us also be wise, on behalf of the Earth, and choose life.

2014

April

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28 Monday

Acts 4,23-31 / Ps 2

Jn 3,1-8

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.

29 Tuesday

Acts 4,32-37 / Ps 92

Jn 3,5a.7b-15

Catherine of Sienna

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

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

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

30 Wednesday

Acts 5,17-26 / Ps 33

Jn 3,16-21

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.

National Day of Mourning for Workplace Deaths (Canada)

New Moon: 06h14m (UTC) in Taurus



April



1 Thursday

Acts 5,27-33 / Ps 33
Jn 3,31-36

Joseph the Worker

Philip and James

1980: Conrado de la Cruz, priest, and Herlindo Cifuentes, catechist, are kidnapped and killed in Guatemala.

1981: Raynaldo Edmundo Lemus Preza from the Guadalupe Christian Base Community of Soyapango, El Salvador, and his friend, Edwin Lainez, are disappeared for their Christian commitment.

International Labor Day

2 Friday

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

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.

3 Saturday

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

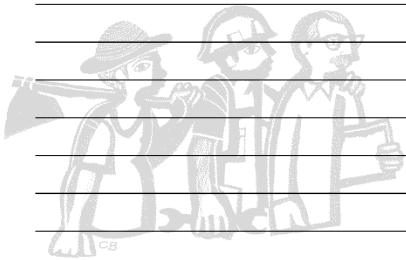
Philip and James

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.)



MAY

4

Ciriaco, *Mónica*

Third Sunday of Easter
Acts 2,14,22-23 / Ps 15
1Pet 1,17-21 / Lk 24,13-35

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.

5

Monday

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

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

Tuesday

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

Wednesday

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

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.

First quarter: 03h15m (UTC) in Leo



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



8

Thursday

Acts 8,26-40 / Ps 65

Jn 6,44-51

Victor y Acacio

1753: Birth of Miguel Hidalgo, Father of Mexico.

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

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

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

International Red Cross Day

9

Friday

Acts 9,1-20 / Ps 116

Jn 6,52-59

Pacomio, Gregorio Ostiense

1502: Columbus sails from Cadiz, Spain on his fourth and final voyage to the Caribbean.

1982: Luis Vallejos, Archbishop of El Cuzco, Peru, committed to the 'preferential option for the poor' dies in a mysterious 'accident' after receiving death threats.

1994: Nelson Mandela takes office as President of South Africa after the first multiracial elections in the history of the country. He was S. Africa's longest serving living political prisoner.

10

Saturday

Acts 9,31-42 / Ps 115

Jn 6,60-69

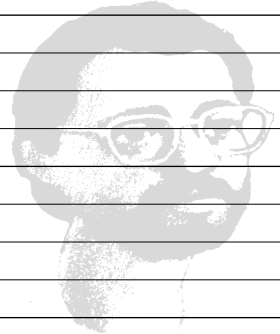
Juan de Ávila, Antonino

1795: José Leonardo Chirino, Afro-American, leads the Coro insurrection of Indigenous and Black peoples, Venezuela.

1985: Ime Garcia, priest, and Gustavo Chamorro, activist, are martyred for their commitment to justice and human development in Guanabana, Colombia.

1986: **Josimo Morais Tavares**, priest and land reform advocate, murdered by a large landowner in Imperatriz, Brazil.

Josimo Morais



May

11

Fourth Sunday of Easter

Acts 2,14a-36-41 / Ps 22

1Pet 2,20b-25 / Jn 10,1-10

Anastasius

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.

12 Monday

Acts 11,1-18 / Ps 41

Jn 10,1-10

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 Tuesday

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 Wednesday

Acts 11,19-26 / Ps 86

Jn 10,22-30

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.

Full Moon: 19h16m (UTC) in Scorpio



May

15 Thursday

Acts 13,13-25 / Ps 88
Jn 13,16-20

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)

16 Friday

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

John Nepomucene, Ubaldo
1818: King João II welcomes Swiss settlers fleeing hunger in their homeland to Brazil.
1981: Edgar Castillo, a journalist, is assassinated in Guatemala.

17 Saturday

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

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.

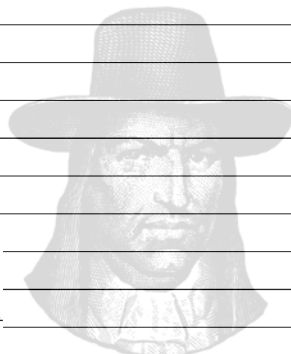
MAY

18

Fifth Sunday of Easter
Acts 6,1-7 / Ps 32
1Pet 2,4-9 / Jn 14,1-2

Rafaela Mª Porras
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.

Tupac Amaru II



19 Monday

Acts 14,5-18 / Ps 113

Peter Celestine

Jn 14,21-26

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 Tuesday

Acts 14,19-28 / Ps 144

Bernardine of Sienna

Jn 14,27-31a

1506: Christopher Columbus dies in Valladolid (Spain).

1976: Exiled Uruguayan politicians Hector Gutiérrez and Zelmor Michellini are murdered in Argentina as part of the U.S. supported Operation Condor.

1981: Pedro Aguilar Santos, priest, martyr to the cause of the poor, Guatemala.

1993: Destitution of the President of Venezuela, Carlos Andrés Pérez.

1998: Francisco de Assis Araujo, chief of the Xukuru, is assassinated at Pesqueira, Pernambuco, Brazil.

21 Wednesday

Acts 15,1-6 / Ps 121

Felicia y Gisela, *John Elliot*

Jn 15,1-8

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)

Last quarter: 12h59m (UTC) in Pisces



May

22 Thursday

Acts 15,7-21 / Ps 95

Joaquina Vedral, Rita de Casia
1937: Government massacre of members of a messianic community at Caldeirão, Brazil.
1942: Mexico declares war on Axis powers.
1965: Requested by the United States. Brazil sends 280 soldiers to support a State Coup in Santo Domingo.

International Day for Biodiversity

22% of mammal species are in danger of extinction as are 23 % of amphibians and 25% of reptiles. Between 1970 and 2005, globally, biodiversity was reduced by 30%.

23 Friday

Acts 15,22-31 / Ps 56

Desiderio, *Ludwig Nommensen*
1977: Elisabeth Käseman, German Lutheran activist, is martyred in the cause of the poor in Buenos Aires, Argentina
2008: The constitutive treaty of the Union of South American Nations (UNASUR) brings together 12 countries of South America.

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

24 Saturday

Acts 16,1-10 / Ps 99

Vincent of Lerins
1822: Battle of Pichincha, Independence of Ecuador.
1986: Ambrosio Mogorón, 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.

May

25

Sixth Sunday of Easter
Acts 8,5-8.14-17 / Ps 65
1Pet 3,15-18 / Jn 14,15-21

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.

Semana de solidaridad con los Pueblos de todos los territorios coloniales (ONU)

26 Monday

Acts 16,11-15 / Ps 149

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 Tuesday

Acts 16,22-34 / Ps 137

Augustine of Canterbury
John Calvin
 1514: Conversion of Bartolomé de Las Casas to the Indigenous People's Cause. **500 years.**
 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 Wednesday

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

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.
 New Moon: 28h40m (UTC) in Gemini



29 Thursday

Acts 18,1-8 / Ps 97

Jn 16,16-20

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 Friday

Acts 18,9-18 / Ps 46

Jn 16,20-23a

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 Saturday

Zeph 3,14-18 / 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

June

1

Justin

The Ascension of the Lord

Acts 1,1-11 / Ps 46

Eph 1,17-23 / Mk 28,16-20

1989: Sergio Restrepo, Jesuit priest, is martyred in his fight for the liberation of peasants of Tierralta, Colombia.

1991: João de Aquino, union president of Nueva Iguazú, Brazil, is assassinated.

2009: General Motors announces the largest suspension of payments in the industrial history of the USA with 122,550 million in debts.

FREEDOM, THE SUFI VISION

HALIL BÁRCENA

Arabist and islamologist, director of the Institute of Sufi Studies of Barcelona, Spain

Contrary to popular belief Islam has many approaches and a variety of current thoughts such as theological, philosophical, juridical, sapiential, etc.; which have been generated through time. One example to take into account is freedom and the responsibilities that this brings along with the Islamic sensitivity. In fact, neither the Islamic Philosophy (Falsafa) nor Theology (kalâm) nor least Gnosticism (Tasawwuf or Sufism) have been able to unanimously interpret the alcoranic passages related to the freedom of the human being.

While theologians (Mu'tazilites), characterized by their rationalism, defend freedom as one of the natural attributes of the human being, on the other hand the theologians (Ash'areites), for whom faith (Imân) is not other than rationalism that through time originated the Islamic orthodoxy, think that freedom is limited to follow divine rules, as the Qur'ân states "Al·lâh does not ask anybody more than their capacity" (2, 286), in other words men are free to do to what Al·lâh has commanded them to do, more explicit the Ash'ari theology makes presence the immensity of Al·lâh.

Thinking out of the box and a bit further than technicism, theological diatribes, or pious nonsense what matters here is to offer (there can be others!) a Sufi vision about the human freedom, ask ourselves about this freedom, which conveys the message of what human beings truly are, therefore, we as humans are more (much more) than we think we are but less (much less) than what believe, so here we can see a Qur'anic synthetic version of the human being, the dimensions of Islam and its gnosis throughout the centuries. In fact, the human being, designed in the Qur'ân as Jalîfa which makes him a vicar or regent of Al·lâh in the earth, is much more of what he

thinks. So men (of course, also women!) hold inside a divine spark which makes them unique creatures, a condition that unfortunately for some of us is just a matter of luck (quote from Henry Corbin); however we are all humans thanks to this mysterious divine spark which dwells inside. The human divinity, something that Aristotle has already glimpsed is what really humanizes us, so this divine man (not the modern rationalist deifying!) and just him, the Insân al-Kâmil a universal man for the Sufis, can be considered a free man or as hindus would say a "jivanmukta" self-liberated while in the human body.

At the same time humans are less (much less!) than what they think, according to Sufi's doctrines egotism is the biggest ignorance, we tend to ignore the basic principle of Tawhîd, the concept that holds Al·lâh one and unique, according to this nothing could exist without the intervention of Al·lâh in other words the doctrine of Oneness. In essence the principle of oneness in Sufism comes from the understanding that nothing exists more than Al·lâh or simply everything is a sign of him or "Āya" in Arabic from which the Spanish word "aleya" comes from; this word describes the Qur'anic verses and also the divine signs of the creation. So according to this we could state that everything which exists is the Qur'ân, a universal Qur'ân which aleyas bring the necessary homogeneity to the world and respond to imminent logic of the cosmos therefore we should interpret this in the same way as the very Qur'ân.

In summary inside the human being resides and intermingles the spirit of the "rûh" our transcendent dimension in which the divine spark

Translation by Dany M. Capa, University of Fatih, Istanbul, Turkey

reflects and the ego of “nafs” which creates in the ordinary men an individualistic illusion of the world, an underlying unity under multiplicity. A Sufi, on the other hand, is the one who has awoken from the dream of ego who will never identify with himself, a Sufi is conscious of his radical ontological indigence, knows about nothing and can live with fullness just with this. For a Sufi everything is relative nothing is absolute, so for him this is his truth and freedom. Rūmī (1207-1273), the poet and master of the dervishes, used to claim “being nothing is the condition of being” so be nothing to become everything, this is another way to express the truth according to the Prophet Muhammed hadīth that says first we have to die before dying.

Humans are beings with “the word” (in other words the divine breath) this means we have to be as receptive as the whirling dervishes while performing their dance (Samāʿ) so we can create the necessary conditions and be open to accept and embrace everything as is expressed in the verses of Ibn ʿArabī (1165-1240), the Murcian Andalus which is not a correct politic interreligious declaration that has been taken wrongly through the years, instead this is a sublime expression of the Sufi spiritual Tawhīd, here its paroxysm:
*“My heart takes all shapes:
 grass for the gazelles and a monastery for the monk
 it is a temple for the idols, the Kaʿaba of the pilgrims
 the tablets of Torah and the sacred Qurʾān too
 I only follow the religion of Love to wherever it takes me
 so Love is my only faith and religion”.*

For Sufism, human freedom is definitely attached to wisdom, here as the fully understanding and acceptance of Tawhīd which is the open door to the divine. Embracing Tawhīd means to know the real nature of the things and do accordingly, so it is true that there are countless possibilities in life for humans, so we are free to choose from them, for this reason none should be fooled by any action taken without wisdom which in the

end it will only be a limitation in life, that is why the insistence of Sufism to link freedom and wisdom, one is only free knowing the nature of things, this is what the game of chess teaches us a “real game” a game that the Persians brought from India and implemented according to their Islamic conviction. According to Titus Burkhardt the chessboard, which mandalic shape represents the cosmic cycles, is a parable of real art, a mathematic parable which represents the internal relation between a decision made freely and the inevitable destiny or Qadr.

Consequently the modern myth of freedom has little or nothing to do with what here has been said, while for a Sufi the supreme aim of life has always been to free from himself as Rumi has stated and we have mentioned here before, in other words what really counts is to assure, against all odds, our own freedom no matter what the restrictions are, nowadays our behavior seems to be free but the truth is that we are prisoners of our own self-deception and exterior manipulation. As Rūmī says: “The servant wishes to free from his destiny, the lover never wishes to be” (Masnavī V, 2720).

Freedom as justice is often ignored as a reality of human beings, freedom means to identify yourself with it, to fight for it, freedom is not from outside, it means to live from it, just following this we can accomplish the Sufi imperative, not very different from the pindaric imperative of what we really are already and we have forgotten. According to Sufism to learn is to remember, remember and act responsibly, therefore responsibility is our personal capacity to respond which is the whole core of Freedom, so being free does not mean to emancipate from something more than respond, respond to the world, for example to respond the world itself, it is not true that Sufism is a way to escape from reality or that Sufism encourages quietism contrary Sufism invites to... escape to the reality!, which what we know as real is not always real.

2014

May

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2

Monday

Acts 19,1-8 / Ps 67

Pedro y Marcelino

Jn 16,29-33

1537: Pope Paul III issues a papal bull condemning slavery.
1987: Sebastien Morales, evangelical deacon, martyred for faith and justice in Guatemala.

3

Tuesday

Acts 20,17-27 / Ps 67

Jn 17,1-11a

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

Wednesday

Acts 20,28-38 / Ps 67

Jn 17,11b-19

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

June



5 Thursday

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

Boniface

Jn 17,20-26

1573: Execution of Tanamaco, Venezuelan cacique.
1968: Robert F. Kennedy shot in Los Angeles, California.
1981: The first case in history of SIDA is discovered in Los Angeles, USA.

1988: Agustin Ramirez and Javier Sotelo, workers, are martyred in the fight for the marginalized in Buenos Aires, Argentina.

2000: The Court of Santiago removes Pinochet's immunity. He is accused of 109 crimes in the Chilean tribunals and sought internationally.

World Environment Day

First quarter: 20h39m (UTC) in Virgo



6 Friday

Acts 25,13-21 / Ps 102

Jn 21,15-19

Norbert

1940: Marcos Garvey, Black Jamaican leader, mentor of Pan-Africanism dies.

1980: José Ribeiro, leader of the Apuníña people, is assassinated in Brazil.

1989: Pedro Hernández and companions, indigenous leaders, martyrs in the struggle for traditional land rights in Mexico.

7 Saturday

Acts 28,16-20.30-31 / Ps 10

Jn 21,20-25

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.

June

8

Pentecost

Acts 2,1-11 / Ps 103

1Cor 12,3b-7.12-13 / Jn 20,19-23

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.

9

Monday

1Kings 17,1-6 / Ps 120

Efrén, Columbano, Aidan, Bede
Mt 5,1-12
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

Tuesday

1Kings 17,7-16 / Ps 4

Críspulo y Mauricio
Mt 5,12-16
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

Wednesday

Acts 11,21b-26;13,1-3 / Ps 97

Barnabas
Mt 10,7-13
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.

June



12 Thursday

Gen 14,18-20 / Ps 109

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 Navirai Rural Workers Union in Paraná, Brazil, is assassinated.
 1935: The war over the Paraguayan Chaco ends.

World Day Against Child Labour

13 Friday

1Kings 19,9a.11-16 / Ps 26

Anthony of Padua
 1645: The Pernambucan Insurrection begins with the aim of expelling Dutch rule from Brazil.
 1980: Walter Rodney, political activist and author of *How Europe Underdeveloped Africa*, is assassinated in Guyana.
 2000: Argentine President Fernando de la Rúa apologizes for his country's role in harboring Nazis after World War II.
 2003: The Supreme Court of Mexico orders the extradition to Spain of Ricardo Cavallo, a torturer during the Argentinean dictatorship.
 Full Moon: 04h11m (UTC) in Sagittarius



14 Saturday

1Kings 19,19-21 / Ps 15

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."

June

15

The Most Holy Trinity
 Ex 34,4b-6.8-9 / Dan 3
 2Cor 13,11-13 / Jn 3,16-18

M^a Micaela, Vito

1215: Magna Carta sealed by King John of England, affirms primacy of rule of law.
 1932: Bolivia and Paraguay begin the war over the Chaco region.
 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.

16 Monday

1Kings 21,1-16 / Ps 5

Juan Francisco de Regis

Mt 5,38-42

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.

17 Tuesday

1Kings 21,17-29 / Ps 50

Mt 5,43-48

Ismael y Samuel

1703: Birth of John Wesley, England.

1983: Felipe Pucha and Pedro Cuji, campesinos, are martyred in the struggle for land in Cullcutuz, Ecuador.

1991: End of apartheid in South Africa.

World Anti-desertification Day

18 Wednesday

1Kings 2,1.6-14 / Ps 30

Germán

Mt 6,1-6.16-18

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.

June



19 Thursday

Sir 48,1-15 / Ps 96
Mt 6,7-15

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.



Last Moon: 18h39m (UTC) in Pisces

20 Friday

2Kings 11,1-4.9-18-20 / Ps 131
Mt 6,19-23

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 Saturday

2Chr 24,17-25 / Ps 88
Mt 6,24-34

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 12h51m

June

22

Heart of Jesus
Deut 8,2-3.14b-16a / Ps 147
1Cor 10,16-17 / Jn 6,51-58

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.

23 Monday

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.

2Kings 17,5-8.13-15a.18 / Ps 59

Mt 7,1-5

24 Tuesday

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.

Isa 49,1-6 / Sl 138 / Acts 13,22-26

Lk 1,57-66.80

25 Wednesday

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.

2Kings 22,13;23,1-3 / Ps 118

Mt 7,15-20

June



26 Thursday

2Kings 24,8-17 / Ps 78
Mt 7,21-29

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

27 Friday

Heart of Jesus: Deut 7,6-11 / Ps 102
1Jn 4,7-16 / Mt 11,25-30

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.
New Moon: 08h08m (UTC) in Cancer



28 Saturday

Heart of Mary: Isa 61,9-11
1Sam 2,1,4-8 / Lk 2,41-51

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.

Comienza el Ramadán

29

Peter and Paul
Acts 12,1-11 / Ps 33
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).

EVANGELIZATION WITHOUT FREEDOM?

BARTOLOMÉ DE LAS CASAS AND FREEDOM

EDUARDO FRADES

Caracas, Venezuela

The child Las Casas received from his uncle Francisco in 1493 an indian slave. But when the Queen learnt that Columbus in 1499 had given an indian slave to each one of those coming in the two ships, who were around 300, "there was a great anger, saying these words: *What power has my Admiral to give away to anyone my subjects?*" And she ordered their immediate release and that "they were sent back in the first ships or encounter death penalty". Las Casas had to obey the order; but he cannot explain why the order was not given before. He did not know the new confessor to the Queen, Francisco Jiménez de Cisneros, was who made her aware of the injustice towards the Indians.

When years later, around 1515, Las Casas meets cardinal Cisneros, for years then ruler of Castile, he is just a young man 30 years old before a wise senator almost 80 years old. He tells us of this encounter with undisguised and healthy pride for having been highly esteemed by that great politician and religious man. He taught Las Casas to talk strongly about freedom. He himself emphasises this. He confesses that "he did not dare say or touch, saying or mentioning or alleging freedom for the Indians (as if it was blasphemy or an absurdity) until one day, talking with the cardinal about the oppression and servility they suffered, and with what justice... he strongly replied: with no justice; why? Are not they free?" Our author comments that the cardinal had understood well the roots and foundations of the injustice the Indians suffered... "because many times in the cited preamble he called them free and affirmed this". The tone of this is still high for Las Casas".

Las Casas mentioned among the qualities that the people who would go out for the sake of the Indians that they "be Christian, religious, prudent and... loving of justice, and compassionate towards the distress of the poor and the destitute"; but does not mention freedom. With great honesty he confesses that he "was part of the matter, as in a new and scandalous thing, step by step and like cowed, he

thought many times that he had done well in setting the Indians free, taking them away from the devil; and... to release in some way the oppression the Indians suffered, since that was great". He is contented with the liberation from slavery; there is still a long way to go for our priest.

a) Starting from human freedom towards faith

Las Casas reflection about human freedom started or matured when he became Dominican, and wrote *De único*; well rooted in the irrevocable Christian idea of freedom of faith, as -very well expressed by the genius of Agustin- "nobody can believe if he does not want to". The same will be expressed three times in the *Tratado comprobatorio*; and in the *Apología* and even in the *De thesauris*, since it is the last and immovable basis of all other anthropological ideas of freedom. From this sovereign freedom of human beings derives the creational fact of the submission of all other creatures to man as their purpose and to his advantage. On this point the theology of the admired Pseudo-Dionysius, the biblical data (Gn 1,26.28; Sal 8,8 and Dt 4,19) and the Aristotelian philosophy would agree: *We are in some way the purpose of all things and we use all that exists as if they were for us*. The coincidence of the Philosopher with the biblical and evangelical ideal of Las Casas may be more superficial than real; but for our author the data of faith is enough and from it he reads or interprets theologians and philosophers. Hence he will reach conclusions that Aristotle never reached -or could never reach- and the genius of Tagaste never dared to reach.

In the *Octavo remedio*, 1542, he wrote about the freedom of faith needed "in those who will accept it and receive freedom of will, because God left it in the hands and free will of every one if he wished to receive it or not. And this is the goal of God... and so it must be done, regulations and gospel and commandments there are and limits too, which God gave". From here the conclusion is that there is no power on earth which can curtail the freedom

Translation by Alice Méndez

of human beings, if there is no fault to justify it, "since freedom is the most precious and supreme thing within all the temporal goods of this world". Whatever is done contrary to this has no ethical or judicial value "because it is a mutation of the state of freedom from servitude, which after death there is no worse harm". He adds other biblical texts which we now omit. The reason is the general and usual custom of the Divine Providence to govern its world, which is "to move, decide and carry all things to his goals softly, with no violence, no grief" (clearly referring to Sb 8,1 at least). And because among its characteristics, God has the unique Providence and particular care for men, created to his own image and likeness (here the quote in Gn 1,26.28 is evident), and he made them free and masters of their acts and of themselves, giving them freewill and free wills, which under no might or way can be forced, and believing is an act of will; therefore, the Infinite Goodness did not want that because of his holy faith (which he provided for the health and salvation of men and to perfect nature) his rule and natural and universal Providence would be broken". Year before, in the *Octavo remedio* he had already talked of Indians as "born and created to the image and likeness of the Holy Trinity, all subject of God and redeemed with his precious blood, and who considers and never forgets not even one of them...".

The same strong biblical basis he is going to use in various occasions, like in the *Tratado comprobatorio* to prove the legitimate jurisdiction of indian kings, although unfaithful. On this occasion he adds from Gn 1,26; Dt 4,19 and Sal 8,8 a text from Pseudo-Dionisius: *It must be recognised that God is just when giving each being what corresponds to its dignity, and save the nature of each thing in its order and worth*. Be it the direct authorship of Las Casas *De regia potestate*, or not, the author quotes the same text of Dt 4,19 and argues in the same way, to talk about the goods called allodial or those *which are not recognised but by God, because all that God created, he did to the service of all nations under the heavens*. Still in the *Doce dudas* he will insist on this issue.

b) Up to absolute political freedom of the peoples

When Las Casas is even more consistent about

indian freedom is on the occasion of the objections of Sepúlveda. While in the *Treinta proposiciones* he mentions as number XIX "All kings and natural masters, cities, communities and peoples of the Indies are obliged to recognise as universal the Kings of Castille and as sovereign masters and emperors, after receiving our holy faith and baptism on their own and free will...". On the other hand, in his *Duodécima replica* he states that if the Indians, already Christians, "do not wish to receive that supreme master... it does not mean war can be made on them... And in this sense I understand and declare and limit the nineteenth proposition of my Thirty propositions..." On this recantation he will come back more forcefully in his treatise *De thesauris*, almost by the end of his life.

From the creational anthropological roots follows the trunk of human freedom, the best good for human beings after life. Here we must quote the third principle, which is the primal freedom of any person and even of any thing: Every human being, every thing, every jurisdiction and every regime or domain, as well over things as over men...are or, at least, are presumed to be free, if the opposite is not demonstrated". It is proved "because from its origins all rational creatures are born free; and because in the same nature God did not make one slave of the other, but to all he gave identical discretion. The reason is that a rational creature (considered in itself) should not be subordinate to another, the same a man to another man...Because freedom is an inborn right in men from the principle of rational nature, and therefore a natural right... and slavery is an accidental act, imposed by men by chance or unfortunately; but each being reaches its species according to what is *per se*, and not according to what is *per accidens*"; and the same is applied to judgements over beings; therefore "not being proven that someone or something is a slave, judgement should fall in favour of freedom and according to freedom".

The freedom of the human being requests even greater areas of decision. Hence, in the *Tratado comprobatorio* we already find the idea of freedom to choose the sovereign. "The reason is because the choice of kings and of those who would reign over free people, belongs to those who will be reigned, from natural law and law of nations, becoming sub-

2014

June

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9	10	11	12	13	14	15	30						

Monday	Tuesday	Wednesday	Thursday
30 Lunes	1 Martes	2 Miercoles	3 Jueves
7	8	9	10
14	15	16	17
21	22	23	24
28	29	30	31

<div> <div>Friday</div> <div>Saturday</div> <div>Sunday</div> </div>			JULY	
<div>4</div> <div>Viernes</div>	<div>5</div> <div>Sabado</div>	<div>6</div> <div>Domingo</div>	1	
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30 Monday

Am 2,6-10.13-16 / Ps 49

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.

1 Tuesday

Am 3,1-8;4,11-12 / Ps 5

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 Wednesday

Am 5,14-15.21-24 / Ps 49

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, Lumunba, is born.

1991: First legal Conference of the African National Congress, South Africa, alter 30 years.

July



3 Thursday

Eph 2,19-22 / Ps 116

Thomas the Apostle

Jn 20,24-29

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.

4 Friday

Am 8,4-6,9-12 / Ps 118

Mt 9,9-13

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 Saturday

Am 9,11-15 / Ps 84

Mt 9,14-17

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.

First Moon: 11h59m (UTC) in Libra



July

6

Fourteenth Sunday in Ordinary Time

Zech 9,9-10 / Ps 144

Rom 8,9,11-13 / Mt 11,25-30

María 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.

7

Monday

Hos 2,16.17b-18.21-22 / Ps 144

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 Citalepetl, Mexico.
2005: Coordinated terrorist bombings on London's transit system kill 52 and injure hundreds.

8

Tuesday

Hos 8,4-7.11.13 / Ps 113B

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.

9

Wednesday

Hos 10,1-3.7-8.12 / Ps 104

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 Martin proclaims the independence of Peru.
1880: Joaquin 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.

Ramadan begins

July



10 Thursday

Hos 11,1-4.8c-9 / Ps 79

Christopher

Mt 10,7-15

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.

11 Friday

Hos 14,2-10 / Ps 50

Mt 10,16-23

Benedict

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 Saturday

Isa 6,1-8 / Ps 92

Mt 10,24-33

John Gualbert

1821: Bolivar 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.

Ful Moon: 11h25m (UTC) in Capricorn



July

13

Fifteenth Sunday in Ordinary Time

Isa 55,10-11 / Ps 64

Rom 8,18-23 / Mt 13,1-23

Henry

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 Monday

Isa 1,10-17 / Ps 49

Francisco Solano, Camilo de Lelis
 Death penalty abolished (Canada)
 1616: Francisco Solano, Franciscan missionary, apostle to the Indigenous peoples of Peru.
 1630: Hermandarias 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 Tuesday

Isa 7,1-9 / Ps 47

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 Wednesday

Isa 10,5-7.13-16 / Ps 93

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.

July



lejo, *Bartolomé de las Casas* Mt 11,28-30
566: Bartolomé de Las Casas dies at 82, prophet, defender
of the cause of Indigenous peoples.
898: 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.

Mt 11.28-30

Alejo, *Bartolomé de las Casas* Mt 11,28-30
 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.

lfo, Federico Mt 12,1-8
 2: The great Indigenous Zapoteca, Benito Juárez, dies.
 6: Carlos de Dios Murias and Gabriel Longueville,
 priests, kidnapped and killed, martyrs to justice in La
 Rioja, Argentina.
 2: Over 250 campesinos from around the community of
 Plan de Sánchez are massacred by military as part of

Mt 12.1-8

Arnufo, Federico Mt 12, 1-8

1872: The great Indigenous Zapoteca, Benito Juárez, dies.

1976: Carlos de Dios Murias and Gabriel Longoellie, 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.

824: Iturbide, emperor of Mexico, is executed by a firing squad.

848: 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.

Mt 12.14-21

Justa y Rufina, Arsenio Mt 12, 14-21
 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.
 Last quarter: 02h08m (UTC) in Aries



as Casas |

על

20

Elías

Sixteenth Sunday in Ordinary Time
Wis 12,13.16-19 / Ps 85
Rom 8.26-27 / Mt 13.24-43

- 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.

21 Monday

Mic 6,1-4.6-8 / Ps 49

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 Tuesday

Mary Magdalene

1980: Jorge Oscar Adur, priest and former president of JEC youth organization, is kidnapped by Argentine military.

2002: Bartolomeu Morais da Silva, organizer of land occupations by the poor, is tortured and killed in Brazil.

23 Wednesday

Cant 3,1-4 / Ps 62

Bridget

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.

July



24 Thursday

Jer 2,1-3,7-8.12-13 / Ps 35

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

25 Friday

Acts 4,33;5,12.27-33;12,2 / Ps 66

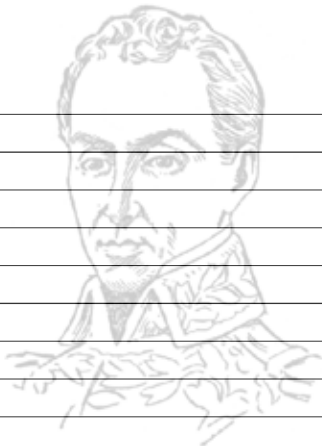
Saint James, Apostle
 1898: The United States invades Puerto Rico.
 1976: Wenceslao Pedernera, campesino pastoral leader, martyr in La Rioja, Argentina.
 1980: José Othomaro Cáceres, seminarian and his 13 companions, martyrs El Salvador.
 1981: Spaniard Angel Martínez and Canadian Raoul Légère, lay missionaries, 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 Saturday

Jer 7,1-11 / Ps 83

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 Ocotlán, 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.
 New Moon: 22h42m (UTC) in Leo

Simón Bolívar



27

Seventeenth Sunday in Ordinary Time

1Kings 3,5,7-12 / Ps 118

Rom 8,28-30 / Mt 13,44-52

Celestine

1865: First settlers from Wales arrive in the Chubut Valley in southern Argentina.

