

THE MYSTERY OF SALVATION IN CHRIST

Ninth Sunday of Ordinary Time

June 4, 1978

Deuteronomy 11:18, 26-28

Romans 3:21-25b

Matthew 7:21-27

My dear sisters and brothers and radio audience.

Today the Church celebrates the Ninth Sunday of Ordinary Time. I explained to you before that after the celebration of Advent and Christmas, the Ordinary Season begins. This is then interrupted with the beginning of Lent and the celebration of Easter, which continues for fifty more days. Fifty is a number that signifies the fullness of time and therefore the Easter Season reaches its climax with the celebration of Pentecost, the coming of the Holy Spirit. After Pentecost, the season of Ordinary Time resumes --- the season that was interrupted at the beginning of Lent. The beginning of Lent occurred during the Sixth Week of Ordinary Time, therefore, after the celebration of Pentecost we begin with weeks Seven, Eight and Nine of Ordinary Time. On the seventh Sunday, however, we celebrated the feast of the Blessed Trinity when we spoke about the beautiful revelation that the Bible presented us about God and the intimate life of the Trinity. Last Sunday we celebrated the feast of Corpus Christi and this took the place of the Eighth Sunday of Ordinary Time. Now, with no further interruptions, we begin, once again, Ordinary Time with the celebration of this Ninth Sunday and will continue this until week thirty-four when the Liturgical Year concludes with the celebration of Christ the King. Then we will begin another Liturgical Year with the celebration of Advent. The Christmas Season presents us with the mystery of Christ's Incarnation; Lent and Easter present us with the great Paschal mystery: the death and resurrection of the Lord.

These two great themes, the Incarnation and the Redemption, are basic and the pillars of Christianity. The Sundays of Ordinary Time do not have a specific orientation but as the Second Vatican Council tell us: *By an apostolic tradition which took its origins from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day* (1). The Church gathers together every eight days, on the day that is called the Lord's Day. This is taken from the Latin word *dominica*. *Domini*, which means the Lord, the Lord's Day. Let us be mindful of the obligation to come together as a People of God on the Lord's Day.

The Council states that: *On this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten us again, through the resurrection of Jesus Christ from the dead, unto a living hope"* (2). For this reason we come together to celebrate the Mass every Sunday.

Hopefully, people are becoming more and more aware of this meaning of our Sunday celebration because so many people have lost this sense of coming together. For many people Sunday Mass is seen as just another devotion that can be easily put aside. This attitude manifests a sign of little faith and also a lack of Christian solidarity. Christians should come together with joy to listen to the Word of God because whatever priest proclaims this Word, it is God, through the instrumentality of the priest, who speaks to his people. We come together to participate in the Eucharist. We do not come here just to listen to a sermon but we come primarily to submerge ourselves in this sea of our Redemption who is Christ present in this divine memorial of his death and resurrection: *Christ has died! Christ is risen! Christ will come again!*

For this reason we give thanks to God because he has enabled us to be reborn with a new hope. We are a people who, despite the difficulties and failures in this world, ought to carry within ourselves a profound hope. Our hope is not based on the realities of this world. Indeed it is the reality of the Resurrection that has enabled us to have this lively hope. This life of the resurrection will never pass away; it is always joy, enlightenment and hope. Thus each Sunday, as we come to participate in the Mass and remember the great glories of the Lord, this coming together should be like a bright sun that shines on our lives.

In today's readings we find the title for this beautiful homily that we entitle with the words of the Council: The Mystery of Salvation in Christ. (3)

Events of the week

Before placing before you my thoughts on this theme I invite you, my dear sisters and brothers, to meditate on this word that is incarnated in the reality. It is very easy to preach a gospel that is the same here in El Salvador as it would be in Guatemala, or in Africa. Of course, it is the same gospel, just as it is the same sun that brightens the whole world. But just as the sunlight brings forth flowers or fruits according to the needs of nature that receive it, so God's Word has to be incarnated in reality. And that is what is difficult about the Church's preaching. Preaching the gospel without getting involved with reality does not bring on any problems, and it is very easy to fulfill the preacher's mission that way. But to cast the gospel's universal light on our Salvadoran miseries --- and on our Salvadoran joys and successes --- that is what is most beautiful about God's word. That way we know Christ is talking to us, to the community of our Archdiocese gathered here to meditate on the divine Word.

