

world

# LATIN AMERICAN

agenda

2018



GEREZO BARRETO / 17

## GENDER EQUALITY

**LATINO-AMERICANA**  
mundial 2018



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# Holistic View of our Worldwide Latin American Agenda 2018

The theme of “gender” is on the street, throughout the Latin American continent, in civil society, in public opinion, and even in the Churches. Our Agenda could not stop addressing the issue in a timely manner. We always had the concern to consider the feminine dimension, and in every subject we introduce each year points of view with a feminist perspective. But we felt the need to address it in an explicit and monographic way, an Agenda specifically on “the Women”.

The time has come.

But, looking closely, it has turned out that the feminist theme is very broad. It seemed right away that the issue could no longer be “the woman”: the issue is also the gender perspective, gender relations, criticism of patriarchy installed in a society that structurally generates inequality, subjugation, and violence against women.

Although this theme has been millennially marginalized as a “women’s issue”, is not: it is rather a matter of structural and systemic justice, which affects the human rights of women and many people discriminated against, because of their gender or sexual status. It is a matter of oppression / liberation, a dimension for which our Latin American spirituality or liberation mood, has always had a special sensitivity, and

on this occasion returns to resume its original inspiration. It is really a problem as deep at the same time as millennial, so addressing it , is like radical and global revolution. Is a pending and urgent revolution that we want to help carry out, hand in hand with so many women, and men who have been fighting for this Utopia for years and decades. And here we are, then, one more year, on the edge of the most debated problem at any moment in the Continent Latin American, trying to accompany the debate from the methodology of popular education, summoning the best signatures - especially feminine at this time, and in any case feminists - to make their contribution to a continental reflection - and beyond the Continent - helping us to think in depth, to reach a better and more effective action. According to our inveterate Latin American method, we start from reality, this time with a SEE/ REMEMBER that it incorporates the historical struggle of women.

In JUDGE / DREAM we take the waters from the very top, from even philosophical implications; we collect the history of feminist theory, the “gender ideology,” the debate about strong sex, masculinities, the influence of religious beliefs, patriarchy ... and categorize women’s rights as human rights. By the ACT, we address public

Translation by Maria Cabrera, Riverside, Ca. USA

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policies with a gender focus, parity democracy, necessary for the incorporation of men into the tasks of care, the vision of indigenous women and the black women, the practice of feminist theology in history, the creation of gender observatories ... and, also this year, available digital books recommended, to work on the topic in the group, community or personal study. Close the agenda, the usual sections prizes for competitions called by the Latin American Agenda.

no?) of so many women, militant feminists, convinced fighters from all over the continent who have helped us, not only with their written contribution, but with their orientation, their advice, and even their correction ... more than fraternal: sororal. Without their collaboration, this edition simply would not have been possible.

Fraternal/sororal,

We have to thank at this time the “sororal” collaboration (is the feminine of “fraternal”,

José María VIGIL



### **Educational 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 favour of a greater volume of message. This also allows us to keep the price lower so the Agenda is more accessible.

### **Ecumenicism**

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.

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.”

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### **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 heritage, an annual anthology of the memory and hope of our spiritual Continent.”

*By Way of a Friendly Introduction*

## **EQUALITY OF GENDER: ISSUE OF JUSTICE AND NEW VERSION**

In some countries more, in others less, throughout the Latin American Continent this theme strongly and sometimes passionately stirs public opinion, social dialogue, and even parliamentary and legislative debates.

It is one of the topics of the moment: the gender". It is not a problem for women, nor for men, but for the fundamentals of our social behavior: those models or paradigms over which, even without knowing it, we are settled, philosophical principles, religious, customs, symbols ... ancient, even ancestral ...

It is the question of "gender," that social construction that we now see more clearly which should not be confused with sexuality, even if it is closely linked to it. The "Gender theory" is only a conceptual tool, coming from the social sciences, which critically describes and analyzes the socio-cultural construction of patriarchy, a system that, structurally, assigns less value and power to women. Welcome are all tools when it comes to multidisciplinary analyze problems, and to seek the best solutions. It is a relatively new instrument, and above all critical: it has been drawn up precisely by the victims, in an example of awareness and commitment that helps to discover and analyze the problem. We always said that the oppressed have the "hermeneutic privilege" to better interpreting, where the roots of oppression come from, which is a major reason used, to take care of it.

The gender issue does not leave anyone indifferent. It touches the intimate fibers of our psychology, our sexual conscience, and family life awareness. It also moves the foundations of the Churches, that perhaps too long have been reverse to this problematic, unconsciously about antifeminism and anti-sexism that they came very deep in the "philosophical package" (alien, platonic above all, of contempt of the body) typical of Western culture.

We should have faced it long time ago, and we must face it now, without further delay. Also our Agenda wants to contribute its grain of sand, from the methodology of popular education: it must be possible to dialogue, discover the constraints hidden, to face them with humility, to open to change, without losing the balance.

*Translation by Maria Cabrera, Riverside, Ca. USA*

In the first place, it is necessary to recognize the inveterate inequality that has the woman, the antifeminism of a large part of the traditionally androcentric Judeo-Christian western symbolic heritage, as well as the complexity of our identities, beyond the mere dual biological.

Equality is a human right, and we have already dedicated the Agenda two years ago to the issue of economic inequality. Well, "gender equality" is also a fundamental human right. It does not need to be 'egalitarianism', it should not be!; can be equity, in reference to measures of 'positive discrimination' which are certain social moment to bring us back to equality, an equality that is not a or abstract right, but includes the right to dignity, social, respect, work, same salary ...

Gender equality is a matter of justice, and as such, it is non-negotiable, and must be universal. It is not necessary to be a woman, or have a specific sexual identity, to assume that banner; every human being must make his own the Cause of gender equality. The Churches, on the other hand, cannot avoid gender, neither in society nor in their own interior. Jesus clearly bets on the inclusion of all people, and his Utopia of Justice, which called Kingdom, is symbol of the greater inclusion. For everything there is a hierarchy of truths and values, and in it Justice takes precedence over any philosophical or theological justification, as well as the simple tradition. While there people discriminated against because of their sexual status, feminist liberation theology will make sense.

Calling gender theory "ideology" is actually an attempt to freely demonize of any new understanding of human rights that is maturing in the consciousness of humanity ,and which demands new social relations; calling it "ideology ", to try to reduce its truth and its justice, is a well-known ideological trick. With the Gospel in our hands, we dare to say that every religious discourse that justifies the women's inferiority or any other gender injustice, serves as the ideology of gender.

In essence, gender equality corresponds to a new vision, which and careful review of the paradigms, myths, philosophies ... that we dragged accumulated from ancestral times ... It is a period of several millennia which is concluding now. The change of vision that is underway is profound, and has of being acknowledged with a sense both critical and positive and participatory. Let us rise to this historic moment. There are always dangers, and always exaggerations are possible; for that very reason we must be present in the debate, contribute to the construction of full social justice and respect for human rights of all persons, regardless of their sexual status. Effectively, is a matter of justice and new vision.

**JOSÉ MARÍA VIGIL AND  
PEDRO CASALDÁLIGA**



# 2018 MARTYROLOGY ANNIVERSARIES

## LATIN AMERICAN MARTYRS

### 1968: 50 años

- 4.4: Asesinato de Martín Luther King Jr., en Memphis, EEUU.
- 2.10: Masacre de Tlatelolco, plaza de las Culturas, México. El ejército dispara contra los jóvenes.
- 9.10: Ernesto Che Guevara, médico, guerrillero, político, internacionalista, muerto en Bolivia.

### 1973: 45 años

- 17.3: Alexandre Vannucchi, estudiante y militante cristiano, mártir, asesinado por la policía, Brasil.
- 15.9: Arturo Hillerns, médico, mártir del servicio a los pobres en Chile.
- 19.9: Omar Venturelli, misionero laico italiano desaparecido por la dictadura de Pinochet, Chile.
- 19.9: Etienne Marie Louis Pesle de Menil, exsacerdote francés fusilado en Valdivia bajo Pinochet, Chile.
- 19.9: Juan Alsina, sacerdote español, asesinado por la policía de Pinochet, mártir del pueblo chileno.
- 22.9: Miguel Woodward, sacerdote chileno, Valparaíso, Chile, murió a causa de las torturas, bajo Pinochet.
- 7.10: Mártires de Lonquén, campesinos asesinados, en Lonquén, Chile.
- 21.10: Gerardo Poblete, salesiano chileno, torturado y asesinado en Iquique, Chile, bajo Pinochet.
- 31.10: José Matías Nanco, pastor evangélico, y compañeros, mártires de la fe y la solidaridad, Chile.

### 1978: 40 años

- 10.1: Pedro Joaquín Chamorro, periodista, mártir de las libertades públicas, bajo la dictadura somocista, Nicaragua.
- 18.1: Germán Cortés, militante cristiano y político, mártir de la Causa de la Justicia en Chile.
- 29.5: Masacre de cien quichés en Panzós, Guatemala.
- 30.6: Hermógenes López, párroco, fundador de la Acción Católica Rural, Guatemala.

- 20.7: Mario Mujía Córdoba, 'Guigui', obrero, maestro, agente de pastoral, Guatemala.
- 20.9: Francisco Luis Espinosa, sacerdote y compañeros mártires en Estelí, Nicaragua.
- 7.10: José Osmán Rodríguez, campesino Delegado de la Palabra, mártir, Honduras.
- 20.10: Oliverio Castañeda de León, de la Asociación de Estudiantes, Universidad San Carlos, Guatemala.
- 7.11: Antonio Ciani. Dirigente estudiantil de la AEU en Guatemala. Continúa desaparecido.
- 28.11: Ernesto Barrera, 'Neto', sacerdote, obrero, mártir de las comunidades de base salvadoreñas.
- 11.12: Gaspar García Laviana, sacerdote, mártir de las luchas de liberación del pueblo de Nicaragua.

### 1983: 35 años

- 7.1: Felipe y Mary Barrera, militantes cristianos revolucionarios asesinados por la contra, Nicaragua.
- 23.1: Segundo Francisco Guamán, indígena quechua, mártir de la lucha por la tierra en Ecuador.
- 14.3: Marianela García Villas, abogada de los pobres, de la Comisión de DDHH de El Salvador, asesinada con 29 campesinos/as por el batallón Atlacatl.
- 14.6: Vicente Hordanza, sacerdote misionero al servicio de los campesinos, Perú.
- 17.6: Felipa Pucha y Pedro Cuji, indígenas, mártires del derecho a la tierra, Cullactuz, Ecuador.
- 19.7: Yamilet Sequiera Cuarte, catequista, Nicaragua.
- 23.7: Pedro Angel Santos, catequista, mártir de la fe y de la solidaridad con su pueblo salvadoreño.
- 25.7: Luis Calderón y Luis Solarte, mártires de la lucha de los 'destechados' de Popayán, Colombia.
- 12.8: Margarita María Alves, presidenta del Sindicato Rural de Alagoa Gande, Paraíba, Brasil.
- 16.9: Guadalupe Carney, jesuita estadounidense, acompañando la lucha de su pueblo hondureño.
- 17.9: Julián Bac, celebrador de la Palabra, y Guadalupe Lara, catequista, mártires en Guatemala.

- 11.10: Benito Hernández y compañeros, indígenas, mártires de la lucha por la tierra. Hidalgo, México.
- 12.10: Marco Antonio Orozco, pastor evangélico, mártir de la Causa de los pobres en Guatemala.
- 7.11: Augusto Ramírez Monasterio, sacerdote franciscano, mártir de la defensa de los pobres, actualmente en proceso de beatificación. Guatemala.
- 11.11: Sebastián Acevedo, militante, mártir del amor filial al pueblo chileno.
- 11.11: Gervasio Santana Dourado, professor, morto por seu compromisso. Aparecida de Goiânia GO, Brasil.
- 25.11: Marçal de Sousa, Tupáí, enfermero, indígena, mártir de la lucha por la tierra, que había hablado a Juan Pablo II en Manaus en 1980. Asesinado.
- 12.12: Prudencio Mendoza "Tencho", seminarista, mártir de la fe, en Huehuetenango, Guatemala.

#### 1988: 30 años

- 14.1: Miguel Angel Pavón, director de la Comisión de los DDHH, y Moisés Landaverde, Honduras.
- 17.1: Jaime Restrepo López, sacerdote, mártir de la causa de los pobres, en Antioquia, Colombia.
- 5.2: Francisco Domingo Ramos, líder sindical en Pancas, ES, Brasil, asesinado por los 'fazendeiros'.
- 27.2: Jesús María Valle Jaramillo, 4º presidente asesinado de la Comisión de DDHH de Antioquia, Colombia.
- 22.3: Rafael Hernández, líder campesino, mártir de la lucha por la tierra entre sus hermanos de México.
- 28.3: 14 indígenas tikunas y 23 heridos por el maderero Oscar Castelo Branco y 20 pitoleros. Benjamin Constant, AM, Brasil.
- 3.5: Sebastião Vidal dos Santos y familia mártir (7 personas), por resistir a los narcotraficantes. Miembros de las CEBs. Duque de Caxias, RJ, Brasil.
- 14.5: Campesinos mártires por la paz, Cayara, Perú.
- 5.6: Agustín Ramírez y Javier Sotelo, obreros mártires del Gran Buenos Aires, Argentina.
- 10.7: Joseph Lafontant, abogado, mártir de la defensa de los derechos humanos en Haití.
- 22.8: Jürg Weis, teólogo suizo evangélico, mártir de la solidaridad con El Salvador.
- 11.9: Mártires de la iglesia de San Juan Bosco, en Puerto Príncipe, Haití.

- 25.10: Alejandro Rey y Jacinto Quiroga, agentes de pastoral, mártires de la fe, Colombia.
- 6.11: José Ecelino Forero, agente de pastoral, mártir de la fe y del servicio, San José Miranda, Colombia.
- 22.12: Francisco 'Chico' Mendes, 44 años, líder ecologista en Xapuri, Brasil. Asesinado por latifundistas.

#### 1993: 25 años

- 15.4: José Barbero, sacerdote, profeta y servidor de los hermanos más pobres de Bolivia.
- 28.5: Javier Cirujano, misionero español, mártir de la solidaridad, asesinado por la guerrilla, Colombia.
- 16.8: Mártires indígenas yanomamis, de Roraima, RR, Brasil. 1500 indígenas muertos de 1987 a 1992.
- 18.8: Mártires indígenas asháninkas, de Tziriari, Perú.
- 23.9: Sergio Rodríguez, obrero y universitario, mártir de la lucha por la justicia en Venezuela.

#### 1998: 20 años

- 13.3: Maria Leide Amorim, líder camponessa de los sin tierra, asesinada, en Manaus, Brasil.
- 26.3: Onalício Araujo Barros y Valentin Serra, líderes del MST, Parauapebas, PA, Brasil.
- 17.4: César Humberto López, bautista, presidente de la FraterPaz, asesinado en San Salvador.
- 18.4: Eduardo Umaña Mendoza, abogado de los derechos populares, intelectual militante, Colombia.
- 20.5: Francisco de Assis Araújo, Chicão Xucurú, cacique del pueblo Xucurú, en Pesqueira, PE, Brasil.
- 7.6: Once indígenas representantes indígenas reunidos en El Charco, Guerrero, México, son asesinados por cientos de soldados que caen sobre ellos.
- 4.9: Gerardo Sueldo, obispo, muere en aparente accidente de automóvil, Santiago del Estero, Argentina.
- 18.9: Miguel Angel Quiroga, marianista, mientras realizaba una visita pastoral a las comunidades campesinas de Lloró, Chocó, Colombia.

# Premios otorgados por la Agenda'2018... ...para los concursos convocados por la Agenda'2017

• El **Premio Antonio Montesinos al gesto profético en defensa de los Derechos Humanos** ha sido concedido este año al **Grupo de Curas en la Opción por los Pobres**, de Argentina. En este momento histórico de regreso de políticas neoliberales, y propuestas de lecturas y prácticas "reconciliadoras" y de olvido respecto de la dictadura sufrida, ellos son la única voz clara y profética de la Iglesia Católica que denuncia los atropellos actuales a los DDHH y las políticas de impunidad respecto del terrorismo de Estado.

• El Premio del **Concurso de Cuento Corto Latinoamericano** ha sido declarado desierto este año.

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

Una amplia antología de estos «Cuentos cortos latinoamericanos» está disponible en los Servicios Koinonía, en: [servicioskoinonia.org/cuentoscortos](http://servicioskoinonia.org/cuentoscortos)

• El premio del Concurso de **Páginas Neobíblicas**, dotado con 500 euros, ha sido concedido a **María de las Mercedes RODRÍGUEZ PUZO**, de Santiago de Cuba, por su página neobíblica «¿Por qué vivir entre Madián y Moab?», actualización de Números 31, que se confronta

con el nuevo paradigma arqueológico-bíblico. La publicamos en esta misma edición de la Agenda (pág. 240), edición en la que también convocamos la XXIIIª edición de este Concurso (pág. 17; notar que en la convocatoria de esa página se hace una matización del tema). El jurado ha decidido otorgar una mención honorífica a **Hermes Fernando PETRINI**, de Campinas, SP, Brasil, por su neobíblica «El hombre aprendiendo a amar... con la mujer», actualización de Juan 8,1-11. Una amplia antología de «Páginas Neobíblicas» recibidas para el concurso está accesible en los Servicios Koinonía: [servicioskoinonia.org/neobiblicas](http://servicioskoinonia.org/neobiblicas)

• El jurado del **Concurso de Género** sobre el tema «Perspectiva de género en el desarrollo social», patrocinado por el **Centro de Comunicación y Educación CANTERA**, de Managua, Nicaragua, ha otorgado el premio, dotado con 500 US\$, a **Mayte MOLINA CAMACHO**, de Managua, Nicaragua, por su trabajo «Protección del medioambiente desde la perspectiva feminista». Lo publicamos en esta Agenda en la (página 242). Felicitaciones...

Con las mismas bases bajo un nuevo enfoque, queda convocado el certamen para el año que viene (pág. 17).

Los premios que proclama esta página son los concedidos para los certámenes convocados por la Agenda'2017; véalos también en: <http://latinoamericana.org/2018/premios>

Las convocatorias de esta Agenda'2018, para 2019, véalas en: <http://latinoamericana.org/2018/convocatorias>



# PREMIO ANTONIO MONTESINOS AL GESTO PROFÉTICO EN DEFENSA DE LOS DERECHOS HUMANOS

XXIIª edición

HA SIDO OTORGADO AL GRUPO  
**CURAS EN LA OPCIÓN  
POR LOS POBRES  
DE ARGENTINA**

• El **Concurso** convocado por **REDES**, de Puerto Rico (<http://redesperanza.org>), ha sido ganado por Marieta MACHADO, de Santiago de Cuba, por su trabajo «Construyendo un Cielo nuevo y una nueva Tierra».

Con una nueva temática, es convocado de nuevo este año 2018 para su ya XIIª edición (cf. pág. 16).

• El **Premio Col·lectiu Ronda** ha sido declarado desierto este año. Con nueva temática es convocado de nuevo en esta Agenda para 2019 (cf. pág. 18).

• El **Premio a la Difusión de los Principios del Decrecimiento**, vuelve a ser convocado nuevamente, para su ya Xª edición (cfr. pág. 16). El concurso está dotado con 500 euros y va a seguir este año una dinámica diferente; véase en la web [latinoamericana.org](http://latinoamericana.org).

**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>



Herederos directos del Movimiento de Sacerdotes para el Tercer Mundo, los Curas en la Opción por los Pobres asumen, actualizadas, las Causas que aquellos sacerdotes abrazaron: una permanente renovación conciliar de la Iglesia, un fuerte compromiso liberador social y político, una cercanía efectiva con los empobrecidos y la denuncia de todas aquellas estructuras que oprimen a los pueblos.

El espíritu de Angelelli, Mugica, Alice Domon, Léonie Duquet... y tantas otras personas que sellaron con su vida el compromiso de Liberación en tiempos de dictadura –entonces militar, hoy neoliberal– los anima y los impulsa.

Haciendo una síntesis «práxica» entre Teología de la Liberación y Teología del Pueblo (ampliamente desarrollada en Argentina), son esa Iglesia que suma adhesiones entre los movimientos populares y sociales del país. Son una voz potente, significativa, profética, y a contraluz del histórico y cómplice silencio de otros sectores de la sociedad y de la misma Iglesia.

Vea sus Cartas al Pueblo de Dios, sus mensajes, sus Encuentros Nacionales, y materiales diversos que ofrecen en su página:

<http://www.curasopp.com.ar/web/es/>

## CONCURSO SOBRE «IGUALDAD DE GÉNERO»

XIIª Edición

La igualdad de género es un principio que estipula que hombres y mujeres son iguales ante la ley", o sea, que todos y todas tenemos los mismos derechos y deberes frente al Estado y a la sociedad.

¿Pero cuán real es esto en la actualidad? La pertinencia de este tema nos obliga a incentivar el diálogo y la reflexión, para tratar de romper paradigmas que por siglos han abonado a las diferencias de género, y que han sido avaladas por la sociedad y hasta por la religión.

Invitamos a reflexionar sobre este tema:

«Equidad de género y religión; propuestas para reparar siglos de desigualdad».

Envíe su reflexión (de hasta 7.000 pulsaciones), ya sea personal o colectiva (es decir, con su comunidad, sus alumnos/as, sus vecinos, su grupo de amigos/as...), antes del 31 de marzo de 2018, a:

*inforedes@redesperanza.org*

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

**REDES,**  
**Red de Esperanza y Solidaridad,**  
Diócesis de Caguas,  
Puerto Rico.

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

Xª Edición

La «**Comissió Agenda Llatinoamericana**»,  
de Girona, Cataluña,

**A N U N C I A** este Premio, con las siguientes bases:

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

**Procedimiento:** los miembros de la Comisión buscarán activamente propuestas que cumplan los requisitos de contenido y formato explicados en el apartado anterior. De las propuestas recogidas, un jurado hará la selección de la ganadora y, si fuera oportuno, de las merecedoras de accésit.

**Premio:** 500 euros. El jurado lo podrá declarar desierto, pero también podrá conceder uno o más accesits de 100 euros. La decisión del jurado se hará pública el 1 de noviembre de 2018 en: *llatinoamericana.org*

Más información en: *llatinoamericana.org*

## Concurso de «Páginas Neobíblicas», XXIIIª edición

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

1. El jurado dará preferencia a las páginas que afronten el «nuevo paradigma arqueológico-bíblico» (*eatwot.net/VOICES*, número de diciembre de 2015, o cfr en google), o cualquier otro de los llamados «Nuevos Paradigmas»: se trata de reescribir una página bíblica desde un «nuevo paradigma» actual. El concurso pretende hacer avanzar a los/as biblistas en una lectura no fundamentalista de la Biblia y una visión teológica de vanguardia.

2. No deberán exceder de 9000 pulsaciones (caracteres más espacios). En castellano, portugués o catalán. 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 2018 a: [agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)

4. Premio: 500 euros y su publicación en la Agenda'2019 y en los Servicios Koinonía. Será hecho público el 1 de noviembre de 2018 en <http://latinoamericana.org>

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

El **Centro de Comunicación y Educación Popular CANTERA** ([canteranicaragua.org](http://canteranicaragua.org)) convoca el XXIIIº concurso de «Perspectiva de género en el desarrollo social»:

1. Temática para esta edición: «La dimensión espiritual que fortalece el empoderamiento y liderazgo de mujeres y hombres para promover una sociedad igualitaria y justa».

2. En estilo de ensayo.

3. Extensión e idioma: máximo de mil palabras, o

6000 pulsaciones (caracteres más espacios).

4. En castellano, portugués, o en otros idiomas adjuntando una traducción al castellano.

5. Los trabajos habrán de llegar antes del 15 de marzo del año 2018 a: Cantera, Apdo. A-52, Managua, Nicaragua, [cantera@ibw.com.ni](mailto:cantera@ibw.com.ni), tel.: (505)-2277.5329

6. 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\$.

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

La **Agenda Latinoamericana** convoca esta vigésimo-cuarta edición del Concurso, con las siguientes bases:

1. Puede concursar toda persona o grupo apasionado por las Causas de la Patria Grande.

2. Extensión e idioma: máximo de 18.000 pulsaciones. En castellano o portugués.

3. Objetivo y temática: los cuentos deben iluminar la actual coyuntura espiritual de América Latina: sus utopías, dificultades, motivos para la esperanza, alterna-

tivas, la interpretación de esta hora histórica...

4. Los textos deberán llegar antes del 31 de marzo de 2018 a: [agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)

5. El cuento ganador será premiado con 400 euros, y será publicado en la Agenda Latinoamericana'2019 (en unos 20 países). Será hecho público el 1 de noviembre de 2018 en <http://latinoamericana.org>

6. El jurado podrá declarar desierto el premio, pero también podrá conceder accesits de 100 euros.

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

La Agenda Latinoamericana Mundial convoca esta XXIVª 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 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 2018, a la propia Agenda Latinoamericana: [agenda@latinoamericana.org](mailto:agenda@latinoamericana.org)

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 euros. Podrá ser declarado desierto.

**FEMINISMO Y ANTRIPATRIARCADO****EXPERIENCIA DE LUCHA Y DESARROLLO DE LAS MUJERES**

El Col·lectiu Ronda de Barcelona, asesoría jurídica, laboral, económica y social al servicio de las personas y comunidades marginadas por el sistema imperante, fiel a su tradición de pensamiento y de compromiso, convoca la XVI edición del Premio Col·lectiu Ronda para el año 2018, año para el que se ha elegido como tema «FEMINISMO - ANTRIPATRIARCADO».

Cuando dirigimos nuestra mirada al mundo de las mujeres y volvemos los ojos hacia la historia no podemos negar que ha habido avances. El 5 de octubre de 1832, hace 181 años, en Londres, apareció un anuncio en un periódico que decía: «VENTA por subasta en la plaza pública. Se hace saber que en la fecha señalada, James Thomson de Valley Farm, venderá en la plaza pública a su mujer, María, a las doce en punto del mediodía. La mercancía se ofrece sin garantía». La mujer fue objeto de licitación y venta, cerrando la subasta «por 20 chelines y un perro».

Ya no se discute tampoco en los círculos de filosofía si la mujer tiene alma o no. También ha tenido acceso a trabajos que antes era impensables, pero todavía queda mucho por hacer.

Con la gran crisis económica, el sistema liberal, una vez más, se ha aprovechado de la situación de muchas mujeres para explotarlas más, por no hablar de la trata ni del tráfico que es un crimen que mueve millones. La frase «la imaginación al poder» sigue vigente; por ello sería muy interesante conocer experiencias de lucha feminista, de liberación, progreso colectivo y acciones para la eliminación de la violencia por parte de grupos de mujeres. Todavía existen países en los que las mujeres tienen un estatus más propio de un objeto de derecho que de un sujeto.

Valoraremos cualquier experiencia comunitaria sobre experiencias relacionadas con mujeres, feminismo y contra las leyes y costumbres del patriarcado. Por todo ello, el Col·lectiu Ronda

**CONVOCA:**

A las entidades, grupos, colectivos o análogos que lleven a cabo una actividad feminista transformadora.

**BASES:**

Presentación de un informe claro y concreto sobre las experiencias, con un mínimo de dos años, que cuenten con todas o alguna de las siguientes características:

- que contribuyan a eliminar toda clase de violencia de género;
- que tengan o faciliten herramientas para que las mujeres puedan vivir en libertad y lograr que se corresponsabilicen, por Ley, a los hombres que hayan engendrado hijos;
- que contribuyan a lograr la autonomía económica y psicológica de las mujeres;
- que superen las luchas individuales o de pequeños grupos y formen coordinadoras que consigan la fuerza suficiente para cambiar las leyes que afecten a las mujeres a niveles estatales, continentales e internacionales;
- que expliquen alguna experiencia en la que han tenido en cuenta a todas las mujeres de aquellos países que aún viven en sistema de esclavitud y pobreza extrema, sometidas a la ablación, a los casamientos forzados, a la poligamia involuntaria, al analfabetismo y a cualquier ley o práctica que no les permiten desarrollar plenamente todas sus cualidades y su libertad.

El informe deberá referir el contexto, la composición y la motivación de la entidad concursante, así como las actividades realizadas y la evaluación de los resultados obtenidos respecto a los objetivos, los aspectos sociales, económicos y las aportaciones personales. Se deberá incorporar la presentación de la entidad y una memoria explicativa de sus actividades (máximo 20 páginas).

**Idioma:** castellano, portugués, catalán.

**Envío y plazos:** se deberá presentar antes del 31 de marzo de 2018 a las siguientes direcciones de correo electrónico: [agenda@latinamericana.org](mailto:agenda@latinamericana.org) y [jpujol@cronda.coop](mailto:jpujol@cronda.coop).

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

# MAP OF GENDER INEQUALITY

BY SEX AND GENDER, ACCORDING TO INTERNATIONAL INFORMATION

By Carolina Abizanda of SIP Foundation,  
Zaragoza, Spain

I. SEEING

% of Women		% of Men	
50	<b>POPULATION</b>	50	
52	<b>Hours worked</b> <a href="http://hdr.undp.org/en/composite/Dashboard1">http://hdr.undp.org/en/composite/Dashboard1</a>	48	
10	<b>Owned cash</b>	90	
10-20	<b>Owned land</b> <a href="http://hdr.undp.org/en/composite/Dashboard1">http://hdr.undp.org/en/composite/Dashboard1</a>	80-90	
2	<b>Loan money for farming</b>	98	
70	<b>Extreme poverty</b> (más de mil millones de personas) <a href="https://goo.gl/8ikoSk">https://goo.gl/8ikoSk</a>	30	
63	<b>Illiterate</b> (2013) <a href="https://goo.gl/bhLzMk">https://goo.gl/bhLzMk</a>	37	
80	<b>Undernourished</b>	20	
51	<b>Children not schooled</b> <a href="https://goo.gl/BPwcGD">https://goo.gl/BPwcGD</a>	49	
23	<b>Parliament positions</b> <a href="http://hdr.undp.org/en/composite/Dashboard1">http://hdr.undp.org/en/composite/Dashboard1</a>	77	
17	<b>Ministerial positions</b> <a href="https://goo.gl/brwN76">https://goo.gl/brwN76</a>	83	
24	<b>Positions as financial directors</b> <a href="https://goo.gl/99Xtuw">https://goo.gl/99Xtuw</a>	76	

<http://tellmaps.com/uis/literacy/>

<http://allinschool.org/>

<http://www.unwomen.org/es/what-we-do/leadership-and-political-participation/facts-and-figures>

<http://hdr.undp.org/en/composite/Dashboard1>

<http://beijing20.unwomen.org/es/infographic/economy>

Only half of 192 countries of the ONU have laws against domestic violence, less countries have laws against sexual harassment or women sex trafficking (<https://goo.gl/8ikoSk>).



# REPORT ON GENDER'S PARITY IN THE WORLD

OLIVER CANN

*Economic World Forum*

The index of gender's global gap of the World Economical Forum (WEF), started, in 2006, to measure the impact of the gap between female and male in four aspects: health, education, economy, and political participation, to see how resource and opportunities are being fairly distributed between men and women in 142 countries, study done for a comparison purpose. In general, according to the report's last edition, the male-female gap has been being closed in a 4% within the last 10 years.

In the **economical field** the gap has been closing in an only 3%, and the advancement toward salary equality and work opportunities remain the same since 2009/2010: women do not earn today as men used to earn in 2006. Analyzing this trajectory, it is supposed that our society will last another 118 years (until 2133) to completely close this economical gap.

Regarding **education**, the second out of the four pillars of this report, data are contradictories. In total, the gender's gap now is located in 95% against 5% of equality. This fact shows an improvement of 92% respect to 2006. Worldly, 25 countries have completely closed the gap and the majority of advancements have occurred in the university level of education since women compose the majority of students in almost 100 countries.

However these advancements have not been universal since 22% of the countries that have been analyzed in the past 10 years, the male-female gap was being opening regarding to education. There is also an interesting lack of co-relationship between women access to education and their capacities of receiving decent income when they are in leadership position. In spite of the fact that the women represent the majority of university students in 97 countries only in 68 countries they are majority in qualified position and considerably less in leadership position (only 4).

**Health and surviving**, the third pillar is the closest, in 96%, to equality. Forty countries have completely closed the gap. In spite of this encouraging growth, in the total the gender gap in health and surviving has been slightly opening in comparison of 2006.

The gap in the **political empowerment**, the fourth pillar, measured by the index, is the wider one. In a worldly level this gender gap has been closed in only 23% in spite of being this area the one that has experienced the greatest advancement; improvement in 9% compared with 14% in 2006. Only two countries have reached the parliamentary equality and four have reached equality in government departmental position.

Although none of the countries has totally closed the gender's gap, the northic countries continue being the most equalitarian society in the world. Since 2015, the first four countries are Island, Norway, Finland, and Switzerland.

In the BRICS group (Brazil, Russia, India, China, and South Africa), the Country that leads is South Africa (17°) due to its high qualification in political participation. The following is Russia (75°), then Brazil (85°) that lost 14 position in 2016 due to increasing salaries gap and decreasing in number of women in government departmental position. China (91°) lost 4 position and India (108°) increased 6.

## **Latin-American and the Caribbean**

Nicaragua (12°) that was the only Latin-American Country along with the Caribbean to be among the 10 Countries, has lost 6 points in 2016 due to a lowering in salaries equality and to percentage of women in ministerial and parliamentary position. There are 11 countries in the region among the first 50, one more than in 2015. Among the greatest economy, Mexico (71°) escalated 9 position due to improvement in the political area, while Brazil fell to the position 85° due to an enlargement of the salaries gap and a reduction of number of women

*Translation by Camilo Gonzales*



in ministerial position. The countries of this region with worse results are: Belize (103°), Guatemala (106°), and Paraguay (107°). In Latin-American none of the countries has had progress in closing the gender's gap.

### **Ten years analysis**

Ten years of data of the global gender's gap report, published for the first time in 2006, reveals the pattern of change in the world regarding the results obtained by the 109 countries studies in former edition compared with others, The region showing the most improvement is Latin-American followed by Asia, the Pacific, Africa subsaharisane, Europe and central Asia, Middle East and North Africa, and the USA. The direction of changes in the countries from 2006 up today has been positive in the most aspects. The Nordic countries keep being a model regarding their capacity to reach the gender equality. Nicaragua and Bolivia are the higher in reducing the whole gender gap in the last decade followed by Nepal, Slovenia, and France.

The countries with major improvements regarding to their departure point 10 years ago are: Saudi Arabic for its economic participation and opportunities, Burkina for its educative improvement, Georgia for health and surviving and United Arabic Emirates for political empowerment. In absolute term, the countries with the most improvements are Bahrain for its economic participation. Burkina Faso for educative achievement. Georgia for health and surviving, and Bolivia for political empowerment. The countries with the most are: Jordan in economic participation, Malaysia in educative achievement, Indy in health and surviving, Hungarian in political empowerment. The countries with least improvement in absolute term are: Tanzania in economic participation, Malaysia in educative achievement, Indy in health and surviving, and Shriek Lanka in political empowerment.

The advancements have not been uniform in the four areas: economy, polity, health and education. Concerning education, health and surviving, in spite of that many countries have reached the equality, some adverse results continue going on: in fact, 22% of the baremados countries show educative gap

that is superior to ten years ago, and the 39% of the countries show greater gap in health and surviving than 10 years ago. The greatest gender's gap continues being in the economic and political area but there has been less backing up: only 16% of the countries loose position in political empowerment and only 13% in economic participation and opportunities. In the category of economic participation, more than 80% of the countries have registered absolute advancement in participating in the work market, and Nepal is the country that has experienced the greatest improvement. Other countries that have shown a special growth in this indicator are: Botswana, Nigeria, Spain, Nicaragua, South Africa, and Lesotho. The most absolute improvement concerning women in key position (legislators, workers in high categories position, and in directive position) come from Colombia, Ghana, and France while in high qualification position (professional and technical workers) are: Lesotho, Albany, and Guatemala, countries that have experienced major advance in absolute terms.

Bolivia, Slovenia, Nicaragua, Island, and France, followed closely by Italy and Switzerland are among the best in the political area. All of them have closed the political gender's gap between 20 and 35%.

### **Rationale for the gender equality**

"The increment of automatization associated with the fourth industrial revolution will affect not only to the economy but also to humanity. In this context we must create a world in which ideals and women's contribution have much value as well as of men. Gender equality in our thought and action will have a crucial importance in securing that the future be to the human service and not threaten by it", Klaus Schwab, founder and executive director of the WEF, affirms.

"More women than men are registered in Universities in almost 100 countries but in a handful of these countries women are in the majority of directive position. Enterprises and government need to implement new politic to avoid this continuing lost of talents sand take advantage to improve the growth and competiveness", Saadia Zahidi, head of the Program for the Gender Equality of the WEF, affirms. □

# CIUDAD JUAREZ - VIOLENCE AGAINST WOMEN

**SILVIA GRIJALVA**

*Ciudad Juárez, México*

Being a border with the United States Ciudad Juárez is and will continue to be a strategic point for international capital, for the North American security strategy and for organized crime; drug trafficking, human and arms trafficking. The dominant axis of the border region is the maquiladora industry. There are job offers, but with very low salaries, and long days.

The State of Chihuahua is a drug-producing state with active presence of both the Sinaloa cartel and the Juárez cartel, which are constantly fighting for control of drug territories and transit corridors to the United States. Organized crime controls territories in various regions of the State and in those places it is evident the conspiracy between them and the authorities, the corruption invades the public activity. The Governor and several officials of the past administration 2010-2016, have a criminal complaint against illicit wealth. No mechanisms are in place to clean up the State and Municipal police forces. There is a partial control of the Judicial and Legislative power and of the State Commission of Human Rights. There is widespread mistrust in the authorities, exacerbated by public security agents.

President Felipe Calderon Hinojosa (2006-2012) implemented a security strategy to combat organized crime, and said: "It will be a war without quarters because there is no possibility of living with the narcos. There is no return; it's them or us. . ." Faced with criticism, he said: "It is the right strategy." The Presidential statements, however, overlooked that violence and crime are not causes, but effects, and that the security policy of his government respondent a deep insensitivity regarding factors of origin: poverty, marginality, lack of employment and education,

decomposition of the social interweave, and an economic policy that "encouraging" the obscene concentration of wealth in a few hands, the opening of national markets and the collapse of social policies.

In this context, Mexico enters a stage of widespread violence, which has been exacerbated by the increase in violations of the most elementary human rights, such as the right to life, physical integrity and a fair trial, and in a climate of impunity which exceeded 90% of the complaints filed. This increase in rape and insecurity coincides in states where the federal government directly implements its strategies to combat drug trafficking (Escalante, 2011, Merino, 2011)

According to analyst Carlos Fazio, the Merida Plan is part of the trend towards the militarization and trans-nationalization of the "war on drugs" manufactured and imposed by the United States throughout the continent, which is added as part of the same package to "the war on terrorism." Everything within the Security and Prosperity Alliance of Latin America according to which, Mexico is part of the perimeter of United States Security.

For five consecutive years Chihuahua was the most affected by the violence of the war against drug trafficking, and Ciudad Juárez became the most violent city in the world. Due to the fact that in 2008 there were 130 homicides per 100,000 inhabitants, while in 2009 they were 191; in 2010, 238 and in 2011, 148.

This violence unleashed since 2007 to date, adds to the other existing violence: extreme poverty, domestic violence, lack of decent employment, poor working conditions in the

*Translation by Ismarí Villa, Leander, Texas USA*

maquiladoras, households held by women - increased female head of household -, lack of education, femicides that increased from 1993 to 2003, all accumulated violence that have not been addressed and have deepened the gap of inequality and exclusion creating a situation of vulnerability in many families of the city. All this situation is invisibilized by the State, in order not to be responsible for what it generates.

More than 12,000 people killed during these years - most men averaging 16-45 years, they were not single men: they had wives, mothers, families, children who stayed in orphanages. All these men and women left a family without their moral support, without their physical presence, with a diminished economic load, with a pain and suffering that takes time to recover to begin to face the new situation. It is worth mentioning that the year 2010 was the most violent: 3,111 people were killed, including 304 women, according to the newspaper. The government attributes them to account adjustments among drug trafficking, without investigating their cases as gender crimes, and blaming the women themselves as sex hooks, tax collectors. But what happened to women in terms of all this violence, all these deaths? Since 1993 the deplorable events of multiple murders of women have made us aware of the terrible problems of violence, marginalization and misogyny, as well as the forgetfulness of women in Ciudad Juárez.

Femicide is genocide against women and happens when the historical conditions generate social practices that allow an attack on the integrity, health, freedom and life of women. It is a category that must be approached with a form of direct violence towards women, as an alternative to the neutrality of the homicide term, making visible an unrecognized background: misogyny in the daily death of women. It is a social, political, cultural problem and it is a State problem. Feminicides reflect the health of society. They measure the authorities' ability to prevent, resolve and / or punish those responsible. If this

fails, or does not exist, as happens in many cities of our country, the murders reproduce and give rise to its repetition. Impunity allows and catalyzes feminicides. The news about femicide in our country cross borders. Some data: in our country 6 women are killed every day. Between 2007 and 2012 1,909 femicides were perpetrated. Between 2012 and 2014, the femicide rate increased 5-fold from 2.4 to 3.2 per 100,000 women. Between 2012 and 2013, 3,892 women were killed, according to the National Femicide Observation (NFO). Only 613 of these cases were investigated and only 1.6% were sentenced. According to the NFO, in femicide, Mexico ranks 16th in the world. In 2010 the crimes were extreme: several victims showed signs of torture or mutilation, before being abandoned in public places. The previous figures should change the actions of the authorities, but they have not served. The murders of women continue to increase. Femicide is a state crime. Those who should be responsible for solving it, not only comply: participate in the disappearance of evidence. Bias and impunity are the rule. The criminological pattern of Ciudad Juárez is: "organized crime colluded with economic power politics, inefficiency, and corruption impunity. The authorities do not want and do not know how to investigate." (El Universal, Opinion, Arnold Kraus, 03/13/16)

It is obvious that the human rights of women have not been taken into account, and their dignity and self-esteem continue to be violated in trying to denounce the disappearance or murder of women. In our country we live critical levels of impunity and inefficient and insufficient attention to victims and relatives. One of the main challenges is to bridge the gap between the legislative and judicial scaffolding with reality, in which victims point out that the procurement of justice is a "simulation." This crime situation has to do with the level of impunity: crimes are not investigated, are not recorded and are not punished. 98% of crimes do not reach a conviction. This translates into explicit permission to commit crime and kill.

# FEMINIST PIONEERS: OLYMPE DE GOUGUES

Redaccion de Tribuna Feminista  
Rebellion.org

Two centuries ago on a 3 third of november, when the modern French illustration, the one that brought us liberties, equalities and fraternities, the one that brought us the “modern state” foundation of what we now have, the same illustration that was responsible of cutting off Olympe de Gougues head. She was the first women that initiated the public and collective way of the women cause. Of the collective feminist fight.

The modern and illustrated men, while they were writing “their” Men and citizens’ rights declaration, were forgetting a “small detail”: to include women. Olympe denounce it and wrote her Declaration of the rights of woman and the female citizen. She was executed by guillotine for daring compare the equality of man and woman.

Born in Montauban (France), on May 7th 1748, Olympe de Gougues would die in Paris guillotined on November 3rd 1793. Olympe de Gougues is a pseudonym for Marie Gouze, writer, playwright, pamphlet writer, political philosopher, author of Declaration of The Rights of Woman and the Female Citizen (1791).

Her work was profoundly feminist and revolutionary. As other feminists from that time she was an abolitionist. She defended the equality between man and woman in all life aspects public or private, including the right to vote, public work access, the right to speak political themes in public, access to a political life, obtain and control properties, be part of the army, also the physical equality, as to the right of education, equality of power in the family environment and at church. Olympe de Gougues wrote: “Woman has the right to mount the scaffold; she must equally have the right to mount the rostrum”.

She addressed Queen Marie Antoinette so she could protect “her gender”, that she described as ungraced and redacted the Declaration of Rights of Women overwriting the Men and citizens’ rights

declaration from 1789, in which she affirmed the equality of both sexes. Also included plans about the marriage suppression and the establishment of divorce, the idea of an annual contract renewed between both concubines and fought for the fatherhood rights from children born outside marriage. She was also the precursor of children and unprivileged rights, over lining a system of mother-child protection and recommended national shops for the unemployed and homeless.

What a better way to honor the cult figure of Gourges than to read again the 17 articles from her **Declaration of The Rights of Woman and the Female Citizen**.

1. Woman are born free and remains equal to man in rights. Social distinctions may only be based on common utility.

2. The purpose of any political association is the conservation of the natural and imperceptible rights of woman and man; these rights are liberty property, security, and especially resistance to oppression

3. The principle of all sovereignty rests essentially with the nation, which is nothing but the union of woman and man; no body and no individual can exercise any authority which does not come expressly from it (the nation).

4. Liberty and justice consist of restoring all that belongs to others; thus, the only limits on the exercise of the natural rights of woman are perpetual male tyranny; these limits are to be reformed by the laws of nature and reason.

5. Laws of nature and reason proscribe all acts harmful to society; everything which is not prohibited by these wise and divine laws cannot be prevented, and no one can be constrained to do what they do not command.

6. The law must be the expression of the general will; all female and male citizens must contribute either personally or through their

Translation by Alex Sánchez, Baldwin Park, Ca. USA

representatives to its formation; it must be the same for all: male and female citizens, being equal in the eyes of the law, must be equally admitted to all honors, positions, and public employment according to their capacity and without other distinctions besides those of their virtues and talents.

7. No woman is an exception; she is accused, arrested, and detained in cases determined by law. Women, like men, obey this rigorous law.

8. The law must establish only those penalties that are strictly and obviously necessary and no one can be punished but under a law established and promulgated before the offense and legally applied.

9. Once any woman is declared guilty, complete rigor is exercised by law.

10. No one is to be disquieted for his very basic opinions; woman has the right to mount the scaffold; she must equally have the right to mount the rostrum, provided that her demonstrations do not disturb the legally established public order.

11. The free communication of thoughts and opinions is one of the most precious rights of woman, since that liberty assures recognition of children by their fathers. Any female citizen thus may say freely, I am the mother of a child which belongs to you, without being forced by a barbarous prejudice to hide the truth; (an exception may be made) to respond to the abuse of this liberty in cases determined by law.

12. The guarantee of the rights of woman and the female citizen implies a major benefit; this


guarantee must be instituted for the advantage of all, and not for the particular benefit of those to whom it is entrusted.

13. For the support of the public force and the expenses of administration, the contributions of woman and man are equal; she shares all the duties and all the painful tasks; therefore, we must have the same share in the distribution of positions, employment, offices, honors, and jobs.

14. Female and male citizens have the right to verify, either by themselves or through their representatives, the necessity of the public contribution. This can only apply to women if they are granted an equal share, not only of wealth, but also of public administration, and in the determination of the proportion, the base, the collection, and the duration of the tax.

15. The collectivity of women, joined for tax purposes to the aggregate of men, has the right to demand an accounting of his administration from any public agent.

16. No society has a constitution without the guarantee of rights and the separation of powers; the constitution is null if the majority of individuals comprising the nation have not cooperated in drafting it.

17. Property belongs to both sexes whether united or separate; for each it is an inviolable and sacred right' no one can be deprived of it, since it is the true patrimony of nature, unless the legally determined public need obviously dictates it, and then only with a just and prior indemnity. 

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### Debating questions:

- A lot of religious or civil "heresies" are just "premature truths" ... Why? What does that implicate?
- Why so many civil rights advocates have been rejected or condemned?
- What persons or movements that stands today for an evolutionary vision on human rights society is not capable to envision?
- Which collectives, big groups or human areas are behind today on development and assimilation on women's human rights? Make a list. Write down the causes of each possible case.
- Why the human rights fight has always started outside churches? (notate some historical facts). With the Gospel in hand. Shouldn't them had been the first institution to do so and to claim human rights? Why is that? Can we remember any exceptions?

# HISTORIC WOMEN IN THE FEMINIST STRUGGLE

## WE WOMEN ALREADY HAVE A NAME

**MARÍA PAU TRAYNER VILANOVA**

*Barcelona, Cataluña, Spain*

When I began to write these brief lines about prominent women in history, I realized that the patriarchal system is beginning to show some cracks. A system that was created to make women completely invisible has not succeeded. A quick look at history as well as the present time shows us that we are in a time of societal renewal, and at the same time an appraisal of the status of women that, slowly but surely, has been overcoming their organized marginalization.

Keeping in mind the stories of individual women to help us to discover this reality of creative and transformative force only made the task more difficult. I have thought I could only do this by telling the stories of those who, despite their social, economic, political or religious situation, help us to understand our current society. We have inherited the actions of our ancestors who, thanks to their strength, freedom, and decisiveness, have passed their values like a torch, bringing their light to us with examples and fortitude. That is why we can recognize and admire them as they deserve, from the perspective of gender.

Let us enumerate them:

- Those who dedicated their lives to agricultural work.
- The nomads: matriarchs such as Sarah, Hagar, Rebecca, and Rachel
- Beauties and wise powerful women: Cleopatra, Hypatia
- The followers of Jesus, supporting and demonstrating the sense of a spirituality of resurrection: Mary Magdalene, Phoebe
- The indigenous women who are an example of faithfulness and resistance; they were the primary victims of miscegenation through their children.
- Prominent women in Latin America and Europe, who transformed society into the Modern Era after the American and French Revolutions in the 18th century.

• Those who fought for educational rights reserved for men in the 19th century.

• Those who have been elected to govern nations, demonstrating part of the senselessness of patriarchy.

• Those recognized followers of Jesus, elevated by the Church as Saints.

It is impossible to condense all of the societal richness represented in the feminine part of society all through history, as it continues to be marginalized by the same patriarchal strategies that have always silenced women. I offer here only a few names and a brief brushstroke of their interesting lives. Much more can be discovered and deepened by searching online.

From Mesopotamia to the Mediterranean, Mol-sosa, Tanit, Artemis and Anath. Motherhood and the mysteries surrounding it gave rise to the first Goddesses who protected the woman in her creative powers. Abundant productivity was the revolutionary result of women's daily labors. The goddess of the harvest festival was Carme. Demeter is the divine protector of fertility in the fields.

