



emmaus

INTERNATIONAL

LINKING REFLECTION AND ACTION

THE STRENGTH OF THE EMMAUS MOVEMENT

Abbé Pierre, founder of Emmaus and quintessential man of action, always interspersed his fieldwork with long moments of reflection on the workings of the world and the purpose of Emmaus' actions and political lobbying.

The journal "Faim & soif»¹ (hunger and thirst) which he created in May 1954 as an "international journal providing information for action", to "state the unspoken", particularly attests to this. Even this early on, he wanted to raise awareness as widely as possible amongst citizens and public authorities of the societal problems which Emmaus was combatting at the time, and continues to address today around the world. He aimed to raise awareness and make people think about their responsibilities. As Lucie Coutaz explained: *"It will shed light not only on the suffering which exists in the world, but on all that can be done, and all the small steps taken by individuals to try to find a true cure and heal these ills»²*

From 1954 to 1969, a great many well-known contributors, such as Josué de Castro (Brazilian sociologist, Chairman of the Executive Board of the United Nations' Food and Agriculture Organisation (FAO), and later founder along with Abbé Pierre of the World Association for the Struggle against Hunger), Clara Candiani (French journalist), Robert Bordier (winner of the French Renaudot literary prize), Maurice Pate (executive director of UNICEF), Félix Schnyder (United Nations High Commissioner for Refugees), Albert Schweitzer (doctor in Lambaréné, Gabon, Nobel Peace Prize winner in 1952), Nehru (Prime Minister of the

Indian Union), etc., and other less well-known contributors, shared their expertise and actions on all of these subjects, through well-documented files, long interviews and statements.

The journal focused almost exclusively on current affairs, such as the shortage of housing for the poorest, the scourge of alcoholism, ex-convicts, conscientious objection, workers' and women's conditions, the rural world, education, youth, the medicinal uses and dangers of nuclear energy, racism, the death penalty, peace, the need for disarmament, the progress of developing countries and their political independence, colonialism as a cause of hunger, the rise of single parent families, the oppressed lower classes, etc., which were examined at micro and macro level.

Without taboos, all subjects were addressed by Abbé Pierre, an editorial board and correspondents around the world.

In the editorials of the different issues, Abbé Pierre shared his questions, convictions, analyses and his view of the world.

1. Journal written in French entitled "Faim & Soif, la voix des hommes sans voix (Hunger & Thirst, the voice of the voiceless)" from 1954 to 1965, followed by "Faim & Soif - Vérités (Hunger & Thirst - Truths)" until July 1968. From March/April 1969 until December 1996 when the publication ended, the title was "Faim & Soifs des hommes (Hunger & thirst of mankind)".
2. Handwritten addition by Lucie Coutaz to the typed transcript of Abbé Pierre's conference at Parc Chanot, Marseille (France) 31st May 1954.

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From 1969 to 1986, Abbé Pierre wrote the journal alone, and its content was mainly based on his actions and those of Emmaus. Emmaus France took over in 1986 and regularly wrote about current affairs until the end of publication in 1996.

For 42 years this journal helped stakeholders in the movement and the general public to understand the times they were living in and the challenges facing humanity.

This publication provided information and food for thought leading to action, and contributed to shaping the idea of what Emmaus should be, its values and principles, as well as developing its practices, encouraging exchange of experiences and avoiding certain pitfalls in the implementation of its solidarity actions.

Thanks to the many conferences held by Abbé Pierre around the world, all throughout his life, the ideas set forth in this French language journal were shared and stimulated reflection and action for hundreds of thousands of people.

