

Monday 25/04/7:30 P.M.

"MOST OF THE MARTYRS IN LATIN AMERICA
ARE INDIANS, BUT SINCE THEY ARE INDIANS,
NOBODY KNOWS ABOUT IT."

(Words of Alvaro Ulcue -
Indian Priest from the
Paeces tribe, murdered
in Colombia on 10th
November, 1984)

ECUMENICAL SERVICE

Liturgy for the SURVIVAL
of
the YANQMAMI INDIOS
(Brazil)



The Church in the Americas and the Church in Europe need to do an about-turn, with a new spirit of incarnation and listening, in the face of this martyrdom-massacre and this cry-message from these crucified peoples. From this Galilee of the Gentiles a liberating light is shining!

Amerindia still has 40.000.000 survivors, with their own identity, deeply religious, regular worshippers of the God of Nature and of Life, rich in community and bearers of the seeds of the Word. 'Remnant' of a great martyr people, which no one can now count because it no longer exists in its greatness, but which paradoxically possesses the evangelising power of an age-old collective martyrdom.

This martyrdom, the fruit of our hands, and this identity, a fruitful alternative for our hollow society, call us to conversion. Their abandoned and marginalised condition, deprived of all power, makes us see clearly that these minorities must be, through the power of the Spirit, a source of renewal for the whole people of God and for human society in general.

St. John the Apostle
1163 High Road, Whetstone, N20

MONDAY 25th APRIL, 1988

LITURGY FOR THE SURVIVAL OF THE YANOMAMIS

and love human beings
to strive for justice,
and to be builders
of peace in the world.*

Amen

1. Song: WHATSOEVER YOU DO...

Chorus

D G D A7 G Em

What so- ev- er you do to the least of my bro- thers,
D A7 D D G
that you do un- to me I. When I was hungry you
A7 D G A7 D
gave me to eat. When I was thirstyyou gave me to drink.
G A7 D
Now en- ter in- to the home of my Fa- ther.

2. When I was homeless
you opened your door.
When I was naked
you gave me your coat.
Now enter into....

3. When I was weary
you helped me find rest.
When I was anxious
you calmed all my fears.
Now enter into....

4. When in a prison
you came to my cell.
When on a sick bed
you cared for my needs.

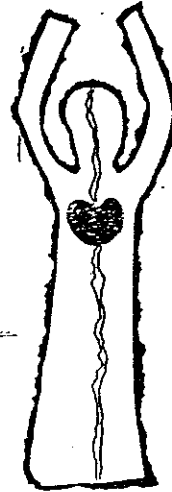
2. Introduction: Fr. Stephen Terry

I. "We celebrate God's creation"

1st Reading: Gen 1,1-5; 9-13; 20-23; 26-28

2nd Reading:

FINAL PRAYER:



O merciful God,
Grant us to look with your eyes of compassion,
at the long travail of humankind:
the wars, the hungry millions,
the countless refugees,
the natural disasters,
the cruel and needless deaths,
people's inhumanity to one another,
the heartbreak and hopelessness of so
many lives.
Hasten the coming of the messianic age
when the nations shall be at peace,
and people shall live free from fear and free
from want
and there shall be no more pain or tears,
in the security of your will,
the assurance of your love,
the coming of your Kingdom,
O God of righteousness, O Lord of compassion

FINAL SONG:

(5). BE NOT AFRAID
Bob Dufford, S.J.
1. You shall cross the barren desert,
but you shall not die of thirst.
You shall wander far in safety
though you do not know the way.
You shall speak your words to
foreign men
and they will understand.
You shall see the face of God and
live.
Chorus: Be not afraid. I go before you
always.
Come, follow me, and I will give
you rest.

2. If you pass through raging waters in
the sea, you shall not drown.
If you walk amid the burning
flames, you shall not be
harmed.
If you stand before the power of
hell and death is at your side,
Know that I am with you through it
all.
3. Blessed are your poor, for the
kingdom shall be theirs.
Blest are you that weep and mourn,
for one day you shall laugh.
And if wicked men insult and hate
you all because of me,
Blessed, blessed are you.

RESPONSORIAL PSALM

II. Destruction of God's Creation - We pray for the survival of the Yanomami Indios.

1st Reading: 1k 20,9-18

2nd Reading: The situation of Yanomami Tribe in this moment.

- AMAZONIA - the heartland of South America, home to over 300 Indios tribes. Today it is under threat. The luxurian forest accommodating the greatest diversity of plant, insect and animal life in the world, is potentially a desert...