The Matriarchs cited in the Bible, nomads, made possible the creation and organization of the Jewish people with Sarah, Rebecca, Rachel, and Hagar, the slave mother of Abraham's first-born, Ishmael, considered the founder of the Ishmaelite or Arab people.

Cleopatra VII, born in the year 69 BCE, last queen of the ancient Egyptian empire. A very cultured woman, she spoke Egyptian, Greek, Syrian, Aramaic, and Latin. Though very politically skilled, she was forced to commit suicide by those who wanted to govern the empire.

Hypatia is the first known woman mathematician. She wrote about geometry, algebra, and astronomy, and invented a densimeter. She was assassinated by a Christian lynch mob. Many historians consider it certain or at least very probable that Cyril

*Translation by Betsy Kahn, Altadena, Ca. USA*



of Alexandria is implicated in her death; this at least remains an open question.

In the New Testament we see Mary Magdalene present in all the Gospels (Matthew 28,1-10; Mark 16,1-9; Luke 24,9-12; John 20,11-18). Also, in the first years of Christianity, Paul named Phoebe in his Letter to the Romans (Romans 16,1), recognizing her as a deaconess in the Church of Cenchreae.

In the 16th century, the Malinche, or Dona Marina (1502-1529), daughter of the chief of the Painala tribe, given to Hernan Cortes as a slave in 1519 by Chief Tabscoob. She was his official interpreter.

Isabel Barreto de Castro (1567-1612), Spanish explorer and navigator, wife of Alvaro de Mendana, admiral of the fleet of King Philip II of Spain. Also Admiral Mencia Calderón, wife of Juan de Sanabria, who inherited the leadership of the expedition of the Rio de la Plata after her husband's death. She is considered "The Spanish Mother of the Rio de la Plata Area."

In the 17th century is the prominent figure of the writer Sister Juana Ines de la Cruz, born in the new land of San Miguel Nepantla (1651-1695), who put in special relief the literature of New Spain. Because of her criticisms of Portuguese priests, the Inquisition forbid the reading of any of her works except those about prayer. Poet, author, and feminist, she was true to her faith until her death in 1695.

In the 18th century, Olympe de Gouges (1748-1793), pseudonym of Frenchwoman Marie Gouze. Author, playwright, and political philosopher, author of the Declaration of the Rights of Women and Citizens. Died by the guillotine.

Madame Roland, noted partisan of the French Revolution and influential member of the Girondist group. She died by guillotine during the Terror.

Theroigne de Mericourt, born Anne Joséphe Terwagne. Politician and feminist from the Wallonia region of Belgium, she had an important role in the French Revolution. She fought against unemployment and the hoarding of riches, and went on to form with Pauline Leon the Society of the Revolutionary Republican Women in May 1793.

Etta Palm, founded the Patriotic and Beneficent Friends of Truth, the first exclusively female club, with Reine Audu and Marie Charpentier, claiming the equality of the sexes.

Mary Wollstonecraft was an English philosopher and writer (1759-1797). Considered one of the major figures of the modern world, she wrote novels, stories, essays, treatments, a travel memoir, and a book of children's literature.

In the 19th century, those who overcame boundaries integrated themselves into the scientific world. Madame Curie was born in Poland (1867-1934), and those who were concerned with the promotion of women found offers from schools and the possibility to study. Concepción Arenal (1820-1893). Of Galician origin, she was one of the first women to study at university. She visited prisons in 1863-1864, and worked for international and prisoners' rights. Teresa Claramunt (1862-1931), from Sa adell, was considered the first Spanish revolutionary of the 19th century, an anarchist/unionist.

In the 20th century, Latin American women who have been elected to govern a nation: Violeta Chamorro (\*1929), President of Nicaragua, 1990-1997. Dilma Rousseff (\*1947), President of Brazil, 2011-2016. Michelle Bachelet (\*1951), President of Chile, 2006-2010. Cristina Fernández de Kirchner (\*1953), President of Argentina, 2007-2015. It is interesting to note the percentage of women in the legislature.

Of the 49 Nobel Prizes awarded to women, 16 are the Peace Prize, 14 for Literature, 12 for Physiology or Medicine, 3 for Chemistry, 2 for Physics, and one for Economics. The list of names and further information can be found on Wikipedia.

Artists: Frida Kahlo Calderon, Mexico (1907-1954), was a well known painter. She supported the Communist Party. Violeta del Carmen Parra Sandoval, Chile (1917-1967) was a singer-songwriter, painter, sculptor, needleworker, and ceramicist. October 4th commemorates her birthday as the Day of Music and Chilean Musicians. Haydee Mercedes Sosa, Argentina (1935-2009), considered the premier expert on Argentine folklore. She is known as the Voice of Latin America.

I cannot finish without naming three unique Latin American saints. Rosa de Lima, first saint of the Americas, canonized in 1671. Mariana de Jesus, Ecuadorian (1618-1645), named a national hero for her work against the epidemic that devastated her country. And Teresa de los Andes, Chilean Carmelite nun.

# WOMEN IN THE HISTORY OF CHRISTIANITY

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Since Jesus movement and in all of the history of Christianity, women have acted in the churches, marking a difference of the world even when the barriers seemed practically insurmountable.

The writings of the New Testament show that that Jesus subverted the patriarchal government of the society and the religion of its time, he brought women together and included them in his project, in a vital way, in a vital way in a condition of equality and reciprocity. Women that were sick, hunched and excluded, close to him, touched and liberated by him, they could lift their heads up, recover their word and dignity, and praise God. There was no lack of those that became his disciples and even sustained dedicated to the kingdom of God. Lucas says (7,36-50; 8,1-3; 13,10-17), (7,36-50; 8,1-3; 13,10-17), that also realistic profitism of the mother of Jesus in his song Magnificat (1,46-56). (1,46-56).

Jesus practice continued with his disciples (both men & women), Christianity does not differentiate between the sirs and slaves, dominators and dominated. In the primitive church there was space for the activities of women, without any inferiority in relation to the men.

The **community of the loved disciple**, in John's gospel, there was a high regard for women seen as a paradigm of the discipleship and the following of Jesus. Jesus encounter with the Samaritan religious. The woman is an active subject. She exceeds the old project the structure judaica empty of prophethood, nested in a patriarchal pyramid, legalistic and exclusion, and part to the new project inaugurated by Jesus. As evidenced in the gospels, Jesus's praxis liberates the poor and the oppressed and it makes it possible for the dignity of women.

Therefore, the woman was accepted in the early church as a disciple, apostle, deaconess, founder and leader in the community, and in

the exercise of diverse ministries. The machista society and the strongly militarized Roman Empire were being subverted from top to bottom, by way of fraternal and egalitarian social relations. Enraged, the authorities of the Empire pursued and they martyred many members of the Christian communities, but dateid not disappear the well formulated conviction by Paul the apostle: there is no difference between a Jew and a Greek, between a slave and a free man, between man and woman, as all of you are one with Jesus Christ (GL 3,28).

It is also **Paul** who recognizes the merit of many prominent Christian women were partners in his mission. We can see that in his letter to the Romans (16,1-16). Among the people he gratefully greets a larger number of women: Prisca, Febbe, Trifena, Trifosa, Junia, Perside, Maria, Julia. In his greeting to Prisca y Aquila, cooperating partners of Christ, to the point of their heads for the life of the Apostle, she is named before her husband. A special greeting is directed to Febe, deaconess in Cencreia and carrier of a recommendation letter by Paul so that the community of Rome receives as "in the lord". Junia who Pauls calls apostle and remarkable among his brothers, is greeted also as his partner in prison, jointly with Andronico. Nearly three centuries later, the church father of San Juan Crisostomo would affirm on regards to Junia: This woman devotion was so big, that she received the privilege of being called an apostle.

Unfortunately, the **process of patriarchalization began soon** in the Church. The wording of the supremacy of the male. For example, this explains why Mary Magdalene's leadership among the apostles was silenced, her memory went to posterity like the "repentant sinner".

Gone the first three centuries, there was a unfavorable climate towards women. Many energies were invested in the fight against heresies being that there were diverse movements considered

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heretic, were being led by women. Aside from that, the Church was not sufficiently strong in its fight against false ascetism, the Gnostice currents spiritualists and the manicheism, that despised sexuality, matrimony and the earthy realities. The woman started to be seen as impure, seductive, and dangerous.

The Church solidified its **structure of Christianity** and Christian empire. With the ministries clericalized and concentrated in the hands of those men of the hierarchy, it was established a differentiation between the clerics and the lay people. The persons of the laity, subject to clergy, excluded from ministerial exercise and to the access of instances considered sacred, were left to passivity. More marginalized were the women, that always held over their shoulders the life of the Church.

In the **second millennium** of Christianity attended divisions and cism and the resurgence of an ever growing plurality of Churches. Even in Churches that tried to return to the sources and recover the priesthood of all the believers, the woman to be discriminated against in general, stigmatized as the source of sin and in need of authoritative tutelage of men. Nevertheless, there was never a lack of lack of Christian women that went above and beyond the limits.

In the **XVI** and **XVII** centuries, bouncy and holy women threw themselves to revolutionary initiatives inside the consecrated religious life. Teresa de Avila, that lived and radiated the deepness of wisdom and the Christian mysticism, made Del Carmelo's reform. 1970, Paul VI would declare her doctor of the Church, next to Agustín and Tomás Aquino.

Others, with their intelligence and charisma, understood that, to serve the poorest of the poor and excluded, it was important to break with the obligation and closing ceremonies and the religious (themselves to the needs of the mission for those people in need. We can remember Angela de Merici, Mary Ward, Juana Francisca Chantal, Luisa de Marillac, and others. Nevertheless, men of the Catholic hierarchy braked their originality and forced them to return to the patterns of religious life traditional.

There are many Christian women that made history availing themselves of the process of the modern revolutions. Then in the XX century, Edith Stein, as a Carmelite sister, named herself Teresa Benedicta de la Cruz, she made feminist conferences calling for every woman "over everything, be self-possessed and the body so that her personality forever be available to serve in every need".

Humanity was enriched with the praxis transformed for many women, also through movements and organizations, such as La Accion Catolica. Outstanding theologians went on to act, joined by a feminist movement in the social sphere and contributing to the humanization of the social relations in their Churches.

In **Latin America**, countless women, secular and of consecrated life, risking their life for the gospel. They dedicated themselves to human development holistically. We remember Rigoberta Menchu Tum, Maya-Quiche, in Guatemala, who in 1992 received the Nobel Piece Price in her struggle to defend human rights. We remember the Brazilian Zilda Arns Neumanna, pediatrician and sanitarian, Cardenal Paulo Evaristo Arns' sister. *She founded La Pastoral de los Niños* (of the kids) in 1983, through the work she developed with boas-frias (flyers workers) in Parana.

The feminine contribution is evident in the Catholic Church in the collaborative ministry, in the organisms of coordination and articulation, in the teachings of theology and other fronts. But access to women to be ordained ministers is still denied. And in other churches women are accepted as priests and even as bishops, as in the Anglican Church.

Still standing many challenging questions that need to be treated with greater depth, as proposed by Pope Francisco. In his perogram of reform in the Catholic Church, points to the equal dignity of women and men to take favorable initiatives "a more incisive female presence in the Church" (Evangelii Gaudium 103-104).

**We continue to make history.** We need to take new steps to reach justice and brotherhood in relations to the gender. It is the task of men and women united and in communion.

# PEARLS ON WOMAN IN CHRISTIANITY

AGENDA LATINOAMERICANA

## In the First Testament,

The Decalogue includes a man's wife among his possessions, together with his house and his lands, his slaves, his ox and his donkey (Ex 20,17; Dt. 5,21). Her husband can repudiate her, but she cannot request the divorce; all its life remains in a secondary place. The wife does not inherit from her husband, or her daughters of her father, unless there is a male heir (Num 27,8). A vow made by a girl or a married woman needs to be valid, the consent of the father or the husband, and if this consent is denied, the vow is null and invalid (Num 30,4-17). Roland DE VAUX, *Ancient Israel, its Life and Institutions*, New York: McGraw Hill Book, 1961, p. 39.

The creation of woman is very separated from that of a man, since she is last and the most mysterious one of all goodness that Yahweh wanted to bestow upon man. God designed an aid for him that was right for him. He should be like him and at the same time not identical to him, but rather his counterpart, his complement. Gerhard VON RAD, *Old Testament Theology, I*, New York: Harper and Brothers, 1962, p. 149.

- Because of the woman the sin began, and for her cause we all die (Eccl 25.24).
- The sinfulness of man is better than the kindness of the woman (Eccl 42.14).
- More bitter than death is the woman; nets and ties are his heart, binding their hands; the one that it is good before God will escape; the sinner will be bound by it (Eccl 7,26).

## In the Second Testament

1Cor 11,8-9: Because the man does not come from the woman, but the wife of the man, and the man was not created for the woman, but the woman for the man.

1Cor 14,34: Let your women be silent in the congregations; because she is not allowed to speak but to be subjects, as the law says it. If they want to learn something, they ask their husbands at home.

1Tim 2,9-15: And I want women to dress decently, with modesty and simplicity; to adorn themselves, but not with exaggerated hairstyles, nor with gold, expensive clothing, or with gold, but with good work. Most women have consecrated themselves to God. The woman must listen to the instruction in silence, with all submission and not allow woman to teach in public or dominate the man. I want her to remain silent because God first made Adam and then Eve; and Adam was not the deceived one, but the woman; and being deceived, fell into sin. But the woman will be saved if she fulfills her duties like a mother, and if with good judgment she stays faithful, love and the sanctity.

Eph 5,22-24: Wives, be subject to your husband's as to the Lord. The husband is head of the wife, as Christ is head of the church. Christ is also the Savior of the church, which is his body; and as well as the church is subject to Christ, so also wives must be subject to all their husbands.

1Cor 11,11-12: Nevertheless, in the Christian life, man does not exist without the woman, nor the woman without the man. Although it is true that woman was formed of man it is also true that the man is born of woman, and everything has its origin in God.

Gal 3,27-28: And by baptism they have come to be united with Christ and are clothed with him. No longer does it concern the Jewish or Greek, slave or free, man or woman because together with Jesus Christ, you are all one.

## In the History of Church

- **Tertullian**, doctor of the Church in the second century based on the myth of the Genesis, said: Woman, you should be dressed in mourning and rags, presenting yourself as a penitent, flooded with tears, and redeeming the lost of the human race. You are the door to hell, you were the one that broke the seals of the forbidden tree, you were the one who broke the divine law, and the one who corrupted him to the devil did not dare to

*Translation by Team Fundación Utopía y Liberación*

attack head on. You were the cause of which Jesus Christ died.

- As long as the woman takes care of the childbirth and the children, she will be as different from man as the body of the soul. But when he wishes to serve Christ more than to the world, she will stop being woman will be called a man (to come). **San Jerónimo**, PL 26, 567. Comm. in epist. Ad Ephesians 3,5.

- Because love corresponds to man; the fear, the woman. As the salve not only corresponds to fear but also shudder. **San Jerónimo**, PL 26, 570. Comm. in epist. ad Ephesians III, 5.

- The woman is an inferior being. It corresponds to justice, as well as to the natural order of Humanity, the women serve the men. **San Agustine** (354-430).

- As for me, I think that the sexual relations must radically be avoided. I consider that nothing blurs the spirit of a man like the sensual caresses of a woman and the corporal relationships that comprise the marriage. **San Agustín**.

- The father and the mother are loved like the principles of natural origin. Since the father is principle of a more excellent way, he is an active principle, and the mother more passive and material principle, that's why speaking absolutely, the father must be more beloved. **Thomas Aquino** (1224-1274), *Suma Theologica*, bowl. V, 2-2, q. 26, a. 10.

- In the human generation, the mother lends the matter without form of the body, which forms by the formative virtue of paternal semen. Although, this virtue cannot create the rational soul, it arranges the body matter for reception of such form. **Thomas Aquino**, *Suma Theological*, bowl. VII, 2-2, q. 26, a. 10.

- Specially revealing were (and still are) the reasons given for excluding woman from sacred orders: the Dominican Dominic **Domingo de Soto** (1494-1560) reflected the opinion of XVI century in his study of this subject; it maintained that female sex is a natural impediment to receiving the Sacred Orders.

- For that reason, as the Apostle warns: The husband is head of the wife, as Christ is head of the Church; and as well as the Church is subject to Christ

who loves her with the most chaste and lasting love, thus also the women must be subject to their spouses, and in turn be loved by them with faithful and constant affection. **Leon XIII**, Encyclical Quod Apostolici Muneris, December 28, 1878.

- Equally erroneous and pernicious to the Christian education is the call for "co-education" method. It was founded, by many, in the naturalism denying original sin, and in addition, by all those who hold this method in a deplorable confusion of ideas that transforms the legitimate human coexistence in promiscuity and leveling equality. The Creator has ordered and arranged that the coexistence of sexes was perfect only in the unity of marriage, and gradually different in the family and in society. In addition, it does not have in the same nature, that make them different in the organism, in the inclinations and in the aptitudes, no reason why it can or it must have promiscuity and less equality of formation for both sexes. **Pius XI**, 1929, Encyclical Letter Divini Ullius Magistri, December 31, 1929.

- The domestic society that is marriage must be reinforced by the order of the love that implies the primacy of the husband on the woman and the children and the submission of women as well as their spontaneous obedience. **Pío XI**, 1930.

### **Even in the thought of modernity**

The education of the woman will even have to be organized in relation to men. To be pleasant to his sight, to conquer its respect and its love, to educate him during his childhood, to take care for him during his maturity, to advise and to comfort him, to make his life pleasant and happy. Such are the duties of the woman at any moment, and this is what you have to teach her when she is young.

### **Jean Jacques Rousseau (1712-1778).**

Woman is a species of average term between man and the rest of the animal kingdom... In the mental order as in generation, the woman does not contribute anything personal: it is passive, enervating being, of exhausting conversation and caresses. He must flee if he wishes to conserve his fullness the corporeal and spiritual energies. The woman is murderer. **Pierre Proudhon**, French philosopher (1809-1865).

# REWRITE LATIN AMERICAN HISTORY WHIT GENDER PERSPECTIVE

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The control of the historical account is part of the power; that is why, who dominates, tries to impose and leave as unique, his version of the past, so what is established is to be accepted as natural, and without the need to be changed. Part of male's domination have been ignoring, hiding, obviating the presence of women, when they tell the story, include the memory of women in that of men. If women have no memory, they cannot be present, neither transforms the future.

Fortunately, throughout the 20th century, has been creating a social-cultural change that we could denominate invisible revolution. As part of it, we begin to produce a story that notices not only of the presence of women, but of the conditions of inequality in which we perhaps have live. At the same time it has begun to recognize the existence of other genders whose sexual identity is neither male nor female, as traditionally we had accepted as part of nature.

This claim, or this awareness of inequity that affects half of the population is not new, and has deep roots in our Latin America. Sources exist to say that at least from the colonial time, women were aware that his shoulders fell much of the weight of the imperial regime. Although inequities did not begin with the colonial system, this did complicate the social structure and relations between men and women, became further unequal. Accepting inequities as natural, forging peculiar models of the how to be male and female. They encouraged behaviors that have continued to deepen social, economic, and political difficulties. Acceptance of the figure of the absent male, in front of the mother and the children abandoned, powered social practices that generate dependence, exacerbated machismo, clientelas, and caudillism, a practice that traditionally was based on the imposition of power by the weapons, thus justifying the use of militarism.

Trickeries that far from disappearing with the establishment of independence and the liberal states, were fortified. Positivism justified, with arguments pseudo-scientists, like inferiority of women; which should be reduced to domestic space where 'the beautiful sex' should reign. The liberals, like the church, proposed as the ideal of women to be at home. They did not take into account majority of women had always been obliged to work, both at home and outside. The only public space where the woman was well viewed, and could socialize, was religious, because also was considered private.

Women were redefining their social and religious presence in liberal states, to the time that had to assume the challenges of the social reality. This coincidence caused that organizations of the church became warmth spaces that taught to women to reflect on the problems of the neighborhood, national and international reality, to advance mercy works and to act in the public space if the circumstances required it. Perhaps without proposing it to it, to the time that taught to defend the rights to them of the church, by means of the media or constituting groups of pressure and leagues of voters, they formed them to act in the political life and to release its citizen rights. Many women formed in religious spaces managed to turn out to the public space, and began to exert their civic rights in the capacity granted in each country.

This process, agreed temporarily with the movement of women of diverse social and political sectors that began to also demand to be subject of rights. Originating of one or another extent, the women as much demanded rights in politics and social, between which they emphasize the access to the university studies, the custody power on their children and the handling of their inherited goods, or fruit of their wages.

*Translation by María Cabrera, Riverside*



The atrocious years of the dictatorships and wars in many countries, hard struck us the Latin American women. We have undergone the damage and we have not feared to raise the banners to gather the wounded, to look for thousands of missing, to bury to our dead, and to demand justice.

We the Latin American women have obtained the right to be in politics, society, and ample access to the university studies. We have made flourish a new historiography with a female protagonist, and looked for tools to be able to confront and understand the roots of the inequality with man, as it is the analytical category of sort. We have managed to occupy labor political decisions and senior posts. Nevertheless, by work done by men, and being sometimes more qualified, we received a 30% less than the men's wage (the great scandal of century XXI, called by Pope Francis). Although in several countries the women have occupied the decision-making power, they have not obtained the necessary changes to establish societies with gender equality. The groups of political representation such as congresses, continue being mainly male. Still the social models continues being patriarchal.

In part is because many that have benefitted from the patriarchal society refused to list, and to understand that the relations between genders could be different. Way different from what is natural and acceptable, according to models of which should sees the sexual identity of the human beings and its relations.

It is important to understand that, more than a denial to recognize the presence of women in history or their contributions, what they do not want to accept is the immemorial and unjust domination of the male over women, or that there are other genres that they have been discriminated against and unknown as beings humans.

That is why it is not accepted and ridiculed category of 'gender'. In psychoanalytic terms, the issue of discrimination is expelled from consciousness, of domination and its violence against women, homosexuals and transsexuals. That is to say, - using procedural legal terminology - is produced a preclusion, the subject closes and cannot be brought back to consciousness.

However, that painful reality returns permanently in the voices of the victims, women and other discriminated claim a model of different relationship and recognition to their own identity. Sometimes you will be allows to return in a hallucinatory way in art, in fiction of the theater, the cinema or the soap opera , in the which is often allowed to raise the issue of gender relations as just that, as fiction, such as hallucination.

When the gender category appears to express the inequalities and exclusions of beings by others, is not accepted, is not accepted as part of the academic discourse, because it is to become aware of a reality that ethically should be rejected. You can not bear guilt of the sin of this continued injustice over the women. And as it is, not accepted, we do not change, and the domination continues. That violence is incongruous with all the values of Western culture, and recognizing it would require change, which for some of them, means to lose the benefits of the patriarchal society.

In Christian terms, it should lead to a conversion. But this preclusion - which is unconscious-, generates an absolute incapacity to understand the injustice of relationships and ends expressed in machismo, homophobia and discrimination. Therefore, history must be narrated with critical spirit in a gender perspective, so that, bringing the root of injustice to consciousness, assume the costs imposed by ethical limits. Social movements, political parties,

The social movements, the political parties, the religious groups that seek to build a new proposal for all, based on relationships of reciprocity, cannot fail to prioritize the change in gender relations and their identities, because it is the basis of the Social. For this it is necessary to understand where come certain social, political ,and religious practices that we have accepted as natural to be able to transform them. Re-write Latin American History with a gender perspective, is part of the construction of a new political proposal with equity. A story that generates critical thinking with empowerment of everyone in a different manner

# HISTORY OF FEMINIST THEORY

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Feminism is an intellectual tradition and a social movement that has three centuries of history. From its origin until 1980s it has been articulated around the ethical and political principle of equality. In effect, the paradigm of equality is the answer to the rigidly stratified society of the early Middle Ages. This powerful ethical and political idea is immediately adopted by some women in their intellectual discourses and political practices. Feminism arises in Europe with the political framework of the nation-state and in the context of the three great Enlightenments in France, England and Germany.

In 1792, the English writer Mary Wollstonecraft published *A Vindication of the Rights of Women*, where she denounced the subjection of women, not as the result of a natural inferiority to the masculine, but rather as a result of prejudices and traditions that go back to the dawn of time. Within a wider discourse in favor of equality, Mary Wollstonecraft's work inaugurates an intellectual tradition of a moral objection to the subjection of women and of a struggle against prejudice.

The end of the French Revolution marks the beginning of a silence that would later be broken in the mid-nineteenth century. In fact, the women's suffrage movement arose in the United States and England. The founding act of this movement comes with the Seneca Falls Declaration in 1848. In this small town in upstate New York, a group of American feminist women demanded that women be able to exercise the same rights as men. In this exciting text, American women claimed rights that had been formulated as universal by Enlightenment theorists and yet were denied to women. However, to better understand the suffragette movement one must take into account two facts that preceded it. The first is that some of the women who actively fought in the struggle for women's suffrage, had previously participated

in the second Great Awakening, a religious renaissance movement, which made it possible for them to take the stage in religious communities and read the Holy Scriptures. By participating in the reading and reinterpretation of the Scriptures, these women were able to widen their subjectivity. The second key point is that those first suffragist women who made the declaration at Seneca Falls had also exercised political activism alongside black men in their fight for the vote. They carried both experiences, that of political militancy in the movement for the vote of African-Americans and their public speaking in the second Great Awakening, which laid the foundations for a movement of a pronounced political nature.

The suffragist movement takes root in societies where the industrial revolution had developed, in urban spaces of Protestant religion and in societies firmly established within liberal ideology, though another part of the suffrage had a radical and socialist ideology. This movement will be articulated politically around the right to vote, but the central body of their demands are the right to property, education, access to professions or freedom to organize and speak in public. Other suffragette claims include the criticism of marriage, insofar as it means the 'civil death' of women and criticism of discriminatory laws governing parental authority or the requirement of divorce. In short, nineteenth-century feminism becomes more overtly political and its accomplishments expanded the democracy of those societies in which suffragism developed.

The suffragist movement ended with the First World War, after which another era of silence ensued until Simone de Beauvoir published *The Second Sex* in 1949. In this text, the French philosopher takes up the radical idea of equality from the Enlightenment and goes on to become one of the great feminist theorists of the twentieth century. Shortly afterwards, in the United States

*Translation by Austin Kahn*

*Several of the books cited by the author are available on the Library Genesis*

and within the framework of the liberal tradition, Betty Friedan wrote another famous work, *The Mystique of Femininity*, in which she points out that the discomfort of American women of her time originated in the social pressure that pushed them to exclusively play a role they had not chosen: that of wives and mothers.

Beginning in the 1960s, some feminist and Marxist women argued that Marxism was inadequate in understanding “the issue of women” and go on to highlight Marxism’s blindness to feminism as it relates to class oppression. In the words of Heidi Hartman, this resulted in an unhappy marriage between feminism and Marxism. These theorists will propose a dual system to analyze the condition of women and will invoke the conceptual apparatus of Marxism and feminism to account for the subordination and exploitation of women in capitalist societies. This feminist marxist school of thought has developed over the last quarter of the twentieth century and persists to this day.

The 1970s bore witness to a new feminist wave of striking political character when radical feminism made its appearance throughout the American continent, in Europe and in other parts of the world. In this framework (beginning in May of 1968), feminism will become a mass movement. Radical feminism marks the beginning of a process in which women claimed rights that have again begun to decline. This feminism will again be articulated around the ethical and political principle of equality. Its relevance was to show the political nature of the relationships that take place in the domestic-family environment.

The most celebrated book of radical feminism, and an indisputable classic of feminist literature, is Kate Millett’s *Sexual Politics*. Its central thesis is that the personal is political. In other words, the subordination of women is not only based on their exclusion from political institutions or on economic exploitation that takes place in the labor market, but it has very deep and invisible roots. These deep roots are found in the patriarchal family, in the relationships of a couple, and in all the reproductive and caring work that women perform without compensation in the

family environment. In other words, the family is a patriarchal institution in which the sexual division of labor takes root, in which the power relations between men and women are hidden behind love and care, and in which many cases of violence and sexual abuse against women develop.

In the 1980s a new feminist conceptualization appears, the feminism of difference, which emphasizes the sexual difference between men and women and departs from the idea of equality. For this branch of feminism, sexual difference is constitutive of the human species. Shortly after, starting in the last decade of the twentieth century, other feminist reflections emerged that emphasized the differences between women. Postmodern feminism, feminisms of color, and decolonial theory enter into the feminist agenda calling for intersectional analyses of gender and sexuality, race, or ethno-cultural identity. Queer theory brings to the table the need to normalize dissident sexualities. And decolonial feminism, for its part, will show the link between European colonialism and the oppression of women in colonized countries. Mohanty’s work is an important reflection on colonial feminism, and also involves a proposal of feminist political alliances rooted in a common struggle against capitalism.

The most relevant aspects of 21st century feminism are its intellectual and political diversity and globalization. Feminisms centered around equality coexist with other feminisms that emphasize the ideas of freedom and cultural recognition. However, the most significant feature of all of them at this historical moment is the awareness that capitalism is a source of inexhaustible oppression for women. On the other hand, this is also the first time in history that feminism has spread to the entire planet without periods of silence.

Feminism, in its all its diverse complexity, is alive and in very good health, but it is also a fundamental test of democracy. Democracy and the Left owe a debt to feminism because feminist political theory and practice have democratized both left-wing organizations and entire political systems.

# GENDER IDEOLOGY

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In the late 19th and early 20th century, it was said that “a spectre is haunting Europe, the spectre of communism.” Today we can say with certainty: there is a spectre haunting and threatening the world, the ideology of gender. It is totally striking the use and abuse over the last years of this false expression.

There does not exist anything like the “ideology of gender,” it is a ghost... It is true that in the social sciences there exists the useful and necessary conceptual tool of “gender theory.” Out of fear and ignorance we invent an enemy of war, who must be combatted and isolated as much as possible like a contaminant; this fabricated enemy is the ideology of gender. Among the institutions that attack it as “the worst of all evils” is the Catholic Church and most Christian and/or Evangelical churches. Let us now look at one example on this topic.

Starting in the 1990s, gender begins to function within the Catholic discourse, as the explaining principle behind all perversions of contemporary society. The Vatican insisted on presenting gender as an “ideology” to such an extent that it came to replace Marxism as the clearly identified enemy of Christianity as the latter began to disappear. Thus, gender comes to play the role of prime target and the main explanatory factor globally. From here comes the interest in presenting it as the sole enemy, in a coherent and unambiguous discourse.

Let us situate this discourse a bit. In the latter half of the twentieth century, the social sciences begin proposing the concept of gender to better understand the way in which women and men develop their sexuality according to their own circumstances and upbringing. In the year 1949, Simone de Beauvoir says in his work *The Second Sex*: “One is not born, but rather becomes, a woman,” to indicate how the demands of socialization and of education make us conform to be women and men in one way or another.

Marcela Legarde, a Mexican anthropologist, defines the contribution of this concept in the following way: the perspective of gender allows us to analyze and understand the characteristics that define women and men in a specific way, as well as their similarities and differences. This perspective on gender analyzes the life opportunities of women and men: the meaning of their lives, the complex and diverse social relationships that develop between both genders, as well as the institutional and daily conflicts that they confront and the ways in which they are brought about.

We can discuss the “gender gaze,” whose main success has been helping us to visualize the different contributions, practices, or realities of humanity in its distinct practices of gender and sexuality. On several occasions, an evangelist from the first and second century invites us to consider the masses that followed Jesus Christ, signaling that amongst them were women and children that were often not taken into account... this came from the failure to specify and differentiate his followers based on their gender and age.

As we deepen our reflection, the concept of gender helps us discover that human sexuality cannot be limited to living as male or female in the traditional sense; sexual impulses and desires can actually take many complicated forms that mark biological, psychological and social differences (gay, lesbian, trans and bisexual folks...). All these forms are legitimate and ethical if they are lived out with responsibility and respect for others. These forms are currently condemned and denigrated by the church and by those who denounce the famous ideology of gender. Human beings should be free in the search for their own identity and must not be constrained by prejudice or ignorance.

It is irresponsible to continue using the Bible, with its conditions and limitations on culture in order to condemn people’s lived reality, as is done

*Translation by Austin Kahn, Altadena, Ca, USA*

with homosexuality. As is commonly cited, if we are to apply this same standard more broadly, women should be ostracized when they menstruate for being “impure”... and it would be a sin to eat pork or sit at a table without washing one’s hands.

The concept to which we are referring is constructed today as an indispensable tool in any social analysis which attempts to bring to light human behavior when it comes to social interactions having to do with our sexuality. Again, we cite Marcela Legarde’s contribution to clarify: every person is taught to be either a woman or a man in different ways by a variety of people, institutions and media, and individuals learn to adopt these norms (or not) according to circumstances; this norms are then internalized. To different degrees, people accept the terms and demands of gender standards. They comply with and/or disobey these social mandates. People experience the pedagogical process of gender almost without their realizing it (often in a subconscious way), despite the obvious manifestations of gender and it being a lifelong process.

Without assuming or applying this “gaze”, it becomes impossible to understand and accept the multiplicity of socio-sexual behaviors that exist in contemporary society.

Initially the gender component, from a feminist lens, claims to profoundly value and make visible the feminine, and bring to light the differences between men and women and their presence in culture and history. However, the production of knowledge increasingly discovers the complexity of the social whole and, departing from the gender gaze, a whole continent can be discovered that is silenced, broad and varied in the sexual/gendered organization of all humanity.

Through the study of gender it becomes more clear the complicated and varied forms in which sexuality is actually lived out and the multitude of forms that partners and family can take on and which already exist. These forms have been forced into hiding and condemned to exile, but are now emerging with unprecedented strength. It is important that we clarify once and for all that recognizing shedding light on the different options

and practices in which humanity organizes itself to live and claim legitimacy, does not constitute a threat to the idea of family or to creationism. Creation in pure form does not exist; nature, as a niche for humanity, exists simultaneously with culture and is constantly evolving and transforming. What we know today as the family unit, is completely dynamic over time and space: the different forms of social grouping have always been diverse and varied and they continue being so today; so it is unjust to legitimate and moralize some while condemning and excluding others.

From the Vatican, one of the principal motivations fomenting the fight against the ideology of gender, is the alleged attack on the family, by recognizing other forms of familial/sexual partnerships different from the tradition of heteropatriarchy. Churches, with their discourses and condemnations, counter advances and contributions of the natural and social sciences.

A doubt arises in my mind: if the churches with their supposed ethics and morality, were to open up to the complexity and understanding of gender relations throughout human history, would we not also expect of them a firm condemnation of all forms of violation so timidly censored in sermons from the pulpit?

In the world today, postmodernity, societies of knowledge and technology... we are challenged to build an ethic that aids women and men in their striving towards social harmony, when traditionally limiting patterns of morality crumble and fall. I believe that the real knowledge of the epistemological contributions of gender theory can help us move towards a better social terrain of urgent and renewed definitions of “sexual morality.”

It seems pertinent to frame this conversation as a “gaze,” because it implies watching, engaging, and understanding other perspectives. Observing the world with new eyes that break through and appreciate, can facilitate the adoption of feelings of solidarity and empathy. Continuing to insist that the study of gender is the omnipotent and ubiquitous enemy, will condemn the church to a position of radical misunderstanding about the evolution of humanity in the twenty first century.

# WE HAVE LIVED MUCH LONGER WITH GODDESS THAN WITH GOD

## ARCHEOLOGY OF THE GODDESS AND RELIGIOSITY

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### **Our spirituality's evolutionary history**

Until about two hundred years ago, Western societies had thought that the world was only 6000 years old, what the Bible tells. Recent scientist of note such as Newton and Kepler believed this version of history. Today we know that Earth is actually 13.73 billion years old.

In the field of history we tend to think that this all started with Sumer, Mesopotamia, and Egypt 5,500 years ago. Everything that happened earlier might have remained obscured in the past, without any value to us...

Obviously the 'testimony' of the Bible only dates back to the aforementioned civilizations; it fails to recount anything about the more distant past; the most ancient accounts in the Bible emerge significantly after the radical change in humanity brought about by the agrarian revolution; moreover, it erases memories from before. This is why modern scientific discoveries from previous eras become so valuable to us, because human history can reveal a lot about our spiritual roots.

In effect, what cultural anthropology and archeology have discovered from the Paleolithic age with respect to human religiosity (we know about 70,000 years ago) is also our "sacred history," that without a doubt remains present in the deepest parts of our collective subconscious: in our human psyche.

Several millennia before the emergence of Sumer and Egypt we discover a Paleolithic human being with religiosity quite different from that which we know from the societies that followed. This belief system was centered on the worship of nature conceived vaguely as Great Mother Goddess, a source of fertility and life, to which humans feel profoundly connected. There are no tribal gods, providing the identity of each country/people, but rather one feminine, maternal, wise deity, universally represented with figurines of a woman, mother, sometimes in the act of giving birth or nursing.

Dozens of thousands of these figures testify to the universality of this religious vision, which is, without a doubt, an archetype in humans' religious instinct.

She is earth, the nature, felt and considered as divine, feminine and maternal, who us gives life and receives us in her bosom upon death. She reveals herself as "transcendent," not outwards, towards something beyond this world and herself, but rather inwards, towards the inner mystery of cosmic reality.

We do not consider this Paleolithic, pre-agrarian religiosity as a peculiarity confined to certain concrete places, but rather a (perhaps the first) stage of human religion that has come about in the entirety of pre-historic humanity: in indigenous cultures before being affected by the agrarian revolution and the following urban revolution. Even today, on every continent there are indigenous peoples who remained on the margin of the agrarian revolution and have conserved that original human spirituality. We humans have spent more time with this form of spirituality centered on divine and maternal nature than we have spent without it. We can say quite graphically that we have lived much longer with Goddess than with God.

One of the most well documented places with respect to this is ancient Europe, discovered by the Archeologist Marija Gimbutas. Her work brought to light the innumerable archeological sites in this region, which provide evidence for the civilizations to which they belonged being matrilineal. Existing evidence of these societies reveals the absence of military remains, of walls for defense, and of conflicts leading to warfare; additionally, it shows notable equity among social classes, the flourishing of art, and consistently this immanent spirituality, centered on the divine nature. Anatolia, Crete, Macedonia, the Central European East... provide evidence suggesting this long era of civilization characterized by this kind of spirituality. It is a region that has been exhaustively studied, and does

*Translation by Austin Kahn*

not appear to be a singularity or exception; on the contrary, it seems to show a common structure of human religiosity, which was preserved in every place that remained distant from the agrarian revolution, from the Americas to Africa and Asia.

### **What made us change? Where did we go wrong?**

There are a variety of factors that possibly influenced our evolution and got us sidetracked.

- Perhaps the first was our discovery of how to cultivate land. Instead of hunting animals during their migrations and itinerantly collecting fruits, we learned to cultivate plants and to domesticate animals in order to feed ourselves. We stopped being nomads and became sedentary, linking us to the land we began to work.

- This brought with it a profound transformation: we stopped living in packs or bands and we settled in villages that, with the success of agricultural surpluses, quickly developed into cities and later into city-states, many of which constituted the capitals of small and large empires. It was the urban revolution. We were starting to live in society, which according to anthropologists was probably the most difficult trauma that we have faced as a species: we were forced to reinvent ourselves. For the first time, we had to organize our coexistence in order to become a society, creating the law to regulate property, family, authority... Well, we executed this complicated organizing with religions, which appeared at this precise time; devotion to the great mother goddess perhaps was overstepped by the urban revolution.

- A third factor (decisive, however barely recognized) was the phenomenon of the Aryan and Semitic invasions, which arose from Southeast Asia and from the Syrian/Arab deserts (called "Indo-Europeans"), in several waves. The Aryan invasions of the steppes in Southern Syria had adopted agriculture and livestock, and they had domesticated the horse; at a certain point, they launched a conquest of new lands, motivated by a dominating warrior spirituality, destroying and imposing their new religious vision of a transcendent god, separated from and dominator of nature, warrior, and above all, masculine, served by male priests and authorities.

- There were three waves of these invasions starting in 4,500 B.C.E. Those of the Kurgans and the Aryans in the north, and those of the Semites in the south, around the Syrian-Arab deserts. Anthropological experts consider evidence of the warrior spirituality that these invaders imposed through bloodshed and fire have been transmitted to us as much through Greek literature as through the Old Testament. The Jewish Bible — as with the other religions of this era — arises within this new stage of human spirituality with tribal religions of warriors and conquest, now with masculine and "spirituals" (spirits separated from nature) gods, and with a vision of nature removed from any mystery, and instead asserts a nature "produced" by God, merely material, like a warehouse of resources made available to human-beings. This new understanding of God, proper to the agricultural and urban revolutions, was so deeply influential that it erased from collective memory all aspects of the previous spiritual period, and came to be regarded as the primary and original understanding. Today we are well aware that this is not the case.

### **Open Questions**

Modern science assures us that primitive spiritual life in the Bible is not in fact our first stage of human religion, but rather we had lived through another one before it, which was quite different and very integrated with the earth; a spirituality that, had it survived, would not have brought us to the ecological collapse that we are currently experiencing. This changes our assumptions.

And the realization that during the greater part of our remote past we have related to the transcendent dimension in a way that was embodied in nature, perceiving her as a feminine Mother who provides and nourishes, is not a scientific peculiarity, nor a deplorable/ irrelevant fact having been forgotten in our collective ancestral memory. Rather, she defies our modern axiom of masculinity and spirituality around God-theos, the "entity" in which we imagine to be placed and personified the divine dimension of (all) reality. Even in this deepest part of human spirituality, the masculine and feminine dimensions decisively affects our way of approaching, understanding and living out the reality of our world and ourselves.



# PATRIARCHY AND MACHISMO: KINDRED PATHOLOGIES

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In the world we live in, it would be near-impossible to discuss the topic of gender without recognizing the role of patriarchy — its origins and its influence on our lives and our ways of dealing with reality. A related issue is machismo and its impact on the lives of so many people.

## **Patriarchy and human origins**

Paleolithic peoples, the earliest humans, lived for uncounted millennia in nomadic bands. Typically, the men hunted while the women gathered wild plant foods. Possessions were minimal, the distribution of food was strictly egalitarian, and leadership was generally exercised not by imposition but through persuasion.

About 12,000 years ago, at the end of the most recent ice age, a fundamental shift in human lifestyle began to occur: some groups settled in villages that practiced simple horticulture, planting grains and legumes, and created small herds of domesticated animals. Possessions were modest: simple but permanent dwellings, rudimentary stone or wooden tools, and a limited number of animals.

Archaeological evidence, above all the presence of numerous feminine figurines, suggests that Neolithic people in many areas practiced fertility cults or worshipped female deities.

In both the Paleolithic and the Neolithic eras, women's economic role tended to be equal to or more important than that of men. Their social status was higher than that of women in many of today's societies. Social and economic differences were minimal, and armed conflict was relatively rare.

Some six millennia ago, this situation began to change. Researchers have described the rise, in the Asian steppes, of mounted warrior bands that invaded the Middle East and Eastern Europe. In these societies, dominated by armed males, women were relegated to second place. There is evidence

that some of these bands worshipped a masculine warrior god.

## **Patriarchal societies: appropriation and control**

As time passed new technologies emerged, such as the wheel, massive irrigation systems, and horse or ox-drawn plows. These technologies permitted the accumulation of significant grain surpluses. The privatization of large tracts of land permitted minority groups, typically constituting 1 or 2 percent of the population, to appropriate as much as 70 percent of productive lands. The great majority of those excluded from ownership were forced to accept one or another form of servitude; slavery was formally institutionalized.

From the fourth millennium BCE onward, urban centers with thousands or tens of thousands of inhabitants arose. To keep order, a new institution appeared: the State, headed by a king. The first writing systems were invented; legal codes followed, along with accounting systems and the earliest texts of written history.

A new social caste of professional warriors, designated to defend the interests of the economic and political elites, appeared. Soon they were employed to engage in the conquest of nearby territories: city-states began building empires. Warfare, heretofore infrequent, became chronic.

The new regimes, which were clearly patriarchal, focused on appropriation and control. Rigidly hierarchical systems became the norm. At the apex of the socio-economic pyramid was small male elite that monopolized power and resources. Next were mid-level authorities: military personnel, priests, administrators, and some artisans and builders. At the pyramid's base was the great mass of the population, growing foodstuffs and supplying a constantly available workforce.

In these societies, hierarchical control was primarily economic. In second place was

*Translation by Autor*

political and military elite. Women, deprived of their once-prominent economic and social roles, were subordinated to male authority, consigned to domestic tasks, and often regarded as interchangeable chattel. Their sexual lives were kept under strict control: to assure patrilineal inheritance rights it was vital that elite males be able to identify their “legitimate” sons.

### **Superiority and inferiority**

Patriarchal societies are characterized by multiple hierarchies. Everything is compared and judged based on superiority or inferiority. Social standing, “cultural level,” and racial identity are important factors. There are rankings of success, power, capability, intelligence, merit, and, of course feminine beauty.

Patriarchal obsession with control accords a central value to authority and obedience, imposed by means of pain and fear of punishment. Some observers have identified a “sacred authority complex:” vertical power systems are justified in the name of religious doctrine.

Literature and artistic works frequently sacralize war and armaments: the sword becomes a sacred symbol, and wars of conquest are undertaken in the name of divine mandates. “Tough” emotions such as wrath and contempt are preferred to “softer” sentiments such as empathy and compassion. The socialization of males often encourages aggressive, warlike competitiveness.

Control and domination are frequently justified in terms of the appropriation of truth. We are taught that there is only one “correct” path, whether in politics, social life, or religion: “error has no rights.” Historically this has led to crusades, inquisitions, and genocides.

In patriarchal religions, pain tends to be sacralized. Pleasure is mistrusted along with instinctive impulses in general, which are seen as hard to control. Sexuality is identified with transgression; sensuality and tenderness are regarded with suspicion.

Some researchers have pointed, especially in males, to a kind of “psychological armoring”: patterns of neural and muscular rigidity that impede

fluid body movement and are often associated with pathological symptoms, physical or psychological.

### **The modern world: challenging patriarchy**

The early empires of antiquity, the great classical civilizations, and Medieval Europe were all strictly patriarchal. The modern world, emerging from the 15th century on, inherited the same system.

More recently, however, in the wake of the 18th Century Enlightenment, resistance to numerous aspects of patriarchy has arisen in the West. Monarchies have given way to more democratic political systems, and in the 19th and 20th centuries Marxism and Social Democracy challenged the economic exploitation of great masses of the population. During the 19th century, slavery was abolished in most Western countries; and in the 20th human rights movements played an increasing role. In the 21st century, movements demanding respect for the rights of racial, national, and sexual minorities continue to gain ground. Many countries have witnessed struggles for the political, economic, and social rights of women.

### **Patriarchy and machismo**

Despite these advances, patriarchal structures persist. And under their wing, in diverse guises, lurks machismo. Exaggerating personal traits regarded as masculine, such as aggressiveness and emotional aloofness, and availing itself of any pretext to use violence, this phenomenon tends to go hand in hand with irresponsible conduct, especially unchecked promiscuity and the abandonment of family responsibilities, leaving children to be cared for by their mothers.

The macho subculture has occasioned indescribable suffering: witness the drama of femicide in so many Latin American countries. Machismo is not patriarchy, however: it is patriarchy’s wretched offspring.

Patriarchy continues to be the central pathology of Western civilization. Struggles against its various manifestations must necessarily be economic, political, social, and ecological. And among these struggles, the demand to end machismo can never be abandoned.

# NATURE AND GOD, FEMININE OR MASCULINE? A NEW VISION

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Translation by Betsy Kahn

## The Philosophical Anthro-theo-cosmic Nucleus

Perhaps the most profound and decisive philosophical question would be the conception of nature (cosmos), God (theos) and ourselves (anthropos), and the corresponding relationships among these three poles. Some have called this the *anthro-po-theo-cosmic* question. On how we conceptualize in our own minds these entities and their relationships depends all the rest of our thoughts and actions. It is the central nucleus of all philosophy, and of all spirituality and religion. We can establish that God exists or does not exist, that God is a celestial being or nature itself; that we exist, or that we do not exist but rather are forms of the Absolute without any duality at all. Obviously, the position we take will act as the basic axiom (or paradigm) that determines the total structure of our thinking and of our spirituality. This question is worth our inquiry.

## The Paleolithic Anthropotheocosmic Axiom

During the entire Paleolithic Era (of which we only have evidence of the last 70,000 years), humans exhibited a type of spirituality that had as its central symbol the Cosmic Maternal Divinity, a Great Mother Goddess that gives life from within the universe as an organic, sacred and living whole, of which all of us - humans, Earth, plants, all living things - form a part, as her fruits, as her children, as an integral part of her processes. We all form a cosmic web that binds us in all orders and at all levels.

Hundreds of thousands of feminine statues of the Great Mother Goddess from this period have been found by archeologists. They express a vision of life on Earth in which the transcendent and creative source of life is conceived as a divine mother, from whom we are all born and to whom we all return at death.

## The Separation of Nature

Around the middle of the Bronze Age, the mother goddess begins to lose relevance and the ability to

inspire, and she is moved to the last plane, while the masculine gods ascend to the highest plane. New creation myths appear in which the father god plays the primary role. Sumer and Egypt contribute the first written evidence of the myth of the separation of heaven and earth. Heaven is the divine dwelling place; the earth ceases to be divine and becomes merely natural, material, unformed, and chaotic. The image of nature as a divine mother begins to retreat, and nature begins to be conceived as "manufactured" by the power of a Word that grants existence to all beings by naming them.

Nature is no longer divine and holistic. Her divinity is now extracted from her and put aside. The new conception of divinity is now recognized as separate, purely spiritual, immaterial, supremely intelligent and rational, clearly masculine, all-powerful, imposing order on the unpredictable feminine chaos of nature. These are the «creation» myths that removed the divine character that nature previously held: the reality, or existential interlocutor, before which human beings find themselves, is split into a dualism of earth/heaven, nature/God.

These creation myths introduce a profound rupture in the *anthro-po-theo-cosmic* unity (cosmos, divinity, humanity): heaven and earth are separated as distinct levels, one inhabited by the masculine God and the other by chaotic feminine nature which the divinity must dominate. Humanity itself remains separated from nature: we are no longer part of nature, but children of God, citizens of the heavens, temporarily fallen into the material world from which we must free ourselves. The ancient unity has become totally fragmented: nature reduced to things and natural resources, and we are stripped of our very natural being, in favor of an all-powerful patriarchal spirit Lord-Kyrios.

