

WHAT MOVES ME?

It is important to organise the possible motivations in order to be able to get to know oneself and act one way or another in a more conscious way

Consciously and unconsciously, people have certain motivations which move us to perform or not to take action, to live in one way or another. The human being is contradictory by nature and, as such, his motivations are a mixture of feelings and experiences that can be communicated in a certain way, but cannot be measured nor fully appreciated. But because of this, as a part of ourselves and as the engine of our day to day lives and our way of life, these personal motivations should be taken very seriously. To ignore my motivations or marginalize them means to make „a drifting ship“ out of my person; to confront them, work them out and educate them is the longest but also the safest way to real personal freedom.

At a cooperative and voluntary level the motivations also play a very important role. If money is not really the motivation for the cooperant or volunteer, what is it that moves him/her? Obviously it is not possible to generalize because every person is a world and different motivations can be equally valid to perform an action. Nevertheless, although comparisons in this field are not reasonable, it is important to systematize the possible motivations to be able to know oneself better, and to act in one way or another in a more conscious way. In this sense, it is interesting

editorial

that “el Incavol” (Institut català de Voluntariat) proposes five different possible motivation groups: (1) solidarity motivations, social justice as a strong point; (2) religious motivations, the charity as a way to the faith; (3) affective motivations, priority in the personal and institutional links and relationships; (4) vocational motivations, personal satisfaction; (5) political motivations, responsibility as a citizen to change the environment.

The motivations of volunteers and cooperants undergo variations with the time. Therefore, we could be talking about (1) the initial motivations, (2) the supportive motivations and (3) the continuing motivations.

The initial motivations are normally of a more impulsive nature; the supportive motivations imply a certain experience with the task to be performed and the entity in question, the volunteer or cooperant enjoys his/her job and identifies his/herself with the entity; the continuity motivations are the ones that enable a long term link with the entity and a social commitment, in spite of the limitations and possibly after having gone through several unpleasant experiences.

What moves me as a volunteer, cooperant or friend of “Clam per la Dignitat”?

The answer is personal and non-transferable. Our wish is that we help each other to live experiences of commitment, and that our mutual friendship is one of the reasons to be a volunteer or cooperant.

The Council

GOD IS LOVE

True love, the „agapé“, is founded in the discovering of the other

The first Encyclical of Pope Benedict XVI came out at the end of January 2006 titled “Deus Caritas Est” (God is Love) and it talks about the christian love. The Pope divides the encyclical in two parts: the first part, more especulative, reflects on the Love of God with us, and the second part, more concrete, deals with how to fulfill the commandment of loving others in an ecclesiastical way.

In the first part of the Encyclical, the Pope underlines the abuse that the term “love” suffers nowadays and urges a recovering of its most truthful and sincere meaning. In this sense, it analyses the concepts of “eros” (the love between a man and a woman), “philia” (friendship, fraternal love) and “agapé” (newness of the christian love), that could be understood as three concentric spheres that comprise the term love. The authentic and true love is such that ends up being “agape,” the biggest sphere, which does not disregard nor cancel out the “eros” nor the “philia”, but puts them in their place. An “eros” (a more indeterminate love in search, a more selfish love) that does not mature or get purified, does not grow as love, therefore, it will not achieve the true love, the “agapé”, that is founded in the discovering of the other. This true love, that longs for exclusivity and eternity, consists of taking care of and worrying about the other; the wellbeing of the loved one is the criteria for the actions of the one who truly loves, above all renunciation or sacrifice. In a way, we may talk about God’s love as the “eros” and “agapé,” since God’s love is unwarranted as “eros” and forgiving as “agapé”.

thoughts

In the second part of the Encyclical, the Pope’s approach of the exercise of love from the Church’s stand point as “community of love” through the “caritas”, reminds us that the exercise of charity (“diakonia”), along with the administering of the Sacraments (“leiturgia”) and the announcing of the Word (“kerygma-martyria”), is an unrenounceable area in the being of the Church. Charity does not set against nor contradicts justice, rather it complements it. Justice is the main object of politics and the Estate, consists in fighting for a fair social order. Faith, in its pursuit, may and ought to provide a more purified reason to justice arguing from the stand point of natural right, that is, starting from what goes along with the nature of any human being. Even assuming that there could be a total just Estate, charity escapes the Estates’ guardianship, if the Estate respects the principal of subsidiarity and does not want to regulate and dominate it all. Charity, the service of love, implies a personal and warm-hearted attention where there is suffering and loneliness, inherent realities of the human condition.

The specific profile of the charitable activity of the Church comprises at least three basic conditions: (1) it is a professional and human answer to an immediate necessity in a determined situation; (2) it is independent from political parties and ideologies, and (3) it should not be a medium of proselytism since love is free. In short, “the practical action results insufficient if the love for men cannot be perceived in it, which is a love that feeds from the encounter with Christ.” (n. 34)

Édison Fañanás Lanau

„SOSTRE“ *: THIRTEEN YEARS SHELTERING THE HOMELESS

**As each other feels mutually accepted
both of us grow as people**

While thinking on writing about my experience in "Sostre" different words came to my mind: unknown reality, friendship, company, humanity ...