KYRIE ELEISON

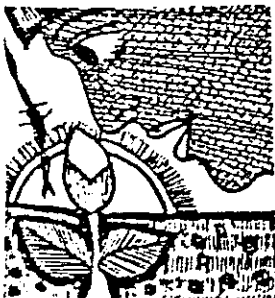
Look around you, can you see?
Times are troubled, people grieve.
See the violence, feel the hardness;
All my people, weep with me

Kyrie Eleison, Christe Eleison, Kyrie Eleison

- The 8,500 Yanomami Indios of the Brazilian Amazon are suffering in these days a criminal and irresponsible threat to their survival.

Walk among them, I'll go with you
Reach out to them with my hands
Suffer with me and together
We will serve them, help them stand.

- In these last months some 15,000 "garimpeiros" (gold prospectors) have entered Yanomami lands - the new EL DORADO - bringing disease, terror and death. Last August, as the rush for gold became more and more threatening, the Consolata Missionaries made a firm protest to the authorities. As a result, they have been EXPELLED from the territory of the Yanomami.



Forgive us Father, hear our prayer.
We would walk with you anywhere
Through your suffering, with forgiveness,
Take your life into the world.

Kyrie Eleison, Christe Eleison, Kyrie Eleison

HOW CAN WE SING IN A FOREIGN LAND?

Adaptation of Ps. 137

On the banks of the Amazon River we sat down,
There we wept, remembering our lost land.
Today, the invaders told us to sing hymns of joy,
the invaders demanded dances and songs.
"Sing us a song from your land", they told us.
To entertain them they told us,
"dance for us a dance from your tribe."
We, however, hanged our flutes up
on the palm trees of the Amazon.
How can we sing in a foreign land?
How can we dance in a land of slavery and slaughter?
Silence and laments are our songs,
Songs of our lost remembrances.
Our dance is the ritual of death
over the ashes of our houses and forests destroyed.
These events are the real aspects of our history.

RESPONSE: O POVO DE DEUS no deserto andava,
mas, à sua frente, alguém caminhava.
O povo de Deus era rico de nada,
só tinha esperança e o pé da estrada.

*Também sou teu povo, Senhor,
e estou nesta estrada, / somente
a tua graça / me basta e mais nada.*

About the conqueror's children, "Tupã" reminds us
From the days when the wave of mercant colonizers
took over our lands;
When they transformed our dwelling place into slums;
When they reduced our beliefs to comercial blessings.
In such a continent baptized by the fire of guns and armies
and by the water of the greed,
our paganism became the fidelity to a religion
which is not ours, in order to avoid total destruction.

RESPONSE: O povo de Deus também vacilava,
às vezes custava a crer no amor.
O povo de Deus chorando rezava,
pedia perdão e recomeçava.

*Também sou teu povo, Senhor
e estou nesta estrada. / Perdoa se
às vezes / não creio em mais nada.*

May I never be able to play the holy flute again
If I forget you, my mother forest.
May I never be able to sing and dance again
If I do not bring your children back
to the breasts of your wild places.
Happy the one, who will wipe away
the tears of our deep lamentations.

RESPONSE:

III - THE FUTURE - DEATH OR LIFE?

In solidarity with all the threaten people, we struggle for life

1st Reading: Rev. 21,1-4

2nd Reading:

What are the main problems facing the indigenous peoples of Latin America?

We are struggling for two essential rights. The first is to be recognized as distinct peoples within the dominant society. A native is not simply one more member of the general population: within each country, we want to be treated as distinct peoples because we have different languages, different cultures and different sets of values. Throughout history, attempts have been made either to isolate the indigenous peoples or to assimilate them into the dominant culture.



The second right is to the use of traditional lands. All native peoples are confronted with this same problem. The land defines the indigenous community; if our lands are taken, native peoples will cease to exist as distinct and separate ethnic groups.

We want to progress as peoples within our native community systems, within the bounds of our cultural heritages. This point is very often misunderstood by non-indigenous people, who think we want to return to primitive times, that we

are rejecting technology, science, modern medicine, etc. This is simply not true. We want and need these scientific advances, but we want to employ them according to norms that are congruent with our cultural identity.

Fr. Saffirio
CANDLE PROCESSION

CREED: WE BELIEVE

We believe in God the Father who created the whole world. He will bring together all things in Christ. He wants all humankind to live together as brothers and sisters in a single family.

We believe in God the Son who was made man. He reconciled the whole world with God. He threw down the walls

walls of religion, or walls of sex, race or culture, money or class.

We believe in God the Holy Spirit who is the promise of the Kingdom of God which is coming. He gives us the power to uproot evil and announce reconciliation for all people and nations.

FROM THE YANOMAMI MYTHOLOGY

In the beginning there was a long night in the Forest. The darkness covered the whole forest, it was impossible to hunt or to work the land. "Yaori" a yanomami hunter was listening to the song of "Paari" which is a bird, singing UUM, UUM, UUM. He killed it. Suddenly the dawn broke the darkness and the long night never came back again.