Historical analysis underscores the major influence of the religiosity of the Kurgan, Aryan, and Semitic peoples, who worshipped masculine gods,

warriors mounted on horseback, who had chosen them to conquer new lands and dominate or destroy their inhabitants, sun gods of thunder and storm. Throughout the Middle East, the ancient divinities were supplanted by these warring masculine gods.

Throughout this metamorphosis in the conception of God, the ontological status of nature (which changed from divine to creature) was not the only change. The status of humanity also changed; it had been living in symbiotic union with nature as the creative source of life. From there it underestimates nature, then turned its back completely, while considering itself supernatural, citizen of the heavens, living only for the immaterial spirit. Concomitantly the status of women also changed: in ancient Sumer, as in ancient Egypt and Crete, women were owners, their interests were protected by tribunals, they had public office in society, especially as priests, and brothers and sisters inherited equally. With this religious change, the position of women deteriorated, to the point where the feminine deities lost their positions in the Sumerian pantheon. The Kurgan, Aryan and Semitic invaders saw women as possessions of the male, fathers and husbands reclaimed their power over women, only sons could inherit while daughters could be sold as slaves by fathers and brothers. The birth of a male was a blessing, while a daughter could be abandoned to her fate.

This profound religious transformation was a result of the confluence of the agrarian revolution, the urban revolution, and Indo-European invasions. The whole paradigm of our global cosmic vision (that relationship among cosmos, divinity and humanity) was deeply reconfigured and rapidly consolidated. At the end of the Bronze Age there remained not a trace of the ancient cosmic vision. The Mother Goddess disappeared, nature was left definitively degraded and negatively associated with chaos and femininity, and god was left alone in his heavenly kingdom, purely spiritual, free of feminine or natural contamination: masculine, supremely intelligent, and all-powerful.

The Bible, since it was written only after the 7th century BCE, arose well within the time of this new *anthropo-theo-cosmic* paradigm. This is a very deep conditioning of which we are only now

becoming conscious, thanks to the archeological and anthropological sciences that have allowed us to know about it. We know that the geocentrism of the Bible is simply an effect of the pre-scientific ignorance of the age in which it was written, and so we can dispense with it. By the same token, today we can assume that the merely material and chaotic character of “creation”, the dispossession of divine sacredness carried out against nature, the separation of the celestial “second floor”, the masculine and transcendent character of God, the misogyny of religions, or the way we live in alienation from our divine mother Nature... these are also avatars of the history of our bio-evolutionary imaginary, whose basis or validity we are now able to judge. We can accept and confirm them, or we can try to reverse them to recover perhaps some lost elements of the previous spiritual vision from which we have strayed.

A deeper analysis of this anthropotheocosmic nucleus is necessary, as well as of its transformations throughout our evolutionary history. We need to discover the freedom with which we can confront all previous philosophical conditionings, as well as the need we have for a new vision that liberates us from the disasters caused by the current dysfunctional form in which we relate to nature. There is an urge to “return home”, return to the vision that was our spiritual home, a *anthropo-theo-cosmic* vision that allowed us to live for millennia as the beloved children of the Sister Mother Earth, today known as Gaia, incarnate body of the divine. As was said by EATWOT (The Ecumenical Association of Third World Theologians): we will cease degrading nature only when we understand its divine character and our authentic natural character.

These paradigms and axioms are first principles, cannot be deduced argumentatively, and we must choose them — not so much only by theoretical reasons, as by supremely practical ones: those paradigms which have done and continue to do us harm must be overcome. And it will not be very difficult, because, despite everything, they are right here, here below, in the collective subconscious, as the psychoanalyst Carl Jung observed. The Great Goddess Sister Mother Earth, now post-theistic and holistic, awaits us.

# GENDER IN THE GRAMMAR OF LIFE AND CHRISTIANITY

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In the case of all the grammars of the world, we can state that the words have gender, number, size, degree, rank, and category. Some are female, or male, and others are neutral. Some are defined by the pronoun, others by the noun and some by the adjective. Some are singular, and others plural. Some have high or lower degree or rank. There are verbs that help the other words occasionally.. There are also prepositions and conjunctions. Also the double and triple meanings of the same words, and the several tones of their pronunciation, pronounced with emotion, may in occasions change their meaning. There are rules of concordance, and exceptions to some. In conclusion, merely grammar is a very complicated matter!

All grammar rules obey certain social rules lived by the grammarians of the time. There for, the male gender always best in the arranged rules of gender, and the female gender is taken as a lower gender. There are many ways the language is used for communication, when is necessary the meaning that we give to things and to ourselves. These ways depend of the changing uses and costumes of our cultures in the different times of the history.

We know that the written and speaking words are just ways of expression. Words are pale approximation of our everyday life. Words tell a reality, but they are not reality. The reality is there, but escapes at the same time, because of the continual movement, and its baffling mystery. Since the historic grammar forced itself, as to tell us that there is also this evolution of the senses, the spelling of the words and the addition of new words, consequently it is necessary the interpretation. Behind each word there are multiple realities; single and multiple experiences

that not only are different to person to person, although in the same persons these experiences transform and are resigned by they own history. Each person is ruled, and also escapes rules. Can self tell or self take back any doctrine (canon or dogma). Sometimes can fit in one gender, and sometimes in other.

With this perspective, when we talk of gender we need to understand that female and male, have a limited duality; they are only words to express human realities, and have an infinite meaning, hence, are bigger than what the word is saying. In some cultures the colors pink and blue mean female and male, but not in other cultures.

What is it after gender assigned people? What is behind established grammar? What is behind the rules that we constructed, and sometimes we forgot we are the ones who done it? What happen when we turn them in eternal rules, and lay in them our rights and our wrongs? As is, when we judge people and condemn them starting from those rules?

We try deeply to fix some of our own life experiences, own them, bring to a closing in an instant, declare them in their smooth and changing existence, to categorize, to order, enlighten somehow, and say that we know them. We experience power over them. We gain to fix, stop, grab and make sure that we overpower, and we know their nature. This power give us security, and at the same time limits life's diversity, because we can only see life from that order or law that we set

Later on, to force even more our power, we proclaim that this is "Nature's Life", we

*Translation by Maria Cabrera, Riverside, Ca. USA*

dominated through knowledge, establishing laws and true order. We also declare god almighty, with male's face, established it like he wants to keep it forever. We don't even know the aberrations we state, and impose to others, with such divine beliefs. We not even notice our presumption (audacity), and insist on master knowledge, as if "eating from the tree of knowledge" gave us power over the complexity of life.

Gender is also a word that hides a diversity of expressions of plural lives. Female, male, woman, man, animals, vegetables... words saying something, and at the same time conceal lots of what we are, what we are to ourselves. Words are organizers of life, human relations, human sciences, and also disorganizers; when we appropriate them like rigid and absolute rules, dictated by God, or our political or religious leaders. Words that create intolerances, exclusions, lynching, murderers... Words and behavior produced to control our existence and human relations. Words needed indeed, but limited, because cannot count how intricate and creative life is.

Inside masculine there is infinity of different realities that come from the deepest part of each being. Inside the female there are two worlds, volcanoes, and unknown gardens that varied. Inside each of them there are mingled, agreed names as male and female. Gender is only one organized grammar of relations, and human coexistence. Gender is not a fix rule. There is always an exception of any rule. Like a child that cries in the chest of a man without tits. Like the forest that is defended by females without any weapon. Like the woman living inside a male's body. Like the man living inside a female's body. There are two identities living inside one body....there are lots of lives of many identities inside a insecure life. ... It is a body constantly different, in the encounter with diversity, and responding to different needs.

It is a male different of a female? No explanation responds to our reality. We answer to our selves coming from sources of our society, intending possess a reality that is more than known.

Gender is the exterior, and the appearance seals it, the way it is, the trademark to check in the boxes of the social organizations. Gender is order, biological law, social law, religious rule. Gender is the end of the argument wich explodes when the heart, attraction, passion, charm, spell, glamour, and sentiments lead to a love song. Gender of the identities, the rebellious rip in the unique identity. By learning the complexity of life we do not see gender as a constant. Classifications are declassified with new vision, hearing, touch, and experience open. We perceive the light and shades of our own image. We observe all the flesh, with the same substance, past the surface and classifications. We see ourselves in each other, and others see themselves in us... We see ourselves, beyond gender, although unsteady.

It is an impossible dream? It is Utopia? Is a wish that love comes from human relations? I don't know... something is happening to us...

He (Jesus) looked at the wild lilies, which don't sow or weave... looked at the children... looked at the paralytics... and to the prostitutes... and to de tax collectors... and to the blind... and to the deaf-mute ones... and to the priests... And to the soldiers... And to the governors... And to the hungry... and to lepers... and to the children.

He cut the bread... shared clothes... gave wine in abundance... consoled distressed... Cried with the mourners... touched bodies... Defended prostitutes, adulteress, demoniacs, did all these because he knew that the command of love was not a command of social classifications, gender, numbers, or degrees. It goes beyond the establish grammar, of social costumes, and

of the made up ideologies. He confused them by saying, that the last will be the first, that if you have a clean or pure heart could eat without washing their hands, who share His breath did not required names to be accepted. He invited all to what He called: "The Kingdom of God". As simple as a convention beyond the known kingdoms, beyond the temple's rules, , beyond family expectations, beyond religion statutes... "Kingdom of heavens" is not a geographic place, doesn't have established limits, no soldiers, or weapons to defend it. It was a believer of a different humanity, with good wishes, of things that will exist if we stop having ambitions, immeasurable gains, our vain knowledge, our arrogance to become better than the others.

"The Kingdom of God" baffled the unjust order, and mess with the established superpowers. Stripped kings, princes, kingdoms, Priests, and who considered themselves superior men who rule... Stunned grammarians and their grammar. This phrase also confused politicians, collectors, the corruptors who stole life in exchange of a single mustard seed.

At first look this phrase do not frightened, because only was a thing from the heaven, non-existent, invented by crazy people like Jesus of Nazareth and his friends. However this breath of freedom began to settle and thrive. Orders, laws, doctrines, punishment, and controls are set with beautiful words like love, justice, equality and mercy.

Then happens that the divine breath mixed everything, re-establish the joy in diversity, the Babel's Coexistence that people communicated with kind gestures.

The Jesus' movement, with all his diverse participants, continued to reconcile hearts, this seems to be a happy end. But it is not, because it is only a tease to continue our wish to better human relations. To finally discover and sing: I lack love without you, and without you, I am nobody... □

## FOR EVERY MAN... THERE IS A WOMAN



- For every strong woman tired of having to appear weak, there is a weak man tired of having to look strong.
- For every woman tired of having to act like a fool, there is a man overwhelmed by having to pretend to know everything.
- For every woman who is tired of being classified as an "emotional female," there is a man who has been denied the right to cry and to be sensitive.
- For every woman classified as un-feminine when competing, there is a man who is forced to compete so that he does not doubt his masculinity.
- For every woman tired of being a sexual object, there is a man concerned about his sexual potency.
- For every woman who feels bound by her children, there is a man who has been denied the pleasure of fatherhood.
- For each woman who has not had access to a job or a satisfactory salary, there is a man who must assume the economic responsibility of another human being.
- For every woman who does not know the mechanics of a car, there is a man who has not learned the secrets of the art of cooking.
- For every woman who takes a step toward her own liberation, there is a man who rediscovers the path to freedom.



My woman side feels uncomfortable receiving honor a single day in the year, on March 8, while my man's side is fed up with 364 days. Perhaps that day is necessary, pain of an ancient scar. Because we live in a sexist society: marriage. . . taking care of the home. . . control of property.

The husband owns the house, the car, the wife, incorporating his family name to these. He demand that the house be clean daily. The car. . . he takes to the shop at the slightest defect. A woman, a polyvalent being, has the duty to take care of the house, the children, the purchases and the good humor of the husband, who does not always remember to take care of her.

My woman side has never seen the husband shout at the car, threaten or assault it. However, she is not always treated with the same respect. He forgets that husband and wife are not relatives: they are lovers. Or they should be.

In the Catholic Church, men have access to the seven sacraments. They can therefore be ordained as a priest and then get dispensed from the ministry and get married. The whole hierarchy of the oldest institution in the world is made up of men. What would become of her and of them without the women?

Women, considered by the Vatican theology as a naturally inferior being, only have access to six sacraments. They cannot receive ecclesiastical ordination, even if they deserve from Jesus the uterus that begets him; the following of Juana, Susana and the mother of the sons of Zebedee; the defense of the adulterous woman; the forgiveness of the Samaritan woman, the first woman apostle; the friendship of Magdalena, the first witness of his resurrection.

My woman side is terrified of domestic violence; of the idiot who says nonsense when a girl passes; of the father who annoys his daughter throwing her into the clutches of prostitution; of the employer who demands sexual services of his worker; of the husband who raises his hand to violate the being who gave birth to his children.

When I watch TV, or I stand in front of a magazine kiosk, my woman side shakes: woman, is the idiot who loiters in the background, takes bubble baths, is exhibited in the house of The Brothers, or is associated with advertising of beers and cars, as an ornament of consumption.

My woman side tries to resist the implacable deconstruction game of the feminine: torture of the body in gymnastics academies; anorexia to stay lean; shame of being fat, wrinkles and old age; the scalpel that shapes the body according to the taste of the clientele in the virtual slaughter; the silicone to treat protrusions. And keep your mouth shut, until there is in the market a chip that can be grafted into the brain that will provide women with an automatic transmitter of culture and intelligence. And gobble up antidepressants to try to cover up the emptiness of spirit, meaning, ideals and utopia.

My woman side strives to get rid of the emancipatory model that adopts as paradigm my side of man. I will be her if I do not want to be like him. Mermaids in oceans never before navigated, towards the female continent, where gender relations will be of solidarity otherness, because it will not become divergent. That which is, only reaches fullness in interaction with its opposite. As in every true love.

# JANUARY

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# JULY

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# FEBRUARY

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# AUGUST

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# MARCH

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# SEPTEMBER

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# APRIL

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# OCTOBER

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# MAY

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# NOVEMBER

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# JUNE

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# DECEMBER

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2018

January'2017						
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November						
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# Latin American



January'2019						
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February						
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April						
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November						
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December'2019						
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8 M	8 T	8 T
9 T	9 F	9 F
10 W	10 S	10 S
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16 T	16 F	16 F
17 W	17 S	17 S
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20 S	20 T	20 T
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2018

October

November

December

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# 2018

December'2017

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# JANUARY

Friday		Saturday	Sunday
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## 1 Monday

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**

## 2 Tuesday

Basil the Great, Gregory of Nazianzen,  
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.



Full Moon: 03h24m (UTC) in Cancer

## 3 Wednesday

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.



Year 2018 by **Gregorian** calendar. Year 6731 in the **Julian** calendar.

Year 5778 in the **Jewish** Era (5779 begins on Sept. 10, 2018).

**Islamic** year 1439 of the Hijri calendar (began on Sept. 21, 2017; the year 1440 begins Sept. 11, 2018).

There is a Gregorian-Hijri Dates Converter at [www.islamicfinder.org/dateConversion.php](http://www.islamicfinder.org/dateConversion.php)

**Chinese** year 4714-4715. Year 2771 **ab Urbe condita**. **Buddhist** year 2584. **Armenian** year 1467.

# 4 Thursday

1Jn 3,17-10 / Ps 97

Rigoberto

Jn 1,35-42

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

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

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

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

# 5 Friday

1Jn 3,11-21 / Ps 99

Jn 1,43-51

Telesfor and Emiliana

*Kaj Munk*

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

1785: Spanish 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 Saturday

1Jn 5,5-13 / Ps 147

Mk 1,7-11

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.

January

# 7

Epiphany

Isa 60,1-6 / Ps 71

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

Raymond of Penafort

1835: Victory of Cabanagem, Brazil. 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. **35 years.**

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

8 Monday

Baptism of the Lord / Isa 42,1-4-6.7 / Ps 28

Severino

Acts 10,34-38 / Mk 1,7-11

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

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

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

1912: Founding of the African National Congress.

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

Last quarter: 22h25m (UTC) in Libra



9 Tuesday

1Sam 1,9-20 / 1Sam 2

Mk 1,21-28 Aldo

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 Wednesday

1Sam 3,1-20 / Ps 39

Mk 1,29-39

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 Joaquín Chamorro is assassinated, journalist who fought for civil liberties against the Somoza dictatorship in Nicaragua. **40 years.**

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

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



# 11 Thursday

1Sam 4,1-11 / Ps 43

Mk 1,40-45

Higinio, Martín de León

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

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

# 12 Friday

1Sam 8,4-22a / Ps 88

Mk 2,1-12

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 Saturday

1Sam 9,1-19 / Ps 20

Mk 2,13-17

Hilary, George Fox

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

1879: Roca begins the desert campaign in Patagonia Argentina.

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

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

Idd Inneyer, Ano Novo amazig: 2968

January

# 14

Fulgence

Second Sunday in Ordinary Time

1Sam 3,3b-10.19 / Ps 39

1Cor 6,13c-15a.17-20 / Jn 1,35-42

1988: Miguel Angel Pavón, director of the Honduran Human Rights Commission, and Moisés Landaverde are assassinated. **30 years.**

1997: 700,000 South Korean strikers march on behalf of social rights.

# 15 Monday

1Sam 15,16-23 / Ps 49  
Mk 2,18-22

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.  
1976: The government of Bahia (Brazil) suppresses the police records of the Candomblés.  
1981: Estela Pajuelo Grimaldi, 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 Tuesday

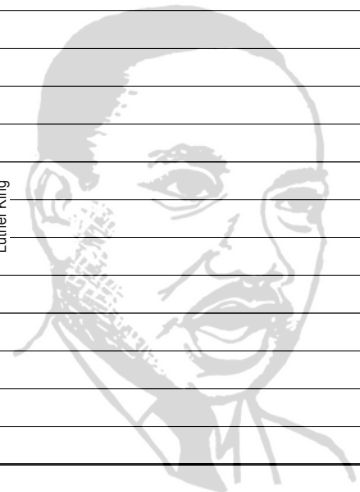
1Sam 16,1-13 / Ps 88  
Mk 2,23-28  
1899: Treaty of Berlin divided Samoan Archipelago between Germany and the USA, usurping traditional rulers.  
1992: Chapultepec Peace Accords end 12 year civil war in El Salvador.

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

# 17 Wednesday

1Sam 17,32-51 / Ps 143  
Mk 3,1-6  
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.  
New Moon: 02h17m (UTC) in Capricorn

Luther King





**18 Thursday** 1Sa

1Sam 18,6-9 / Ps 55

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 Friday**

1Sam 24,3-21 / Ps 56

Mk 3,13-19

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.

**20Saturday**  
2Sam

2Sam 1,1-27 / Ps 79

Mk 3,20-21

## Fabian and Sebastian

1973: Amílcar Cabral, anti-colonial leader in Guinea Bissau, killed by Portuguese police.

1979: Octavio Ortiz, a priest, and four 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.

# January

## 21

Third Sunday in Ordinary Time

Jon 3,1-5.10 / Ps 24

1Cor 7,29-31 / Mk 1,14-20

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 Coralía Martínez, students, Red Cross workers 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 Monday

2Sam 5,1-10 / Ps 88

Vincent

Mk 3,22-30

Ildefonse

1565: «Tata» Vasco de Quiroga, bishop of Michoacán, precursor of the Indigenous reductions.

1932: Peasant plan to revolt against oppression in El Salvador sparks massive reactionary violence.

1982: Massacre of campesinos from Pueblo Nuevo, Colombia.

2006: Evo Morales, Indigenous Aymara, becomes President of Bolivia.

# 23 Tuesday

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

Mk 3,31-35

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 Guaman, a Quechua campesino, murdered.

# 24 Wednesday

2Sam 7,4-17 / Ps 88

Mk 4,1-20

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.

First quarter: 22h20m (UTC) in Taurus



**25 Thursday**  
Acts

Acts 22.3-16 / Ps 116

### 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 Friday

2Tim 1.1-8 / Ps 95

Lk 10,1-9

### Timothy, Titus and Silas

1500: Vicente Pinzón disembarks in North East Brazil - before

Pedro Alvares Cabral.

1813: Juan Pablo Duarte, Dominican Republic's national hero, is born.

1914: José Gabriel, 'Cura Brochero', priest and prophet of Argentina's campesinos, dies.

2001: Earthquake in India: 50,000 victims.

**21 Saturday**  
2Sam 12, 1-7a

2Sam 12.1-7a.10-17 / Ps 50

Mk 4,35-41

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.

to the youth of Argentina, is disappeared.

# January

**28**

Fourth Sunday in Ordinary Time

Deut 18.15-20 / Ps 94

1Cor 7,32-35 / Mk 1,21-28

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.

## World Day Against Land Warming

# 29 Monday

2Sam 15,13-14.30;16,5-13a / Ps 3  
Mt 5,1-20

Valero  
1863: Shoshone resistance broken by massacre of over 200 people on the Bear River in Idaho by US cavalry.  
1895: José Martí, poet and national hero, launches the Cuban war of independence.  
1985: First national congress of MST.  
1999: The dollar reaches 2.15 reales, critical moment in the fall of the Brazilian currency.  
2001: Pinochet is tried as the author of the crimes of the "caravan of death."  
2010: Tony Blair testifies before the commission investigating him for his participation in the invasion of Irak in 2003.

# 30 Tuesday

2Sam 18,9-10.14b.24-25a.30-19,3  
Ps 85 / Mk 5,21-43

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

Non-Violence and Peace Day

# 31 Wednesday

2Sam 24,2.9-17 / Ps 31  
Mk 6,1-6

John Bosco  
1865: The 13th amendment to the US Constitution abolishes slavery.  
1980: The Spanish Embassy Massacre in Guatemala City – 40 Quichés including Maria Ramirez and Vincente Menchú are killed.

Total Eclipse of Moon, in Pacific and O of NAmérica

Full Moon: 13h27m (UTC) in Leo



Mahatma Gandhi



# 1 Thursday

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

Cecilio, Viridiana

Mk 6,7-13

1870: Jonathan Jasper Wright is elected to the Supreme Court, the first Black man to reach a position this high in the United States judiciary.

1932: Agustín Farabundo Martí and companions are executed in massive wave of repressive violence in El Salvador.  
1977: Daniel Esquivel, pastoral worker with Paraguayan immigrants to Argentina, martyred.

World-wide Week for Inter-religious Harmony (UN)

# 2 Friday

Mal 3,1-4 / Ps 23

Presentation of the Lord

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

1976: José Tedeschi, Worker priest, martyr to those in shantytowns in Argentina worker priest, martyr of «villeros» in 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.

# 3 Saturday

1Kings 3,4-13 / Ps 118

Mk 6,30-34

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

Fifth Sunday in Ordinary Time

Job 7,1-4.6-7 / Ps 146

1Cor 9,16-19.22-23 / Mk 1,29-39

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.

# MARY OF NAZARETH OR THE VIRGIN?

MARÍA LÓPEZ VIGIL

Managua, Nicaragua

There is no more famous woman in the world than the mother of Jesus. When you hear that name (María, Miriam, Maryam, Mary, Marija, Marie, Miren...) millions of girls and women around the world respond.

Blessed among women and namesake of so many women, how little we know about this rural, Jewish girl, raised in Nazareth, that did not know how to read, but could count the goats she pastored on the hills of her village... Very likely, her father gave this young girl in matrimony. We do not know how old she was when she gave birth to Jesus. We do know that she breastfed him, washed and dressed him, took care of him...

In the gospels we only find brief references that allow us to imagine her relationship with her son, when already a prophet. They verify that it was difficult for her to understand what Jesus was announcing when he spoke of the Kingdom of God. She even thought he was crazy (Lk 8,19-21). Without telling us how she finally understood, they tell us that later she accompanied him on the way with other women and that she was present when they tortured him on the cross. The last time we "see" her she is assembled with the followers of Jesus in Jerusalem, fifty days after that bitter day, when she, with other women and with them, decided to announce that Jesus continued alive. That is how the Jesus movement started.

There are also other symbolic narratives about her: the angel that announces her pregnancy, the visit to her cousin and the song she sang that day, the anguish for the lost son at age twelve...

In spite of all this, what we most "know" about her are beliefs that have transformed Mary of Nazareth into "the Virgin." Even her name often disappears when she is named, focusing all her identity on this: the virginity.

The Catholic Church proclaims four "faith dogmas" about her, in a homage that keeps growing

with the passing of the centuries. According to the dogmas, she is the mother of God (4<sup>th</sup> century), is perpetually virgin (before, during and after giving birth, 6<sup>th</sup> century), has no original sin (19<sup>th</sup> century) and ascended into heaven in body and soul (20<sup>th</sup> century). The Catholic Church also proclaims another four "fundamental truths": she is co-redemptrix, she is queen, she is the spiritual mother of believers and is mediator of all graces. And as if this was not enough, it affirms as factual some of her "apparitions" in caves, bushes, seas and clouds...

Of all the clothing with which councils, theologians and popes have clothed Maryam, the dogma that has most taken root in the popular imaginary is that of virginity, which many people tend to confuse with the immaculate conception, understanding that Jesus was conceived "immaculately," that is, without the "dirtiness" of a sexual relation.

There are faith dogmas, imposed as beliefs that have to be accepted without discussion and under penalty of excommunication and hell, that can have harmful consequences, particularly among those in a society that have not been taught to think for themselves and to doubt. Might the theology of redemption be an example? Because those who have been taught to believe that we were saved through pain and blood, often end up thinking that we are saved through suffering, patiently enduring the "crosses" that God sends us, be they the injustices of an exploitative employer, the misrule of a dictator, the mistreatment of an abusive husband or any other insult...

Might the dogma of the virginity of Mary also have negative consequences? Based on the symbolic text of the angel announcing her pregnancy, interpreted as a true event, and based on the mythical text of Genesis about the sin of Eve, interpreted as a historical fact and foundational to all dogmatics, there has been the construction,

Translation by Team Fundación Utopía y Liberación

century after century, to this day, of one of the most contradictory religious imaginaries related to “the Woman.”

Have we not heard, time after time, that the ideal woman was the submissive one, that because she was a virgin she was chosen to be the mother of God? And that the proscribed woman is the rebellious one, the one that by sinning opened the doors of evil in the world, the mother of all humans? In one way or another, whether stated or not, all women have been placed between Mary and Eve.

The symbolic Mary, the “slave of the Lord,” is presented to women as a model to imitate, though always unreachable because no woman becomes a mother being a virgin. The mythical Eve is presented as a red alert, warning us that women are fragile, weak, inclined to tempt and susceptible to being tempted...

Doesn't the dogma of the virginity of Mary become harmful, when it presents virginity in women as what most pleases God? Is it healthy to present virginity as a value superior to the healthy and joyful enjoyment of sexuality? Can it be positive to present the passivity and submission with which Mary accepts the strangeness of her pregnancy, as virtues that should adorn all women?

The dogma of the virginity of Mary, incrusting in all consciences, women and men alike, can suggest a harmful idea to all of us: a contempt of sexuality, particularly feminine sexuality. Saint Augustine, whose writings continue influencing theology 17 centuries later, tied these three ideas together: the sinfulness of sex, the virgin birth of Jesus and the superiority of virginity over a sexual life.

The dogmatic structure is built in such a way that whichever stone is laid needs the support of the others. The dogma of the virginity of Mary has a lot to do with the dogmas with which Jesus of Nazareth was clothed until he was converted into Christ. His extraordinary origin, the son of a god conceived as human in the womb of a virgin, led to also make dogma that in giving birth Mary conserved her virginity and that after giving birth she would have never had sexual relations. Some theologians obsessed with the virginity, preached that Mary's mother was also a virgin. Others considered a chain

of virgin births through the fourth generation before Jesus. All this speculation to “guarantee” the divinity of Jesus, based on the idea that the body and sexuality are not divine or sacred.

There is no religion that ignores the importance of the body. All tend to regulate the two principal functions of our bodies: eating and sexuality. Because it is such a vital impulse, sexual morality has occupied a central role in all religions. In the ancestral religions of humanity there were abundant rites that blessed fertility and the feminine sexual principle as a divine and sacred symbol. But with the advance of patriarchal religions, from which all current religions derive, feminine sexuality was censored with a severity never applied to male sexuality.

Aren't these unhealthy ideas foreign to the message of Jesus? Jesus trusted in women and integrated them into his group and never spoke about anything like a “sexual morality.” All of this took root in latter theology, accentuating a negative vision of sexuality. Sexual relations ceased being a sacred pleasure, a marvelous means of human communication, a metaphor of God's love, to become something dirty, negative, degrading.

One of the origins of this damage is in the dogma of the virginity of Mary. Can we revisit it? To begin to change this mentality, let's call her by her name, Mary of Nazareth, Maryam, instead of “the Virgin.”

She was the mother of Jesus. We do not know who procreated Jesus. She gave birth with the pain with which all women give birth. And she had other children. The gospels mention his brothers and refer to “his sisters.” Matthew gives us the names of four of Jesus' brothers.

*Hail, Maryam, full of grace, born like all of us, you became pregnant like we all become pregnant, you gave birth like all of us and died like we all die. Blessed are you among women, not only because you were a mother, but because you are there, at the beginning of the Jesus movement, creator, inspiration and pioneer, next to other women, of that first community that began to build the Kingdom of God.*

# 2018

January

M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

M	T	W	T	F	S	S
22	23	24	25	26	27	28
29	30	31				

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12 13 14 15 16 17 18

# FEBRUARY

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5

Monday

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

Águeda

Mk 6,53-56

1883: Beginning of movement for 40 hour week (Canada).  
1977: The Somocist police destroy the contemplative community of Solentiname, a community committed to the Nicaraguan revolution.

1988: Francisco Domingo Ramos, labor leader, is assassinated on orders of large landowners in Pancas, Brazil.  
2004: Rebels take over of the city of Gonaïves, Haiti triggering events leading to fall of Aristide government.

6

Tuesday

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

Paul Miki

Mk 7,1-13

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 dies.

7

Wednesday

1Kings 10,1-10 / Ps 36

Mk 7,14-23

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.

Last quarter: 15h54m (UTC) in Scorpio



**8 Thursday**  
1Kings

1Kings 11,4-13 / Ps 105

Mk 7,24-30

**9 Friday**  
1Kings 11,2

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

Mk 7,31-37

**10 Saturday**  
1Kings 12,26-32;13.

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

Mt 8,1-10

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 Martin and liberate Chile from Spain.

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

Miguel Febres Cordero

Chinese New Year (Yüan Tan).

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

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

Mk 7,31-37 Scholastica

1763: Treaty

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.

# February

## 11

Sixth Sunday in Ordinary Time

Lev 13.1-2.44-46 / Ps 31

1Cor 10,31-11,1 / Mk 1,40-45

Our Lady of Lourdes

1990: Nelson Mandela freed after 27 years in prison.

1998: The communities of Negras del Medio Atrato (Colombia) gain collective title to 695,000 Hectares of land.

2006: First woman president of Chile, Michelle Bachelet inaugurated.

## World Day of the Sick

# 12 Monday

Jas 1,1-11 / Ps 118

Mk 8,11-13

Eulalia  
 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.  
 1894: The Nicaraguan army occupies Bluefields and annexed the Mosquitia territory (Nicaragua).  
 2005: Dorothy Stang, advocate for the poor and the environment, murdered by land barons at Anapú, Brazil. See her martyrial testimony at: [vimeo.com/54570270](http://vimeo.com/54570270)

# 13 Tuesday

Benigno

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 Wednesday

Jas 1,12-18 / Ps 93

Mk 8,14-21

Valentine, Cyril and Methodius  
 1992: Rick Julio Medrano, a religious brother, is martyred in service to the persecuted Guatemalan church.  
 1949: Asbestos workers strike (Québec, Canada).

Friendship Day



# 15 Thursday

Deut 30,15-20 / Ps 1

Lk 9,22-25

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

**Partial eclipse of the Sun, in Antarctica and S of America**

New Moon: 21h05m (UTC) in Aquarius



# 16 Friday

Isa 58,1-9a / Ps 50

Mt 9,14-15

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

# 17 Saturday

Isa 58,9b-14 / Ps 85

Lk 5,27-32

Servite Founders  
1600: Giordano Bruno is burned alive by the Inquisition for his freedom of thinking and expression.  
1909: Geronimo or Goyaałé a leader of the Apache resistance to U.S. and Mexican Government incursions on tribal lands dies.  
1995: Darcy Ribeiro, an activist writer, anthropologist and Brazilian senator, dies.  
1997: 1300 activists of MST (*without land workers movement*) march out of São Paulo for Brasília, for land reform.

February

# 18

First Sunday of Lent

Gen 9,8-15 / Ps 24

1Pet 3,18-22 / Mk 1,12-15

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.

Martin Luther



# 19 Monday

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

Alvaro and Conrad

1590: Bernadino de Sahugún, missionary and protector of indigenous cultures of Mexico, dies.

1861: Serfdom abolished in Russia.

1990: Students take over traditionally Afro-Mexican Tennessee State University demanding equal economic treatment.

# 20 Tuesday

Isa 55,10-11 / Ps 33

Mt 6,7-15

Eleuthere, *Rasmus Jensen*

1524: The Mayan Memorial of Solola records the "destruction of the Quiches by the men of Castle."

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 (UN)

# 21 Wednesday

Jon 3,1-10 / Ps 50

Lk 11,29-32

Peter Damian

1934: Augusto C. Sandino, Nicaraguan patriot, executed by A. Somoza.

1965: Malcolm X, Afro-American leader, is assassinated.

1985: Campesinos are crucified in Xeatzan, during the on-going passion of the Guatemalan people.



# 22 Thursday

1Pet 5,1-4 / Ps 22

Chair of Peter

Mt 16,13-19

1910: U.S. Marines intervene in Nicaragua.

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

1979: St. Lucia gains independence. National holiday.

1990: Campesino martyrs in Iquicha, Peru.

# 23 Friday

Ezek 18,21-28 / Ps 129

Mt 5,20-26

Bartholomew and Policarp,  
*Ziegenbalg*

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

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

1970: Guyana attains independence, national holiday.

First quarter: 08h09m (UTC) in Gemini



# 24 Saturday

Deut 26,16-19 / Ps 118

Mt 5,43-48

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).

February

# 25

Second Sunday of Lent

Gen 22,1-2,9-13,15-18 / Ps 115

Rom 8,31b-34 / Mk 9,2-10

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 Colombian people.

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

1990: Electoral defeat of the FSLN in Nicaragua.

# 26 Monday

Dan 9,4b-10 / Ps 78

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 Tuesday

Isa 1,10.16-20 / Ps 49

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. **20 years.**  
 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 Wednesday

Jer 18,18-20 / Ps 30

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 Benítez, priest, killed in Colombia.





# 1 Thursday

Jer 17,5-10 / Ps 1

Rosendo, Albino and *George Herbert*  
 1739: British sign a treaty with Jamaican runaway slaves known as Maroons.  
 1954: Lolita Lebron, Rafael Cancel Miranda, Irving Flores and Andrés Figueroa attacked the U. S. House of Representatives demanding Puerto Rican independence.  
 2002: U.S.-led invasion of Afghanistan begins.  
 1959: Founding of the CLAR, Latin-American Confederation of Religious.  
 2012: Milton Schwantes, Brazilian, Lutheran bible expert, promoter of the Latin American popular biblical reading.

# 2 Friday

Gen 37,3-28 / Ps 104

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.



Full Moon: 00h51m (UTC) in Virgo

# 3 Saturday

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

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

March



Casimir

Third Sunday of Lent  
 Ex 20,1-17 / Ps 18  
 1Cor 1,22-25 / Jn 2,13-25

1962: The United States begins to operate a nuclear reactor in Antarctica.  
 1970: Antonio Martínez Lagares is assassinated by police in Puerto Rico.  
 1990: Nahamán Carmona, a street child, is beaten to death by the police in Guatemala.  
 2004: The Argentinean navy acknowledges for the first time that it carried out torture during the dictatorship.  
 1941: All Japanese Canadians registered by the government.

# WHICH IS THE STRONGEST SEX?

**RAMÓN NOGUÉS CARULLA**

*Barcelona, Cataluña, España*

Human sexuality is a precious heritage that evolution has left us in order for the species to reproduce. Humans have enriched this important overall model of life with great relational creativity and a powerful loving attachment.

The biological model of human sexuality is dominated, as in all mammals, by a strong asymmetry. Human eggs are about 80,000 times larger than sperm. Ovules and sperm contain a compatible nucleus then unite to create the diploid nucleus of a new individual. But the eggs also contain a complex organized cytoplasm, as well as a large number of organelles essential for metabolism (mitochondria) with their own DNA and transmitted only by women. So the asymmetry between gametes is tremendously biased in favor of women. Genetically, in the pair of sex chromosomes, the woman has two X chromosomes (one of which will be muted) while the male has an X and a Y chromosome. The genetic and epigenetic display of these chromosomes will shape the sex of the individual. All nucleated cells in the body maintain this fundamental chromosomal difference. The eggs are large, few (only a few hundred mature in the whole life of the woman) and “expensive” (they contain very precious materials in the elaboration of the embryo), while the spermatozoa are small, many (several millions in a single ejaculation) and “cheap” (just what is necessary to drive the nucleus that will join the ovule)

The generational process also is powerfully asymmetric in favor of the woman: only it has gestational organs (uterus, etc.) and nutritional organs (efficient chests for the breastfeeding), which confers a preponderant paper to him in the relation with the new being. The process to generate and to nurse generates an intimate and unique psychic relation between mother and son. Some emphasize

that in the mammals the females tend to value their gametes (expensive and little) demanding demonstration of quality on the part of the males (whose gametes, abundant and cheap turn to them more voluble and scatterbrained). This manifestation of quality usually takes shape in exhibitions of fight and show off, known well in the animals.

These sexual differences are also pronounced in all the corporal dimensions with diverse but clear shades. The skeleton, the musculature and the disposition of the fat in the body are different in the woman and the man (when we found a skeleton, in human paleontology is not difficult to establish to what sex belonged). The sexual organs are clearly different (the man lacks uterus). The general physiology presents/displays subtle but clear differences (operation of the cardiovascular system, respiratory shades...). The sexual hormones are organized of very different form (in cycles in the woman and with a very specific structuring in the case of the gestation). The sensorial systems also present/display peculiarities (the peripheral vision is acute in the woman and certain perceptions vary with the sexual cycle). The physical force is clearly superior in the man due to the muscular action of the testosterone. Many diseases present/display different affectation according to sexes (the rheumatic diseases or the osteoporosis are more frequent in the women, the autistics pathologies are clearly more frequent in the men). The brain presents/displays established peculiarities clearly although not totally identified in its consequences (for example exists better inter hemispherical connection in the brain of the women; some zones of the cerebral morphology of the woman modify their structure with occasion of the reproductive process). These sexual differences probably explain shades in the conduct (p. ej. a greater perceptive shrewdness and one better capacity of relation in network on the

*Translation by Team Fundación Utopía y Liberación*

part of the women in comparison with the men, more hierarchies; or variations of humor and correlative mood with the sexual cycles). In the mental diseases also they appear slanted in relation with sex.

No of the commented sexual differences authorizes to establish in the human superiorities of a sex on the other, and the more intellectual or mental they are the clear differences the less are, which indicates that the differences have a certain preponderant biological root.

The humans we have elaborated secularly our conducts in process of a long and complex humanization that, starting off from the powerful biological agreements, store to the establishment of conduct patterns which they surpass Biology to aim at new values. And this happens in sex. The feminine biological advantages in generative competitions have been indeed those that have supposed for the woman their confinement in the reproductive functions. Primates we are reproductively weak what supposes that the female's primates see themselves very conditional by their reproductive functions. In the humans only the overcoming of the reproductive exigencies thanks to the advances of the biomedicine have made possible the overcoming of the reproductive conditioners of the woman having facilitated their equality in the field of the social public and. Indeed in the old demographic regime most of the life of most of the women was monopolized by its reproductive task. At the moment the high survival of the reproductive children takes to that the women have fewer children, which allow that they are present in the social life in parity of rights and opportunities with the men. This is obtained when reducing the number of children through suitable systems of birth control, the one that balances the demographic explosion. So the liberation of the woman is not deduced of its Biology but of the overcoming of biological conditioners of the human reproduction. In this subject, like in so many others, it is a respectful cultural overcoming of Biology which allows advancing the humanization, although is necessary to respect the biological conditioners that constitute to us.

Strong front to another weak sex in general terms does not exist a sex, unless we talk about a factor very little shining: the physical force in which the man in front of usually honors the woman. This is possibly the reason that the sport federations (the sport competitiveness depends much on the physical force) follow separated by sexes in societies that have accepted widely the equality of sexes. But this "strength" has little meaning in front of other strengths like the one of character, the one that the hope or the certainty comes from, the emotional wealth, the strength in the social fight by the personal and social liberties, etc., strengths that does not depend mainly on pure Biology, but of the great contribution of the mind, the culture, the education, the public management, etc. The culture takes care to order the sort relations so that they are not fruit only of the sex differences. The culture comprises of our evolutionary heap and the humanization constitutes a challenge for our species. The equality of sexes enriched by its differences is important part of this challenge. We are called to more just make jointly a humanized project that coordinates, articulates and ties sexes in conditions of enriched equality and with the differences, in the construction of a world the important subject of the sexuality and the reproduction today are put under indeed a process of biomedical technical modification that deserves a careful attention and scientific and cultural discernment.

The possible modifications affect the systems of birth control, the technical varied ones of attended reproduction, the hormonal or cerebral manipulations relative to sex, as well as the more or less artificial structures with which the technique benefits or threatens in denominated processes post humanists or trans humanists to us. As opposed to these challenges it is necessary to be very kind not to constitute like 'wizard apprentices to us' whom they ignore that the biological nature has conformed to us like which we are: humans, women and men, to the cultural search of one better condition for all, in the perspective of a blurred focal point that there is to be needing carefully.

# 2018

February

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18

M	T	W	T	F	S	S
19	20	21	22	23	24	25
26	27	28				

[illegible]

M T W T F S S April

16 17 18 19 20 21 22

23

# MARCH

			MARCH
Friday Viernes	Saturday Sabado	Sunday Domingo	
2	3	4	1
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9	10	11	7
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16	17	18	13
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30	31	1	25
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			31

# 5 Monday

2Kings 5,1-15a / Ps41

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.  
2013: Dies Hugo Chávez, Venezuela's President.

# 6 Tuesday

Dan 3,25.34-43 / Ps 24

Olegario, Rosa de Viterbo  
1817: The revolution at Pernambuco, Brazil.  
1836 Mexican forces defeat pro-slavery secessionist force at the Battle of the Alamo.  
1854: Slavery is abolished in Ecuador.  
1996: Pascuala Rosado Cornejo, founder of the self-directed community of Huaycán, Peru, assassinated for standing up to terrorists.  
2005: The Argentinean Supreme Court confirms the life sentence of Arancibia Clavel for his assassination of Chilean General Prats in 1974 as a crime against humanity.

# 7 Wednesday

Deut 4,1.5-9 / Ps 147

Perpetua and Felicity; *Thomas Aquinas* Mt 5,17-19  
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.

March

# 8 Thursday

Jer 7,23-28 / Ps 94

John of God

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

## International Women's Day

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

# 9 Friday

Hos 14,2-10 / Ps 80

Mk 12,28b-34

Dominic Savio

Francisca Romana

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

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

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

Last quarter: 11h20m (UTC) in Sagittarius



# 10 Saturday

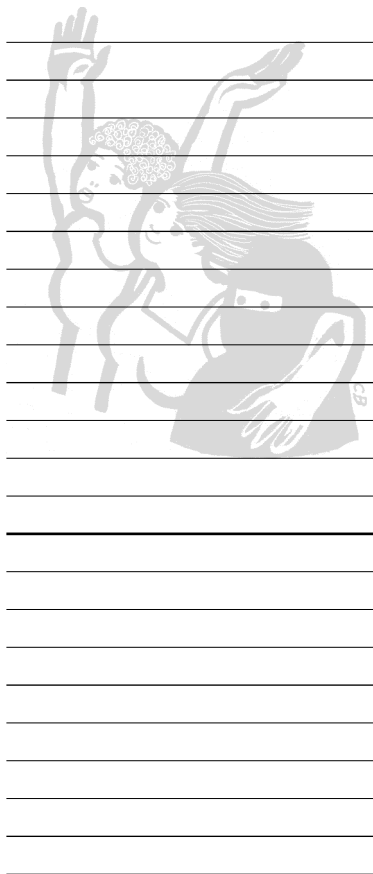
Hos 6,1-6 / Ps 50

Lk 18,9-14

Macario

1928: Elias del Socorro Nieves, Agustinian, Jesus and Dolores Sierra assassinated for proclaiming their faith in Mexico. **90 years.**

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



March

# 11

Fourth Sunday of Lent

2Chr 36,14-16.19-23 / Ps 136

Eph 2,4-10 / Jn 3,14-21

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 Monday

Isa 65,17-21 / Ps 29

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 Tuesday

Ezek 47,1-9.12 / Ps 45

Rodrigo, Salomón and Eulogio  
1957: José Antonio Echeverría, student and Catholic Action activist, dies in the struggle to free Cuba from Batista dictatorship.  
1979: Coup d'état brings the New Jewel Movement to power in Grenada.  
1983: Marianela García, lawyer to the poor, founder of the Human Rights Coalition, martyr to justice in El Salvador.  
1998: Maria Leide Amorim, campesina leader of the landless, assassinated in Manaus in revenge for having led an occupation by the Landless Peoples' Movement.

# 14 Wednesday

Isa 49,8-15 / Ps 144

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 Thursday

Ex 32,7-14 / Ps 105

Louise de Marillac

Jn 5,31-47

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 Friday

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

Jn 7,1-2.10.25-30 Patrick

Raimundo de Fitero

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

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

# 17 Saturday

Jer 11,18-20 / Ps 7

Jn 7,40-53

1973: Alexandre Vanucchi, student and Christian activist, assassinated by Brazilian police. **45 years.**

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

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

New Moon: 13h11m (UTC) in Pisces



March

# 18

Fifth Sunday of Lent

Jer 31,31-34 / Ps 50

Heb 5,7-9 / Jn 12,20-33

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.

# 19 Monday

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

# 20 Tuesday

Serapión Num 21,4-9 / Ps 101  
Jn 8,21-30  
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. **15 years.**

**Equinox, the spring / autumn at 16h15m UTC**

# 21 Wednesday

Dan 3,14-20.91-92.95 / Int.: Dan 3  
Jn 8,31-42  
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 Thursday

Gen 17,3-9 / Ps 104

Bienvenido, Lea

Jn 8,51-59

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. **30 years.**

**World Water Day (UN)**

# 23 Friday

Jer 20,10-13 / Ps 17

Jn 10,31-42

Toribio de Mogrovejo

1606: Toribio de Mogrovejo, Archbishop of Lima, pastor to the Inca people, prophet in the colonial Church, dies.

1976: Maria del Carmen Maggi, Argentine professor and martyr for liberating education, martyred.

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 Saturday

Ezek 37,21-28 / Int.: Jer 31

Jn 11,45-57

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.

**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)

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

First quarter: 15h35m (UTC) in Cancer

Monsignor Romero



March

# 25

Palm Sunday

Isa 50,4-7 / Ps 21

Phil 2,6-11 / Lk 22,14-23.56

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 Monday

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

Braulio  
1989: Maria Gómez, teacher and catechist, killed for her service to the Simiti people in Colombia.  
1991: Argentina, Brazil, Paraguay and Uruguay sign the Treaty of Commence 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. **20 years.**

World climate day

# 27 Tuesday

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.

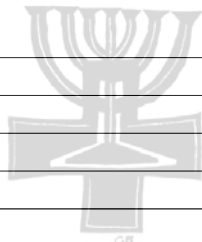
# 28 Wednesday

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

Sixtus

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

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. **30 years.**  
1972: Quebec General Strike.



# 29 Thursday

Ex 12,1-8,11-14 / Ps 115  
1Cor 11,23-26 / Jn 13,1-15

Holy Thursday

Beatriz de Silva, *Juan Nielsen Hauge*

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

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

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

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

# 30 Friday

Isa 52,13-53,12 / Ps 30

Heb 4,14-16;5,7-9 / Jn 18,1-19,42

Good Friday

Gladys, Juan Clímaco

1492: The Edict of Expulsion of the Jews issued by Ferdinand and Isabella of Spain.

1870: Afro-American men win the vote in the United States: ratification of the 15th amendment.

1985: José Manuel Parada, sociologist, Santiago Natino, art student and Mauel Guerrero, labour leader are assassinated in Santiago, Chile.

# 31 Saturday

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

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

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

Holy Saturday

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.

Full Moon: 12h37m (UTC) in Libra



April

1

**EASTER** Sunday

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

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

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. **95 years.**

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.

# WERE GOD IS MALE...

MARÍA LÓPEZ VIGIL

Managua, Nicaragua

I remember perfectly where I was some ten years ago when I opened a newsletter from the World Council of Churches that I used to receive periodically when I read a headline: "Where God is male, all men believe themselves as gods".

One does not only fall from a horse and on its way to Damascus... on that moment I didn't fell from my chair and continued as usual, that headline was a revelation. It made me notice something essential. Hanging onto that idea, I started a path that since then I haven't stopped following.

Under that headline came the words from the protestant minister Judith Van Osdol taken from a regional gathering of women, celebrated in Buenos Aires.

"The Churches that imagine or represent God as a male, must take charge of that image created as heresy. Because where God is male, the man is God".

As I read these two phrases I felt that I was touching the most ancient roots of discrimination, o denigration, o contempt, o and violence against women...

I have continued to reflect since then, scrutinizing how that ancient root was made up.

If every religion consists in making visible in words, narrations and images the God who nobody ever saw, it's evident that Cristian religion, from Jewish descent, has employed phrases, praises, paintings, chats, sculptures and symbols, all masculine, to make a God "visible". Barely a few biblical references have a female overtone. Today it has been incorporated to the liturgic language to be called "God Father and Mother"... would that be enough?

Starting from our cultural heritage we can affirm that, even though God has no gender, it has been given one since thousands of years: Male gender.

We know that gender it's a biological characteristic and a cultural creation. Therefore, even though in God is present male and female

as expressions of life, in the Jewish-Christian culture, biblical culture, Christian tradition, Catholic, Orthodox, or Protestant, in the four-thousand-year-old texts, in the Jewish literature, the two-thousand-year-old Christian literature, as well as the Islamic, God has a gender, and its gender is male. This means that God is imagined, thought, conceived, prayed, chanted, praised or rejected... as a man. Thence, why not to believe that this millennial gender and cultural identification of God as male won't have consequences on human society?

