

THE POPE: HEART OF THE CHURCH

Thirteenth Sunday of Ordinary Time
July 2, 1978

Readings:

II Kings 4:8-11, 14-16a

Romans 6:3-4, 8-11

Matthew 10:37-42

My dear sisters and brothers.

At this moment when the Cathedral is filled with people, with representatives of the clergy, the seminarians, the religious of the diocese and the different communities of the Archdiocese, I am feeling the same that I felt during those days when I traveled to Rome¹ and was near the common Pastor of the Universal Church. Now that I have returned, I see that the invitation to celebrate this Day of the Pope has resonated in the hearts of so many people and has made this gathering possible. This coming together in our small church here in San Salvador gives us an idea of the gathering that is taking place in the large Basilica of Saint Peter where the Pope is celebrating the fifteenth anniversary of his Pontificate. Our coming together enables us to reflect on the multitude of people who form this Church and who are scattered throughout the world. While I was in Rome I felt as though I were not alone. Indeed, I felt pride and great satisfaction and joy in knowing that I was accompanied by my beloved priests, the various religious communities, the faithful of so many parishes, the base communities of faith, and all those who have experienced this wonderful unity of the Church.

Therefore, my sisters and brothers, as I return I am thankful to you because the international scene in Rome has here become an intimate family environment, even though it is the same Church. When I saw pilgrims from all over the world visit the tomb of Saint Peter and pass in front of the chair of Saint Peter it seemed as though this multitude of people were passing through the heart of the Church, so that afterwards they could provide life to the whole Church. Indeed, this is the Pope --- the heart of the Church. All those people who allow their lives and hearts and devotion to be formed as a result of this unity with the Pope are healthy and living members of this Church that we are experiencing here, this morning, in this Cathedral of San Salvador. Through the transmission of this celebration on the radio, many distant communities and infirm people and others who were unable to join us here in the Cathedral, are able to join their prayers to our prayers for the Pope. For here today we raise our voices to the Lord *pro Pontifice nostro Paulo* on the fifteenth anniversary of his election and coronation as Roman Pontiff.

Therefore I want to thank all the people who have made this expression of solidarity possible: through your prayers, moral support, and your spiritual presence. I want to express a special thanks to those people who form public opinion --- newspapers, television, radio --- those people who reported about this journey to Rome, the Center of Catholicism. I have tried to keep you informed about the information and dialogues and the various matters that were dealt with in Rome and I know that this information has been communicated to you. I

am pleased that our means of communication are so efficient and so loved by our dear People of God.

There in Rome, the information I gave, the lengthy and calm dialogues I had with the representatives of the Church's central authority, the clarifications I made of certain misunderstandings or of understandings based on false or biased reports, and my very presence there seemed so providential to me that I give thanks to God that they now know there how I love and support the successor to the Chair of Saint Peter. They could not doubt my faithfulness to the Pope, and I have once more affirmed that, God willing, I will be faithful to the end of my life to Peter's successor, the Vicar of Christ. I told them: it is easy to preach his teachings theoretically. To follow faithfully the Pope's *magisterium* in theory is very easy. But when you try to live those saving teachings, try to incarnate them, try to make them reality in the history of a suffering people like ours --- that is when conflicts arise. Not that I have been unfaithful... Never! I think that today I am more faithful than ever, because I experience the trials and suffering and intimate joy of proclaiming with more than words and lip service a teaching that I have always believed and loved. I am trying to give it life in this community that the Lord has entrusted to me. My dear sisters and brothers, if we are really Catholics, followers of an authentic gospel --- and therefore a difficult gospel --- if we really want to live up to the name of followers of Christ, then let us not be afraid to transform into flesh and blood, into living history, this teaching that from the pages of the gospel becomes a present reality in the teaching of the Councils and of the Popes who try to live like true shepherds through the vicissitudes of their times.

I will never forget the beautiful moment when the Pope, after receiving the information from all his advisors who had composed a synthesis of what he would say to the Bishops who had arrived there for their *Ad Limina* visitation, spoke some words of encouragement and comfort and strength that made us feel as though we were one with the heart of the Pastor. It was as though we had received the same gift that God had given to Peter and his successors: *Affirm your people!* My dear sisters and brothers, this is what I bring you at this time: an affirmation, a ratification, a word of encouragement and goodness and understanding of the one who is Christ on earth: the Pope.