1991: Eliseo Castellano, priest, dies in Puerto Rico.

End of Ramadán

28 Monday

Jer 13,1-11 / Deut 32

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 Fleux (French) are assassinated by the Contras in Zompopera, Nicaragua.

29 Tuesday

1Jn 4,7-16 / Ps 33

Martha

Mary, Martha and Lazarus of Bethania, Olaf

Jn 11,19-27

30 Wednesday

Jr 15,10.16-21 / Ps 58

Mt 13,44-46

Peter Chrysólogus

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.

July



GREAT HOMELAND, FREEDOM!

MARCELO BARROS

Recife, PE, Brazil

In today's dominant culture, when we speak about liberty, we tend to think in terms of individual liberty. Primarily, we think of freedoms as they have been defined by the capitalist system: freedom of movement, freedom of speech, freedom of action. We are called upon to respect one another's personal freedoms, and of course above all, the freedom to buy and consume. The freedom of consumption is conditioned by the interests of the market, allowing the wealthy man to determine the value of his product when he wishes to sell and set its price when he wishes to buy. The working poor never take part in this freedom.

Today, more than sixty years after the signing of the Universal Declaration of Human Rights, many organizations are calling on the United Nations to recognize the rights of indigenous peoples, African diasporas, and other communities that share aboriginal cultures and require certain collective freedoms in order to live and express themselves.

As such, it has become increasingly clear that even as we continue to defend individual liberties, we must ensure that these liberties are rooted in a just social and political system; a system that serves the actual liberation of marginalized and subjugated communities.

Undoubtedly, Latin America, at the turn of the 21st century, has witnessed the development of such a movement. Specifically, what we are seeing in certain countries is the birth of a new social and political process that aims to cultivate the collective and cultural liberties of our people.

Learning about modern day movements in Latin America, an elderly Italian reflects, "If the mainstream media, which is bound to the interests of North Americans, speaks so poorly of what is happening in various Latin American countries, it can only be a sign that something new and good is happening." The Portuguese social scientist, Boaventura de Sousa Santos writes, "Latin America is the continent in which the socialism of the 21st century has entered the political agenda."

According to Leonardo Boff, we are seeing the "renewed vision of a *Patria Grande* [Great Homeland],

as was Simon Bolivar's dream at the turn of the nineteenth century. Today, this revolutionary transformation, though still fragile and fledgling, is taking on a unique and distinctly Latin American character. The movement is inspired by the indigenous cultures of the continent, and immersed in loving communion with the universe that surrounds us; the universe to which we thinking, feeling, beings belong.

It is important to clarify that the movement is not uniform across the continent: In many countries it has not won the support of the majority, nor gained institutional legitimacy. In contrast countries like Bolivia, Ecuador and Venezuela have incorporated the movement into the official political process, with the support and participation of a majority of their citizenry. Specifically, support for the movement has been spearheaded by working class communities that have organized themselves into civic associations. This Latin American transformation goes by many different names. In Bolivia, it is called the "indigenous insurrection". In Ecuador it is known as the "citizen revolution". Yet the name that best defines what is happening across the continent is the name given in Venezuela: *The Bolivarian Revolution*.

Bolivarism derives its name for the political struggle and emancipatory agenda of Simon Bolivar and his followers. Some Latin American countries, though not officially aligned with the movement, have taken initial steps in the *Bolivarist* direction. This is due in part to the fact that their governments are more sensitive to the aspirations of the most marginalized citizens. However, success in these countries is largely attributed to the capacity of grassroots communities to articulate and organize social change. Countries that fall into the latter group include Uruguay, El Salvador, Nicaragua, and Paraguay under President Fernando Lugo. Brazil would also appear to fall within the latter category. In fact since the beginning of the Lula administration, Brazil has moved away from the imperialist policies of North America, committing itself to ALBA and the project of Latin American integration. However, while Brazil's internal economic policies have substantially developed social welfare

Translation by Vera Parra

programs and even minimized conditions of extreme poverty, the government continues to privilege major urban areas, advance the interests of the financial sector, and privatize hospitals, ports and airports. Such neoliberal policies cannot be called *Bolivarist*.

Countries that are committed to liberating themselves from all forms of colonialism must base their social and political systems on a radicalized form of democracy and direct participation of their citizenry. At the same time, they must initiate a socioeconomic transformation that salvages the concept of redistribution and the socialist vision of justice, while developing alternative political and economic formations that depart from the formulas of past socialist regimes.

The reference to Bolivar is essential, like the sap absorbed by a tree at her roots. We are actualizing Bolivar's legacy today through the contemporary project of Latin American integration, though many of our diverse strategies and visions would not have been possible in his own time.

Some analysts refuse to identify the Latin American *Bolivarianism* of today, with socialism. They claim that socialism, though it may offer an alternative to capitalism, still centers itself around the economy. In contrast, *Bolivarism* is grounded in *buen-vivir* [living-well], a notion common to many indigenous Latin American cultures, that the pursuit of a fulfilled life ought to be the ultimate end for individuals, communities, and even states. Half a world away in Asia, the small kingdom of Bhutan has accepted the index of "gross national happiness" as a primary standard by which to measure its national progress. It may be said that the Bolivarian transformation proposes a similar goal for the indigenous communities of Latin America.

Today, we are actualizing the profound wishes and vision for the futures, as it was expressed by Bolivar and Jose Marti in the 19th century. The Confederation of Latin American and Caribbean States (CELAC), the Union of Southern Nations (UNASUR), as well as ALBA together with its economic, cultural, and social bodies, are realizing the dream of the *Patria Grande* [Great Homeland], of *Nuestra America* [Our America]. After two hundred years of struggle, our continent has finally embarked on the three stage process of liberation, such that we may someday soon achieve true political and social freedom.

1. Freedom from Colonialism:

Today, most, though not all of our countries have been liberated from the yolk of North American and European colonialism. While there are Latin American countries that continue to depend on their former colonizers, the *Bolivarist* nations have broken the chains that once impeded their freedom. Latin American countries are exploited by foreign interests, under the auspices of economic development. Far from developing local economies, these ventures have left many of our countries destroyed. Others have been destroyed by the militaristic and guerrilla ideology imposed on the entire continent, by the United States. Until recently, the United States had military bases in numerous Latin American countries, under the pretext of collaboration in the Drug War. Ecuador, Paraguay and Bolivia have all seen this unfold. Rafael Correa, the president of Ecuador, has said "I would allow the US to have military bases within our borders, as long as they allow us to build Ecuadorian military bases on North American?" *Bolivarism* proposes an alternative conception of social security and national defense. Our countries have become increasingly multiethnic and multicultural.

2. Radicalization of Social and Political Democracy

The *Bolivarist* countries are rethinking social and political democracy, an essential component of this new form of socialism. Recognizing the limitations of formal, representational democracy, those committed to the *Bolivarist* movement decided they would need to both respect the tradition of Western democracy, while thinking outside of its framework. The countries following the *Bolivarist* path are not pursuing change through general elections. Rather, many countries are experimenting with a new form of civil and popular democracy. At the heart of this experiment lies a commitment to the freedom of expression and the participation of indigenous, traditional, afro-descendent, and farmworker communities. In some countries, the concept of *buen vivir*, the ideal of a fulfilled life, orients the duties and responsibilities of the state itself.

In the interest of facilitating freedom of expression at the grassroots level, the *Bolivarist* movement is centered around education. The UN has already officially declared Venezuela to be free of illiteracy. Bolivarian study groups have emerged in both rural and urban areas, permanently providing resources to

2014

July

M	T	W	T	F	S	S	M	T	W	T	F	S	S
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7	8	9	10	11	12	13	28	29	30	31			
14	15	16	17	18	19	20							

Monday	Tuesday	Wednesday	Thursday
28 Lunes	29 Martes	30 Miercoles	31 Jueves
4	5	6	7
11	12	13	14
18	19	20	21
25	26	27	28

Friday		Saturday		Sunday		AUGUST	
1 Viernes		2 Sabado		3 Domingo		1	
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						3	
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8		9		10		7	
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4

Monday

Jer 28,1-17 / Ps 118
Mt 14,13-21

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.

First quarter: 00h49m (UTC) in Scorpio



5

Tuesday

Jer 30,1-2.12-15.18-22 / Ps 101
Mt 14,22-36

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

Wednesday

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 Junín.

1825: Independence of Bolivia, National Holiday.

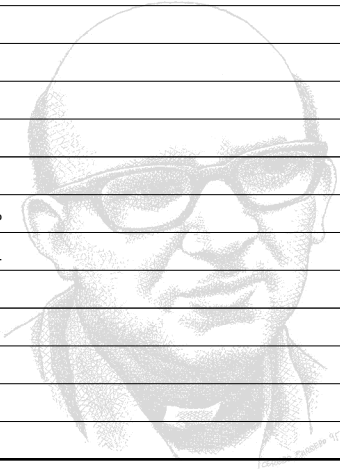
1945: The United States drops an atomic bomb on the civilian population of Hiroshima, Japan.

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.

Enrique Angelelli



August



7 Thursday

Jer 31,31-34 / Ps 50

Sixtus and Cayetan

Mt 16,13-23

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.

8 Friday

Nah 2,1-3;3.1-3.6-7 / Deut 32

Mt 16,24-28

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 Saturday

Hab 1,12-2,4 / Ps 9

Mt 17,14-20

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

August

10

Nineteenth Sunday in Ordinary Time

1Kings 19,9a.11-13a / Ps 84

Rom 9,1-5 / Mt 14,22-33

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 Páez Vargas, leader of the communal land movement, kidnapped and disappeared, Peru.

2000: Union leader, Rubén Darío Guerrero Cuentas, kidnapped, tortured and murdered by paramilitaries in Guacamayal, Colombia.

Full Moon: 18h09m (UTC) in Aquarius



11 Monday

Ezek 1,2-5,24-28c / Ps 148

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 Tuesday

Ezek 2,8-3,4 / Ps 118

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.

13 Wednesday

Ezek 9,1-7;10,18-22 / Ps 112

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.

UN International Youth Day

August



14 Thursday

Ezek 12,1-12 / Ps 77

Maximilian Kolbe

Mt 18,21-29

1816: Francisco de Miranda, Venezuelan Father of the Nation, precursor of independence, dies in prison.

1984: Campesinos martyred at Aucayacu, Ayacucho, Peru.

1985: Campesino martyrs of Accomarca, department of Ayacucho, Peru.

2000: Robert Canarte, union activist, is found dead after being kidnapped two weeks earlier by paramilitaries in Galicia, Colombia.

15 Friday

Apoc 11,19a;12,1.3-6a.10ab / Ps 44

1Cor 15,20-27a / Lk 1,39-56

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 Rimalda Camey, catechist and representative of GAM, captured and disappeared in front of her husband and children, Escuintla, Guatemala.

16 Saturday

Ezek 18,1-10.13b.30-32 / Ps 50

Mt 19,13-15

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

Twentieth Sunday in Ordinary Time

Isa 56,1.6-7 / Ps 66

Rom 11,13-15.29-32 / Mt 15,21-28

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.

Last quarter: 12h26m (UTC) in Taurus



18 Monday

Ezek 24,15-24 / Deut 32

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, Tziriri, Peru.
2000: Two military police in Rondonia are judged guilty of the massacre of Corumbiara against the landless, Brazil.

19 Tuesday

Ezek 28,1-10 / Deut 32

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 Wednesday

Ezek 34,1-11 / Ps 22

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.

August



21 Thursday

Ezek 36,23-28 / Ps 50

Mt 22,1-14

Pius X

1680: Pueblo Indians revolt and drive the Spanish from Santa Fe, New Mexico.

1971: Maurice Lefevre, Canadian missionary, is assassinated in Bolivia.

22 Friday

Ezek 37,1-14 / Ps 106

Mt 22,34-40

Queenship 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 Saturday

Ezek 43,1-7a / Ps 84

Mt 23,1-12

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

Twenty-first Sunday in Ordinary Time

Isa 22,19-23 / Ps 137

Rom 11,33-36 / Mt 16,13-20

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 Monday

2Thess 1,1-5.11b-12 / Ps 95
Mt 23,13-22

Joseph of Calasanzius,
Louis of France
1825: Independence of Uruguay, National Holiday.
1991: Alessandro Dordi Negrone, 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.

New Moon: 16h12m (UTC) in Virgo

26 Tuesday

1Thess 2,1a.14-17b / Ps 95
Mt 23,23-26
Teresa Jornet
1968: The Conference of Medellin opens.
1977: Felipe de Jesus Chacón, peasant catechist, is assassinated by the military in El Salvador.
2000: Luis Mesa, a member of the university professor's
union (ASPU), is murdered in Barranquilla, Colombia.

27 Wednesday

1Thess 3,6-10.16-18 / Ps 127
Mt 23,27-32
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 "provid-
ing 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.

August

28 Thursday

1Cor 1,1-9 / Ps 144

Agustine

Mt 24,42-51

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.

Jean-Marie Vincent



29 Friday

Jer 1,17-19 / Ps 70

Mk 6,17-29

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 Saturday

1Cor 1,26-31 / Ps 32

Mt 25,14-30

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)

August

31

Twenty-second Sunday Ordinary Time

Jer 20,7-9 / Ps 62

Rom 12,1-2 / Mt 16,21-27

Raymond Nonatu

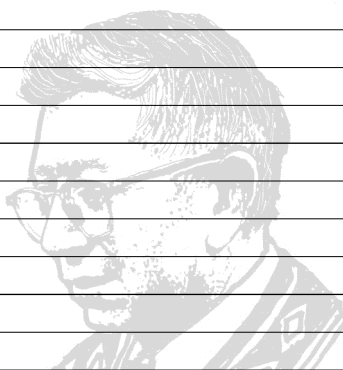
1925: The U.S. Marines end 10 years of occupation of Haiti.

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



POETRY, ART, FREEDOM

PAULO GABRIEL LÓPEZ BLANCO

Belo Horizonte, MG, Brazil

*Freedom, freedom
Open your wings upon us
And let the voice of freedom
Be always our voice.*

(Samba-enredo from the Samba School Imperatriz Leopoldinense
– 1989, Rio de Janeiro. Composers: Niltinho Tristeza, Preto Jôia,
Vicentinho y Jurandir)

All artistic expressions, whatever their concrete manifestation –dance, movies, plastic arts, drama, poetry-, are always a creative act, born from the spirit within us. And every creative act is, in itself, liberating. Art enchants, and by doing so transforms life. *Words expressed with love*, that is poetry, says Rubem Alves.

For freedom to exist, it must be dreamt of before. Poets are the dreamers of peoples. They are, together with mystics and prophets, who by freeing the imagination, enable the future. This is why mystics, the mad, shamans and poets are frightening and make the establishment tremble, whichever this is. Poets are dangerous.

To dream of freedom, first it is necessary to wish it. The wish is born in passion. The challenge is to live life passionately. The path for a dignified life and death is to have a cause for which to live and die.

Artists have antennae that can catch the invisible signs of collective wishes. There is in the soul of the artist a real but inexplicable sensitivity that makes him the portrayer of the voice of the people. *The false poet talks about himself, almost always on behalf of others. The real poet talks with others while talking with himself*, says Octavio Paz.

Before sociologists, political analysts, economists or any other professional perceive the signs that oppress the people, poets guess and expose them in their works. There we have the *Canto General* (General Song), of Pablo Neruda, announcing what sociologists would later call “Theory of Dependence in Latin America”. There we find Castro Alves and his *Navio Negreiro*, (Ship of Slaves) denouncing an enslaving

society, before Gilberto Freire could explain how it worked in *Casa Grande e Senzala*. We can see Rabindranath Tagore, major poet of India, inspirator of another great poet, creator of big poetic and political acts like Gandhi. Both, soulmates of the same nation, each with his own style, started a long march towards freedom. Tagore wrote:

- Prisoner, tell me, who made this unbreakable chain that binds you?

- It was me, said the prisoner, who, with great care, forged this chain.

All true art is subversive. “It is dark but I sing”, wrote Thiago de Mello, and also writes in *Canción del amor armado* (song of the loved love):

I don't want to make a poem.

I want to light a star

To entertain the hope

Of Joel, a mate

That is in jail.

A poem that announces freedom in sombre times of dictatorship and death.

Poema Sujo, a major song of Brazilian literature by Ferreira Gullar, is an uncontrollable whirlwind to exorcise exile and announce a new day.

The proclaimed word, the written word, listening to music and the body in rhythmical movement have a cathartic and liberating power.

Listen to Beethoven's ninth symphony, contemplate Picasso's *Guernica*, read Homer's *Illiad* or Whitman's *Canto a mí mismo* (Song for myself), attend Glauber Rocha's *Dios y el Diablo en la tierra del Sol* (God and the Devil in the world of Sun), and you will

Translation by Alice Méndez

experience the unexplainable beauty, source of inner freedom. It is true what Saint Paul says in the letter to Galatians: *truth makes us free*. Art makes us find our own truth. And for those of us who have faith in the God of life, God is the supreme truth. It was Saint Augustine who sang: *Late have I loved you, Beauty always ancient and always new, late have I loved you*. Poetry, beauty and freedom, different words to express the same truth: the Major God, the God of all peoples. God is freedom.

All educational systems should have as their first aim to fully develop the creativity that lies inside every human being.

To educate is to free. Paulo Freire continues to be imperative. To say, to pronounce a word, this is a subversive act and it frees. All real education should educate for freedom. This generates critical conscience. That is why dictators and all the totalitarian systems are afraid of artists and poets. Also mystics are artists and that is why they are dangerous in any religion that becomes an institution. It is not by accident that the destiny of prophets, mystics, seers and poets, has frequently been a tragic one: the cross, the stake, exile or prison.

In this time of darkness and sorrow, of market dictatorship, it is important to rescue poetry, subversive subjectivity, to be able to oppose the collective alienation that the systems impose, sheep beyond the herd, listening to our own soul, take the most difficult path: "don't go beyond yourself; go inside into the most profound you; it is in inwardness where truth lies", said Saint Augustine –and truth makes us free and liberators-. Only free persons can be liberators. Poetry is always a door towards the infinite. And that is why it liberates. This is what the poet Agustín García Calvo said:

*I want you free
Like a stream that jumps
From rock to rock,
But not mine.*

And against all tyranny, León Felipe wrote:

*Now...
When the soldier sets his helmet on his head,*

*When the archbishop straightens his mitra,
When the rhetorical pulls back his bevel to measure
his madrigal;*

Now...

*When the politician and the sociologist, the philosopher and the artist
Move towards the right because it seems the tyrant
will win,
Many will think writing this poem in Spanish is bad
business,
One inglorious feat, an untimely and dangerous
gesture.*

The fight for freedom may be dangerous, but never untimely.

The Brazilian poet Paulo Leminski announced: *poetry is the freedom of my language*. Ezra Pound said that poetry, because of its intense game of sound and imagination, should be classified within the field of plastic arts.

Poetry, as language, searches for the maximum of creative freedom. This freedom –which defines the poetic art itself- ends up as a metaphor of human freedom, which takes place within the limits of the here and now, with its constant process of updating the rights of citizenship.

Octavio Paz wrote:

From my adolescence I have written poems non-stop. I wanted to be a poet and nothing else. In my prose books my aim was to serve poetry, justifying and defending it, explaining it to others and to myself. Soon I discovered that the defence of poetry, undervalued in our century, was inseparable from the defence of freedom. Hence my passionate interest in political and social matters that have shaken our times.

Glauber Rocha said: *art and politics are absolute things, it is necessary to choose and be defined...* I say: make art a political gesture, make politics a true poem... It is only thus that we will build that "other possible world" which the indigenous people called *Sumak Kawsay*, which the Bible dreams as an unending paradise for everyone, and that Jesus of Nazareth, major poet, proclaimed as the Reign of God, the reign of freedom and of love.



2014

August

M	T	W	T	F	S	S
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4	5	6	7	8	9	10
11	12	13	14	15	16	17

M	T	W	T	F	S	S
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Monday	Tuesday	Wednesday	Thursday
1 Lunes	2 Martes	3 Miercoles	4 Jueves
8	9	10	11
15	16	17	18
22	23	24	25
29	30	1	2

<div> <div>Friday</div> <div>Saturday</div> <div>Sunday</div> </div>			<div>SEPTEMBER</div>	
<div>5</div> <div>Viernes</div>	<div>6</div> <div>Sabado</div>	<div>7</div> <div>Domingo</div>	1	
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			30	

1

Monday

1Cor 2,1-5 / Ps 118

Lk 4,16-30

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.

2

Tuesday

1Cor 2,10b-16 / Ps 144

Lk 4,31-37

Antolín, 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.

First quarter: 11h11m (UTC) in Sagittarius



3

Wednesday

1Cor 3,1-9 / Ps 32

Lk 4,38-44

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.

September



4

Thursday

1Cor 3,18-23 / Ps 23

Rosalia, *Albert Schweitzer*

Lk 5,1-11

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 Jarán, 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.

5

Friday

1Cor 4,1-5 / Ps 36

Lk 5,33-39

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

6

Saturday

1Cor 4,6b-15 / Ps 144

LK 6,1-5

Juan de Ribera, Zacarías

1522: Juan Sebastian Elcano, Magellan's second in command, completes first circumnavigation of the globe with one of the original five ships and eighteen other survivors.

1860: Jane Addams, social reformer and first woman to receive the Nobel Peace Prize, is born.

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.

September

7

Twenty-third Sunday Ordinary Time

Ezek 33,7-9 / Ps 94

Rom 13,8-10 / Mt 18,15-20

Regina

1822: "Cry of Ipiranga" marks the independence of Brazil from Portugal, National holiday.

1968: The Medellín Conference ends.

1981: Inaugural national assembly of the "Grupo de Unión y Conciencia Negra".

1992: South African troops fire on African National Congress demonstrators.

8

Monday

Mic 5,1-4a / Ps 12

Nativity of Mary

Mt 1,1-16.18-23

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."

Día internacional de la alfabetización

9

Tuesday

1Cor 6,1-11 / Ps 149

Peter Claver

Lk 6,12-19

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.

Full Moon: 01h38m (UTC) in Pisces

10

Wednesday

1Cor 7,25-31 / Ps 44

Nicholas of Tolentino

Lk 6,20-26

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 Thursday

1Cor 8,1b-7,11-13 / Ps 138

Proto y Jacinto

Lk 6,27-38

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 Príncipe, 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.

12 Friday

1Cor 9,16-19,22b-27 / Ps 83

Lk 6,39-42

Leoncio y Guido

1977: Steve Biko, Black Consciousness Movement leader, is martyred in South Africa.

1982: Alfonso Acevedo, catechist, martyr in his service to the internally displaced persons in El Salvador.

1989: Valdecio Barbosa dos Santos, head of rural worker's union, shot at Pedro Canário, Brazil.

2001: Bárbara Lee, California congresswoman, votes against granting Bush the power to invade Afghanistan.

13 Saturday

1Cor 10,14-22 / Ps 115

Lk 6,43-49

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

Exaltation of the Cross

Num 21,4b-9 / Ps 77

Phil 2,6-11 / Jn 3,13-17

1843: Birth of Lola Rodríguez, author of the insurrectional 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 Monday

Hab 5,7-9 / Ps 30

Jn 19,25-27

Our Lady of the Seven Sorrows
1810: The «Cry of Pain» in Mexico.

1821: Independence of Central America, National Holiday in all the countries of Central America.

1842: Francisco de Morazán, Central American labor leader, is executed by a firing squad in San José, Costa Rica,

1973: Arturo Hillerns, medical doctor, martyr in his service to the poor of Chile.

1973: Victor Jara, Chilean folk singer, and political activist, tortured and shot by military in Santiago, Chile.

1974: Antonio Llidó, Spanish priest, disappears in Pinochet's prisons in Chile.

1981: Pedro Pío Cortés, Indigenous Achí, Celebrator of the Word, Baja Verapaz, Guatemala.

16 Tuesday

1Cor 12,12-14,27-31a / Ps 99

Lk 7,11-17

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 Wednesday

1Cor 12,31-13,13 / Ps 32

Lk 7,31-35

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.

World Ozone Day (U.N.)

Last quarter: 02h05m (UTC) in Gemini



18 Thursday

1Cor 15,1-11 / Ps 117

Joseph of Cupertino

Lk 7,36-50

Dag Hammarskjöld

1810: Independence of Chile, National holiday.

1969: The «Rosarioazo»: 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 Ángel Quiroga, a priest, is murdered at a paramilitary base in Chocó, Colombia.

19 Friday

1Cor 15,12-20 / Ps 16

Januarius

1973: Juan Alsina, Omar Venturelli, and Etienne Pesle, priests, victims of the Pinochet police.

1983: Independence of Saint Kitts and Nevis.

1985: Earthquake in Mexico City.

1986: Charlot Jacqueline and companions, martyrs to liberating education, Haiti.

1994: The United States lands in Haiti to return Jean Bertrand Aristide.

2001: Yolanda Cerón, Director of Pastoral Ministry for the Diocese of Tumaco, Colombia, assassinated.

Hebrew Sukkot

20 Saturday

1Cor 15,35-37.42-49 / Ps 55

Lk 8,1-3 Andrew Kim, Fausta

Lk 8,4-15

1519: Hernando de Magallanes sets sail from Sanlúcar.

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

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

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

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

21

Twenty-fifth Sunday in Ordinary Time

Isa 55,6-9 / Ps 144

Phil 1,20c-24.27a / Mt 20,1-6

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 Monday

Prov 3,27-34 / Ps 14

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 Tuesday

Prov 21,1-6.10-13 / Ps 118

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 Wednesday

Prov 30,5-9 / Ps 118

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.
New Moon: 06h13m (UTC) in Libra



25 Thursday

Cleofás

Eccl 1,2-11 / Ps 89

Lk 9,7-9

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 Friday

Cosmos and Damian

Eccl 3,1-11 / Ps 143

Lk 9,18-22

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 Saturday

Vincent de Paul

Eccl 11,9-12 / Ps 89

Lk 9,43b-45

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.

28

Twenty-sixth Sunday in Ordinary Time

Ezek 18,25-28 / Ps 24

Phil 2,1-11 / Mt 21,28-32

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

LIBERATION AND DECOLONIALITY

ROLANDO VÁZQUEZ

México DF, México - The Hague, Holland

Translation by Rolando Vázquez

The idea of liberation of the 'decolonial option' combines an understanding of the historical forms of domination together with the recognition of the alternatives that have been silenced. Decolonial thought shows that the globalization of capital, of the logic of profit over life started with the European conquest of Abya Yala, the territories that the conqueror named 'America'. This process of conquest marks the birth of modernity, the birth of the hegemonic project of civilization centered in Europe, in 'the west'.

This historical perspective makes clear the continuity of the system of oppression from the conquest to the global capitalism of our days. The 'decolonial option' tells us that there is no modernity without coloniality (A. Quijano, E. Dussel and W. Mignolo). This means that under western hegemony there has not been any progress without violence, development without destitution, etc. 'Coloniality' comes to name the darker side of modernity. This name, coloniality, allows us to see that the processes of destitution, impoverishment, extraction are not alien to the historical model of western modernity, but rather, that they constitute it. At the moment of the colonial birth of the world market, slavery becomes the crudest affirmation of the logic of profit over human life. In other words, slavery shows the process of dehumanization and death that is at the service of profit. At the same time that western modernity calls itself the defender of equality, it carries within coloniality, the destruction of life.

The same happens in relation to nature. The model of the modern world economy is based on extraction, it is a model where nature is understood as an object, as a resource for exploitation. The logic of extraction that is driven for profit also runs from the origins of the colonial economy to the mega-projects of today's neoliberalism. Let us say again that there is no modernity without coloniality.

The depletion of nature and the impoverishment of communities come together with the devaluation, the disdain of those knowledges and forms of relating to the world that do not belong to western moder-

nity. Western knowledge is a founding element of the model of domination. Modern science calls the 'other knowledges' ignorance, western art call the 'other arts' folklore, and so on and so forth. While modernity affirms its knowledge as the monopoly of truth, coloniality erases and disdains the 'other knowledges'.

By being able to name 'coloniality' it becomes possible for us to see how the processes of disdain and destitution are an integral part of the same modernity that speaks of development models and its utopias of progress. Coloniality enables us to ask ourselves 'what is being lost'. Which are the forms of life, the forms of relating to the world that are being violently erased or endangered by the globalization of western modernity? The question: 'what is being lost?' is fundamental for a path of liberation that seeks to open plural alternatives where the voices that have been silenced can be heard.

This is the horizon of the '*decolonial option*'. 'De-colonial' because it seeks to liberate itself from coloniality. 'Option' because it has no intension to affirm itself as a new universality. Liberation from modernity/coloniality means to value the multiple forms of relating to the world that have been disdained. We see this liberation in the emergence of the autonomies, like in the case of the Zapatista communities in Chiapas, Mexico. The 'decolonial option' is not seeking a singular model for the future, a 'utopia' in the modern sense of the word, but rather an intercultural world in which the plurality of knowledges and forms of life is celebrated.

To think from the perspective of coloniality, means to think from the suffering and the lived experience of those that have been disdained and oppressed by modernity. To think from coloniality also means to think from the historical context, from the location of the processes of destitution and extraction of life. Here we see the commonalities between the 'decolonial option', the 'theology of liberation' and 'intercultural philosophy'. They are all currents of thought that seek to be historically grounded and make visible the urgent reality that is embodied in the life of the

communities that are oppressed, silenced and impoverished under the dominant model of civilization. It is in embodied experience and embodied thought that we can find the clearest voices, the deepest critiques and hope. Theology of liberation has shown the value of a thought that is contextual, historic and rooted in the lived experience of those that have been marginalized. The Zapatistas, together with many other struggles, teach us that dignity and autonomy from 'bellow' are the paths of hope.

The oppression of modernity, of global capitalism, is an oppression that comes together with the fragmentation of life worlds. It is a model that only recognizes and reproduces one type of subject, the economic subject, the subject that seeks his own profit. This economic subject has become the measure and norm of the human. It is an individualized subject that seeks his own benefit and that is in permanent competition with others. His recognition, his sense of achievement is mediated through property, through appropriation, through consumption. The one who is not capable of accessing or increasing consumption has to face stigma and social rejection. In this way this system calls 'poor' all those that are not economic subjects, all those that are not individualized consumers. Those who live in autonomy from the merchandises of the global markets are seen as poor, their knowledges are discredited as ignorance. They are target by development projects in order to integrate them into the world-market and transform them into economic subjects, into producers and consumers for the capitalist economy.

We need to ask what is being lost in the implementation of the model of accumulation at various levels: the corporation seeks to accumulate, the state seeks to accumulate and the individual seeks to accumulate. We think that what is being lost are the relations. The exemplar subject of the development models, the individualized subject, the individual consumer, is a subject that has been fragmented, up-rooted, that has lost its relations. The consumer is an isolated subject, separated from his relations to the world, to others, to nature and with himself. His relation to the world has remained limited to a relation of property; for him the world becomes a series of objects that need to be appropriated, manipulated, consumed. It is a world without roots, without memory.