Since the gender is a cultural creation, could be changed. Because everything that is constructed can be deconstructed to be reconstructed again. I think that is what it's all about: reconstructing Gods face in female as well, not a simple task, but, how not to think that it would have important consequences on ethics and spirituality?

Because of the cultural anthropology, we know that in the beginning God was "born" in the human mind as female; the idea of god was born in association with female. For thousands of years, mankind, astonished with women's capability of creating in their bodies the miracle of life, worshiped a Mother Goddess, seeing in women's body a divine image. For millennials, the entire mankind though God as a mother.

Thousand years later, the agricultural revolution brought the hoarding of grain, lands and animals... and this brought the necessity of defending with guns, barns, lands and livestock. During this period, little by little, the Mother Goddess was relegated for masculine and warrior gods, which decreed wars and demanded bloody sacrifices, imposed in all mankind. Male gods dominated the world's ancient cultures and since then, were imposed in all the religions that we know today. Also in Israel, the Mother Goddess was replaced, and Yahweh was imposed in the imagination of the Hebrew people.

Translation by Tania Padilla, Guadalajara, Jal. Mex

This is the origin of what we call today “patriarchal religious culture”.

In Christian iconography, in all the images we have seen from childhood, God is an old man with beard. He is also a king with a crown and a scepter sitting on a throne. It's an unappealable judge, of inscrutable decisions. He is also the God of armies. Always a male authority. Christian dogmas tell us that this Father God has a son, who is also God, that “became” a man, what would suggest that his previous essence before “becoming” a man, was also male. The third person in this “divine family”, it's the Holy Spirit. Even though in Hebrew, the word spirit it's a female word, it's the ruaj (breath) the vital force and god's creator, the one that puts everything in movement and brings everything to life, we are taught that the Holy Spirit got Mary pregnant, which leads us to believe that the Holy Spirit it's a vital male principle.

Even in later religious expressions, popular and freeing, like the ones that are expressed in the Nicaraguan rural mass, God is a man. We chant him as “craftsman, carpenter, builder and shipowner” no female trade has this God. And we “see” it in the gas stations checking on a truck's tires, driving on the road, shining shoes in the park, always doing men's work. We don't see it cleaning or cooking or sewing, even less breast feeding. This is a humble and popular god but... he's male.

Jesus of Nazareth was educated in his parent's religion. In Judaism, God was imagined and thought always as male. Jesus introduced him as a kind father and called him Abba, didn't call him Imma. However, there are in Jesus' attitude and approach to women, similar to men; which was opposing to his religion. And there is in Jesus' ethical proposal values attributed by the culture towards “the feminine”: the care, the passion and compassion, the non-violence, the closeness, the empathy, the intuition, the spontaneity...

There's also an interesting clues in some of his parables. May be intuition from the man from Nazareth? Jesus made women the feature of his comparisons with God and with God's way of acting. In the yeast parable, he talked about what happens

with God's realm: only a pinch of yeast ferments all the dough and it was women who made the bread, who started this process. He also talked about the care that God has of all its children, comparing god with a Shepperd that seeks, taking all risks, for one lost sheep out of the hundred he has. Immediately, the master “feminized” his comparison and said that God also resembles a woman whom anxiously looked for one out of the ten coins from his dowry when it got lost...

These comparisons amazed his audience, taught a religious culture in which God had a male gender and where women were completely discriminated in religious practices, rites and symbols. When comparing the feelings of God's joy with the ones of the Shepperd who finds its sheep and with the woman's that finds her little coin, Jesus broaden the image of God, spoke of a God that nobody ever saw, but one that both men and women reveal and manifest when they look after life.

God's male image, so indented in our minds, has consequences. Isn't it more obvious to deduct that if God is perceived as a male, all men will see themselves as gods? And moreover, if God is seen as a male who commands, imposes and judges, the men, who see themselves as gods, won't command, impose and judge. Wouldn't this be the oldest root cause and the most hidden that justifies and legitimizes the inequity between man and women? Wouldn't here lay an explanation, deeply buried for discrimination and violence from men against women? Couldn't it be that, since this root continues hidden and it's been untouched for so long, we are all numbed, men and women, to its consequences?

All our Christian culture its articulated from the image of a male god that rules its creation from above and outside. The Mother Goddess unified all the living creatures, human, animals and plants from within everything that was created. The result is an historic unbalance that substituted Her to impose Him, that conflicted the male and female, transferring this conflict to the image of God; with consequences in the way we have built the world, and the way we live in it. Wouldn't it be an urgent task to consider?

# 2018

March

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# 2 Monday

Atcs 2,14:22-23 / Ps 15

Francis of Paola

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

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

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

2005: Pope John Paul II dies.

# 3 Tuesday

Acts 2,36-41 / Ps 32

Jn 20,11-18

Ricardo, Sixto

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

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

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

1992: Institutional State coup by Fujimori, Peru.

# 4 Wednesday

Acts 3,1-10 / Ps 104

Lk 24,13-35

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. **50 years.**

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

**Day of Protest against Child Prostitution**

April

# 5 Thursday

Acts 3,11-26 / Ps 8  
Lk 24,35-48

Vincent Ferrer

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

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

# 6 Friday

Marcelino

*Alberto Durero*

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

1994: Rwandan genocide begins.

Acts 4,1-12 / Ps 117  
Jn 21,1-14

# 7 Saturday

Acts 4,13-21 / Ps 117  
Mk 16,9-15

Juan Bta. de La Salle

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

**World Health Day**

April

# 8

Dionisio

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

1513: Juan Ponce de León claims Florida for Spain.

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

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

**World Romani (Gypsy) Day**

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

Second Sunday of Easter

Act 4,31-35 / Ps 117

1Jn 5,1-6 / Jn 20,19-31



Last quarter: 22h13m (UTC) in Scorpio

9

Monday

10

Tuesday

11

Wednesday

Annunciation of the Lorde  
 Isa 7,10-14;8,10 / Ps 39  
 Heb 10,4-10 / Lk 1,26-38  
 Casilda, M<sup>a</sup> Cleofás and *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'. **70 years.**  
 1952: The Bolivian National Revolution begins a period of fundamental political and economic reform.  
 1945: Dietrich Bonhoeffer, Pastor in the Lutheran Confessing Church opposed to Hitler, is executed today.

Ezechiel  
*Miguel Agrícola*  
 1919: Emiliano Zapata, peasant warrior hero of the Mexican Revolution, dies in a military ambush.  
 1955: Pierre Teilhard de Chardin dies in New York.  
 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.

Acts 4,32-37 / Ps 92  
 Jn 3,5a.7b-15  
 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.

April



# 12 Thursday

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

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 Iguazú initiates the Prestes Column that will travel 25,000 kilometers in Brazil.  
1997: Teresa Rodríguez is assassinated, in a teacher demonstration in Neuquén, Argentina. The major Argentinian picketing movement takes her name, MTR.

# 13 Friday

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

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 Belém. They are accused of the murder of 19 landless people in Eldorado do Carajás, Brazil.

# 14 Saturday

Acts 6,1-7 / Ps 32  
Jn 6,16-21

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.  
1985: 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.

April

# 15

Third Sunday of Easter  
Acts 3,13-15.17-19 / Ps 4  
1Jn 2,1-5 / Lk 24,35-48

Benedict Joseph Labré  
1961: The Bay of Pigs invasion, Cuba.  
1983: Indigenous campesino martyrs of Joyabaj, El Quiché, Guatemala. **35 years.**  
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. **25 years.**

# 16 Monday

Acts 6,8-15 / Ps 118

Jn 6,22-29

Engracia

1919: Mohatmas 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 Judge, 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 worst rampage in modern American history.

## World Day Against Child Slavery

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

New Moon: 01h57m (UTC) in Aries

# 17 Tuesday

Acts 7,51-8,1a / Ps 30

Jn 6,30-35

Aniceto

1695: † Juana Inés de la Cruz, Mexican poet.

1803: Toussaint L'Ouverture, Haitian liberation hero, dies in a French prison.

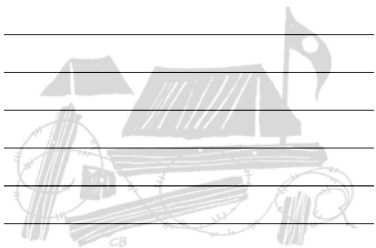
1990: Tiberio Fernández and his companions are martyred in Trujillo, Colombia for their defense of human rights.

1996: The Massacre of Eldorado do Carajás, Pará, Brazil. The State military police kill 23 people.

1998: César Humberto López, of Frater-Paz, is assassinated in San Salvador. **20 years.**

## International Campesino Day

This is the «Labor Day» of campesinos.



# 18 Wednesday

Acts 8,1b-8 / Ps 65

Jn 6,35-40

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. **20 years.**

# 19 Thursday

Acts 8,26-40 / Ps 65  
Jn 6,44-51

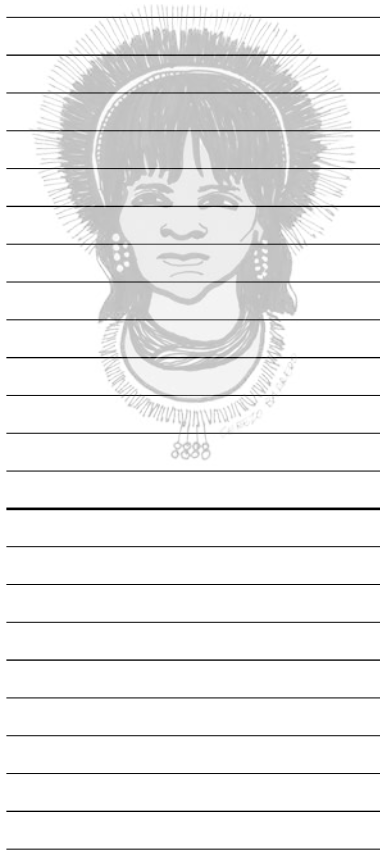
León, Ema and *Olavus Petri*

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

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

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

**Pan-American Indian Day**



# 20 Friday

Acts 9,1-20 / Ps 116  
Jn 6,52-59

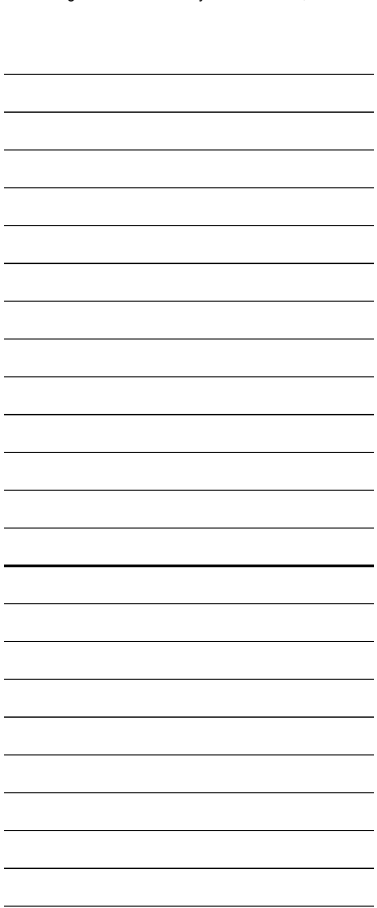
Sulpicio

1586: Rose of Lima is born in Lima, Peru.

1871: The Brazilian Franciscans free the slaves in all their convents.

1898: Spanish American War begins. U.S. forces invade Cuba, Guam, the Philippines and Puerto Rico.

1980: Indigenous leaders martyred in Veracruz, Mexico.



# 21 Saturday

Acts 9,31-42 / Ps 115  
Jn 6,60-69

Anselmo

Mohammed 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.

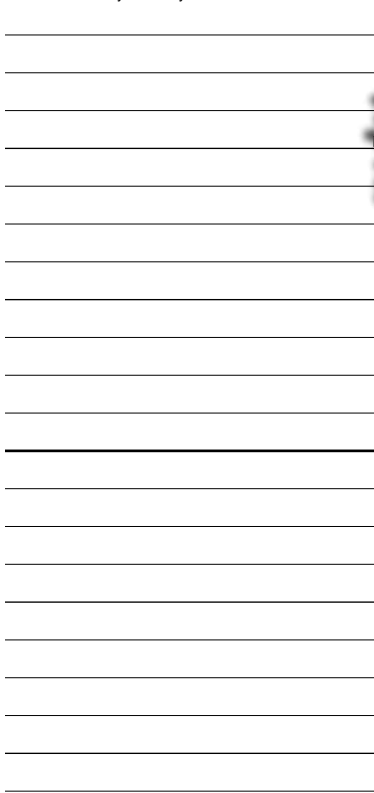
1960: Brasília is established as the capital of Brazil.

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.



April

# 22

Fourth Sunday of Easter  
Acts 4,8-12 / Ps 117  
1Jn 3,1-2 / Jn 10,11-18

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.

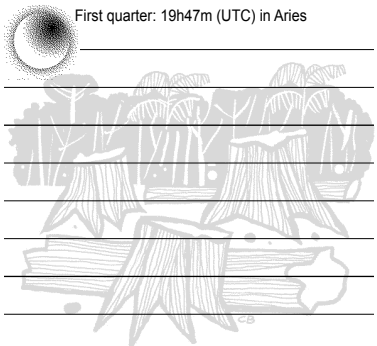
1982: Félix Tecu Jerónimo, Achí campesino, catechist and delegate of the Word, Guatemala.

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.

**Mother Earth Day (UN)**

First quarter: 19h47m (UTC) in Aries



# 23 Monday

Acts 11,1-18 / Ps 41

Jn 10,1-10

George, Toyohiko Kagawa

1971: Indigenous peoples rise up against nuclear testing that contaminates the island of Anchitks, Alaska.

1993: César Chávez, Mexican-American labor activist, dies.

## World Book and Copyright Day

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

# 24 Tuesday

Acts 11,19-26 / Ps 66

Jn 10,22-30

Fidel

1915/17: Death and deportation of almost one and a half million Armenians

1965: 40,000 U.S. soldiers invade the Dominican Republic.

1985: Laurita Lopez, a catechist, is martyred for her faith in El Salvador.

# 25 Wednesday

1Pet 5,5b-14 / Ps 88

Mk 16,15-20

1667: Pedro de Betancourt, apostle to the poor of Guatemala, dies.

1974: Carnation Revolution restores democracy to Portugal.

1975: The Indigenous Association of the Argentinean Republic (AIRA) is established.

April





# 26 Thursday

Acts 13,13-25 / Ps 88

Anacleto, Marcelino and Isidoro.

Jn 13,16-20

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. **20 years.**

# 27 Friday

Acts 13,26-33 / Ps 2

Jn 14,1-6

Zita, Montserrat

1977: Rodolfo Escamilla, a Mexican priest, is murdered by a death squad targeting social activists.

1994: First democratic general election in South Africa.

# 28 Saturday

Acts 13,44-52 / Ps 97

Jn 14,7-14

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: Cleusa 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.

**National Day of Mourning for Workplace Deaths (Canada)**

April

# 29

Fifth Sunday of Easter

Acts 9,26-31 / Ps 21

1Jn 3,18-24 / Jn 15,1-8

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 Monday

Act 14,5-18 / Ps 113

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 (Organization of American States) in Bogota.  
1977: The Mothers of May Square is formed to witness to the violation of human rights in Argentina.

Full Moon: 00h58m (UTC) in Scorpio

# 1 Tuesday

Acts 14,19-28 / Ps 144

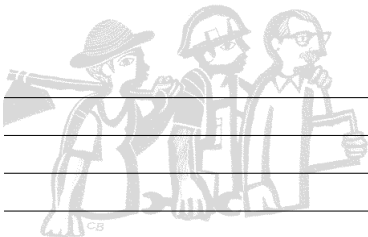
Joseph the Worker  
*Philip and James*  
1980: Conrado de la Cruz, priest, and Herlindo Cifuentes, catechist, are kidnapped and killed in Guatemala.  
1981: Raynaldo Edmundo Lemus Preza from the Guadalupe Christian Base Community of Soyapango, El Salvador, and his friend, Edwin Lainez, are disappeared for their Christian commitment.

International Labor Day

# 2 Wednesday

Acts 15,1-6 / Ps 121

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.



April

# 3 Thursday

1Cor 15,1-8 / Ps 18

Philip and James

Jn 14,6-14

1500: Fray Henrique de Coimbra, first European missionary to touch Brazilian soil.

1963: The police force in Birmingham, Alabama violently repress civil rights protesters.

1991: Felipe Huete, delegate of the Word, and four companions are martyred during the agrarian reform in El Astillero, Honduras.

Press Freedom Day (UN)

# 4 Friday

Acts 15,22-31 / Ps 56

Jn 15,12-17

Ciriaco, *Mónica*

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

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

1547: † Cristóbal de Pedraza, bishop of Honduras, «Father of the Indigenous peoples».

1970: Four students die when the Ohio National Guard opens fire on an anti-Vietnam war protest at Kent State University.

2010: Martínez de Hoz, ideological superminister of the dictatorship, is arrested at the age of 84, Buenos Aires.

# 5 Saturday

Acts 16,1-10 / Ps 99

Jn 15,18-21

1862: Mexico defeats the French in Puebla.

1893: Birth of Farabundo Martí in Teotepeque, Department of La Libertad, El Salvador.

1980: Isaura Esperanza, Legion of Mary catechist who identified with the struggle of the Salvadoran people, is martyred.

2001: Barbara Ann Ford, a Sister of Charity, is assassinated in Quiché, Guatemala.

May

# 6

Sixth Sunday of Easter

Acts 10,25-26.34-35.44-48 / Ps 97

1Jn 4,7-10 / Jn 15,9-17

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.

# MASCULINE AND THE GOSPEL

**DIEGO IRARRÁZAVAL**

*Santiago de Chile*

A wisdom mood: “Why do trees hide the splendor of their roots?” and “What did the tree of the earth learn from conversing with heaven?” (Pablo Neruda, Chile). This can encourage one to view masculine issues and let them be challenged by the Gospel. In gender workshops (in which I have collaborating for years) happiness is first discussed with masculine and feminine characteristics. Soon, the daily machismo is examined (before so aggressive, and now so camouflaged). We worry about reconstructing the right and loving bonds. It is a process in which men and women enjoy the divine creation. The spirit of Jesus summons for a new walk. “Jesus helps us to recreate cultural values associated to masculinity: power, law, money and to construct a more humane and humanized world” (Francisco Reyes, Guatemala). This implies leaving the androcentrism, that disqualifies the woman and who commits to the male.

## **Gender and Sex**

The world of yesterday and today is not naturally andocentric; this is rather a product of historical imbalances (Socorro Vivas, Colombia). On one hand, the sexual difference constitutes people with vital potentialities (Marcela Lagarde, Mexico). Sexuality (that implies and is more than genital) considers foundational experiences and institutions. The gender perspective (masculine and the feminine) aids to understand social relations of power and ways to face sexual differences. With respect to the male body, it is caricatured strong, intelligent, and owner of other bodies. So many times one estimates that it thinks and organizes the world. Usually it is spoken of “my” women. Due to this, it is necessary to rediscover bonds of equality. The power is fruitful when he is friendly, relational, and sexual. Day to day is forged, and it is not something false. Each person feels how the male-female reciprocity enhances life.

Between male conversations it is usually about

work, money, sports, family and concerns. He improves himself, and discriminatory competition abounds. In each experience they are surrounded by macho structures. One is either accomplice, or promoter of injustices. In the middle of setbacks one finds Biblical insights. The Gospel does not accept the superiority of one against another. It is admirable the attitude of Jesus with respect to people undervalued of his time. For example, the father who embraces the irresponsible prodigal son is praised but a man who takes care of to the assaulted Samaritan is exalted. On the other hand, Jesus pled water for a disable woman and washed the feet of other men. In general, in the Gospel there is a specific liberating message for the men; “The masculinity that Jesus personified and taught was an open contradiction with dominant values” (H. Caceres, *Jesus the Man*, 2011).

The message of Jesus is a concern about concrete bodies, and each organization in the creation. This woman moans with childbirth pains. The well-being of Jesus offer happiness in the day to day, and a radical transformation. The Gospels are not doctrinal, legalistic, nor pious. However, throughout history, Christianity has been infiltrated and weakened by machos and patriarchal guidelines. These problems continue to occur in Latin America.

## **Androcentric Guideline.**

However, a man of wealth (androcentrism) does plan and subordinates others. On the one hand, the masculine is seen as corporal force social-political success, with superior thinking. Yet, the feminine is caricatured as emotion, gentleness, sacrifice, and resignation. Without noticing it, both genders are disfigured. Today, many men try to combine fragility and power, sensitivity and rationality, as there is in each person. When one confronts the androcentrism, it begins to be more human. In addition, before other people and before God, the masculine contributes to a holistic spirituality.

*Translation by Fundación Utopía y Liberación*

The Gospel surprises us with the value of smallness and service. Before the great power of his surroundings, Jesus embraces children and congratulates adults who are small, last, helpful. While male disciples discuss who is more important, the Teacher of Nazareth is blunt: “smallest of you is the greater one.”

I return to the metaphor of the tree: it is maintained by roots, by all the creation. Unfortunately, our androcentric vices hide radical connections with the universe. From below, from shared roots in the humanity, a beautiful and fair world unfolds.

### **Male Wellness**

The male and female well-being has echo-sustainable, sexual, and mystical economic-political aspects. When Christian communities decide with and for the poor they do it in favor of the total life in concrete forms. Why? In the day to day, we are all co-responsible with the Father and his Spirit to favor the integrity of creation. It is about empowerment like men (since the majority is marginalized) and women (structurally discriminated against). In general, the humanity was struck by an economy-culture that makes us objects. But evangelical solidarity entails individual dignity and integral liberation.

The proposal of Jesus is paradoxical: to assume the cross, to resuscitate, to lose and to gain everything. Those who are at the end of the line are the first beneficiaries. The hungry are satisfied. The Gospel opposes hypocrites, corrupt, rulers, and the rich. Also, he confronts to self-endowed males; and it invites us to conversion. Friendliness, mutual service, the joy of men and women are signs of the arrival of the Kingdom of God.

Nevertheless, today as abusers of power abound, women are oppressed, and we competed and we put a line between men. Between the first followers of the Teacher, there were lawsuits and *arribismos*; they were warned about rulers and authorities, and they were invited to be happy (but not like the great ones of the world): “the one that commands like he serves”. Because they are “happy the poor in spirit, of them is the Kingdom.” The Son of the Man is a servant, and gave his life so that we can live well.

### **Evangelical Relationality**

A world of males imposes rules on all people. In many areas, they are mainly men (and women that assume hierarchic guidelines) that form inequality. For that reason, it is worth to review what happened between Jesus and a pious man. The one question: What do I have to do to obtain eternal life? It is a private and normative religion. The rich man is self-centered and obsessed with legality. The answer of the Teacher is blunt: give everything to the poor, then see me and follow me. That is, relationships of justice with the poor and the joy of walking with Jesus. It is the beautiful evangelical ethics and spirituality of loving our neighbor, inseparable from loving God. It is right, responsible, warm relationship. In evangelical terms: the relationship with suffering humanity is a condition to follow the revived Christ.

### **Earthly Spirituality**

In many places of the continent, the male is hardly involved and far from the religious institution. He says that it is thing of the past, and for women. Nevertheless, each person (and each man) feels more or less responsible towards others, enjoys life, and trust in God. Humanity is hungry and thirsty of life.

Jesus can be recognized as a man who infects us with his sensitivity, freedom, and hope. This entails a good masculine mystique with feet on the ground, and faith every day. As much men as women were summoned by the Teacher to be light in the midst of darkness. It is not worth being individual's objects caged in an unjust economy and culture. Neither can be manipulated of emotional and religious way. Rather, the Gospel calls for people, with masculine and feminine qualities. In everyday with its low and high it is possible to open the heart of everyone.

One retakes the wisdom of Neruda, who said: “What did the tree of the earth learn from conversing with heaven”. It is possible to take it as a metaphor of male walking in historical events? We are like the trees, fed well from earthly roots. The branches go towards something different, heaven, toward the mystery of basic relationships. You learn from Earth to embrace heaven.



# 2018

*April*

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# 7 Monday

Acts 16,11-15 / Ps 149

Augusto, Flavia, Domitila  
 1937: Sentencing of Prestes to 16 years of prison, Brazil.  
 1539: Guru Nanak, founder of Sikhism, dies.  
 1984: Idalia López, 18 year-old catechist and humble servant of the people, is assassinated by civil defense forces in El Salvador.

# 8 Tuesday

Acts 16,22-34 / SI 137

Víctor y Acacio  
 1753: Birth of Miguel Hidalgo, Father of Mexico.  
 1770: Carlos III orders "the various Indigenous languages to be extinguished and Spanish be imposed."  
 1987: Vicente Cañas, a Jesuit missionary, is murdered by people seeking to take land from indigenous people he was accompanying in Mato Grosso, Brazil.  
 1989: Dutch priest Nicolas van Kleef is assassinated by a soldier at Santa Maria, Panama.

## International Red Cross Day

Last quarter: 02h09m (UTC) in Aquarius



# 9 Wednesday

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

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.

May





# 10 Thursday

Acts 18,1-8 / Ps 97

Jn 16,16-20

Juan de Ávila, Antonino

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

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

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

# 11 Friday

Acts 18,9-18 / Ps 46

Jn 13,20-23a

Anastasius

1974: Carlos Mugica, priest in the 'villas miserias' of Argentina, dies in their defense. [www.carlosmugica.com.ar](http://www.carlosmugica.com.ar)

1977: Alfonso Navarro, priest, and Luis Torres, altar server, martyrs in El Salvador.

# 12 Saturday

Acts 18,23-28 / Ps 46

Jn 16,23b-28

Nereo, Aquiles, Pancracio

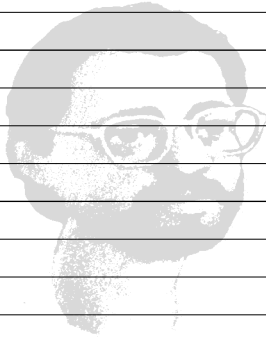
Day dedicated to Anastasia, a slave who symbolizes all the Afro-Americans who have been raped and tortured to death by White hacienda owners, Brazil.

1957: The ILO (Intl Llabor Organization) 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.

Josimo Morais



May

# 13

The Ascension of the Lord

Acts 1,1-11 / Ps 46

Eph 1,17-23 / Lk 24,46-53

Fatima

1888: Slavery is abolished in Brazil. **130 years.**

1977: Luis Aredez, medical doctor, is martyred for his solidarity with the poor of Argentina.

1998: The headquarters of the Justice and Peace Commission of the National Conference of Religious of Colombia is invaded by the army.

# 14 Monday

Acts 1,15-17.20-26 / Ps 112

Mathias Jn 15,9-17  
1811: Independence of Paraguay. National Holiday.  
1980: Massacre of the Sumpul River, El Salvador, where more than 600 persons perished.  
1980: Juan Cacoya 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. **30 years.**  
1991: Porfirio Suny Quispe, activist and educador, martyr to justice and solidarity in Peru.

# 15 Tuesday

Acts 20,17-27 / Ps 67

Isidro, Juana de Lestonnac Jn 17,1-11a  
1903: Victoriano Lorenzo, Panamanian guerrilla leader and national hero, is shot at Chiriqui.  
1986: Nicolás Chuy Cumes, evangelical journalist, is martyred in the cause of freedom of expression in Guatemala.  
1987: Indigenous martyrs, victims of land evictions, Bagadó, Colombia.

**International Family Day (UN)**  
**International Day of Conscientious Objection**

New Moon: 11h48m (UTC) in Taurus

# 16 Wednesday

Acts 20,28-38 / Ps 67

John Nepomucene, Ubaldo Jn 17,11b-19  
1818: King João II welcomes Swiss settlers fleeing hunger in their homeland to Brazil.  
1981: Edgar Castillo, a journalist, is assassinated in Guatemala.

**Ramadan begins**

May



# 17 Thursday

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

Pascal Baylon

Jn 17,20-26

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

1980: Attack by Sendero Luminoso on a polling station in the town of Chuschi, Peru, marks the beginning of two decades of violence and repression.

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

# 18 Friday

Acts 25,13-21 / Ps 102

Jn 21,15-19

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.

# 19 Saturday

Acts 28,16-20.30-31 / Ps 10

Jn 21,20-25

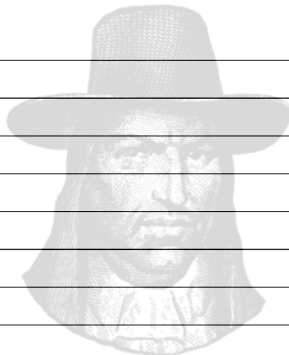
Peter Celestine

1895: José Martí, Cuban national hero, dies in the struggle for independence.

1995: Jaime Nevares dies, bishop of Neuquén, prophetic voice of the Argentinean Church.

1997: Manoel Luis da Silva, landless farmer, is assassinated at São Miguel de Taipu, Brazil.

Tupac Amaru II



May

# 20

Pentecost

Acts 2,1-11 / Ps 103

1Cor 12,3b-7.12-13 / Jn 20.19-23

Bernardine of Sienna

1506: Christopher Columbus dies in Valladolid (Spain).

1976: Exiled Uruguayan politicians Hector Gutiérrez and Zelmor Michelini 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. **20 years.**

# 21 Monday

Jas 3,13-18 / Ps 18

Felicia y Gisela, *John Eliot*  
 1897: Gregorio Luperón, independence hero of the Dominican Republic, dies in Puerto Plata.  
 1981: Pedro Aguilar Santos, priest, martyr, Guatemala.  
 1991: Irene McCormack, missionary, and companions, are martyred in the cause of peace in Peru.

**World Cultural Diversity Day (UN)**

# 22 Tuesday

Jas 4,1-10 / Ps 54

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

**International Day for Biodiversity**

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

**World Day for Biological Diversity**

First quarter: 03h49m (UTC) in Virgo



# 23 Wednesday

Jas 4,13-17 / Ps 48

Desiderio, *Ludwig Nommensen*  
 Mk 9,38-40  
 1977: Elisabeth Kaseman, German Lutheran activist, is martyred in the cause of the poor in Buenos Aires, Argentina  
 2008: The constitutive treaty of the Union of South American Nations (UNASUR) brings together 12 countries of South America.

May

# 24 Thursday

Christ High Priest / Gen 14,18-20

Vincent of Lerins Ps 109 / 1Cor 11,23-26 / Lk 9,11b-17  
 1822: Battle of Pichincha, Independence of Ecuador.  
 1986: Ambrosio Mogorrón, a Spanish nurse, and his campesino companions are martyred in the cause of solidarity in San José de Bocay, Nicaragua.  
 2005: Edickson Roberto Lemus, campesino organizer, assassinated El Progreso, Honduras.  
 2011: The marriage of environmentalists Jose Claudio Ribeiro da Silva and Maria Do Espirito Santo, in Nova IPIXUNA, PA, Brazil, assassinated for their struggle against lumber companies.

# 25 Friday

Jas 5,9-12 / Ps 102

Vicenta López Vicuña Gregory VII  
 1810: The May Revolution marks the beginning of self-government in Argentina.  
 1987: Bernard López Arroyave, a priest, is martyred by landowners and Colombian military.

# 26 Saturday

Jas 5,13-20 / Ps 140

Philip Neri, Mariana Paredes Mk 10,13-16  
 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.

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

May

# 27

The Most Holy Trinity

Deut 4,32-34.39-40 / Ps 32

Rom 8,14-17 / Mt 28,16-20

Augustine of Canterbury, John Calvin

1514: Conversion of Bartolomé de Las Casas to the Indigenous People's Cause.  
 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 (local Intelligence Agency), 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 Monday

1Pet 1,3-9 / Ps 110

Mk 10,17-27

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. **25 years.**

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.

# 29 Tuesday

1Pet 1,10-16 / Ps 97

Mk 10,28-31

Maximino, *Jiri Tranovsky*

1969: The «cordobazo»: a social explosion against the dictatorship of Onganía, in Córdoba, Argentina.

1978: Guatemalan soldiers open fire on Mayan Q'eqchi demonstrators seeking recovery of ancestral lands in Panzos.

1980: Raimundo Ferreira Lima, "Gringo", a peasant labor union organizer, is martyred in Brazil.

2009: One of the soldiers who executed Victor Jara is detained in Santiago, Chile, after 35 years.

Full Moon: 14h20m (UTC) in Sagittarius

# 30 Wednesday

1Pet 1,18-25 / Ps 147

Mk 10,32-45

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.



May



# 31 Thursday

Zeph 3,14-18 / Int.: Isa 12

Lk 1,39-56

Justin

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**

# 1 Friday

1Pet 4,7-13 / Ps 95

Mk 11,11-26

Justin

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

1991: João de Aquino, union president of Nueva 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.

**International recycler day**

# 2 Saturday

Jude 17,20b-25 / Ps 62

Mk 11,27-33

Pedro y Marcelino

1537: Pope Paul III issues a papal bull condemning slavery.

1987: Sebastien Morales, evangelical deacon, martyred for faith and justice in Guatemala.

June

# 3

Corpus Christi

Ex 24,3-8 / Ps 115

Heb 9,11-15 / Mk 14,12-16.22-26

Charles Luanga

John XXIII

1548: Juan de Zumárraga, bishop of Mexico, protector of the Indigenous peoples, dies.

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.

# WOMEN'S RIGHTS ARE HUMAN RIGHTS

CEDAW: CONVENTIO ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

**BUFETE POPULAR 'BORIS VEGA' Y CEBS**

*Masaya, Nicaragua*

Since the Universal Declaration of Human Rights (UDHR) of 1948, all the treaties of UDHR contemplate like inherent in every person, among others, the right to equality and no gender discrimination. Eleanor Roosevelt mentioned that the universal human rights began "in small places that they do not appear on the maps and make up the world of the individual: the neighborhood in which one lives; the school or university in which one studies; the factory, the field or the office in which one works. These are the places in where every man, woman and child seek equality before the law, in opportunities, and in dignity without discrimination. If those rights don't mean anything in those places then they don't mean nothing nowhere else".

However, when a human being is born female, the treatment and inequality value she receives from the patriarchal and capitalist societies still prevailing in 21st century is still highly discriminatory and demonstrates so much in the public domain as well as space of the home, within the family, in where many violations to the human rights of the women of all the ages occur and in all the countries. A women's house and her own body are the first places in which women should enjoy their human rights. One comes to recognize itself when the presence and push of the movement of women in the UN, is approved in 1979, the CONVENTION ON the ELIMINATION OF ALL the FORMS OF DISCRIMINATION AGAINST the WOMAN, well-known as CEDAW, defines and details what women discrimination consists of by establishing the measures the States must adapt to eliminate in the laws, administration, political and public life, in the private and familiar life, in the education, health, sport, leisure, in the culture and the traditions. In 2000, a Optional Protocol of the CEDAW LA was approved in which two procedures

for denouncing and to investigate violations of the rights contemplated.

The previous law also prohibit the discrimination in the enjoyment of the rights, but the form in which they were establish was andocentric, because they are thought from the necessities of the men, they do not create rights for the women who are specific of their daily reality but that offer the possibility of exerting, in equality of conditions with the men, rights recognized for them. In the CEDAW the rights settle down taking into account the necessities from the women. Of course that many of those rights are inherent to the human condition and therefore, necessary for the women, but there are rights that only they need, whether because of their sexual status, gender, or to the historical unequal power between sexes.

The CEDAW developed to the content from an introduction and thirty articles. We emphasized:

a. In their first article, the CEDAW defines the discrimination and establishes a concept of substantive equality: To the effects of the present convention, the expression discrimination against the woman will denote all distinction, exclusion or restriction based on the sex that it has by object or turn out to reduce or to annul the recognition, we enjoyed or exercise by the woman, independently of its civil state, on the base of the equality of the men and the women, the fundamental human rights and liberties in the spheres political, economic, social, cultural and civil or in any other sphere".

b. The Convention forces the States to adopt concrete measures to eliminate the discrimination against women in all the scopes deprived public or private and practiced by the state and any person, organizations or companies; guaranteeing the right to exercise to them and enjoy the rights in equality of conditions with the men in all the spheres, particularly in politics, social, economic and cultural.

*Translation by Fundación Utopía y Liberación*



c. Allows transitional measures of “affirmative action” or positive discrimination, until the achieve of the equality is obtained.

d. It exhorts to eliminate the stereotypes in the roles of men and women in the culture and the tradition, modifying sociocultural patterns of conduct that eliminate prejudices and practices based on the idea of the inferiority or superiority of anyone’s sexes.

e. It requires the States to eliminate all forms of trafficking in women and exploitation of prostitution.

f. It addresses the discrimination in the political and public life to ensure the equal participation of women, as well as their rights and those of its daughters and sons over nationality.

g. It forces to eliminate discrimination in education, both in the access to it and in its substantive aspects.

h. It requires the elimination of all discrimination against the woman in access to employment, wage and all working conditions. Neither pregnancy nor maternity can discriminate against her right to work.

i. It includes the family planning.

j. It approaches the discrimination in economic, social and cultural life; in particular women should have equality in the rights to family benefits, the financial credit and in sports and cultural participation.

k. It calls for the elimination of discrimination against woman in rural areas so that they can participate equally in the development and benefit from it.

l. It guarantees the equality before the law, including the legislation of the marriage and family.

m. It created the Committee for the Elimination of the Discrimination against the Woman (the CEDAW Committee), with 23 members, ordered to take to the practice its dispositions and to watch its fulfillment. The States must inform to the Committee on their efforts to achieve the goals of the Convention.

The CEDAW does not explicitly pronounce the violence against women on the basis of gender, which is already indicated in the decade of the 80s’ by the movement of Latin American women. By its impact, in January of 1992, the CEDAW Committee

approved the General Recommendation 19, “gender based violence, which prevents the exercise of the women’s rights, human rights and fundamental liberties... is discrimination.” At the same time, the Vienna World Conference on Human Rights (1993) incorporates violence against women on the agenda of the DDHH, and in December of that year the UN General Assembly approved the Declaration on the Elimination of Violence against Women, in definition it includes the non-physical abuse, denounces violence in the home and in the community, and repudiates the idea that the States are not responsible nor are not called to render accounts by the violence perpetrated by private actors.

Although the Declaration is not binding, in the Inter-American of DDHH Convention Inter-American to come up, to sanction and to eradicate violence against women, “Convention of Belem do Para”, adopted in 1995, declares the fundamental human right of the women to a life free of violence, to which it defines as any action or conduct, based on their gender, that causes death, harm or physical, sexual or psychological suffering in the public domain community, work, political spaces, schools, churches, etc.) or private (house, home, family).

It establishes that the right to live free of violence includes, among others: the right of the women to respect their lives, their physical, mental and moral integrity; right to their freedom and security; to be valued and educated free of stereotyped patterns of behavior and social practices, cultural or religious practices based on inferiority concepts or subordination. This Convention imposes duties to the States to adopt oriented policies to prevent, punishing and eradicate violence, as well as inter-American mechanisms of protection.

Once a convention has been ratified, there is much do be done: to spread it, to fulfill it, to adopt public laws and policies; provide the necessary funds, for the process of changing traditions and customs be effective.

It is necessary to raise awareness of women and men, states and organizations, of which gender equality is a demand for justice and prerequisite for human and good social life. It’s a pending revolution for which we must organize and fight.



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# 4 Monday

2Pet 1,1-7 / Ps 90

Francisco Caracciolo

Mk 12,1-12

1559: El Oidor Fernando Santillán informa de las 1559: Fernando Santillán, judge, reports on the massacres of Indigenous peoples in Chile.

1980: José María Gran, missionary, and Domingo Batz, sacristan, are martyred in El Quiché, Guatemala.

1989: Chinese government violently suppresses Tiananmen Square pro-democracy demonstrators resulting in thousands of casualties.

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

# 5 Tuesday

2Pet 3,12-15a.17-18 / Ps 89

Boniface

Mk 12,13-17

1573: Execution of Tanamaco, Venezuelan cacique. 1968: Robert F. Kennedy shot in Los Angeles, California.

1981: The first case in history of AIDS is discovered in Los Angeles, USA.

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

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

**World Environment Day**

# 6 Wednesday

2Tim 1,1-3.6-12 / Ps 122

Mk 12,18-27

Norbert

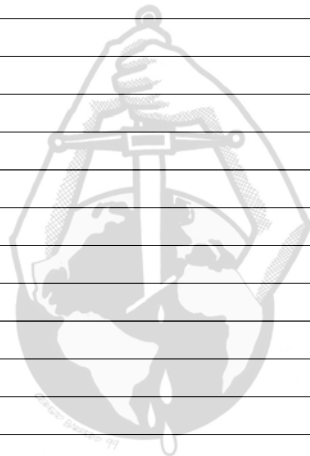
1940: Marcos Garvey, Black Jamaican leader, mentor of Pan-Africanism dies.

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.

2014: Swiss justice sentences Erwin Sperisen the Guatemalteco-Swiss co-author of murders and tortures.

Last quarter: 18h32m (UTC) in Pisces



June

# 7 Thursday

2Tim 2,8-15 / Ps 24

Roberto, *Seattle*

Mk 12,28b-34

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 Iguacú, Brazil.

1998: White supremacists drag James Bryd Jr. to his death in Jasper, Texas.

2005: After 30 years of struggle, the lands of the campesinos in the Paraguayan Agrarian Leagues are returned to them.

# 8 Friday

Jesus' Heart / Hos 11,1b.3-4.8c-9

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.

**World Oceans Day**

# 9 Saturday

Mary's Heart / Isa 61,9-11 Int: 1Sam 2

Lk 2,41-51

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.

June

# 10

Tenth Sunday in Ordinary Time

Gen 3,9-15 / Ps 129

2Cor 4,13-5,1 / Mk 3,20-35

Críspulo y Mauricio

1521: The Indigenous people destroy the mission of Cumaná (Venezuela) built by Las Casas.

1835: A death penalty without appeal is ordered for any slave that kills or causes trouble for the owner, Brazil.

1898: U.S. forces land on Cuba during Spanish-American War.

1992: Norman Pérez Bello, activist, is martyred for his faith and his option for the poor.

# 11 Monday

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

Barnabas

1964: Nelson Mandela is sentenced to life in a South African prison.

1980: Ismael Enrique Pineda, Caritas organizer, and companions are disappeared in El Salvador.

2008: Canada apologizes for residential schools.

# 12 Tuesday

Mt 10,7-13

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.

1Kings 17,7-16 / Ps 4

Mt 5,13-16

# 13 Wednesday

1Kings 18,20-39 / Ps 15

Mt 5,17-19

Anthony of Padua

1645: The Pernambucan Insurrection begins with the aim of expelling Dutch rule from Brazil.

1980: Walter Rodney, political activist and author of How Europe Underdeveloped Africa, is assassinated in Guyana.

2000: Argentine President Fernando de la 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.

New Moon: 19h43m (UTC) in Gemini

June

# 14 Thursday

1Kings 18,41-46 / Ps 64

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. **35 years**.

2005: The Supreme Court of Argentina declares unconstitutional the laws of "Due Obedience" and of "Full Stop."

# 15 Friday

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

M<sup>a</sup> 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: Victor 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 Echeverria for genocide due to the massacre of students in 1971.

Ramadan concludes

# 16 Saturday

1Kings 19,19-21 / Ps 15

Juan Francisco de Regis

1976: Soweto Massacre claims the life of 172 students when South African police open fire on protesters.

1976: Aurora Vivar Vásquez, champion of women's labor rights, is murdered in Peru.

June

# 17

Eleventh Sunday in Ordinary Time

Ezek 17,22-24 / Ps 91

2Cor 5,6-10 / Mk 4,26-34

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. **35 years**

1991: End of apartheid in South Africa.

World Anti-desertification Day

# 18 Monday

1Kings 21,1-16 / Ps 5

Germán

1815: The defeat of the French at the Battle of Waterloo ends the Napoleonic era.

1997: Brazil approves a law permitting the privatization of Communications.

# 19 Tuesday

1Kings 21,17-29 / Ps 50

Mt 5,38-48 Romuald Silverio

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.

# 20 Wednesday

2Kings 2,1-6-14 / Ps 30

Mt 6,1-6.16-18

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)**

First quarter: 10h51m (UTC) in Virgo



June



# 21 Thursday

Sir 48,1-15 / Ps 96

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.  
 1998: Fr. Leo Comissari, martyr of the social leaders of São Bernardo do Campo, SP, Brazil, murdered. **20 years.**

Andean New Year

National Aboriginal Day (Canada)

Solstice, summer/winter at 10h07m (UTC)

# 22 Friday

2Kings 11,1-4.9-18.20 / Ps 131

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

# 23 Saturday

2Chr 24,17-25 / Ps 88

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.

June

# 24

John the Baptist

Isa 49,1-6 / Ps 138

Acts 13,22-26 / Lk 1,57-66.80

Birth of John the Baptist

1541: Mixton War, Indigenous rebellion against the Spanish sweeps western Mexico.  
 1821: Simon Bolivar leads troops in a decisive Battle of Carabobo for the independence of Venezuela.  
 1823: The Federation of the United Provinces of Central America is established but lasts only a short time.

# 25 Monday

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

William, Maximus

*Confession of Ausburg, Philip Melancton*

1524: Talks between priests and Aztec wise men with the "Twelve Apostles of Mexico."

1767: Mexican Indigenous riot against Spanish crown as their Jesuits missionaries are ordered to leave.

1975: Martyrs of Olancho: Colombian Ivan Betancourt and Miguel "Casimiro", priests, and seven Honduran peasant companions.

# 26 Tuesday

2Kings 19,9b-11.14-21.31-35a.36

Ps 47 / Mt 7,6.12-14

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 Wednesday

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

Mt 7,15-20

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.

June



# 28 Thursday

2Kings 24,8-17 / Ps 78

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.

Full Moon: 04h53m (UTC) in Capricorn



# 29 Friday

Acts 12,1-11 / Ps 33

Peter and Paul

2Tim 4,6-8.17-18 / Mt 16,13-19

1974: Isabel Peron becomes first female president of Argentina after her husband, Juan Peron, falls ill.

1995: Land conflict in São Félix do Xingú, Brazil leaves six farmers and a policeman dead.

1997: The three "intellectual authors" of the assassination of Josimo Tavares are condemned (Brazil, 1986).

# 30 Saturday

Lam 2,2.10-14.18-19 / Ps 73

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. **40 years.**  
2008: Manuel Contreras, ex-police chief of the during the dictatorship is condemned to two life sentences for the assassination of the former chief commander of the Chilean Army, Carlos Prats and his wife, in Buenos Aires in 1974. Seven other agents of the DINA were also condemned. **10 years.**

July

1

Thirteenth Sunday in Ordinary Time

Wis 1,13-15; 2,23-24 / Ps 29

2Cor 8,7.9.13-15 / Mk 5, 21-43

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.

# WOMEN IN THE SACRED BOOKS

CRISTINA MONTEYS HOMAR

Barcelona, Cataluña, España

The origin of the Tara Tantra (Tibetan text of the XVII) tell us that Rara, before becoming the enlightened female deity who reveres Mahayana Buddhism, was a princess devoted to dharma and deep meditation. When she was about to reach enlightenment, a monk told her that it was a pity that she had been reborn in a woman's body, because in order to be enlightened she would have to return as a man. The princess, much wiser than the monk, replied: There is no man or woman here; there is no self, no person, no consciousness; it is vain to qualify as male or female. How worldly fools deceive themselves.

And she made an oath: There are many who want to attain supreme enlightenment in a body of man, but few who wish to work for the good of all beings in a woman's body. Until this world is uninhabited, I will watch over the benefit of all sentient beings, in a woman's body.

The history of Tara's oath shows us the tension that exists in religious traditions between the essence of its message, which affirms equality between men and women, and the patriarchal culture of women subordination and tries to deny this equality and justify it with religious and spiritual argument. The sacred texts of all traditions reflect this tension. The readings of these texts throughout history tend to emphasize that which served to maintain the established order and omit the stories, symbols and referents regarding the females. Even so, the religions themselves and their reference texts offer us the resources to transform social and religious structures to make them more just and egalitarian.

## **Created equal, deserving of the same reward**

- So God created man in His own image; in the image of God He created him; male and female He created them. (Genesis 1,27 - Judaism and Christianity).

- Allah has prepared forgiveness and a magnificent reward for Muslims both male and female. Believers, devotees, sincere, those who give to charity, those who fast, chaste, those who remember Allah (Coran, 33:35 - Islam).

- Whether it is a woman or a man that the carriage is waiting for, in that same vehicle they will enter to the presence of Nirvana. (Therigatha, Verses of ancient wise - Buddhism).

## **Praise of the feminine aspect of divinity and transcendence**

Devi Sukta or Hymn of the Goddess:

I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship... They know it not, yet I reside in the essence of the Universe. Hear, one and all, the truth as I declare it. On the world's summit I bring forth sky the Father: my home is in the waters, in the ocean as Mother. Thence I pervade all existing creatures, as their Inner Supreme Self... I created all worlds at my will, without any higher being, and permeate and dwell within them. The eternal and infinite consciousness is I, it is my greatness dwelling in everything.

—Devi Sukta, Rigveda 10.125.3 – 10.125.8

## **About Prajnaparamita, the perfection of wisdom**

The Buddhas in the worlds systems in the ten directions bring to mind these perfections of wisdom as their mother. The saviors of the world who were in the past, and also those who are now in the ten directions, have emerged from it, and so will those of the future. She is the one who shows this world (for what it is) she is the genetrix, the mother of the Jinas (=Buddhas) Astasahasrika Prajnaparamita Sutra, or The Perfection of Wisdom in 8,000 lines – Buddhism.