The Pope stretched out his hands with the warmth and the strength of one who supports all the Pastors and the whole Universal Church. He counseled me and helped me to continue to be faithful in this ministry of service to the people. He spoke many kind words that I would like to communicate to you, but the emotion of the moment makes me forget his exact words. But in substance he told me that since he had worked in the Secretariat of State some fifty years before becoming Pontiff, he knew of the vitality, hard work and the problems of the people of El Salvador. He told me: *These people demand that their rights be respected and seek for a more just situation. You must help and love these people. Be patient and strong and help them! Tell them that the Pope loves them and cares for them and is aware of their suffering. Tell them to never seek for a solution to their problems in irrational violence. Tell them to never allow themselves to be caught up in the currents of hatred. Rather work together to build unity, peace, and justice upon a foundation of love.* I was very pleased to be able to tell him: *Holy Father, this is what I have preached. I have never preached hatred even though those who slander me are convinced that I preach violence, but I have never done that. Your message that you communicated on the first of January has been central to my preaching: No to violence, yes to peace.* The Pope smiled and blessed the people of El Salvador whom he wants to remain faithful to the paths of the Gospel.

Therefore, my sisters and brothers, as we gather together this morning to honor the person and the sacred mission of the Roman Pontiff, as we celebrate the Day of the Pope, I do not want to go outside the boundaries of the Biblical readings that we have listened to. We could say that the three readings pay a triple homage to the triple mission of the Roman Pontiff: first, the Pope is holy, a man of God, one worthy of Christ; second, he is a prophet sent by Christ; third, he is sacrament, a visible presence of the life of God who wishes to give happiness and divine life to humanity. I will try to develop these three ideas.

The Pope is holy, a man of God, one worthy of Christ

In the first place, I see the Pope through the eyes of the woman from Shunem whom we heard about in the first reading. (1) Like her, I want to tell all of you: *I have just seen him!* This man of God is holy. He is holy, fragile, and with his 81 years he is tormented by arthritis, almost dragging his feet, but he has a very clear mind. Above all he has a great heart that is filled with love for humanity! He is a saint! He is a true disciple of Christ.

Today we read in the gospel: *Whoever loves father or mother more than me is not worthy of me, and whoever loves sons or daughters more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me* (2). Thus the gospel states that we must leave everything because those who want to find here on earth comfort and guarantees and life, will lose all of this. On the other hand, those who for the love of Christ and his gospel are willing to lose their lives, those persons will find their life. (3) All of these words with which Jesus counsels those who want to be apostles on this earth, I have seen these words lived by Paul VI, a man who has renounced everything.

During the audience of June 21st he said: *The present circumstance obliges me to speak about myself even though I do not like to do so. But today marks the fifteenth anniversary of my election to this apostolic position. This means that from the moment of my election I have become a part of you. I belong to you and not to myself*². This is the Pope's commitment, a man who does not live for himself, a man whose every move is filled with a love that enables him to be the father, leader and pastor of humanity. He is a man with a very sensitive heart and he cries when he experiences the ingratitude of his evil children and smiles when he experiences the kindness of those who love him and try to respect him. He is a good man, a holy man!

When I saw him I was reminded of the scene that took place on the shore of Lake Tiberias. There Jesus said: *Simon, son of John, do you love me?* (4). Paul VI responded to Jesus with Peter's words: *Yes, Lord, you know that I love you.* Jesus then said: *Feed my lambs.* Only the Pope can know the price of this love: feed the whole world. One needs a great heart in order to be courageous before the onslaught of so much evil and the indifference of a world that has become insensitive to the sacred and turned its back on the divine. The Pope wishes to be attentive to this world in order to communicate to it true happiness.

The Cardinals greeted the Pope on June 24, the day when he celebrated the feast in whose honor he had been named --- the Pope's name is John Baptist. On that day the Pope reviews the life of the Church and he spoke to the Cardinals: *Allow me to change this homage that is given to me into a homage toward the Church. I do not live for myself, rather I live for the Church*³ --- and he began to describe the goals of the Church in terms of holiness --- *there is no true Church without true holiness.* These words seem to be an echo of today's Gospel for

those who do not leave everything and take up their cross and follow the Lord are not worthy of him. (5) My sisters and brothers, the words of the Church as spoken by the Pope are a call to holiness.