Modernity, or better modernity/coloniality appears to us as the epoch of the loss of relations, the loss of relationality. And here we are listening to indigenous philosophies that in their notion of *Sumak Kawsay*, of 'living in plenitude', give us a deep understanding of relationality towards others, towards nature and the cosmos and towards ourselves. In contrast with the rationality of modern thought and its subject-object separation, the thought of Abya Yala speaks of relationality. In this way, when we ask what is at risk, we can say that what is at risk is fundamentally the thought and the lived experience of relationality. Today in social struggles, particularly in the struggles of indigenous people, the thought of relationality is being lived as autonomy, as a guide for liberation.

Modern/colonial domination has been a long period of the destruction of relationality. On the one hand, we have the loss of relation of ourselves with the others, where the community is the basis of the subject and not individuality; where the women-men relation is not based in separation and domination but in relationality.

Justice within relationality is also the horizon of the so-called 'indigenous-feminism'. On the other hand, we have the loss of relationality with nature, a relationality in which nature cannot be seen as an object and much less as merchandise. And finally we have the loss of internal relation with ourselves. These three levels of the loss of relationality reveal the loss of relation of the human being with her cosmology. A relation in which the subject is not the center of the world, in which the subject knows herself to belong to a community and a memory, to nature that feeds her, shelters her and that precedes her, and to a spirituality that entwines her and gives her the full-consciousness of an inner life. This inner life is the lived relation with a communal memory and the nature that precede her.

The consumer individual, the model of the human in our capitalist modernity, is the uprooted subject, is the 'I' that has lost the 'ourselves', the 'us'. He has lost the lived relation with the world and survives in the surface of his desires, without interiority and without cosmology.

From this perspective, liberation announces itself as the struggle to dignify our living in relation, the relationality of life.

2014

September

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29 Monday

Dan 7,9-10.13-14 / Ps 137

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.

30 Tuesday

Job 3,1-3.11-17.20-23 / Ps 87

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: Vincente 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 Wednesday

Job 9,1-12.14-16 / Ps 87

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

First quarter: 20h32m (UTC) in Capricorn



2

Thursday

Job 19,21-27 / Ps 26

Lk 10,1-12

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

Friday

Job 38,1.12-21;40,3-5 / Ps 138

Lk 10,13-16

Francis Borgia

1838: Black Hawk, leader and warrior of the Sauk tribe dies after a life of resistance to encroachment of the United States on Indigenous lands.

1980: María Magdalena Enriquez, Baptist and press secretary of the Human Rights Commission of El Salvador, is martyred for her defense of the poor.

1990: Reunification of Germany.

4

Saturday

Job 42,1-3.5-6.12-16 / Ps 118

Lk 10,17-34

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

Fiesta islámica del Sacrificio, Eid al-Adha

5

Twenty-seventh Sunday in Ordinary Time

Isa 5,1-7 / Ps 79

Phil 4,6-9 / Mt 21,33-43

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

6

Monday

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.

Día mundial de los sin techo (primer lunes octubre)

Gal 1,6-12 / Ps 110

Lk 10,25-37

7

Tuesday

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 Prize recipient.

1973: An army lieutenant and a group of police massacre 15 persons at Loquén, Chile.

1980: José Osmán Rodríguez, peasant Delegate of the Word, is martyred in Honduras.

1980: Manuel Antonio Reyes, pastor, martyr of dedication to the poor, in El Salvador.

1998: Matthew Shephard tortured, tied to a fence, and left to die in Laramie, Wyoming because of his sexual orientation.

2001: The USA begins the invasion of Afghanistan.

Gal 1,13-24 / Ps 138

Lk 10,38-42

8

Wednesday

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.

International Day for Natural Disaster Reduction
Second Wednesday of October



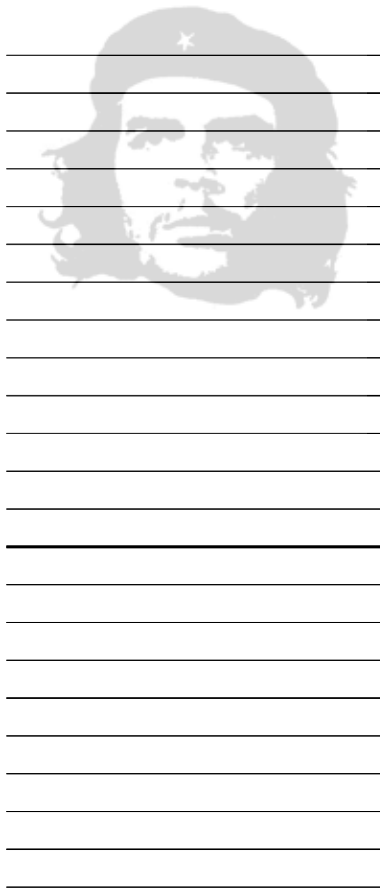
Full Moon: 11h50m (UTC) in Aries

October

9 Thursday

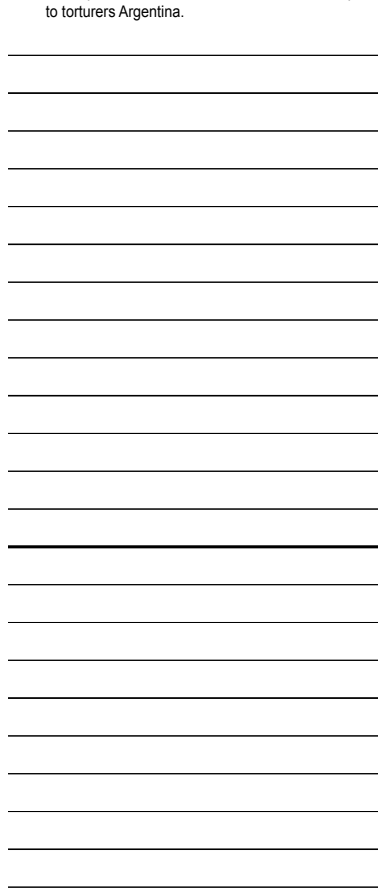
Dionisio, Luis Beltrán
 1581: Death of Luis Beltrán, Spanish missionary in Colombia, Dominican, preacher, canonized in 1671, principal patron of Colombia since 1690.
 1967: Ernesto Che Guevara, Argentine physician and Cuban revolutionary, is executed in Bolivia.

Fiesta judía del Suckot



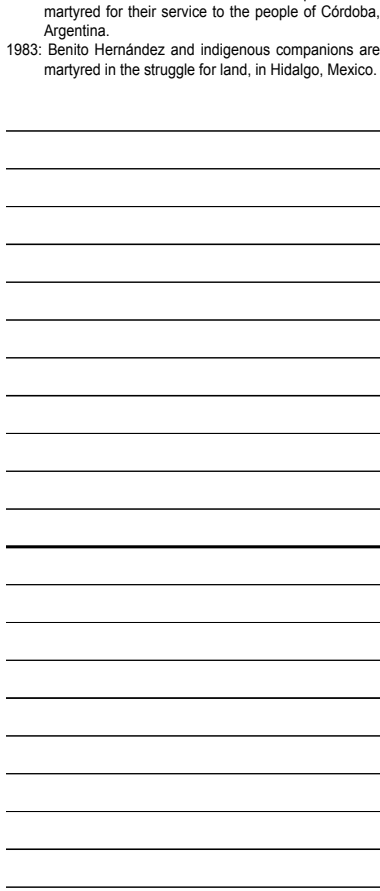
10 Friday

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 Saturday

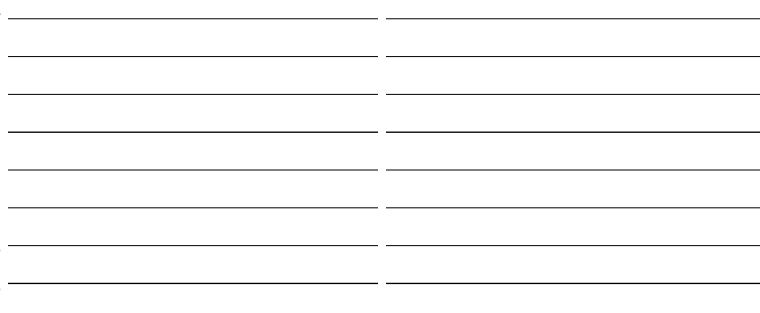
Soledad Torres Acosta
 1531: Ulrich Zwingli dies in Switzerland.
 1629: Luis de Bolaños, Franciscan, precursor of the reductions, apostle to the Guarani.
 1810: Francisco Javier Lizana, Archbishop of Mexico, confirms the excommunication against Hidalgo and his followers for calling for the independence 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.



12

Twenty-eighth Sunday in Ordinary
 Isa 25,6-10a / Ps 22
 Phil 4,12-14.19-20 / Mt 22,1-14

Pilar, Serafín
 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 Monday

Gal 4,22-24,26-27 / Ps 112
Lk 11,29-32

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 Tuesday

Calixtus

1964: Rev. Martin Luther King Jr. becomes the youngest recipient of the Nobel Peace Prize for his non-violent resistance to racism in the U.S.A.
1973: 77 university students demanding a democratic government in Thailand are killed and hundreds wounded.

Yom Kippur judio

Gal 5,1-6 / Ps 118
Lk 11,37-41

15 Wednesday

Gal 5,18-25 / Ps 1
Lk 11,42-46

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

Last quarter: 20h12m (UTC) in Cancer



16 Thursday

Eph 1,1-10 / Ps 97
Lk 11,47-54

Margaret Mary Alacoque

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)

17 Friday

Ignatius of Antioch

1806: Jean-Jacques Dessalines, revolutionary leader and a founding father of Haiti, is assassinated.

1961: Over a hundred unarmed Algerian Muslim demonstrators are killed by Paris police and special troops.

2003: Gonzalo Sánchez de Lozada, President of Bolivia, is defeated by a popular uprising.

International Day for the Eradication of Poverty

18 Saturday

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

Luke

1859: Anti-slave uprising in Kansas, USA.

1570: Death of Manuel da Nóbrega, Jesuit missionary and defender of the Indigenous peoples of Brazil.

1977: Over 100 workers at Aztra sugar mill in Ecuador are massacred when they demand payment of back wages.

1991: "Torture, Never Again" identifies 3 victims secretly buried in São Paulo.

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

19

Twenty-ninth Sunday in Ordinary Time

Isa 45,1,4-6 / Ps 95

1Thess 1,1-5b / Mt 22,15-21

Peter of Alcántara, Paul of the Cross

1983: Maurice Bishop, ousted Prime Minister of Grenada, is executed along with Vincent Noel and key New Jewel Movement leaders.

2001: Digna Ochoa, human rights lawyer, is assassinated in Mexico City.

20 Monday

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.

Eph 2,1-0 / Ps 99
Lk 12,13-21

21 Tuesday

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.

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

22 Wednesday

María Salomé
1976: Ernesto Lahourcade, Argentine trade unionist, is martyred for justice.
1981: Eduardo Capiay, Belgian Religious, martyr to solidarity in Guatemala.
1987: Nevardo 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.

Eph 3,2-12 / Isa 12,2-6
Lk 12,39-48

United Nations Disarmament Week

23 Thursday

Eph 3,14-21 / Ps 32

Lk 12,49-53

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.

New Moon: 22h56m (UTC) in Scorpio



24 Friday

Eph 4,1-6 / Ps 23

Lk 12,54-59

Anthony Mary Claret

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 Saturday

Eph 4,7-16 / Ps 121

Lk 13,1-9

Crisanto, Gaudencio

1887: A sector of the Brazilian Army, in solidarity with the people, refuses to destroy the Black stockades.

1974: Antonio Llidó, Spanish priest, disappeared, Chile.

1975: Vladimir Herzog, journalist, assassinated by the military dictatorship in São Paulo.

1983: The US invades Granada.

1987: Carlos Pérez y Salvador Nínco, Indigenous; Luz Estela and Nevardo Fernandez, workers, Colombia.

1988: Alejandro Rey and Jacinto Quiroga, pastoral workers, martyrs to the faith, Colombia.

1989: Jorge Párraga, evangelical pastor, and his companions are martyred for the cause of the poor of Peru.

2002: Death of Richard Shaull, Presbyterian liberation theologian and missionary in Brazil and Colombia.

Año nuevo islámico: 1436

26

Thirtieth Sunday in Ordinary Time

Ex 22,20-26 / Ps 17

1Thess 1,5c-10 / Mt 22,34-40

Felicísimo, Evaristo

Felipe Nicolai, Johann Heemann, Paul Gerhard

1981: Ramón Valladares, Salvadoran human rights activist, is assassinated.

1987: Hubert Luis Guillard, a Belgian priest is assassinated by an army patrol in Cali, Colombia.

1987: Herbert Anaya, Sawyer, martyr to Human Rights, El Salvador.

27 Monday

Eph 4,32-5,8 / Ps 1
Lk 13,10-17

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 Tuesday

Simon and Jude

Procession of the Black Lord of the Miracles (Christ) in Lima, according to an Afro-Peruvian tradition.
1492: Columbus arrives in Cuba on his first voyage..
1962: Soviet leader 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.

Eph 2,19-22 / Ps 18
Lk 6,12-19

29 Wednesday

Eph 6,1-9 / Ps 144
Lk 13,22-30

Narcisus
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 Thursday

Eph 6,10-20 / Ps 143

Alonso Rodríguez
 1950: Nationalist insurrection in Puerto Rico, directed by Pedro Albizu Campos.
 1979: Santo Dias da Silva, 37 year-old metal worker and Christian laboractivist, 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 Friday

Phil 1,1-11 / Ps 110

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

First quarter: 01h48m (UTC) in Aquarius



1 Saturday

Apoc 7,2-4,9-14 / Ps 23

All Saints
 1974: Florinda Soriano, "Doña Tingo", 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.

2

All Souls

Job 19,1,23-27a / Ps 24

Phil 3,20-21 / Mk 15,33-39;16,1-6

All Souls

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.

FREEDOM AND DEVELOPMENT

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The title of the article I have been asked to write calls to mind Amartya Sen's book, *Desarrollo y Libertad* (Development and Freedom). This reference is due to the influence of Sen, along with less-often cited Mahbub u-Haq, on the Human Development Reports of the United Nations Development Programme (UNDP). I agree with some of the general theses of Sen, which are not always original, including the following: the expansion of freedom is as much the principal goal of development as it is its principal means; the elimination of the lack of fundamental freedoms is a constitutive ingredient of development.

Nevertheless, it is when Sen specifies the fundamental freedoms of political and economic participation, that I oppose his views. Political freedom cannot be reduced to the diminished electoral participation in discredited partisan "pseudo-democracies," nor can economic freedom be based on the freedom of markets which, according to Sen, contribute in a significant way to development. Freedom of economic participation is, even from strictly liberal criteria, more restricted than ever in some capitalist markets that are increasingly oligopolistic and which therefore deny the concept of a free market.

And as long as the labor force as merchandise is subject to a relationship of exploitation, practiced by the owners of capital over the owners of the power of labor, there can be no economic freedom, only socioeconomic slavery under the guise of the freedom to "sell the power of labor" in the labor marketplace.

Sen's ambiguous discourse (freedom of the market without excluding the intervention of the state when it can enrich human life), his weighing of the so-called market freedom and his nonexistent opposition to the rule of the capitalist market as a fundamental cause of the current lack of political and economic freedoms, place him (along with the UNDP Reports) as a reformer of capitalism, which in the best of cases, offers us a search for capitalism with a human face or "development" within capitalist slavery. This does not mean we should not acknowledge

the contributions made by the UNDP Reports and their criticism, though very limited, of the hegemonic paradigm of development.

The concept of freedom: matters to debate

Freedom is opposed to necessity or determinism. For example, within the Kantian concept of freedom there is a distinction between the realm of nature, which is completely deterministic and the realm of morals, which harbors freedom. In this sense, freedom is an exclusively human faculty.

Freedom is the human faculty to act in one way or another according to one's own determination, because one is responsible for one's actions. It is the state in which one is not subject to the will of another and assumes the absence of coercion in order to do one thing or another.

We can distinguish, therefore, between two forms of freedom: positive—"freedom for" and negative—"freedom from, to free ourselves from, freedom seen as independence from coercion". In this last sense, freedom is opposed to slavery. Are these positive and negative forms, in opposition to each other or are they complementary? Does freedom necessarily increase if non-freedom, slavery or coercion decrease?

Freedom is also understood as freedom of choice: there is no freedom without the possibility of choice. But does freedom only consist of the ability to choose? For example, for the Scholastics, freedom consists of "choosing well".

As opposed to the individualistic emphasis on the idea of freedom: a free individual can only exist in a free society. Can I be free if not all of us are free? Is the struggle for freedom a social commitment? Can freedom be separated from solidarity and social justice?

Freedom and development: the historical character of freedoms and human needs.

The concept of freedom is historic and it is conditioned by diverse social and cultural dynamics. The

Translated by Mar R. Day and Maribeth Bandas

range of freedom and non-freedom changes historically, socially and culturally.

For **Sen**, underdevelopment is understood in a broad sense as the lack of freedom and development is a process which consists of eliminating the lack of freedoms and extending fundamental liberties that individuals have reasons to value.

For **Ralph Dahrendorf**, the opposition of the negative and positive forms of freedom only apply if freedom is understood, in a restrictive sense, as merely the human being's possibility of self realization. The absence of arbitrary coercion does not mean that a human being is able or has the capacity to take advantage of opportunities that become available. Therefore, he distinguishes between the problematic concept of freedom (freedom exists in a society that exempts a human being from all those limitations that do not come from his or her own nature) and the assertive concept of freedom (freedom only exists if one takes advantage of opportunities of self-realization, taking shape as a person's effective behavior). This last freedom is the one I relate to the concept of development that I personally defend.

For **Max Horkheimer**, positive freedom does not necessarily increase in the same measure as non-freedom disappears. The degree of freedom is not only determined by objective possibilities that arise through eliminating barriers, but also by subjective freedom, through independent awareness, by the inner attitude of the one who makes use of it. Horkheimer, a half a century ago, developed an argument that we can apply today to wide sectors of consumer societies in countries incorrectly called "developed" and of the affluent classes (materially and ideologically speaking) of the so-called emerging countries and those euphemistically called "developing countries".

According to Horkheimer, the more that immediate material needs are satisfied, the more an independent awareness is needed in order to make use of the material freedom acquired. Allowing oneself to be led by the colossal mechanism of manipulation, through publicity and mass media, is one way to adapt to a society numbed by materialism and consumption. Satisfying material necessities, does not lead simultaneously to the desire to do what is just ("to choose well" in the above mentioned Scholastic

sense) based on material achievements.

On the other hand, we face an internal contradiction between material and spiritual freedom: material and objective freedom have not brought forth at the same time progress in terms of inner, subjective freedom, which has actually tended to diminish with material "progress" in countries that are economically "developed".

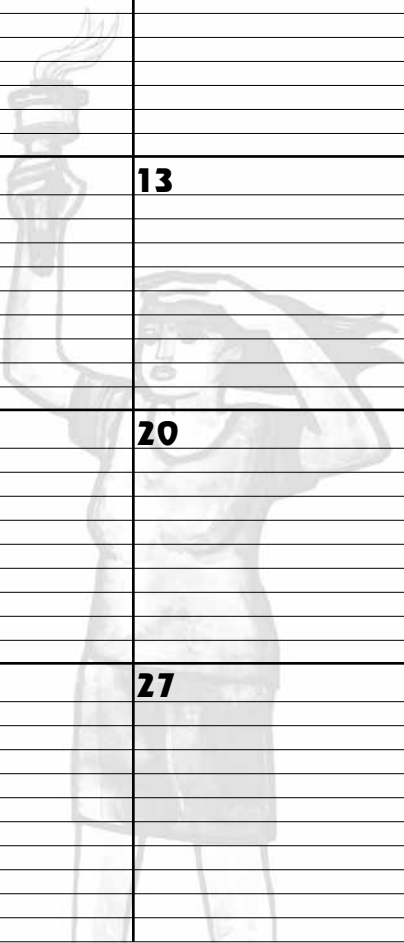
Herbert Marcuse goes further when he wonders: How can an individual satisfy his needs without replicating his dependency on a system of exploitation which, in satisfying his needs, perpetuates his own slavery? The advent of a free society necessitates a qualitative change that entails a modification of its needs--very different needs, even opposing needs, from those that prevail in exploitative societies. Change in the "nature" of a human being made possible because technical progress has achieved a state in which basic necessities can be universally satisfied. The growth of productive forces suggests possibilities of human freedom very different from and beyond those achieved today. But the world of human freedom cannot be built by established societies that generate needs, satisfactions and values that replicate the slavery of human existence.

This "voluntary" slavery (in so much as it is introjected into individuals by productive-consumer societies) can only be broken down by means of a political practice of methodical detachment and rejection of the established order with an eye toward a radical transformation of values. This is a great rejection of the rules of the game, of confidence in the good will of the established order, of its false and immoral consolations, of its cruel and obscene abundance that perpetuates the misery of the great majority of people, while small minorities squander and satisfy their superfluous needs. The building of a free society depends on the predominant need to abolish the established systems of slavery and on making a vital commitment to struggle for values qualitatively different which belong to a free human existence. This transition from slavery to freedom presupposes the abolition of institutions and mechanisms of repression. And this abolition presupposes the predominance of the need for liberation, the rise of a new type of man with a vital drive for liberation.

(Continues in page 217)

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3

Monday

Phil 2,1-4 / Ps 130

Martín de Porres

Lk 14,12-14

1639: Death of Saint Martin de Porres in Lima, Peru. Son of a Black slave, overcoming prejudice was accepted as a Religious by the Dominicans.

1903: Panama separates from Colombia with the support of the US, National Holiday.

1979: Sandi Smith, a nurse and civil rights activist, and four companions are shot down at an anti-Ku Klux Klan rally in Greensboro, North Carolina.

1991: Fifteen people are killed in the Barrios Altos neighborhood of Lima, Peru when a military death squad mistakenly attacks a barbeque party.

4

Tuesday

Phil 2,5-11 / Ps 21

Charles Borromeo

Lk 14,15-24

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

Wednesday

Phil 2,12-18 / Ps 26

Zacharias and Elizabeth

Lk 14,25-33

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

Thursday

Phil 3,3-8a / Ps 104

Leonard

Lk 15,1-10

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).

Full Moon: 21h23m (UTC) in Taurus



7

Friday

Phil 3,17-4,1 / Ps 121

Lk 16,1-8

Ernest

John Christian Frederik Heyer

1513: Ponce de Leon takes possession of Florida.

1917: Victory of the worker-campesino insurrection in Russia. The first experience of constructing socialism in the world begins.

1837: Elijah Lovejoy, an American abolitionist and journalist, killed by a pro-slavery mob intent on destroying his printing press in Alton, Illinois.

1978: Antonio Ciani, student leader, is disappeared on his way to San Carlos University in Guatemala City.

1983: Augusto Ramírez Monasterio, Franciscan, martyr to the defense of the poor, Guatemala. **31 years.**

8

Saturday

Phil 4,10-19 / Ps 111

Lk 16,9-15

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.

10 Monday

Titus 1,1-9 / Ps 23
Lk 17,1-6

Leo the Great
1483: Birth of Martin Luther in Germany.
1969: The Brazilian government forbids publication of news about Indigenous peoples, gerrillas, 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 Pérez, 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.

11 Tuesday

Titus 2,1-8.11-14 / Ps 36
Lk 17,7-10

Martin of Tours
Søren Kierkegaard
1983: Sebastián Acevedo, activist, martyr to devoted love of the Chilean people.
1999: Death of Jacobo Timmerman, Argentine journalist and human rights advocate, jailed and tortured for writing about the government's role in disappearances.

12 Wednesday

Titus 3,1-7 / Ps 22
Lk 17,11-19

Josaphat
1838: Abolition of slavery in Nicaragua.
1980: Nicolaa Tum Quistán, catechist and Eucharistic minister, is martyred for solidarity in Guatemala.
1987: Miguel Angel del Tránsito Ortiz, pastoral animator, assassinated in Plan del Pino, El Salvador.
2008: Judge Baltasar Garzón orders the investigation of executions during the Franco regime in Spain.



13 Thursday

Philemon 7-20 / Ps 145

Leandro

Lk 17,20-25

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 Friday

2Jn 4-9 / Ps 118

Lk 17,26-37

Diego de Alcalá

1817: Policarpa 'La Pola' Salavarrieta, 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.

Last quarter: 15h15m (UTC) in Leo



15 Saturday

3Jn 5-8 / Ps 111

Lk 18,1-8

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

Thirty-third Sunday in Ordinary Time

Prov 31,10-13.19-20.30-31 / Ps 127

1Thess 5,1-6 / Mt 25,14-30

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 Monday

Apoc 1,1-4;2,1-5a / Ps 1

Lk 18,35-43 Elsa

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.

18 Tuesday

Apoc 3,1-6.14-22 / Ps 14

Lk 19,1-10

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 Wednesday

Apoc 4,1-11 / Ps 150

Lk 19,11-28

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.

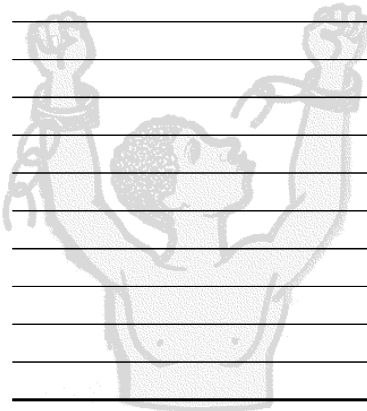


20 Thursday

Apoc 5,1-10 / Ps 149

Lk 19,41-44
Felix de 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



21 Friday

Apoc 10,8-11 / Ps 118

Lk 19,45-48
Presentation of Mary
1831: Colombia declares itself a sovereign State, thus separating from Great Colombia.
1927: Six striking coal miners are killed by police at the Columbine Mine in Colorado.
1966: Founding of the National Organization of Women (NOW), Chicago.
1975: Peasants of La Union, Honduras, are massacred by mercenaries hired by land barons.

World Television Day (UN)

22 Saturday

Apoc 11,4-12 / Ps 143

Lk 20,27-40
Cecilia
World Music Day.
1910: João Cândido, the "Black Admiral," leads the Chibata revolt against near-slavery conditions in the Brazilian Navy.
1963: John F. Kennedy is assassinated in Dallas, Texas.
New Moon: 12h32m (UTC) in Sagittarius



23

Thirty-fourth Sunday in Ordinary Time
Ezek 34,11-12-15-17 / Ps 22
1Cor 15,20-26-28 / Mt 25,31-46

Clemente

1927: Miguel Agustín Pro, a Jesuit priest, executed by the Mexican government as part of the fiercely anti-clerical response to the Cristero Rebellion.
1974: Amílcar Oviedo D., worker leader, dies in Paraguay.
1980: Ernesto Abrego, pastor, disappeared with four of his Brothers in El Salvador.

24 Monday

Apoc 14,1-3.4b-5 / Ps 23

Andrew Dung-Lac

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 Tuesday

Apoc 14,14-19 / Ps 95

Catherine of Alexandria

Isaac Watts

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**

26 Wednesday

Apoc 15,1-4 / Ps 97

John Berchmans

1883: Sojourner Truth, escaped slave, abolitionist and women's rights advocate, dies.

1984: Campesinos of Chapi and Lucmahuayco, Peru are martyred.



27 Thursday

Apoc 18,1-2.21-23;19,1-3.9a
Virgil Ps 99 / Lk 21,20-28
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 Friday

Apoc 20,1-4.11-21.2 / Ps 83
Catherine Labouré Lk 21,29-33
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 Saturday

Apoc 22,1-7 / Ps 94
Lk 21,34-36
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".

**International Day of Solidarity
with the Palestinian People (U.N.)**

First quarter: 10h06m (UTC) in Pisces



30

Andrew Apostle

First Sunday of Advent / Cycle A
Isa 63,16b-17.19b;64,2b-7 / Ps 79
1Cor 1,3-9 / Mt 13,33-37
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.

FREEDOM AND NEO-LIBERALISM

NÉSTOR O. MÍGUEZ

Buenos Aires, Argentina

Almost two thousand years ago, Paul the apostle wrote: “brothers/sisters, you were called to freedom; only do not use freedom as an occasion for the flesh, but please care for each other with love, because all the law is contained in this word: “You will love thy neighbour as thyself”. But if you bite and eat each other, you will also destroy each other. I say, then: act with the Spirit, and do not satisfy the desires of the flesh”. (Gal 5, 13-16).

Beyond the doubtful interpretations the last phrase has received throughout history, I believe I can state that very few expressions are clearer against the neo-liberal proposal which invades us today. Way before individualism and consumerism permeated the dominant culture, already Paul of Tarsus guessed the risk a selfish reading of freedom would have for humans, associated with a spirit of competitiveness.

If Christian faith had its apostles, neo-liberalism has its own too. One of its first and most influencing, Friedrich von Hayek, exposed it clearly: the human vocation is realised only in extreme individualism and absolute private property. In his conception, gregarious instincts and solidarity are primitive forms of the human being, previous stages in the road to civilisation. To reach the true final realisation (almost presented in terms of evolution) of the human species it is necessary to state its deep individualistic rationality. This expresses its “natural” condition. It may be said that this being “for himself”, has nothing to do with his conscience of being, but with his inexhaustible selfishness, an unlimited desire to possess. The person “is” to the extent that he possesses. To be free is to be owner. Only free competition in all areas of life produces real freedom. This is a “gift” of free market, and any interference just alters the possibilities of the person to express.

When we try to organise things from other principles and the rules are alien to this game of interests, Hayek tells us, we only complicate things and the result is confusion, oppression and misery.

The “invisible hand of the market” must be saved from any interference. Hence the State (and therefore politics) must be reduced to its minimum. The same with the unions, because they limit the employers and workers freedom to negotiate when including corporate interests alien to the market (as if labour market only existed in individual contracts). The other institutions must exist just in the measure needed for the market to operate freely. The State plays a police function to guarantee the property of owners (without enquiring how they came to be), and there stops its function. “Less State, more freedom”, is the cry of that anarchy of the powerful.

Of course, it represents the interests of the rich classes, who monopolise more than 85% of the goods and services at a world level, although they constitute less than 15% of the population. That global elite imposes its wishes and ways of consuming to the rest. Hence, the other 85% is dragged into thinking that good life is to consume what the rich consume, and are kept captive by that wish. This is the new form of slavery. In the past slaves were chained with iron shackles. In industrial capitalism, the worker was captive by the chain of his salary, which subjected him to the exploitation of the employer. In this consumerist capitalism the instrument of submission is inside the person, it is the slavery of wish: the person is driven, through publicity and social pressure to the dominant ideologies, to behave like a compulsive consumer. A consumer of goods that will never satisfy him, because the logic of this installed anxiety is that once he buys a good already another appears that surpasses it and fosters a new wish. And this is how the planet is poisoned with waste.