## **Praise of Wisdom**

I am the word spoken by the Most High. I covered the earth like a mist. I made my home in highest heaven, my throne on a pillar of cloud. Alone I walked around the circle of the sky and walked through the ocean beneath the earth. I ruled over all the earth and the ocean waves, over every nation, over every people. You will remember me as sweeter than honey, better than honey from the comb. Sirach 24,3-6, 20 (Judaism and Christianity)

## **God, like women**

Yet I was the one who taught Israel to walk. I took my people up in my arms, but they did not

Translation by Fundación Utopía y Liberación

acknowledge that I took care of them. I drew them to me with affection and love. I picked them up and held them to my cheek; I bent down to them and fed them. Hosea 11,3-5 (Judaism and Christianity)

God says, For a long time I kept silent; I did not answer my people. But now the time to act has come; I cry out like a woman in labor. Isaiah 42,14 (Judaism and Christianity)

“Or suppose a woman who has ten silver coins loses one of them—what does she do? She lights a lamp, sweeps her house, and looks carefully everywhere until she finds it. When she finds it, she calls her friends and neighbors together, and says to them, ‘I am so happy I found the coin I lost. Let us celebrate!’ In the same way, I tell you, the angels of God rejoice over one sinner who repents.” Lucas 15,8-10 (Christianity)

### **Same in the world and in front of God**

- The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. Quran 9:71 (Islam)

- “Where women are honored, there the gods are pleased; but where they are dishonored, no sacred rite yields reward.” 200 BC the wrote Manu the great law-giver of India

- Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. Quran 16:97 (Islam)

### **Why does the gender matter?**

Shariputra: Goddess, Why don't you change out of your female body?

Goddess: For the past twelve years, I have been trying to take on female form, but with no luck. What is there to change? If a magician were to make a woman by magic, would you ask her, “Why don't you change out of your female body?” (Vimalakirti Nirdeśa Sutra – Buddhism)

- There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. Galatians 3,28 (Christianity)

- And their Lord responded to them, “Never will I allow to be lost the work of [any] worker among you,

whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.” Quran 3:195 (Islam)

- Parvati says to Shiva, her husband: You must consider who you are, and what is Nature. How can you transcend Nature? What you hear, what you eat, what you see, is all Nature. How can you be beyond Nature? You are wrapped in Nature, although you do not know it. (Skanda Purana 1:1, 21:22 – Hinduism)

As the texts show, all religious traditions share this “equal core,” the affirmation of the full and equal humanity of men and women, even if they express it in different ways. In the Abrahamic traditions (Judaism, Christianity and Islam) equality between men and women is formulated in terms of their equal creation in the image of God, while in Hinduism and Buddhism, it is affirmed that both men and women can achieve liberation of the cycle of rebirths. Despite this, these fundamental beliefs and teachings are mixed among numerous stories and statements that contradict them, and for that reason it is fundamental to approach the texts leaving aside the prejudices and the partial readings, especially when we refer to religions that we do not profess.

Finally, a gospel story. Mark and Matthew tell the following story:

Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly”. Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us”. He answered, “I was sent only to the lost sheep of Israel”. The woman came and knelt before him. “Lord, help me!” she said. He replied, “It is not right to take the children’s bread and toss it to the dogs”. “Yes it is, Lord.” she said -, “Even the dogs eat the crumbs that fall from their master’s table”. Then Jesus said to her, “Woman, you have great faith! Your request is granted”. And her daughter was healed at that moment. Matthew 15,21-28

Monday	Tuesday	Wednesday	Thursday
26 Lunes	26 Martes	27 Miercoles	28 Jueves
2	3	4	5
9	10	11	12
16	17	18	19
23	24	25	26
30	31		

13 14 15 16 17 18 19

2

Monday

Am 2,6-10.13-16 / 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, Lumumba, is born.

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

Mt 8,18-22

3

Tuesday

Eph 2,19-22 / Ps 116

Jn 20,24-29

Thomas the Apostle

1848: Denmark frees the slaves in their West Indian colony.

1951: The Afonso Arinos law is approved in Brazil. Discrimination because of race, color and religion is condemned as a contravention.

1978: Pablo Marcano García and Nydia Cuevas occupy the Consulate of Chile in San Juan to denounce the absurdity of celebrating the independence of the United States while denying the same to Puerto Rico.

1987: Tomás Zavaleta, a Salvadoran Franciscan, is martyred in Nicaragua.

International day without plastic bags

4

Wednesday

Am 5,14-15.21-24 / Ps 49

Mt 8,28-34

Elizabeth of Portugal

1776: Independence of the USA, National Holiday.

1976: Alfredo Kelly, Pedro Dufau, Alfredo Leadon, Salvador Barbeito and José Barletti, martyrs to justice, Argentina.

1998: Neo-Nazis murder civil rights activists Daniel Shersky and Lin Newborn just outside Las Vegas, Nevada.

2014: The justice system confirms that Bishop Angelelli was assassinated and condemns two of the ex-military involved to life in prison.

July





# 5 Thursday

Am 7,10-17 / Ps 18

Mt 9,1-8

Antonio M<sup>a</sup> Zaccaria

1573: Execution of Tamanaco, Indigenous leader, Venezuela.

1811: Independence of Venezuela, National Holiday.

1920: Bolivia orders land to be given to "naturals."

1981: Emeterio Toj, Indigenous co-operative leader, is kidnapped and tortured by Guatemalan security forces.

2012: Rafael Videla, coup leader in 1976, charged with 50 years for the theft of babies during the Argentine dictatorship.

# 6 Friday

Am 8,4-6.9-12 / Ps 118

Mt 9,9-13

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.

Last quarter: 07h50m (UTC) in Aries



# 7 Saturday

Am 9,11-15 / Ps 84

Mt 9,14-17

Fermín

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 Citalpetl, Mexico.

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

July

# 8

Fourteenth Sunday in Ordinary Time

Ezek 2,1-5 / Ps 122

2Cor 12,7b-10 / Mk 6,1-6

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

Monday

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

Rosario de Chiquinquirá  
 1793: Upper Canada legislature passes an act prohibiting slavery.  
 1816: At the Congress of Tucumán the United Provinces of the La Plata River declare their independence from Spain. National Holiday, Argentina.  
 1821: San Martín proclaims the independence of Peru.  
 1880: Joaquín Nabuco founds the Brazilian Society against Slavery that engaged broadly in activities in public places and clubs.  
 1920: Pedro Lersa, Recife, struggled for the rights of workers. Taken prisoner, he died there.

Mt 9,18-26

10 Tuesday

Hos 8,4-7.11-13 / Ps 113b

Christopher  
 1509: Birth of Calvin, in France.  
 1973: Independence of the Bahamas.  
 1980: Faustino Villanueva, Spanish priest, martyr in the service of the Indigenous people, Guatemala.  
 1988: Joseph Lafontant, lawyer, martyred in defense of human rights in Haiti. **30 years.**  
 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.

Mt 9,32-38

11 Wednesday

Hos 10,1-3.7-8.12 / Ps 104

Benedict  
 1968: Founding of the American Indian Movement.  
 1977: Carlos Ponce de León, bishop of San Nicolás, 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.

Mt 10,1-7

World Population Day

July

# 12 Thursday

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

John Gualbert

Mt 10, 7-15

1821: Bolívar creates the Republic of Great Colombia.

1904: Pablo Neruda, Chilean Nobel Literature laureate, is born.

1917: General strike and insurrection in São Paulo.

1976: Aurelio Rueda, priest, is martyred for his work on behalf of slum dwellers in Colombia.

# 13 Friday

Hos 14, 2-10 / Ps 50

Mt 10, 16-23

Henry

1982: Fernando Hoyos, a Jesuit missionary, and his 15 year-old altar server are killed in a military ambush in Guatemala.

1991: Riccy Mabel Martínez 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.

New Moon: 02h48m (UTC) in Cancer

# 14 Saturday

Isa 6, 1-8 / Ps 92

Mt 10, 24-33

Francisco Solano, Camilo de Celis  
Death penalty abolished (Canada)

1616: Francisco Solano, Franciscan missionary, apostle to the Indigenous peoples of Peru.

1630: Hernandarias publishes the first norms for the defense of the Indigenous people in Paraguay.

1789: The French Revolution begins with the storming of the Bastille Prison.

1969: The "Football War" breaks out between El Salvador and Honduras over the expulsion of Salvadoran settlers from Honduras.

July

# 15

Fifteenth Sunday in Ordinary Time

Am 7, 12-15 / Ps 84

Eph 1, 3-14 / Mk 6, 7-13

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.

# 16 Monday

Isa 1,10-17 / Ps 49

Carmen  
1750: José Gumilla, missionary, defender of the Indigenous people, Venezuela.  
1769: Founding of mission of San Diego de Alcalá marks expansion of Spanish colonization into California.  
1976: Carmelo Soria, a Spanish diplomat who granted asylum to opponents of the Pinochet regime, found assassinated in Santiago, Chile.  
1982: The homeless occupy 580 houses in Santo André, São Paulo, Brazil.  
2000: Elsa M. Chaney (\*1930) dies, outstanding American feminist with studies on women in Latin America.

# 17 Tuesday

Isa 7,1-9 / Ps 47

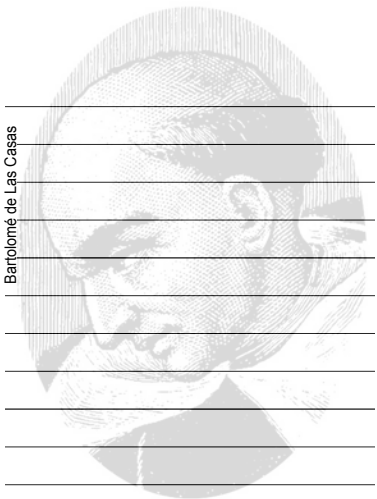
Alejo, *Bartolomé de las Casas*  
1566: Bartolomé de Las Casas dies at 82, prophet, defender of the cause of Indigenous peoples.  
1898: U.S. troops seize Santiago, Cuba, during the Spanish American War.  
1976: Sugar refinery workers martyred at Ledesma, Argentina.  
1980: Bloody military coup in Bolivia led by Luis García Meza.

# 18 Wednesday

Isa 10,5-7.13-16 / Ps 93

Arnulfo, Federico  
1872: The great Indigenous Zapoteca, Benito Juárez, dies.  
1976: Carlos de Dios Murias and Gabriel Longueville, priests, kidnapped and killed, martyrs to justice in La Rioja, Argentina.  
1982: Over 250 campesinos from around the community of Plan de Sánchez are massacred by military as part of the Guatemalan government's scorched earth policy.  
1992: Peruvian military death squad disappears professor Hugo Muñoz Sánchez and nine students from a university in Lima.

Bartolomé de Las Casas



July

# 19 Thursday

Isa 26,7-9.12.16-19 / Ps 101

Justa y Rufina, Arsenio  
1824: Iturbide, emperor of Mexico, is executed by a firing squad.  
1848: Father Marcelino Domeco Jarauta is shot in Guanajuato for his refusal to cease his resistance to the U.S. invaders after the peace accord giving away 40% of Mexican territory was signed.  
1979: The Sandinista Revolution succeeds in overthrowing the Somoza dictatorship in Nicaragua.

First quarter: 19h52m (UTC) in Libra



# 20 Friday

Isa 38,1-6.21-22.7-8 / Int: Isa 38

Elías  
1500: A royal document orders the liberation of all Indigenous persons sold as slaves in the Peninsula. They are to be returned to The Indies.  
1810: Independence of Colombia, National Holiday.  
1848: Declaration at women's rights convention in Seneca Falls, New York demands women's legal equality with men and the right to vote.  
1923: Doroteo Arango, «Pancho Villa», Mexican General and revolutionary, is assassinated.  
1924: 200 Tobas and supporters demonstrating for a just wage are machine gunned at Napalpi, Argentina.  
1969: In the person of Commander Neil Armstrong, a human being steps onto the moon for the first time.  
1981: Massacre of Coyá, Guatemala: three hundred women, elderly persons and children, are killed.

# 21 Saturday

Mic 2,1-5 / Ps 9

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.

July



Sixteenth Sunday in Ordinary Time

Jer 23,1-6 / Ps 22

Eph 2,13-18 / Mk 6,30-34

Mary Magdalene

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

# 23 Monday

Mic 6,1-4.6-8 / Ps 49

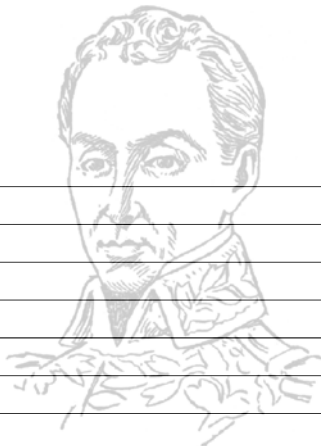
Bridget  
1978: Mario Mujía Córdoba, «Guigui», worker, teacher, pastoral agent, martyr to the cause of workers in Guatemala.  
1983: Pedro Angel Santos, catechist, is martyred in solidarity with the Salvadoran people.  
1987: Over a hundred peasant supporters of land reform are massacred by a paramilitary 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.

# 24 Tuesday

Mic 7,14-15.18-20 / Ps 84

Cristina, Sharbel Makhlef  
1783: Simon Bolivar is born in Caracas, Venezuela.  
1985: Ezequiel Ramin, Colombian missionary, is martyred at Cacoal, Brazil for defending squatters.

Simón Bolívar



# 25 Wednesday

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 Thursday

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

Joaquim and Ana

1503: The Cacique Quibian (Panamá) destroys the city of Santa María, founded by Columbas.

1847: Repatriated free black settlers from the USA declare Liberia's independence.

1927: First aerial bombardment in the history of the Continent, undertaken by the USA against Ocotál, Nicaragua, where Sandino had established himself.

1952: Eva Peron, charismatic leader and wife of Juan Peron, dies of cancer.

1953: Assault on the military camp of Moncada in Cuba.

# 27 Friday

Jer 3,14-17 / Int.: Jer 31

Mt 13,18-23

Celestine

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

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

Full Moon: 20h20m (UTC) in Aquarius



# 28 Saturday

Jer 7,1-11 / Ps 83

Mt 13,24-30

Innocent, John Sebastian Bach,

Heinrich Schütz, George Frederic Handel

1821: Independence of Peru, National Holiday

1980: Seventy peasants massacred by the military in San Juan Cotzal, Guatemala.

1981: Stanley Rother, an American priest, is murdered in Santiago de Atitlán because of his dedication to the poor.

1986: International workers, Yvan Leyvraz (Swiss), Bernd Koberstein (German) and Joël Fieux (French) are assassinated by the Contras in Zompopera, Nicaragua.

July

# 29

Seventeenth Sunday in Ordinary Time

2Kings 4,42-44 / Ps 144

Eph 4,1-6 / Jn 6,1-15

Martha

Mary, Martha and Lazarus of Bethania, Olaf

# 30 Monday

Jer 13,1-11 / Int.: Deut 32

Peter Chrysologus

1502: Columbus reaches Honduras.

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

1958: Frank Pais, student leader and opponent of the Batista dictatorship in Cuba, is shot by police. **60 years.**

# 31 Tuesday

Mt 13,31-35

Ignatius of Loyola

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

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

# 1 Wednesday

Jer 14,17-22 / Ps 78

Mt 13,36-43

Alfonsus Ligouri

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

1920: Gandhi begins his civil disobedience campaign in India.

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

1979: Massacre at Chota, Peru.

July





# 2 Thursday

Jer 18,1-6 / Ps 145

Eusebius Vercelli

1943: Prisoners at Nazi extermination camp of Treblinka in Poland revolt.

1981: Carlos Pérez Alonso, apostle of the sick and fighter for justice, disappeared in Guatemala.

# 3 Friday

Lydia

Mt 13,47-53

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

1960: Niger gains its independence from France.

1980: Massacre of miners in Caracoles, Bolivia, following a State coup: 500 dead.

1999: Ti Jan, a priest committed to the cause of the poor, assassinated in Puerto Príncipe, Haiti.

# 4 Saturday

Jer 26,11-16,24 / Ps 66

Mt 14,1-12

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. 38 years after the fact, the justice system confirms that his death was an assassination.

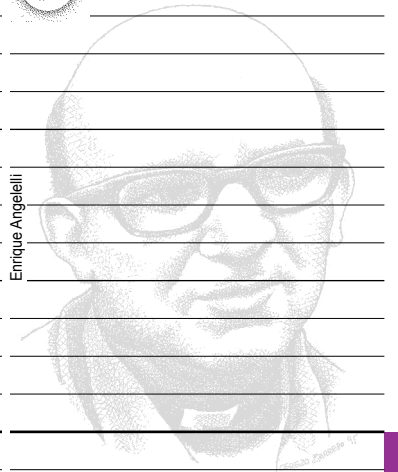
1979: Alirio Napoleón Macías, Salvadoran priest, is machine-gunned while celebrating Mass.

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.

Last Moon: 18h18m (UTC) in Taurus



Enrique Angelelli



August

# 5

Eighteenth Sunday in Ordinary Time

Ex 16,2-4,12-15 / Ps 77

Eph 4,17,20-24 / Jn 6,24-35

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.

# JESUS MASCULINITY, CURRENT PERSPECTIVE

HUGO CÁCERES GUINET

Lima, Peru

In the gospel of Mark it states that Jesus' disciples were preventing some children from approaching him, Jesus rebuked the disciples, he received the children and hugging them, he blessed them by laying his hands on them (Mark 10, 13-16). This illustrated for the first Christian men the new male behavior exemplified by Jesus himself. We are faced with a new model of overcoming the barrier of gender. The gospels witness the construction of the masculine gender of the first Christians overcoming the gender limitations by Judaism and the Greek-roman culture. Why did the disciples prevent the children from approaching Jesus? They were simply stating the practice of the old world in which infants and adult men were to live in separate worlds. The adult male had no contact with minors, whose attention and care were the privilege of women. A male hugging children in public or showing some interest in them was perceived as weak and effeminate. The Christians of the first decades were challenged by the example set by the Master Galilean, who broke the barriers of gender and social settings.

When we speak of Jesus' masculinity, we are pointing out characteristics of his own behavior in the evangelical stories which allows those scholars to identify the model of male conduct that the Master postulated and which distanced notably from the hegemonic masculinity of the first century (which empowers the male). These analysis are important because it can recognizes that gender is a social construction in evolution, and that Jesus himself started a movement that was deeply transforming the identity of gender in the new testament; It is also an inspiration for the healing of the contemporaneous masculinity, that is seriously damaged by the homophobia, xenophobia, and machismo.

The studies about historic Jesus, that take the social sciences seriously, identify these features that should be taken to outline what kind of model of male masculinity the Master Galilean put into effect:

1. In his encounter with women, he broke the

gender codes. In the closed world of the Jewish masters, he allowed himself to be interpellated by the syrophoenician woman (Mk 7,28), He discussed theology with the Samaritan woman (Jn. 4, 7-26), he had female disciples (Lc 8, 2-3, 10, 38-42), defended the right for women to take part in masculine reunions (Mk 14,6) and he claimed the gift of feminine prophetic ism.

2. In a society that considered matrimony as the only social location acceptable, since Jesus started his public life, he remained celibate. It is probable that he never married. During his preaching activity he did not have a sexual partner. He proposed that to establish a home, procreate and maintain a home were contingent to other demands which he called Kingdom.

3. He resisted the imposition of the familiar structure, inviting the male disciples to break the patriarchy through breach of obligations such as the burial of the parents (Mathew 8, 21-22 and Lucas 9, 59-60) offending the fourth commandment), the discontinuity of the father's trade (Mark 1, 19-20) to share a not owned place (Mathew 8, 19) and to accept women out of the family context (Lucas 8, 2-3).

4. He showed his disciples that they would find opposition in their own families (Mark 13, 12; 10,30; Mathew 10, 34-36), that the fidelity to God was superior to loyalty to their patriarchal households, and he considered the accentuation of the family conflict as a condition of the discipleship (Luke 14, 26-27; Mathew 10, 37-39).

5. He promoted, as an alternative to a patriarchal family, a community of itinerant of male disciples and women with features of social rootless, which included married men and single men, married women and single women, and maybe some that were of a reputation that could have been dishonorable for the group.

6. He pronounced sayings about sexuality that were of full dissonance with the environment. His sayings about divorce imply mutuality, not domain of men over women; he taught that the closeness of the

Translation by Alex Sánchez, Baldwin Park, Ca. U.S.A.

children magnifies the male; he did not accept the roll of father over his disciples by disregarding the order of John and Santiago to sit at his right and left (Mk 10, 35-45), he accepted one father in heaven, annulling all patriarchal relation (Mt 23,9).

7. In spite of his points of view about sexuality that were very different than those of his contemporaries, he never received any accusation about sexual immorality as in the matter of food, drink and company due to a violation of ethnic codes, social and religious.

8. His ability to approach people in interpersonal relations included physical contact (Jn 13, 23), the emotional empathy (evident in the vocabulary of the evangelists: sympathize, relenting, of Mark 1, 41; 6,34; 8,2; Luke 7, 13), the satisfaction or joy in his inner life (Lk 10, 210) and the emotional support given and received by other men (Jn 21, 15-18).

9. In his parables Jesus reflected an intention of exclusivity of the male and female, and baffling of God, as in the father of the prodigal son or in men like the Good Samaritan, who performed female chores. To narrate the parable of the Sheppard who finds a missing sheep, Jesus adds that he feels the same joy as the woman who finds a coin (Lk 15, 1-10); the Christians should be like the lilies of the field, that they do not spin or weave, and like birds, neither sow or reap nor store in barns (Mat 6, 25-32).

10. The Galilean unattended the titles of rabbi, teacher, father (Mat 23, 7-10), the most highly laudatory that a patriarchal society could give.

11. He indicated the end of the patriarchal power when he washed the feet of his disciples and invited them to practice the same, a chore of women towards their husbands and fathers, or female slaves to their servants (Jn 13, 1-20).

12. He drew a subversion against the order of gender established in his invitation to welcome the children and appreciate the eunuchs as an image that the Kingdom is coming (Mt 19, 12). The eunuch was seen as a being that shook the social order and his mysterious presence must have confused the gender stereotypes in the first decades of Christianity (Acts 8, 26-40).

13. Jesus kept himself closer to the rich variety of emotions of the Hebrew Bible than the behavior of the stoic Greek philosophers. He displayed openly a

wide range of alteration of his feelings: he marveled at the faith of the centurion (Mt 8, 10); he cried before Lazarus' death (Jn 11, 35), he praised God with his heart swollen with emotion (Lk 10, 21); he moaned at the collective misfortune (Lk 19, 41); sighed (Mk 7, 34); he became furious at the level of physical expression (Mk 11, 15 and par.) and looked with anger (Mk 3, 5); asked for emotional support (Mk 14,34). His actions of mercy responded to the human suffering. His parables demonstrate interest in the human emotions.

14. He proposed an end to the code of dependent honor of the social class: whoever wishes to be great among you that is yours truly (Mark 10, 43), shaking the pillar that supported the principles of honor-shame of the hegemonic masculinity.

15. The man Jesus did not let go by strict and rigid in the interpersonal relations to maintain his celibacy, rather he showed a healthy masculinity in his behavior with women.

16. Rather than try to treat his companions in a model of dominance and submission, he encouraged them to follow him in which the load is light, and he asked them to come to him and they would find repose in him (Mt11, 28.30). He distanced himself from the Judaism groups that proposed violent answers and exclusion of foreigners; taught the love of the enemy (Mt 5, 43) as imperative for his followers.

From those statements we can deduce that the masculine image that he projected was contrasting and disturbing for his contemporaries. Jesus deliberately went from his traditional masculine space, as part of his communication of the Good News. As a spiritual teacher, the man of Nazareth made his own masculine behavior new that promoted the inclusion, the equity of gender and the liberation of the rigid patriarchal model.

In the practical application of the principles of the model of Jesus' masculinity, has permitted that groups of Christian have discovered in their own conduct how deeply ingrained is the dominant model of Latin American masculinity which favors men and puts off women. The task of rebuilding of the masculinity goes hand in hand with the family transformations, social and political that proposes feminism and that gender equality in the future. □

# 2018

*July*

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# 6 Monday

Dan 7,9-10.13-14 / Ps 96

Transfiguration

2Pet 1,16-19 / Mt 17,1-9

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.

# 7 Tuesday

Jer 30,1-2.12-15.18-22 / Ps 101

Sixtus and Cayetan

Mt 14,22-36

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 Wednesday

Jer 31,1-7 / Int: Jer 31

Mt 15,21-28

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 Thursday

Jer 31,31-34 / Ps 50

Fabio, Román

Mt 16,13-23

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 French BNP Paribas bank blocks three investment funds: the world economic crisis beings.

**Indigenous Peoples' Day (UN)**

# 10 Friday

Nah 2,1,3;3,1-3,6-7 / Int.: Deut 32

Lawrence

Mt 16,24-28

1809: First cry for independence in continental Latin America, that of Ecuador, National Holiday.

1960 : Canadian Charter of Rights passed

1974: Tito de Alencar, a Dominican priest, commits suicide as a result of being tortured in Brazil.

1977: Jesús Alberto Pérez Vargas, leader of the communal land movement, kidnapped and disappeared, Peru.

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

# 11 Saturday

Hab 1,12-2,4 / Ps 9

Mt 17,14-20

1898: U.S. forces occupy Mayagüez, Puerto Rico during the Spanish-American War.

1972: Last U.S. ground combat force pulled from South Vietnam.

1992: The march of 3,000 landless peoples begins in Rio Grande do Sul, Brazil.

1997: The "Asian Crisis" begins and affects finances throughout the world.

New Moon: 09h58m (UTC) in Leo



August

# 12

Nineteenth Sunday in Ordinary Time

1Kings 19,4-8 / Ps 33

Eph 4,30-5,2 / Jn 6,41-51

Julian

1546: Francisco de Vitoria dies in Salamanca, Spain.

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. **35 years.**

**International Youth Day (UN)**

# 13 Monday

Ezek 1,2-5.24-28c / Ps 148

Polycarp, Hippolito

1926: Fidel Castro is born near Mayari, Cuba.

1961: Construction of the Berlin wall began.

1999: Colombian journalist and political satirist, Jaime Garzón Forero, is murdered by right-wing paramilitaries.

2014: Maria Lucia do Nascimento, trade union activist, murdered in União do Sul, MT, Brasil.

# 14 Tuesday

Ezek 2,8-3,4/ Ps 118

Mt 18,1-5.10.12-14

Maximilian Kolbe

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

1984: Campesinos martyred at Aucayacu, Ayacucho, Peru.

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

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

# 15 Wednesday

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

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

Assumption

1914: The Panama Canal formally opens. An estimated 27,500 workmen died during French and American construction efforts.

1980: José Francisco dos Santos, president of the Union of Rural Workers in Corrientes (PB), Brazil, is assassinated.

1984: Luis Rosales, union leader, and companions seeking justice for Costa Rican banana workers are martyred.  
1989: Maria Rimalda Camey, catechist and representative of GAM, captured and disappeared in front of her husband and children, Escuintla, Guatemala.

August





# 16 Thursday

Ezek 12,1-12 / Ps 77

Rock, Stephen of Hungary

Mt 18,21-29

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.

2014: Josias Paulino de Castro and Ireni da Silva Castro, rural leaders, murdered in Colniza, MT, Brasil

# 17 Friday

Ezek 16,1-15.60.63 / Int.: Isa 12

Jacinto

Mt 19,3-12

1850: José San Martín, Argentine general and key independence leader, dies.

1962: Berlin Wall claims its first victim as 18 year old Peter Fechter is shot attempting to cross it.

1997: The Landless Peoples' Movement (MST) occupies two haciendas in Pontal do Paranapanema, SP, Brazil.

# 18 Saturday

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

Mt 19,13-15

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.

First quarter: 07h48m (UTC) in Scorpio



August

# 19

Twentieth Sunday in Ordinary Time

Prov 9,1-6 / Ps 33

Eph 5,15-20 / Jn 6,51-58

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 Monday

Ezek 24,15-24 / Int.: Deut 32

Bernard  
1778: Birth of the Father of the Chilean Nation, Bernardo O'Higgins.  
1940: Exiled Russian revolutionary, Leon Trotsky, is assassinated by a Stalinist agent in Mexico City.  
1982: América Fernanda Perdomo, a Salvadorian human rights activist, kidnapped along with 5 others including a child.  
1998: The U.S.A. bombards Afghanistan and Sudan.

# 21 Tuesday

Ezek 28,1-10 / In.: Deut 32

Mt 19,16-22 Pius X  
1680: Pueblo Indians revolt and drive the Spanish from Santa Fe, New Mexico.  
1971: Maurice Lefevre, Canadian missionary, is assassinated in Bolivia.

Islamic Festivity of the Sacrifice, Eid al-Adha

# 22 Wednesday

Ezek 34,1-11 / Ps 22

Queenship of Mary  
Mt 20,1-16  
1988: Jürg Weis, Swiss theologian and evangelical missionary, is martyred in the cause of solidarity with the Salvadoran people. **30 years.**  
2000: Henry Ordóñez and Leonardo Betancourt Mendez, Colombian teacher, union leaders, are assassinated.

August



# 23 Thursday

Ezek 36,23-38 / Ps 50

Mt 22,1-14

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 Friday

Apoc 21,9b-14 / Ps 144

Jn 1,45-51

Bartholomew

1572: King of France orders massacre of Huguenots.

1617: Rosa of Lima, patroness and first canonized saint in America.

1977: First Congress of Black Cultures of the Americas

1980: 17 union leaders, meeting on the farm of the Bishop Escuintla, Guatemala, are disappeared.

# 25 Saturday

Ezek 43,1-7a / Ps 84

Mt 23,1-12

Joseph of Calasanz, Louis of France

1825: Independence of Uruguay, National Holiday.

1991: Alessandro Dordi Negroni, missionary promoting human dignity, is martyred for his faith, in Peru.

2000: Sergio Uribe Zuluaga, member of the Teacher's Union of Antioquia (FECODE), is killed by paramilitaries in Medellin, Colombia.

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

August

# 26

Twenty-first Sunday in Ordinary Time

Josh 24,1-2a.15-17.18b / Ps 33

Eph 5,21-32 / Jn 6,60-69

Teresa Jornet

1968: The Conference of Medellin opens. **50 years.**

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.

Full Moon: 11h56m (UTC) in Pisces



# 27 Monday

2Thess 1,1-5.11b-12 / Ps 95

- Monica  
1828: Independence of Uruguay.  
1847: The English Superintendent and the Miskito King announce the abolition of slavery in the Atlantic Coast of Nicaragua.  
1928: Kellogg-Briand Pact signed by sixty nations "providing for the renunciation of war as an instrument of national policy."  
1987: Héctor Abad Gómez, medical doctor, martyr to the defense of human rights in Medellín, Colombia.  
1993: Law 70/93 recognizes the territorial, ethnic, economic and social Rights of the Black communities of Colombia.  
1999: Hélder Cámara, bishop, brother of the poor, prophet of peace and hope, dies in Brazil.

# 28 Tuesday

2Thess 2,1-3a.14-17 / Ps 95

- Augustine  
1963: Martin Luther King, Jr. gives his famous *I have a dream* speech before 200,000 at a civil rights rally in Washington, D.C..  
1994: Jean-Marie Vincent, Montfortian priest and co-operative organizer, assassinated in Puerto Principe, Haiti.

# 29 Wednesday

Jer 1,17-19 / Ps 70

- Martyrdom of John the Baptist  
1533: Baptism and execution of Inca Atahualpa by Spanish conquistadors in Peru.  
1563: The Royal Tribunal of Quito is created.  
1986: In spite of the prohibition of the Cardinal of Rio de Janeiro, the Third Meeting of Black Religious and Priests takes place in that city.  
2000: Insurance worker's union leader, Moises Sanjuan, is assassinated by forces believed linked to Colombian military in Cucuta.

Jean-Marie Vincent



# 30 Thursday

1Cor 1,1-9 / Ps 144

Félix, Esteban Zudaire

1985: 300 FBI agents invade Puerto Rico and arrest more than a dozen activists struggling for independence.

1993: A death squad and police execute 21 people in the Rio de Janeiro slum of "do Vigário Geral" in Brazil.

1999: East Timor votes for independence in a UN supervised referendum.

**International Day of the Disappeared  
(Amnesty International and FEDEFAM)**

# 31 Friday

1Cor 1,17-25 / Ps 32

Mt 25,1-13 Gil

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 Ríobamba, Ecuador.

2002: Adolfo de Jesús Munera López, former Coca-Cola worker, murdered by paramilitaries in Barranquilla, Colombia.

# 1 Saturday

1Cor 1,26-31 / Ps 32

Mt 25,14-30

Night of the ascension of Mohammed: moved 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 Black Conscience Union group emerges, followed by that of Black Pastoral Workers. **40 years.**

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..

Leónidas Proaño



2

Twenty-second Sunday Ordinary Time

Deut 4,1-2.6-8 / Ps 14

Jas 1,17-18.21b-22.27 / Mk 7,1-8.14-15.21-23

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.

# THE PAULS AND THE WOMEN IN THE NEW TESTAMENT

ELSA TAMEZ

Medellin, Colombia

Paul is known for being misogynist (hate for women). And it isn't strange, as there are quotable texts that validate misogyny as: Women be quiet in church reunions (1Co 14,34); be subject to your husbands (Ef 4,22); I don't allow women to teach (1Tm 2,12). On the other hand, there are quotes which are in favor of women, like Galatia 3,28: Now... neither man or woman, they are all one in Jesus Christ. It is hard to imagine a Paul who underlines salvation by grace, with a Paul who states that women will be saved by having children (1Tm 2,15). That is why it is crucial to grasp on the biblical sciences to understand these postures.

There is a series of important key factors. One of them is to distinguish the dates in which the letters were written. There, for example, 1Corinthians and Romans were written in the decade of the 50 from the first century. Ephesus in the decade of the 80, and 1 Timothy by the end of the first century or beginning of the second. According to the biblical sciences, we then have three generations of Pauline epistles. From the 13 letters that claim to have been written by Paul, seven were written by Paul of Tarsus (1Thessalonians, 1 and 2Corinthians, Galatia, Philippians, Philemon and Romans) and belong to the generation of Paul. Ephesians and Colossians belong to the second generations, which means, they were written by Paul's disciples, and 1 and 2Timothy, Tito and 2 Thessalonians, they are late ones; belong to the third generation; they were written disciples of disciples of Paul. In the old times, it was common to write letters and assign them to the great masters. Youngsters of established stratum, while studying rhetoric, should have imitated their master philosophers. That is how we have letters from Socrates, for example. Taking this into account, it is not hard to realize the difference between the three generations of the Pauline 'school'.

## First Paul: Paul of Tarsus

Regarding the first generation, which belongs to the authentic letters of Paul, we realize that

Paul is not a misogynist. He does participate in the Patriarchal culture, as any man at the time, but his theology of the grace and desire to include gentiles as God's people, we could say has an equal relation with women. They are work colleagues (synergy) in the mission, and also prison mates. This is observed on chapter 16 where he greets and compliments many leading women, as Priscilla and Phoebe. In his letter to the Galatians, (3,28) he easily returns to the baptismal phrase in which he states there is no difference between men and women before God; and the letter to the Philippians shows great solidarity with the women of Phillip with Paul, who is imprisoned. It is possible that Phillip's church was led by women, since quite possibly it was founded by Lidia and other women (Hch 16,11-15,40); on the letter two great leaders are mentioned: Evodia and Syntyche (Phil 4,3).

The case of 1Co 14,34-35, where all women in the congregation are silenced, presents great contradictions in the entire content, especially in 11,5 where the role of the prophet women is observed. They can deliver messages but with their head covered, as was customary (11,16). In reality, verses 34 and 35 don't fit with the letter, since the section is entirely related to the order to the charismatic reunions and not to gender roles. Additionally, according to the literal critique, there are location issues with those verses in the manuscripts, which suggests a portion inserted later.

## Second Paul: Paul's disciple

Both letters from the second generation, Ephesians and Colossians, were written by disciples of Paul three decades after the letters mentioned above. In the decade of the 80 communities had grown and became uncomfortable for Roman society, which expects for women to follow roles established by Aristotle in home administration. It is about the domestic codes. For Aristotle (and latter philosophers and thinkers), the master is father and husband. Slaves, offspring

Translation by Fernanda Rosales, Guadalajara, Jalisco, Mexico

and wives should be submitted to him. Christians were criticized because, according to Roman society, they undermined family. Authors considered important to include these codes in their letters, in order to protect communities from Roman hostility. They are codes which were never used by Jesus nor Paul. Ephesians (5,21-6,9) and Colossians (3,18-4,1) included them in their letters but in a different way from Aristotle, since they included reciprocity: wives should obey their husbands and husbands should love their wives, children should obey their fathers and fathers should not upset their children, slaves should obey their masters and masters should not mistreat their slaves. Even Ephesians starts by saying: Be submissive to others in the fear for Christ (5,21-33). By the way, verse 21, which says that the husband is the head of the wife, has been translated and interpreted incorrectly since according to an analysis of the term *kephale* head it means origin, source and not head. The text makes reference to the tale of the creation of Genesis (2,21).

### **Third Paul, disciple of Paul's disciples**

These same codes appear –although scattered– in the Paul of the third generation, a good five decades after Paul of Tarsus. However, we no longer find reciprocity: children should be submissive to their father, women should obey submissively to instruction (2,11-12), wives aren't mentioned...; and slaves should honor their masters and, if they are Christian, serve them better (6,1-2). We are definitely in another era and under different circumstances.

In communities of the time, disciples of Paul's disciples tend to be institutional and seek to establish church as the basis and foundation of the truth (1,15). Church should be governed by someone who knows how to govern his patriarchal home properly (1Tm 3,4-5). The problem of the Gnostic doctrines can already be felt, and is apparently gaining popularity (1,4; 4,3-4; 6,20) and women have started to be controlled, who had reached considerable leadership not only in the Jesus movement but also in the resuscitated, which means, from the time of Paul of Tarsus.

In addition to gender issues and other teachings, there was the social class issue since wealthy women and men joined communities as benefactors, paying

for food and other expenses, and trying to impose Presbyterians with their money (5,17-22). Women, probably attracted to the Gnostic doctrines –which recommended not getting married (4,3)- should not teach. Surely the author refers to wealthy widows, since it encourages them to port ostentatious hairstyles, expensive dresses and gold or pearl jewelry (2,9). The order of widows who had vowed not to marry, had to be exclusive to seniors of 60 years (5,9); young widows should marry.

We find a behavioral issue related to the Roman context, which demanded women to marry, have children and stay home; things which women from the community did not do since they taught in houses where males could not enter. The fact that they go from home to home, gossiping, saying inconvenient things (5,13) is mere rhetoric. To the author of 1Timothy, young widows should marry and have children as to discourage criticism towards the community (5,14). On the other hand, teachings which were considered strange recommended abstinence and not marrying. Come to think about it, finding a relation between verses and the socio historic and cultural background, it isn't hard to understand why the author in 2,15 states that women will find salvation having children.

The letters from the third period definitely include circumstantial exhortation. They are not straightforward statements. A straightforward statement is the one from the first Paul in Galatia 3,28. In conclusion, to understand the contradictory statements from the Pauline epistles I have analyzed three different Pauls, from different times and contexts. The pastoral question of what to do amidst such diversity remains unanswered since all letters are in the canon. I believe we should recognize them as answers to different concrete situations and distinguish between straightforward and circumstantial statements. The major hermeneutic criteria would not be letters, but the life of Jesus of Nazareth told throughout the gospels. We would have to see how Jesus related to and treated women. Using this as a point of reference, we could see where we stand towards some statements from the letters, which are not favorable to women. □

# 2018

*August*

M	T	W	T	F	S	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19

M	T	W	T	F	S	S
20	21	22	23	24	25	26
27	28	29	30	31		

[illegible]





3

Monday

1Cor 2,1-5 / Ps 118

Gregory the Great

Lk 4,16-30

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.

Last Moon: 02h37m (UTC) in Gemini



4

Tuesday

1Cor 2,10b-16 / Ps 144

Rosalía, *Albert Schweitzer*

Lk 4,31-37

1970: Electoral victory of the Unidad Popular, Chile.

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

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

1995: World Conference on Women, Beijing.

2005: Judge Urso sends Jorge Videla to prison along with 17 other oppressors in the military dictatorship in Argentina.

5

Wednesday

1Cor 3,1-9 / Ps 32

Lk 4,38-44

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.

September



# 6 Thursday

1Cor 3,18-23 / Ps 23

Juan de Ribera, Zacarías

Lk 5,1-11

1522: Juan Sebastian Elcano, Magellan's second in command, completes first circumnavigation of the globe with one of the original five ships and eighteen other survivors.

1860: Jane Addams, social reformer and first woman to receive the Nobel Peace Prize, is born.

1990: Fred Upshaw, first Black leader of a major union (Canada).

1995: 2,300 landless people occupy the Boqueirão hacienda, Brazil. They will be expelled.

# 7 Friday

Regina

1822: "Cry of Ipiranga" marks the independence of Brazil from Portugal, National holiday.

1968: The Medellin Conference ends. **50 years.**

1981: Inaugural national assembly of the Black Conscience Union.

1992: South African troops fire on African National Congress demonstrators.

# 8 Saturday

1Cor 4,1-5 / Ps 36

Lk 5,33-39

Nativity of Mary

1522: Magellan's ship, the Juan Sebastián Elcan, completes the first trip round the World.

1941: The Nazi siege of Leningrad begins. A million civilian and Red Army defenders die.

1943: Julius Fučík, Czechoslovakian resistance leader, tortured and executed by the Nazis.

1974: Ford offers Nixon a "full and absolute pardon for all the crimes he might have committed when he occupied the Presidency."

International Literacy Day

September



Twenty-third Sunday Ordinary Time

Isa 35,4-7a / Ps 145

Jas 2,1-5 / Mk 7,31-37

Peter Claver

1654: Pedro Claver, apostle to black slaves, dies in Cartagena, Colombia.

1613: Uprising of Lari Qaxa, Bolivia (Aymaras and Quichuas confront the Spanish).

1990: Hildegard Feldman, a nun, and Ramon Rojas, a catechist are martyred for their service to Colombian peasants.

New Moon: 18h01m (UTC) in Virgo

# 10 Monday

1Cor 5,1-8 / Ps 5

Lk 6,6-11

Proto y Jacinto

Nicholas of Tolentino

1897: Sheriff's deputies open fire on unarmed immigrant miners at a peaceful demonstration near Hazleton, Pennsylvania. More than 19 die.

1924: U.S. Marines occupy various cities in Honduras to support the presidential candidate.

1984: Policarpo Chem, catechist and co-operative leader, kidnapped and tortured by government forces in Verapaz, Guatemala.

**Jewish New Year: 5779**

# 11 Tuesday

1Cor 6,1-11 / Ps 149

Lk 6,12-19

Proto y Jacinto

1973: State coup in Chile against President Allende.

1981: Sebastiana Mendoza, Indigenous catechist, martyr to solidarity, Guatemala.

1988: Martyrs of the Church of San Juan Bosco, in Puerto Príncipe, Haiti. **30 years.**

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 knowledge of the Prefect Leopoldo Fernandez, today in prison. **10 years.**

**Islamic New Year: 1440**

# 12 Wednesday

1Cor 7,25-31 / Ps 44

Lk 6,20-26

Leoncio y Guido

1977: Steve Biko, Black Consciousness Movement leader, is martyred in South Africa.

1982: Alfonso Acevedo, catechist, martyr in his service to the internally displaced persons in El Salvador.

1989: Valdicio Barbosa dos Santos, head of rural worker's union, shot at Pedro Canário, Brazil.

2001: Barbara Lee, California congresswoman, votes against granting Bush the power to invade Afghanistan.

September



## 15 Saturday

Heb 5.7-9 / Ps 30

Jn 19,25-27

1821: Independence of Central America, National Holiday in all the countries of Central America.

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. **45 years.**

1981: Pedro Pío Cortés, Indigenous Achí, celebrator of the Word, Baja Verapaz, Guatemala, martyr.

First Moon: 23h15m (UTC) in Sagittarius

World Ozone Day (UN)

# 17 Monday

1Cor 11,17-26.33 / Ps 39

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. **35 years.**

# 18 Tuesday

1Cor 12,12-14.27-31a / Ps 99

Joseph of Cupertino  
*Dag Hammarskjöld*  
 1810: Independence of Chile, National holiday.  
 1969: The «Rosarioazo»: Citizens force the police to retreat, in Rosario, Argentina.  
 1973: Miguel Woodward Iriberri, a priest from Valparaíso, Chile, is assassinated by the Pinochet dictatorship.  
 1998: Miguel Angel Quiroga, a priest, is murdered at a paramilitary base in Chocó, Colombia. **20 years.**

# 19 Wednesday

1Cor 12,31-13,13 / Ps 32

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.

**Jewish Yom Kippur**

September



# 20 Thursday

1Cor 15,1-11 / Ps 117

Andrew Kim, Fausta

Lk 7,36-50

1519: Hernando de Magallanes sets sail from Sanlúcar.

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

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

1978: Francisco Luis Espinosa, priest, and companions are martyred at Estelí, Nicaragua. **40 years.**

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

# 21 Friday

Eph 4,1-7.11-13 / Ps 18

Mt 9,9-13

Matthew

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

1904: Chief 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 (UN)

# 22 Saturday

1Cor 15,35-37.42-49 / Ps 55

Lk 8,4-15

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.

World day without car

September

# 23

Twenty-fifth Sunday in Ordinary Time

Wis 2,12.17-20 / Ps 53

Jas 3,16-4,3 / Mk 9,30-37

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. **25 years.**

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

International day against sexual exploitation  
And trafficking in persons

Equinox, autumn/spring at 01h54m (UTC)

# 24 Monday

Prov 3,27-34 / Ps 14

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 and Tobago.

Jewish feast of Sukkot

# 25 Tuesday

Prov 21,1-6.10-13 / Ps 118

Cleofás  
*Sergio de Radonezh*  
 1513: Vasco Núñez de Balboa crosses the Isthmus of Panama and reaches the Pacific Ocean.  
 1849: Lucas da Feira, fugitive slave and chief of the resisting Sertanejos of Brazil, is hanged.  
 1963: Pro-USA military coup in the Dominican Republic. Bosh, an admirer of the Cuban revolution, is deposed.



Full Moon: 02h52m (UTC) in Aries

# 26 Wednesday

Prov 30,5-9 / Ps 118

Cosmos and Damian  
 1944: Brazilian troops wrest control from the Nazis of the Serchio valley on the central front of the Gothic Line in Italy after 10 days of fighting.  
 1974: Lázario Condo and Cristóbal Pajuña, Christian leaders of their communities fight for agrarian reform, are assassinated in Riobamba, Ecuador.



# 27 Thursday

Eccl 1,2-11 / Ps 89

Vincent de Paul  
Day of Enriquillo, Quisqueano 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.

Lk 9,7-9

# 28 Friday

Eccl 3,1-11 / Ps 143

Wenceslaus and Lawrence Ruiz  
551 B.C.E.: Birth of Confucius in China.  
1569: Casiodoro de Reina delivers his translation of the Bible to the printer.  
1868: Attempt by ex-slaves to defend a white supporter results in a massacre of up to 300 blacks at Opelousas, Louisiana.  
1871: Brazilian law of the "Free Belly" separates Black infants from their slave parents: the first "abandoned minors."  
1885: Brazilian law of the "Sixty year-old," throws Blacks over 60 into the street.  
1990: Pedro Martinez and Jorge Euceda, activist journalists, are martyred for the truth in El Salvador.

Lk 9,18-22

# 29 Saturday

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

Twenty-sixth Sunday in Ordinary Time  
Num 11,25-29 / Ps 18  
Jas 5,1-6 / Mk 9,38-43.45.47-48

Jerome

1655: Coronilla and companions, Indigenous caciques, martyrs to liberation, Argentina.  
1974: Chilean General Carlos Prats and his wife, witnesses for democracy, are assassinated in Argentina at the beginning of Operation Condor.  
1981: Vicente Matute and Francisco Guevara, peasants, murdered in the struggle for their land in Yoro, Honduras.  
1981: Honorio Alejandro Núñez, Celebrator of the Word and seminarian, martyr to the Honduran people.  
1991: José Luis Cerrón, university student, martyr to solidarity, Huancayo, Peru.  
1991: State coup against Constitutional President Jean-Bertrand Aristide, Haiti.

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

**Bible Day**, in some countries of America

# FEMINISM AND THEOLOGY OF THE LIBERATION

HUGO CÁCERES GUINET

Lima, Peru

In the 1970's, the most famous theologians of the liberation did not clearly perceive, and were denied, that one of the slopes of Latin American theology had to follow the channels of feminism and their established agenda since the late 21st century. I myself got to listen to one of the most prominent Latin American theologians: "That subject is of the gringos, in Latin America that one is not a problem." Forty years later the same theologian does not fail to affirm that the feminist theology of liberation (TFL) is daughter of the fights of our people, and that the "subject of the gringos" is it also of the urban and peasant women, mestizos of this Continent.

As a man, more focused and attracted by analyzing social and political discriminations it has also cost some decades of blindness to accept this genuine theological expression. After all, the TFL starts from the premise of which the patriarchy is the social structure in which violence and oppression against women are committed and their contributions are made invisible. Which man likes to hear the truth, here in the Continent where we are responsible for the coining of the world "machismo?"

This initial displeasure is difficult to surpass and is, for Latin American males, a kenosis of the hegemonic masculinity and the privileges we enjoy in the home, in the church and in the society. If we are not willing to accept this uncomfortable departure, the TFL will continue creating antibodies between men and it will not articulate with other expressions of the liberation theology. Jesus expressed it very well: "Why do you pay attention to the speck that your brother has in the eye, and not in the beam that you carry in yours?" (Mt 7,3). By what authority can we accuse the social or ecclesial oppressor forces weather at home or in the sacristy, we ourselves condemned women to be second class citizens?

It is not enough to recognize that machismo, sexism and homophobia reach most of the men on this Continent; while the social theologians, activists and political forces do not combine their forces with the cause of women, all the liberating intentions will be fragmented efforts.

It is precisely in its character as a cohesive and empowering force where we must recognize the most valuable contribution of the TFL to the total liberation theologies. The TFL has established firm connections with indigenous theology, gender studies, ecotheology, and has provided analytical instruments to the emergent theologies of sexual minorities. That is to say, it has proven that was not "subject of gringos" but subject of all the minorities that suffer degrees of marginalization and that have known to join with the same indignation in fight against any modern slavery. In particular, the TFL continues inspiring women of minority groups to fight against several fronts (powerful men, recognition of identities, and marginalization) that have been benefitting greatly from the routes crossed by their sisters several decades ago. The II Meeting of Indigenous Theologians (2013), reunited women from ethnic groups like Aymara, Quechua, Miskitu, Kaingang, Kichwa, Puruhá and Quitucara, stated: "We are women of the Earth, a symbol of ancestry, struggle and life. As part of our history we name our feelings: hope, resistance, dignity, pride, joy and solidarity. We still feel controlled and questioned by the dominant power; sometimes with feelings of fault that generally comes from ecclesial and social spaces that generate indignation and rages against the system that limits us, and to that we confront without fear or prejudices."