THE LAND
in the forest "uribi"

In our language we call the earth "nana" or mother because she is like a god; she is a giver of life. From her we take fruits and vegetables. In this way the land gives us life.



When we work the land we feel we are hitting it. We hit it not because we want to damage it, but because we have to do so in order to remove our sustenance. Therefore, we ask permission and forgiveness.

On the first day of work, my father arrives on the land ready to plant. He holds his hoe, removes his hat, and asks permission of the God of the sun - grandfather sun as we sometimes say - so that God will help him. My father speaks to the earth telling it that he does not want to harm it. It hurts my father to uproot the grass from the mountain which is like clothes for the mountain. He then asks permission to work the land.

We are only passing over mother earth. She gives us our food and therefore our life for a short time. In this way we grow and become adults. Eventually we die and our children continue living on the earth. We say that the land is not ours since when we die we cannot take earth with us. No one can say, "This earth is mine," since it is but loaned to us; we do not own it.

SONG OF PRAISE:

G D Em
Glory and praise to our God,

G D
Who alone gives light to our days,
Am C G Bm
Many are the blessings He bears,

C D G
To those who trust in His ways.

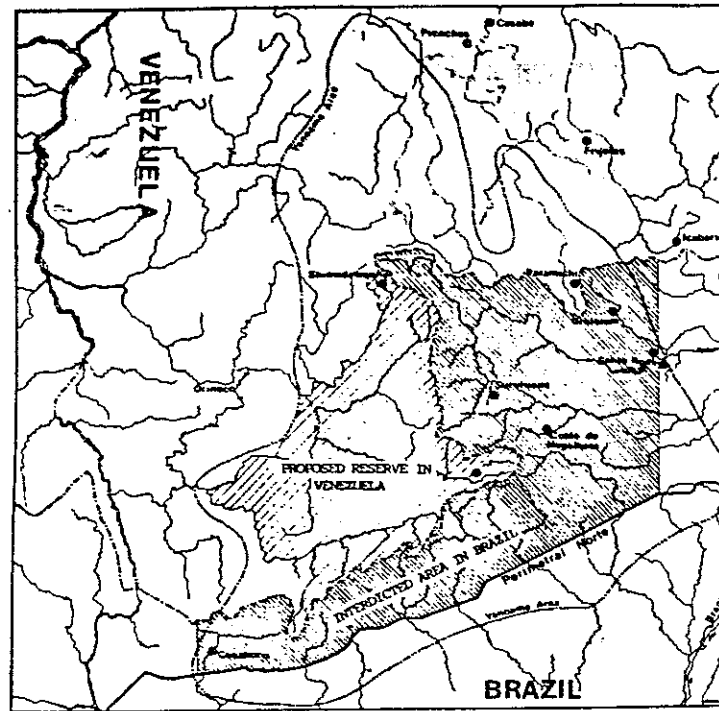
Dm C Am
1. We, the daughters and-sons of Him

D G
Who built the valleys and plains,
Dm C Bm7
Praise the wonders our God has done.

Dm C Am
2. In His wisdom He strengthens us,
Like gold that's tested in fire, Bm7
Though the power of sin prevails,
Our God is there to save.

3. Every moment of every day,
Our God is waiting to save
Always ready to seek the lost,
To answer those who pray.

4. God has watered our barren land
And spent His merciful rain
Now the rivers of life run full
For any one to drink



ACTION

Worldwide appeals have helped prevent the breakup of Yanomami land in the past. International attention focussed on the Yanomami has helped support many initiatives - particularly urgent vaccination work - over recent years. Illegal gold miners are now threatening the survival of the Yanomami as never before. Recipients of this Urgent Action Bulletin are urged to send, in their own name (and including their address), an airmail letter or post-card or telex to the President of Brazil as soon as possible. Please send Survival International a copy of any reply you receive.

Exmo Sr Jose Sarney
 Presidente da Republica
 Palácio do Planalto
 70.160 Brasilia DF
 Brazil
 Telex: 611451

The following points are considered important:

- The 20,000 illegal gold miners should be expelled from Yanomami land immediately.
- The Government should create the long-promised Yanomami Park.
- The Government should reinstate the official agreement with the non-governmental, Committee for the Creation of the Yanomami Park (CCPY), to allow CCPY medical teams to help the Indians.
- The Government should ensure that the nation-wide Indian land demarcation programme, which was supposed to be finished in 1978, is now completed throughout Brazil.