Who will forget today the suffering that afflicts three families whose loved ones have been abducted and yet such a profound silence is maintained about all of this?¹ It is beautiful to behold the gesture of the mothers of the disappeared who, seeing the condition for freeing the kidnapped is freeing those who had disappeared², declare they do not want to see their own suffering compensated by the suffering of another. They ask that the hostages the abductors of their loved ones are demanding to be released be returned to their families so that Mr. Matsumoto and others might also return to their families³.

As we reflect on the Word of God, who can forget this morning the sorrow of so many peasant families in Guatemala, whose loved ones were massacred.⁴ We have read about this in the newspapers and we pray for these people. At the same time we repudiate the violence and the suffering that these people have had to endure. We lift up our voices against the causes of these massacres which are always unjust causes.

This week the Committee for Educational Reform published their recommendations. I hope that all have read these recommendations. I want to highlight a few of them here because they coincide with the voice of the gospel and I hope that these recommendations become a reality in our schools and universities.

For example, the Commission says that the possibilities and limitations of an analysis of the national reality must be taken into consideration especially when referring to social change in the technical and ideological areas where professors and students must become critical agents and not passive subjects in the educational process. This reform will not be possible unless other structural reforms also take place, reforms that modify the unjust economic and social structures⁵.

The recommendations also deal with the problem of illiteracy and ask that during the next five years an intense effort be made to eradicate this defect from our society⁶.

They also recommend that the educational reform reject in its philosophical understanding a naïve conception of society that refuses to educate people about the arbitrary manipulations of those so-called open markets that dominate and impose their interests on national and foreign groups that are so often minorities and have no voice⁷. Education must always promote subjects who will work for the common good.

It is good to see that in their recommendations they call for action from the government when speaking about human rights. They say: *As a consequence of integrating into the educational system a knowledge of human rights, we ask that those practices that are contrary to this concept, especially the Law for the Defense and the Guarantee of Public Order be nullified. It is clear that such a law has caused great harm to our liberty and rights and is contrary to the values and objectives of a democratic educational process*⁸. Not only is the Church called to be alert to this reality, but the same call is made to the government and the ministers. We are all invited to formulate laws that will promote an authentic democracy.

In this month that is dedicated to the teachers, I would like to read the following recommendation of the Commission and I make this my own as I congratulate, in anticipation, the teachers. The Commission states that we must provide greater incentives to our teachers, not only in the form of better salaries but also by providing them with adequate social services, with health insurance for themselves and their spouses and children. We must not only proclaim the dignity of the teachers with beautiful words but must reflect their social status in the reality in which we live⁹.

I do not want to tire you here and so I simply ask you to take note of this recommendation. The Commission has also called upon the leaders of the religious sects (whom they see as an important element in the educational system) and asks them to collaborate in forming the people of El Salvador so that we can have people who are workers, realists, responsible, and creative in renewing the social the economic processes of our country¹⁰. We lament the fact that there are pseudo-Christians who have received all the support and who have at their disposition many facilities and still they are protesting these recommendations of the Commission. At the same time I rejoice that among our Protestant sisters and brothers there are many who live and breathe these concerns of the Catholic Church --- this desire to proclaim a gospel that does not allow people to remain in some fantasy world, that is not the opium of the people, but on the contrary, a proclamation of the gospel that seeks to awaken the critical conscience of people that was spoken about by the Commission. This is the glory of our Church, that is, our glory resides in the fact that we

fulfill this mission and that we suffer because we want to move the educational process of our people forward.

We cannot forget that this week the new Legislative Assembly for 1978-1980 was inaugurated. Hopefully these fathers of our nation realize that they represent all the anxieties of our nation and therefore may they search for the common good. We are happy to see that one of the first actions that they have been asked to discuss is the nullification of the Law of the Defense and Guarantee of Public Order¹¹. This is a wonderful opportunity to win the confidence and trust of the citizens whom they represent.

The time of planting has begun. The *campesinos* are happy, that is, those who are able to plant their fields. But let us not forget that there are still many people who have no work and stand idle with their arms crossed. This year has been very cruel and we are mindful of those people in San Pedro Perulapán and in Cinquera who are suffering the consequences of these circumstances. I have witnessed the hunger and illness and malnutrition of the children and people who have to sleep outdoors in their fields and who are suffering the consequence of this unhealthy situation. The psychological war is a reality and many people have become ill because of this. I once again call upon your charity which you have already shown. I ask you to continue to help us to meet the many needs of our people. This is not demagogy but an urgent need. Let us help our sisters and brothers.