The claims of these minorities are unthinkable, without the previous course of feminist theologians in the faculties of anthropology, sociology and religious sciences.

*Translation by Fundación Utopía y Liberación*

It is important to recognize that in these theological intuitions of minority groups it appeals to necessary ruptures that all theology of the liberation recognized the part of its own rules. The indigenous theologians affirm: "We are challenged to break with the dualist spirit and rational theology, living the process on the decolonization of our being and connecting to us with our fecund subjectivity.

### **Feminist Hermeneutics and Androcentric Liberation**

I find that my fellow women Bible scholars of TFL have made us a tremendous favor by allowing us to release the academic Western exegesis from their masculinizing parameters. Not without resentment of the academic men, the presence of female Bible scholars becomes more visible. At the moment it is perceived like essential in the international academic world. The hermeneutical principles of liberating feminist exegesis were systematized by Elisabeth Schüssler-Fiorenza and allowed to discover how the role of the women was silenced or hidden in biblical texts after a machista rhetoric. This first influence of the feminist liberation exegesis came from the U.S.A., but quickly continued with Latin American voices. It insisted that ecclesial readings canonize the masculine experience unique with universal validity. Soon the Latin American bibliologists adopted the hermeneutics of suspicion, which produced remarkable results. It is not strange that the cause of feminism found a good ally between exegetes, who have worked arduously in a traditionally masculine field to lay the foundations of a lacking and adjusted biblical rereading of machismo and later to establish new courses for other theological branches.

### **TFL and Ad-Intra Liberation of Ecclesial Institutions**

Unlike the theology of liberation, the TFL does not fight against the powerful political and social forces, but finds enslaving and oppressive forces

at home, that is, in the ecclesial institutions exactly from where their voices have emerged. The Congress of Theology in Madrid of 2013, on Liberation Theology today, defined in its declaration the responsibility of the churches in the female slavery: "To deny the sexual and reproductive rights and the systematic violence against women: physical, symbolic, religious, labor, exercised by the alliance of different powers: labor laws, publicity, media, governments, companies... Such alliance promotes and reinforces the patriarchy as a system of gender oppression. In the discrimination and mistreatment of women religious institutions have no responsibility. The TLF tries to respond by means of the recognizing women as political, moral, religious and theological subjects."

The recognition of the feminine pastoral subject in the churches, with fairness and inclusion, is not sufficient while it is not deepened to the ontological level by the women themselves. Peculiarly, the Catholic Church that exalts beyond the human to the Virgin Mary tolerates scarcely the unsettling presence of the woman when she does not fit into the role of the mother or virgin. I believe that these imprisonments of the female subject in her role of a mother or non-mother have the same root in the fear that condemns sex by any intention except for procreation. Of these apprehensions we pass to a pending point of reflection for the TFL that is a renewed Mariology that gives back the sexual rights to Mary and grants a human father to Jesus that is overcoming of the Nicene Creed no more or less. The virginity is not necessarily something holy except in the dualistic ascetic world opposed to pleasure. Jesus is not necessarily a more efficient savior, being born without a father. Titanic task for the TFL, but without a doubt, is not going to be included by the male minds.

Initially the uncomfortable presence of the female subject at the table of the theological dialogue, has given Latin American theological reflection, new channels, and certainly a sharpness that the men appreciate as enrichment and an opportunity for integration.

# 2018

September

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1

# Monday

Job 1,6-22 / Ps 16

Lk 9,46-50

Therese of the Child Jesus  
1949: Victory of the Chinese Revolution, China's National Day.  
1542: The war of Araucania 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.

International Day of Elderly Persons

World day of the homeless

2

# Tuesday

Job 3,1-3.11-17.20-23 / Ps 87

Lk 9,51-56

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. **50 years.**  
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)

Last quarter: 09h45m (UTC) in Cancer



3

# Wednesday

Job 9,1-12.14-16 / Ps 87

Lk 9,57-62

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: Maria Magdalena Enriquez, Baptist and press secretary of the Human Rights Commission of El Salvador, is martyred for her defense of the poor.  
1990: Reunification of Germany.

# 4 Thursday

Job 19,21-27 / Ps 26

Francis of Assisi, *Theodore Friedner*  
 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.

# 5 Friday

Job 38, 1.12-21;40,3-5 / Ps 138

Plácido y Mauro  
 1984: Illegal U.S. aid to Nicaraguan Contras confirmed when Nicaraguan government shoots 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 (UN)

# 6 Saturday

Job 42,1-3.5-6.12-16 / Ps 118

Bruno  
*William Tyndal*  
 1976: Over 300 peacefully protesting students are massacred by a coalition of right-wing paramilitary and government forces in Bangkok, Thailand.  
 1981: Assassination of Anwar al-Sadat, Nobel Peace Prize recipient and President of Egypt.

# 7

Twenty-seventh Sunday in Ordinary Time  
 Gen 2,18-24 / Ps 127  
 Heb 2,9-11 / Mk 10,2-16

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.  
 1978: José Osmán Rodríguez, peasant Delegate of the Word, is martyred in Honduras. **40 years.**  
 1980: Manuel Antonio Reyes, pastor, martyr of dedication to the poor, in El Salvador.  
 1998: Matthew Shephard tortured, tied to a fence, and left to die in Laramie, Wyoming because of his sexual orientation.  
 2001: The USA begins the invasion of Afghanistan.

# 8 Monday

Gal 1,6-12 / Ps 110

Lk 10,25-37

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

# 9 Tuesday

Gal 1,13-24 / Ps 138

Lk 10,38-42

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.

New Moon: 03h47m (UTC) in Libra

# 10 Wednesday

Gal 2,1-2,7-14 / Ps 116

Lk 11,1-4

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 Thursday

Gal 3,1-5 / Int.: Lc 1  
Lk 11,5-13

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. **35 years.**

# 12 Friday

Gal 3,7-14 / Ps 110  
Lk 11,15-26

Pilar, Serafin

Cry of the excluded in various countries of L.A.

1492: At 2 AM, Columbus sees the Guanahani Island, which he will call San Salvador (today, Watling).

1909: The pedagogue, Francesc 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. **35 years.**

# 13 Saturday

Gal 3,22-29 / Ps 104  
Lk 11,27-28

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

Twenty-eighth Sunday in Ordinary

Wis 7,1-11 / Ps 89

Heb 4,12-13 / Mk 10,17-30

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.

# 15 Monday

Gal 4,22-24,26-27,31-5,1 / Ps 112

Teresa of Avila

Lk 11,29,32

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.

# 16 Tuesday

Gal 5,1-6 / Ps 118

Lk 11,37-41

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)**

First quarter: 18h01m (UTC) in Capricorn



# 17 Wednesday

Gal 5,18-25 / Ps 1

Lk 11,42-46

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 Thursday

2Tim 4,9-17a / Ps 144

Lk 10,1-9

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.

# 19 Friday

Eph 1,11-14 / Ps 32

Lk 12,1-7

Peter of Alcantara

Paul of the Cross

1983: Maurice Bishop, ousted Prime Minister of Grenada, is executed along with Vincent Noel and key New Jewel Movement leaders.

2001: Digna Ochoa, human rights lawyer, is assassinated in Mexico City.

# 20 Saturday

Eph 1,15-23 / Ps 8

Lk 12,8-12

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. **40 years.**

# 21

Twenty-ninth Sunday in Ordinary Time

Isa 53,10-11 / Ps 32

Heb 4,4-16 / Mk 10,35-45

Ursula, Celina, Viator

1971: Chilean Pablo Neruda is awarded the Nobel Prize for Literature.

1973: Gerardo Poblete, Salesian priest and a martyr for peace and justice in Chile, is tortured, then murdered. **45 years.**

# 22 Monday

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

María Salomé  
1976: Ernesto Lahourcade, Argentine trade unionist, is martyred for justice.  
1981: Eduardo Capiáu, 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.

# 23 Tuesday

Juan Capistrano  
*St James of Jerusalén*

1956: Hungarian uprising against Soviet rule begins with peaceful demonstrations.  
1986: Vilmar José de Castro, pastoral worker and land rights activist is assassinated in Caçú, Goiás, Brazil, by the UDR of the landowners.  
1987: Joao "Ventinha", a peasant farmer, is killed by three gunmen at Jacundá, Brazil.

# 24 Wednesday

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

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**

Aniversary of the Signing of the U.N. Charter, 1945.

**Disarmament Week (UN), Oct. 24-30.**

Full Moon: 16h45m (UTC) in Taurus



# 25 Thursday

Eph 3,14-21 / Ps 32

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 Páez y Salvador Ninco, Indigenous; Luz Estela and Nevarado Fernandez, workers, Colombia.  
 1988: Alejandro Rey and Jacinto Quiroga, pastoral workers, martyrs to the faith, Colombia.  
 2002: Death of Richard Shaull, Presbyterian liberation theologian and missionary in Brazil and Colombia.

# 26 Friday

Eph 4,1-6 / Ps 23

Felícísimo, 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 Saturday

Eph 4,7-16 / Ps 121

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

Thirtieth Sunday in Ordinary Time

Jer 31,7-9 / Ps 125

Heb 5,1-6 / Mk 10,46-52

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.

# 29 Monday

Eph 4,32-5,8 / Ps 1

Lk 13,10-17

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 Tuesday

Eph 5,21-33 / Ps 127

Lk 13,18-21

Alonso Rodríguez

1950: Nationalist insurrection in Puerto Rico, directed by Pedro Albizu Campos.

1979: Santo Dias da Silva, 37 year-old metal worker and Christian labor activist, is martyred for Brazilian workers.

1983: Raúl Alfonsín is elected president in Argentina after the military dictatorship.

1987: Nicaragua approves a multi-ethnic Caribbean autonomous region, the first in Latin America.

1999: Dorcelina de Oliveria Folador, a physically handicapped activist with the landless movement is assassinated for her denunciation of the powerful in Brazil.

# 31 Wednesday

Eph 6,1-9 / Ps 144

Lk 13,22-30

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. **45 years.**

1989: Members of the National Federation of Salvadoran Workers Unions (FENASTRAS) are martyred in San Salvador, El Salvador.

## World Savings Day

Last Moon: 16h40m (UTC) in Leo



# 1 Thursday

Apoc 7,2-4,9-14 / Ps 23  
1Jn 3,1-3 / Mt 5,1-12a

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 Friday

Job 19,1,23-27a / Ps 24

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.

# 3 Saturday

Phil 1,18b-26 / Ps 41  
Lk 14,1,7-11

Martin de Porres

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

Thirty-one Sunday in Ordinary Time  
Deut 6,2-6 / Ps 17  
Heb 7,23-28 / Mk 12,28b-34

Charles Borromeo

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.

# THE FLIGHT OF ICARO: THE CHALLENGE OF CLIMATIC CHANGE

DANI BOIX I MASAFRET

*Fornells de la Selva, Catalunya, España*

The humanity has combined, combines and seems that it will continue combine pride and the nonsense, obtaining, as he is expectable, disastrous results and even in some tragic cases. The function of the planet and the existence of limits in the natural resources are systematically ignored. We have constructed an anthropocentric and egoistic society with an economy that, simply does not consider neither one nor the other. It will not be by lack of historical evidences on the consequences of this absurd way to confront problems.

When the Europeans arrived to the Easter Island (Rapa Nui) they met with a population that subsisted very precariously, but in contradiction with this reality, the island presented numerous evidences of the existence in the past of a rich and elaborated culture. The mysterious disappearance of this culture has been attributed to a bad management of the natural resources. According to some interpretations, everything began with overpopulation over 200 years ago, before the arrival of the Europeans. This was problematic due to food shortage which caused competition and warlike conflicts between different groups of people. One of these competitions consisted of erecting greater moái (giant symbolic statues whose meaning is still uncertain and seems to be representations of their ancestors). This competition required a very great demand for wood used to transport the statues from the quarries to its final location. Thus, a large part of the island was deforested which worsen the situation even more until the decline of the culture.

Although this is a good example to take note on the limits of resources and the consequences when these are not considered, it is presumed that the inhabitants of the Easter Island did not predict the outcome of the war of Moái symbols. For that reason,

it is still more worrisome when a disastrous outcome is predictable and happens because recurrent symptoms are ignored that warn of the situation. It seems logical to think that if information and knowledge is available to identify signs of a process that can finalize catastrophe, actions should be taken place with maximum speed and effort directed to avoid the foreseeable outcome. Although humanity is of an intelligent species, is not always governed by logical behavior. In the times of globalized civilization in which we live, some challenges that humanity has raised are planetary scale, and among them, by their urgency and the spread of its consequences, it emphasize climatic change. We know how it has been generated; we have monitored the changes, the process and its consequences have been modeled. The warnings of the scientific community are silenced by worldly interests of a minority who only wants to see his particular balance of gains in the short term.

Is there scientific evidences that validate that the climate change process is taking place, and that our activity is to blame? The percentage of scientists who still have doubts on the matter have significantly decline year after year, being at present time a very small group. In spite of it, we must recognize that within the small minority of people who still deny the existence of a global warming caused by human activity, there are some that have relevant power quotas (and they must, therefore, have equivalent quotas of responsibility and sanity). Let us put for example, the brand new U.S.A. president, Mr. Donald Trump, who considers the climate change as invention of the Chinese government so that the American economy is less competitive. The worst part is that in just a short time he has been president he has blatantly favored the construction of infrastructures that, and harming the inhabitants of the affected area, they pretend to help the industry

*Translation by Fundación Utopía y Liberación*



based on the combustion of oil that generates the problem of global warming.

It is not the objective of this paper to expose all scientific knowledge about climatic change. There are many elaborated documents with a pluralistic scientific participation that shows it. An example is the IPCC's Intergovernmental Panel on Climate Change (IPCC) evaluation reports (winning the Nobel Peace Prize in 2007, [www.ipcc.ch](http://www.ipcc.ch)) which in 2014 published the fifth evaluation, and is currently working on the sixth to be finalized in 2022. I will limit myself to comment on the latest data (2016-2017) that the WMO has released, World-Wide Meteorological Organization, which reports to the UN:

a) Temperature: according to the data of the North American institutions that determine global temperatures (NASA and NOAA), January 2017 has been the third warmest month (behind January 2016 and 2007) from the beginning of the measurements in the middle of XIX century. In 2016, the highest temperatures in history were recorded for several months being 1°C above global average and over 4°C in Alaska, Russia and Greenland. In fact, in the 21st century, 15 of the 16 warmest years of the series of measurements have been observed. This increase in temperature has been related to: sea level rise that has caused the disappearance of five islands of the Solomon Island, the immense fires in Canada, and the coralline reef destruction in Australian coasts (it is considered that 93% had been affected of the Great Australian Barrier of 2300 km).

b) Polar ice: last September (2016) the Arctic ice occupied 34% less than the average for the period 1979- 2000. Also, the Antarctic ice registered low during the past austral summer. This major melting of the polar ice is changing the planet's oceanic and atmospheric circulation, affecting the climate of many parts of it and aggravating the effects of the climatic change.

c) Extreme climatic phenomena (hurricanes, droughts and floods): droughts affecting Africa

and America have put at risk millions of people and category 4 storm that hit Haiti for more than 50 years (Hurricane Matthew), were exceptional phenomena that happened in 2016. It is significant that WMO considers that at the moment the bonds between climatic change generated by the humans and extreme events can be demonstrated. In addition, they notice that the increase of temperature will cause a greater frequency of heat waves, floods, droughts and cyclones.

Besides the scientific evidences, in numerous cultures, or from popular stories, instructive fables, religious stories, historical legend or mythological narratives, the accent in the importance of controlling our pride and accepting that, like all alive beings, we are subject to limits. Of all of them there is one that seems opportune by the metaphorical parallelism that can be established: it is the myth of the flight of Icarus of grecolatina mythology.

Icarus was son of Náucrate (slaved of King Minos) and the architect Labyrinth. Father and son were prisoners in Crete by order of King Minos, because of the aid that Labyrinth lent to Theseus so that he could leave the labyrinth of the Minotaur. In order to flee from the control of the king, Labyrinth created wings with feathers and wax. Before beginning to fly, Labyrinth warned his son not to fly very low, to avoid problems of humidity in the wings, but not very high, since the sun would melt the wax of the wings. Icarus began to fly and, blinded by pride, he rose without paying attention to his father's advice. As much as he went up, the sun melted the wax, the wings undid and Icarus died in the fall.

We have scientific and technical knowledge that allow us to do unthinkable things just a few decades ago. This knowledge is our wings of wax. We are warned that we must change the direction of our flight to avoid further global warning or a monumental crash awaits us. Will our pride and nonsense, not let us change direction until the fall is inevitable?



# 2018

October

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# NOVEMBER

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# 5 Monday

Phil 2,1-4 / Ps 130  
Lk 14,12-14

Zacharias and Elizabeth

1838: Independence of Honduras.

1811: First battle fought in El Salvador's war of independence from Spain.

1975: Agustín Tosco, Argentine labor leader, dies when unable to seek medical attention due to political repression.

1980: Fanny Abanto, teacher, leader among educators, animator of BECs in Lima, witness to the faith.

1988: Araceli Romo Álvarez and Pablo Vergara Toledo, Christian activists, martyrs in the resistance against dictatorship in Chile. **30 years.**

# 6 Tuesday

Leonard

1844: Spain grants independence to the Dominican Republic.

1866: Imperial Decree 3275 frees those slaves throughout Brazil who are prepared to defend the country in the war against Paraguay.

1988: José Ecelino Forero, pastoral agent, is martyred for faith and service in Colombia. **30 years.**

**International Day for Preventing the Exploitation of the Environment in War and Armed Conflict (UN)**

# 7 Wednesday

Phil 2,5-11 / Ps 21  
Lk 14,15-24

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. **40 years.**

1983: Augusto Ramírez Monasterio, Franciscan, martyr to the defense of the poor, Guatemala.

New Moon: 16h02m (UTC) en Scorpio



# 8 Thursday

Phil 3,3-8a / Ps 104

Adeodato

1897: Birth of Dorothy Day, co-founder of the Catholic Worker movement, pacifist and social activist.

1976: Carlos Fonseca, Nicaraguan patriot, teacher and founder of the Sandinista National Liberation Front, is killed.

1987: Indigenous martyrs of Pai Tavyterá, Paraguay.

# 9 Friday

Phil 3,17-4,1 / Ps 121

Theodore

1938: Kristallnacht sees Nazi pogrom destroy some 2,000 synagogues, thousands of Jewish businesses, kill 91 and arrest over 25,000 Jews.

1977: Justo Mejía, peasant unionist and catechist, is martyred for his faith in El Salvador.

1984: First Meeting of Black Religious, seminarians and priests in Rio de Janeiro.

1989: The Berlin Wall falls.

# 10 Saturday

Phil 4,10-19 / Ps 111

Leo the Great

1483: Birth of Martin Luther in Germany.

1969: The Brazilian government forbids publication of news about Indigenous peoples, guerrillas, the Black movement and anything against racial discrimination.

1980: Policiano Albeño, Evangelical pastor, and, Raúl Albeño, martyrs for justice, El Salvador.

1984: Alvaro Ulcué Chocué, a priest and a Páez, the largest indigenous nation in Colombia, is assassinated in Santander.

1996: Assassination of Jafeth Morales López, popular Colombian activist, animator of BECs.

2004: The Commission against Torture turns over the testimony of 35,000 victims of the Pinochet dictatorship.



Thirty-second Sunday in Ordinary Time

1Kings 17,10-16 / Ps 145

Heb 9,24-28 / Mk 12,38-44

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 Monday

Titus 1,1-9 / Ps 23  
Lk 17,1-6

Josaphat

1838: Abolition of slavery in Nicaragua.

1980: Nicolás 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 Tuesday

Titus 2,1-8.11-14 / Ps 36  
Lk 17,7-10

Leandro

1969: Indalecio Oliveira Da Rosa, a 33 year-old priest, is martyred for his support of Uruguayan liberation movements.

1974: Karen Silkwood, labor activist and corporate critic, dies in a suspicious accident in Oklahoma.

# 14 Wednesday

Titus 3,1-7 / Ps 22  
Lk 17,11-19

Diego de Alcalá

1817: Policarpa 'La Pola' Salavarría, heroine of Colombian independence, is executed by the Spanish.

1960: National strike of 400,000 railroad, port and ship workers, Brazil.

1984: Cesar C. Climaco, a Philippine politician and prominent critic of the Marcos dictatorship, is assassinated in Zamboanga City, Philippines.



# 15 Thursday

Philemon 7-20 / Ps 145

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 Vélaz, lawyer and human rights activist, is martyred in Colombia.



First quarter: 14h54m (UTC) in Aquarius

# 16 Friday

2Jn 4-9 / Ps 118

Margaret, Gertrude

Day of Sacrifice in Islam.

1982: Founding of the Latin American Council of Churches (CLAI).

1885: Louis Riel, Canadian Métis leader, is executed after a failed rebellion.

1989: Ignacio Ellacuría, his Jesuit companions and two female domestic employees of the University of Central America in El Salvador are massacred by the military.

# 17 Saturday

3Jn 5-9 / Ps 111

Lk 18,1-8

Elizabeth of Hungary

1858: Death of Robert Owen, social reformer considered father of the cooperative movement.

1985: Luis Che, Celebrant of the Word, martyred for his faith, in Guatemala.

International Day for Tolerance (UN)

# 18

Thirty-third Sunday in Ordinary Time

Dan 12,1-3 / Ps 15

Heb 10,11-14.18 / Mk 13,24-32

Elsa

1970: Gil Tablada is assassinated for his opposition to land grabs in La Cruz, Costa Rica.

1999: Inigo Eguiluz Tellería, a Basque volunteer, and José Luis Maso, a priest, are assassinated by paramilitaries at Quibdó, Colombia.

2000: Alcira Del Carmen Herrera Pérez, wife of a labor leader killed in 1996, is taken from her home in Uraba Antioqueño, Colombia and shot.

# 19 Monday

Apoc 1,1-4;2,1-5a / Ps 1

- 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.

International Day of Clean Air

# 20 Tuesday

Apoc 3,1-6.14-22 / Ps 14

- 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.

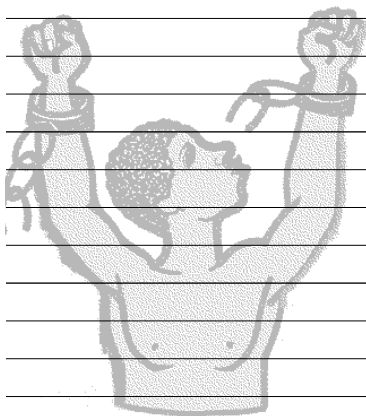
Universal Children's Day

World Day for the Industrialization of Africa

# 21 Wednesday

Apoc 4,1-11 / Ps 150

- 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.





# 22 Thursday

Apoc 5, 1-10 / Ps 149  
Lk 19, 41-44

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.

# 23 Friday

Apoc 10, 8-11 / Ps 118  
Lk 19, 45-48

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.

Full Moon: 05h39m (UTC) in Gemini



# 24 Saturday

Apoc 11, 4-12 / Ps 143  
Lk 20, 27-40

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

Thirty-fourth Sunday in Ordinary Time

Dan 7, 13-14 / Ps 92

Apoc 1, 5-8 / Jn 18, 33b-37

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 Monday

Apoc 14,1-3.4b-5 / Ps 23

John Berchmans

Lk 21,1-4 Virgil

1883: Sojourner Truth, escaped slave, abolitionist and women's rights advocate, dies.

1984: Campesinos of Chapi and Lucmahuayco, Peru are martyred.

# 27 Tuesday

Apoc 14,14-19 / Ps 95

Lk 21,5-11

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 Wednesday

Apoc 15,1-4 / Ps 97

Lk 21,12-19

Catherine Labouré

1975: FRETILIN, The Revolutionary Front for an Independent East Timor, proclaims the independence of the country.

1976: Liliana Esthere Aimetta, a Methodist, martyred for the poor in Argentina.

1978: Ernesto Barrera, «Neto», priest, workers, martyr to the BECs, El Salvador. **40 years.**

1980: Marcial Serrano, parish priest, is martyred for his work with Salvadoran peasants.



## December 191

# BRAVE AND ACCOMPANIED: FIGHTING FORCED MARRIAGE

**CARME VINYOLÉS**

*Sils, Girona, Cataluña, Spain*

She had turned twenty-one, studying in Catalan the city where she was born; she and her partner had begun to plot their dreams for their future. She acted with caution, she knew that for the family it would be a big surprise, difficult to accept, and wanted to prepare them. She never had the chance. Her parents never knew the boy she had fallen in love with.

In fact they already had their own plans, plans of which they had not informed her, in spite of being the main protagonist. On a bad day, when she returned from school, she was introduced to her husband: an “old skinny man” belonging to the same ethnic group, whom she had never seen. The marriage was sealed, there was no turning back. At first he did not know how to react. Married by force? She? Impossible! She was preparing to enter college, loved another person, no one had warned her. Suddenly, her life was in ruins.

Unfortunately, this small synthesis of a real case is not an isolated anecdote. On the contrary, it is part of one of the most widespread harmful traditional practices in various regions of the five continents: forced marriages, often children, cultural atavism concealed in privacy, leaving their victims in a situation of absolute helplessness. This was acknowledged in 2013 by Desmond Tutu, Nobel Peace Prize winner: “I thought I had a clear idea of the human rights landscape, but I confess I was not aware of the magnitude and impact of child marriage. Now I understand that these girls are invisible, they have no voice and that makes them the most vulnerable and deprived of rights on the planet”.

In fact, international awareness of the need to eradicate forced marriage is absolutely essential at this stage of the Universal Declaration of Human Rights, which proclaims the equal dignity of every person by the mere fact of being one, without discrimination on the basis of race, sex, language, fortune, etc. In addition to sharing the formulation of the law, can we imagine the intimate violence

and torture suffered by a girl, a teenager, or a young woman when delivered into marriage against her desire and with no possible escape? She is denied the ability, the right, and the responsibility to choose one's own path and, consequently, she is deprived of the main value that constitutes her: her full humanity. It is an atrocious wound that challenges, compromises and damages the moral and economic development of all societies where this practice is carried out. Desmond Tutu warned: “It's time to open my eyes and take courageous steps for prevention.”

Keep in mind that forced marriage is not insignificant. According to UNICEF data, currently 700 million women married before reaching their 18th birthday (250 million of them, 6.8%, before turning 15). If the trend does not reverse, the UNO estimates that by 2020 more than 140 million girls or teens between the ages of 15 and 19 will be added to this fatal statistic. Neither is its geographical representation since, with different variants and intensities, it covers countries from virtually all continents: North Africa, West and Central Africa, the Middle East, South Asia, Latin America, North America, and Europe.

What is a forced marriage? It is a marriage in which one or more of the parties - the woman, generally - has not granted her full and free consent but has been physically, sexually, psychologically and emotionally coerced by the family and by her immediate surroundings. And that sophistry takes place whether or not the “bride” is a minor (and then we would talk about child marriage) or an adult, since the forms of pressure, do not attend to age reasons but to the achievement of the goal sought. In societies strictly structured according to an immovable conception of tradition, according to the unappeasable rules of the transmission of lineage and absolute respect for authority of the elders and according to the appropriation of the “honor” of

*Translation by Team Fundacion Utopia y Liberacion*

women as a guarantee of the prestige of the whole group. Marriage is not considered a personal choice, but a family pact of interest to the whole community, which remains united for the purpose of maintaining established order. Being so, there is little room for disagreement. Rebellion is punished with rejection and segregation, a stigma that seriously decimate the chances of survival. The victim suffers an extremely high degree of vulnerability and helplessness that in practice prevents any possibility of fleeing the marked destiny.

As a result of the persistent struggle - not always recognized - of many women activists in the defense of human rights, finally the Forced Marriage has managed to enter the international arena under its own name. The door of the 2030 Agenda for Sustainable Development, approved by the UNO in September 2015, which includes 17 goals to end poverty, overcome inequality and injustice, and climate change. Objective 5 (gender equality and empowerment of women and girls) includes a mandate to eliminate all harmful practices such as child marriage, early and forced labor, and female genital mutilation. This is the first time that it has been so strongly mentioned and that forced marriage is identified as the cause and effect of inequality between men and women, and of disadvantage. Cause, because it is part of a system of relations and patriarchal power based on the submission of women to the designs of the father, husband, and group. Effect, because it reduces women basically to a domestic role, it reduces their opportunities for education and autonomy, and limits or invalidates their participation in decision making and the contribution to collective progress. When the most vociferous shout in full lungs "books, not

husbands", governments should realize the close link between the right to education of women and respect for their freedom and physical and emotional integrity, with changes necessary for the transformation of the conditions of life for the benefit of the whole society.

In the United States, Europe and Latin America of the 21st century, forced marriage is present because of the migratory movements of the last decades and represents a serious threat to the

daughters of certain groups from areas where this tradition reigns. Different women's associations network with other associations in the countries of origin to raise awareness, move mentalities and protect at-risk girls and young people. Steps are progressively being taken to combat what can be identified as an intolerable manifestation of community violence that cannot be justified under any argument, let alone cultural. We are faced with a complex debate that contains a clear starting point: a culture is kept alive as long as it is capable of evolving, caring and uplifting the values that enrich it and eliminating practices that have been shown to be detrimental to human rights, for their own progress and for human development in general. It is a debate that must be urgently raised because a generation of girls and young people are dreaming about living on equal terms, and because depending on what they end up with, the world will be drawing its physiognomy.

In Catalonia from the 80s / 90s an important migratory batch composed by families with their children. In 2014 the pioneering project Valentes i Acompanyades was launched, which works to prevent Forced Marriages through the formative / labor and emotional / psychological empowerment of adolescents and young people at risk, establishing mechanisms of integral and sustained attention that allow facing family conflict without giving up their freedom. The journey since then shows the success of the motto: an effective and affective support is necessary from many levels so that the victims of this raw situation acquire strength and courage to resist. The young woman we referred to at the beginning of this text did not accept the imposed husband, received emotional therapy, attended the university, plans to share a flat with her partner and is supporting at-risk adolescents. She was brave and decide to face her life, and got help. But there are many others who suffer in isolation from the pressure of the group and in the end cannot stand it and give in. They lose and we lose with them their potential, their formation, their contribution to the common good. The defense of their rights is an inexcusable commitment for the defense of Human Rights. □

# 2018

November

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18

M	T	W	T	F	S	S
19	20	21	22	23	24	25
26	27	28	29	30		

12						
Monday		Tuesday		Wednesday		Thursday
Lunes	Martes	Miercoles	Jueves			
26	27	28	29			
3	4	5	6			
10	11	12	13			
17	18	19	20			
24	25	26	27			
31						



# 3 Monday

Isa 2,1-5 / Ps 121

Mt 8,5-11

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.

# 4 Tuesday

Isa 11,1-10 / Ps 71

Lk 10,21-24

John Damascene, Bárbara

1677: Portuguese forces under Fernán Carrillo attack the slave resistance settlement of Quilombo de Palmares, Brazil.

1969: Fred Hampton and Mark Clark, Black Panther leaders, are shot to death in their sleep by 14 Chicago police officers.

# 5 Wednesday

Isa 26,1-6a / Ps 22

Mt 15,29-37

Sabas

1492: Columbus arrives in Hispaniola on his voyage to the Americas.

1810: Miguel Hidalgo makes public the Proclamation of Restitution of Indigenous lands to Indigenous peoples, thus ending the system of encomiendas, arrendamientos and haciendas in Mexico.

1824: The Brazilian Constitution, through a complementary law, forbids schooling for lepers and Blacks.

1893: Farabundo Martí, Salvadoran revolutionary, is born.

2000: Two former Argentinean generals during the dictatorship, Suárez Masón and Santiago Riveros, are condemned to life imprisonment by an Italian court.

International Volunteer Day





# 6 Thursday

Isa 26,1-6 / Ps 117

Mt 7,21.24-27

Nicholas of Bari; *Nicholas of Mira*  
1534: Founding of Quito.

1928: Over a thousand striking United Fruit Company banana workers are killed in Colombian military crack down.

1969: Death of João Cândido, the «Black Admiral», hero of the Revolt of Chibata in 1910.

1982: Guatemalan government forces wipe out the village of Dos Erres. Over 300 die.

1989 Montreal Polytechnique Massacre (14 women killed 14 wounded) - National Day of Remembrance and Action on Violence against Women.

# 7 Friday

Isa 29,17-24 / Ps 26

Mt 9,27-31

Ambrose

1975: The military government of Indonesia invades East Timor, killing 60,000 people in two months.

1981: Lucio Aguirre and Elpidio Cruz, Honduran Ministers of the Word, are martyred because of their solidarity with Salvadoran refugees.

New Moon: 07h20m (UTC) in Sagittarius

# 8 Saturday

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.



Second Sunday of Advent

Bar 5,1-9 / Ps 125

Phil 1,4-6.8-11 / Lk 3,1-6

Leocadia, Valerio

1569: Birth of Martin de Porres, patron saint of social justice, in Peru.

1824: Antonio Sucre leads independence forces to victory in the final battle against the Spanish at Ayacucho, Peru.

# 10 Monday

Isa 35,1-10 / Ps 84

Eulalia de Mérida

1898: Spain is defeated and cedes Puerto Rico and the Philippines to the USA.

1948: The United Nations proclaims the Universal Declaration of Human Rights.

1977: Azucena Villaflor, founder of the Mothers of May Square, is disappeared in Buenos Aires.

1996: The Nobel Peace Prize in 1992 is granted to José Ramos Horta, the author of the peace plan for East Timor and to Carlos Ximenes Belo, Bishop of Dili.

1997: The Socialist Government of France approves the reduction of the work week to 35 hours.

Human Rights Day (UN)

# 11 Tuesday

Isa 40,1-11 / Ps 95

Mt 18,12-14

Dámaso, *Lars Olsen Skrefsrud*

1978: Gaspar García Laviana, a priest, is martyred in the struggle for freedom in Nicaragua. **40 years.**

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 Wednesday

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. **35 years.**

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 Thursday

Isa 41,13-20 / Ps 144

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 Friday

Isa 48,17-19 / Ps 1

Mt 11,16-19 Valerian

John of the Cross

*Teresa of Avila*

1890: Rui Barbosa orders archives on slavery in Brazil to be burned in order to wipe out the memory.  
1973: The UN identifies Puerto Rico as a colony and affirms its right to independence.  
1989: Death of Andrei Dmitrievich Sakharov, Soviet nuclear physicist, human rights activist and 1975 Nobel Peace Prize recipient, 1975.  
2003: José María Ruiz Furlán, a priest who worked in slums of Guatemala with popular organizations, is assassinated.

# 15 Saturday

Sir 48,1-4.9-11 / Ps 79

Mt 17,10-13

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.  
First quarter: 11h49m (UTC) in Pisces



# 16

Third Sunday of Advent  
Zeph 3,14-18a / Int.: Isa 12  
Phil 4,4-7 / Lk 3,10-18

Adelaida

1984: Eloy Ferreira da Silva, Brazilian labor leader, is assassinated for his defense of land rights.  
1990: Jean-Bertrand Aristide, former priest, is elected President of Haiti in the country's first modern day democratic elections.  
1991: Indigenous martyrs of Cauca, Colombia.  
1993: Popular uprising in Santiago del Estero, Argentina.

# 17 Monday

Gen 49,2-8-10 / Ps 71

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.

Mt 1,1-17

# 18 Tuesday

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 (UN)

Jer 23,5-8 / Ps 71

Mt 1,18-24

# 19 Wednesday

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 ([www.pochormiga.com.ar](http://www.pochormiga.com.ar)).



# 20 Thursday

Isa 7,10-14 / Ps 23

Domingo de Silos, Ceferino Lk 1,26-38  
 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 Friday

Cant 2,8-14 / Ps 32

Peter Canisius, *Thomas Apostle* Lk 1,39-45  
 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 Saturday

1Sam 1,24-28 / Int.: 1Sam 2

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. **30 years.**  
 1997: 46 Tzotziles gathered in prayer are massacred at Acteal, Mexico by paramilitaries in the service of land barons and the PRI.

Full Moon: 17h48m (UTC) in Cancer

Solstice, winter/summer at 22h23m

# 23

Fourth Sunday of Advent

Mic 5,1-4a / Ps 79

Heb 10,5-10 / Lk 1,39-45

Juan de Kety  
 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 Richters 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 Monday

(Christmas Eve:) Isa 9,1-3,5-6 / Ps 95

Herminia and Adela

Titus 2,1-14 / 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 Tuesday

Christmas

1553: Valdivia is defeated in Tucapel by the Mapuche.

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 Wednesday

Isa 52,7-10 / Ps 97

Heb 1,1-6 / Jn 1,1-18

Stephen

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 Thursday

1Jn 1,1-4 / Ps 96

John the Evangelist

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 Friday

Holy Innocents

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.

1Jn 1,5-2,2 / Ps 123

Mt 2,13-18

Thomas Becket

1987: Over 70 miners from Serra Pelada, Marabá, Brazil are attacked and shot by military police at the Tocantins River.

1996: Guatemalan peace accords are signed ending 36 years of hostilities that saw 44 villages destroyed and more than 100,000 deaths.

## International Day of Diversity

Last quarter: 09h34m (UTC) in Libra



# 30

Sabino

Holy Family

Sir 3,2-6.12-14 / Ps 127

Col 3,12-21 / Lk 2,41-52

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.

## Monday

1Jn 2.18-21 / Ps 95

Jn 1.1-18

## 1 Tuesday

## 7 Wednesday

Silvester

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.

204



[illegible]

2015-2024: International Decade for People of African Descent

6

[illegible]

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# FEMINISM: AN ETHIC FOR LIFE

MARÍA TERESA BLANDÓN GADEA

Managua, Nicaragua

Feminism as ethics, as critical theory and as political action, makes sense in the constant effort to re-signify the vital experiences of women, calling into question the patriarchal thinking that for centuries has presented to women as inferior, weak, incapable, dangerous, incapable beings and lacking the capacity to elaborate its own reasonings. In its persistence to construct critical thinking, feminism has unfolded an ethic of suspicion from which it analyzes and questions the speeches that legitimize the predominance of male power on the women in all the walks of life.

The construction of identities in binary key; the constitution of a familiar order that reproduces the power of the father; the sexual division of work that forces women to dedicate their main energies to the care of others, expropriating them of their time and all kinds of resources and opportunities; a sexual moral that puts women's bodies to the disposition to men by denying them their own desire; the monopoly of men on public space and decision making, comprises of the multiple dimensions that have been objects of deep philosophical, conceptual, political and methodological elaborations.

The feminism simultaneously constitutes an interpellation to the patriarchal thinking that proclaims the predominance of the masculine power on the feminized body, while expressing the insubordination of women against mandates.

In this persistence to deconstruct gender-based power structures, feminism has had to surpass the historical alienation of women, recovering their stories of resistance and unfolding an "ethics of suspicion" that has allowed us to put the patriarchal ideology in question.

Feminist theory has managed to reveal the keys that have historically reproduced and legitimized sexism and misogynic, that articulated with other systems of domination like colonialist racism and

the neoliberalism condemning millions women to live within the limits of dignity.

Feminism has questioned the theological foundations of patriarchal religions that speaks in the name of the sacred, reproduce the male domination; the androcentric premises of the western democracies that deny rights to women, locating them like citizens of second and third category; the complicity of social sciences with the historical invisibilization of women and overrepresentation of the men; the pathologization of the legitimate malaises of women and the cover up of abuse of authority committed against women; the brutal expropriation and operation of women's work for the benefit of others, between many other dimensions.

Thanks to feminism, it has been possible to recognize visible and invisible threads of the networks of power that speaks in the name of the sacred, love, family, country, morality, good manners, and resignation as a discursive strategy for women to end up accepting the subordinated place that has been assigned to them.

Although the route of the Latin American feminism has been a product of diverse influences and has undergone several stages in terms of the construction of new narratives on the relations between men and women, for 21st century feminism, is more and more evident the depth and complexity of the historical processes of articulation of the logic of domination in which patriarchy, racism and the neoliberalism, that put under and exclude not only the women, but to all those bodies that do not fit in the stereotypes of western modernity.

Feminism in Latin America and the Caribbean has been constituted in recent centuries not only in a theory capable to explain the origin and route of history of submission of women and their resistance, but in a powerful social movement with roots in the struggles of women farmers, workers,

natives, Afro-descendants, lesbians, trans, young people, intellectuals, academic, artists, expression of the multiple identities that constitute us.

These women in their diversity of experiences and plurality of voices that collectively act in defense of the fairness and the equality between women and men, have been articulated in groups, associations, centers and networks of alliance that give meaning to what we now know as movement of women and feminists in the region.

They form part of the daily and great challenges identified in the Latin American and Caribbean feminist movement:

- To continue generating the deepest indignation and rejection to all the forms of violence that undergo every day by millions of girls, adolescents and women of all the ages, in which are social imaginary about the masculinity as domination of women and a femininity as submission to the male power.
- To question all the mandates that speaks in the name of God-father, science or the market, reduce the bodies of women to reproductive uterus.
- Before the new offensive of the religious fundamentalists whose main objective is to prevent the favorable changes to the equality and the fairness, Latin American and Caribbean feminism has taken on the challenge to construct new visions and spiritual practices that fortify the conscience and freedom to choose in all areas of life.
- To defend motherhood and the voluntary paternity like expression of freedom and self-determination, but also as a conscious and deeply responsible act with the reproduction and care of life.
- To denounce the impoverishment to which millions of women and men have been condemned as a result of the installation of the interests of the great capitals in the operation of markets and the state.
- To contribute to new glances and proposals that are in the center of the debates on poverty and development, the preeminence of care and sustainability of life, which supposes a radical exposition of patriarchal understanding of economics and politics.
- To continue denouncing the fallacies of Western democracies, whose rationality continues

to anchor to a sexist, classist and racist vision, which excludes and discriminates against women, indigenous and Afro-descendant people, impoverished rural people and the city, among other bodies placed in the margins.

- To construct new notions of democracy that refers to the power of the individuals and the communities in their sense, to choose the models of society that are adapted more to the interests of the common good and the search of happiness.
- To construct new and radical notion of democracy and citizenship, starting from the recognition of the diversity of subjects, propose a new social contract able to reserve the present pyramid of power that confers all kinds of privileges to economic, political and military elites.
- To even denounce the existence of authoritarian, misogynist and corrupt governments that speaks in the name of the progress and development and gender equity, have maintained unalterable neoliberal policies that exclude millions of women, children, indigenous people and Afro-descendants in the region.
- To advance in the construction of narratives capable of mobilizing the consciences of men and women in search of social and gender justice, multiplying dialogues and the construction of alliances with other social movements with those who we shared worldviews and utopias.

In conclusion the radical of the criticism and the changes that feminism proposes to our societies, is expressed in the questioning of all the oppressive powers that speaking in name of God, culture, tradition and the law, reproduce an asymmetric, hierarchic and violent gender order.

The Latin American and Caribbean feminism, in its diverse expressions, has produced changes of enormous importance for the whole of our societies, from our daily life, until questioning all of the systems of power that reproduce the inequalities.

The historical accumulation of a social movement that in defending the emancipation of women, raises the liberation of the men of all the mandates that isolates them from humanity, constitute the feminist contribution to this change of time.

# PUBLIC POLICIES WITH A GENDER FOCUS

MARTHA PALACIOS

Managua, Nicaragua

This issue can be treated as technical issue focused on the methodological process to pursue the definition of public policies: identification and analysis of the problem, formulating policy, adopting a decision, implement and evaluate the policy. However, here is the premise that this is a socio-political issue.

Public policies are government affairs, set of decisions that are translated into actions strategically selected according to a vision about reality and values. Seek to respond to social problems or needs placed on the agenda. That is, attention is essential because they clearly affect society as a whole or certain sector.

They are public because of the extension of their influence and they are promulgated by a state entity, which in theory represents the common interest. There are different types of policies: economic (fiscal, monetary, employment, production and energy investment); social (health and education), social security, (defense, foreign policy, etc.).

Frequently, in order to generate this type of response in the government, the mobilization and struggle of the people affected, has been the case with women, who historically have been at a disadvantage, with less access to paying jobs and exclusion of productive resources (land, credits, technical assistance). In addition, they face low wages even with higher education, living with violence in its different manifestations, including the extreme to snatch life from us: insufficient participation or political representation almost exclusively responsible for raising and caring for the children, home and family.

Sometimes, policies are defined by international commitments made by the states, as was the case with the rise of gender policies in the decade of the 1990's. Before the United Nations Development Program (UNDP), this program was to favor economic growth in countries considered

to be "underdeveloped" because of their economic dependence, low level of technology, with primary activities (agriculture, forestry, mining, livestock, mineral extraction), not knowing the historical causes of this situation.

The concern to stimulate generation of capital, women were perceived as underuse human resource, because of their interest in caring for their families, could be used to increase production. Obviously, that consideration devalues domestic work and makes the multiple strategies for women to obtain resources. The first approach of integration of women to the lucrative productive world, is called "Women in Development". In the one decade (1975-1985) the UNDP organization dedicated the women's role in that time frame.

In the same United Nations, female officials considered this insufficient to increase the work of women, considering it essential to adopt a gender perspective, to recognize the existence of power relations between men and women in the society and in their homes by the prevailing masculine supremacy.

Therefore, spreading concepts such as practical interests of women (all concerning their responsibilities as housewives and mothers), strategic interests (those conditions that improve their social, economic and political positions) and linking these interests in the private and public world. There is no doubt that the concept of influence changes in the women's movement, in particular the feminist movement, which for a long time has struggled for the transformation of the patriarch system and for empowering women.

In 1995, the Women's Fourth World Conference was celebrated. At that time, 189 countries signed the Beijing Declaration and Platform for Action, which included the creation of institutional ways for the advancement of women. This meant, among others actions, the incorporation into

*Translation by Team Fundacion Utopia y Liberacion*



the established government a viewpoint of equality between genders, and its introduction into all legislation, policies, plans and programs (mainstreaming).

In order to fulfill the commitments, most of our countries created ministries or women's schools, and laws requiring the women equality. In addition, the prevention, and punishment of violence against women, and special courts were created. The formulation of other productive public policies with a gender approach was promoted so that women and men can access public services in order to guarantee the exercise of citizens' rights in everything.

It has been recognized internationally that gender theories, the basis of these advances, focuses their critical and historical approach to human society, rooted in feminist reflection and provided with a origin of development and democracy as human beings, with a clear ethical basis whose essential value is equality.

We need to remember that states, as the basic political institutions of a society, are part of the patriarchal system in force in Latin America and the world. They developed mechanisms and establishments to maintain and reproduce this system, reducing legislation, and definite policies, to respond formally, to mobilization of women by their demands and others to fulfill the politically correct virtue of internationally acquired commitments.

In 2015, twenty years after the Beijing Conference, analyzes from the Economic Commission of Latin America and the Caribbean (ECLAC) indicated that: political and culture resistance to gender equality, institutional inactivity, lack of allocation of resources and political will. All these elements are obstacles for the transformation necessary to a full exercise of women's rights and to eliminate inequality gaps. In other words, progress is unsatisfactory.

Once again, the agenda for 2030, for Sustainable Development and its Sustainable Development Objectives, taken up by government at the Regional Conference of on Women in Latin America and the Caribbean, commits to include in

national policies and programs equality, women's rights and sustainable development.

This brings us back to expressions of feminism in our region, such as the feminism of the decoloniality of thought, life, and community feminism, and day-to-day life forging new visions and relationships between people. It has been criticized the feminism development in Latin America in the light of Euro-centric paradigms, ignoring the reality of black, indigenous, peasant and lesbian women. In addition, it is noted that feminist discourses have been "taken" by multilateral and cooperation agencies, co-opting women's organizations and accentuation the socio-political.

Although international agencies cooperation today assumes the concept of intersectionality for analysis and social intervention, recognizing multiple forms of discrimination experienced by women in which diverse identities are interwoven. Subaltern societies, patriarchal, racist, homophobic, hetero-normative, classist societies, which guarantees the development of public policies since "bottom-up" process, in which there are no policies without the vision and participation of women.

From decolonial and communitarian feminism, it is proposed to evaluate our subaltern personal and collective histories, to unite and to commit ourselves to the autonomous movements that in the region processes decolonization and restitution of roots, having the possibility of other meanings of interpretation of life and collective life. Dismantle the processes of socialization in place, to be neither feminine nor masculine, but women and men with their own history and culture. Reconceptualize the matching man-woman pair from the subordinate ones, and to construct a balance, a harmony in the community and in society (Paredes, 2014). Surely, the time for doing this will take generations, since it implies utopian goals, but the victory of small daily revolutions can take place. This requires working in different spaces, in the framework of political and the house, to build a common project, if we leave aside the interests that invade and colonize us.

# HOUSEKEEPING AND CARE: THEY ARE ALSO A THING OF MEN

VINICIO BUITRAGO

Managua, Nicaragua

Each time the voices are less strong that affirm that the domestic tasks are things of women. The assumptions that they started from have invoked the sexual division on work, an anthropological argument according to which in the era of the caverns the men left to hunt and the women were left in the herd to the care of the children - then common - and the preparation of foods. According to this argument, the sexual division of the tasks responds to a convenience, and it would not be something intrinsic to the nature of men and women.

From the psychology point this sexual division of work became naturalized. One considered that as men we have more predispositions to the exploration of the surroundings, related with a greater development of the left hemisphere of the brain. On the other hand women - like the opposed end of men, which also is questionable - would have better developed the right hemisphere, which would equip them with greater capacities for communication, and therefore for the empathic interaction with other people. In addition, women would develop during pregnancy a maternal instinct, which would place in a situation of absolute suitability for the care of children. Following the thread of those arguments, men, not having such maternal instinct, they would not be apt for the care of those children. It is necessary to clarify that the deceit of these expositions was established more than 30 years ago in the actual psychology.

In spite of the overcoming of these prejudices and in spite of the overcoming of these pseudoscientific prejudices, arguments like these have continued exploding from the religious scope as a way to show scientific evidence of the divine aim of the sexual division of the work, that would have been established at the moment in which Adam and Eva were expelled from the Garden of the Eden: "With work you will remove from the Earth your food" (Gen 3.17). To her is announce

the multiplication of the childbirth pain; not a word on the work: this one is then something that corresponds to Adam, and by extension to the men.

