

## LOVE AND DISCIPLINE, INCOMPATIBLE?

**A true love implies discipline,  
mainly with oneself**

As a result of a dialog in a radio program about the basis of education, we think it is important to echo in these lines about the interesting debate that this program created between a listener and the guest. The basic question could be summarized like this: is education based on love or on discipline?

For the listener, education main fundamental is love. In this sense, she disagreed with the guest on his emphasis about the need of discipline; she was more of the opinion of "love and let do". The guest, far from taking away the reason to his listener, gave it to her but with a nuance: a true love implies discipline, mainly with oneself, that is why he talked about a disciplined love as a basis for education. Therefore, the guest defended the discipline as an indispensable element for education. It is interesting to point out that in the expression "disciplined love", the term "love" has the priority while in the expression "loved discipline", is the term "discipline" the one that gains this priority. The guest always used the expression "disciplined love" and he never used that of "loved discipline".

## editorial

If we stop to think about love's nature, this has to be undoubtedly disciplined. "To love someone", "to wish someone's good" implies a life's option that requires a constant fight with oneself to reaffirm this option and give up other options that apparently seduce us but would get us off our life option. Would any of us like to be loved just for a short moment? Actually true love is unlimited; our human condition does not condemn the wish for an unlimited love that lasts forever that every human being longs for deep within himself. Only God can give a full answer to this eagerness and a true love needs discipline to grow and mature. Paradoxically, only from the discipline of the simplicity and the humility, love will grow.

In the scope of volunteering and international cooperation, it is quite easy to fall for a "love at first sight". We would like that this "first love" gives place to a "more mature and long-range love". Last editorial we talked about the identity of charity; we said that we saw it as an operative love with a transcendental horizon, with a Christian sense. Certainly, an operative love needs discipline. Therefore, to talk about a "disciplined love" is to know by intuition the correct pace. Let's get on with it!

The Council

## FEAR OF INSECURITY

### Security today precedes any other more precious right or obligation

"Authentic freedom is living with no fear". This Theodor Adorno's phrase written in his suggestive work "Minima Moralia. Reflections over the damaged life", published in the Thirties of last century, has a special meaning in our present world.

In this globalized world, where the international order is unjust, it is more and more evident every time to see and verify that private peace, just like daily peace becomes a chimera, an unfounded illusion.

Security today precedes any other more precious right or obligation. We gladly relinquish to what freedom means and provides as long as we feel and are in fact safe. The right to physical security and moral integrity is placed in front of freedom of thought, of opinion and of association; and abuses and interferences in private life are legitimized. Fear grows and economic globalization goes together with the globalization of the terror.

Insecurity, even being real, does not always deserve the most objective handling, and when the most varied forms of media emphasize its gravity, and fall back on information that is not always complete, additives that do not correspond with reality, or distortions of that reality, we end up with a tergiversated reality that should otherwise be well-known, accepted, refuted, according to each case, and we see ourselves forced to accept values which do not always reflect the principles in which they seem to be founded.

"The considerations of security" (expression of philosopher D. Innerarity) demand the most effective control, a control of quality on

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each and every one of the human actions. A society without risks is mandatory, procured, searched, created by force.

Terrorism, violence and wars are perpetuated in our world; but the ways to tackle them and the ways of social transformation to eradicate them demand and force a shrewdness and a creative imagination that do not seem sufficient, at the present time, to approach the future. We must defend ourselves, it is essential that open societies discover powerful mechanisms to protect themselves from terror, fear of insecurity, but not at the expense of the freedom and liberties that have been harvested historically.

In that future resides the proper functioning of democracy, but that future is not as global as hoped to be imposed, because no societies are equal, nor do they have the same degree of progress and development, nor the same predisposition to avoid unjustified and anomalous rulings. In this sense, Europe can be a source of hope, especially if it does not follow by mimicking the North-American model.

It is unavoidable to insist again on the urgency of new ethics; a public ethic, critical and engaged in the realities that surround us and at the service of the human dignity. Ethics with no fear, public and communicative, to regain focus on the objectives for creating forms of solidarity and empowering the defense of the greater good.