On a happy note we cannot forget the soccer fanatics who are most happy during this time of the World Cup¹². We are also happy that ANDA is concerned about providing water to our people. We see in many places of San Salvador, not only in the areas of our *campesinos*, that people spend much time and exert great effort in looking for water and carrying this precious liquid to their homes in jars and barrels. We hope that ANDA can resolve these great problems of our people.

Life of the Church

On behalf of this community of which we are all part, this community of the Church that is submerged in the reality, we see some positive signs of our efforts to be light to the world and save humankind in Christ. I refer here to the meeting of the Legion of Mary that took place last week and admire the way in which this army of Mary is willing to work under the banner of the Virgin for the integral salvation of our people.

In San Antonio Abad I met with several groups to clarify once again the relationship between the Church and the popular organizations and to state that the Church should not be manipulated for political motives. I am preparing for an opportune moment, or perhaps it would be better to say, in the very near future, a statement, a Pastoral Letter, which will present a summary of the Church's thinking on this matter. We want to be very clear that the Church defends the right of the *campesinos* and the people to organize themselves, for this is one of the ways in which justice can reign in the world and it is also an inalienable right: the right to organize. Christians also have this right and they have the obligation to search, on the social and political level, for effective means that will configure our country according to the ideals of justice. There are options and means and instruments that they have to search for and the Church will embrace whatever noble cause that comes forth from this desire to establish greater justice. The Church will always support people who live in the rural areas, people who today are the most needy.

The Church respects the autonomy of the political parties and distinct organizations and she asks these organizations, including those that say they are inspired by Christianity, to demonstrate explicitly this character since they will ask at different times for Christian assistance. We, as Church, do not want to be utilized as if we were some instrument that enables them to achieve their objectives. In other words, the Church demands that her autonomy be respected and once again proclaims that she has no relationship nor made a concrete option with any organization. No organization can invoke the name of Christian and then tell the Christian community that they have to organize themselves by becoming part of such and such an organization. Christians can make justice a reality but must be free to do this in their own way. No one is obliged to belong to any particular organization unless they freely decide to do so. In such a case, Christians have an obligation to make their ideals prevail in their organization. If Christians who belong to an organization decide to accommodate their Christianity and the ideals of their Church to the ideals of said organization, then they are betraying their faith.

I also want to mention at this time of joy, that this week I received two beautiful letters of solidarity: one from Cardinal Silva, the Archbishop of Santiago, Chile and the other from Cardinal Hume, the Archbishop of London, England. I thank these brothers because their words encourage us and strengthen our voice that wants to echo the voice of the gospel even though there are people who want to confuse this voice of the Church with other ideologies. For this reason I insist that the voice of the Church be clearly defined and not be manipulated or used as an instrument to achieve other objectives.

I rejoice at the devotion that our community has shown to the Virgin. This week we concluded the Month of May. In the seminary there was a beautiful celebration and here in the Cathedral, despite the rain, many communities came together to honor our Lady. I am also happy to see the profound devotion that has been manifested in the capital to the Sacred Heart of Jesus. This was shown on Friday, the feast of the Sacred Heart, when we witnessed an unusual event: the Basilica of the Sacred Heart was completely filled with faithful women and men who had come together in an attitude of love and devotion to honor the Sacred Heart. Yesterday the directors of the Catholic Schools met to question some of the aspects of the Educational Reform that we spoke about before. The Catholic Schools are truly being instruments of the Church's evangelizing mission which means that our schools are preparing young men and women to leave our schools with a truly critical sense and therefore we hope that they will not be simply instruments of a system that desires to maintain the present situation.

Finally, my sisters and brothers, I ask you to pray for the meeting that will take place in Puebla and that is now being prepared for in an intense way. In October the bishops of Latin America will meet in Puebla to study the problems of Latin America that need to be evangelized with the authentic voice of the Church. We are concerned that this voice be clearly maintained and that it always be a voice of hope.