THE SUBJECTS, A REFLECTION OF THE TIMES:

- **"ON DOIT CRÉER LA VÉRITÉ ! (We must create the truth!)"** (N°1 / 1954)
- **"AU SECOURS DES SANS-LOGIS (Helping the homeless)"** (N°4/1954)
- **"CITOYENNETÉ UNIVERSELLE (Universal citizenship)"** (N°22/1958)
- **"LES COMPAGNONS BÂTISSEURS NE SONT PAS DES COLLÉGIENS EN VACANCES (Builder companions are not schoolchildren on holiday)"** (N°30 / 1959)
- **"FORMATION DES CADRES DANS LES PAYS EN DÉVELOPPEMENT (Training managers in developing countries)"**
- **"LA FAÇON DE DONNER VAUT ENCORE MIEUX QUE CE QU'ON DONNE (The way we give is even more important than what we give)"** (N° 44 / 1962)
- **"LA FÉDÉRATION DES VILLES JUMELÉES, INSTRUMENT DE COOPÉRATION ENTRE LES PEUPLES (Links between twin towns, an instrument for cooperation between peoples)"** (N° 44 / 1962)
- **"LETTRE D'UN "SOUS-DÉVELOPPÉ" À "CEUX DE L'OCCIDENT (Letter from an "undeveloped country" to "The West)"** (1962)
- **"DES BIDONVILLES AUX USA, LA CRASSE, LA SOLITUDE ET TOUTES LES SÉGRÉGATIONS (USA slums -dirt, solitude and all types of segregation)"** (1962)
- **"GUERRE À LA FAIM, CATASTROPHE ÉCONOMIQUE SUR LE PLAN EUROPÉEN (The war on hunger, an economic catastrophe at European level)"** (N°51/ 1963)
- **"LA RÉALITÉ DE L'AMÉRIQUE LATINE : LA MISÈRE ET LA DÉSOLATION D'UN CONTINENT AUX IMMENSES RICHESSES (The Latin American reality: poverty and desolation in a continent with huge wealth)"** (N°58/1964)
- **"40 000 RÉFUGIÉS AU SÉNÉGAL (40,000 refugees in Senegal)"** (N°60/ 1965)
- **"EMMAÛS, 20 ANS. QUEL DEMAIN ? (20 years of Emmaus. What does the future hold?)"** (N°3 / 1969)
- **"AU SECOURS LA VIE ! PLANÈTE AU PILLAGE. LA DIVAGATION DES DÉCHETS (Save life! The pillage of the planet and the spread of rubbish)"** (N°10 / 1970)
- **"DE QUI L'ONU EST-ELLE CAPTIVE ? (Who is holding the UN captive?)"** (N°19 / 1972)
- **"APPEL POUR LA PAIX AU PROCHE-ORIENT (Call for peace in the Middle East)"** (N°27 / 1973)
- **"LUTTER CONTRE LE GASPILLAGE DES HOMMES ET DE LA MATIÈRE (Fighting against wasting people and resources)"** (N° 40/ 1975)
- **"L'UTOPIE MONDIALISTE ? (A globalist utopia?)"** (N° 47 / 1977)
- **"POUR QUE SOIT "DÉCOLONISÉ" LE FUTUR DU MONDE. POUR LE DIALOGUE SUD-SUD (For the decolonisation of the world's future and South-South dialogue)"** (N°57 / 1980)
- **"EMMAÛS, AUJOURD'HUI EN ACTION DANS 26 PAYS DE TOUS LES CONTINENTS (Emmaus, now active in 26 countries on all continents)"** (N°61 & 62 / 1981)
- **"SOS FAMILLES EMMAÛS : L'AIDE AUX FAMILLES ENDETTÉES POUR ÉVITER LA MULTIPLICATION DES "NOUVEAUX PAUVRES" (SOS Emmaus Families: help for indebted families to avoid the spread of "new poverty")** (N° 76 / 1984)
- **"L'ACCUEIL DES FEMMES À EMMAÛS (Assisting women at Emmaus)"** (N°86 / 1987)
- **"LE TRAVAIL À EMMAÛS (Working at Emmaus)"** (N°88 /1988)
- **"LE DROIT DES PAUVRES (The rights of the poor)"** (N° 92 / 1989)
- **"SOLIDARITÉS INTERNATIONALES. SOLIDARITÉ SANS FRONTIÈRES (International solidarity. Solidarity without borders)"** (N°114 / 1994)



These journals can be consulted, upon prior request, at the National Archives of the World of Work (Archives nationales du monde du travail - ANMT) in Roubaix, France, where the archives of Abbé Pierre and Emmaus are kept. Florine Catteau, Emmaus International archivist, based onsite will be available to guide you in your search.