Democracy is free market, Bush’s administration stated, and imposed that “freedom” with blood and fire in many countries. Of course, this is done from the most powerful State, the most indebted of the world, with an exorbitant military force that acts as universal gendarme. This mix of military, economic and political forces that make an alliance in the

Translation by Alice Méndez

neo-liberal enterprise is what we call “Empire”. On behalf of post-modern freedom, which is fragmented, that empire invades countries, commits genocides, and calls them “collateral damage”, or combats “terrorism” with terrorist actions. Because one thing is what neo-liberalism states, and another what its beneficiaries do then. They are the pharisaic hypocrisy heirs. The god of Market does not live without human sacrifices: subjugation of the living to its adjustment policies of famine and millions of dead among the poor and disinherited of the world. Because for them to defend the life of the poor is “useless romanticism”. Their utopia is a world without utopias, pure pragmatism. Although deep down their ideology is a utopia in a negative sense: something that can never happen.

The Gospel according to Hayek, with its parallel in Milton Friedman and the other neo-liberal ideologists, is the anti-gospel. “Blessed are the rich, happy the powerful, because theirs are the reigns of this world”. Selfishness is a salvific virtue and love a mortal sin. The other is a menace to my freedom. The sole human worry should be to fulfil the self-wish (even if it is really a wish induced by publicity, the real “wish of the flesh”). Tension of the different interests in dispute can only be solved through free play of competition, we are told. And the invisible hand of the market will take charge of that. But this brings, in the long or short term, the triumph of one of them and the annihilation of the other. What does not explain the neo-liberal proposal is that when competition is for vital goods, losing means frustration, distress, death.

Freedom proposed in the neo-liberal message and practice is the freedom for the fox in the poultry house. Results are there to see: accumulation of riches in a minor sector of the world population, mainly its financial elites. And on the other hand, poverty and exclusion, unemployment, deactivation of social services, of education and health, not only in peripheral countries but also in developed countries. Therefore, concepts such as solidarity or social justice remain as expressions of a tribal past to be overcome, like a romantic residue to be left behind. It explicitly says that love for others cannot guide social life, and it should barely be applied in the inner circle of the family.

In neo-liberalism what predominates is the negative sense of freedom: being “free from” responsibility towards others, remaining “free for” the satisfaction of my individual wishes (although induced by commercial policies). From the Gospel, and popular experience, freedom is another thing. From the life of the people, “freedom from” makes sense if we dispose of those fatuous wishes with which they pretend to control our consciences: freedom from the imperial policies that sow destruction and death, freedom from ideological conditionings and systems that throw us into poverty and marginalisation. Here it is the positive sense that prevails: freedom is the ability to put into play the visions and hopes that drive us to collaborate with others, to collective enterprises. Popular freedom is nurtured by the realisation of justice that ensures for all fundamental conditions of nourishment and clothing, health and education, creative work and social and family life. It is not tied to property but to the possibility of a good life, the good living/good coexistence, that always includes the value of friendship, the sense of sharing, the joy of celebration. In the text we quote at the beginning, Paul tells us that true freedom is to free oneself from selfish wishes to be able to discover the joy of serving others through love. “But the fruits of the Spirit are love, joy, peace, patience, gentleness, goodness, meekness, temperance; against these things there is no law” he states some verses later (Gal 5 ,22-23). The “neo-liberal virtues” of richness, selfishness, competitiveness, accumulation, are not in that list.

Freedom is, then, the possibility to meet in creative tasks, to discover love rejoicing in the welfare of others, which does not see others as competitors but as brothers and sisters from whom I can learn, with whom I can enjoy, think and build a future in full. Freedom, in the biblical sense, which reflects the experience and vision of the people, is not a condition, a state, or a virtue. It is a practice. It is “the practice of freedom” which makes us free. The practice of freedom does not devour or consume the other, but, on the contrary, it nurtures the other, it sustains him, it offers him the visible hand of love, not the invisible one of a market where nothing is really free. It is love which allows us to know truth, and “truth will make us free”.

2014

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Monday

Isa 2,1-5 / Ps 121

Mt 8,5-11

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.

2

Tuesday

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.)

Isa 11,1-10 / Ps 71

Lk 10,21-24

3

Wednesday

Isa 25,6-10a / Ps 22

Mt 15,29-37

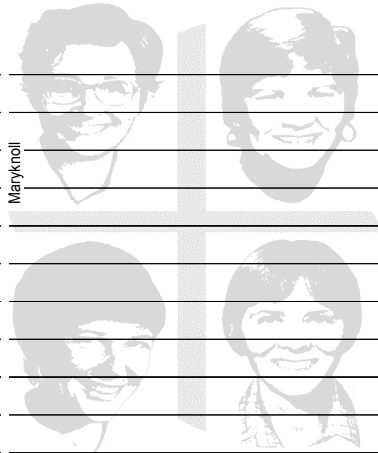
Francis Xavier

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.

Maryknoll



4

Thursday

Isa 26,1-6 / Ps 117

John Damascene, Bárbara

Mt 7,21.24-27

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

Friday

Isa 29,17-24 / Ps 26

Sabas

Mt 9,27-31

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

Saturday

Isa 30,19-21.23-26 / Ps 146

Nicholas of Bari

Mt 9,35-10,1.6-8

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.

Full Moon: 12h26m (UTC) in Gemini



7

Ambrose

Second Sunday of Advent

Isa 40,1-5.9-11 / Ps 84

2Pet 3,8-14 / Mk 1,1-8

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

Monday

Gen 3,9-15.20 / Ps 97

Immaculate Conception Eph 1,3-6.11-12 Lk 1,26-38
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

Tuesday

Isa 40,1-11 / Ps 95

Leocadia, Valerio Mt 18,12-14
1569: Birth of Martín de Porres, patron saint of social justice, in Peru.

1824: Antonio Sucre leads independence forces to victory in the final battle against the Spanish at Ayacucho, Peru.

10

Wednesday

Isa 40,25-31 / Ps 102

Eulalia de Mérida Mt 11,28-30
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 Thursday

Isa 41,13-20 / Ps 144

Dámaso, *Lars Olsen Skrefsrud*

Mt 11,11-15

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 Friday

Zech 2,14-17 / Ps 95

Lk 1,39-45

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 Saturday

Sir 48,1-4.9-11 / Ps 79

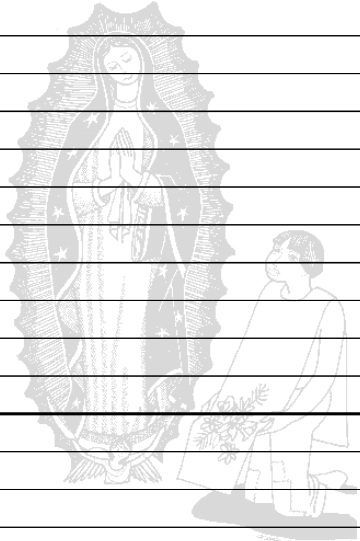
Mt 17,10-13

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

Third Sunday of Advent

Isa 61,1-2a.10-11 / Lk 1,46-54
1Thess 5,16-24 / Jn 1,6-8.19-28

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.



Last quarter: 12h51m (UTC) in Virgo

15 Monday

Num 24,2-7.15-17a / Ps 24

Mt 21,23-27

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 Tuesday

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.

Zeph 3,1-2.9-13 / Ps 33

Mt 21,28-32

17 Wednesday

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.



18 Thursday

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 Friday

Judg 13,2-7.24-25a / Ps 70
Lk 1,5-25

Nemesio

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 Saturday

Isa 7,10-14 / Ps 23
Lk 1,26-38

Domingo de Silos, Ceferino

1818: Luis Beltrán, Franciscan, "first engineer in the liberation army of the Andes," Argentina.
1962: Juan Bosch wins presidency of the Dominican Republic in first free elections in 38 years.
1989: The United States invades Panama to overthrow the government of General Manuel Noriega.

21

Fourth Sunday of Advent
2Sam 7,1-5.8b-12.14a.16 / Ps 88
Rom 16,25-27 / Lk 1,26-38

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.

22 Monday

1Sam 1,24-28 / 1Sam 2,1-8

Francis Cabrini

Lk 1,46-56

1815: José María Morelos is sent before a firing squad, hero of the independence of Mexico, after having been exiled by the Inquisition.

1988: Francisco "Chico" Mendes, environmental leader, is assassinated by land barons in Xapuri, Brazil.

1997: 46 Tzotziles gathered in prayer are massacred at Acteal, Mexico by paramilitaries in the service of land barons and the PRI.

Winter solstice in the North,
Summer solstice in the South, at 00:03

New Moon: 01h36m, (UTC) in Capricorn



23 Tuesday

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 Wednesday

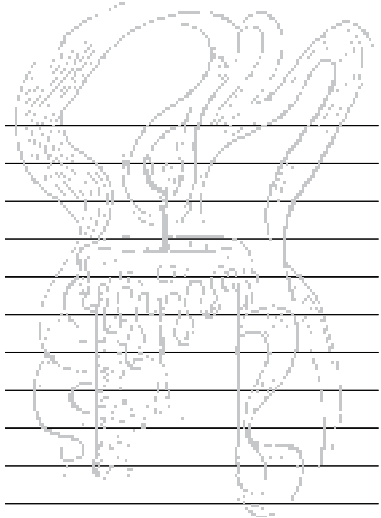
(Christmas Eve) Isa 9,1-3.5-6 / Ps 95

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, guerrillas in Sergipe, Brazil.



25 Thursday

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.

26 Friday

Acts 6,8-10;7,54-60 / Ps 30

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 Saturday

1Jn 1,1-4 / Ps 96

Jn 20,2-8

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 María 'Pichi' Meisegeier sj. Miembro del MSTM (Mov. Sacerdotes para el Tercer Mundo). Inclaudicable en la Causa de los pobres del pueblo villero. Argentina.

28

Holy Innocents

Holy Family

Sir 3,2-6.12-14 / Ps 127

Col 3,12-21 / Lk 2,22-40

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.

First quarter: 18h31m (UTC) in Aries



29 Monday

Thomas Becket

1Jn 2,3-11 / Ps 95

Lk 2,22-35

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 Tuesday

Sabino

1Jn 2,12-17 / Ps 95

Lk 2,36-40

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.

31 Wednesday

Silvester

1Jn 2,18-21 / Ps 95

Jn 1,1-18

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.



[illegible]

Year 2014, within the following UN Decades:

2005-2014: United Nations Decade of Education for Sustainable Development

2005-2014: Second International Decade of the World's Indigenous People

2005-2015: International Decade for Action, Water for Life

2006-2016: Decade of Recovery and Sustainable Development of Affected Regions

2008-2017: Second United Nations Decade for the Eradication of Poverty

2010-2020: United Nations Decade of Deserts and the Fight against Desertification

2011-2020: Decades of Action for Road Safety, on Biodiversity and for the Erradication of Colonialism

2014-2024: Decade of Sustainable Energy for All

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3 S	3 T	3 T
4 S	4 W	4 W
5 M	5 T	5 T
6 T	6 F	6 F
7 W	7 S	7 S
8 T	8 S	8 S
9 F	9 M	9 M
10 S	10 T	10 T
11 S	11 W	11 W
12 M	12 T	12 T
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14 W	14 S	14 S
15 T	15 S	15 S
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24 S	24 T	24 T
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26 M	26 T	26 T
27 T	27 F	27 F
28 W	28 S	28 S
29 T		29 S
30 F		30 M
31 S		31 T

2015

April

May

June

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2 T	2 S	2 T
3 F	3 S	3 W
4 S	4 M	4 T
5 S Pascua	5 T	5 F
6 M	6 W	6 S
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31 F	31 S	31 W

July

August

September

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30 T	30 S	30 W
31 F	31 M	

2015

October

November

December

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WALKING WITH JESUS TOWARD LIBERTY

JOSÉ ANTONIO PAGOLA

San Sebastián, Donosti, País Vasco, Spain

1. Jesus: outspoken prophet and prophet of liberation

God did not incarnate himself in a priest of the temple, engaged in caring for religion. Neither did he incarnate himself in a Master of the Law, dedicated to the defense of the legal origin of Israel. He took on flesh as a prophet entirely devoted to liberating life. The peasants of Galilee saw in the liberating gestures of Jesus and in his passionate words a man moved by a prophetic spirit: "A great prophet has arisen among us" (Luke 7:16).

Jesus is an outspoken prophet. He is not part of the Imperial Roman structure. Nor does he participate in the religious insurrection in the Temple of Jerusalem. Nor is he ordained, or anointed by anyone. His authority does not come from any institution. He obeys only the Father. He searched only for pathways to God, who wants a new world freed from all evil.

Jesus is a prophet of liberation. Two slogans uncover for us his liberating project. The first is directed toward the Roman Empire: "You know that the rulers of the Gentiles (The Romans) lord it over them. It will not be so among you" (Matthew 20:25-26). God is against the power of all oppressors. The second cry is directed toward Jerusalem: "The scribes and the Pharisees sit on Moses' seat...They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them" (Matthew 23: 2-4). It ought not be that way. God is against all oppressive religion.

2. The Experience of an Outspoken God

Jesus' prophetic activity flows from an experience of God, who is free to open pathways for his project to liberate the world from slavery, oppression, and abuses of God's sons and daughters. This project doesn't follow any of the pathways that the religious leaders point out because they are closed to all things new, considering such things a threat to the established order. One does not have to conform to the ambitions of the powerful, who exploit their poor without pity.

For this reason, while the religious leaders bind people to God through their religious system, and they preoccupy themselves to insure proper temple

cult, the fulfillment of the law, and the observance of the Sabbath, Jesus places God at the service of a liberated life. The first liberating project is the Reign of God, not religion; then, caring for the sick, not the Sabbath; and finally, the social reconciliation, not the offerings that each one takes to the altar.

And, also for this reason, Jesus places God not at the service of the powerful and privileged, but at the favor of the poor: those excluded from the empire and those forgotten by the temple. God is not the property of anyone. Nor does God belong to the good: "for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous" (Matthew 5:45). Nor is God tied to any temple, or sacred place. Nor is God tied to the priests of Jerusalem, or to the masters of the law. From any place, all of humanity is able to raise their eyes to heaven and invoke God as Father.

3. Liberty in order to liberate life

Jesus is free not in order to develop his own proper autonomy. He is free not in order to reclaim and exercise egotistically his own rights. He is free not in order to realize himself on the margin of those who suffer. The freedom of Jesus is a freedom in order to do the right thing and in order to construct a world that is more humane. His freedom emerges from his experience of a liberating God; Jesus always directs himself to free life from everything that might dehumanize and destroy it. The freedom of Jesus is Good News for everybody.

Jesus is free in order to denounce sin and to sit down to eat lovingly with sinners. He is free in order to bless and to curse, to defend those who are oppressed and in order to seek hospitality in the house of Zacchaeus. Jesus is free in order to respond on the Sabbath in the synagogue and to violate there the law of rest, curing a infirmed person. The freedom of Jesus is a freedom exceedingly free that leaves him to be guided only by the liberating project of the Father, and he is capable of surrendering his life in order to realize this project for everyone. "No one takes [life] from me, I lay it down of my own accord" (John 10:18).

Translation by Paul Donohue, MCCJ

4. Impulse toward individual and social liberation

When Jesus approaches the infirmed, he is not just seeking to resolve a physical problem, he also wants to free up their life, healing the sick person at their very roots. Through contact with Jesus, the sick person recuperates familiarity with God, a friend of life, and is freed from guilt and fear; the dignity the sick person is reaffirmed, and he/she feels reconciled with life, freed from exclusion and a mendicant life, restored once again to coexistence with ones' friends.

At the same time, Jesus puts in motion a process of social healing in order to take steps toward a healthier and more liberated social coexistence. We are thinking of his efforts to create relationships that are more human between persons who respect themselves more, and also who understand themselves more, and who forgive themselves more without conditions (Matthew 5:21-26; 7:15; 18:21-22). Jesus calls persons to a life liberated from slavery to money and obsession with things (Matthew 6:21; 6:24). Jesus offers forgiveness to persons overwhelmed in moral failure and interior rupture (Mark 2:1-12; Luke 7:36-50; John 8:1-11).

We have to emphasize the effort of Jesus to heal religion, freeing it of many pathological behaviors rooted in it (legalism, hypocrisy, rigorism, and cult empty of justice and love). Jesus is the great healer of religion: he frees it from religious fears, he does not introduce them; he creates freedom, not servitude; he attracts us to the love of God, not to the law; he awakens compassion, not resentment.

5. Liberating friend of women

Jesus puts an end to the patriarchal privileges of the Jewish males, who could disown their spouse, expelling her from the home. He defends God's original project regarding matrimony. God "created man and woman" in God's image. God did not create man with power over woman. God did not create woman to be submissive to man. With this position, Jesus is destroying the roots at the foundation of patriarchy based completely on forms of control, submissiveness, and imposition of man over woman.

God does not bless any structure that generates the domination of man and the submission of woman. In the Reign of God, such behavior will disappear. Because of this, Jesus gathers among his followers not just men, but also women. We are all his brothers

and sisters with equal dignity. Patriarchal authority disappears. Do not call any one father, except your Father in heaven (Matthew 23:9). The new family that Jesus is forming around himself is a space without masculine domination.

6. The truth of Jesus makes us free

There is a basic trait that defines the prophetic freedom of Jesus: his loving willingness to live in the truth of God. Jesus not only speaks the truth, but also seeks the truth—only the truth of God, who wants a world much more human for all the sons and daughters of God. Jesus speaks with authority because he speaks from this truth. He does not speak like the fanatics who try to impose their truth, or like functionaries who defend the truth out of obligation. He does not feel himself to be the guardian of the truth, but the witness to the truth.

Jesus is free to cry out the truth of God's Reign. His promise is clear: "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free" (John 8:31-32). If we remain in the word of Jesus, we will know the truth that will make us free:

- We will free ourselves from fear that suffocates joy and creativity in the church, and prevents us from seeking with sincerity the truth of the gospel, and also paralyzes us from beginning the journey toward the Reign of God.

- We will break silence. Prophetic freedom will be awakened within the Church. One will hear the word of the people of God, hushed over the centuries. The simple believers will utter in a loud voice good words, healing words, consoling words. One will hear not only the words of those who speak in the name of the institution, but also those who live and are enlivened by the gospel.

- We will awaken hope. Following Jesus, "we will be the voice of those without voice, and we will be voice against those who have too much voice" (vide Jon Sobrino). This humble voice, though free and strong, is more necessary now than ever inside the world community and in heart of the Church. This voice could revive hope in the final liberation, when "[God] will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away" (Revelation 21:4).

FREEDOM, RULES AND CONSCIOUSNESS

ALEJANDRO VON RECHNITZ

Panamá, Panamá

By force, not even food is good

This phrase is well-known in some parts of the Continent and always reminds me of another phrase that is much more practised in the Church. It says "spare the rod and spoil the child." Both of them have the problem of the relationship between freedom, the norm, truth, and personal conscience.

1. Is it about being obedient or responsible?

Nor stick nor threats are enough to make us obedient; the military knows that too well. What is lacking for us to take responsibility is love, common sense, freedom, and experience. Threats do not make us acquire a commercial product. And making God the creator of an eternal concentration camp and to His own children ... has not succeeded except to make it more and more difficult for us to believe in His paternity and unconditional love, the main revelation that, with His attitudes, reveals to us Jesus of Nazareth.

When will we learn to be mature enough to understand that the prize for being good is to be good, and the punishment for being bad is to be bad? We have a God that makes his sun rise on the good and the bad and that makes his rain fall on the good and the bad. The Pharisees know how to preach the Law, to us Christians, mercy: God's heart turned to those who, under the law, do not deserve it.

2. What is God's will for me?

I have taught in secondary schools and universities for over twenty five years and many times I had to answer the question, asked by a pupil, "and what is God's will for me?" I have always responded that the answer to that question is, "you do your will, for that God has made you free. Whatever makes you happier, and what makes, at the same time, most other people happy, that is what God wants for you. "

That, of course, assumes that you are going to accept full responsibility for your actions, and for the consequences of your deeds. When King David was sanctified, it was not that he did not commit sins,

but because he took responsibility and accepted his penance. And God declares him "a man according to his heart"! God's will is not something foreign, parallel, marginal or even opposed to our will. Once God incarnates with all its consequences and in the way He knows, that is infinitely, his will manifests in our daily life through our will to be, will of fulfilment, of happiness, of eternity, of good that permeates all.

3. Between me and God, nothing but God and I

Angels do not push me higher nor do devils hold me back. We cannot say to God: the devil you created was what tempted me ... but, from my rotten heart all this has come, it is what comes out of my heart that tarnishes me.

4. Christ freed us to make us free, and we must not let anything enslave us

The human dignity that God has given me leads me to never be less human nor enjoy being human less than what God would want me to be and enjoy. There is no yoke, even if this yoke is called Law and it is God's Law. There was a time when everything was a sin. "This has to be a sin, because it is too good," said a friend who was scratching his ear with a toothpick. But the commandments were made for human beings, not the other way around.

5. Something is not bad because it is a sin, unless it has been declared a sin because it is bad

If what I do does not hurt me or anyone else, I can do it and enjoy it with absolute freedom, even though in all the books it appears as suspect or sinful. Thus, the key question is: "does it hurt someone or not?" Everything else God has created good and for our use and happiness. If it hurts someone I cannot do it, being in the books or not. If it does not hurt anyone, I am perfectly free to do so or not.

The limit that is Christian and mature is in whether that thing makes me more human or less human, and that only I can decide, once God has made me human.

Translation by Adriana Picoral Scheidegger

6. The decisive moral criterion is love

It is love that makes me be like God. But we do not start from scratch: I cannot do anything to make God love me more than He already does, and I cannot make any mistakes that will make God love me less. His love is unconditional. God does not love us because we are their children, but because He wants us to be his children. God does not love me because I am good, but because He is. He loves me not for me to be good, but because He is love. Our parents are usually the first revelation at hand to understand what God's unconditional love is.

7. I am human, God says, nothing human is foreign to me

God loves everything he has done and does not hate anything he has done. No human is more human than God, who has incarnated - as only he can do it, infinitely. No human is more human than God and God has never been more flesh, and closer to us, than when a human being is in love, full of love. I do not know anything that embodies this more clearly to me than the person of Jesus of Nazareth.

8. Love, supreme criterion of freedom, not the law

God always has the initiative and this has been reflected famously by Augustine of Hippo with his wonderful phrase: "I would not seek you if you had not found me." I would not repent if God had not already forgiven me. But sometimes what happens is that the one who does not forgive me is myself ... This is not a problem of morality, but of psychiatry. When moral guides me, it does not accompany, it does not protect me, but it only reproaches me, punishes and represses me, it is because from authority it became power ... and we know all power corrupts. The psychological guilt comes from egocentric self-observation, of self-punishment and self-incrimination, but this has nothing to do with the love that is God. If God is our God, love is the supreme criterion of consciousness and freedom, not the law, not even God's.

9. The law prescribes stoning, what do you say?

The law many times commands us to stone, but what does our conscience say? God, for that he is, has the final say in our decisions; He is absolute, before which everything is relative. God, indeed, has the last

word, but He does not have them all. He generously let us have the entire field of consciousness with absolute respect for what we decide. He has not made us perfect machines or puppets that he manipulates hidden behind a curtain, but He has made us people, with all the similarities that this word has regarding His being a quintessential and prototypical person. When God made us free He has tied his hands and taken the risk of us doing what is against His will. He does not intervene in the worst sense of that word, which would be to impose His will over and against ours. Our conscience is our own. The Church calls itself "sanctuary" and in that sanctuary we can only enter, in the end, God and each one of us. In the sanctuary of our conscience, the sacred humanity that God has given us and printed as his image, and the sacred freedom that is characteristic to Him, reside.

There we also find the sacred freedom that, with his blood and his resurrection, Christ has earned for us. The rules, all the rules we know, serve only to show us that our freedom ends where it starts the damage to ourselves or to our neighbors, whom we are to love as ourselves, not more nor less. The life you want the human life to be will never be about living or survival, but about coexisting, and the rules of living in a society clearly express what this human coexistence requires. Everything that makes coexisting more human, fuller and happier is good and free.

10. In case of conflict of possibilities, whatever entails more love, more justice, more freedom and happiness, is what God asks of me.

No freedom can free me from having to choose, in every decision, between love and the law. In addition, it should be clear to me that in case of doubt, love is the decisive criterion. God has made me human, sensible, conscious and free, and I always have the right to follow what my conscience honestly tells me makes me more human, more sensible, more conscious, according to the supreme criterion of love.

Jesus did not say: I am the law, nor did he say I am the tradition, neither I am diplomacy ... but I am the truth. In order to understand it, God has given me consciousness and freedom, and he said: Although I am the owner, you are the administrator, do the part that corresponds to you.

THE CHALLENGE OF A UNIVERSAL LIBERATING MORALITY

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Outdated answers for new challenges

As a diagnosis for the present situation we have the words of the Religions of the World Parliament:

"Our world is going through a radical crisis; a crisis of the world economy, of the world ecology, of the world politics. Everywhere the absence of a global vision is regretted, an alarming heap of problems without solution, a political paralysis, the mediocrity of political leaders, so devoid of sharpness as of a future vision, and, in general, their lack of interest for the wellbeing. Outdated answers for new challenges."

These serious problems of humanity are not fruit of chance but have concrete causes. The first thing is to overcome the scepticism or fatalism that there is nothing to do. The crisis we refer to is universal and to solve it we need a universal vision and solution. Partial visions, common in other times, have now proven to be sterile. And to overcome that partial vision was the aim of the Universal Declaration of Human Rights of 1948 when it stated: "Freedom, justice and peace in the world are based on the recognition of the intrinsic dignity and equal and inalienable rights of the human family" (Preamble).

This means that around that dignity and rights the "common vision" that seemed to appear in the Assembly of the United Nations was not imposed. Despite this, there are ever more voices of thinkers, politicians, religious leaders and scientists who coincide in the fact that there are common problems to all nations which require a new paradigm of vision and norms, shared by all, and this new paradigm has to have an ethical character.

Humanity's survival is not secured if there is no ethical change, valid and binding for all: "The Earth cannot change for better if the mentality of the people does not change" (ibidem).

The possibility of a new world ethical project

There are certainly many disaster situations today that we cannot correct or avoid with simple technological, economic or military means, because the crisis, against all that is said, is not in the first

place economic, but ethical: "Given this situation, programmes and actions of a political character are not enough for Humanity. Above all, humanity needs a vision of a peaceful coexistence of all the different peoples, ethnical and ethical groups and of religions, encouraged by a common responsibility for our planet Earth. Such a vision is based on hopes, objectives, ideals, criteria; all these dimensions that have been lost by many men all around the world." (Küng).

We need to open new horizons towards the future, because humanity has entered a new phase in history and, despite so many obstacles, it has enough economic, cultural and spiritual resources so as to start a better world order.

Küng has been proposing this project for decades and he states: "By world ethics we mean a basic consensus about a series of values of coexistence, immovable criteria and personal basic attitudes. Without such a principled ethical consensus, all communities will see themselves sooner or later menaced by chaos or dictatorship, and the individuals by anguish".

Whatever the reasons, through history too many divisions and confrontations between ethics and religions, science and religion, catholic religion and religions have appeared... as if they could not be reconciled. Historical divisions, dramatic and cruel many times, but more close to interests and desires of power from institutions than due to their own nature. Why should ethics be opposed to religion, science to faith and the human to the Christian?

Convinced of the fundamental unity of the human family, United Nations proclaimed in 1948, at the level of law, the Human Rights, and that should confirm from the point of view of ethics: total respect for the human person, the inalienable character of freedom, basic equality of all human beings and the interdependence of all with all.

FIRST UNIVERSAL NORM

Every human being must receive a humane treatment.

Küng comments: "This means that all human

Translation by Alice Méndez

beings, regardless of sex, age, race, class, colour, intellectual or physical capacity, language, religion, political ideas, nationality or social class, have an inalienable and inviolable dignity. For this reason, all, individuals and the State, are obliged to respect this dignity and to effectively ensure its protection. The economy, politics and mass media, research institutes and companies are to consider the human being always as subject of law; the human being should always be the aim, never just a means, never object of commerce and industry. No one "is beyond good and evil": not the individual, or the social stratum, or interest group however influencing it may be, or power cartel, or police corps, or army, or State. On the contrary: Every human being, endowed with reason and conscience, is obliged to act really humanely, to do good and avoid evil!"

Only by acting in this way is one truly human. This way of being, that springs from the depth of our being, is sanctioned as valid universally by the Ethics, Law and Religion and is carved in the so called Rule of Gold: *Do not do others what you do not want for yourself, or Do others what you want for yourself.*

Four principles derived from this norm

1. Respect life. The following undeniable facts in our world: hate, envy, violence, rivalry, use of force, organised crime, terror practices, dictatorships, torture... contradict the principle "Respect Life": all human beings have a right to life, not to be mistreated, discriminated, purged or exterminated; a right to have conflicts resolved in a peaceful way; to foster the development of humanity together with respect for nature and the cosmos, we have a special responsibility towards Mother Earth and the Cosmos, the air, water, soil; to make effective what naturally belongs to us: be open, caring, tolerant, respectful of everybody. Respect life!

2. Practise justice. Due to this principle, all human beings must practise justice, making good use of the goods of the Earth, not accumulating them in unsupportive and uncontrollable ways, to contribute to the Common Good; to create economic structures drawn from the need and rights of those less favoured; of a social and ecological economy; to

understand power as service to people and preferably to those most in need; to secure a policy based on respect, reasoning, mediation and reciprocal consideration; to assume a moderate attitude and control of the insatiable want for money, prestige and consumerism. Practise justice!

3. Be honest and truthful. The world produces each day a long list of people that cheat, defraud and lie, misinform, sell forgery, surrender science to economic interests, proclaim intolerance... And every day, in every place and culture, human conscience is possessed by the mandate not to lie, to talk and act from truth. No human being, no institution, no State and no Church or religious community has a right to lie to others. The mass media, the arts, literature and science, politicians and their parties must serve truth. All human beings have a right to truth and truthfulness, and have the duty to enforce the truth, to look for it unceasingly, to serve truth without yielding to opportunisms. Be honest and truthful!

4. Love and respect others. Nobody can degrade or keep others under forced sexual dependence. Coexistence among equals is impossible without a true humanity. The relationship man-woman must be moved by love, understanding, trust, equality, mutual respect. Love and respect others. TOGETHER, WE CAN DO IT.

Among men and women there is still patriarchy, exploitation of women, sexual abuse of children, imposed prostitution.

Every human being must receive a humane treatment!

We must do to others what we like others to do to us!

The challenge is how to implement this mentality. We have made advances in many things, in others we are better. The most important is lacking, that nobody is free of responsibility for what he does or does not do. With this responsibility, from the mentioned principles, we can solve many issues in dispute. The present situation is not lost. From an ethical sense, personal and universal, we can all together change this situation, we can enforce a common world ethics, a better mutual understanding.

LIBERTY AND INDIGENOUS WORLD

MARGOT BREMER

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The worst about the conquest of the indigenous peoples more than 500 years ago, was not the plunder of their property or their lands, but the plunder of their freedom. From their worldview, they conceived freedom totally different from those of us from western culture.

They do not conceive their freedom from the conviction of being center and owners of the earth, but feeling part of it: along with the cosmos and with life, on it, they are forming the whole. According to Guaraní mythology, the Creator, as a result of his great loneliness, created the word, foundation of human language; created it as a small portion of his immense love, his boundless wisdom and his sacred charm. After reflecting who shall be able to participate in this part of his, he created human beings. In this way each Guaraní identifies himself as «small portion» of the divine word, which is his «soul».