When we spoke privately, the Pope said to me: *We preach not only with words because our preaching must also be a testimony of our whole life.* I was reminded of a phrase that he had once spoken: *Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses* (6). The Pope desires to be a witness to holiness! He is truly a holy man! As we look at the Pope, every Catholic should feel like the eagle in the psalms: the great eagle that inspires one to fly to the heights of holiness. The Pope has scaled these heights: his faithfulness to Christ, his love for people --- all of this reveals the perfection of a person who lives not for himself but who lives in order to be an example and a model for those who desire to follow our Lord, Jesus Christ. The Pope is a true follower of Jesus. The Pope said: *All men and women have to follow Christ according to their proper vocation: the priests with a priestly holiness; men and women religious, with a holiness of the consecrated life; married men and women with a holy fidelity to their matrimony; single people with their lives of chastity through which they render homage to God through the offering of their own bodies; and young people and children must all seek this holiness.* All of us want to be saints --- all according to the goals of their proper vocation.

Therefore, when we think about our vocation we ought to reflect on the role of the Pope in the Mystical Body where each and every person has a role to play so that the common good of the whole Body can be achieved. As I have already mentioned, I was reminded of the Pope's charism when he told me: *Affirm your people in their faith! Be strong and united to the Mystical Body! Be what Christ pointed out one day when he told Peter: You are Peter, and upon this rock I will build my Church* (7). The Pope is that rock, that solid foundation. Therefore when one, who is a preacher of this Church, has the honor of being in direct contact with the rock that is the Pope, when the Pope stretches forth his hands and encourages and strengthens one, then one feels as though one is resting upon this immortal construction and that even though the winds of hell might blow, they shall not prevail. (8) They shall not prevail because it is Jesus Christ who is building upon this solid rock the holiness of his own Church.

My dear sisters and brothers I want to communicate to you the Pope's love for the people of El Salvador and how he told me to understand and comfort and encourage and lead all the people of this nation away from the paths of hatred, violence, vengeance, resentment and fratricidal struggles. How I desire that the Pope's love, a love that he lives so intimately and sincerely, would take root in the heart of all of us who are here honoring him this morning. If we leave here this morning with no other resolution than that of opening our hearts to its great capacity for love and thus build a new world that is based on the love of Jesus and the love that his Spirit inspires in us, this would be enough, my sisters and brothers, and this would make the Pope very happy and our homage to the Pope would truly be a worthy homage. The Pastor of all people and consequently, the Pastor of all the people of El Salvador, made me the messenger of his affectionate love. He told me: *Courage! I understand the difficult moment that you are now living. I know that it is impossible that everyone think like you. Be patient and strong! Love and continue to be faithful to the gospel!* Blessed be God, my sisters and brothers! This affirmation of the road that I have traveled is precisely the road that I will continue to travel. I am attempting to be faithful to the gospel and the doctrine of the Church. Together with you, I want to give thanks to the Lord for when I was in Rome I asked if there were any errors in my teaching, in my faith ---

they had received many of my homilies --- and they told me very clearly: *You can be sure that there are no errors of faith.* Blessed be God! I preach to you as one who is in communion of faith with the One who is the Teacher of the faith.

The Pope is a prophet sent by Christ

My second thought is the following: Paul VI is one sent and is like the person referred to in this morning's gospel: *Whoever receives you receives me, and whoever receives me receives the one who sent me* (9). I see in these beautiful words of today's gospel the communion of a person with God, especially those persons who enter into a communion of faith in order to communicate the mysteries of revelation.

On the day when the Pope responded to the Cardinals⁴ he asked if the faith that the Church professes is the authentic faith that Peter received from Jesus. And near the tomb of Saint Peter which is very close to his chair, the chair of Saint Peter of 1978, it can be said that he teaches the same faith that Peter proclaimed during the first years of the Christian era: there is a coherency and a fidelity.

Here we find the second charism of the Pope: infallibility, the certainty of teaching the same doctrine that was received from Christ. Thus all those who preach the Word of God on earth have to confront their preaching with the proclamation of the successor of Peter. In this way those who preach to their people are able to say that they preach the same doctrine as the Pope, that is, the deposit of faith that he guards and preserves. There is a profound joy in the heart of those pastors who are able to say to their people: *Let us follow this doctrine! Let us become more knowledgeable about this doctrine!* There is a new encouragement to continue to preach in these homilies the doctrine of the Lord.