It was in this line of thought that Saint Paul wrote to the Romans, a non-believing people, and wrote to other non-believing people before going to Rome. He told these people that he had a mission to fulfill. He was going to Jerusalem to bring the collection that he had received from non-believers and that was a symbol of their communion with the mother Church in Jerusalem. (4) He, who had been a persecutor of the Christians, was called by Christ to be an apostle to the Gentiles, that is, an apostle to non-Jewish people. He began to preach with this letter that anticipated his journey to Rome, this letter to the Romans that we have read today and in which he spoke about two classes of people: Jews and Gentiles. The

Jews have the Law that was given to them by Moses and the Gentiles have their natural reason. Through the Law of Moses and through natural reason the Jews and the Gentiles are able to know God. But the sad historical reality is that neither the law of the Jews nor natural reason has been able to create a morality among humankind.

The path of curses and the path of blessings

First of all, I want to focus my homily on the people of Israel as seen in the first reading from the Book of Deuteronomy. This is a solemn moment in which Moses speaks to the Israelites (note that Deuteronomy is like a great homily in which Moses reminds the people about the laws of God and speaks to the people as though all of this is happening in the present moment. It is very similar to what we are doing here --- we speak as though God were speaking with us here and asking us to act): *Before you are two paths, one ends in a curse, the other in a blessing. The blessing is the result of obedience to the Law of God, the other the result of unfaithfulness to the commandments of the Lord* (5). This text is similar to another gesture that is made in the same book of Deuteronomy in chapter twenty-seven and twenty-eight. You can read this section where Moses divides the pilgrim people into two groups: one group on Mount Gerizim and the other on Mount Ebal. (6) The representatives of the tribes are divided into two groups. In the center of these representatives, the people are gathered together and respond *Amen* while the other group remembers the curses: *Cursed be the man who makes a carved or molten idol --- an abomination to the Lord...* and all the people respond: *Amen*. *Cursed the man who robs*, and again the people respond, *Amen, be cursed*. This continues as the various laws of God are mentioned and those who did not believe and disobeyed these laws are cursed. On the other side the blessings of God are heard: *Blessed are those who adore God and respect the rights of their neighbors*. This is similar to the moment when Jesus proclaimed the Beatitudes and disclosed to men and women the secrets of happiness which we do not want to understand. (7)

It is interesting to note that these two paths that result in either a blessing or a curse are not some kind of fantasy. In the Bible the words *blessing* and *curse* represent a definitive sanction. When Moses says *cursed*, he is not speaking as a mother who becomes angry at her child and says: *Cursed* knowing that she will forgive her child. The repentant child so often approaches his/her mother in tears and asks for forgiveness: *do not curse me mother!* It is painful in our priestly ministry to listen to a child ask: *Will I be cursed because my mother has cursed me?* The minister responds: *No, you will not be cursed because you can be forgiven. It was a moment of anger, but your mother always loves you.* When we are dealing with God, however, and God says *Cursed are those who do not obey my law* then we are listening to a definitive sanction. *Depart from me, you accursed, into the eternal fires* (8). Therefore we must be serious about obedience to the Law of God. In the same way the blessing is not simply some nice phrase: *God bless you*, but a definitive sanction, a reality --- for when God extends his blessing he is giving people a share in the kingdom and is enabling people to participate in his life.

My sisters and brothers, with two distinct images Christ makes the same proposal to us in today's gospel (9): the house built upon rock and the house built upon sand. The one who solidly builds a house on cement, even in stormy times the house will not be destroyed because the house is firmly established on the rock. But the foolish person who builds a house on sand will discover that when the waters come, the sand is washed away and the house is destroyed. Christ then applies these words and we are most interested in the application that Jesus makes. All those persons who listen to the Word God and practice this Word are like the person who builds a house on rock (10). But those who listen to the word

because of curiosity or some literary interest or even worse, because they want to know what the bishop is saying and therefore discover some way to entrap the bishop --- these persons are like the one who built his house on sand. When the hour of God's judgment arrives, these people will be judged just as I will be judged by the things that I am now saying. It is this God who should be feared. I try to fear this God and I attempt to say those things that God wants me to say even though people may not want me to say these things. To build upon rock is to fear God and work according to his will.