From this point of view, is logical that the Guaraní conceive themselves as a fragment of their community, in which they bring their «small portion» that is unique in the construction of the complex. The free donation of their contribution in the assemblies and the daily construction of coexistence, takes them to the fullness of their identity and, at the same time, of their freedom.

Freedom, for indigenous people, does not mean independence but interdependence; it originates from a communitarian global- perspective. As well as they perceive themselves as part of their community, they feel themselves also part of nature and the cosmos. This interpretation of their being makes them feel family with plants, animals, the earth, and the stars. Far from feeling the owners of all, they cherish the freedom to be able to contribute their unique part in the composition of a great symphony of life, in which everyone has his/her song, his/her tone, and his/her word to be heard and listen.

Freedom from the mindfulness of own imitation

The vision of being part of a group allows indigenous peoples to enjoy the freedom that allows them

to enter into a relationship of reciprocity: giving and receiving. Instead of underestimating their own limitations, they enjoy the possibility of being complemented by others and as well as complementing others. They can enjoy this interdependence because their horizon is not anthropocentric or egocentric, but holistic.

From this open horizon, the interpretation of their human-cosmic coexistence is born, which is concretized in the system of reciprocity between both levels, religious and economic, but also at the level of organization, of common work (the mingas), and of decision-making by consensus in the assemblies. The beginning is always not to subject anyone, but respect the unique part that each one can contribute to community life. When the community lives in freedom, it will be possible then, that all will be respected in his/her own freedom.

The utopia of each community is to reach the fullness of life. Being different is not a reason for exclusion, but on the contrary; because of the consciousness of being a part of and a particular fragment, promotes the sense of openness and inclusion: the «other» is welcome for mutual complementation.

An example of this is the human couple: both man and woman, according to their gender, are destined to complement each other in their diversity. They form a free creative and dynamic couple to complement and be complemented. In this way female and male become more fully human, free to love. A single native is taken as incomplete, and that's how he/she feels.

Education for Freedom

Freedom is not learned through doctrine, but through experience, accompanied by reflections of free people. Indigenous children live in their community in a climate of freedom, which helps them find in the community the fundamental principle of their way of living. Not only parents, but all members of the community are responsible for the education of the children, considered children of the community.

A Guaraní myth, called «Twins», presents two

Translation by Roberto Corona

orphan brothers in search of «The Land without Evils». They learn to overcome difficulties in life which they face on the journey and thus develop their intelligence and knowledge. Aside from the permanent common struggle for life, they learn to appreciate it in its communal form.

In this journey together, they are creating a culture of freedom, the Guaraní culture, from which until today Guaraní children build their identity. They culminate their life learning with the transmission of the knowledge of the ancestors through a teacher, to grow through this wisdom and recreate it for changed times. It is about an education for creativity, possible only when freedom is respected. The teacher prepares children to become fully «part» of the community. From their «initiation», they are free young people to give back to the community, and mature young people to face life independently. Their destination is to search in community the Land without Evils, by means of a life in reciprocity among equals. This reciprocity practised in full freedom, renews and invigorates the ties of solidarity of the community and always brings more life.

We see that the fundamental principle of freedom in the indigenous world consists of what the Guaraní called the jopoi which means « mutually opening the hands » in giving and receiving alternatively, in full awareness that each is a part.

This way of building and maintaining freedom is still present and active in the indigenous world of Abya Yala, root of the population of our Latin American continent. It is offered to us as a millenary-old heritage in our search for a Land without Evils, which urgently calls for an exodus of a capitalist system, individualistic, and anthropocentric consumerism that oppresses and enslaves us.

It seems that the time has come that the indigenous peoples of these lands invite us - in the midst of strong neo-liberal winds from the North - to enter into a dialogue with them in which we can complement each other in reciprocity so that together we can reach more freedom. □

(Comes from page 181)

Development and freedom: Development as liberation

There can be no development without freedom: to become developed means to be emancipated, to liberate oneself from slavery. Development is a process of liberation, that is, the action of liberating, or it is not development. Therefore, freedom and development have a constitutive relationship. One cannot speak of development if it does not mean freedom for each and every human being to consciously choose his or her individual and collective destiny.

The anti-paradigm that I defend is characterized by the claim that development should not be defined by any elite (political, technical, or scientific) but by the social actors themselves, who must be the protagonists in the formulation of their own development objectives. For this reason, the most adequate techniques are those of participatory research and action, which include awareness building, education and training, allowing us to define our needs and how we want to live together.

The two cornerstones of development as liberation are fairness and participation. The overarching objective of development is to build societies that are politically, socially, economically and culturally fair and in harmony with nature. The means to achieve this objective is the real participation of citizens in the decision making process. This participation, as the political dimension of fairness, means to share power and it is based on the fundamental human right to decide how we want to live. Participation is a genuinely democratic act and a process of individual self and collective learning.

A growing number of current alternatives for local development and the most critical initiatives of new social movements worldwide are responding to these criteria. They demand a qualitative transformation of the current unsustainable political, economic and socioeconomic models, presenting a challenge which demands deliberative, participatory, and self-governing democracy as an alternative to the current model of delegitimized, partisan, representative democracy. We are now faced with emerging processes of liberation with new strategies of social transformation with human beings as objective and essential agent. We find ourselves at the beginning of a local and global counter-project. in a gathering of reachable utopias, diverse and at the same time united, as a project of the future. □

LOVE, SEXUALITY AND FREEDOM

LOVE, AND DO WHAT YOU WILL

JORDI COROMINAS

Sant Julià de Lòria, Andorra

Augustine of Hippo's famous quotation, "Love, and do what you will", expresses the essence of Christianity: love and freedom. Love stands alone and well apart from law, tradition, fear, morality, power, money, prestige, and the past. Freedom enables one to know and to love one's body, one's soul, and one's mind, as well as the bodies and souls and minds of others.

Christianity is not a moral dictum. Moral law is created by man, and it can never be the true Christian measure of a person. Love considers the intrinsic individual rather than the society of which he forms a part in the same way that Jesus Himself related to sinners and sufferers. He did not judge. He forgave. He turned the page. Oftentimes man, in contrast, condemns and punishes needlessly and painfully: how many maintain an unhappy marriage or celibacy in the face of overwhelming need for love? What good comes of that?

To grow as Christians is to grow as people. Sin is not some external norm to which we fail to comply; sin is all that impedes our ability to love and to be free in the expression of that love. Our personal growth and our human sexuality are inextricably tied since our sexual selves lie at the core of our humanity. Sexuality is so much more than mere genitalia, and it is expressed not just biologically, but also psychologically, spiritually, culturally, and even politically. For sexuality indicates the capacity to give and receive love and pleasure and pride, and to lead full, vital, and flourishing lives.

The World Health Organization defines sexuality as that central aspect of a human being which is present throughout life and which includes sex, sexual identity, roles, eroticism, pleasure, privacy, reproduction, and sexual orientation. It is lived and it is expressed through thoughts, fantasies, desires, beliefs, attitudes, values, conducts, practices, roles, and inter-personal relationships. All these dimensions are not always present at one and the same time. Human

sexuality is influenced by the interaction of biological, psychological, social, economic, cultural, political, ethical, historical, religious and spiritual factors.

As psychoanalysts know full well, the capacity to love, to work, and to be free is the most reliable measure of the mental health of any individual.. Our struggles, our triumphs, even our acts of generosity can be ambiguous. It is within the context of our sexuality they are revealed to be true or false. Fear, conflict, a false sense of security, the need to submit to the will of others, escapism, the professionalization of human relations sharply contrast with warmth, frankness, receptivity, sensitivity towards self and towards others. The latter are all signs of a full and a whole and an entire human heart. As Paul of Tarsus said, "And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing" (1Cor 13,3).

An unintegrated and poorly realized sexuality creates complexes, neuroses, and the inability to relate to others in meaningful, flexible, and above all, loving ways. The need to see a counselor or a therapist in order to achieve human contact and exchange is all too familiar today. A blocked or even repressed sexuality produces narcissism, the cult of the person, and the pursuit of power in order to achieve a semblance of happiness. It impedes the ability to love, to be free, to open one's heart and feel compassion for all who suffer and who struggle.

Jesus is an excellent example of an integrated and realized sexuality; he personifies health in mind and in spirit and freedom in his actions. He regarded no one with suspicion. He treated no one as a danger. His followers were many and they were not all male. They included sinners and publicans and the marginal, and He treated each and every one of them with a warm and loving acceptance which oftentimes provoked scandal. We recall a scene taken from the Gospel according to Saint Luke, Chapter 7, Verses 36 to 50. A fallen woman bathes Jesus's feet with her

Translated by Karen Hadden (Andorra)

tears, dries them with her hair, and Jesus forgives her all her transgressions because she has shown great faith and even greater love. Thus He made manifest its supreme importance. Appearances did not matter, but rather all that resided within the human heart, its capacity to love, its most intimate desires, its vitality, its happiness, its dignity.

Human sexuality has many dimensions known and others unknown still. Our sexual potential as well as our sexual limitations are impacted by our anatomy, our biology, our genetic blueprint, our morphology, and, above all, our psychology. The last dimension is perhaps the most important since it is the motor, which drives our unions with others throughout our lives. In addition the existence of an erotic dimension enables one human to merge with another. (It must be noted that pornography represents the antithesis of the erotic dimension in that it objectifies rather than unifies.)

Then, too, we must take into account sexual orientation, which is the result of a combination of genetic influences, hormones, environment, and biology, which interact on a human embryo and determine its sexual identity well before birth. Male and female may, in turn, prove heterosexual, homosexual, bisexual, transgender, and even asexual. They may be born one way and feel another. They may be both. They may be neuter. There are multiple configurations and permutations.

Falling in love, however, is a universal: it is a spontaneous state sudden or gradual which transports one human being and impels him or her to fuse with another. Human beings fall in love body and soul, mind and spirit. What causes one to fall in love with another? It remains a mystery, but one fact is clear: each eye forms its own beauty. It has nothing at all to do with socially accepted standards or survival of the species! It is a phenomenon, which defies explanation, and it would be an exercise in futility to attempt to do so. Its experience is unforgettable.

Human nature, then, is intrinsically sexual, though it has been molded somewhat by social, cultural and even historical precedence. Its free expression leads to happiness: its frustration leads to misery. In today's world there is a real revolution in progress much concerned with that freedom of expression and

all its manifestations. How can we live our lives in freedom and with dignity expressing who we are and acknowledging who we love in a society that accepts alternatives? Until the twentieth century sexuality was only deemed legitimate if it aligned itself with marriage and reproduction. Today it is synonymous with satisfaction in each and every sense, physical, emotional, cerebral and spiritual. The way we address our sexuality, the way we take decisions which relate to our sexual selves, has grown immeasurably: How do I wish to live? What type of couple appeals if any? And along with this growth emerge new fears and new anxieties: Do I seek relationships with easy exit signs? Am I afraid of commitment? More and more relationships often lead to superficiality and, in turn, provoke a need to fill and re-fill an empty void. In order to understand the profound changes in sexuality which characterize modern society it is invaluable to read "The Transformation of Intimacy" by Giddens and "Liquid Love" by Bauman.

Nevertheless, despite all these dimensions and transformations, love itself remains. It is often overlooked or even dismissed in modern culture, but still it prevails as a singular relation, at once empathetic, respectful, benevolent and disinterested. It is singular because it concerns one other. It is empathetic because it leads us to experience and to share another's emotions, thoughts, and feelings. It is respectful because it empowers the autonomy of one another and makes true mutuality possible. It is disinterested because it rejects power plays. And it is benevolent because it concerns the well-being and the good of one another. Love requires our full commitment, and with it, love sustains itself despite the problems and provocations daily life presents.

Our knowledge of human sexuality and the realization of it in our own lives has changed dramatically and will continue to do so. But love will not alter its face. No description of its attributes can surpass Corinthians I Chapter 13 Verses 4 through 11. It continues and will continue to subvert and to transform the world, uniting different people no matter their ethnic origins, nationalities, castes, religions, cultures or social status, destroying barriers and lies, conquering the fear to recognize human fragility, making us whole and free.

LIBERTATIS CONSCIENTIA?

OF WHICH FREEDOM ARE WE CONSCIOUS? POINT OF VIEW OF LIBERATION PSYCHOLOGY

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It's difficult to comprehend human life without freedom and becoming human without the liberation process. The most important dimension of human life is, undoubtedly, freedom.

However, a free and dignified life is not prevalent these days, because the way we produce and reproduce wealth to meet human needs is based on the exploitation of many by only a few, and it maintains the inequality between people, rich and poor, employers and employees, those who live in wealth and those who produce it. Freedom in this context is an idealized aspiration, which is not realized without changes in social, economic and political circumstances.

The awareness we have of our freedom and dignity is not born with us. It's necessary to develop this awareness always in tandem with the affirmation of inalienable rights of people and communities. Aspiring to freedom is not enough. It's necessary to fight for it, always considering that individual freedom depends on everyone's freedom. Human beings are born, grow and develop to live in community. This process requires a lot of attention and care so that the plenitude of thinking and creating, higher mental functions present only in humans, is possible. In order to evolve as human beings, people need to be free of oppression, exploitation, violence, abuse, and other subtler kinds of slavery - now so trivialized, such as the alienation that happens in life due to people's complete inability to take advantage of the fruit of their own labor.

Freedom is not available to everyone. It is attained as a result of the struggle of those who seek the truth concealed in the social division of labor, the concentration of wealth in the hands of a few, the violation of human rights. It's necessary to know what enslaves us, what prevents us from living life to the fullest. Freedom has as condition, as root and as source, the truth.

It is then that a liberating action is based on awareness and truth. When people live their daily lives without knowing how social relationships take

place in the current context, they are potential targets for the maintenance of the process of capitalist exploitation. This is the truth that Liberation Psychology aims to reveal in a process of building collective consciousness of the exploited and oppressed by this system. No human being needs to live on alms and crumbs that fall from the plates of those who hold economic power. Everyone is able to move in search of their liberation. This process begins with the concrete analysis of reality and its contradictions.

The concrete reality from where the proposals of Liberation Psychology are created is of the order of capital: production of wealth concentrated in the hands of a few and a countless number of people exploited, homeless, jobless, hungry, unable to study and to have a dignified life. This represents an unbalanced world. And Liberation Psychology seeks to identify, understand and assume the condition of exploited and enslaved, individually and collectively, and affirm a horizon, a future of freedom.

Thus, it is necessary to walk in search of objective conditions where freedom of all may be true. A society without inequality and with justice must not become an unachievable dream. It is necessary to face obstacles and this implies advances and setbacks, which makes the march time consuming. A dream entails fighting, because we dream of changing the world for everyone and not just for ourselves.

We know that this struggle is first and foremost a political struggle, and thus it is necessary to recognize ingredients that are present and imbricated in its midst. It is necessary to think, raise questions, point out contradictions, outline paths, forms and contexts that are both unforeseen and deliberate in our walk. In this struggle, different dimensions are blended, such as the story of the people, different understandings of reality, the interests of the groups, of the social classes, their prejudices and ideologies.

If reality is contradictory that means that things are never static as in dreams. The story reveals the contradictions of reality. If reality is procedural, it

Translation by Adriana Picoral Scheidegger

means that nothing happens like magic. It takes time, it has phases, structure.

We live in a capitalist society, imbued with neo-liberal ideas that we must always attain something not only that is unachievable but also that we definitely do not need. We look around and we see everywhere injustice and lack of a social ethic that is able to differentiate ourselves between the human and sub-human. In this scenario, considering that we are not hostages and we can change history and living conditions, we have different paths to take.

The first of the paths is to take part in the game - saying goodbye to life and climbing the success ladder at all costs, wanting to have always more, competing to own, destroying those who think differently, objectifying relationships, which makes us protagonists of the status quo because we are perpetuating the rules of the game.

In the second path, rather than adhering to the game, we try to attack it. We recognize that its values and ways of manipulating life are not what we want, but we fear being co-opted by them. On this road we feel alone, and we feel we lost power and when we realize, we give up the fight up because, admittedly, we cannot win. The only way out then is to resign ourselves to failure, or assume the role of "snipers throwing stones in glass windows," as if we did not need to go beyond - a position that appears to us as pseudo revolutionary and that, in fact, portrays us as desperate losers.

There is also a third walking path - when we witness a new way of living because we take on a struggle that is ideological, political, pedagogical and ethical, that has no place or time, no matter the degree or context. In this option, which is more difficult because it requires construction in opposition to what is there, it is necessary to revisit everything that was presented to us as correct, to envision change and take away the fearful connotation of destruction. We denounce and announce, always with a concrete option for change. It is the ongoing process of liberation in search of the truth and of becoming conscious.

In fact, these days, when we look around, we realize that there are so many things ingrained in people's lives that do not allow them to live in solidarity. In many years of capitalism, what we have won was

the total loss of human dignity.

In this third life choice that we can take, it takes a lot of courage, because it is characterized by the minority difference. This testimony of respect for human dignity, the right to be more rather than to have more, requires an exercise that is expressed in the certainty that change is difficult, but it is possible. And that is what makes us refuse any fatalistic position, which assigns determinant power to a restrictive factor, before which nothing can be done. However great the constraining power on our achievements, on our lives, on our behavior, considered individually or socially, we cannot accept it passively. If we think that this power cannot be contested, then we are giving up on living, thinking, and finally on dreaming. If it were like that, the ethics of our presence in the world would be depleted, which to me, is the same as saying - we lost the meaning of life!

Therefore, a possible way for everyone to have a dignified life is to nurture people's ability to think, design, compare, discuss, choose, decide, reflect, evaluate - free to humanize. Before that, there is no possible change. When one recognizes he or she is conditioned and not fatalistically submitted to this or that fate, the path to their intervention in the world opens up.

People do not realize the oppression and submission in which they live, because they incorporate to their lives the needs created by the system. The humanism committed to the emancipation of men proposes to make them aware of the need to fight to be free of exploitation and domination, to fight for equal rights and social guarantees.

The attainment of democracy needs conscious men and women, who are free. At the end, when measures for social organization are presented, it culminates with free education to all children integrated with life, where the free development of each presupposes the free development of all.

With these ideas, there is no path more revolutionary than getting people to reflect on their lives and that they can witness how to live other values. Breaking with a neoliberal society is making a growing number of people conscious of the oppression they live without realizing. It is to propose a new way of living in simplicity and in community.

TALE AND TUNE OF LOVE AND FREEDOM

JORGE ALVARADO

UCA, Managua, Nicaragua

1. Trinitarian Prelude

In the beginning was the Word, and the Word was —dance and joy— the Verb: To Love.

The unending work of Love is to make Love — what a wonder— without haste yet without rest.

But Love, as we well know, is tea for three. Among these three —divine persons— Love is giving and receiving themselves, entirely at every moment.

It's just Love without anything else, just like that, just pure free love.

Free and liberating love, not a little bit divine but extremely divine, absolutely deliciously divine. Oh yeah, the Freedom-Maker Love.

The Free Love that touches and moves all libertines, libertarians and liberators.

The Free Love that moves and touches the love of all lovers all throughout the galaxies.

L'Amore che move il sole e l'altre stelle. (Dante said: "Love that moves the sun and other stars")

2. A Tale of Love and Freedom

Once upon a time someone said "God is the name of a very big problem" (Zubiri said) We also might say that Freedom is the name of a very big problem —perhaps the same one— and that it is so because the word 'freedom' is the wild card we created in order to forget that every human carries about in his very own body the unbearable burden of the history of the universe and of the miss-named 'world history'. But now let's not follow the missteps of that over-worked Georg Wilhelm Friedrich Hegel (1770-1831) who dared to consider freedom as the entire purpose and reason for all the facts and scraps of the 'history of the world': "The History of the World is none other than the progress of the consciousness of Freedom; a progress whose development, according to the necessity of its nature, it is our business to investigate". And he also dared affirm: "The true State is the ethical whole and the realization of freedom." Let's rather follow the path of that not less over-worked José Francisco Xavier Zubiri (1898-1983), who dared consider the phenomenon of 'being

free' in this way: "The radical experiencing of God is the experience of being free in reality. Being free is the finite concrete way of being God". —Oh com'on, what did you say: 'Being God'? Well sure, it actually gets to 'being God' when we take seriously this wonderful tale of freedom. —Ok, but then in just what does 'being God' really consist? This question is not answered with metaphysics but rather with practice: taking the test and taste of what we call (and it's usually different from what we call) 'God'. That is: in order to test and to taste God, to experience God, we have to take the freedom test and taste, the justice test and taste, the free love test and taste. In order to be and act as God, we have to be free and create freedom, to be just and create justice, to be love and create love. As Dom Pedro Casaldáliga says in his 'Equivoques' (from *Canticles of the Full Freedom*): *Where you say law / I say God. / Where you say peace, / justice, / love, / I say God. / Where you say God, / I say liberty, / justice, / love.*

When Saint John of the Cross was the Prior at the Convent of The Martyrs in Granada, Spain, he posited that question —"What is God?"— to a lay brother named Francisco, who boldly answered: "God is just what wants to be". Following the audacity of this Brother Francisco, so well praised by his Prior, we also ought to boldly say that God is just What-Wants-to-Be: Freedom-and-Love, just pure free love. 'God' is Who-Gives-us-Desire of being (and making) free love: "For Freedom the Messiah has set us Free" (Gal 5:1).

Now if true liberty is to make free love, when freedom becomes a duty it's not yet true liberty. If we are condemned to be free (Sartre said), if freedom is only a destiny, it's not yet true liberty. When freedom is only rebellion, then it's not yet true liberty. When it's only satisfying our needs or interests, then it is not yet true liberty. When freedom it is not free even from itself, then it is not yet true liberty. When it is only temporary, when it is not yet final freedom from death, then it is not yet true liberty. When one has to die heroically or kill some scape-

goat for freedom, it is not yet true liberty. Because true liberty does not need the services of a “Monsieur Guillotine”, a “Holy Inquisition”, a “Manhattan Project”, a “Patriot Act” or a “Military-Industrial Complex” —drones and ‘smart bombs’ included. Because despite the magnificent and terrifying slogan “Liberty-Equality-Fraternity”, on the banner of true liberty we find written: “Love-University-Service.”

If true liberty is creating free love, then when freedom is not acting as God intended (producing more freedom) then it is not yet true liberty. Because true liberty is a process of universal liberation *ad infinitum* (a permanent revolution), infinitely open (never enclosed), infinitely happy (never angry) and infinitely expansive (never explosive) And because the one and only true ‘categorical imperative’ is this: “Act like God, realizing your freedom by creating more freedom.” Or even better, as Saint Augustine said: “Love, and do what you will.”

3. Two Tunes of Love and Freedom

From the first day of 1959 until now, a good indicator to measure the quality of commitment to the process of universal liberation is solidarity and respect for the Cuban revolution. Solidarity and respect that shine forth in the little book of poems *Canción de Gesta* (“Song of Deeds”, 1976) by Pablo Neruda, of which one poem is titled precisely in this way, **Liberty**:

Treasures of the Caribbean, famed foam / poured out over illustrious blues, / coasts fragrant with silver and gold / seem elaborated by the sand, / archipelago intense with dreams, / regions of whispering and flaring, / castles of navigating palm trees, / mountains scented as pineapples, / islands sounding to the dance of the wind / you came as invited brides, / races the color of night and wood, / eyes like the starry nights, / statues that danced in the woods / like waves beloved by the sea, / saffron hips that maintained / the rhythm of love in the arbor, / breasts dark as wild smoke / smelling of jasmine in the cabins, / hairdos lying hidden in the shadow, / smiles that would grace the moon, / coconut palms left to the wind, / people resonating like guitars, / poverty of the islands and the coast, / men without land, children without a spoon / musical girls directed

/ by a deep drum from out of Africa / obscure heroes of the coffee plantations, / hard working sugarcane workers / children of the water, parents of the sugar / athletes of petroleum and the bananas, / O for the dazzling gifts of the Caribbean / blood spattered earth and sea, / O Antilles destined for heaven, / but battered by man and the devil: / Now has come the hour of hours: / the hour of the unfolding dawn / and that which pretends to annihilate the light / will fall with life cut short: / and when I say that the hour has come / I think of liberty reconquered: / I think that in Cuba grows a seed / loved and longed for a thousand times / the seed of our dignity, / for so long wounded and trampled, / it falls into the furrow and up spring flags / of the American revolution.

Anthem of the Bolivarian Republic of Venezuela

In this anthem, with lyrics by Vicente Salias and music by Juan José Landaeta or Lino Gallardo, composed around 1810 and based on a lullaby, it is heard the voice of the ‘Lord’ —“His Master’s Voice”— who asks that imperial colonial chains be dropped. Also it is heard the voice of the ‘Poor’ (oppressed, servant, slave) asking for Liberty. But it is only when their voices reach unison and their wills unite in one and the same movement, that the “vile selfishness that once prevailed” begins to tremble and flee in terror. This tune is brought to mind here because the “strength which is union”, today is infamous for its absence in Venezuela and because also solidarity and respect for the Bolivarian Revolution are verifiable indicators of political intelligence (understanding in coexistence) and love of freedom:

Glory to brave people / who shook off the yoke, / respecting the law / the virtue and honor. / Oh down with the chains!, / then shouted the Lord, / and Poor in his hut / asked Liberty. / At this holy name / trembled in big fear / the vile selfishness / that once it prevailed. / Let us shout with vigor: / death to the oppression! / My loyal countrymen, / union is strength. / And, up from the Heavens, / the Supreme Source / a sublime breath / instilled to people. / United by bonds / forged by the heaven, / the whole of America / exists as a nation. / And if Despotism / lift up its voice, / then follow the example / that Caracas gave.

MACROECUMENISM AND LIBERATION

RETHINKING ECUMENISM FROM THE STANDPOINT OF WELL-LIVING

CEE, CENTER OF ECUMENICAL STUDIES

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The Ecumenical spirit has taken many roads in Latin America for decades already, according to the different realities: global, continental, national, local and communal. Hence, the ecumenical has gone from the Christian concern-hope of encounter with diverse religious spiritualities, to walk towards the urgency for a compromised and promising common praxis of liberation, in a context of death, exclusion and oppression. This is a bet that summons both the faithful and the non-believers to share action and public testimony towards a change in the way of life. Leave the utilitarian logic, mercantilist and privatising, for a more human model of development, collective, communal and organised for happiness and *well-living*.

The starting bet of ecumenism as a religious-ecclesial project has been able to transcend Christianity and the inter-religious to advance towards the universal, the macro-ecumenical, encompassing the concern for a fulfilling life and dignity of the entire Creation, where the human aspect is just one part of the whole: its path is that of communal organisation, articulation of experiences which strengthen and promote hope. This hope moves popular ecclesial and political subjects to announce through different and new media, that a dignified and fulfilling life is possible in those territories violated by the eagerness for wealth of some people, in rural and urban spaces where the social web has been destroyed and thousands of deaths and disappearances cry for justice, peace and dignity.

This proclamation of hope is one of the contributions of the resisting native peoples and present movements of emerging social actors: students, migrants, indigenous people, family of the dead and disappeared; men and women who claim for their rights, who recognise themselves as human beings in their neighbourhoods. This is Our America, our Abya Yala. She surprises us for her ability to display an interaction among those who do not think the same, nor feel the same, but in everyday life live their hopes

with feet on the ground and feet on the stars, make use of their speech to talk from the heart, manage their destinies and organise themselves to make it possible; they dream what they wish for their present and future and make it true. From the Patagonia to Sierra Tarahumara in the north of Mexico, our peoples and popular social movements challenge us to live the macro-ecumenism in its widest sense: to inhabit humanely and fully the Earth, to be with Creation and promote the *well-living* leaving profit and domination aside.

All the above mentioned invites us to recreate our life from the perspective of well-living. In short, we now conjure four proposals, more like questions than statements, about what we consider constituent elements of the macro-ecumenical. These are questions that the same people with whom we walk pose to us; social movements who defend territories and movements that encourage processes that build peace. Listening to each other, sharing our being and our life, we will be able to find efficient paths of liberation for humanity and the whole world. Walking together, finding what is common to us and adding differences we will be able to build the necessary alternatives.

First proposal: The Earth-Creation. If we are building possible worlds in accordance with a macro-ecumenical commitment, we cannot consider humanity apart from its vital space, be they their own bodies and habitats, the whole creation, Pacha-Mama, Abya-Yala, Anahuac. All of it is a manifestation of the sacred; there are no religious or profane spaces: all the earth, our mother, is full of dignity, cannot be objectified or negotiable or manipulated in favour of ne culture, religion or institution. It is not our property; on the contrary we are her property. Hence her defence and care (creating conditions necessary for a full and sustainable life) is the meaning of our macro-ecumenical endeavour. Common house, home of Life, to cease building and fostering utilitarian relationships between subjects and nature becomes meaningful, and also to be aware that we should inhabit what we can care for.

Translation by Alice Méndez

Second proposal: Resistance. This is what articulates hope, and is the mystic that propels ecumenism. A dose of hope in front of desperation, an urgency before the human domination project and the exploitation of the Earth; it is the present face of liberation, and it presupposes the creation and re-creation of alternative projects for a dignified life for all. Building a world where many worlds are possible, this has been the set point of the Zapatista peoples in this world latitude. Resistance moves what is still living; sensitises us and gives us discernment to keep our path, even in darkness; takes away fears that hinder freedom, enables to build a spirituality and faith in Life even when apparently there is an absence of God; prepares the heart and zest for difficulties that arise in everyday life, in generating and accompanying humanity. Only resistance makes communal organisation possible, the defence of life and territory and mobilisation, to see our fights and hopes searching for a common accompaniment.

Third proposal: Identity. We are not alone in this world. The person is a community. Before a model of society that stresses consumerism and individualism, the ecumenical of the peoples teaches us that "I am if you are; I am as far as we are". The domination of creation project on the part of big transnational consortiums (politically and ideologically legitimated by governments and even religious systems), aims to the destruction of the peoples, their ways of communal life, ignoring the harmony they keep with the natural environment, their forms of cooperation and their alternative ways of economic organisation. In its place, they impose a selfish and individualistic identity and an intimate religion far from the community's daily concerns. The conscience of being brothers and sisters is torn apart and we become competitors and enemies. It is urgent to become aware of who we are, where we stand and what we contribute to go out and meet the others, brothers and sisters.

Fourth and not a minor proposal: Dignity. This vital and concrete condition that allows humanity in full, and is non-negotiable; it undresses false fetishist and idolatrous prides that generate asymmetries, exclusions and divisions. Dignity, contrary to pride, produces self-esteem. It a necessary condition for

self-recognition; it allows us to meet the other on the same conditions. From our peoples' experience, it is associated with the well-living they announce and live. Dignity implies to go from compassion to solidarity, where the poor and excluded is not the object of our charity, but they come before us in the road to the recovery of their dignity, they are subjects and their fight is ours.

To consider the Earth-Creation as a real space, concrete, that gives macro-ecumenical meaning to our resistance, identity and dignity, must strengthen our collective Memory. The originating peoples remind us how "in times past, differences did not exist; people were with others on same terms and integrated"; their ways of life from generation to generation have been in accordance with that memory. Not so with the modernising and capitalist projects which have forgotten and hid that it is possible to produce humanity for the *well-living*. The present movements of liberation make of their mottos live word and keep alive the memories produced from Latin America, they reject abandonment. Hence, each time we remember, commemorate or call not to forget there is pain, but also rejoice, for the hope to continue walking towards a new humanity.