Francesc Torralba Roselló

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## THE CALL OF THE SOUTH\*

**I always wanted to be able to closely accompany the human pain of the most disadvantaged people**

The 14-year civil war suffered by the people of Liberia killed more than 250.000 people and caused near a million of displaced people and refugees. The Jesuit Refugee Service (JRS), founded 25 years ago, has given support for the last three years to the Liberian refugees in Guinea and the Ivory Coast, and to the displaced people in the interior of the country. The JRS also helps them to return to their communities of origin, an encouraging task which consists of rebuilding equipments and infrastructures, and restoring the conditions that guarantee a future of peace. Pau Vidal is a Jesuit, a 28-year-old architect who felt that the call of the South was present in him: „In the novitiate I met other Jesuits who explained to us projects of the JRS and I was already moved inside“. Nowadays, he works at the JRS Office in Liberia because „I always wanted to be able to closely accompany the human pain of the most disadvantaged people“.

- What kind of project are you taking part in Liberia?

PV: After 14 years of civil war there was nothing left. Nowadays, the JRS-Liberia helps refugees to return to their homes. I am in charge of the reconstruction projects - houses and schools - in

## experiences

a rural region, in the inner part of the country. One of the greatest gifts for me is to be able to accompany specific people. You become aware of stories of suffering, but of great courage and inner fortress.

- How does this people live faith?

PV: The faith of the people is a community faith. Celebrations are true parties. Christ's message is proclaimed and lived in community. It is a faith that is made real in a spirit of welcome and expressed through solidarity. The Gospel also plays a salutary role, in the way that it makes people wonder: What has happened during the years of war? How come we have been killing each other, if Jesus tells us to love each other?

- In spite of the situation in which they find themselves, are Liberians optimistic?

PV: The Liberians are tired of war; an absurd and devastating war. Today, the eyes of the Liberian show enthusiasm and the desire of a new start. Everywhere around you feel the vitality of the people remaking their lives. And faith has an essential role in the whole procedure of resurrection, reconstruction and collective reconciliation.

\* Interview published in the „Hoja Dominical“ of the Archdiocese of Barcelona last August 20, 2006. Pau Vidal is a friend of many members of Clam per la Dignitat and he has a blog in the Internet: <http://enpau.blogspot.com/>



# communication

- The play "The merchant of Venice" performed by the theater group "Elenc Teatral J. V. Foix" link to the parish "Sant Vicenç de Sarrià" in Barcelona last February, was a success. As it was plan part of the takings were donated to "Clam per la Dignitat", more specifically 238 € plus 5€ of a private donation. The money will be sent to the project that "Clam per la Dignitat" is supporting in South Africa. Many thanks to all the audience, actors, as well as volunteers from "Clam per la Dignitat". THANKS A LOT!

- Our friend Thandi Hadebe, a young Southafrican woman who is working together with the Catholic church with people with AIDS, has sent us a very nice e-mail on 20th February. Among other things she asks for economic support. We hope to be able to answer her over the course of the next days and to specify a support action for her work.

- "Claim for Dignity e.V." has performed a first campaign to collect funds for cooperation and development projects carried out in Kyrgyzstan (Central Asia), where our friends Annette and Andreas Simon currently work. The total collected amount of 120 Euro has already been sent to the interested parties.

- Last Saturday February 24th, a meeting of "Claim for Dignity e.V." took place in Tübingen. "Claim for Dignity e.V." is trying to organize a public event in order to collect money for Kyrgyzstan.

- "Claim for Dignity e.V." is trying to arrange everything so a German student can realize a social project as her final year project of her studies, in Colombia. Let's see if that is possible.

- Next Monday April 9th at 17:00 h, the next meeting of the management board of "Clam per la Dignitat" will take place. Association members and friends are welcome to participate prior notice to the secretary.

- If you are interested in taking part in "Sostre" as a volunteer, please contact Javi Laguno (jlaguno@yahoo.es), or the secretary's office.

- Tomàs Fañanás Hernández was born in Tübingen on 10th January 2007. He is the third child from María and Edi. The baptism will take place in Barcelona next Sunday (Resurrection Sunday), on 8th April 2007. Congratulations!

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