I have been in Sostre since its origins thirteen years ago. At the beginning the people sleeping on the street were an unknown reality to me as they are for almost everybody. I must confess that I felt some respect regarding them. Actually I was afraid of approaching that people and of talking to them.

When the Centre opened I realised they were people like me, like everybody. People who needed other people the same way we all need people. People with the need of feeling themselves recognized, listened to, sheltered and accepted.

It was then, that I realized that my relationship with others conforms me, identifies me, and makes me be me. Who would I be without the other people? The same thing happens to them. But to them that other people are those who reject them, people who won't look at them, for whom they mean nothing. Is there anyone to whom I, who sleep in the street, am somebody to be taken into account?

When someone comes to "Sostre" we try that he or she feels listened to, sheltered, valued. This makes your relationship with yourself and your attitudes change and slowly, everything becomes different. Not only does the passers-by, the homeless change, but also I, the volunteer, also change.

experiences

My life becomes humanized with their friendship. In this relationship, the homeless stop being "no one" and become someone to me and to all those meeting them. My perception of reality grows. As I listen to them, they become part of my life and I become a part of theirs. As I shelter them, I open my heart to a reality of suffering that expands "my overall humanity". As each other feels mutually accepted both of us grow as people.

I don't have to hide the difficulties, the stomach aches when the relationships are not going well. They are not always easy, but, in spite of everything, I am happy that they are a part of my life. People walk with me, each on her or his own way, and that way, we get enriched mutually, building a world a little more human, a little more the way we think it should be, without exclusions, diverse, each of us living our own circumstances but together, taking into account one and each other.

Glòria Andrés

"Sostre" (which means "roof" in Catalan) is an experience of sheltering people who does not have a roof, which has been working for thirteen years, in the heart of the Barceloneta, in Barcelona. It has only been possible thanks to a net of volunteers that cook supper or sleep with four passers-by in a small shelter flat next to the parish of the Barceloneta. It also counts with the support of professionals. "Clam per la Dignitat" is interested on supporting this initiative becoming part of said volunteering net. Some of us are already involved. Anyone encouraged? (Additional information in the "communications" section).



communication

- Those interested in becoming volunteer workers for "Sostre" please, contact Javi Laguno (jlaguno@yahoo.es).
- We have got news from our friend Rabelani who has a scholarship from "Claim for Dignity".
- News from the parish in South Africa: (1) The parish of Makhado whose leader is father André Stephan msc has carried out an "Evangelization School" with 42 participants who valued it highly (2). The superior of Carmelites Indian nuns who live and develop their educative mission in Makhado Parish together with Father André Stephan msc has visited the Parish. The ownership of Madombidzha school for handicapped boys and girls (the school of "MaS" project) is under the responsibility of Carmelites nuns (3). Our friends, Laia and Jordi, who at the moment are living in Johannesburg, have contacted Makhado community to visit them.
- Last March 31st took place at Josepets' Parish in Barcelona the already traditional "Hunger supper". This time, apart from "Clam per la Dignitat", the ONG "Aasara" presented the task they are developing in Mumbai (India). The sum collected for "MaS" project in South Africa was 210 euros. Thanks to all of you!
- Last April 9th there was an ordinary meeting of all "Claim for Dignity e.V." members at the Schlieps' in Aich/Aichtal. The possibility of organising a beneficent concert in Stuttgart with a Japanese pianist was offered to us but we rejected this offer after evaluating it. Next meeting will be held on July 30th in Guggenhausen (at Annette and Andreas Simon house).
- Annette and Andreas Simon, members of "Claim for Dignity e.V.", have planned to spend one year in Kirgistán developing cooperation tasks starting in October 2006.
- Periodically we receive at "Claim for Dignity e.V." applications from German young people who offer themselves to spend some time as voluntary workers in South Africa. We are grateful for these offerings and we hope that some could be put into practice.
- Last May 14th there was an ordinary meeting of "Claim for Dignity" Council at Irma's house in Barcelona. The "Hunger Supper" was revised and the current happenings at "Sostre" and South Africa mainly were commented. Next meeting will take place next Sunday 27th of August. We would like that that day's journey become a meeting point where members and friends of "Clam per la Dignitat" could spend a nice day together and share their impressions and feelings.
- In an unhurried way, from "Clam per la Dignitat" and "Claim for Dignity" we want to give an impulse to our corporative image. In this sense Ralf, our webmaster, is trying to renovate the web page and he is working on a possible new logo. Any suggestions will be welcome!
- Due to unknown circumstances our web page forum has become temporarily inactive. We apologise for any inconvenience this may have caused and we hope to have it operative as soon as possible.
- We remind you that "CexDe" bulletin belongs to all of us and we make it between all of us. If you have any article to publish or any suggestion, please contact: clamdignitat@clamdignitat.org

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