Nevertheless, the reality has been that in all times women also have removed the food with work, even though they not always know it clearly and not always they report it. The case of the Nicaraguan field is seen for example, in which, when the technicians ask who works the Earth, the women responded that their husbands. They do not take into account that to a great extent they take care of the orchard, which also generates economic gains. The technicians neither reflected the work of the women in the statistics of the field work; this that we can observe on first hand in our country has been documented by Marilyn Waring from 1988 in the reality of women on a distant surroundings as New Zealand.

In the industrial society, in which the sexual division of work in the social imagination has been consolidated, also it has been proven the deceit of the incapacity - or minor yield- of the women at men's work: whenever there have been wars, the women have thrown to run the factories. These men's work not only are reflected of an arbitrary division of functions between men and women in the public planes and of the home, but that they are noticeable hierarchically, being the work of the man in the economically recognized social pole and. World-wide the economic statistics are continued calculating on the base of the work that is made outside the home, not assigning no value to the reproductive work (domestic and works of care).

After World War II, being the men of returning from the battle front, the system tried to make the women to return home, but already it was impossible. Since then to the present, the women has being incorporating to jobs, that work that is made outside the home and that historically has been assigned to the men. The reasons are obvious: it implies a wage, paid vacations, hour regulated,

Translation by Alex Sanchez, Baldwin Park, Ca. USA

social security and retirement, among other important benefits, everything which fortifies the autonomy to whom has access to it. Nevertheless they have not been removed of the domestic work and cares. In that scene women are made double shift, or triple if the communitarian work is added (cf. Caroline Moser in Mendoza, R. The gender and the approaches of development).

Men have not become jumbled mainly in the reproductive work. Also there are obvious reasons here: the domestic work is not source of prestige nor of any type of status, more than the one to become necessary for the survival of other people.

The double shift and then lack of involvement of men in the reproductive tasks have had a double impact in women. Not to be able to break contact itself with the reproductive work - by the ancestral belief that is connatural to them, it reduces time for themselves, that could use to become qualified and to update themselves professionally. Many women do it, but for it they must spend much more time than men. Also, the double shifts and the lack of support of men in the domestic scope, takes women to accept, when not to deliberately look for part time jobs, and unskilled work, which is reflected in a smaller nominal wage, smaller social benefits and smaller possibilities of reaching control points, everything which is a legitimate right of every worker.

According to the International Labor Organization. (ILO), in 2015, world-wide, the possibility that women participate in the labor market continues being 27 percent smaller than the one of men. The world-wide rate of unemployment of women is the 6,2% (a percentage point higher than in the men). 40% of the work that women do not contribute to the social security, which indicates the high percentage of informality of their work.

Always following data of the ILO, to world-wide rate women dedicate to 2 times more time than men on reproductive work: the women almost 5 hours per day, whereas the men 1 hour and average, for a breach average of 3 hours and 45 minutes, breach that grows in developing countries, like Latin America. An immediate effect of the amount of time that men and women dedicate to the reproductive work is the time available to make remunerated job:

in the developing countries women dedicate to this one 5 hours and average and men 7 hours. That is to say, that in average the men dedicate a standard labor day to use whereas the women, in average, have the time of a use to half time. It is worth it insisting on averages, because there are variations from country to country, from fields to the cities and between ethnic groups, to mention only a few examples of privilege axes and discrimination.

In relation to 1995 there has been a reduction of the breach of the time that men and women dedicate to the reproductive work, more concretely in concerning the accomplishment of domestic tasks (to wash, to cook...), not thus in the case of the time dedicated to the care of children, made almost exclusively by the women.

Men who have initiated a processes of questioning our masculinity that we have had in the sexual division of work starts a point of very important reflection and an aspect in which to engage. I see two levels in our incorporation to the domestic tasks and care. In first place, it is a subject of social justice: if the women make remunerated work and reproductive, should be just that men also do the two types of work. Even more, when there is no scientific argument that justifies that men did not prune to make domestic tasks nor of cares.

Also I see another level or perspective, although less evident: to revalue the domestic work and of cares is important for the personal growth - of men and women: when we developed the ability to make domestic tasks we grow in autonomy; when we developed the ability to take care of other people we developed the empathy and the sense of solidarity.

In the tactical mission of the men, I believe that we gained when incorporating in the set of our skills those that they have to do with the reproductive scope, and with it, the values that the system has assigned the feminine thing: the capacity to love, the empathy, etc. When this happens in the personal plane, this can have effects in the most global scope contributing to a peace culture.

As man I believe that it is important to consider this dimension of recovery of the feminine - a value in our lives-, and also its dimension of justice, not like "an aid", but by co responsibility.



# HE WANTS WHAT YOU ARE. I KNOW WHAT YOU WANT

**JOSÉ ARREGI**

*Donostia-San Sebastián, País Vasco, España*

To you, sister, brother, whoever you are, wherever you are, to you who still suffer because of your sexual identity, orientation or gender, by the color that the Earth and the Life gave you or that you elegist, for what you are or are looking to be, you without tags: to you PEACE and GOOD.

Your challenge is great, by the weight of the past and the present, by the terrible stigma of millennia of culture sexist, denial of culture, contempt of the other, of mistreatment of life, of simple ignorance. In addition, the power of religious institutions, for the rooting of prejudices, and by the extent of the damage that they have inflicted upon you are examples. But the Ruah of Life inhabit you, your vital breeze blesses you. Nothing can be against her nor against you. It is enough that you open your breath, which is your own breath.

Take off the burden of guilt, so unfair and suffocating, that they imputed to you, sometimes openly, sometimes subtly with declarations of mercy. Do not let yourself be dominated by resentment, so understandable but so pernicious. You have the sacred right and the holy duty to be and want as you are, to feel as you feel and to love as you love. Dare without bending or bitterness. Face the challenge with humility and boldness, with meekness and determination with peace and firmness. Your body, your love, your eros, your gender, are sacrament of God or Life.

Forgives. I apologize for all regimens that have humiliated and punished, imprisoned and even burned alive to people of gender and orientation, only because they are different from the general rule, biological, cultural or religious; for being simply as life made them. I ask your pardon, above all, by the Catholic ecclesial institution which, by adulterating the name of Jesus, affirms that as a person you must be received with mercy, but it is still teaching that your gender and your orientation are an error of nature or a "neurotic depravity,"

writes a Spanish bishop who boasts of having healed more than one homosexual. They do not know what they say.

I ask your pardon because even the good pope Francis, who is so evangelical and Franciscan insists that the mission of the Church is not to teach truths or impose moral norms, but to announce and incarnate Samaritan compassion for all excluded from the Earth, it continues to teach that "gender ideology" is a "bad." It is a theory that "empties the anthropological of the family, "a weapon" to destroy the marriage. It is not his style no to take it into account.

The Church does not owe you understanding and mercy, but recognition: recognition of what you're as good as you are, as good as being blond in a country of browns. You will not be able to recognize yourself it's your problem, not yours as long as you cannot distinguish biological sex (not always clearly defined), the sexual identity (how I perceive my bodily sexuality), gender identity (how I feel: man or to what degree) and sexual orientation (what sex attracts me). Against the slogans that a famous ultra-Catholic bus exhibited in 2017, Spanish cities, there are those born with penis but are not clearly girls. Why are those are biologically children, but they feel psychologically and culturally "girls" and who are biologically girls but feel "children" (And also, sometimes, of a genre that does not fit in our binary schemes). It is not his style do not take it into account.

Biology, psychology, culture made you as you are, just like everyone else. How do some ecclesiastics calling your being "unnatural?" The psychology and the culture, as well as biology, are part of the great nature that we are nature is not a code mechanism closed, such as Canon Law. There is nothing more unnatural and anti-divine than closed ideas and norms, especially when justified in the name of God or Life. The natural and divine is

*Translation by Team Fundacion Utopia y Liberacion*

to welcome and care for each child, young person or adult as he is, so that he may and may be really what it is.

Someday the Church will ask your forgiveness, from you or someone like you. He will erase from the Catechism of the Catholic Church, like other things, that absurd affirmation that "homosexual acts are intrinsically disordered, and will leave once and for all his favorite argument: that the Bible and tradition "Always" have taught it that way. It is simply false of double falsity.

Searching and searching throughout the Bible, just are three verses that could be understood as a condemnation of homosexuality. First in Leviticus 18,22, where we read: "You shall not lie down with a man as with a woman: it is an abomination". It is not strange that alludes only to homosexuality masculine, typical feature of a patriarchal culture that fears first of all the loss of manhood and carefree full of female sexuality, be homosexual or heterosexual; it is not, therefore, the conduct homosexual what is condemned in that text, but the loss of virility, loss that would occur in the absence of homosexual acts, for the mere orientation.

The second text is found in the New Testament, in Paul's letter to the Romans 1,26-27, the only biblical text which mentions the lesbianism: "Their women have changed the relationships natural sex for unnatural uses; and equally men, leaving the natural relationship with the woman, they have burned themselves in desires of some others". Paul's speech does not focus properly in sexuality, but in idolatry, but in any case, it is true that it repudiates the homosexuality, and it is influenced by Stoic ethics and the ethics of Jesus, who never spoke about this issue.

There is a third text that is erroneously used claim as condemning homosexuality: Genesis 19, 1-28 (parallel in Judges 19,22-30): some men of Sodom where the term comes from "Sodomy" demand that lot to give them some foreigners who have stayed in your house, and keep sexual relations with them. It is obvious that is condemned in that passage is not homosexuality but the violation of the sacred duty of respect to foreign guests.

And that's all in the Bible. But we must add here a decisive observation: let us suppose that, instead of two and a half, there were two thousand, one per page, the biblical text that condemns homosexuality. For what? They would not fail to reflect a mentality of millennia ago, without value to today, like so many other ideas and norms gathered in the Bible. Friend, if someone tells you that love homosexual is immoral because the Bible forbids it, answer him to read in the Bible, for example, chapter 11 of Leviticus, expressly prohibiting eat camel meat, rabbit, hare, pork, sea food or remind you that the New Testament strictly orders not to eat any kind of sausages (Acts 15, 19-29). Paul forbids the male to pray or preach with the head covered (do not we see, however, which the bishops preach with the miter placed?) and on the other hand, it commands the woman to pray or preach with the head covered (1Cor 11,2-16). According to the letter to Timothy, being married and being a good husband is an indispensable condition to be chosen bishop (1Tim 3,2). Otherwise, in the same letter censoring the behavior of gays and lesbians, Paul maintains that we should always submit ourselves and obey all established authority, even if it were dictatorial (Rom 13,1-6). But the thing is much more simple: the Spirit that inspires life and texts must be freed from the chains of the letter, so that life goes on Jesus said, "It is written I say". We can and must do the same.

Go through the history of the Church and you will find yourself with the same. The best disciple of Jesus felt free not only to tolerate but also to bless homosexual practice, especially before the fourteenth century. Whoever opposes you, tell them to read Christianity, Tolerance Social and Homosexuality, by J. Boswell. Especially, know and feel blessed, blessed by God or the Life or sacred Creativity. Life does not bless you despite being who you are, but for being. Bless your life for being as you are, for your body as it is body never lies because of your sexual orientation, and your gender identity.

Sister: the angel of the Annunciation tells you like Mary: Rejoice to be as you are, full of grace, sacrament of love. He wants what you are and know and what you want.



# TOGETHER WE ARE STRONGER

## THE STRUGGLES OF WOMEN AGAINST VIOLENCE YESTERDAY AND TODAY

ISABEL APARECIDA FÉLIX

*Universidade de Coimbra, Portugal*

I begin this text with news I received recently that women's movements in Brazil, Argentina and Chile are "among the most prominent in international circles."

When talking about women in Latin America, it is usual to make an immediate connection with worrying numbers of femicide, lack of respect for their rights and a strong rape culture. However, it is rare to mention the changes brought about by the feminist struggle in countries such as Brazil, Argentina and Chile, which have made interesting reforms towards gender equality, including the recognition of international organizations such as the UN, and have had women political leaders over the last 50 years.

However, it is a fact that, even with advances and achievements in the struggles of organized women's movements, gender violence is still alarming in Latin America. According to ECLAC (Economic Commission for Latin America and the Caribbean Latina): at least 12 women die every day from gender-based violence. That is, they are killed for the simple fact of being women. The UN Gender Equality Observatory for Latin America and the Caribbean (OIG) indicates that in 2014, in 25 countries in the region, a total of 2,089 women died of femicide. We know that the violence perpetrated against women and other minorities is a cultural phenomenon that, unfortunately, is not recent in history, and that it crosses continents, religions, countries and entire cultures. And as far as religion is concerned, in recent years throughout the world, the influence of religious leaders has grown in the public sphere with conservative religious discourses and practices regarding the issue of gender and sexual diversity. Such fundamentalist discourses have interfered politically with the advances and achievements

of the emancipatory movements organized mainly by women and the LGBTQI communities in recent decades, as the aforementioned news points out. Accordingly, it is important to emphasize the affirmation of Sousa Santos: "for better or for worse, religion has never abandoned the public domain."

We can say that violence against women is not relevant to religions, even though most of the faithful are women. However, we cannot fail to perceive the ambiguities of religion, as the theologian Elisabeth Schüssler Fiorenza says: "Religion can foster fundamentalism, or the exclusion and exploitation of a global totalitarian monoculture, or can defend radical democratic values and spiritual visions that celebrate diversity, multiplicity, tolerance, equality, justice and wellbeing for all."

Throughout history we can see how the voices supporting the fight against violence against women and other minorities do not come precisely from the center of religious institutions; these voices come from the periphery, from their borders, and from civil society.

To highlight and substantiate this, I am recalling Sojourner Truth, a nineteenth-century woman, ex-slave, illiterate, Christian, who did not allow herself to remain victimized by the racist, inhuman violence of the slave system, but became "l'enfant terrible" by reclaiming her status as a human being, as Donna Haraway claims.

At the Women's Rights Convention, in Ohio, in 1851, where the central discussion was about women's right to vote, Sojourner Truth stands up and utters a historical address ("Ain't I a woman?..."), and joins with so many women who have challenged the religious and social powers for the liberation of the multiple forms of oppression and domination.

*Translation by Austin Kahn, Altadena, Ca. USA*

*Read the historic speech of Sojourner Truth: <https://goo.gl/tTXa5v>*

During the conference, a clergyman argued that women should not have the same rights as men, because if a woman is upper class and white, he respects her when he needs help; but when the woman has little understanding, as with black women, she cannot have the right to vote... Beyond that, they are both sinners; for that reason, they do not have the right to vote.

In response, Sojourner Truth rises, raises her voice, breaking all protocols, and claims that she is black, that she has body strong enough to work as a man, regardless intelligence. She does not need or receive help or respect. As a black woman, she shows how people in her position are, in most cases, not considered to be women, as evidenced by the claims of the clergyman who preceded her. Rather, black women are regarded almost as slaves, of the lower class, and are treated differently from the 'upper-class white women'. For Sojourner, being a woman of color, race, class and different degree of education should not mean having different rights.

Sojourner ends her speech by showing how to use the Bible to support women's struggles against violence. She rejects the clergyman's interpretation of the Bible, which legitimizes violence against women by saying that, "If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again!"

With her intervention, Truth shows that just as Eve had the power to change the world, women together have enough power to change the world again in the struggle against all forms of violence and domination. And today, women's movements organized both socially and within religions follow the inspiration of Sojourner Truth: "Only together can we transform the world."



### **PAUL OF TARSUS, WHO INVENTED CHRIST, AND MARY MAGDALENE, WHO KNEW JESUS**

With the fall of Jerusalem in 70 AD, only the Christian communities founded by the apostle Paul in the Greek and Roman cities where he traveled and preached survived. These communities, who nurtured their faith with his visits and letters written several decades before the gospels, did not know about Jesus, his words and works, practically nothing.

And the problem, as José María Castillo says, is that Paul did not know Jesus either, never heard him speak, did not discover the face of the merciful and healing Abba who makes the sun rise on the good and bad alike. Paul, Pharisee, preached a glorified, divinized Lord, from a personal experience on his way to Damascus. But that "Lord" as preached by Paul, is guided by the same traits of the intransigent Yahweh who commanded Abraham to kill his son. The Pauline theology is crossed by a sacrificial, ritual and moralizing view that has nothing to do with the message of Jesus. The Kingdom of God, a kingdom of justice for the poor, disappears in Paul's letters. This is a very serious problem because the Christian churches have historically, and even today, been based more on Paul's theology than on the good news of the Gospel of Jesus.

In addition to being intolerant, Paul, as a good Pharisee, was misogynistic, homophobic, and promoter of a faith that was addressed to the authorities, including slaveholders. For Paul, the important thing was the beyond, the future glory promised to those who renounced their sins, not the pain or the poverty of the here and now. What would Jesus have said if he had read Paul's letters? With this series we want to sow a mustard seed to help reflect on the contradiction that exists between Paul's theology and the Gospel of Jesus. The chosen format involves imaginary debates between Paul of Tarsus and Mary Magdalene. A journalist from Emisoras Latinas will conduct the debates.

#### **María y José Ignacio LÓPEZ VIGIL**

authors of *Un tal Jesús y Otro Dios es Posible*.

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# WITHOUT A VISION, THE PEOPLE PERISH

MARY JUDITH RESS

*The Con-spirando Collective, Santiago, Chile*

I have been working in the field of ecofeminism, especially as it applies to Latin American theology, ethics and spirituality, for more than 25 years.

Like many of my fellow humans, I have searched for relevant images of the godhead all my life in order to guide my way of being and acting in the world. And at each stage, I have found images that satisfied me — for a time at least, until I was prodded to seek out more authentic images that reflected both a new stage of personal growth and a changing historical landscape.

While feminist theology over the years has provided me with the analytical tools to “suspect” the patriarchal underpinnings of our god images, it has not yet satisfactorily offered me more authentic images of Ultimate Mystery that incorporate the insights coming from the scientific discoveries of this post-Einsteinian era.

Yet we humans need **constructs of meaning** upon which to build our lives and nurture our spirits. “Without a vision, the people perish” (Proverbs 29, 18). This becomes urgent in my own case: as I head into the later years of my life, I want images that make sense to me — and not only make sense, but that urge me, like Miriam of old, to lead the people in song and dance in praise and thanksgiving for the marvels that come with conscious awareness, or in Carl Sagan’s words, to celebrate “the local embodiment of a Cosmos grown to self-awareness.”

## Ecofeminist convictions

As each day passes, I become more convinced that humanity is “groaning” for a new definition of ourselves that perceives us as part of the Earth community, rather than somehow apart from it. Ecofeminism’s conviction is simply this: We are earthlings. Our past as well as our future is radically connected to what happens to our planet. And it is from here that I would want to seduce you to embrace the intuitions coming from ecofeminist

thought, to “remember who we really are”, which can offer a new utopian vision.

Ecofeminism insists that the interdependence of all things is the **constitutive reality** of the universe. Being “masters of the universe” leaves us with a bitter taste of being orphaned from the matrix from which we have evolved. Indeed, it is slowly dawning on us that while we are part of a greater whole, the greater whole is also part of us and it is precisely because of the evolution of the greater whole that we now realize how related we are to everything else.

Discoveries made during the last 30 years in quantum physics and in biology are radically changing our definitions of the origins and scope of our universe as well as who we are as a species. A major paradigm shift is occurring that challenges our current mechanistic way of understanding the universe and entices us toward the idea of an emerging cosmology where the material universe is seen as a dynamic web of interrelated events.

For me, ecofeminism is a new term for an ancient wisdom — a wisdom that still lies dormant deep within our genetic memories. Ecofeminism’s greatest insight is the dawning conviction that everything is connected — and therefore everything is sacred. Ecofeminists make the connection that the oppression of women and of people of color by a system controlled by ruling class males and the devastation of the planet are two forms of violence that reinforce and feed upon each other. Furthermore, they both come from a terribly misguided sense of the need to control, to dominate the other, that which is different (in short, the patriarchal mindset). From being the **source** of life, both women and the earth have become **resources** to be used — and abused — as the power structures see fit.

Ecofeminists join with all those searching for a more holistic worldview that recognizes and celebrates the web of all life. This ecofeminist posture places those embracing it firmly in the postmodern

Translation by Mary Judith Ross



debate as well as in the post-patriarchal quest for a more relevant and passionate understanding of who we are in relation to the entire cosmos. We search for a more adequate cosmology, ethics and spirituality.

### **Women activists**

In Latin America, one of the most dynamic movements is the ecological movement. The majority of its members are women and young people. (Worldwide, women form 60-80 percent of the membership in grassroots environmental organizations, although the leadership profile does not reflect this phenomenon.)

Ecofeminist theory evolves from women's activism. I want to emphasize that ecofeminist practice emerges from the critical demands of life, those imperatives of a particular historical setting — and not from any prefabricated theory. Women sense that there is a more systemic way of understanding what is happening to the planet — and in many cases they also are looking for a spirituality that will water present and future struggles.

An example of this activism is the Latin American network of "Women Defenders of Social and Environmental Rights", founded in 2005. These women seek to "make visible the impact of mining on women, lift up their struggles, question the colonizing system of peoples, of their land, of women and nature from the unbridled rape of mineral resources for the economic benefit of the mining corporations." This network is present in Argentina, Bolivia, Colombia, Chile, Ecuador, Guatemala, Honduras, Mexico, El Salvador, Peru and Uruguay. ([www.redlatinoamericanademujeres.org](http://www.redlatinoamericanademujeres.org))

### **Metaphor of the seed**

Teilhard de Chardin once said that the greatest discovery of the modern period has been the discovery of evolution. Evolution can be understood as a continual awakening, an ever more complex process of transformation, a groping toward a future horizon of possibility that was present since the beginning of the universe.

I want to convince everyone of the wisdom of the seed, ecofeminism's primary metaphor. The seed sprouts, grows to fruition, flowers, bears fruit,

withers, dies, and returns to the earth to begin the process once again. The seed will be what it is meant to be, nothing more, nothing less, enriching the entire Earth community. We, like seeds, must be what we are meant to be. Can we not change our mindsets to understand ourselves as each having a unique contribution in our time — and that I will blossom forth fully only when others also sprout and bear fruit as they were meant to? This shift in consciousness would show the lie to patriarchal competition and control and move us toward celebrating complementarity and diversity.

Dearly Beloved, we are earthlings and our history as well as our future is radically connected to the fate of this fragile green planet we call home. We are entering a strange new epoch, where hopefully we humans will engage in a profound listening. A listening to voices long forgotten: that of the sea, the rivers, the mountains, the forest, the stars, the moon; those arising from our genetic memory — our ancestors, both human and otherwise; that of our own bodies — mine, yours, the friend who has been abused, the new baby, the youngster, the old woman now wrinkled and worn, the Earth itself. A broader sense of kinship is key here. In a very real way, there is no other — the other is myself because we all come from the same source. In the end, we are all earthlings!

I have the feeling that my sense of who I am is expanding. I am not only this individual named Judy, this current marvelous conglomeration of energy: I am also memory and possibility. Sometimes I experience flashes of this expanded self and then I realize that I am my grandmother, I am that Paleolithic woman sharing her dream to the tribe around the fire at night. At those times, I also realize I will be present in my grandchildren and great grandchildren. My sense of communion is becoming more physical, more real. "We are what we eat", said old Feuerbach. We must face the fact that, just as every other species, we humans live and die, eat and are eaten. All members of the Earth's community of life eat of one another and the death of one brings life and nourishment to another, which in the end creates a deeply intimate reciprocity. That, somehow, is enough.



# PARITY DEMOCRACY, RIGHT AND GENDER

**ALDA FACIO**

*San José, Costa Rica*

In 1981 the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) specified, for the half of humanity which had been excluded, the obligations of States with respect to ensuring the equal participation of their female citizens in the political arena. These obligations were already provided in Articles 2, 3 and 25 of the International Covenant on Civil and Political Rights (ICCPR); however, as it was not clear that those articles included women, Article 7 of the CEDAW had to be written in a way that would leave no doubt about the right of women to participate politically on equal terms with men.

With the CEDAW in hand, the feminist movement succeeded in persuading the international community that it was essential to enforce the right of women to political participation in order to achieve the elimination of discrimination. Many States responded by implementing various measures which substantially increased participation in the following decades.

In 1993, the official delegates to the World Conference on Human Rights gave in to the pressure exerted by women around the world so that the acknowledgement of the rights of women as human rights, including, of course, the human right to participation in public decisions, would be established in its final document, the Vienna Declaration and Programme of Action (VDPA).

In 1995, the Fourth World Conference on Women and its final document, the Beijing Declaration and the Platform for Action, became the catalyst so that governments all over the world would establish quotas for political representation of women, which led to a doubling of the global average of such representation in less than two decades.

Despite this numerical gain and the increasing recognition that a society can't be called democratic

in which men and women do not share political decision-making and the interests of both are not taken into account equally, the innumerable economic, social, religious and cultural barriers, to which women are still subjected to, continue to seriously limit that participation. Not even the historically stable democracies have been able to completely integrate, and on an equal footing, the views and interests of the female half of the population.

That is why it is so important to recognize that the elimination of the legal barriers that prevented and which in some countries still prevent participation of women, although necessary, is not enough. The lack of full and equal participation of women is not always deliberate, but rather one which obeys subconscious practices and stereotypes, which indirectly, promote men or facilitate participation to the detriment of women. That is why Article 4 of the CEDAW encourages the use of special measures of temporary nature ("affirmative action") to fully comply with its article 7. Moreover, I would say that in order to overcome centuries of male domination in public life and to accelerate the achievement of equality, the States have the obligation to implement these special temporary measures. These should be clearly oriented towards supporting substantive equality, which is not reduced to the same treatment of men and women, but requires implementing each and every one of the necessary measures to achieve it, and thus comply with the constitutional principles guaranteeing the equality of all citizens.

It is important to clearly distinguish between special temporary measures to accelerate the achievement of concrete objectives related to the equal participation of women and men in power spaces, and other general social policies adopted in order to improve the position of women so they can participate in equal terms. Not all measures

*Translation by Tomas Heyer Baldwin Park, Ca.*

that may be or that will be favorable to women are special measures of a temporary nature. The establishment of general conditions guaranteeing the civil, political, economic, social and cultural rights of women, and that aim at ensuring a dignified life without discrimination can't be regarded as special measures of a temporary nature.

After the two conferences mentioned above, along with the implementing of quotas, they started to speak of "parity," understood as a balanced participation of women and men in positions of power and decision-making in all fields of life, participation that is an indicator of democratic quality of the countries, integrating this data into numerous international indices.


However, just like many people never understood the why of the quotas or their operation, believing that they were ceilings for participation of women rather than minimums, many people confused and still confuse the concept of "quotas" with the concept of "parity". The quotas are examples of what the CEDAW calls "special measures of temporary nature," which seek to answer the gender imbalance of the decision-making. With its implementation, tries to make them a mechanism that guarantees the integration of women into decision-making bodies through the establishment of minimum percentages of female participation in these spaces. As the name implies, they are temporary measures which point to their disappearance once it has accomplished to remove the cultural and social barriers which prevent women from participating in these spaces on an equal basis with men.

Parity is not a special measure of temporary nature character but rather a measure, amongst many, to ensure equality in the participation of decision-making. As stated by the prominent political scientist Beatriz Llanos, "parity is a definitive measure, which restates the concept of political power by redefining it as a space that must be shared equally among men and women, and because of this, it influences the outcome from

its own conception and not only in the electoral offer, as with quotas."

Parity not only requires recognition that the concept of citizenship is not neutral, but that it be understood that because it is composed of men and women, both must be represented in similar percentages in the political system. It is not just a question of covering a larger quota of political positions in favor of women, but to recognize and respect in practice the right to equality between women and men. In other words, parity includes the quantitative increase of women in political spaces, but it also brings about a change in the way of doing politics, building a new political culture.

Despite decades of efforts to institutionalize either the quotas or the parity, in 2011 the Inter-American Commission on Human Rights (IACHR) noted that "progress in the representation of women in the various fields of government" were "unequal" and "slow" in the Americas. Even worse, in recent years we are seeing serious setbacks in the name of culture, religion or traditions, and in all regions of the world we are seeing attempts to again disappear the subject "woman", blending it in with the family; substituting ministries or institutes for women which cost so much to build in the decade of the 1990s, by ministries or family institutes; legislating so that the family is more protected than the right of women to live free from violence; and repealing the laws of feminine participation quotas with the argument that they are no longer necessary. I mention this because it is very difficult to achieve equality in political and public participation if we as women, are invisible or simply don't exist as subjects of rights, or if we have to participate in conditions of great gender violence against us.

To fight these and many other setbacks in regards the human rights of women, I believe it's important to study and use the CEDAW, and its General Recommendations, which tell how the convention should be interpreted. However, in addition to fighting these setbacks, it is important to understand that without women, democracy does not work. 

# FEMINIST THEOLOGY IN HISTORY

TERESA FORCADES I VILA

*Montserrat, Cataluña, España*

I wrote a book ten years ago with this title. In it, I affirmed that feminist theology exists since patriarchal theology exists: as long as there have been theologies (reflections on God) that consider women less likely than men to represent or interpret the divine, there have also been critical alternatives that have claimed before God the equality of women and men. Today I still think in the same way, particularly after having had the opportunity to understand more deeply the role of women in early Christian communities and the extent to which it is significant that, according to three of the four evangelists, the resurrected Jesus appears in the first place to one or two women, before any man, and that one of the evangelists even quarrels with men for not having believed in the testimony of Mary Magdalene (Mk 16:14). In Latin, the word 'witness' and the word 'testicle' are the same (*testes*). The pair of *testes*-*testículos* traditionally necessary to establish masculinity are associated with the pair of *testes*-witnesses legally necessary to establish a historical fact. The new Creation inaugurated by Christ breaks this patriarchal logic by presenting one woman, or two, as his first witnesses.

The primitive texts of Buddhism, on the other hand, testify that the consciousness of the discrimination and the critical response to women existed before Christ. As I explain in the book, the first feminist manifestation that we have evidence of was organized in the fifth century by Mahapajapati Gotami, the maternal aunt of Buddha. I do not think that it was only religiously motivated women, such as Mary Magdalene or Mahapajapati Gotami, who challenged the sexism of the time; it appears to have more to do with religious traditions that have, however reluctantly, preserved their memory. I believe that the various feminist theologies today have the challenge of analyzing criticism of the modern association that links traditional religiosity with sexism and reserve the emancipation of women to secular humanism. By rejecting the link between

modernity and emancipation, the feminist theologian situates herself in the uncomfortable, irritating and fruitful crossroads inaugurated by Joan Kelly in 1982 with her analysis of the *querelle de femmes* that characterized the first centuries of modernity.

Kelly found that medieval theocracy defined human fullness in terms of 'Sanctity' while recognizing women's full access to it and making available to women the abundant examples of socially relevant female sanctity. Renaissance humanism, on the other hand, rejected sanctity as an ideal of human fulfillment and replaced it with intellectual development (the exercise of reason itself) and political development (the participation in social progress); women were excluded from that human ideal defined during the renaissance. At the same time that it rejected all social barriers as artificial constructs that introduce violent hierarchies where nature created equality, modernist humanism also naturalized the social barriers that separate men from women. Thus, in modernity and not before, 'women' are born as a social category.

Of course we existed before as women, but not as a social category since an aristocrat had little in common with a village woman; the aristocrat was defined socially as an aristocrat, not as a woman. The premodern division in estates did not imply the equality of women within their social category, but hindered the naturalization of 'the universal feminine essence.'

With Modernity, the feminine essence is not only naturalized but theologized: the inferiority of all women for all men is considered to be instituted by God and necessary for the good progress of society. The Salic law - which prohibited women's ability to govern - was introduced in France in 1328. I consider that the theologization of the social subjugation of women was carried out much more thoroughly than the theologization of the social subjugation of lower social classes. After all, Jesus was a man of the people, not an aristocrat; and men of the people

*Translation by Austin Kahn, Altadena, Ca. USA*

were also his first disciples and the first martyrs. Jesus, however, was not a woman and the canonical tradition has not preserved the memory of women as disciples of Jesus equally with men. Yes, women were martyrs and saints, but the process of modernity has tended to belittle martyrdom and holiness and associated them with religious fanaticism and pre-scientific ignorance. During the medieval period, the dance of death performed in the atrium of some churches reminded those who attended that social privilege was short-lived: death was the great equalizer; social differences were only appearances. Where do we find in Modernity a parallel wisdom, namely, the relativization of gender differences? We will search in vain. It does not appear historically. The naturalization and theologization of female inferiority have been consolidated over the course of five centuries of modernity. I consider that they have culminated in the Catholic Church with the theology of the body developed by Pope John Paul II and with the so-called 'Vatican feminism': the recognition of equality in dignity of men and women accompanied by a binary complementarity of gender which extends from the physical to the spiritual, to which is attributed a divine origin and a theological and sacramental significance linked to the 'great mystery' mentioned in the letter to the Ephesians (Eph 5:32).

According to John Paul II, the redeeming love of Christ expresses the essence of masculinity, which is nothing more than the ability to 'empty oneself' in order to give oneself to another; the spiritual act of 'giving life' or giving oneself has a physical parallel in the capacity of the male body to penetrate and impregnate the female body. In addition, the Church's acceptance of the love of Christ expresses the essence of femininity, which is nothing more than the ability to open up in order to accommodate what another offers; the spiritual act of 'embracing life' by making space itself has a physical correlate in the ability of the female body to be penetrated and impregnated by the male body. And now comes the relevant point on the issue of female ordination: according to Juan Pablo II, the 'great mystery' of the theological complementarity of the sexes explains why the priest, who acts 'in persona Christi', must be male (the male, like Christ, gives

himself similarly in the nuptial relationship) and why the Virgin Mary, symbol of the Church, needed to be a woman (who, like the Church, receives and welcomes in her womb the husband who makes it fruitful). In addition to excluding many people who have a body or a desire which does not adapt to the complementarity of penetrating vs. being penetrated, 'vatican feminism' reproduces and reinforces the stereotype of femininity as 'availability' to the wishes or needs of the male: the woman-wife is ready to welcome and to embrace the masculine expression of self, but - according to this model - she is not humanly, theologically or ecclesially prepared to 'express herself'. This model reproduces and reinforces the stereotype of masculinity as 'incapable of receiving': the male is prepared to express himself, but according to this model - it is not in his human, theological, and ecclesial essence to be receptive (to allow oneself to penetrate, let yourself be impregnated) to the wishes or needs of your partner or to the unexpected and always exceptional expression of woman's self. The 'great mystery' of John Paul II turns out to be an old prejudice: the woman's individuality is invited to fade, to disappear into a cozy mirror for the individuality of her husband. Personally, I consider that our human, theological and ecclesial wholeness is not subject to gender categories or categories of any kind. This wholeness is only realized when one is able to simultaneously recognize their own uniqueness and that of others and is willing to act accordingly.

People who have gender or sexual identities that do not fit socially predominant categories represent a queer character that affects us all, while we have all been created in the image of God and called to be like God (in whom neither gender categories or any other category is relevant). The categories of gender are historical, not eschatological. The sacraments of the Church, on the other hand, do not reflect the historical reality of human life, but rather its eschatological dimension (its being 'in God'). Accordingly, I consider it to be theologically consistent from a Christian point of view that women can be ordained as priests, and that homosexual or transgender couples can be married by the Church.

# PATRIARCHY WILL DESTROY THE PLANET IF WE DO NOT RESTRAIN IT

**VANDANA SHIVA,**

*Alternative Nobel Prize 1993, India*

"I am 63 years old. I am from Dehradun (India). I am a philosopher of science and professional citizen of the Earth. I have a 33 year old son. Politics? True planetary Democracy! Beliefs? The ancient mother goddesses, the Feminine Principle. The ecofeminism will bring the bio-civilization".

## **Bio-civilization**

In 1993 Shiva received the Alternative Nobel prize peace. Zapatero had her as a consultant in a group of thinkers during his term. She is a fiery, combative and passionate woman who grows before the powers of banks and corporations like Monsanto. Doctor in Physical Sciences, is one of the most prestigious ecologists, feminists and philosophers of science at international level, belligerent against neoliberalism and defender of the rights of peoples. Public Ecofeminism (Icaria) and has participated in the IV International Seminar on Planetary Coexistence: We Construct Bio-civilization, organized by the Imago Association of Barcelona.

## **What is ecofeminism?**

The best answer to the civilizational crisis that we suffer. I formulated it twenty years ago: every day is more effective and necessary.

## **Ecology plus feminism?**

Yes, because both the environmental and socioeconomic crises are sex-generic.

## **Is the male guilty?**

Do not simplify the capitalist patriarchal system. An order of values that devalues excludes and exploits women, whose work at home and in the field has always been the true support of humanity.

## **Since when do we suppress women?**

I am speaking of the anthropocentric era, intrinsically destructive of nature and femininity, linked to violence and war. It was not always so: in ancient times we worshiped goddesses, representing respect for the Mother Earth.

## **Capitalism expresses patriarchy?**

Obviously it is the fruit of prolonged masculine exploitation, cumulative and destructive, with violence against women, children, the weak, seeds.

## **The seeds?**

The varieties of seeds in cereals and vegetables have been selected by women generation after generation for thousands of years. Women are the agriculture midwives, and now, it turns out that we have plagiarized the seeds. . .

## **Plagiarized? Who?**

Large corporations of food agro-engineering like Monsanto: they modify some gene of a variety of seed and they patent it, as if they were not of nature, like if they are the owners! That's called bio-plagiarism.

## **Is it really serious?**

Our freedom is at stake! We lose varieties of seeds, depriving the heritage of humanity. If a plague were to come, the lack of variety would destroy everything, or we would end up in the hands of a corporation. The 1% of the humanity dominates to 99%.

## **Can we straighten this out?**

Fighting together, yes. In India we have achieved new laws that protect farmers from abuse, as well as women.

## **Has the treatment of women improved since their childhood?**

I remember the women in the mines: they confronted an armed mafia, blocking the mine. Women are brave! Every time I feel weak, I think of those women and I regain my strength. And do you know where that strength comes from?

## **From where?**

Of the earth itself. The power of nature is in us.

## **And not in man?**

Also. . . if he renounces patriarchy, a system of destructive exploitation of the land, its minerals, plants and animals. Three aspects express patriarchy: colonization, industrial machinery. . .

*Translation by Ismari Villa, Leander, Texas, USA*

*De La Vanguardia, Barcelona: <https://goo.gl/p07a4i>*

### **The machines have reported us prosperity.**

Only for those who are in charge. There is no progress with mistreatment of nature. If we attack it as an inanimate object, we slash it, we delay it. And the third patriarchal expression is the outrage to the wisdom of woman, culminated by the capitalism.

### **What can ecofeminism do?**

Eco comes from the Greek oikos: house. Hence economy: without female domestic work, there is no wealth! It's a creative job. Capitalism is extractive, it destroys.

### **An example.**

Since 1995, in India, 300,000 farmers have been killed, economically extorted by seed masters and pesticides. It is a crime against the Earth and Humanity. I include transgenic.

### **What is happening to them?**

They cause pathologies: if there are more autistic children than ever, it is due to transgenic.

### **It is a risky statement. . .**

I hold to it. They are affecting the neuronal development of babies and cause cancers in the population. We must stop them!

### **You must be a black beast to many.**

They call me reactionary, incendiary. . . But they will not shut me up. Salvation will come from women, we will continue to fight. Just as we were seed readers, we are now readers of the present and predictors of bio-civilization.


### **What is bio-civilization?**

Is awareness that humans are part of the Earth, that we are not a separate entity. Let us model and dilute the miseries of the patriarchal: climatic change, inequality, solidarity, War.

### **Ecofeminism to power?**

It would lead to the toxic and dominating project of domination over nature and women, unhealthy and irresponsible. Nature would live, it would be sustainable.

### **If not. . . we will go to another planet.**

A very patriarchal concept: continue conquering and destroying. . . No, let's respect Earth's resources and live happily on this planet: ecofeminism is the way of planetary bio-civilization. 

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# POOR, INDIGENOUS AND WOMEN

## INTRINSIC BODIES FROM THE RESISTANCE

SOFÍA CHIPANA QUISPE

La Paz, Bolivia

*In memory of the ancestors, children, adolescents and young Mayans, who accompany us from the stars, moon, suns, mountains, seas, rivers, lagoons, flowers, insects, fish, reptiles and birds; who remind us that their shed blood cries out: "never again a word without us" (Comandanta Ramona).*

The weaving that I offer is part of deep inspirations of our walk as women called "indigenous", that are generated from diverse spaces where we reconstruct our stories violated and estranged identities; in which we recognize part of the common history of our overwhelmed, expropriated, violated and oppressed territories, the same as our bodies.

From the wisdoms, spirituality and worldviews inherited from our own female and male ancestors, we feel interrelated with the community of life that we inhabit and that inhabits us, we do not see ourselves as part of it, but as part of the multiple interrelations that interweave. That is why we are worried and pained to live in the disharmony that we drag from generation to generation, until we see as natural, sexism, xenophobia, which make us sick and degrade as a human community; because the pain is shared in various ways and has its repercussion in other communities of life, since we are all part of the great weave (intertwine) of life.

However, we cannot deny that women and the cosmos, we carry in our bodies traces of the multiple violence that has disfigured our being. Evoking faces, bodies, words and feelings of women... a deep pain that dwells (inhabits) in many, is the machismo that is concealed in the name of the "cultural" tradition and that has naturalized a way of being woman, which often has been transmitted by mothers to their daughters. There is a strong internalization of being a woman that way and it is difficult to unlearn what has been learned, since it nests with the fear that closes the doors of self-confidence.

For that way of being a woman in many people also limits their participation in the organization of the community, thus strengthening the masculine predominance in some services that link the communities with the extend organizations and with the instances of the states, even colonial ones. For this reason, the communitarian feminism of Bolivia and Guatemala pose the patriarchal connection, between the colonizing patriarchy and ancestral patriarchy. So that "Indigenous" women in the various contexts have been assumed as being who have to live in constant "sacrifices" to see if they receive recognition, as if it were a sort of inheritance, since many of our ancestors, grandmothers, mothers, aunts and sisters, lost the power about themselves, their bodies and their full relationship with the cosmos, through which it was possible to care for their life-generating cycles.

The patriarchal junction also granted certain powers and rights to "white" women, since the work considered "domestic" was assigned to "indigenous" women for more than five hundred years of conquest. Work that in our time was considered like an colonialist extension, since the urban home space is presented you have to learn the good "customs" of food, cleaning, caring of the little girls and boys and their good behavior. So that alienation of bodies and identities continues, and sexual harassment, humiliation and subordination extends in many "bleaching" areas of society.

In an effort to cut through these multiple violence and oppression, many women are exploited

Translation by Esther Ruvalcaba, Riverside, Ca.



in various jobs, and instead of dignifying their families, they stay away from them, even across borders, accompanied by the dream that their daughters and sons “won’t be like them” as if their life was not worth... We cannot ignore the reality that many bodies of little girls, adolescents and young people of our territories, being trafficked, and are lost in the abyss of sexual exploitation, as cheap commodity, from which they can not leave, because families, especially mothers, don’t have the support of the corresponding instances, nor the resources to recover them.

From the previous shared realities, I want to echo the words of some women and organizations that study us, and who present our reality from a triple oppression: for being “women, indigenous and poor”. An appreciation that somehow reflects what our Afro-descendant sisters who live in the northern territory posed: that you could not understand what is called gender from single oppression, that of the male to the female, since the reality of women “black”, was very different from “white” women, because their “racial” stigma, which determined their social condition, as being poor, were in their bodies: their lives were marked by a common history, the slavery.

We cannot deny that, like our Afro-descendant sisters, we carry the social stigma on our bodies, but the colonial conception still prevails that “soulless” beings, therefore inferior, illiterate, ignorant, linked to the devil and witchcraft, both in the various areas of “bleached urban” societies and in ecclesial spaces, and with pain we also have to admit that this conception also reached our contexts in the new generations. Therefore, we are considered as subjects that must “civilize and evangelize”.

In the same way, some feminist groups, argue that our liberation will only be possible if we abandon our cultural practices. So the challenge for some feminist pathways is to assume that there is no single way of being a woman, and that the patriarchy oppression and machismo we live in different ways, and that is not limited only to

inequalities between men and women, but also to the differences and inequalities generated by capitalist patriarchy.

From the communities of indigenous women connected to the wisdom and resistance of our ancestors, and to other wisdoms that help us to deepen our own wells, we are assuming as a challenge the processes of integral healing, as the sisters Xincas de Guatemala would say, our territory bodies and territory land. For healing is connected to our medicine that welcomes the integrity of life that can be felt and lived from our spiritualities, which conspire with the whole cosmos. So defending our territories from the conquests of patriarchal capitalism also implies breaking the violence and oppression of women. Since it is not possible the Good Living, if there is no Good Coexistence.

So that when we ask for the word to denounce the violence that is exercised over our being, we do not see ourselves as a threat that needs to be silenced and expelled from the communities. We will continue denouncing the patriarchal casting, since many of our sisters are not only being criminalized, threatened and murdered by the capitalist and state patriarchy, but also by the patriarchy of the grandparents, parents, brothers, spies and companions.

Nevertheless, we continue to trace the resistance of sisters who inhabit our beautiful territories, which are sustained by their lives connected with the memory of ancestry, songs, weaves, rituals, dances, and sacred words like seeds that they want to continue honoring life. It is a great network of shared life, to which we join from diverse places so that from the synergy of our bodies that inhabit the cosmos and the other cosmos, we can break all circles of violence and break with colonial inheritances, in order to continue weaving life with the threads of different colors that interrelate in a reciprocal way, generating the harmony and the necessary balance for Plentiful Life, Dignified Life, and Good Living in our territories.

# POOR BLACK WOMEN

## FROM A PERSONAL VIEW OF MYSELF BEING A BLACK WOMAN

**ZOILA CUETO VILLAMÁN**

*Bogotá, Colombia*

I am a black peasant and religious woman from the Dominican Republic. I arrived in Colombia 29 years ago. For me it was a surprise to be in a city like Bogotá with such a low presence of Afro population, generally relegated to the poorest and most marginalized neighborhoods. Years later, the violent escalation of the paramilitaries led to the displacement of millions of people into the interior of the country, from areas such as Uraba. The paramilitaries acted as an irregular state force, sponsored by large economic groups, such as Chiquita Brands (recognized by the US Department of Justice), who benefited from war by relying on vast regions, they belonged historically to the Black Traditional Communities. Most of these displaced people managed to “locate” in the peripheries of the big cities, surviving in precarious conditions, with the daily search for informal jobs.

As if the displacement and the murder of relatives were insufficient sufferings, many of its popular leaders were accused of fomenting violence and sent to jail. By then the “false positives” modality was used, accusing leaders of the Patriotic Union and ordinary civilians of being responsible for the massacres in the countryside. Afro women, the wives and children of these accused, came to neighborhoods like Palermo Sur, near the prison La Picota.

It was in this context that I developed my missionary work, mainly accompanying the wives of the prisoners. We tried to recover the historical and collective memory of being black, to encourage the spirit of resistance in order to overcome adversities and discrimination. These Afro women were mostly poor, raped, displaced, without access to education, basic services, the unemployed and marginalized. This process helped identify common origins and dreams. The Black People’s faith helped us to rebel against oppression for our legitimate rights.

Towards the year 2000, I was sent to Mosquera Nariño, on the Pacific coast, where I started another

work with Afro women. Many of them were beaten violently, and their basic needs were not met. The state was reduced to the military presence, with out being accountable of solving the real problems of the community. As a religious leader, I had to accompany women affected by the paramilitary presence. They were denied any chance of collecting or burying their loved ones; Many times we had to pick up corpses by listening in the sea or in the river, with signs “forbidden to pick it up”.

We began a process of reexamination of this inhuman and violent reality in the light of the word of God, from a popular and committed reading of the Christian message. Thus emerged the group “Women for the dignity of Mosquera-Nariño”, which re-existed the experience of freedom and oppression, the rights of women to life, land, and how to claim their legitimate rights as citizens.

We carried out an ethnic-territorial work against machismo, demanding that they listen to women’s proposals regarding participation in civic life, ethno-education and the management of natural resources and those of the State.

A few years later I was assigned to Buenaventura, the most important port in Colombia, marked by contradictions between the port area and the rest of the city, where 82% of Afro-descendants are unemployed. In 2007, with systematic violence based on torture, massacres, displacements and disappearances of families, the paramilitaries provoked in Buenaventura the destruction of the social fabric. It was a master strategy to position itself in the territory and to dominate the city. For the black community the extended family is one of the pillars of their resistance.

In 2011 we started a process with the mothers of the missing persons. The group is called: “Women weaving voices for the disappeared people of Buenaventura”. It was characterized by its courage and his courage, since the sole fact of claiming the

*Translation by Alexis Taveras Rosemead, Ca. USA*

authorities for the whereabouts of the disappeared was to risk torture or death. One of its initiatives was the seedling of Thursday in front of the administrative center. We are illuminated with the Word of God, especially with the text of 2Sam 21,1-14. Risha gave us motivation and encouraged us to claim our rights as mothers. It made their soul tense to continue standing, with rain or sun: there we were with photos of their loved ones missing.

They are voices of women who cry out before a deaf and blind government that does not care about the suffering of their fellow citizens. In the faces of these older women, with the weight of a hard history of struggles and sufferings, you can see that they are not defeated. His words are of encouragement, to continue to complain until the authorities respond. They claim justice; they know that there can be no justice without truth, without compensation for damages and without ensuring that these facts will not be repeated. In their prayers and dialogues they ask for other women who suffer in silence for fear of coming to the public square to shout for their missing children.

We know that black women in Colombia and other parts of the world have an ancestral legacy of centuries of struggle. The love for our cause helps us to face the various forms of discrimination, marked by racism and structured sexism. We denounce marginality, which responds to an exclusionary economic system that did not end with the legal abolition of slavery and which continues to generate inequity and death. The bishops say in the Santo Domingo document: "Women, in the family, in ecclesial communities and in organizations, are the ones who most communicate, sustain and promote life, faith and values... This recognition clashes scandalously with the frequent reality of their marginalization, the dangers to which their dignity is subjected, and the violence of which they are often subjected. To those who give life and that of life, are denied a life worthy. The Church feels called to be on the side of life and to defend it in women".