Having these proposals in mind, we give witness to the macro-ecumenical also as spirituality and a critical compromise that has overcome me to meet the others; it is an effort to exist and a genuine and efficient wish to be with others from their diverse identities and fight trenches. This is why we believe that resistance, identity, dignity and memory are what is common which we today share from the Latin American being in the macro-ecumenical bet and that the Earth-Creation is what inspires us and moves us to a continental, regional, local, communal articulation and personally to believe that other worlds are possible.

Those of us who identify with the macro-ecumenical must produce a profoundly ecological humanity, dialoguing, respectful and a convener of all that adds to a full life. And this being and doing, requires subjects who recognise themselves as fulfilled, with dignity and freedom to act and discern in favour of the *well-living* for all Creation.

ENLIGHTENMENT OR LIBERATION?

A SPIRITUALITY OF NON-DUALITY OR A LIBERATING SPIRITUALITY?

EATWOT'S LATIN AMERICAN THEOLOGICAL COMMISSION

For some time now this issue has been appearing on all sides. There is no lack of initiative offering workshops on non-dual spirituality, which carry an overall vision that clashes with our typical Latin American "Liberating Spirituality". (L.S.)

For this Liberating Spirituality (L.S.), the central and most important value, that somehow determines all others, comes down to being the value of liberation: that historical process of conquering and building Liberty that is not only personal but also social. In that sense L.S. assumes the process from the perspective of faith, and commits itself fully to making it the center point and empirical source of spirituality. It is in effect, a liberating spirituality. L.S. Christians do not look for additional prayers, special devotions or spiritual practices beyond our commitment to the practice of Love and the transformation of society. We find it right here, in the working efforts to build a world that is different, following the model of the Utopia that Jesus called: "The Kingdom!". It is right here, in "our own well", where we find our principle spiritual experience, our encounter with the depth of Life, of history, of Utopia and Love.

Some popular presentations of non-dual spirituality, lay out a very different spiritual approach. For them, the principle spiritual experience should not be sought in Love-Justice, which commits itself to history in order to transform it into the utopia of another possible world, but resides in the interiority of the person: it's not necessary to worry so much about externals like history, much less about politics and/or human conflicts in the unjust flow of history; for them it would be better to look back and place more attention on the unfathomable Mystery, perceived in the silence of the mind and heart where it brings about the experience of transcendence: lightening or illumination -- a mystical experience, a state of altered consciousness that can not be described, but can only be experienced, that fills us with peace, happiness, fulfillment and good feelings.

The two proposals

Popular non-dual spiritualities insist on a line that is opposed to that of L.S. The important thing

for them is to focus attention on the interior: unplug human social and political concerns; relax; quiet down thinking; remain silent and open in order to receive the quintessential spiritual experience which is illumination. This comes down to being the supreme good, and everything that one needs: "the one thing necessary", because only in this illuminating experience can we find the strength and capacity to love, to have mercy on our neighbor and commit ourselves to his liberation which then becomes a derivative or a simple "by product". Illumination is of top importance and the source of everything else. Once you capture this experience, you have everything.

Moving on from this principle, non-dual spiritualities have implemented a set of procedures and methods: meditations, practices for silencing the mind, techniques of thought control ... All this to dispose the human consciousness to experience this illumination. These procedures produce illumination which in turn engenders in us compassion, both for humans just as for Mother Nature, and enables us to commit ourselves to liberation. But the quidity, the goal to be achieved, is not liberation but rather a personal enlightenment or illumination.

For its part, liberation spirituality (L.S.) has a radically different approach. It's not primarily concerned about achieving anything for the subject or person itself. L.S. is in an "oblique" or "indirect" spirituality that de-centralizes the ego and directly centralizes the Love-Justice passion on building the Reign of God in History. L.S. dreams the same utopian dream that God does: NOT a "different world", but this very same world BUT "so completely different"... This is its goal, its chief objective around which everything else revolves. Liberating Spirituality then is in fact "worldly", down to earth, part of history, always open to others, always preoccupied with and concerned about "the kingdom of God and its righteousness" after which everything else will be "thrown in as an extra" as Jesus says. What chiefly concerns L.S. is not precisely personal spiritual experience - although that is obviously very important - ; neither is it an alleged personal enlightenment, but rather the Construction of the Kingdom,

the Transformation Of This World in line with God's "Liberating Project". In a certain sense, the position of L.S. is just the opposite of those non-dual presentations.

So, must it be either illumination or liberation?

Profound Pluralism is religious "bio-diversity".

Here we are considering two different extremes in attitude or outlook: upon life itself; on history; and especially on coming face to face with Mystery. They are different "spiritual dispositions" between which there is no question of debating an issue of true or false ... Both are valid. Each is simply a different "charism". There are persons, peoples, and cultures endowed with a sensitivity especially oriented towards that which is numinous: towards spiritual and/or mystical experience by way of interiority; towards an experiential love that is "stillness"; that cultivates "silencing thought"... And then there are persons, peoples, cultures, and historical movements caught up in an irrepressible passion for producing Love and Justice in our history; in the defense of the poor, of the oppressed and of the victims. This is seen NOT as simply a human experience -something simply ethical or political, but rather as a truly spiritual, mystical experience of God.

In the first case, members of these religions and cultures focus more on prayer, interiority, consciousness, silence, meditation; this becomes their central concern, and only through this mediation do they come to make a social commitment, and even that usually ends up as "merciful assistance", rather than working for justice. They usually look askance at political dimensions or structural transformation of society (the "other possible world"). Mother Teresa of Calcutta, who worked openly against liberation theology, would be an emblematic example of this type of orientation within Christianity.

In the second case, believers "seem to appear" rather as extroverted social activists; militants committed to the construction of a new society; people theologically and even psychologically marked by an historical-utopian structure of existence. They look for holiness neither in fulfilling religious practices, nor in striving after some personal ideal with which they identify. ... They are characterized by a "political holiness" (something that in practice is still not accepted or "canonized" by the Roman Catholic Church). Typical figures of this model would be Archbishop Oscar Romero and many other Latin American martyrs: "Jesuanic

martyrs" i.e., murdered and martyred for having lived the same style as Jesus, because of their commitment to Love-Justice, giving their lives in defense of the poor, in the transformation of society and in the struggle against everything that offends human dignity.

Which is the better of the two ways; which is the better spirituality? The position of "Profound pluralism" makes it unnecessary to attempt responding to this dilemma. These two great spiritual currents, are like so many others, quite different one from the other, and a manifestation of "religious- biodiversity" of "hierodiversity". For biodiversity it makes no sense to search for "a legitimate species" ... They all are, with each one offering its contribution; all are influencing while being influenced; all intersect and are essential for the growth of the evolving life. An "hierodiversity" exhibits a similar process.

Recognize the contribution of non-dual spirituality

Being heirs to a spirit of exclusion that we have nourished during nearly two millennia, our collective Christian subconscious tends to assure us that we are "in true spirituality", and therefore in the one God wants for us: the one that has nothing to envy or covet from others, because it already has everything in itself...

Today, from a pluralist point of view, we know that there is no "THE true religion" because all are flashing lights of the divine dimension of humanity. Then it makes no sense to enclose ourselves in our own religion or spirituality believing there we already have everything and there is no need to learn from others... Today it is common knowledge that every religion has its own limitations, blind spots, and a need to be complemented. Liberating Spirituality is in the same boat.

A liberating synthesis and Latin America

Two extremes are to be avoided: 1) Abandon L.S. itself once we are blinded by the novelty of non-duality; 2) Remain enclosed in L.S. convinced that there is nothing new to learn from other spiritualities. It would be better to remain faithful to our own Liberating Spirituality and continue "drinking from our own well" while at the same time remaining open to spiritualities that seek wisdom and especially illumination. We are living in a time of pluralism and synthesis. We are able to assume everything that is worth-while wherever we might find it, and from wherever it comes, without ceasing to remain who and what we are.

BASIC ECCLESIAL COMMUNITIES: WEAVING PATHS OF FREEDOM

MERCEDES DE BUDALLÉS DíEZ

Goiânia, GO, Brazil

Years ago, at the meeting of advisers for the Basic Ecclesial Communities (BECs), we reflected on the contributions from the writings of Liberation Theology. We questioned whether our theological elaboration took into account the theology of the people themselves, in their faith and piety, and not only their life. Since then, I have compiled questions brought up by the people in the BECs, and I bring here one of those reflections.

Mr. Manuel requested to talk after the invocation of the Holy Spirit at our community's weekly meeting. He said: "I know that today the main topic of this meeting is to prepare for the visit of the Bishop to our parish, but I have an urgent question. If our community changes bishop, or priest, or pastor, do we have to change God?"

The previous bishop used to say God is love, He is grace, He is free, merciful, always forgiving. And we, in the community, live this God. But the new bishop repeats when he comes visit the parish or when he talks on the radio, that God indeed loves us, but the important thing is to comply with His laws and something called indulgences for Him to forgive us. I went to ask Father what indulgence was, he looked it up in a book and said that indulgence remits guilt of sin forgiven. And he added that the new bishop is our pastor, whose wishes and laws we now need and must obey.

My son then said, 'I prefer the love God, as the God of the new bishop only commands, He is not for free, and He forgives us if we pay interest and monetary indexation. It is not the God of Jesus.' And then he asked which God we were to follow and where our freedom lies... all this worries me. What is the right direction?"

Ms. Antonia began to sing: "The truth will set you free, set you free. Fear not the powers that pass... fear not those who make the rules... Fear not the role of prophet that the role of the prophet is to speak..." And pretty soon Luiz and Angela sang the samba: "Freedom, Freedom! Open your Wings over us! "

As in magic, the atmosphere changed and, forgetting the planning of the bishop's visit, the conversa-

tion was about freedom. The repeated assertion was that the important thing is life, not the law, since "we believe that God wants life for everyone and this gives us the freedom to choose and act."

For several months, we reflected on what the community had spoken, and we kept asking other groups and individuals in the community what it meant to them to be free or live in freedom. Our concern was the poor people in the BECs who believe in a merciful God and that another world is possible, a better world for their children.

Our current thinking is:

In the day to day life of the participants of the Basic Ecclesial Communities, life is based on love, solidarity, practice of justice, collective thinking, and the building of networks in the defense of life, or in other words, on following Jesus of Nazareth who materialized God's plan. At first, when they begin their walk, people find out they do not need the traditions that seem to give them security, as established norms and laws. At the same time, they respect and want to keep certain customs of their own culture, especially those concerning celebrations, prayers, religious practices, which are an enrichment in the lives of our people. However, they do not consciously want to do what has always been done just for the sake of it, they do not want to repeat or be bossed around or manipulated.

Thus, in families we prepare and educate children to choose what is good for them, but seeking a way to build our society in living and coexisting well. Instead of getting a prefabricated system of mandatory precepts, the people who formed the BECs face the challenge to discern and decide in every moment of our personal and social realities. Especially regarding politics and religion. We seek the best opportunities, that are most ethical and are more in line with the new type of society we want and so we acquire the freedom to act. The price of freedom is the obligation to choose and so we have to take responsibility. We believe in dialogue, we listen carefully, and we discuss more and we are always in constant search of a new world.

Translation by Adriana Picoral Scheidegger

In the BECs, we believe that the Spirit opens our eyes to discern. Instead of imposing rules, the Spirit enlightens our minds so that we can see the reality of the situation. The person realizes what God wants in each particular situation. For participants of the BECs, it is important to understand and accept freedom as a result of thinking, praying, and organizing themselves and acting, always in the dimension of justice and prophecy in the defense of life. An act that wants to be a new action, creative, always in a joint effort, with bible in hand and feet firmly planted in history and in the reality of the people. Therefore, if necessary, we face the boss, the mayor, organizing ourselves with various social movements in the struggle for agrarian reform, the approval of the land of indigenous peoples and Afro-descendants, for quality education for all, for the right to work and housing, always with an outlook that is ecological and committed to bigger causes - the desire of God of life. We do this together, women and men, youth and children. We contribute this way so that, from the dynamics of our daily lives, we can become new people, free, able to overcome individualism, to be critical, autonomous and with courage to dream about a new dawn.

As communities, together, with the traditional cry at the tip of the tongue 'people united will not be defeated', we are able to fight for our rights, to denounce corruption, to organize new forms of resistance... We understand and respect that freedom is a new way to have a relationship with ourself, with others, with creation and with God. So it requires a profound change in the relationship between all members of the family, of the community, of the union, of the association and even of the political party. We do not want leaders who become idols, but conscious people who choose freely what we do. The freedom of people in search of a free people is precisely what unites us. Being free is participating in life and fighting for life, always based on solidarity and ethics, never on a law that is the result of a domineering system. The ability to build the collective thinking and the maturity of the dialogue are enormous treasures in the life of our communities. This ability makes us free not to agree and accept the laws imposed for the benefit of a few.

Evidently, the freedom of the community is based on personal freedom. Lying or cheating on a peer is the worst evil that happens in a community. The

truth sets one free and, as a result of a community experience, it creates in people and demands from them social responsibility throughout the group. In the community, said Leonardo Boff, "religion becomes a mobilization factor and not a brake," mobilization gained from the mystical, from God's word, in sharing, in the constant process of formation, in the ecumenical struggles and in the commitment to the major Causes of humanity.

In the communities, we know that true freedom is the opposite of individualism. This reigning individualism, result of a desire to be and grow to oneself, the desire to have more, appear more... We know that Jesus' attitude, always in service, liberates and dignifies. Thus, we experience this path in the BECs. And Jesus's path was to always go back to Galilee. There, in the encounter with the people, teaching in parables and actions, the hope and the certainty of the new times, Jesus grew stronger. Therefore, the BECs we are missionaries in the furthest away and most suffered places, where there is demand for change. And concerned about the permanent education of the poor, we want the people to feel protagonists of their lives, such as collective subjects, weaving new life, through the exercise of freedom.

Pastor John - who always participates in the community of Mr. Manuel in an active and responsible way - wisely summed up in words similar to these: "Everything is permissible - but not everything is beneficial. Everything is permissible - but not everything is constructive." (1 Cor 10.23). We sang 'fear not'. In the union of our community lies our strength, so we are not afraid. This is the right direction. Without forgetting that the important thing is the dialogue, listening and speaking with equality and responsibility. The laws usually thought and written by the great are for them. These laws do not edify and are not appropriate because they do not build by themselves. The dialogue, the voice of equality, as this samba goes, happens between us, makes us free! We must be prophets, indeed, and with them announce and denounce. Let us keep going, the truth will set us free." A friend added, "Jesus said, If you hold to my teaching, you are really my disciples. You will know the truth, and the truth will set you free (John 8:32). We shall continue searching for the right direction in the Word of God."

RELIGION IN ADULT FREEDOM

ALMOZARA-LAS FUENTES COMMUNITY

Zaragoza, Spain

We wish to share the great transformation which various base communities of Zaragoza and other places are experiencing. In 40 years we have gone from a ritualistic and bourgeois religion to a Christian practice of liberation; and lately, confronted with scientific interpretations, other religions and post-theism, we find we have overcome the Christian traditional vision; we have deconstructed our past religious Cosmo-vision. We have learnt that the statements and Christian stories have more a metaphoric than literal character, and that taken as absolutes they gave rise to an oppressive religious system which today is incompatible with the freedom human beings breathe in our time. We are coming out of the old religion, dogmas, submission, theism, a cleavage of reality. This is a post-religious and post-secular re-interpretation, from below, plural, humbly hopeful. We feel it as a conversion in the best sense of the word. A mental revolution that has given back greater peace, harmony and force for the believer. Reconciliation with adult freedom and responsibility. And we have seen this in other communities of Zaragoza and of our country, ever more extensively.

Following we describe the main elements of this great deconstruction and reconstruction.

1. Deconstruction of a safe faith.

- Until a few years ago religious statements were believed as literally true, and above science, because they were based on divine revelation. It was said: *faith is to believe in what you cannot see*. Today we say: *faith is to believe from what you can see*. Therefore, apart from scientific and social explanations we use symbols to point at the mystery of the conscience, freedom, and meaning. We respect the autonomy of science and politics and leave aside naïve credulities.

- We cannot say anything objective about God, but that who loves “knows” God.

2. Reconstruction of the word of God.

- The Bible is a great metaphor, a great story to takes us away from the trivial. To believe is to cre-

ate a metaphor from a good reason; a matrix of all inspired or “revealed” word. To tell us a story from the best of us, from the postulate of dignity-divinity that constitutes us, through good reason, open, plural, kind, concerted; not the one which pretends to know in an absolute way.

- The word of God is not a book or stories anchored in a past time and considered immutable. The word of God is constructed as the sum of all the human words in favour of happiness and justice. The chosen people are the people who listen to those words, who love and work for justice and give themselves encouraging and hopeful stories. The Bible is not finished, and is not unique. Its meaning is enriched day by day. For us its best meaning comes from the sayings and deeds of Jesus.

- This good and lovely reason, metaphorically called Holy Spirit, is the major wealth of humanity and which inspires multiple words with meaning for the human being, which both together form “the Word of God”. Bibles and Vedas, rights declarations, poems and films, reverberate again and again, according to cultures, the echo of the spirit, of the best human reason which talks from justice and happiness.

3. Reconstruction of Jesus the Christ

- We have deconstructed that monophysitic Jesus, who seemed human but was only God in disguise, and have re-encountered him as a paramount model of dignity. Who we call Jesus Christ is the inseparable fusion of the Palestine Jesus and the divinity or dignity that inhabits us. We have rediscovered Jesus.

- Biblical expressions, such as *Son of God* or the *Word of God incarnate*, frequently come full of meanings elaborated at later dates, which end up denying the original biblical content. We go back to Jesus, a universal referent, the Christ, the anointed or considered by everyone as the paradigm of uninterested love, who does not fit in a concrete religion.

- Jesus, a minimal history, of a few objective features and innumerable testimonies of followers. This is the human being who surpassed our morality taking forgiveness up to the point of loving our enemies.

Translation by Alice Méndez

Why do we need more stories?

- It does not matter if there were others like him; on the contrary, because all of us potentially have within that call to an unconditional welcome. What is important is that at least some human being has already drawn those features for a better humanity or divinity that constitute us, which overflow from compassion and we have called "Father" before.

4. Reconstruction of the salvation mystery.

- The great story of the Christian salvation (creation, paradise, original sin, incarnation, redemption, resurrection and ascension to heaven) is not now for us a historical sequence of time. We understand these contents of the creed as symbolic expressions of very high value that encourage our hope, elevate our morality and partially reduce our permanent need for answers and reassurances.

- Jesus placed the construction of the "Kingdom" in first place in our lives, not Redemption. The history of liberation brings us closer to the "Kingdom" as a metaphor of the best possible society, not saying it will or will not exist, or that it is an unattainable utopia here or in "another possible world" after death. It is not a church, nor a political structure or a city of God parallel to this world, but a place of liberation. It is the place of construction of an egalitarian and free society, based on fraternity. It is a common project for all religions and people of good will. It is within us, already here and spreading through liberating acts.

- That who loves and works for justice enters the Kingdom metaphor and is placed in the orbit of hope and unconditionality. Everything is relative, except the human being ultimate worth, his freedom and his life, even if we do not find reasons to explain this absolute validation: Why give our life for others if it is worth as much as theirs? Moreover, if that one is an enemy or so lost that love leaks? Why worry for the future of humanity in a revolution or in another possible world? Maybe because our human condition insinuates a dignity or "divinity" that, not being able to name it or know what it is, we metaphorically call "Father".

5. Reconstruction of the group of Jesus.

- We seek to form a community of communities

as universal as possible. Base human communities, disinterested pluralistic groups, of love, of freedom. Christianity is not something apart from the human. These groups are called to a universal assembly of lay people in which we all participate from our identity, as it occurred in the group of Jesus, but all under the project of the Kingdom or a humanity of justice and happiness.

- We want to announce the truth –relative but true- of metaphors and symbols, and awaken the dogmatic dreams. It will be the job of these groups of hope to unmask the monolithic language of religions and ideologies, and denounce the illusory and fundamentalist revivals. It is so difficult for the religious person to stop referring to a supernatural world as it is to the materialist to open up to non- immediate meanings.

- Our next challenges will be education and the vigour of hope in the civil society. We must foster the symbolic and formative functions which, today, the civil society does not give itself to elevate its morality. We must encourage the ethics of gratuity which complements legality and democratic reciprocity. We must strengthen hope: it is not the same to live under closed certainties than under metaphors; the first gives strong commitment guidelines but with earflaps; the latter responds to the gratuitousness of freedom.

- We will gather to remember Jesus and encourage ourselves to work for the "Kingdom". We will have to refer to the many memories that talk about it, especially the first, the Gospels. These celebrations will not occur under the sacred halo of the temple. There are no miracles interspersed to guide us to the unconditional love that calls us from the face of the weak. The celebration, according to Jesus, is not a Eucharist or redemptive Easter, but an encounter of persecuted compassion. For this reason the Christian celebration needs not be tied to a concrete religion and Christian communities can become human communities of "God's Kingdom", the Utopia of God.

We are very happy for the evolution we have experienced in the last 40 years. We feel free, free from so many prejudices, beliefs, dogmas and ignorance that have oppressed our faith in the past. We are now in front of a new horizon where we have just started to make our first steps. We are open to share our experience with other communities.

JESUS AND LIBERTY

PEDRO TRIGO

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We all appreciate liberty as the treasure closest to our heart. But if we are honest with ourselves, we must recognize that in practice, our real liberty is very restricted.

Two environmental propensities drastically hinder the use of our liberty: the first is called unrestricted liberty for “capital”, which in our situation is not even productive but merely speculative capital. “No restrictions on capital” is the dogma that leads us to the brink of the abyss. And this is what happens: in order for profits on capital to reach their greatest potential, workers and employees and even small and medium proprietors get sacrificed by capitalists and politicians at their service. This so-called “liberty of capital” is a fetish that lives on human victims.

The second tendency, fueled by those who promote the first, is environmental individualism: “I do just as I please. I don’t accept orders or even advice from anyone.

My life is mine: I run my show, and I don’t have to thank anyone for my success nor blame anyone for my failures.” Whoever thinks and acts this way is not free. On the contrary he or she is slave to their impulses or dominant passion. These desires or that dominant passion completely take over the person, and become the absolute value in life - everything else is at their service. Life no longer springs from the ultimate reality of the human person but rather from that dimension that has become “the absolute” and transforms the person into a one-dimensional being.

These two environmental propensities are intertwined. The owners of this world are the ones who saturate the mass media with messages extolling individualism, because they know that, if we humans would get around to assuming the ties that unite us and if we would just work with liberty, then they would get put into their place and not have any constraining power. They are on top of us because they have divided us into individuals full

of fear before them. If we would just accept our condition as comrades and ultimately as brothers, then capital would get hung with restrictions on what today, without this indispensable counterpart, undermines the common welfare.

Besides all this, capital is not a subject like a person is; there is no reason that capitalism should be considered a system that is self-subsistent and self-regulatory; by no stretch of the imagination is capital a subject of rights, let alone of liberty. This “pretended liberty” is simply the liberty of the large investors hidden behind it, who are “faceless”, and so are able to give rein to their ruling passion which Paul just like Jesus, insists twice upon naming it: an idol. In other words crouched behind capital are its major investors, with their lives given over completely in heart and soul, to making profit and putting everything else at its service: first their own spirits, run down and belittled and, second, the lives of others. As is definitely obvious, it all comes down to being given over to their ruling passion which, besides producing victims, enslaves those who deliver themselves to it.

To shed light on a theme so precious and still so prostituted, let’s take a closer look at Jesus. The word “liberty” appears only in the Gospels of Matthew 17:26 and John 8,32.36. This means that Jesus did not often speak of liberty. From His silence are we to draw the conclusion that, although He lived as one of a people beneath the boot of an invading army and its culture, and in a society that was both patriarchal and hierocratic, nevertheless He knew nothing about the exercise of liberty nor did He even miss it because he had never experienced anything like it? Or was Jesus speaking in “code” in order to avoid alerting the secret police?

To begin we must realize that Jesus was not a person integrated into a system, that would have been defined by established coordinates. Neither was He a “subversive” which would have been the

Translation by Justiniano Liebl

opposite extreme of an integrated system. The intimate identity of Jesus' was molded by the absolute relationship with His Father, and grounded in the tradition of the "Anawim" -- the "poor of Yahweh", in which His parents and their social environment were deeply imbued.

The poor of Yahweh were excluded from power and lived that way, although they were not resigned to it nor did they react to it. Since they considered themselves to be literally "in the hands of God" because of the trust they had in Him, they lived in peace and were able to live "on their own", creating their own way of life with its environment; a way of life that was fully human, despite the narrow limits framed up by the context of God's covenant with his people. The poor of Yahweh were really living in liberty.

Since Jesus considered himself completely in the hands of God, his "Abbá" (Daddy) Father who had a mother's heart, and from whom He received his life, He enjoyed a sense of freedom from "ongoing reality" and all that He aspired to bring about with the very same arms of those who were in power. Since He lived as Son he observed people and the reality of social, political and religious life with the eyes of His Father and loved the people with the heart of God. That's why God was able to speak through His mouth and work through His hands. This precisely was the liberty, the freedom of Jesus. It was not simply a liberty reduced to free will, which is a concept of mere formal liberty: but it was acting with full knowledge of what He was up to and fully aware of what He was doing without being coerced by any external agent. Liberty for Him was something very real; it was the freedom of the Son of God and Brother of all of us, and therefore His liberty had a very precise content: to do justice to reality - both natural and historical. And this was in two ways:

1) He observed it and loved it with the eyes and heart of the One supplying its very being, and therefore He was able to assume the dynamism of its very being and the depths of its well-being; and

2) He related to it in His role as Saviour, the very Word through which everything is brought into

being and now gets acted upon by the Spirit of Renewal.

For Him liberty was not the mere formality of consciousness and the absence of coercion, nor was it ceding to an idea of absolutism to be able to do whatever one wants. Since these were the only two ways of understanding liberty rampant in his immediate environment and among those with whom He lived, He took pains to avoid misunderstanding and therefore did not speak about liberty.

Considering the two times in the gospels that Jesus speaks of liberty we can be aided understanding this. He asked Peter: "Do the owners of this world collect tribute from their children or from strangers? Isn't it true that they collect from strangers, so their children are not taxed?"

The "children of the owners of the nations" are those citizens (an infinite minority -- in Greek cities they did not reach even ten percent and with the Romans even much less). These persons considered themselves with liberty, exempted, and the only free people and as such the only fully developed human persons, that is, the only ones able to exercise to its greatest reasonable potentialities a free citizenship, which in the others remained latent to a great extent.

But for Jesus to be free of taxes was not the same as "being free" since such "freedom" was mounted on the enslavement or over-burdening of the great majority.

This was not liberty, since throwing your burden on others in order to be free yourself is not liberty: liberty and freedom can not be mixed up with irresponsibility, tyranny, and oppression. And for Jesus that was the hidden reality of what was supposed to be "civilization based on justice". He could not say it more eloquently: "those who govern the nations lord it over them and tyrannize them and the powerful ones (the great proprietors, (i.e. the landholders) oppress them. " Among you none of that should happen."» (Mark 10,42-43).

This has been the error of the "Enlightened West", which has considered itself in line with Athenian democracy and even still keeps studying Roman law. Democratic spaces mounted upon

PROTESTANT CREEDS AND FREEDOM

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Now the Lord is the spirit; and wherever the Spirit of the Lord is, there is freedom. 2Cor 3:17

Biblical teachings and the Protestant heritage

The biblical citation that precedes this article, so often sung with singular enthusiasm by Protestants or evangelicals, has always been a fundamental characteristic of faith in Jesus of Nazareth. Although this freedom, so often announced by the apostle St. Paul, has to find a direction for its true practice and promotion. It did so in the history of salvation realized by the God of freedom--the exodus of the Hebrews in Egypt and with other peoples, as the prophet Amos points out so well, "Are not you Israelites the same to me as the Cushites? declares the Lord. "Did I not bring Israel up from Egypt, the Philistines from Caphtor and the Arameans from Kir?" (Amos 9,7 La Palabra, Hispanoamerica).

This theme runs through the Holy Scriptures, from beginning to end. It takes shape, and continues to take shape in terms of freedom from whatever form of oppression that runs counter to the will of God, since as Jurgen Moltmann says: "Only a free world corresponds effectively to the God of Freedom. As long as the Kingdom of Freedom has not become realized, God does not let the world rest...."

Jesus Christ came into the world as a part of the biblical God's struggle against oppression and the domination of some human beings against others. That's why conversion is an open door to the kingdom of freedom bestowed by grace, that's true, but by that reason there is also resistance by the forces of evil and injustice. He even proclaimed to know the truth will set you free (John, 8, 32), therefore it is now up to believers, men and women, to make real the consequences of this freedom and influence the varied societies, to make it visible and effective. Jesus made and makes present God's freedom which is transferred to his children, and this is expressed in their renewed dignity.

Now if there is anything that defines Christianity, above all else, it is that it is "a religion of freedom" as Moltmann summarized it very early

on, when the language of liberation was not used enough in the churches. Today, when the word and the concept of "liberation" have taken other roads dominated by a thirst for quick and "practical" answers, it needs to recuperate its original force related to God's salvific actions. In the Bible, God continually calls attention to the danger of expecting salvation unrelated to the problems of daily life, where people's faith enters into conflict with the need for food, work, emotional fulfillment, plus an endless amount of etceteras.

For individuals born into a Protestant family—and also for those who were not—although this caveat may seem unnecessary, the practice of freedom is (or should be), unavoidable. The outcry and the deeds of Luther, Zwingli, Calvin, Mintzer, and other reformers need to be re-read and reformulated into a liberating keystone in our countries, in spite of the fact that many traditional churches (wrongly called historical) have resisted this renewal. That is why the restless quest for freedom incarnated by these personages -- which has never lost its validity for us -- is stirred up from time to time in religious circles more accustomed to comfort and recognition, which does not make them any different from other older or more deeply rooted Christian communities on the subcontinent.

The truth needs to be told that Latin American Protestant creeds have had to earn their "social freedom" in two basic ways: through the Christian witness and the number of their members. Particularly when these societies did not tolerate the possibility of people believing another way, distinct from what is Catholic, the struggle for tolerance and freedom of worship claimed Protestant victims in every sense of the word. Nevertheless, for the new generations, the history of hatred and persecution has passed, though there are places that still reject "evangelicals" and "aleluyas". Episodes of rejection and violence have remained engraved in the memory

Translated by Mark R. Day

of many communities as an authentic evangelical struggle to achieve not only visibility, but also the possibility of participating in the processes of change. At the same time, the increase in numbers, which some church groups claim as notable, is no guarantee that passion for freedom serves as a motivation for Christian action.

Freedom, “The Protestant Principle” and daily life

Therefore, for those who have only very recently become accustomed to social acceptance and respect for their rights, the word “freedom” conveys different meanings and resonances than to other groups of believers who live their faith and heritage and are convinced that the Spirit of freedom also acts through them. To join in with its action in the world, surrounded by so many struggles where freedom is in jeopardy, is one of the great challenges for believers of all traditions. Protestants are no exception, due to their libertarian, questioning and dissident past. In terms of the disposition of each person as a follower of Jesus Christ, the words of Martin Luther in his great treatise on Christian freedom (1520) based on 1 Corinthians 9,19 are still valid, perhaps now more than ever, because freedom leads to service toward others: “The Christian is a free lord of all things and is subject to nobody. The Christian is a servant to all things and is subordinate to all.”