How great is the liberation of the human person! Moses tells the people: *I set before you two different ways: a blessing and a curse* (11) and Jesus says: *you can build your house in two different ways* (12). God truly respects the freedom of the individual person. God created us authentically free and allows us to remain free. One will walk according to the Law of God and another will walk in the ways of evil. Each person is free to choose their path in life. My beloved sisters and brothers, freedom does not mean that one is able to do whatever one wants to do. True freedom is to walk in the paths that God desires. God is truly happy to be here in this Cathedral because none of you have been tied up and brought here. You have all come here freely. This is what it means to be free, free in order to come with love and freedom and not forced to do something. Groups of people that do things and act because of force or the will of others are not acting according to their individual will. No one violates the freedom of the human person more than a fanatic for the things of this world. But God leaves us completely free because he was to have the joy of a father whose child goes to greet him willingly, and embraces him and presents him with a gift and does all of this from the kindness of freedom and love and not because he/she is obliged to do so.

How then can the freedom of the human person be seen as an alibi for the Law of God? Saint Paul speaks about this in his beautiful message in his letter to the Romans when he speaks to the Jewish people: *the law is not enough* (13). The law points out to us what is good and evil, but at times, even though we know that we must do what is good, we do what is evil. I believe we have all experienced this: we know that we should not do what is evil but we still do it. Some pleasure or passion or caprice leads us to disobey God. We also know how much it costs us to be faithful to the Law of God and how much violence we must do to ourselves in order to fulfill the will of God. The Law is not enough and neither is reason. In the book of Deuteronomy and in the letter to the Romans there is a gloomy catalog of the evil acts that the human person is capable of doing.

When you read the eighteenth chapter of Deuteronomy¹³ you will see there the vilest things that are explicitly cursed, for indeed people are capable of doing great evil despite their knowledge of the Law (14). We read in the letter to the Romans a long list of the madness and the ways in which humankind has gone astray (15). It is sad to have to refer to this passage in the letter to the Romans for it shows the aberrations of men and women, including people who are most intelligent. Indeed all of this demonstrates that it is not enough to know or to have a law.

Neither faith without works nor works without faith

Jesus Christ in today's gospel... and in summing up the three readings we can say that it is not enough to preach. I can say like Saint Paul: *It is possible that as I preach to you I become a reprobate*. It is not enough to use the charisms that God has given one and that must be placed at the service of the people. For this reason Jesus says: *Not everyone who says to me "Lord, Lord," will enter the kingdom of heaven* (16). On the Day of Judgment Christian leaders will say: *did we not cast out demons in your name and did we not preach in*

your name?(17) And Jesus will say: *Depart from me; I do not know you.* We as preachers, as bishops and priests and leaders of the Christian community, we must also fear these words ... because these words of Jesus could very easily be directed toward us ... toward me. Therefore in summary I want to say this: it is possible to perform works without faith or love. Just as it is possible to have faith without works so too it is possible to have works without faith. In other words it is very easy to become involved in all kinds of activity, to come and go, but if all of this is not done with love, then there is no faith. Saint Paul says: *If I speak in human and angelic tongues ... if I gave away everything I own ... if I do marvelous deeds so that all the world applauds me, but if I do not have love, I am nothing* (18).

Saint James says: *works without love, without faith, is dead. So too the opposite is also true, faith of itself, if it does not have works, is dead* (19). Saint James in his time (the early period of Christianity) was aware of the exaggerations that Luther proposed during the Sixteenth Century: that faith is sufficient. Luther, in his translation, inserted a single word in the translation that led him to proclaim that faith alone was sufficient. Therefore, faith alone, without works, was able to save the human person¹⁴. This is very dangerous and the letter to the Romans has presented many theological problems that revolve around the point of our reflection today. When Paul speaks about faith without works and says that this faith can save an individual, he is referring to works according to the old law(20). He is saying that circumcision is no longer necessary; it is no longer necessary to guard the Sabbath but rather Sunday is the Lord's Day; it is no longer necessary to live life according to the Old Testament for we are now in a new era, the Christian era. Therefore, when the apostle says: *we consider that a person is justified by faith apart from the works of the law*, he is referring to those works that are in accord with the Old Law. On the other hand Jesus says: *Not everyone who says to me "Lord, Lord," will enter the kingdom of heaven, but only the one who does the will of my Father in heaven* (21). James refutes the Christians of his time when he says: *Demonstrate your faith to me without works and I will demonstrate my faith to you from my works* (22).