In Rome I was asked whether I thought my homilies were too long. I said: *I am the first one to feel that they are too long, but when I see that people are attentive to my word I take advantage of this time. I thank the people who listen to me. I know that beside the multitude of people that have gathered in the Cathedral, there is another group of people who are listening to me on the radio, and I am sure that the Spirit of God is communicating to them the message of Revelation, the message of the Gospel through the instrumentality of my poor words. I try to be faithful to the gospel, even when this word disturbs one or another sector of society. I try to defend the Word as the authentic doctrine of the Church. I do not want this doctrine to be manipulated by any group of whatever political party and ideology or by any group of the opposition or any official group. I do not want anyone to use my words for interests that are specifically worldly interests. I am with those who seek justice and I desire the justice that is being sought but I do this without sharing the paths where those people, who are autonomous, are able to look for this justice. I know that the Church does not allow me to walk along paths of violence or paths that are not the paths of Jesus Christ.*

But thanks to God, this infallibility which assures people that the doctrine of Paul VI is the doctrine of Peter and the doctrine of Jesus Christ, also assures me that the doctrine that the humble Archbishop of San Salvador preaches to the people is also the truth. The Archbishop grows in faith together with his people. I grow in faith, my sisters and brothers, because I receive and accept your preaching. Through the theological doctrine of the Church I know that the gift of infallibility that God alone possesses has also been given to the People of God and this people has an instrument who communicates this gift, namely, the Pope. The Pope expresses the charism of infallibility at the same time that the people perceive it and live it. Therefore, the people are aware of the fact when the proclamation is not an authentic proclamation. You are very sensitive to the *sensus fidei* through which members of the

People of God are able to detect when a preacher is not in harmony with the true doctrine revealed by God. While there are people who listen and assent and follow, there are some who listen to me but are not motivated by any religious intentions. I do not say this of myself, but this was an objection that was raised in Rome and I had to respond to this. I know that many people listen to me for political motives, hoping to trap me with some phrase that I speak, hoping to be able to challenge me if I say something that is incorrect. But I know that the majority of the people who listen to me listen as people who are seeking the revelation of God. If someone does not listen with this attitude, know that you are not in harmony with me. I am preaching as a pastor, as a teacher of faith. I only desire one thing: that the faith that I preach might find an echo of faith and devotion, an echo of love in the hearts of all of you. This occurs when the People of God assure and guarantee the preacher that his doctrine and his teaching move along the paths of true revelation.

In this way one is able to serve the people from the perspective of the Church. This is not a political or demagogic service. The Church is not politicized. If the Church touches some political aspect, it is because from her competency with regard to God's revelation she must tell politicians what is good and what is sinful. She has an obligation to point this out because morality encompasses every aspect of human life.

Ten years ago in his encyclical *Humane Vitae*, the Pope reminded people of certain norms that all have an obligation to follow⁵. Even though many say: *Why is the Church entering into this area of the intimacy of matrimony?* yet the Church does so because she has a right and because she is the guardian of God's Law and nature. Therefore, in the name of this Law the Church speaks and speaks about the intimacy of marriage. In the same way, in the name of God's doctrine and commandments and justice the Church raises her voice in the political arena to speak about those realities that are not licit. This voice cannot be silenced. To speak in this way is not to meddle but to preach --- to preach, from the competency of the gospel, concerning the demands that God places upon humankind.

Last Sunday at noon, in Saint Peter's Square, the Pope prayed the *Angelus* as he does every Sunday. Before praying to the Virgin, the Pope always delivers a brief message. I tell you that he made cry last Sunday when before praying the *Angelus* he told the story of an Italian child named Mauro. Mauro is eleven years old and when he saw that his older brother, fifteen years old, was about to be abducted, he said: *Don't take him, he is sick; take me instead*. So they took Mauro as a hostage. When his parents were able to gather together some ransom money in order to obtain Mauro's freedom, the person who brought this money to the abductors was hit over the head with the butt of a revolver because he did not bring the amount of money that they had demanded. Mauro's mother has offered to take his place so that her son might be freed. He has been held captive since April. The Pope severely condemned the evil of this world in which we live and spoke warmly about Mauro, calling him *the little lamb*. Mauro, he said, *we are with you. You are not alone. You are a hero to humanity. You are a model of kindness and goodness to this world that today is in such need of these qualities*⁶.

When the Pope denounced this concrete case, I was filled with joy: this is the role of the Church! I do the same here in my own Diocese. I point out those injustices that are demanded of me and I do so in the name of the gospel and justice. In the same way, we also point out those things that are good.