In the middle of the last century the idea developed that the protestant creeds have a unified and mobilizing base on a “principle” which is closely tied to the search for and demand for freedom on all levels. This principle, although not totally identified with the churches called “Protestant”, also seeks to express itself in these churches with regard to freedom. Derived from the experience of justification by faith, it is defined as the protest and radical criticism of any attempt to make any human reality in the world absolute, including the Protestant churches. It is the reason for being of an effective practice and a continuous affirmation that it is not possible to proclaim the freedom that the Gospel of Jesus Christ offers to human beings, and at the same time, subject anyone to any form of ideological domination, neither political nor cultural, wherever it comes from, since even religious criteria must pass

through the filter of a human life that is truly free.

Many Protestant or evangelicals should know this principle, because it springs forth from the biblical teaching on freedom, as when Paul addresses the Galatians and assures them: “Christ has freed us so we can enjoy freedom. Stay firm, then, and do not allow them to convert you again into slaves.” (Galatians 5,1). With this he affirms the complete rejection of any type of slavery. Then he reminds them; “Brothers, You have been called to enjoy freedom” (5,13a) So the same risk that existed, at that time, of regressing, of going backward in the practice of freedom, for many reasons, still exists, especially when it comes to translating the living freedom of Christian faith to other areas of life: politics, economy, education, work, etc. because in them one defines oneself daily and rejects or experiences again the freedom announced by Jesus of Nazareth. Freedom, for those pursue it, is certainly a utopia, a dream that one has to keep searching for, but it is also part of the series of historic events that are expected from God’s people in the world, precisely in the human space where individuals’ freedoms are violated on a daily basis, in many cases resulting even in death.

So the praxis of freedom is not just a theoretical affair, but one that reaches out and encroaches on everything people do, since the simple act of being able to organize as a community, overcoming the egotism of those who sometimes look down on people exercising their freedom, searching for channels of good and solid action.

Individual freedom, familiar and collective, informed by the Gospel of Jesus Christ, must be translated into concrete acts that encourage and strengthen the people’s drive to create better conditions of life. And on this level, alliances with other movements and organizations are necessary and even urgent, because if the common denominator is the search for freedom, all of us Christians can walk the same path. We evangelical believers, still have much to learn from those who already are enjoying freedom, as St. Paul said, and also spreading it through the world. Let us not shut our eyes, in the name of false divisions, to the way God is calling us to these and other frontlines of struggle.



2014: 500 YEARS OF THE CONVERSION OF LAS CASAS TO THE NATIVES

EDUARDO FRADES

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Young Bartolomé de Las Casas came to America from Seville in 1502 being just 18 years old, to become a farmhand or a troop soldier, get a job to indoctrinate, as a minor priest that he was, or to handle his father's farms. Actually, he came for the three reasons; but by 1514 he had abandoned the army, was a priest, had sang the first "new mass" in 1510 and had a farm with entrusted natives, where he raised pigs, grew various products and even did some mining; all with the almost slave work of the natives, although he treated them well. Business was good since he was able to pay for his trips to Spain with the profits. He worked in collaboration with his secular friend, Basque from Extremadura, Pedro de Rentería, better than himself, more pious and, maybe, who treated natives better. But, as a priest, he dedicated himself only to the Spanish "Christians", not to natives.

According to his account of 1559, already in his final years, the decisive step in his "conversion" was in Pentecost, on 27th May 1514 in the town Sancti Spiritus, near his Canarreo farm where he lived, being the only priest in the area, while he prepared the sermons reading the Bible texts. He tells us with quite a few external details, but with a modest silence about the internal, the starting point of his "first conversion".

It is worthwhile to quote that text extensively

"Taking this path and reaping every day more people as greed was growing, and hence more of these people died, the priest Bartolomé de Las Casas... was very busy and occupied in his farms, as the others, sending natives from his lands to the mines to extract gold and make cement, and taking advantage of them as much as he could. He always tried to keep them when possible and treat them gently and sympathise with their misery; but he had no more care than the others with respect to their unfaithful condition and the obligation of indoctrination, bringing them to Christ's Church".

He would not make many concessions to himself: he is one more in search for wealth, at the expense of the natives. He only expresses he treated them softly, and felt compassion; but he regrets that he did not try to convert the natives more than the others, when he was the only priest in the region. For this reason he decides to celebrate Easter with the Spanish, giving mass and preaching; hence he goes over his sermons and "started to ponder over some authorities of the Holy Scriptures over himself...".

In this context he finds the Ecclesiastes text which he quotes frequently in his works because it had a great impact on him: 34, 21-27 in the Latin Vulgate; corresponding to 34, 18-22 of our biblical translations: "That who offers sacrifice at the expense of the lives of the poor, is like that who sacrifices a son in front of his father...". He comments his own experience: "After some days of consideration and every day becoming more aware of what should be and what really was, applying one to the other, he determined he was convinced of the truth, that all what was done to the natives of these Indies was unjust and tyrannical".

Although he recognises that he "always respected the natives... he agreed to freely condemn the allotments or entrustments as unjust and tyrannical, and he freed the natives". He comments that he did this "not because he was a better Christian than others, but because of a natural and pitiful compassion I had to see those people who did not deserve it, suffer such wrongs and injustice". This decision was welcomed by Rentería, and he started preaching, together with his example, with his words, to every "encomendero" to free his natives. He got nothing with his preaching, except fame as a saint; hence he tried the road of politics and fought in this field all his life against all odds. Already in 1515, with support letters from Friar Pedro de Córdoba to his Provincial, Diego de Deza, and together with Friar A. Montesino he goes to Plasencia looking for King Fernando, to win him to the cause of justice.

Translation by Ana Bonilla and Alice Méndez

His conversion was not then something instantaneous, but the fruit of a long process; but, from then on, life for the priest Las Casas had a radical change. The last reason, expressed with words that really reflect much of his later path, was “that he discovered in himself, convinced that it was true, all that in these Indies was done to the natives as unjust and tyrannical”. In this consideration he spent some days and he was becoming convinced by the readings he made of his way of seeing and judging the facts, applying one to the other”. This was like unveiling his eyes and having a new vision of reality and a new reading code of facts and writings, as he himself tells us: “Confirming this, all that he read he found favourable and used to say and state that since the moment his eyes were unveiled from such ignorance, he never read in Latin or Romance books –which in forty years were plenty- anything but to prove and corroborate the justice of such indigenous people, and to condemn the injustice, wrong and harm done to them”.

Probable causes or reasons for that radical change

Among the experiences that took Las Casas to convert in 1514 and to the corresponding new look he adopts hence, we should bear in mind of course the negative facts against which his Christian spirit rebels ever more profoundly. One of these is the terrible episode of violent death in Caonao, where he states that “suddenly the Christians were possessed by the devil and killed with knives in my presence –without any reason or cause- more than three thousand souls sitting in front of us, men, women and children”. This is not the only case of deaths through war violence or even outside any war; he participated in many at the beginning of his stay in the Antilles, since 1503 maybe against the chief Anacaona and then with Diego Velázquez and other captains during the time of governor Friar Nicolás de Ovando.

He has also been impotent witness to the death by hunger of thousands of natives. Of all of them he was most impressed by the terrible case of the premature death of 7.000 children he witnessed in his first years. “The children born so little died because their mothers, with hard work and hunger, did not have milk to feed them; for this reason 7.000 children died in the isle of Cuba, being myself present, in a period of three months”. He must have been so impressed

that he tells of this episode five times. These premature deaths, through armed violence or inhumane exploitation of the lives of the natives, are the punctum dolens where his choice for the life of the natives starts. The vision of this misfortune deepens his compassion, more tuned to the God of the oppressed, alert to the life of everyone, especially the small and forgotten, as he will later express.

Together with these negative facts, we have to place the positive ones, like the Christian attitude of men like his friend and partner, the secular pious Pedro de Rentería from Estremadura: worried for the future of natives, and especially children, for whom he wishes to build “schools where the children may grow up and be taught, and we may free them from such violent and hard death”. This was an idea shared by the Franciscans, with who this secular man had contact and spiritual guidance. It would not be risky to say the long conversations with this partner were another way through which God was preparing him for a decisive change. Rentería was very much influenced by the Grenadine experience of his revered teacher, the saint archbishop Friar Hernando de Talavera. He had learnt this from his teacher, before confessor of Elizabeth and finally “saint bishop of Grenade”, from his exquisite treatment with the Mudejars in the recently conquered city. And, some years later, the example of the converted conqueror, Friar Juan Garcés, who “discovered especially for the religious people the terrible cruelties that he and all the others had done to those innocent people”. This Dominican layman ended up being the first martyr in the lands of Cumaná by the year 1516. And, of course, as we have seen, also the reflexive readings of the Word of God.

For Las Casas the reasons and demands of the Dominicans were especially important, since the famous sermon of Antón Montesino in 1511 (the famous “shout of the Spanish”); although he was not present, no doubt news about it quickly reached him. It was the first and greatest Christian cry in favour of the American natives, which was heard in the entire isle, much earlier than in Spain. Las Casas must have felt a great impact, but he did not react as we today would expect, given his career. “He started, I say, to consider the misery and serfdom those people underwent.

PEACE, 100 YEARS OF FIRST WORLD WAR

JUAN HERNÁNDEZ PICO

San Salvador, El Salvador

August 1914 is one of the great novels by the Russian writer Aleksandr Solzhenitsyn, Nobel Prize of Literature in 1970. The main character is the Russian army, ill-led by corrupt generals from the Zarist court, and who was defeated in the Tannenberg battle despite the heroism of the soldiers. It was supposed to be the first part of various historical novels narrating the events that would lead to the creation of the Soviet Union. All of them would have a common title: *The Red Wheel*. The Tannenberg battle was one of the bloodiest in the European Great War, also known as the First World War, due to the participation, though late, of the United States of America, the Federal Republic of Brazil and the Empire of Japan, apart from many European nations. It left behind more than 9 million dead, almost 8 million disappeared and more than 21 million wounded.

One hundred years and 40 wars later, among them the Second World War with 61 million dead in almost 7 years, we are immersed in terrible wars, like for example the one that has torn Sudan apart due to ethnic quarrels, making the region of Darfur to suffer brutally and ending in the division of the country in two, Sudan and South Sudan. We could also mention the civil war in Somalia which has done away with the institutional framework and keeps the country in terrible famine, exporting hungry refugees to Ethiopia and Kenya; the endless war in the eastern part of the Democratic Republic of Congo, where Rwanda and Burundi participate too, also known as "Great Lakes War" (1960-2013, and is still going); the war in Afghanistan between the coalition of the United States and other members of NATO and the Taliban; the civil war of mutual terrorism in Iraq, inheritance of two wars of the United States, 1990 and 2003-2010); the war in the Republic of Mali, first of the tribes allied with Al Qaeda, then followed by the French intervention; and the terrible civil war of Syria; albeit the permanent threat of war from Israel against Palestine and

vice versa. And many others too. Xabier Gorostiaga (1937-2003) used to say that if we counted all wars after the Second World War in Europe (from Slovenia and Croatia up to Serbia, through Bosnia and Kosovo), Asia (Vietnam, Laos and Cambodia, Afghanistan, Iraq), Africa, and the revolutionary wars and the repressions from National Security Dictatorships in Latin America, we could justly talk of a continuous and permanent Third World War.

Though the loss in human lives and lives shattered is horrendous, it is more so when we see the causes of many of these wars. The Second World War was caused by the project of a racist world domination of Nazi Germany –the creation of the Arian superman and the extermination of 6 million Jews– and also by the project of revitalisation of the carbon and steel industry of the Ruhr valley (Düsseldorf, Essen, Dortmund, Duisburg, Colonia, etc.) thanks to the complicity of the Krupp family with the dictator Hitler and his national-socialist party. The 1929 big depression started to resolve in the United States thanks to the industrial revitalisation and its transformation into war materials industry (armoured vehicles, tanks, cannons, war ships, planes and all kind of weaponry) with a big demand of workers for specialised jobs and weapons labour. Another fact was the revitalisation of heavy industry in the Urals, the backbone of the Soviet Russia. An added consequence of all this was the world under the permanent threat of a nuclear war during the years of the Cold War between 1949 and 1989, which could have destroyed all the planet, having experienced the destructive power of the atomic bomb over the cities of Hiroshima and Nagasaki in August 1945. The Cold War made clear that the two opposing great powers were more interested in reaching the moon and other spatial journeys than in solving the famine in the world, especially in Africa.

What we have called the "endless Great Lakes war", in Africa, is a fact driven mainly by the big

Translation by Alice Méndez

transnational companies interested in the monopoly of the coltan mines in east Congo, who own more than 90% of this mix of minerals, that form the basis of mobile and cellular phones. The novel by John Le Carré *The Mission's song* depicts fictionally the actual purchase of the different ethnical groups by the transnational companies that feed the fratricidal war. It is human to feel the smell of blood shed when we handle with impunity these small telephones that make communication so close.

The case of coltan as the driving force of war ("greed is an idolatry", says the Letter to Colossians) is just one case. Before, it had been copper in Congo. In South Africa, Namibia, Angola, Congo, Sierra Leona, etc., it is diamonds. Among us, in Latin America, it is copper, iron, gold, silver, aluminium, etc., that the Canadian and United States transnational companies try to explore and exploit, leaving just a 1% benefit for the States.

All the grand aspirations of humanity are interconnected. There cannot be peace without justice, nor justice without freedom. And none of those can exist and develop without generosity, care, austerity and solidarity. In the years of the big confrontations between economic and political systems, the years of the "cold war", 1946-1989, the contrast between justice and freedom was used and abused endlessly. The system anchored in the Union of Socialist Soviet Republics was proud of its fight for justice. The system anchored in the United States of North America was proud of its fight for freedom. The enormous deficiency of both prides was highlighted by the lack of peace, the environment, the "cold war" whose horizon was always a nuclear war.

Today freedom is menaced mainly by the neo-liberal globalisation and its fruit, consumption. Consumption produces a refined slavery when it degenerates into consumerism idolising "terrestrial nourishment", as André Gide would say. The peace of great supermarkets, of "malls", is a cordoned peace, which expels the poor of the earth from its privileged enclosure. It is a false peace, like forged money, because it is the peace of the satisfied that abuse of freedom and reject justice, generosity and a good heart.

We live in a world of fearful strife. Many times we have been crossed by fear. Nevertheless, in the Gospels the words that are more repeated are the following: "Do not fear, do not be afraid!". These are words said by God's envoy to Mary of Nazareth: "Do not be afraid!". These are words that Jesus of Nazareth says to his disciples: "Do not surrender to fear, little flock!". Words that Jesus of Nazareth addresses his 12: "Do not fear, it is me!". Of course there are few feelings more humane than fear, even terror and anguish. But, although we can be afraid, this so human feeling, we cannot live from fear nor handed over to fear. To contribute to another possible world, where freedom, justice and peace take root and flourish, it is necessary to overcome the fear of fighting the necessary battles, without ever abandoning our utopias. That is why we need to pray: "Do not let us fall in the temptation of abandoning the fight to build the reign of the earth and thus wait for the reign of God to come to us."

In this world of endless wars, one hundred years from the First World War, the words of Jesus resound: "Peace I leave to you, my peace I give to you; not as the world gives it". Before this our everyday war, it is necessary to have communities living from reconciliation. More than ever it is true and effective the peaceful resistance of the Sermon of the Mount of Jesus, the search for peace in the Hinduism of Gandhi, in the Buddhist tradition, as well as in the Mandelas of the most noble African civilisation. "If you have something against your brother when you go to worship God, leave your offer on the altar and go and reconcile with your brother", more so if the offended are women, and "come then to worship God".

Peace in the world will not be possible without "basic human communities" (A. Pieris) living in peace. Christian leaders and those of all other religions have to jointly look for the most efficient strategy towards peace. Otherwise our responsibility will be great if we do not do it. We cannot leave this burden solely on the backs of politicians. This is so because for God only humanity in peace and without hunger is an absolute.

SOBRE LA CUMBRE DEL MEDIODÍA

2014 WINNER OF
«LATIN AMERICAN SHORT STORY»
CONTEST

ALEJANDRO MARCELO CORONA
Córdoba, Argentina

Un profundo barranco nos devoró las piernas durante varias horas. El sol caía plomizo sobre nuestras espaldas; entre las profundidades de las yungas anduvimos, machete y hombre, fogueando la esperanza, abriendo paso a la columna que de a poco se despeñaba por la gruesa estampida del calor izado desde el barro húmedo y gredoso.

A lo lejos una bandada de pájaros cortó la quietud de la mañana ya antigua. Rasaron sobre nuestros cascos, eran guacamayos azules que de pronto le devolvieron la vida a nuestro camino. Un ruido a furia de agua comenzó a endulzarnos la fatiga. Buscamos su paso. Cuando encontramos el peso del río violento algunos de nuestros compañeros se precipitaron a refrescarse.

Era el primer contacto con agua, luego de andar por la espesura selvática entre el barro y los animales, las enfermedades y las desesperanzas. ¿Era esta la exigencia que nos pedía la revolución? ¿El dolor extremo, la clandestinidad, el olvido de nuestros seres queridos? ¿Defender la Patria Grande contra la intromisión constante del imperio, mientras el resto duerme en la tranquilidad de sus casas?

Renegaba en mis pasos consumidos por el pensamiento huraño. Recordaba las palabras de Camilo Torres, buscar a través de medios eficaces la felicidad de todos, amar así verdaderamente a los empobrecidos de nuestro continente. Mi mente vagabundeaba, increpándome, rasgándome la conciencia cristiana, revolucionaria, socialista.

Miré el agua con su traje de vida y recuperé el optimismo. Cuatro compañeros se desprendieron de la columna, llegaron a la orilla, comenzaron a desnudarse, cuando tomaron contacto con la comisura del río una ráfaga de metralla ardió desde una barricada en la otra orilla. Aquel ramalazo de fuego y plomo dejó tres cadáveres en la arena.

- ¡Carajo, los gringos! – grito Arnulfo Rojas tirándose al piso

Tomamos resguardo de inmediato. Dos hombres en el agua boqueaban su último aliento sobre la corriente rojamente enardecida de muerte. Aquella línea

de fuego descargó su ensañamiento sobre nuestros cuerpos. Silbaban en nuestras cabezas como avispas enojadas las balas del enemigo. Nos cubrimos tomando una posición de fuego favorable.

Cuando estuve a salvo, comencé a leer los disparos buscándole el origen. De cuclillas detrás de un paraíso robusto, coloqué mi ojo sobre la mira del rifle hacia la barricada. La posición aquella permitía desnudar la presencia del ejército de aquel dictador.

Totalmente descubiertos, eran dos; juro que odié aquel momento. El sol se ponía de azufre y descansaba su rigor sobre mi parietal. Ejecuté con calma dos disparos certeros; pude observar el desplomo del primer soldado, el segundo, sorprendido, no pudo huir a tiempo y fue destrozado en la ejecución.

Apenas disparé, volví mi espalda para apoyarla sobre el paraíso que se mantenía erguido, atestiguando mi terrible miedo. Respiraba hondo, asustado; era mi primer disparo sobre un ser humano.

- ¡Vamos al foco Antonio! – gritó Ceferino Roldán, advirtiéndome que revisarían la zona y yo debía resguardar sus espaldas.

Afirmé con la cabeza e hice un gesto de movimiento con la mano derecha mientras sostenía con el antebrazo izquierdo mi fusil caliente. El silencio azotaba junto al sol mi espinazo con un escalofrío duro; la adrenalina me salía por las uñas, me rascaba la cara, todo era como un pesado sueño.

El río incrementó su fuerza. Tres compañeros procuraron retener sin suerte los cuerpos sin vida de los caídos por el fuego enemigo. La vehemencia del agua no permitía a la pequeña tropa alcanzar la otra orilla. Los soldados hacían grandes pasos para cruzar, el agua les cubría hasta las rodillas, los fusiles eran alzados con las dos manos para evitar humedecer la pólvora.

Jamás mis manos habían dado muerte a nadie. No podía creer que éstas manos hubieran quitado de la faz de la tierra a un ser. Con la mira puesta sobre la barricada enemiga buscaba percibir un mínimo movimiento, los cuerpos yacían. Decidí salir de mi escondite. Fue una pésima decisión. El fusil apuntaba hacia

la dirección de los cuerpos pero descuidé el frente.

- ¡Cúbrelos las espaldas, mierda! - se enfureció Ceferino.

Cuando volví mis ojos a la mira, pude observar que un tercer hombre se alzaba con las metralas de los dos caídos y gritó:

-¡Mueran, indios de mierda!

En el mismo momento que gatilló sobre sus armas, le acerté un primer impacto sobre el hombro provocando una ráfaga de metralas como una víbora desbocada que se arrastraba por todos lados. Mis compañeros disparaban, buscaron refugio en vano sobre el corazón del río, pero sin demora le acerté un segundo impacto que le ingresó por el cuello y un movimiento reflejo hizo que se cubriera de inmediato la garganta que se teñía de púrpura, cayendo inerte hacia adelante.

Los ojos de ese hombre se abrían grandes, yo podía verlos a través de la distancia, quizás sorprendidos de hallar la muerte se agigantaron hasta perecer. Ese hombre no buscaba la muerte, pero la halló sobre la cumbre del medio día. Ninguno de nosotros vino a buscar la muerte. Juro que lo vi en sus ojos, ese hombre vino a buscar la gloria y encontró este final. Los ojos bien abiertos, sorprendidos, comenzaron a llenarse de moscas cuando cayó duro junto a sus compañeros desvanecidos.

Por fin la columna alcanzó la otra orilla. Yo hice lo mismo, con una esperanza ciega de encontrar a aquellos hombres con vida, de no sentirme un asesino. Los soldados revisaron las pertenencias, se peleaban por ellas. Uno se probó la camisa manchada con la sangre final. Otro se guardó un anillo de oro, otro tomó una medalla del Jesús Redentor, las botas eran reñidas por dos soldados tupizeños. Cuando llegué, los tres cadáveres ya estaban casi desnudos. Yo tomé un cuchillo que reposaba cerca de su bota.

Tirado junto a la mano derecha de un combatiente, una fotografía. Limpié la sangre que la cubría. Una mujer hermosa abrazaba al hombre, dos niños sonreían con una belleza parecida a la felicidad. Digo, a ese momento de la vida en que ella nos golpea la puerta y nos invita franca a su morada. Aquel hombre había conocido la felicidad que yo anhelaba buscar con la revolución. Con este grupo armado quería buscar algo que nos pertenecía a todos.

Aquel hombre partía desde la felicidad, tenía una familia, una mujer que aguardaba su regreso. Dos ni-

ños que veían cada mañana inútilmente el retorno de su padre. Una mujer se recostaba sobre una almohada cálida pronunciando su nombre.

Yo contemplaba la fotografía. Una lágrima quiso lacerarme. Una mujer lo soñaba y yo le había quitado la vida. Yo, que no era soñado por nadie, que nadie me esperaba en un sueño, sin mujer que aguardara por las noches mi regreso. Ningún tejido del insomnio era empuñado por una mujer. Al menos por la que yo amo.

Con estos mismos dedos, con los que una vez dibujé los labios de aquella mujer dormida. Con este mismo índice que recorría sus lunares, que los contaba, que surcaba su espalda rosada y pura. Con esta mano que le escribió los versos más nutridos del amor, con esta misma mano pude detener la vida. Con la mano de dar amor, di también la muerte. Cruzó un rayo negro sobre mi frente. Quise volverme María a tus brazos, a tu sonrisa tierna. Quise tirar el fusil, abandonarlo, correr a tu lado. Te imaginaba, tú chica de bien, sin coincidir conmigo en la revolución, juzgándome, enjuiciándome por asesinar a un ser humano, por darle muerte. Enojada, explicándome una y mil veces que la violencia no soluciona nada. Y yo sollozando por tu encono.

Me había descubierto, sobre el río Tupiza, como un desdeñable asesino. El bautismo de fuego me había dado un nuevo espíritu. Quise hacerme fuerte.

- Volvamos al camino - dijo Ceferino, nos aguardan en la vertiente.

Yo dejé a los hombres tirados, me persigné tres veces. Te imaginaba diciéndome que Dios no justifica ninguna muerte, que soy una contradicción andante. Estrujé fuerte mi fusil y seguí la columna. Intenté dejarte en aquel costado del río. Fue inútil. Volvería a descubrirte como una pesada mochila sobre mis espaldas algunas leguas más adelante.

Ya no era el mismo, el fuego me había devorado el alma. La revolución murió en el horizonte de mi vida. De manera egoísta apareciste tú y quise dejarlo todo por correr a tus brazos. Preso de mi libertad, de elegir este camino seguí andando bajo el grillete del orgullo. No sabía que matar tenía este agrio sabor a justicia. El sol rompía con sus olas de fuego mi cuerpo débil y tu recuerdo ardientemente vivo me incendiaba en las manos de asesino, tú cada vez más lejos y a mí me dañaba el oscuro olor a muerte que tiene la libertad en este continente, que solía ser un paraíso.

CARTA A SIMÓN

2014 WINNER OF THE
«NEOBÍBLICAL PAGES» CONTEST

GERARDO BUSTAMANTE CORZO

Argentina

Querido Simón: Te escribo desde Betania para informarte sobre los pormenores de mi entrevista con Jesús de Nazareth. Sé que me sugeriste no verlo para no perder tiempo en cuestiones triviales, como la opinión de nuestros compañeros zelotas. Que era necesario invertir las energías y los recursos en organizar la revuelta contra los romanos y conseguir definitivamente la emancipación de nuestro pueblo.

No he desoído tus sugerencias que son siempre como una orden para mí. Es que justamente presumía que el encuentro con el galileo podría repercutir beneficiosamente en favor del avivamiento del pueblo.

No es que quiera hacer pesar mis intereses personales sobre la causa del pueblo. Pero siempre consideré que los zelotes teníamos una imagen depreciada de la figura del Nazareno. No sólo nosotros, sino mucha gente que lo sigue no termina de entenderlo. Él mismo los amonesta y protesta por su dureza de razón. Aludo a dos hechos bien concretos para saques tus propias conclusiones.

El sábado pasado se apostó en la ribera del Tiberíades y allí le habló a la multitud reunida de unos cinco mil paisanos. Entre ellos se contaban niños y mujeres. Les habla del reinado de Dios. Enseñaba que Dios es el único soberano de la vida del Pueblo y que su soberanía no es de dominación sino de liberación. ¡Magnífico! Se trata de un Reinado que viene para revertir, para cambiar, para modificar.

Sus palabras son escuetas y su sencillez es rotunda. Su mensaje deja lugar a interpretaciones diversas, es verdad que algunos pueden entender ese cambio de modo espiritual e interior, pero sus palabras son clarificadas por sus obras, tal como el sol clarifica a la mañana.

Los hizo sentar sobre la hierba seca y los reunió en grupo de cincuenta. Después dio la orden a los suyos que les dieran de comer. ¡Los pobres deben comer! Ellos respondieron que sólo quedaban cinco panes y dos peses. Muy poca cosa para toda esa multitud. Pero el Nazareno hizo caso omiso a la escasez. Levantó los dones al cielo como reconociendo que los alimentos son pertenencia de Dios y luego pidió que

se distribuyera entre la gente como insinuando que la voluntad del soberano es que el pan alcance para todos. Y bueno, todos comimos un poco... Fíjate Simón, este soberano opera de un modo distinto al César que le quita el pan de la mesa al pueblo y lo oprime.

Para no alargar mi escrito, me remito al segundo suceso. Hace unos días se dirigió al templo de Jerusalén. Todos sabemos que el templo no es lo que parece. Los paisanos van a rendirle culto a Yahvé, pero bien saben que el dinero que administra el templo se reparte entre los romanos y los sacerdotes. Ambos se han valido de la religión para afianzar sus intereses. Y si la religión es manejada por los romanos, la dominación es mayor.

Pero Jesús llegó, hizo un látigo con su cingulo y ordenó a los suyos –que se mostraban impasibles– tomar el templo. Nadie lo siguió, pero tampoco nadie lo detuvo. Comenzó a derribar la mesa de los cambistas y en unos pocos segundos había destruido todo lo que había a su paso. Al llegar a la puerta sentenció en voz potente: «Han convertido la casa de mi Padre en una cueva de ladrones». Dijo lo que todos sabemos y que nadie se anima a asumir. Ni nosotros mismos, zelotas, que muchas veces actuamos con violencia sin resultados. Desafió a la autoridad de los sacerdotes y al mismísimo imperio, sin dañar físicamente a nadie.

Simón, creo que no podemos dejar de aprovechar este momento. El Nazareno tiene una enorme adhesión popular, una confianza que nosotros nunca hemos logrado tener de parte de los humildes, sin la que nosotros nunca podremos derrotar a los romanos.

En la conversación breve que tuvimos, le pregunté qué pensaba respecto de la dominación romana y él me contestó: «si Satanás lucha contra sí mismo y está dividido, no puede subsistir, pronto llegará a su fin». Si muchos zelotes nos quedamos a su lado podemos ayudarlo a apurar ese desenlace que todos esperamos.

Camarada, me ofrezco para infiltrarme entre sus seguidores tal como lo hiciera Judas en su momento. Sé que sabrás apreciar mi reflexión y que sabrás disculpar mi demora en asistir a Barrabás.

Yahvé sea tu bendición. Tu servidor, Lázaros.



CARTA DE BIENVENIDA A LA OTRA ECONOMÍA POSIBLE

2014 WINNER OF THE
"GENDER PERSPECTIVES" CONTEST

GARBIÑE DELGADO RAAK

México

Buenos días y bienvenida a este, nuestro sistema social. Aunque prácticamente acabas de nacer, de ser concebida, tienes ya unos cuantos años de evolución, por lo que creo que entenderás que quiero contarte el contexto en el que te encuentras y la historia que nos ha llevado hasta acá. Estamos acostumbradas a dar la bienvenida a quienes nos visitan, a hacerles sentir como en casa. Nos gusta ser buenas anfitrionas, pues.

Así que primero te pregunto: ¿Será que te interesa lo que voy a contarte? ¡Qué bueno! Me alegra, porque me importa mucho contártelo. Hacía ya mucho tiempo que te esperábamos, pero las condiciones no habían sido idóneas para acogerte. Ahora podemos ofrecerte un marco adecuado para que te quedes aquí, siempre y cuando tú lo desees también.

Sí, los cambios en las últimas décadas han sido decisivos para tu desarrollo. ¿Sabes que cuando yo nací teníamos una economía basada en los intereses de unos pocos? ¡No, claro! ¡Cómo ibas a saberlo, si no habías sido concebida! El caso es que esos pocos eran por lo general hombres blancos del llamado "mundo desarrollado". Las decisiones que ellos tomaban tenían consecuencias para toda la humanidad, y sólo se guiaban por el criterio del beneficio propio, sin tomar en cuenta los efectos que pudieran ocasionar en la humanidad, en los animales y las plantas, en todo el planeta...