In Religious Life Afro women have also been claiming our right to equity. I remember during my training process that a religious person in the community told me that I was good; I could have

been a nun but the only problem is that I was black." She touched my most intimate and sacred fiber: my identity, my roots. I entered a process of confusion that over time made me stand up against discriminatory actions, especially in defense of Afro-descendant women I accompany in my pastoral work.

Black women have been building peace for centuries. Our word and action are characterized by generating life in spite of the violence received. In order for changes to be continued within societies, it is necessary for us to assume the following challenges as our own:

- Continue to form our character, to reduce the gaps that separate us from other non-black women;
- to secure our identity process, know our history, know where we come from;
- Continue to maintain family ties, preserving ancestral wisdom and being the pillar that maintains the identity and cultural heritage;
- By nature we are defenders of human rights and life. Our contributions in the defense of life today remain a necessity;
- Training for political participation and reaching the decision-making stages, where men have taken the floor;
- Value and recover our identity as black women, strengthen our self-esteem, and make our body a space of memory and recreated history.

Finally, I want to acknowledge all those black women who in America and the Caribbean have contributed with their lives and their struggles so that today we continue to build history and forge favorable environments in which poor, marginalized and excluded black women have. With other women, they have the opportunity to contribute their experience and change the practices of racism and indifference in our country. We are not here just to serve the coffee, fix the beds, and do the housework. We are capable of making decisions, get involved in politics, and make unlimited suggestions. To achieve all this, it is necessary to break the prejudice and exclusionary views, because... we are not here just to serve the coffee, to fix the beds and do the housework. We are capable of making decisions, of making politics, of giving unlimited suggestions.

(Natalie, Afro Caribbean organization).



# FEMINISM AND MACROECUMENICAL SPIRITUALITY

**MARCELO BARROS**

*Recife, PE, Brasil*

Then, you are not ungrateful, my Creator, so that I may think that you will give less than they implore (these servants yours), but much more; nor hated, O Lord of my soul, when you walked on the world, before, to the women you have always favored with great piety, and you have found in them so much love and more faith than in the men...

It is not enough, Lord, that the world has us cornered and unable, for us to do anything that is worthy of you in public, or dare to speak some truths that we secretly cry, but you should not have heard us such a fair request?

I do not believe, Lord of your goodness and justice, that you are a fair judge, and not like the judges of the world, since as they are children of Adam, and finally, all men, there is no woman virtue that they do not have by suspicion...that is no reason to reject virtuous and strong spirits, even if they belong to women"

***Teresa de Jesus***

This text of one of the most important Christian mystics of the whole history of the church shows the outline of a feminist spirituality or, at least, an opening for it already in the XVI century. Reveals that disregarding equality between men and women and break with the right relationship of gender, it's not only a social and cultural issue, but it touches the center of the Christian spirituality. Is not that what Jesus did. Which precisely, always proposed the gender relationship? Actually what it is important to witness God Love's own way of being.

That's why in the 80's Leonardo Boff said "Every time women are marginalized in the church, our experience of God is prejudicated; we become impoverished, and we locked ourselves to a "radical sacrament of God." According to this, a just and liberating relationship of genders is the way and method of Christian spirituality. Still in the XVI century, in the book of Teresa's life, reveals what, at that time sounded strange and which she expresses as a secret: "that, in my opinion, mental prayer is nothing else than trying to be friendly, being often trying alone with who we know loves us" (Vida 8.5).

That means that St. Teresa understands the prayer as a relationship of friendship. It means "friendship with God, or Jesus." in that relation,

she uses some affective images, even erotic, her language was such that it deserves the inquisition to take care of her and practice seven court investigations. Why? For expressing her feminist in prayer. In the ancient world, the Abadesas of the desert and many saints were educated to express themselves in masculine and use male images for spirituality.

In the prayer, Teresa dared to propose a relationship of genders. On one hand, she live an affectionate friendship with San Juan de la Cruz and others brothers, as Graciano. That current of nuptial mysticism and even erotica is found in the mystic Bedouins of the Northern Europe (XIII and XIV centuries), poorly seen by the hierarchy, some of them persecuted and even martyred. It is a central element in the spirituality of women like Hildegarda de Bingen (XI, century) and Catherine of Siena (XIV century), women today recognized by the popes as "doctors of the church".

In the Islam, Rabbia Al Adawiya (701-801) woman of the medieval mystic, who gave to the Muslims the spiritual dimension of relationship of nuptial intimacy with the Divine love. She did Muslims remember an attributed saying to the prophet Mahoma: "three things in the world were given by you and become worthy of love: women, perfume and prayer." It is important to observe that, in the saying of the prophet, prayer it was

*Translation by Luis Mayorga, El Paso, Texas, USA*

said in third place in the relation with Allah. For us, of the 21st century, this understanding of human spirituality is important. It goes more beyond the Christian world.

It is expressed in the proposal of authors like Maria Corbi, who calls the spirituality, as the "deep human quality." Also Ken Wilber, American philosopher, which includes spirituality as "integral vision". Is an existential process that makes us move from a egoic state to a more ethnocentric and finally to a cosmocentric posture. If than form of understand human and ecumenical spirituality is correct, one of the basic and essential criteria for this process to be experienced is precisely "the recognition and valorization of full humanity as of human beings, as well as in a patriarchal culture of the woman."

Speaking of patriarchal culture, religion is always an element of culture. That is why, along of history, for centuries, religious hierarchies they consciously ignored or denied that concern of justice to recognize the dignity of the women and fair gender relationship. Still today we have not overcome this in the Catholic Church and some other Christian Churches. By maintaining the ministries ordained as a male privilege, and in exercising those in a patriarchal way, the Church make a fundamentalist reading of the biblical text, they also commit a sin that is social (against justice), but mainly adopt an anti-spiritual stance and nullify "what the spirit says today to the Churches" (Ap 2,5).

In several Latin American countries, such as Brazil, Cuba, Colombia, on the coast of Ecuador and some regions of Venezuela, the poorest are very impregnated by black cultures and indigenous. In that case, the macho clerical posture of the traditional Churches bothers, and in a certain way this makes it difficult to live the ecumenical relationship with the religions and popular traditions. In the case of indigenous cultures of patriarchal tradition, Churches that could give evangelical testimony of liberation and justice help to reinforce the machismo. In spite of everything, in the black culture and some indigenous, blessing is a charisma of the women, and healing of healers.

In the priestly dimension is exercised by Ialorixas (the Saint's mothers). Some communities have a babalaorixa (priest), but is not the same be oriented or receive the Axe of a man (babalaorixa) that of a woman. there is a proper way of relation with the feminine dimension and gender relations. So much is so, rarely, babalaorixas (men) end up developing, both spirituality, a feminine dimension which, although they are always respected by their religious community, are seen by the dominant society as gay or even transvestites some are, others are not. They live in the flesh the conflict of an internal dialogue that the society does not help to make explicit, and they receive Orixas they are at the same time, masculine and feminine without necessarily be homoerotic (with all due respect towards them and with deep appreciation for their spiritual dimension). For our lives, spirituality based on the relationship of genres leads us to value the corporeality and the affectionate dimension even erotic of the life as a way of intimacy with the mystery.

Help us to unite ethics and aesthetics in the spiritual way, coherent and deep vision of all things with a heightened sensitivity and, above all, everything lead us to witness God as Mystery of Love and of Passion. In the 20th century, a witness who lived that profoundly was a young Dutch Jew, Etty Hillesum at the beginning of the 40's with 25 and 26 years had the courage to assume a loving relationship without marriage and no stable commitment with a German officer and later with a Dutch composer. Without anyone that teaches her, in the midst of these relationships, she lived a deep relationship of intimacy with God, in a very secular way.

On July 12, 1942 she wrote in her diary: "I will help you, my God, not shut up in me, but I cannot guarantee anything. What I can see clearly is that it is not you who can help us, it's us (the Jews) who can help you and by doing so, we can help ourselves. That's all that at this moment we can save, and also the only thing that counts: a little of you in us, my God. Maybe we can also make it appear your presence in the devastated hearts of the others".

# WOMEN, POWER, SOLIDARITY

## REFLECTIONS ABOUT LA MALINCHE

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When I completed my studies in Feminist Theology, I learned little by little to deconstruct the inherited cultural background and to transform my beliefs and my way of acting. Although, I am aware that I still have a long way to go.

The first thing that struck me deeply was the realization of how squarely, narrowly, and equivocally I was in the way I saw and conceived the world. That is, the biblical cosmogony that I inherited did not allow me to see beyond an opposing dualism: man-woman, heaven-earth, body-spirit, purity-impurity, evil-good, dominator-dominated. In this model the male always occupied the positive and superior part, and woman the negative and inferior one. And then I realized that exclusion and marginalization affect beyond sex, race, age, social stratum, skin color, belief, and so on.

Among other things, what helped me to get out of that reduced way of understanding life was that I began to acquire and incorporate analysis tools when reading and interpreting the biblical texts. These tools or hermeneutics integrate a method of critical feminist analysis of liberation, named like this and developed by theologian Elisabeth Schüssler Fiorenza.

These hermeneutics are: the one of the suspicion, that of the critical evaluation, that of the creative imagination, that of experience, that of domination and social location, that of remembrance and reconstruction, and that of transforming action for the change.

I propose to elaborate the present reflection on the one hand, beyond a Malinche treacherous or heroine, good or bad, and on the other, more profoundly, to show us openly how similar are the experiences that women live on a daily basis, regardless of the season. As well as interweaving the hermeneutics that allow us to creatively and critically imagine the Malinche, which symbolically represents many women, if not all. And in this

way we can free ourselves from dualistic prejudices and be able to see what unites us as people, and integrate the richness of different interpretations without pretending to impose a single truth.

I also want to invite you to help me from your experiences to suspect and rebuild this reflection. I welcome you that we together expand the prism of our eyes on this legendary character, which is still current because it confronts us with situations we experience every day. This character reveals to us that we have advanced in some aspects, but in others, sadly such as violence against women, we have changed very little, and that the system of domination, no matter who is in power, is perpetuated.

To begin with, on the one hand we must to remember and on the other one to imagine: How did Malinalli's childhood, in what environment she grew up, what she thought, what she felt, what she dreamed, what education she received, what relationship she had with her parents, What were their beliefs?

According to the story, Malinche was born in the region of Painala, now Coatzacoalcos, Veracruz, around the year 1500. Daughter of a chieftain of the Aztec empire, her mother tongue was Nahuatl. Malintzin, during the early years of her childhood, received the education of her paternal grandmother with whom she had a close relationship and who from her blindness taught her to see life not only with physical eyes but to perceive it in a much more deep, awakening and empowering all her senses and heart. We can suspect and imagine that Malinalli, as a result of these teachings and experiences so close that she maintained with nature and with everything that surrounded her, had to become an observant, intuitive, reflexive and receptive woman, as well as passionate about life, strong and intelligent, and that retained her capacity of astonishment until

Translation by Alexis Taveras de Rosemead, Ca. USA

the last day. Attitudes that all the people we must cultivate.

We also know that at the death of her father, her mother remarries and her stepfather sells her as a slave to a cacique of Tabasco, common and effective experience that thousands and thousands of women cross. That is, to be used as mere objects of change, to pass from hand to hand, patterns that are considered their owners and can dispose and abuse them whenever they please. At the end, they are discarded when they are no longer useful.

Imagine what this young lady could have experienced when she arrived at a new place without knowing anyone, being stripped of her roots, knowing that she would never see her own again. She would have felt like a stranger, oblivious to that place, besides being an alibi of her freedom, without being heard or taken into account. Surely she was afraid, but thanks to the teachings of her grandmother and to her own qualities and strength, she was able to resist and defend herself against this dramatic situation. She learned the Mayan language that later would be of great use to her.

As I see it, Malinalli used her reflective ability to discern and realize that her environment was not only hostile but unfair as well. This is so, because the Mexicas conquered many towns, finishing bloodily with their warriors and taking to the women like trophies of war, soon to sacrifice cruelly to the maids and to offer them to the gods. Moreover, being passionate about respect for life, she strongly opposed this system that determined that women were not worth anything as a person. Besides that society imposed what was the will of the gods and the amount of blood they needed for their survival. She lived convinced that it was urgent for political, social and spiritual change. She knew that the most glorious time of her ancestors had taken place during the time of the god Quetzalcoatl, the greatest opponent of human sacrifices, and therefore she hoped and craved for his return.

I believe that Malinalli was realistic and naïve, and struggled to achieve this change, although of course, she was influenced by the context in which she lived and by the beliefs of her time. Who is not? She has the possibility of a better world, a new

world, fairer, without violence. But, like most of her contemporaries, she believed that Cortes could be the return of Quetzalcoatl, that is to say a god who came to save them, and even eliminate human sacrifices.

At this point I want to stop and contrast this belief, or rather its interpretation, with the same as the Christian we have inherited and received from our dualistic and patriarchal religion for centuries. From my experience, and I am sure that I am not the only one, since I was a catechist more than 25 years believing in a God conceived as father, almighty man, has caused much damage. Since it has contributed to associate the man with that god who has made them superior, and women have made them carriers of evil, temptation and sin. In addition to having infantilized humans in general, making us dependent on an almighty father-man, from whom we must passively wait condemnation, or salvation, hell or heaven...

Personally, I consider that Malintzin was a person who is in many ways disruptive of the stereotypes of her time. She wanted to unite the best of both cultures, which transcended duality, since in herself it became clear that differences enrich us, from the simplest and everyday, as the flavors, the aromas, the colors, as well as through the richness of the vocabulary she acquired and the mixture of the languages she learned, and the blood that flowed through her veins.

It seems to me that Malintzin was faithful and congruent with herself, that she never thought nor wanted to betray her own people. I believe that she looked at the world as she was. Therefore, she believed that she could free her people, to whom she maintained her loyalty, and for a moment she trusted that she "spoke the same language as her conquerors".

On the shoulders of the Malinche, there is a great weight that I consider to be unfair, a product of the dual patriarchal tradition: the Mexican complex that considers itself "hijo de la chingada" (son of the bitch), of that woman who prostituted herself, and allowed to prostitute herself. Instead, we should see in her a symbol of new humanity, capable of transcending ambivalence. We need to see in her the using power, not to control people, but on behalf of others to elevate and dignify them.

# CULTURAL OBSERVATORY OF GENDER

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Back in 2013 I thought to create a Cultural Observatory of Gender (OCG), by modest that it was not a crazy idea but in the contrary it was necessary. The OCG goes now for its fifth year of exercise.

I have been working in the cultural sector for many years, in the literary sector. But I am a great fan of other sectors, like the plastic arts, the performing arts and cinema. So without wanting it, I have been constructing in my interior a global image of how culture articulated in my country. For that image has always needed a piece: US. The shortage of women, either as cultural creators, as intermediaries or in the senior positions, has always worried to me.

The OCG has two primary objectives. First objective is the portraying this cultural reality so little egalitarian in the matter of gender in Catalonia. It does this every year by reporting on a cultural sector and in its collaboration with an association or similar that belongs to him. To this date, we have put the magnifying glass in the journalism opinion, cinema, literary prizes and centers of art. With a calculator in hand, we have demonstrated in all these fields the underrepresentation of females, and those figures always shameful numbers have led to appear in the media as to carriers of the bad news: yes, to the women they are not letting them participate in equality in culture. To put data in this reality is very useful to wake up consciences.

The second objective, the OCG also has the generate contents that put value on cultural work of the women, and for It, it organizes activities, as much in Catalonia as in other places of the Spanish State: debates, conference cycles, celebrations... It even impelled and it coordinates a journalistic journal to reward works that women's empowerment. This task includes attending consultations, to respond to interviews, to shake the social networks, interrelate and mobilize. The communication is essential so that the actions of the people and the groups between men and women defend a shared future between men and women are effective.

For a long time we have been living in a great lie. They want us think that we have already arrived at the ideal state, but it is not true. Nuria Varela explains it very clear in her book *Cansadas*. A feminist reaction front to new misogynist- explains it with clear words: "We are living a supposed against the new misogyny "We are living supposed equality based on the utilitarianism of women, not in the defense of our rights". Or what comes to be the same, have sold us that if we can be writers, lawyers or firefighters we have already arrived at our maximum threshold of desire. We constantly say it from the public policies, from the patriarchal thoughts and from advertising, although we are not blind and we perfectly see that beyond that threshold that has been marked, they are much more than they let us be.

The undeniable reality is that in the democratic countries, the last decades have brought us laws in favor of the equality and thanks to them we live all and all much better. The other side, however, the price to pay by those legal advances has been high. Without anyone having even mentioned, it includes to abdicate of the feminist struggle. Claiming that it is no longer necessary, they invite us to leave it aside. Varela also explains it clearly: "it started to make policies of equality without feminism and without feminists".

The certainty that this deception, that mirage, broke as soon the magnifying glass approached the cultural field, led me to think that focusing the fight in that land could contribute to reveal the trap. They have put many means in the task of blurring our goals, and offer us in return a better position in the perennial inequality, have not been a bad strategy. But it works for us if we can totally be what we want to be, if we do not have to be satisfied being what they want us to be. Our horizon of expectations is another and includes to occupying symbolic spaces of cultural that are the key of so many things, including the gender violence. □

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# LIBROS SOBRE FEMINISMO QUE NOS PUEDEN AYUDAR

**Spanish**

AGENDA LATINOAMERICANA

*He aquí una selección mínima de libros, clásicos y recientes, sobre la nueva visión ecofeminista. Todos merecen estar en nuestra biblioteca de papel, pero en todo caso están en la red. Los recomendamos vivamente para cambiar nuestra «visión», tanto mediante la lectura/estudio individual, cuanto como texto-base para el diálogo en grupo, la reflexión comunitaria... un capítulo por sesión, por ejemplo.*

• **El Mito de la Diosa. Evolución de una imagen.** Anne BARING y Jules CASHFORD, Siruela, Madrid 2005, 851 pp. En la red.

Considerado una pieza maestra de investigación, sus autoras recopilan los hallazgos arqueológicos de nuestra prehistoria, y ponen a la luz lo femenino en el itinerario mitológico y espiritual de nuestra especie. El resultado es una visión nueva, que rompe el desequilibrio de la dominación masculina que desde hace unos pocos milenios lastra nuestras culturas.

• **El cáliz y la espada. Nuestra historia, nuestro futuro.** Riane EISLER, Cuatro Vientos, Santiago de Chile 1990, 310 pp, prólogo de H. Maturana. En la red y en youtube.

Este libro popularizó en su momento los hallazgos de una generación de arqueólogos (con Marija Gimbutas a la cabeza) que sacaron a la luz una «Vieja Europa» anterior en varios milenios a la «historia que comienza en Sumer»: culturas desarrolladas, pacíficas, matrilineales... arrasadas luego por las famosas invasiones indoeuropeas que trajeron dioses masculinos guerreros. Hubo un momento en nuestra evolución como especie en que cambiamos nuestra relación con la naturaleza, un desvío que aún debemos desandar...

• **Gaia y Dios. Una teología ecofeminista para la recuperación de la Tierra,** Rosemary RADFORD RUETHER, DEMAC, México 1993, 318 pp. En la red.

Simplemente, un «clásico» imprescindible. La autora analiza las fuentes históricas de Occidente y encuentra las ideas que causaron la actual situación. Propone entonces una nueva teología desde una nueva actitud ante la vida. Gaia, símbolo del planeta concebido como algo vivo y sagrado, no tiene por qué ser antagonista ante Dios; en algún sentido –dice la autora– «debería remplazar a Dios como objeto de nuestra adoración» (p. 16).

• **Sin Visiones nos perdemos. Reflexiones sobre Teología Ecofeminista Latinoamericana.** Mary Judith RESS. Con-spirando, Santiago de Chile, 2012, 236 pp. En la Biblioteca Virtual Con-spirando.

Aunque la teología de la liberación fue un hito en lo social, hoy necesitamos ir más allá. La teología ecofeminista se abre a nuevos marcos de referencia para la comprensión de la vida, la tierra y los humanos. El libro da cuenta del origen, las fuentes, el desarrollo, y los desafíos de la teología y la espiritualidad eco-feminista. Todo un testimonio vivencial, personal y colectivo. Sumamente recomendable.

• **Del Cielo a la Tierra. Antología de teología feminista.** RESS–SEIBERT–SJØRUP (coords). Sello Azul, Santiago de Chile 2017, 539 pp. Conspirando.

Ensayos de teólogas de EEUU y de Europa sobre: nuevas imágenes de la divinidad, el sexismo en la cristología, la mariología, la Iglesia...; reconceptualización de las categorías teológicas... Imprescindible.

• **Eterno Deseo: Reflexiones para una eco-espiritualidad.** Laicos/as de Maryknoll, Con-spirando, Santiago de Chile 2011, 150 pp. En la Biblioteca Virtual Con-spirando.

Recursos prácticos de eco-espiritualidad elaborados por los misioneros laicos/as de Maryknoll en Chile: oraciones, pensamientos, celebraciones... desde una espiritualidad eco-centrada. Estructurado en torno a las cuatro estaciones del año, incluye la famosa celebración de la Caminata Cósmica.

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El Colectivo CON-SPIRANDO ha abierto al público una «biblioteca virtual», ofreciendo en ella gratuitamente sus propios libros y todos los números de su revista, dedicada al ecofeminismo, aquí:

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# THE ÉCOFEMINIST STRUGGLE IN THE SET OF ALL THE STRUGGLES

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Every day, when we get up and look at our Agenda, we review and rethink our commitments, anticipated and unforeseen activities, affirm our desire to change the world and the efforts so that this world does not swallow us, we are not assimilated us from a cultural hegemony that crushes the subjectivities, consciences or the hearts.

This daily exercise is systematically assaulted by some emergency. Missing young people, girls burned in Guatemala, sisters of murdered or prisoners in Colombia, or Peru, landless peasants arrested in Brazil. At the same time, genocides returning to the streets, feminicides that threaten us, impact people by the contamination that transnational corporations and the governments that serve them spread territories, and by diseases that multiply as a consequence of pesticides, cyanide poison in the water and the land. There is no shortage of these shocks of possible or concrete states, invasions, massacres, violence through which world power will seek to assert its domination over our bodies and territories, which in Abya Yala are refunctionalized in neocolonial and capitalist.

## Witches of the 21st Century. Creators/ Caregivers

Being creators and caregivers of a project of life, of good living, is the drive that encourages us to think of feminism from the movements indigenous people, peasants, women workers, neighborhoods, schools and universities are the key to refinding our America. Promoting and impelling from our immediate projects, ways towards the eco-feminist revolutions, socialist, of the good to live, that allow us to disassemble all the oppressions.

The policies of death of the transnational corporations, the imperialism and the narco-states, try to retract not only the rights conquered by women and by the people in more than five centuries of libertarian fights; they try to pretend completely with our desire, our rebellion, our conviction on the necessity to make the revolutions delayed.

The rapacity with which they violate the territories to rob them in the smallest possible time, satisfying its logic with accumulation by dispossession, robbery and super-exploitation of the work force, places to us in the edges of an authentic war that at any time becomes open warfare, of medium or high intensity. This war that we have not chosen has frightened us. Even thought we don't want this war we must face it or it will silently exterminate us.

In the last decade, a succession of crimes draws the contours of continent dotted with "Territorial feminicides", which alerts the murder in Mexico of Bety Carino, April 27, 2010, then the murder of Berta Cáceres, in Honduras, general coordinator of the COPINH, on March 2, 2016. Also, the murders of two emblematic women, caregivers of the rivers, territories, forests, the women, and the villages. As they were also Lesbians Yaneth Urquía Urquía, linked to the COPINH, who led a fight in Honduras against two hydroelectric projects, murdered on July 6, 2016; and Macarena Valdés, educator of The Newen Tranquil Mapuche community, who was Part of the fight against a dam in Chile, assassinated on August 22, 2016; Laura Leonor Vasquez Pineda, member of the Committee in Defense of the Life of San Rafael Las Flowers, that faced the mining project of San Rafael, was assassinated in Guatemala January 16 of this year; and Luz Herminia Olarte, Maricela

*Translation by Alex y Sonia Sánchez, Baldwin Park, Ca.*

Tombé, Ruth Alicia Lopez Guisao and Yoryanis Isabel Bernal, the indigenous women, popular leaders, assassinated this year in Colombia.

We could continue naming all the women assassinated for being women in Abya Yala, and all the prisoners and threatened with imprisonment or death. But we are looking for to indicate the different ways from feminicides. Some that tries to finish with the advance of the conscience of the women, which takes shape in our autonomy, in our capacity to decide on our bodies and lives. Those who historically have felt owners of “their women”, try to discipline the growth of our feminist rebellion through the violence. Others are “territorial feminicides” with which the power looks for to exterminate or to discipline by means of fear, to women who care for the land, common properties, present and future life chances of our towns.

For that reason our eco-feminism, indigenous, black, farmer, popular, defies all the logics of conquest: the one that destroys nature and the one that kills us “for being women”. Ecocide, femicide, genocide, is different faces of the same capitalist project that no longer disguises its aggressiveness or the barbarism, made in name of the “civilization progress or development”.

### **Our Revolutions are Underway**

In spite of all the aggression, our project of life is maintained and renewed very generationally by thousands of women who, in the field or cities, have been learning from their mothers, grandmothers, ancestry, that our resistance is invincible. That our feminism is to make collective and multitudinous, that cannot “be controlled” to traverse of the murder. That it is a movement of thousands of witches who fly skies in flocks, inviting to disobey order and to break patriarchal silence.

Our actions are not reduced to a group of subjects of “women’s interest”. We are part of

the set of the popular struggles for life, and for freedom, for justice and for dignity. We know that these struggles demand revolutions for deep transformations of our ways to be in the world, of relating to each other, and in nature. For that reason, while we are part of the set of social and political struggles, of the struggles for reforms and revolutions, we demand for our companions in the political organizations, popular movements and in the homes that are sensitive and begin to comprise of our demands as women. Why it is not enough to become “politically correct” and solidarity with the feminist struggles. It is essential that the revolutions cross them, and those who have privileges for being male, or for being white, or by other factors who become hegemonic, they resign consciously to those privileges, and to walk alongside the most oppressed between the oppressed.

Our revolutions are under way. Even though of the setback that shakes the Continent and the world, in spite of the war that has declared to us, the feminists are still in the streets, we did not leave our places, we did not accept that we impose the property rights to us on our lives or our territories.

Even if they kill us, even if they threaten us, though imprisoned, we will continue to accompany each sister who defends her body or her space of life, we meet every woman threatened, to each lesbian, trans, transvestite, harassed by the heteronormativity, to each abused girl. We will continue looking for each missing girl. We will continue denouncing to each violent son of the patriarchy and their accomplices. They are not going to manage to lock us in the domestic world again.

We are heirs of those witches who burned, and those who survived to tell it. We are the invisible women, who now we occupy public space, and all the spaces that we wish, to revolutionize the revolutions, from our bodies and insurgent territories.

# ¿POR QUÉ VIVIR ENTRE MADIÁN Y MOAB?

PREMIO DEL CONCURSO DE  
«PÁGINAS NEOBÍBLICAS 2018»

MARIA DE LAS MERCEDES RODRÍGUEZ PUZO

Santiago de Cuba

Puedo sentir el olor de la carne quemada, escuchar sus gritos mientras el fuego las consume. Apenas son adolescentes, la mayor quizá tenga 16 años. Claman misericordia, se preguntan dónde está Baal –peor, por qué no acude a rescatarlas–. Los israelitas con orgullo las miran arder: son su contribución para el Señor tras la victoria sobre Madián. Horas después, cuando el fuego ha cesado, sólo el aire de Moab recuerda que treinta y dos muchachas vírgenes madianitas existieron alguna vez.

Cierro la Biblia, estoy enfadada, le pregunto a él cómo pudo ordenar algo así. «A veces eres despiadado, haces y deshaces sin compasión», le reclamo a mi Dios, mas no se anima a responder. Reflexiono luego que tal vez el holocausto sea mejor que vivir como esclava, vivir con el recuerdo de la familia masacrada y la ciudad destruida, destino de las vírgenes sobrevivientes.

Números 31 es un texto demasiado horrendo, salvaje. No explicita que las muchachas fueran quemadas, pero lo infiero y visualizo. Lo más triste es saber la causa de tanta violencia, ubicada en páginas anteriores, en Núm 25. Los hombres israelitas se dejaron atacar por las malas mañías de las mujeres madianitas y adoraron a Baal –peor, Dios se enfureció y el pueblo escogido se vengó–. Leer este pasaje me obliga a cuestionar al dios en que he puesto mi fe.

Afortunadamente, hoy los creyentes en el Dios de Abraham, de Isaac y de Moisés no aniquilan a sus enemigos idólatras. Sin embargo, existen nuevas formas solapadas de violencia, tan cotidianas que parecen normales. Mi vecina Ileana, testigo de Jehová,

no me saluda porque soy apóstata, tampoco saluda a los otros vecinos no creyentes porque son mundanos. David, el chico judío, nunca acepta mis invitaciones al espacio Diálogo Interreligioso porque van los israelitas nazarenos, quienes aceptan a Jesús como El Mesías. Un pastor bautista predica los domingos que los católicos son pecadores y arderán en el fuego eterno porque se arrodillan y piden ante imágenes. Yendo más allá del contexto cubano, el Estado de Israel bombardea y subyuga a Palestina porque es su territorio, y lo justifica desde los textos sagrados.

Es casi increíble: un alto número de creyentes con una fe común, reproducen entre ellos el odio y la sed de venganza de Núm 31. Ante tal situación, Jorge Pixley describe una realidad innegable: Dios es una palabra sumamente peligrosa, que se ha usado y se sigue usando de una forma engañosa para hacer referencia al mismo creador y ser supremo concebido de maneras muy diversas.

Por fortuna, aparece una luz para ayudarnos a entender, a ver detrás del relato bíblico el relato humano, a buscar la verdad. Hablo del Nuevo Paradigma arqueológico-bíblico. José María Vigil lo define como el conjunto de nuevos enfoques y de llamativos hallazgos arqueológicos encontrados, que desafían la historicidad de hechos, figuras bíblicas importantes y la historia misma de los pueblos que han habitado secularmente la tierra palestino-israelí. La presentación de estos hallazgos hace hincapié especial en las vivencias histórico-existenciales del pueblo que elaboró los relatos y tradiciones de la Biblia.

Según algunas cronologías bíblicas, el Éxodo ocurrió alrededor del año 1450 a.C. Sin embargo, nume-

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*Nota del Jurado: La convocatoria del concurso de este año hizo notar la introducción de una perspectiva nueva en la hermenéutica con que recrear o reescribir las «páginas neobíbllicas» a someter a concurso; esa perspectiva fue la de confrontarse con el «Nuevo paradigma arqueológico-bíblico» (cfr. google). El texto premiado es uno de los pocos que ha asumido esta perspectiva. Para el próximo año ampliamos la perspectiva a todos los llamados «Nuevos Paradigmas». No obstante, seguirán recibiendo «páginas neobíbllicas» desde la hermenéutica tradicional, siempre tratando de recrearlas para la actualidad.*

rosos investigadores modernos lo ubican del 1250 al 1230 a.C. A raíz del nuevo paradigma, I. Finkelstein revela que existe la posibilidad de que el éxodo hacia la Tierra Prometida se haya producido dos siglos después y no a mediados del siglo XV a.C., como afirma la Biblia. (...) «El éxodo, desde el punto de vista científico no resiste el análisis. Ni una estela de la época hace referencia a casi dos millones de israelitas que habrían huido por el desierto. Ni siquiera hay rastros dejados por esa gente en su peregrinación de 40 años. Hemos sido capaces de hallar rastros de minúsculos caseríos de 40 o 50 personas».

Tampoco existieron las grandes batallas mencionadas en los textos sagrados. La orgullosa Jericó era entonces un pobre caserío. Tampoco existían otros sitios célebres, como Bersheba o Edom. Esos sitios existieron, pero mucho tiempo después del surgimiento del reino de Judá.


Esta declaración de Finkelstein posibilita volver al pasaje bíblico y leerlo con nuevos espejuelos. Algunos biblistas afirman que Núm 31 pertenece al *Libro de las Guerras del Señor*, una colección de cantos guerreros sobre los combates llevados a cabo por Israel bajo la conducción de su Dios, al que se hace referencia en Núm 21:14. Curiosamente el *Libro de las Guerras del Señor* no se conserva hoy.

Los hallazgos arqueológicos y la investigación científica en general, nos liberan de esa imagen tiránica, cruel y despiadada de un dios que manda asesinar niños, mujeres y hombres, saquear ciudades, u odiar al que es diferente. Por otra parte, nos permiten ver a un pueblo desesperado, que frustrado tras el exilio necesita esperanza y la encuentra al reescribir su historia, posiblemente durante el período persa (del 538 al 330 a.C.). Los israelitas se convierten en protagonistas victoriosos, el pueblo que guiado por Dios nada teme y siempre se levanta. Han recuperado su fe, capaz de mover montañas. Y sí, son culpables de reinventarse, de darse aliento cambiando la historia, de legarnos a un Jehová de los Ejércitos.

Aquí aparece el desafío que supone el Nuevo Paradigma arqueológico-bíblico: ¿cómo comprendemos y asumimos a Dios ahora? A decir de Vigil, el estado actual de los conocimientos tiene que ser asumido con toda claridad y explicitud en una teología y en

una fe responsables. ¿Vamos a seguir con la lectura literal y fundamentalista de la Biblia y su consecuente visión teológica? ¿Queremos continuar viviendo entre Madián y Moab?

Vuelvo a Pixley: Un dios que legitima la opresión, por más solemne que se presente su culto, no es el Dios verdadero. Pues el Dios verdadero es únicamente aquel que oye el clamor de los oprimidos y los libera de su opresión.

En contraposición al Dios inclemente de Núm 31, la Biblia nos muestra en el Nuevo Testamento al Dios de la salvación, que a través de Jesús camina junto a los oprimidos, los marginados y los necesitados, un Dios que sólo nos pide una vida de justicia y misericordia. De la justicia sabemos todos; en cuanto a la misericordia me parece importante aclarar que es una gran luz de amor y perdón. Ya es hora de ponerla en práctica. 

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- La Página de Cerezo Barredo: el dibujo de cada domingo.
- «Páginas Neobíblicas». Relectura de la Biblia.
- Cuentos Cortos Latinoamericanos. Una antología.
- Biblioteca. Salas: general, teológica, bíblica y pastoral.
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# PROTECCIÓN DEL MEDIO AMBIENTE DESDE UNA PERSPECTIVA FEMINISTA

PREMIO DEL CONCURSO DE  
«PERSPECTIVA DE GÉNERO 2018»

MAYTE DE LOS ÁNGELES MOLINA CAMACHO  
Managua, Nicaragua

*En las últimas décadas la intensificación de las preocupaciones ambientales ha tenido un efecto generalizado en el pensamiento y las conductas sociales. Asimismo se presenta una creciente conciencia mundial sobre la estrecha relación entre los problemas ambientales y aquellos de origen económico, demográfico y social, y sobre la necesidad de encontrar soluciones integrales a los mismos. ¿De qué forma contribuyen los hombres y mujeres a la protección del planeta? ¿Existe una conexión entre las relaciones de género y el medio ambiente? Primeramente, se describe el movimiento ecofeminista. Seguido, se detalla el rol de la mujer en el cuidado del planeta. Finalmente, se mencionan las principales personalidades ambientalistas a nivel mundial y nacional.*

Las primeras conexiones entre el feminismo y la ecología dieron origen al ecofeminismo en los años setenta, cuando la escritora Francoise D'Eaubonne llama a las mujeres a liderar una revolución ecológica para salvar al planeta. Según D'Eaubonne, dicha revolución deberá conducir a una relación más armónica entre hombres y mujeres. El ecofeminismo cuestiona las premisas y prácticas de la sociedad occidental que históricamente ha visto a las mujeres y a la naturaleza como objeto de manipulación, control y explotación.

Desde otra perspectiva, Bina Agarwal considera que el vínculo entre las mujeres y el medio ambiente está determinado por una estructura que comprende diversos aspectos, incluyendo género, clase y raza. Resalta que son las mujeres provenientes de áreas rurales y familias pobres las que resultan afectadas de manera más negativa y las que han participado más activamente en los movimientos ecológicos. En el pensamiento patriarcal las mujeres son identificadas como más próximas a la naturaleza y los hombres como más próximos a la cultura, de ahí que las mujeres sean vistas como inferiores.

Uno de los aspectos fundamentales de la contribución femenina en la protección del medio ambiente está localizado en las áreas de educación y comu-

nicación. La mujer es indispensable como monitorea medioambiental, tanto en una educación formal, donde actúa de profesora, como en una educación informal principalmente ligada a su familia, por la que transmite a sus hijos la importancia y valores de un sano medio ambiente. Debido al rol de cuidado del grupo familiar y de la comunidad, la mujer es la principal administradora de los recursos naturales y del consumo de agua.

Cada año el Programa de las Naciones Unidas para el Medio Ambiente (PNUMA), reconoce a destacadas personalidades cuya labor ha sido valorada por su impacto positivo sobre el medio ambiente. Los ganadores de 2016 del premio «Campeones de la Tierra» son el biólogo mexicano José Sarukhán Kermez y la ecologista hondureña Berta Cáceres.

José Sarukhán, fue galardonado en la categoría de carrera de liderazgo, debido a su amplia trayectoria en la academia e investigación en la conservación de la biodiversidad en México. Sarukhán realizó la licenciatura en la Facultad de Ciencias de la UNAM, donde obtuvo el título de biólogo, hizo una maestría en ciencias en el Colegio de Postgraduados de Chapingo y un doctorado en la Universidad de Gales, en la Gran Bretaña.

Por otra parte, Berta Cáceres se destacó en la categoría de inspiración y acción, gracias a su rol como defensora de los derechos humanos, los pueblos indígenas y el medio ambiente. En 1993 cofundó el Consejo Cívico de Organizaciones Indígenas Populares, el cual organizó feroces campañas contra los megaproyectos que violaban los derechos ambientales y a la tierra de las comunidades locales. Cáceres fue asesinada a tiros en su casa después de años de amenazas de muerte por su trabajo como activista.

Nicaragua no se queda atrás respecto a líderes ambientalistas. En 2016 se anunció que Francisca Ramírez es una de las 50 mujeres más poderosas de Centroamérica de la revista Forbes. La líder campesina originaria de Nueva Guinea es presidenta del



«Consejo Nacional en Defensa de Nuestra Tierra, Lagos y Soberanía» y es la cara símbolo de la lucha contra el Gran Canal Interoceánico. En una entrevista de 2015, la activista menciona que «las mujeres también tenemos derecho de defender y siempre deberíamos de andar adelante luchando. Las mujeres sufrimos más que los padres cuando hay un conflicto, porque ellos se van y las madres nos quedamos con los hijos luchando como podemos».

No es de obviar el hecho de que las principales figuras ambientalistas de América Latina sean mujeres, indígenas y/o campesinas. La contribución de los hombres a la mejora del medio ambiente es más técnica y política, ya que tienen mayores oportunidades de educarse y ejercer en puestos de trabajo. Desde que se fundó en 2005, los ganadores del premio «Campeones de la Tierra» han sido en su mayoría hombres, únicamente el 30% han sido mujeres. ¿Quiere decir que las mujeres contribuyen en menos al cuidado del planeta? No, ya que las bases de selección son liderazgo político, ciencia e innovación, visión empresarial y acción e inspiración. Ello demuestra que el sesgo de género limita la igualdad de oportunidades y desarrollo de talentos, debido a que hay menos mujeres científicas, empresarias y líderes políticas. Las mujeres contribuyen principalmente como voceras y activistas, y su labor pocas veces es reconocida.

En conclusión, los hombres y las mujeres contribuyen de formas distintas al cuidado del medio ambiente. El género es una influencia fundamental en el desarrollo tanto individual como social. La sociedad patriarcal adscribe las actitudes y los roles sociales diferenciados para hombres y mujeres atribuidas en función de su sexo biológico. La contribución femenina a la protección del planeta está localizada en las áreas de educación y comunicación, mientras que los hombres contribuyen mayoritariamente en el área de investigación, ciencia e innovación. Para poder formular estrategias y políticas públicas, así como para adoptar instrumentos que permitan revertir y evitar el deterioro ambiental y, a la vez, una mayor equidad entre los distintos sectores sociales, se requiere un conocimiento más amplio de la situación de hombres y mujeres y su relación con el estado del medio ambiente. □

## TEJIENDO REDES

### CUENTO CORTO LATINOAMERICANO

Afectuoso saludo. Soy un líder social y víctima del conflicto en Colombia. Desde hace más de diez años sigo la publicación de la Agenda Latinoamericana con gran interés y amor. Ésta se ha convertido en un instrumento invaluable de estudio con mi pequeña comunidad campesina en el norte Cauca.

He leído uno de los cuentos ganadores de el próximo año, *Esta Tierra que Habitamos*, del escritor Álvaro Lozano Gutiérrez, y quisiera por medio de ustedes felicitarle, y agradecerle por tenernos en cuenta a las víctimas, por darnos voz mediante sus valiosas palabras, y por resaltar nuestros procesos de resistencia. En verdad este relato nos conmovió muchísimo; ojalá mucha gente lo conozca y lo comparta. Esperamos verlo pronto en su portal de los Servicios Koinonía. ¡GRACIAS!

Gabriel Romero Gracia. Caloto, Cauca. Colombia  
gabrielromerogarcia76@gmail.com

Amigos, buenos días. Agradezco de manera especial a la Agenda Latinoamericana por el contacto con el escritor Álvaro Lozano Gutiérrez. Nos envió un hermoso mensaje e incluso aceptó venir hasta el Cauca para hacer una actividad de recuperación de la memoria con nuestros mayores y nuestros jóvenes. A través de ustedes hemos hecho una bonita amistad y un vínculo valioso para seguir con nuestra lucha y resistencia.

A nombre de todos nosotros Gracias.

Gabriel Romero Gracia, Caloto, Cauca. Colombia

Reciban un afectuoso saludo desde Colombia.

Con inmensa alegría deseo comunicarles que el cuento «Esta tierra que habitamos» ha sido traducido al árabe por una revista cultural. Deseo agradecerles la oportunidad de haber participado en la edición de la agenda 2017, lo cual, me llena de un profundo orgullo.

Gracias porque la Agenda Latinoamericana es y seguirá siendo un espacio de expresión y reflexión entre quienes desean un Nuevo Mundo posible, renacido desde Jesucristo Liberador.

Álvaro Lozano Gutiérrez. Colectivo Surgente.

# WHO'S WHO

## AMONG THE AUTHORS OF THIS AGENDA

*Only some, others need no introduction for our readers...*

José ARREGI was born in Azpeitia (Basque Country, Spain, (1952). PhD in theology at the Institut Catholique of Paris. He is a professor at the Faculty of Sciences Social and human of the University of Deusto. In the year 2010 he was removed the canonical license For the teaching of theology and abandoned the order Franciscan and priesthood. He is founder of Hemen, Journal of Religious Thought in Euskera as well as Coordinator of a collection of founding texts Of the various religions in Euskera. Among its last Outstanding works: ¿Qué dices de Dios? 40 escritores vascos de hoy responden, (Universidad de Deusto, Bilbao 2010); Cristianismo. Historia. Mundo moderno, (Nueva Utopía, Madrid 2011); Jesús siglo XXI, Fe Adulta, Madrid 2011; Invitación a la esperanza (Herder, Barcelona 2015). Blog: [blogs.periodistadigital.com/jose-arregi.php](http://blogs.periodistadigital.com/jose-arregi.php)

**Marcelo BARROS**, Camaragibe, Recife, Brazil, 1944, from a Catholic family of poor workmen. Biblical scholar, member of ASETT, has written 35 books about the popular reading of the Bible, Ecumenical Spirituality, Theology of the Earth, Theology of macro-ecumenism and of cultural and religious pluralism. He is counsellor to the Pastoral da Terra and the Movimento dos Sem Terra(MST). Presently, lives in a secular community in Recife (PE), Brazil, under a health treatment, and collaborates with various theology magazines of different countries.

**Frei BETTO**, Carlos Alberto Libânio Christo, better known as Frei Betto, (Belo Horizonte, Minas Gerais, 25 August 1944) is a Brazilian Dominican monk, theologian of Liberation. He is author of more than 50 books of diverse literary genres and religious topics.

**Ana María BIDEgain GREISING**, was born in Uruguay, PhD in History from the Catholic University Of Leuven, tenured professor at the University of The Andes and National University of Colombia. Currently She teaches at Florida International University. His research and publications have been Oriented to the study of the History of Christianity In Latin America, with an emphasis on the Cases of Colombia

and Brazil, and particularly in the history of Of organizations of the laity and of the women.

**María Teresa BLANDÓN GADEA**, Nicaraguan. Feminist activist, teacher and researcher.

**Hugo Cáceres** is a Christian brother of Peru. After his studies at the Gregorian University and the Biblical Institute in Rome and Jerusalem, taught For fifteen years at the Theological Institute John XXIII de Lima. He is the author of several catechesis manuals and articles about gender and the Bible. Has published Jesus el Varon. Aproximacion biblica a su masculinidad (Verbo Divino 2012). He is currently directing retreats for Explore some clues of emergent spirituality.

**Sofía CHIPANA QUISPE**, linked to her genealogical Bolivian Aymaras, is part of the community of Trinitarian Religious and theologians community Natives of Abya Yala. Share your way in communities of alternative knowledge in the territories Andean El alto de La Paz. Encourages communities of Intercultural reading of the Bible promoted by The Andean Ecumenical Institute of Theology, ISEAT. And communities that are linked to the texts Sacred of life.

**Rosa COBO**, It is a Spanish feminist theorist, Writer, lecturer in Gender Sociology At the University of La Coruña and director of the Center of Gender studies and Feminists from the same university.

**Zoila Melania CUETO VILLAMAN**. Republic Dominican, 1959. Belongs to the congregation Apostleship of the Sacred Heart of Jesus. Peasant, of an extended family. He's been living for 30 years. In Colombia, accompanying especially women Victims of the armed and social conflict, and in the processes Ethnic-territorial and in the defense of human rights. Theologian-Biblicist Popular, works with Afro women From that perspective. I belong to the association of Biblical popular in Colombia, CEDEBI. Currently Accompanies the Justice and Peace Commission of the Conference of Religious of Colombia, CRC.

**Maria Cecilia DOMEZI**, comes from the world of The insertion and the pastoral service to the CEBs. Secular Catholic, is a historian, PhD in science of the



Religion and has taught history of Christianity and Religions. He is currently a history teacher Of the church at the São Paulo Institute of Theology and He is a member of the Brazilian Ecclesial Observatory. From between Its publications, focused primarily on America Latina and especially in women, there are two of the Colección Marco Conciliar, de la editorial Paulus: El Concilio Vaticano II y los pobres (2014) y Mujeres del Concilio Vaticano II (2016)

**Alda FACIO.** She is an activist, writer and jurist Feminist. She is founder and academic director of the Women's Human Rights Institute of the University of Toronto, and advisor to several feminist organizations of Costa Rica and other countries. In June 2014 was chosen by the Human Rights Council of The UN as one of five special reporters on The question of discrimination against women in the Law and in practice. In recent years it has been dedicated To co-create an ecofeminist and pedagogical farm. He has a son, a granddaughter and several dogs and dog.

**Isabel Aparecida FÉLIX.** Researcher at the University of Coimbra, Portugal. Silvia GRIJALVA. Your engagement comes up of a Christian inspiration, of a work of more than 20 Years in the Comunidades Eclesiales de Base, and of a Solidarity with the most vulnerable sectors. Takes More than fifteen years collaborating at the Rights Center Humans Paso del Norte, AC, where they take Cases of torture and forced disappearance in the city Juárez. She's a sociologist.

**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. 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. Ramón NOGUÉS CARULLA.. Barcelona, 1937. priest. PhD in Biology and professor of Biological

Anthropology at the Autonomous University of Barcelona. has worked in Brain evolution, Issues related to the brain and religion, As well as in subjects of conduct and bioethics.

**Marisa NORIEGA CÁNDANO.** Originally from the City of Mexico. Married and mother of 3 children. Catechist and Catechist trainer. Community Center Teacher ACERCATE, and the foundation NACE. Has Studies of Literature and Philosophy in the Institute of Cultura Superior (ICS). Diploma in Theology Feminist School of Theology of the Andalusia (EFETA). Founding partner and director of the Mexican Association of Feminist Theological Reflection, A.C. (AMERTEF). Teacher of the diploma «Enfoque Feminista de la Teología Cristiana», Universidad Iberoamericana. Member of the Ecclesial Observatory (OE) Mexican. Mary Judith RESS, ecofeminist Theology, is founder associate Of Colectivo Conspirando, based in Santiago de Chile. Autora de Sin Visiones nos perdemos: Reflexiones sobre Teología Ecofeminista Latinoamericana (Con-spirando, Santiago de Chile, 2012) y Flores de sangre (Cuatro Vientos, Santiago de Chile, 2014).

**Mª Pau TRAYNER VILANOVA** (Vendrell, Tarragona, 1936). has been devoted to primary school for Fifteen years in the schools of his religious institution: Escolapias, and to vocational training their Last twenty years as a professor of history. Psychologist, PhD in Cultural Anthropology, graduate In church science and Systematic Theology. Has worked with women's advocacy groups Popular in the district of Can Serra de L'Hospitalet and dedicates currently studying in the space of Theology Feminist and popular literacy with perspective With groups from Nicaragua, Barcelona and the Hospitalet. Now retired, she can delve into the Research in the different fields of solidarity Feminist and theological, mainly from the ' collective "of women in the church by parity."

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# NOTES

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**G**ender equality is a matter of justice, and as such it is non-negotiable and must be universally honored.

No one needs to be a woman or to have a given sexual identity in order to raise high this banner: all human beings need to make this cause their own.

Gender equality is neither an isolated nor an abstract issue: it includes the right to dignity, respect, and equality in social opportunity, as well as the right to work with equal pay....

Classifying gender theory as an ideology is nothing but a gratuitous attempt to revile a whole new understanding of human rights that is coming to fruition in human consciousness, one that calls for the emergence of a new dimension in the human social order. Calling it an ideology in an attempt to belittle its claim to truth and justice is itself a well-known ideological subterfuge.

With the gospel in hand, we dare to declare that any religious discourse attempting to justify the downgrading of women, or whatever other gender injustice, is in fact acting as a gender ideology.

Only this renewed vision will allow us to become part of the new society for which we hunger, one that embodies justice and equality. It is to this cause that the Latin American Agenda seeks to contribute.

**José María VIGIL y Pedro CASALDÁLIGA**