BRAZIL

GOLD RUSH DEVASTATES YANOMAMI



Victor Englebort

Militarization of their lands and a massive gold-rush threaten the lives and lands of the Yanomami Indians of the Brazilian rainforest

URGENT ACTION BULLETIN

UAB/BRZ/11/APR/88



310 Edgware Road, London W2 1DY, England.

IMPORTANT - HOW YOU CAN HELP

- Circulate this bulletin to others (or give Survival International their addresses and we will do so).
- Ask your friends, group, union, congregation etc to write a letter.
- Join Survival International (see below) and ask others to join.

If you are not a member of Survival International and want to receive further Urgent Action Bulletins, you must return this acknowledgement slip to your national Survival International office. (Members of Survival International will automatically be sent further Urgent Action Bulletins if they have requested them at the time of joining or subsequently.) If you would rather receive Bulletins in a language other than English, please indicate this. Most Bulletins are also issued in French, Spanish and Italian, and other languages are used in some cases.

I have received the Urgent Action Bulletin:
Code: UAB/BRZ/11/APR/88
Title: BRAZIL: GOLD RUSH DEVASTATES YANOMAMI

I have taken the following action:

Comments:

Name:

Address:

Survival International is a worldwide human rights organisation supporting the rights of threatened tribal peoples to their land and to a secure and dignified future. Survival International depends on its members to fund its work. Your support is vital if it is to be effective. Please join us and give what you can.

- Subscribing Member: £15 or US\$30
 Member: £8 or US\$20
 Concessionary Member (unwaged/student/pensioner): £3 or US\$10

All members receive regular newsletters.

Donation £500/\$1,000 £250/\$500 £100/\$200 £50/\$100 Other....

Please send: Urgent Action Bulletins regularly details about Local Groups

Name

Address

Survival International (all countries apart from the USA & France)
310 Edgware Road, London W2 1DY, UK. Tel: 01-723 5535 (Reg Charity No 267444)
Telex: 933524 (quoting GEO2: SURVIVAL)

Survival International USA (in the USA only)
2121 Decatur Place NW, Washington DC 20008, USA. Tel: (202) 265 1077

Survival International (France) (in France only)
16 rue Littré, 75006 Paris, France. Tel: 45 49 40 18

URGENT ACTION: BRAZIL: GOLD RUSH DEVASTATES YANOMAMI

The Yanomami Indians now face the most serious threat to their survival in their history. Over the last four months, 20,000 illegal gold prospectors have invaded their lands in the Couto de Magalhaes area in the north of Brazil.

More than 50 Indians have already died from influenza (in one area north of Paa-Piu, 88% of the Yanomami have contracted the disease) and deadly strains of malaria. There is a high risk of the spread of measles, tuberculosis and venereal diseases which are carried in by the miners.

The game the Indians depend on has been driven away. The rivers have been polluted. The Indians' cultivations have been invaded by hungry miners and there are fears that some Yanomami may already have been killed in attempts to defend their food. The situation is now out of control. Violent confrontations between the Indians and the miners can be expected to escalate. (The most recent confirmed incident involving fatalities occurred last August when 4 Indians and 1 miner were killed.)

The miners are now arriving at a rate of 100-200 every day and use 130 small planes operating from the city of Boa Vista. The army recently enlarged one of the two official airstrips in the area and there are reports of two new airstrips, as well as 50 helicopter landing sites.

The Brazilian Government has said it will evict the miners, but it has not done so. On the other hand, it has expelled health teams and missionaries who were working with the Indians. The Government may use the miners' presence to split up Yanomami lands.

BACKGROUND

The Yanomami were one of the largest Amazonian Indian groups whose way of life was still largely unchanged by contact with outsiders. They live in northern Brazil and southern Venezuela and number about 9,300-10,300 in Brazil and at least as many in Venezuela. Most of them still lived in balance with their environment; their hunting, fishing and shifting cultivation way of life provided all their needs.

Survival International and others have been striving to protect their lands for the last 20 years. In 1979, Government plans to split up their territory were abandoned in a storm of international protest which appealed for a single area - an "Indian Park" - covering the lands they traditionally occupy, to be set aside for their exclusive use. The Government began the lengthy process of creating this Park in 1982, but it has never been completed. The first step (an "interdiction") does however give some legal protection.

In spite of this, the area has been threatened by road building and mineral exploration and extraction for some years. As a result, several Indian communities have been wiped out as the Indians succumbed to the diseases brought in by road workers and miners. There have been armed confrontations between the Indians and miners since 1976.

Although the miners' presence is currently illegal (because of the interdiction), the proposed new Brazilian Constitution will actually make it easier for mining to take place on Indian land.

The Government has recently stated again its intention to register some of the zone as an official Indian area, but it is not clear how much land this would comprise if it is actually ever done. Indeed, the army may have promoted the miners' invasion in order to ensure that a continuous block of Yanomami territory is never created.

Survival International has published and campaigned extensively on the Yanomami. Its members will receive further details and appeals for action over future months.