Para mí lo peor de todo es que no bastó con darnos cuenta de que habíamos llegado a este absurdo y que debíamos modificarlo. ¿Me preguntas cómo llegamos a este absurdo? ¡Qué bien que me interrumpes para construir nuestro primer diálogo! Hoy en día estamos convencidos de que si no compartimos diálogos, si no participamos en la construcción social de lo que queremos que nos rodee, fácilmente volveremos a caer en ese poder hegemónico de antaño que te mencionaba...

Sobre tu pregunta, la verdad es que yo no viví esa época, pero sí puedo decirte que a partir de modos de organización más sociales o comunitarios que hubo en la antigüedad se fue expandiendo una economía llamada capitalista, agresiva, poco o nada solidaria, que dio lugar a barbaries nunca antes ocurridas. ¿Responde esto tu pregunta?

Bueno pues, como te iba diciendo, no sólo en la economía, sino en todas las decisiones se desoían las voces de muchísimas personas y grupos sociales, entre ellos, las voces de las mujeres. Esta lucha fue larga y muy costosa,

sobre todo por las víctimas que se cobró hasta llegar adonde hoy estamos, porque aquí queremos estar... En cierto sentido siento pena de contarte esto, siento pena de que el animal supuestamente más inteligente se haya vuelto tan individualista que haya perjudicado a sus hermanos y a sus compañeras de planeta.

Por otra parte, me llena de orgullo hablarte de la equidad que por fin hemos logrado para todas y todos, ¡en el mundo entero! Creo que fue clave empoderarnos y decidirnos a deconstruir y reconstruir ideas, relaciones, formas de hacer... Como el trabajo, por ejemplo. Mi mamá y mi papá trabajaban por dinero. El dinero y las finanzas eran el eje de la economía capitalista. Hoy ya no queremos que el sucio dinero sea el centro de todo. Por eso tú eres mucho más humana, pones la vida en el centro de nuestras preocupaciones. Ya no es necesario esclavizarse, y todo lo que hacemos está destinado a cubrir una necesidad social.

Esto es más o menos lo que yo quería platicar contigo. No sé si tienes algo que comentar o compartir... ¡Ah, sí! Eso que dices es bien interesante. Los cambios que se han dado en la organización familiar y comunitaria son muy importantes, ¡incluso los espacios en los que esta vida se organiza son ahora diferentes! Como puedes ver, la organización social es mucho más horizontal. Las personas que representan a grupos están al servicio de su grupo, hacen lo que el grupo decide hacer, participan en las decisiones y cuidan de que se lleven a cabo.

También los cuidados se han resignificado y reorganizado: se cuida a las personas y se convive con quienes necesitan cuidado, y se disfruta de ello, sin necesidad de que haya un lazo familiar ni una transacción monetaria de por medio. Las vecindades tienen espacios comunes de convivencia, y comparten tanto sus recursos como sus necesidades.

Las ciudades han dejado de ser grises para hacerse más verdes. No hace falta tanto vehículo motorizado, porque cada núcleo poblacional es casi autosuficiente, se produce lo que se necesita, se consume lo que hay y cuando hay...

Serían miles los aspectos que hemos cambiado en nuestro sistema social, pero no quiero teñir tu forma de verlo con esta comparación entre el antes y el ahora. Nos encantaría que desde tu perspectiva te convirtieras en una voz más, una voz enriquecedora de las frecuentes pláticas que organizamos para sentirnos en comunidad y desde allí reflexionar sobre lo que estamos haciendo y lo que queremos hacer. ¡Es maravilloso!



A «ROUND TRIP AGENDA»

COMISSIÓ AGENDA LLATINOAMERICANA

Girona, Catalonia, Spain

The Round Trip project is born from the natural evolution of our work with the Latin American Agenda, which reached our organisation, Justice and Peace, in Girona, Catalonia (Spain), in 1995, through the Oscar Romero Committees. We first distributed it as one more element of the materials for our fight. Later we realised it was wonderful material to start building a solidarity culture among peoples, a tool for education, transformation, rebellion, to create opinion and a social web, and it would be a good bridge between the North and the South. We found it was an excellent raiser of sleepy consciences, with the capacity to articulate a universal discourse, provocative and full of fresh air.

The book could help thinking due to its great amount of information, suggestions and mainly as an incentive to reflection. We learnt that education in human values and communication were the new battle fields for human liberation. In this way, we feel that the Agenda is the perfect «excuse» to step forward, since it gathered all requirements to make the reasons why the world functions as it does and in no other way known to the world and it explains the causes for pain of the great majority of citizens everywhere.

The first step was to put forward to the ONG Coordinator of Girona the need to spread the message of the Agenda to the citizenship. With the proposal accepted and motivated by the idea of sharing this with everybody, we carried on to a commitment and an action: the «Comissió de L'Agenda Llatinoamericana de Catalunya» was founded, an open organisation, plural, participative and which, at the same time, fosters gratuitousness as another way of understanding life. On these principles we planned the action of the campaign.

As the *Comissió* consolidated, it was time, as figured from the start, for the interrelation among the peoples: create the campaign called «Round Trip Campaign», a project within the frame of a programme of Popular Education, non-formal, based on human values. Its main objective is to foster the mutual exchange between Catalonia and Latin America, look-

ing for a better inter-relationship with those groups working the Latin American Agenda from its bases. In this way we try to strengthen and expand the inter-continental social web.

Within this context we asked ourselves: What can be our best contribution to these peoples who live under the plunder of their natural resources by First World multinationals in collaboration with internal oligarchies and for whom the strive for survival constitutes the daily essential fight? We thought that if we could get the Agenda, others had the same right and lack of money should not be the reason for not having access to it. Hence, we addressed various Catalan institutions for the necessary grants, and we made it: the Agenda could reach countries and segments of the population who could not access it.

From our «charisma»... *provoker of conscience transformations, creator of new practices, that wants to walk with others, allied in hope, with all people who are looking for this conscience transformation...* we set the following objectives:

- Foster the creation of social webs of friends interested in the Agenda and its content, encouraging the population to organise themselves.

- Engage the official institutions to participate actively in the campaign, and obtain their economic commitment and support.

- Of paramount importance was to promote in each population the creation of an open working team, free from sectarianisms, to become responsible for the campaign and that would endorse the Agenda, that is, take ownership. Therefore, they would organise under their own initiative, with imagination and enthusiasm, creative and original pedagogical activities to capture the attention and imagination of the social collective to which they decide to address their campaign, such as groups of youths, of drama, music, women, Churches, education centres and all those considered convenient to spread the message of the Agenda with different educational tools.

Today, and with an annual frequency, some members of the *Comissió de L'Agenda Llatinoamericana de*

Videos and reports on the «Round Trip Campaign», at: latinoamericana.org/2010/esp/anadaitornada.asp

Catalonia visit some Latin American communities in which the Agenda has taken roots. Although financing of the project in Catalonia depends on the state administration funds, we highlight the fact that each member of the *Comissió* who participates in the Round Trip pays for his own expenses: this is another aspect of the Agenda's philosophy. Once there, there is a planned fraternal trip agreed with the base entities of the area, with the aim of sharing the values from those realities that can generate worthy experiences for both parties. Particularly, in 2003 we visited Ecuador, Costa Rica, Nicaragua, Honduras, Guatemala, Mexico and El Salvador. The chronicles of this trip can be seen in idayvuelta2013.blogspot.com.es and in Llatinoamericana.org. In previous years we also visited Peru, Dominican Republic and Cuba and have been present sharing projects in Argentina, Chile, Bolivia and Brazil.

Despite the "fraud-crisis" of the present world still punishes the poorest and gorges in social projects, the *Comissió* of Catalonia will follow enthusiastically all communication processes of the Agenda's message, mainly its socialisation in fraternal communion and communication.

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asymmetrical relations with others, i.e. mounted on oppression, do not reflect liberty. This is the “freedom” proposed by liberalism: it considers human beings as individuals and not as persons, and conceives freedom as permitting everyone their desires as long as they keep within a legal framework. Such “liberty” cannot conceive of any binding links; this is not the freedom of the children of God nor of being brothers of all and privileging the poor.

So instead of speaking about liberty, what Jesus did with all His strength was to help persons and people reach liberation. Because for Him the starting point was that they were not free, even though they were not legally enslaved nor did they have masters despite the fact that they belonged to the people of God, who liberated them from the house of bondage, and gave them the law of liberty. That’s what it says in the other quote: “If you keep My word, you will be My disciples, you will practice truth and the truth shall make you free.” “They answered: ‘We are the children of Abraham and have never been slaves of anyone. Why do you say that we will be free? Jesus answered them, ‘I tell you whoever sins is a slave and the slave does not stay in the house forever; however the son does remain forever. So then if the Son sets you free, you are really free.’ As for the false freedom of the children of this world, i.e. the group who considers themselves as civilized but are actually oppressors, Jesus offers them the true liberty of the Son of God, who not only is free but uses His freedom to liberate others. How are we to understand this juxtaposition?

Liberty is not a being in itself, but rather an attribute of a person, so just as a person is recognized, so will its liberty be taken into consideration. If a person is an individual, its liberty is obtained through self sufficiency that is, the capacity of achieving everything needed in order to live as desired. So in a world of individuals it is only “the winner” who reaches autarchy or, as proposed by some scholars, it is the wise person who restrains the desire for money and power and puts his hand to cultivating “the inner garden”, surrounded by

some of his loved ones. But if an individual becomes a subject after having lived for his inner self but now is constituted a person through relating as a child of God and brother to all human beings, then there can be no liberty while dominating over somebody nor closing in upon oneself through self-sufficiency. For Jesus and for those who are his disciples, the real truth of “being human” is that revealed to us by Jesus, not in the sense that He unveiled to us something that was hidden but rather by His becoming our brother so that we can come to participate in His condition as the unique Son of God.

The truth of being human is that God has destined His human creatures to become His children. And this truth is achieved by becoming His disciples, which implies following Him in obedience to His Spirit, once the Gospel has been proposed, or simply following His Spirit, which He pours out on every human being, even though the Gospel has not been proclaimed. That is why Paul says: where the Spirit is, there is liberty (2 Cor 3,17).

He who gives himself over to his dominant passion is a slave of sin. The Son frees us from sin and sets loose our liberty to be practised in goodness, in the exercise of solidarity (Gal 5,1.6). So if we are brothers, our liberty involves not only our own conscience but also that which might help or scandalizes our brother. (1 Cor 10,23-33).

In short, true liberty reflects to what extent individuals and societies have internalized its innermost truth and now act coherently with it. This is confirmed by Vatican II when it states: “The social order must be developed daily, founded on truth, built upon justice and animated by love. Every day it should move towards a better balance, ever more “human” (GS 26). Dominion over the passions is not to be reached through an iron self-control that would harden us, nor should social equality be maintained by sacrificing liberty. Liberty, oriented toward a fraternal love that privileges the poor, is the path to real human wholeness that consists in a fraternal way of life among the daughters and sons of God that has been achieved for us by Jesus, the Only Son and Universal Brother.



jects of their own accord, which is a voluntary act which in no way can be... forced, since all men in the beginning were born and were free...". Sometime before, when writing *Tratado de los indios* that have become slaves, he quotes judicial phrases that propose that *freedom is a very estimated thing; freedom is the best for everything*, same as "human freedom, after life, is the most estimated and precious thing... when there is doubt as to someone's freedom... the response and sentence should be in favour of freedom". He repeats this a couple of times more, especially in the second corollary, relative to episcopal obligations.

That is why he does not doubt in correcting the Papal Bull of donation, if "it seems to withdraw from all masters (of the Indies) their states. To this we reply that we hope God will never wish such a thing be said of Christ's vicar. It would entail... hate against faith, infamy of Christ's Law... and in this way they would never try or love to receive faith; and, if they received it, it would be forced and with inconformity". What is more, the supreme reason again appears which is Christ's example, who never usurped earthly reigns: "God did not do that being physically present, and would not do it today. Because with his faith and his grace he did not revoke the natural law... rather he confirmed and established it", even though he had the power and authority to do it –Las Casas supposes this according the theology of the moment-.

As well in the *History of the Indies*, though in a more indirect way, the great topic of human freedom appears, individual and political freedom. The same idea can be found in *Apologética Historia*, using what Aristotle says in his *Política*, which quotes: "And for this reason all the study and care of tyrants, according to the Philosopher... is to have citizens in great servitude and afraid so that they do cannot delve in generous acts, free and of reason and understanding to think about remedies for their oppression, and so they become cowards because they do not dare get their freedom".

He gets the anthropological, socio-political and ethical consequences of his libertarian ideal in his last works, like *De thesauris* and the *Doce dudas*. Here he repeats the boldest phrases about human freedom, even of politics, as one of the worthiest human

values. One of them he takes from Salustio, who wrote: "*No perfect man loses his freedom but with his life*". This comes after he reminds us that *nature, if able, flees always from sadness*, as Aristotle says; to this kind of sadness that nature shuns "servitude" belongs, which is mentioned as "image of death", according to Policraticus". But it is Cicero who states that servitude "is the last of all evils that must be rejected not only by war, but by death". Another phrase appears in the VI Principle of the *Doce Dudas*; and he repeats it: "*freedom is not sold not even for all the gold on earth*".

In all these texts he deals with political freedom of kings and Indian nations, who must give their free consent, so that the King of Castille becomes by right and justice his supreme Master –not eliminating his rights and jurisdictions- and even for the papal donation to have any real legal value. He not only recants from what he had stated in previous occasions, but agrees full freedom to indigenous peoples to present or not such consent: both before baptism and after, if they do not want to admit our kings as supreme princes, there is no judge in the world with the power to punish them because of that... In fact, within their natural faculties, they have the right to consent or dissent with the so often quoted papal institution.

If Indians –even after baptism– do not give their consent freely, all is just *right to the thing* but not *right over the thing*: a non-valid title until that free consent is obtained. To demonstrate this Las Casas will dedicate the central part of the *De thesauris*, comprising part 11, which says: "After showing the legal title, in the most soft, discrete, modest and sweet way possible, the persons, peoples and their kings must be persuaded and induced with good reasons, sweet words and soft inductions –showing them the advantages they will then obtain- to voluntarily accept the papal institution that makes our kings princes and universal masters of that place, etc. Already the mere "pledge of allegiance is a kind of servitude"; which will entail many others, for example the double taxation, as he signals in his last works. Finally he presumes they will never give that consent in their full conscience and freedom, because of the fear instilled in them and in which they are kept; because under a fear system the human being does not live in full freedom.

This was due to what he had heard and experimented in the isle Española, where the religious of Santo Domingo preached, that they could not have natives in good conscience, and they would not give confession and acquittal to those who had them, which the said priest did not accept”.

He reminds us of the day he was denied confession. When he tried to get acquitted by one of the Dominican friars (probably Friar Pedro de Córdoba), he tells us the reasons he was given for not being acquitted did not convince him. He was very busy with his farms and had no sense of guilt; maybe because he treated “humanely” the natives entrusted to him, with compassion. But this time the blow was harder and more personal. Nevertheless, he remembers what he said: “In conclusion father, truth has always had many adversaries and the lie many helpers”. But that disagreement with the Dominican friar served him “to better consider the ignorance and risk in which he was moving, having the natives as others had them”, those others he confessed and acquitted at that time. Because as a priest he took care of his pastoral duties, at least celebrating mass and confessing the Spanish.

Consequences of his conversion in his mind and his practice

Before starting to preach the rediscovered truth, he understands he must set the example of freeing his natives from his trust; and thus he did in fact, with the pain of knowing they would probably fall in less humanitarian hands; thus he asks them to go and give themselves to Rentería. He renounces to them before Governor Diego Velázquez, who is surprised by “such a new and kind of monstrous thing, almost incredible from a priest with greedy fame and desire to become rich”. That some poor friars should think like this was an understandable craziness; but an “encomendero”, although priest, to act like this was “as if he had seen him doing miracles” and that was “considered under the argument that sanctity would show”. This is so, as Las Casas lucidly states, because “those who have come to these regions were and are so blind”. Against the deep darkness of the Spanish conqueror and “encomendero”; and more so against the blindness (which is ignorance of ones and voluntary obstinacy of others) of the final responsible (governors and

judges of the area and members of the Indies Council especially) Las Casas is going to fight all his life, by word and writing. This secret compromise with the governor he made public in another sermon, this time the day of the Assumption, 15th August, 1514.

In 1515, supported by the religious, he goes to the Court to try and influence in the centre of decisions; and he negotiates with Cardinal Cisneros, obtaining the mediation of the Jerónimos, but does not get what he wishes. Some years later, after new and long negotiations in Spain, this time with important Flemish, Las Casas starts the experience of a peaceful evangelisation and colonisation in Venezuelan lands, together with Dominican and Franciscan friars, by the year 1520. He is converted and tries to convince the Spanish to establish a peaceful relation with the natives, first of all considering their conversion which was the last aim in the Papal donation. The real problem, which he does not grasp then, is the profound contradiction in pretending to blend colonising domination with Christian evangelisation.

At the beginning he tries to “buy Christ” or the Gospels, since it seems to be on offer, to the highest bidder; but later he understands the Gospel cannot be sold. Fonseca had said “It would make no sense if the king gave a hundred leagues to be occupied by the friars with no benefit for him”; phrase which Las Casas qualifies as “well unworthy of a successor of the Apostles”. Seeing they were trying to sell the Gospels to me, and therefore Christ... I agreed to buy it”. Thus he tries to reconcile what is irreconcilable: God’s interests with greed of riches. He had a long way to go still.

This was just his “first conversion”. In 1522, becoming a Dominican, he now talks of conversion; because he actually understood the Gospels much better and the freedom of faith the Dominicans preached; and he did not only draw conclusions, but he also strengthened his arguments for a totally peaceful evangelising task. He later went much further, especially in the area of the freedom of natives, after he had spent many years defending them at the Court and with his ecclesiastic partners.



(Viene de la página 143)

those who wish to continue learning. Ecuador and Bolivia have also prioritized adult education campaigns, the results of which have been astounding. This education campaign supports improvements in public health care, food security, and the right to housing justice. Some *Bolivarist* countries have specific youth outreach programs as well.

3. Toward the development of an authentic socialism

Finally, it may be said that the third stage in the *Bolivarist* transformation is only just beginning. *Bolivarist* states have launched a campaign against predatory capitalism as they turn toward a socialism that is just, and rooted in principles of solidarity. UNESCO and other international bodies declared that of all the Latin American countries, Venezuela was best able to overcome the socioeconomic disparities among her people, and promote equality for all. In Venezuela, as well as in Ecuador and Bolivia, new constitution guarantee agrarian reforms, more just working conditions, and checks on the oppressive power of economic capital. The state assumes the responsibility for defending the most marginalized, granting them agency in the social and political process.

Bolivarianism and Spiritual Freedom:

Given the fact that liberty is always social- though we may experiment as individuals- the path to a democratic socialism that permeates popular culture, must draw from the spiritual traditions of these peoples. Faced with the theological challenge posed by *Bolivarism* we must, reexamine the first intercontinental meeting of *Asamblea del Pueblo de Dios* [Assembly of the People of God] (APD, September 1992). Under new circumstances, and in different terms, we must revisit the proposal for a new macroecumenical spirituality that could challenge neoliberalism. The *Bolivarist* movement, and the organizations that have developed in its name (UNASUL, ALBA, Banco del Sur...), offer a concrete challenge to colonialist, neoliberal, capitalist systems that seek domination. It is clear that behind new social initiatives and practical forms of resistance, there must be a shared spiritual vision. The *Bolivarian* spiritual vision is today's concrete actualization of the macroecumenical spiritual challenge to neoliberalism.

While there is leadership within the church that opposes the *Bolivarist* movements, many Christian communities and grassroots movements have further developed a socialist spirituality, based on the Christian call to freedom. Even among Catholic bishops there are some lone prophets who have come in support of this inspired moment. In 1978, Sergio Méndez Arcero, bishop of Cuernavaca, Mexico wrote "Socialism is more relevant for the development of man in the Twenty First Century, than any other idea."

Word of God: "Wherever lies the Holy Spirit, there lies freedom: (2Cor 3, 17). There are still new transformations we must undergo in this *Bolivarist* movement. "Let us be realists: let us conquer the impossible!"

< SOBRE LIBERTAD

SONETO SOBRE LA LIBERTAD HUMANA

Poema de Dámaso Alonso,
en *Hombre y Dios* (1955).

Qué hermosa eres, libertad. No hay nada que te contraste. ¿Qué? Dadme tormento. Más brilla y en más puro firmamento libertad en tormento acrisolada.

¿Que no grite? ¿Mordaza hay preparada? Venid: amordazad mi pensamiento. Grito no es vibración de ondas al viento: grito es conciencia de hombre sublevada.

Qué hermosa eres, libertad. Dios mismo te vio lucir, ante el primer abismo sobre su pecho, solitaria estrella.

Una chispita del volcán ardiente tomó en su mano. Y te prendió en mi frente, libre llama de Dios, libertad bella.

EL HERIDO (II)

Poema de Miguel Hernández,
en *El hombre acecha* (1937-1939)

Para la libertad sangro, lucho, pervivo.
Para la libertad, mis ojos y mis manos,
como un árbol carnal, generoso y cautivo,
doy a los cirujanos.

Para la libertad siento más corazones
que arenas en mi pecho: dan espumas mis venas,
y entro en los hospitales, y entro en los algodones
como en las azucenas.

Para la libertad me desprendo a balazos
de los que han revolcado su estatua por el lodo.
Y me desprendo a golpes de mis pies, de mis brazos,
de mi casa, de todo.

Porque donde unas cuencas vacías amanezcan,
ella pondrá dos piedras de futura mirada
y hará que nuevos brazos y nuevas piernas crezcan
en la carne talada.

Retoñarán aladas de savia sin otoño
reliquias de mi cuerpo que pierdo en cada herida.
Porque soy como el árbol talado, que retoño:
porque aún tengo la vida.

WHO'S WHO

AMONG THE AUTHORS OF THIS AGENDA

Only some; others need no introduction for our readers...

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Mercedes BUDALLÉS Díez, studied Biology Sciences in Madrid, Theology in Seville specialising in Biblical Studies in Jerusalem. She is professor of Old Testament at the Goiânia University. As a missionary in the Philippines and Brazil, where she now lives since 1976, she learnt a new biblical reading with the poorest people, the Bible for Life. She is national assessor of the Biblical Studies Centre and Base Ecclesial Communities. She publishes articles in the field of Feminist Hermeneutics and popular subsidies.

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University of La Habana (1998-2013), (www.udg.edu/cunescodhs). Director of the "Plan for Citizen Participation for Sustainable Human Development of Tossa de Mar" (2001-2007). Director of the Local Sustainable Human Development and Alternatives to Neoliberal Globalisation Masters (since 2004). Has been union representative for the libertarian union General Confederation for Work (CGT). Member and collaborator of various ONGS.

Centro de Estudios Ecueménicos. Organisation of the civil society, of ecumenical and Christian inspiration, which since its foundation in Mexico in 1968 is a bridge that gives sense of faith to the political-social, and political-social sense to faith. As a civil actor brings together proposals and experiences which contribute to respect and exercise of rights, full life and peace from, with and for the most impoverished sectors. www.estudiosecumenicos.org.mx

Jordi COROMINAS was born in Balsareny, Catalonia, the same town as Pedro Casaldàliga, and his relative. Has lived for 14 years in Nicaragua and El Salvador where he managed a PhD in Iberia-American Philosophy which was one of Ignacio Ellacuría's projects, President of the UCA University assassinated in 1989. PhD in Philosophy has been studying the philosophy of Zubiri and its projection in the field of ethics, philosophy of religion and social philosophy. Presently he works in Ramon Llull University of Barcelona, in a Masters of Inter-religious dialogue. Among his published works: Xavier Zubiri, The Sound of Solitude (Taurus, 2006; Harmattan 2012); First Ethics, contribution of Zubiri to the present ethical dialogue (Desclée de Brouwer, 2001) and Zubiri and Religion (Iberia-American University, Puebla, 2008).

Eduardo FRADES GASPAS, Venezuelan for more than 30 years, born in Spain in 1943, bachelor in Holy Scripture for the Biblicum of Rome. Has combined for many years pastoral work in San Felix and Delta of Orinoco with classes in the ITER, the IUSI and postgraduate courses in UCAB. PhD in Theology

from the Xaveriana in Bogota with a thesis about Bartolome de las Casas. Collaborates with the popular pastoral biblical work in Venezuela, as well as in the collective work pro-Christology of Jon Sobrino, Bajar de la Cruz a los pobres (take down the poor from the cross). Director of publishing and of the magazine ITER, from 1996, and of the magazine ITER-HUMANITAS from 2004 until 2011.

Paulo Gabriel LÓPEZ BLANCO, Augustine monk, born in Spain. Since 1972 lives in Brazil and was naturalised Brazilian. Presently lives in Belo Horizonte. Worked for 20 years in the prelature of São Felix do Araguaia, together with Dom Pedro Casaldáliga. He is a certified reporter, and has published many poetry books.

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Federico MAYOR ZARAGOZA (Barcelona 1934) is a university professor and a Spanish international high officer. Was General Director of UNESCO between 1987 and 1999. Since the year 2000 he chairs the Foundation for a Culture of Peace. In 2005 was appointed co-president of the High Level Group for the Civilizations Alliance, by the General Secretary of the United Nations. Presently chairs the International Commission against Death Penalty, representing the Spanish government since October 2010.

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David MOLINEAUX. Educator and writer, living in Chile for many years now. He has been giving courses about the evolution of life on Earth, the new cosmology emerging in science, and its humane and spiritual meaning. Has written two books on these topics: *Polvo de estrellas* (1998) and *En el principio era el sueño* (2002). To celebrate our humanity and the world in evolution he conducts groups of bio-dance.

Marc PLANA, (Mataró, Barcelona, 1974) is an investigator in the Philosophy department of the Autonomous University of Barcelona and works in a multi-disciplinary study about political philosophy and films. As an audiovisual screenwriter, has done different jobs, teaches screenwriting in the ERAM of Girona and coordinates the documentaries L'excusa.

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Rolando VÁZQUEZ is a teacher in Sociology and Latin American thought at Roosevelt University College, in Middleburg, the Netherlands. This is where he coordinates, together with professor Walter Mignolo, an annual summer course about the "de-colonial option". Is dedicated to teaching and has written about de-colonialism and criticism to modernity.

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Jon Sobrino: http://es.wikipedia.org/wiki/Jon_Sobrino



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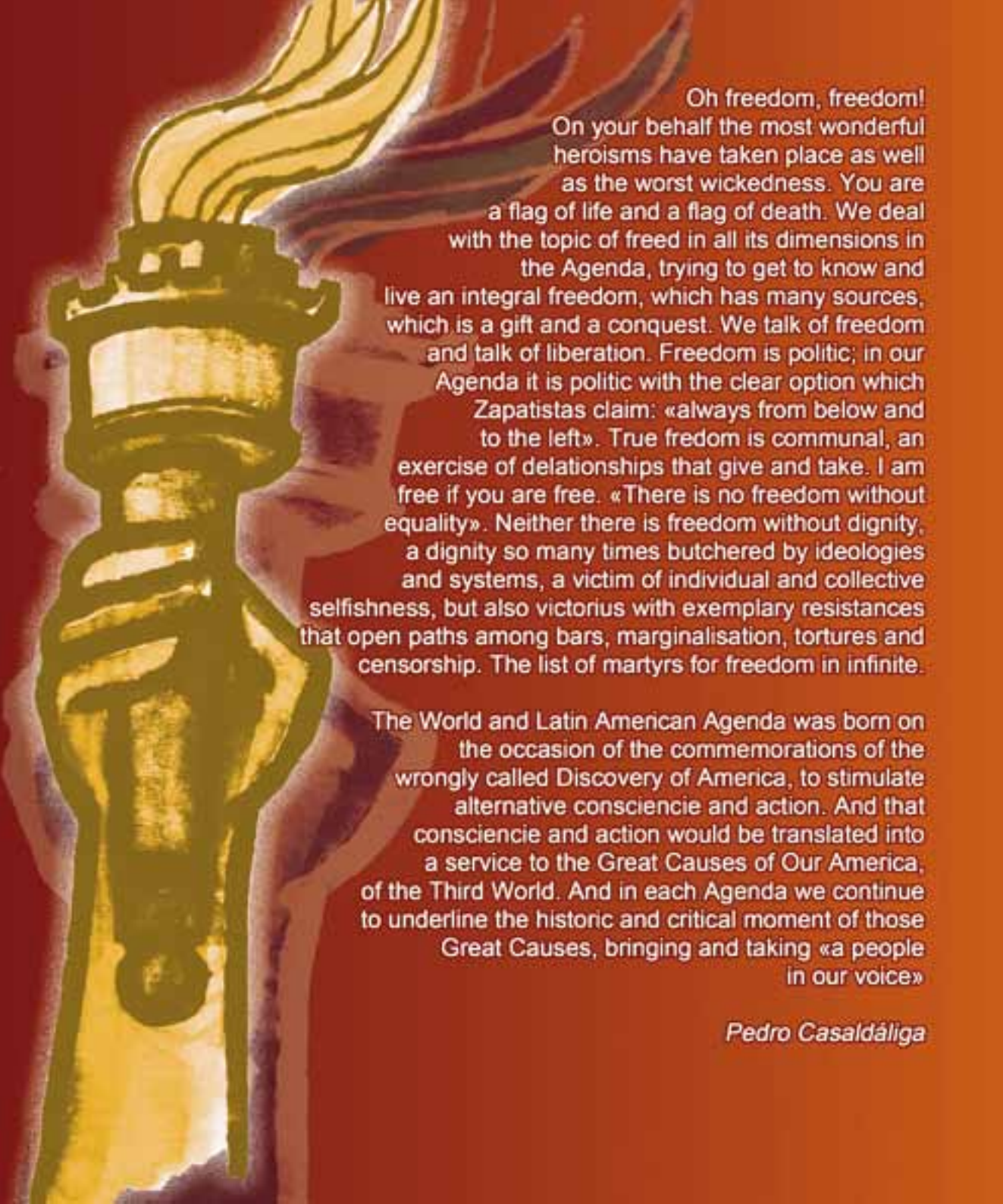
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Oh freedom, freedom!
On your behalf the most wonderful
heroisms have taken place as well
as the worst wickedness. You are
a flag of life and a flag of death. We deal
with the topic of freed in all its dimensions in
the Agenda, trying to get to know and
live an integral freedom, which has many sources,
which is a gift and a conquest. We talk of freedom
and talk of liberation. Freedom is politic; in our
Agenda it is politic with the clear option which
Zapatistas claim: «always from below and
to the left». True fredom is communal, an
exercise of delationships that give and take. I am
free if you are free. «There is no freedom without
equality». Neither there is freedom without dignity,
a dignity so many times butchered by ideologies
and systems, a victim of individual and collective
selfishness, but also victorius with exemplary resistances
that open paths among bars, marginalisation, tortures and
censorship. The list of martyrs for freedom in infinite.

The World and Latin American Agenda was born on
the occasion of the commemorations of the
wrongly called Discovery of America, to stimulate
alternative consciencie and action. And that
consciencie and action would be translated into
a service to the Great Causes of Our America,
of the Third World. And in each Agenda we continue
to underline the historic and critical moment of those
Great Causes, bringing and taking «a people
in our voice»

Pedro Casaldáliga