Events of the week

This morning, for example, who does not feel in their flesh and bones the pain of Father Hermógenes López who was brutally assassinated on June 30th close to his parish in San José Pinula which is located 24 kilometers from Guatemala?⁷ At this Mass we wish to express our solidarity with Father López whose assassination has made us reflect once again on the way in which our unforgettable Father Grande died.

We also want to express our solidarity with the demands of the Vicar General of the Diocese of Santiago de María who denounced the unjust capture of José Adán Romero and Carlos Chicas in Ciudad Barrios while they were fulfilling their pastoral ministry. I know these two men and they are people who work for the Kingdom of God. I am able to testify to the fact that what the Vicar General of Santiago de María asks is just and his protest against this unjust abuse is also just⁸.

I also express my solidarity with the family of Dr. Eduardo Antonio Espinoza Fiallos, a professor of Medicine at the University. His family told me that he was captured and brought to the headquarters of the National Police. According to his family there are witnesses there who say they have not seen him. This poor doctor needs certain treatments and no one knows his present situation.

I express my solidarity with the Committee of Mothers and Family Members of Prisoners and the Disappeared. I must express my solidarity and denounce the disappearance of Miguel Amaya Villalobos and Roger Blandino Nerio at 11:00pm on June 29th from the Centro Penal of Cojutepeque --- I enter in solidarity with the hunger strike of these mothers. They were under the jurisdiction of the Fourth Criminal Judge and yet their mothers are unable to obtain any information from the Director of the Penal Centers. The Minister of Justice has an obligation to respond to these demands of their families and an obligation to resolve this matter of the many people who have disappeared. The Minister of Justice should demand the Judges to respond to these matters. We also denounce the unjust manipulation and the attempt to implicate the political prisoners in the Santa Ana Prison of attempting to flee.

We also take on as our own the suffering of those people who are suffering as a result of their hunger strike which is being carried out in order to obtain information about their loved ones⁹. One of the mothers is seriously ill and yet no official heeds her cries, cries that have caused her so much suffering.

In El Paisnal two *campesinos* were assassinated: Roberto Saracay and Santos García Molina. After being taken from their homes at midnight and beaten, they were later found dead.

Unjust maneuvers are also taking place in the mining company of San Sebastián where the Minister of Labor is said to be involved in this complicity¹⁰. The labor situation has not yet been normalized in Textil INCA¹¹ or in IRA.

When we look at all these manifestations of suffering and pain and violence, it is most opportune to read in the newspaper *L'Osservatore Romano* (a newspaper under the vigilance of the Pope) an article from the Director of the paper that is titled: *Lo stato democratico e la violenza* (The Democratic State and Violence). Among other things it states: *But the aim that a democratic State must try to reach is to make more and more hypothetical and unreal the case in which recourse to force by individuals and groups can be justified by the existence*

of a tyrannical regime of a new type (totalitarian or pseudo-democratic or even technocratic), in which laws, institutions and governments... systematically trample on the fundamental liberties and other natural rights of man, reducing subjects to the condition of oppressed people. In this case the struggle against the oppressor, in order to re-establish law, can justify, under certain conditions contemplated by moralists, the use of force in favor of the whole people or even only of individuals or groups subjected to violence.

This is what the Vatican teaches: a love of freedom, a proclamation of human rights. When the Archbishop of San Salvador preaches in the way that I have just done, I simply echo the preaching that is proclaimed by the Holy Father in Rome. A preaching that does not point out the concrete defects of sinful humanity in order to save men and women and remove them from sinful situations and make them happy is not the true saving gospel of our Lord, Jesus Christ.

The Pope is the great sacrament of renewal in the world

My sisters and brothers, I conclude with this third thought that is based on today's second reading. We have already stated that the Pope is presented as a holy person who incarnates the desire of the Church to be holy. We also presented the Pope as a prophet who has been sent by God to preserve and announce his revealed doctrine. As preachers we have to confront our own words with the Church's doctrine. Finally, Saint Paul speaks to us about baptism as the cradle for new people. I am going to say now that the Pope is the great sacrament of the world's renewal.

He is a man like all other men but God has bestowed upon him the charism of being the center of priestly unity. He is a great priest! While it is true that our episcopacy and priesthood are derived directly from Christ-Priest, yet the exercise of our office as bishops and priests depends upon the jurisdiction that the Pope gives to those who have been ordained. Thus, we are accountable to the Pope for our preaching. He has a right to guide and orient our pastoral attitude. Today, my sisters and brothers, I return from Rome with these new orientations and gifts that enable me to continue this ministry as Pastor of the Diocese for as long as the Pope desires and for as long as he has confidence in my humble words and in my conduct. Above all I want to speak with you about this sacramental holiness.