My sisters and brothers, this balance is necessary for faith alone is not enough. Saying to God: *Lord, Lord*, when God has no need of us saying *Lord* because he is always Lord. Saint James says in a famous phrase: *the evil spirits in hell know God and fear him but are unable to be saved* (23). Faith is not enough. Faith without works is death (24). I was happy to read about this desire of the Committee for Educational Reform that requested the religious sects to refrain from preaching a Christianity that alienated people and to refrain from preaching a religion that did not involve some type of commitment to history¹⁵. Therefore I am happy that we proclaim this commitment to history and in light of the gospel we lift up our voices on behalf of the people of El Salvador and say: *you will not be saved if you do not work intensely for a better world. You must begin with your own homes and in your own professions, even in the most humble of works. You must earn your living by working day after day, at times working with your machete, but you must work with love. We must show that we truly love and fear God by works of honesty and faith.*

The power of the Gospel

Who can give us this balance? My sisters and brothers, this is my third and final reflection: the power of the gospel. When Saint Paul speaks to the Romans he puts his thesis in this perspective (25): *I am coming to you to preach to you about the power of the Gospel. Natural reason is not enough, neither for you, the Romans, who have conquered the world, nor for the Greeks in Athens where I have visited these great wise men. Your intelligence is great but you have not been able to come to know the true God with all its implications. The*

Jews, whom God separated me from in order to preach to the non-believing world, have also not come to this knowledge. Their Law is not enough nor are their works according to the Law. Christ now asks for faith in the great salvific event, that is, faith in the fact that Christ died and rose from the dead for each one of us. This is what Saint Paul, in his letter to the Romans, calls the justice of God revealed in Christ (26). We ought to engrave this phrase as an epithet in our hearts.

Today we often speak about justice but perhaps we misinterpret this word. According to the Bible, justice is an action, the merciful intervention of God revealed in Christ --- an intervention that frees humankind from sin and gives us the ability to work as children of God. This is true liberation. In our present situation there is a great concern for liberation. Thanks be to God for this! But it is unfortunate that many of these liberations are only concerned about earthly realities: economic, political or social liberation. This is good and all of this will be given to us.

But Pope Paul VI, when he describes the process of evangelization in the actual world, states: *Christian liberators, Christians who truly desire to liberate their people, must understand all these different forms of liberation in order to incorporate them into the great plan of Christian liberation. The starting point of this liberation must be justice* (27). As Saint Paul reveals to us today: the justice of God is the liberation of the human person from sin which in turn enables him to live according to the Law of God. Only those persons who have been freed from sin and attempt to sanctify themselves by fulfilling the Law of God, only these people have a right to speak about authentic liberation, including earthly liberation.

But if people forget about this eternal perspective of liberation from sin and forget about the grace of God, then liberation has lost its power and its mystique --- many times this is what has happened. For this reason I have said do not confuse the Church and her great proclamation of an integral liberation in Christ with the much smaller liberations of the world. Do not identify this Church that preaches liberation from sin and death, that preaches this liberation of God that was given to us by his Son --- do not identify this liberation with earthly liberation which so often does not even think of asking forgiveness of God and that creates so many injustices and disorders and causes so much violence.

Hopefully my sisters and brothers, we understand that the Church has the key to true liberation. Therefore I conclude in the same way that I began, stating once again that we come here to celebrate the Mass on Sunday in order to reflect on the great mystery of salvation. Our starting point for this reflection is not our weak human power, for indeed no one can save themselves, and no one can fulfill the natural law. Theology states that people, as intelligent as they might be, have many moral defects and faults. But when the grace of God, the power of God's justice revealed in Jesus Christ takes hold of a person and that person is able to say: *Lord, I am a poor sinner, free me from my sins! I know that my passions and my misery weigh me down, free me from this body of death*, when a person takes hold of God's hand, then that person is truly a strong person. As Saint Paul said: *my grace is sufficient for you, for power is made perfect in weakness* (28).

Let us live, my sisters and brothers, this beautiful hope of our faith. This is the faith that saves. But this faith saves not because of the actions of the Law of the Old Testament but because of the actions of the Laws of the New Testament, the actions of our people, the concrete actions that are asked of us here: the honesty of lawyers, justice that our judges will not sell out, justice that is demanded in light of so many abuses. Honesty is demanded of

those who buy and sell in the market place. Honesty is demanded of those who earn a living --- they must fulfill their duties faithfully. Honesty is demanded of employers --- they must pay just wages and not extort or exploit their employees. This is what will bring about a true liberation in our nation. Let us be filled with this hope. Let us begin with ourselves! Let us be truly just and filled with the divine justice that God revealed to us in the person of Christ, our Lord!