Saint Paul tells us today (10) that Christians are incorporated into the death and resurrection of Christ. In this we discover our redemption. For this reason the Church cannot confuse her preaching or her mission with other forms of liberation that are just of this earth. The liberation that the Church proclaims is this: the liberation that the Pope proclaims, the liberation of baptism, of the sacraments and of confession. The one who says to the sinner, *I absolve you of your sins. I break the chains that have caused so many of the world's slaveries*, is proclaiming liberation. There would not be so much evil in the world if people asked for this forgiveness from sin. There is evil because people are enslaved by selfishness, pride, ambition, and power. Thus there is sin. And because there is sin, there are also distinctions among men and women who ought to be children of God's family.

Finally, it is beautiful to see how Saint Paul speaks to us about this Christian incorporation as being definitive. All those who are not baptized will not die if they truly remain faithful to Christ. (11) Only when people betray their faith or their religious convictions do they turn their backs on Christ and become sinners. Unfortunately we have many baptized sinners, many baptized idolaters, many baptized people who no longer believe --- they are not fulfilling their role as baptized Christians. The Pope is the great sacrament

because in him the Church is reflected. From him we derive our jurisdiction and our ability to baptize people throughout the world and to incorporate people into Christ so that they become new members of a new humanity.

My sisters and brothers, may this homage to Saint Peter culminate in a resolution to be faithful to our Baptism and to live holy lives. Let us not struggle for a liberation that is merely temporal but let us work together for the true freedom of the children of God! Let us break the chains that bind our hearts and souls so that we can become skillful instruments in the creation of a new world! It is useless to initiate new structures and to legislate new laws if there are not new people (12) whose hearts are renewed in Christ and who know how to make our nation a truly new society.

I am thankful for the homage that all of you, together with me, are rendering to the Holy Father. We are going to enter into the intimacy of our Eucharist. As we elevate the host and receive communion, let us believe that this Christ who nourishes us with eternal life is also sustaining until the end of time this important person in our Church, this person in whom this morning we place all our love, our trust, our solidarity, this person: the Pope.

¹ Mons. Romero left for Rome together with Mons. Arturo Rivera on the 17th of June 1978 to make his *ad limina* visit. Pope Paul VI received them in audience 21 June 1978. Mons. Romero returned to El Salvador 30 June. He records the details of this trip and audience with the Pope in his personal diary. See *Mons Oscafr A. Romero, su diario*, San Salvador 2000, pp. 38-49. The Spanish edition of the *Osservatore Romano* for 16 July 1978 published a picture of Mons Romero and Mong Rivera with Pope Paul VI.

² Catechesis of Pope Paul VI in the general audience of Wednesday 21 June, day of the 15th anniversary of his election as Pope. See *Osservatore Romano*, 25 June 1978.

³ See Discourse of Pope Paul VI to the College of Cardinals, 23 June, on the 15th anniversary of his election as Pope, *Osservatore Romano*, 2 July 1978.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ See "Goodness conquers cruelty and violence", Allocution of Paul VI, 25 June 1978. *Osservatore Romano*, 2 July 1978.

⁷ See "Hermogónes López, mártir", *Orientación*, 16 July 1978, and "Comunicado del Comité Pro-Justicia y Paz", *ECA* 356-357 (1978), pp. 557-558.

⁸ See "Pronunciamento de la Curia de Santiago de María", *Orientación*, 2 July 1978.

⁹ From 17 May to 14 July 1978 the Committee of Mothers and Relatives of Political Prisoners and Disappeared occupied the main building of the Red Cross in San Salvador and carried out a hunger strike to demand the freedom of political prisoners and the return of disappeared, but received no reply. See *Orientación*, 25 June 1978 and 23 July 1978.

¹⁰ On 31 January 1978 the multinational firm San Sebastián Gold Mines dismissed 273 workers but, in an agreement with the Ministry of Works, undertook to reincorporate them on 7 May or, failing this, to compensate them. They didn't fulfil either. See *Orientación*, 9 July 1978.

¹¹ The trade union of the Central American Nylon Industry (INCA) of Santa Ana denounced the capture of its secretary for disputes, Margarito de Jesús Vázquez, See *Orientación*, 2 July 1978.