¹ The two businessmen Ernesto Sol Meza and Luis Méndez Novoa were kidnapped on May 14 1978. For more than a month there was complete silence till, June 22 1978, the Popular Forces of Liberation (FPL) claimed responsibility and freed their hostages as their demands had been met. See *La Crónica del Pueblo*, 22 June 1978. On the other hand, Fujio Matsumoto, a Japanese citizen and President of the Industrias Sintéticas de Centroamérica (INSINCA) was kidnapped 17 May 1978 by the Armed Forces of National Resistance (FARN). See *La Prensa Gráfica*, 18 May 1978.

² The Armed Forces of National Resistance demanded the freedom of thirty eight political prisoners as a condition for freeing Mr Fujio Matsumoto. See *La Prensa Gráfica*, 24 May 1978.

³ See “Clamamos por la libertad de nuestros seres queridos”, statement by the Committee of Mothers and Relatives of Political Prisoners and Disappeared in El Salvador, *La Crónica del Pueblo*, 29 May 1978.

⁴ On 29 May 1978 the Guatemalan army assassinated more than a hundred indigenous peasants concentrated in Panzós, Alta Verapaz, for requesting the ownership of several pieces of land. See *La Crónica del Pueblo*, 30 May 1978, and “Comunicado de sacerdotes y religiosas de la diócesis de la Verapaz”, ECA 356-357 (1978), pp. 549-551.

⁵ *Recomendaciones de la etapa nacional del Seminario sobre reforma educativa*, table 1, theme A. Fundamentación sociopolítica. Recommendation B, *El Diario de Hoy*, 31 May 1978.

⁶ See *Recomendaciones...*, table 1, theme A. Fundamentación técnico pedagógica. Recomendación 10, *El Diario de Hoy*, 31 May 1978.

⁷ *Recomendaciones...*, table 1, theme A. Bases filosóficas y científicas de la teoría pedagógica. Recommendation 4, *El Diario de Hoy*, 31 May 1978.

⁸ *Recomendaciones...*, table 1, theme A. Fines de la educación. Recommendation 5, *El Diario de Hoy*, 31 May 1978.

⁹ *Recomendaciones...*, table 3, theme C. Formación profesional de los trabajadores de la educación. Recommendation 1b, *La Prensa Gráfica*, 1 June 1978.

¹⁰ *Recomendaciones...*, table 3, theme C. Otros factores culturales que influyen en el proceso educativo. Recommendation 1, *La Prensa Gráfica*, 1 June 1978.

¹¹ See “MNR pide derogatoria de la Ley del Orden Público”, *El Mundo*, 3 June 1978.

¹² On 1 June 1978 the world football cup started in Argentina.

¹³ The list of curses is in chapter 27 of Deuteronomy and not in chapter 18.

¹⁴ In the Articles of Schmalkalda (1537-1538), Luther declares: “Since this has to be believed, and is not achieved by any type of work, nor by the law or by any merit, it is clear and certain that this faith alone justifies us.”

¹⁵ *Recomendaciones de la etapa nacional del Seminario sobre Reforma Educativa*, table 3, theme C. Otros factores culturales que influyen en el proceso educativo. Recommendation 1, *La Prensa Gráfica*, 1 June 1978.

Marginal References: (1) SC 106; (2) SC 106; (3) SC 108; (4) Rm 14,25-29; (5) Dt 11,16; (6) Dt 27,11-28,8; (7) Lk 6,20-26; (8) Mt 25,41; (9) Mt 7,24-27; (10) Mt 7,24; (11) Dt 11,26; (12) Mt 7,24-27; (13) Rm 7,19; (14) Dt 27,15-26; (15) Rm 1,22-32; (16) Mt 7,21; (17) Mt 7,22-23; (18) 1Cor 13,1-3; (19) Jm 2,17.26; (20) Rm 3,28; (21) Mt 7,21; (22) Jm 2,18; (23) Jm 2,19; (24) Jm 2,17.26; (25) Rm 1,14-16; (26) Rm 3,22; (27) EN 38; (29) 2Cor 12,9.