

THE DIVINE SAVIOUR, BREAD OF LIFE

Eighteenth Sunday of Ordinary Time
August 5, 1979

Exodus 16:2-4, 12-15

Ephesians 4:17, 20-24

John 6:24-35

My dear sisters and brothers.

The patronal feast of the Divine Savior draws near and we find our Church marked with the sign of authenticity which the Council describes with the following words: *amid the persecutions of the world and the consolations of God* (1). This afternoon we will have the traditional *bajada* (descent) procession at 4:00pm. May this be the people's homage to the Divine Savior, an expression of their hope in the Divine Savior! Tomorrow at 8:00am in front of the Cathedral we will celebrate our solemn feast day Mass with the participation of all the communities of the Archdiocese and all the clergy. I want to thank Bishop Chávez for the wonderful telegram that he sent me from the place of his birth, El Rosario de Cuscatlán: *United spiritually I will accompany you during the solemnities of the Divine Savior.*

Life of the Church

There are many consolations of God on this feast of the Divine Savior but there are also bitter proofs of the persecutions of the world. I want today's Mass to be a gesture of solidarity with the sister Diocese of San Vicente that is in mourning because yesterday morning Father Alirio Napoleón Macías, the pastor of San Esteban Catarina, was assassinated. Like a good priest he was dedicated to cleaning the altar and the church and it was as if people knew that they were going to martyr him in front of the church because they warned the priest and said: *Be careful, they are members of the security forces!!* Pretending that they were going to have an intimate visit with the priest, a few seconds later they fired their weapons inside the church and Father fell between the sacristy and the altar, riddled with bullets. With great concern for what had just occurred, his mother ran and said that she saw him open his eyes. Blood flowed from his nostrils and he died. Mother Church also mourns over his body and with severity she calls for the conversion of the assassins and once again pronounces the penalty of excommunication on those who were the physical and intellectual authors of this new sacrilege which stains our nation.

Yesterday, I offered prayers in front of his body and at this time, I invite all the beloved priests and all the communities of the Archdiocese to show their solidarity with the Diocese of San Vicente and the parish of San Esteban Catarina by assisting at his funeral services tomorrow at 4:00pm. He will be buried in the cemetery at San Esteban Catarina. Father Macías was always in solidarity with our Archdiocese. During our difficult times we always saw him participating in the funeral services for the priests of our Archdiocese who were assassinated and in many other Archdiocesan events. Therefore, it is only right that tomorrow we should respond by showing our gratitude and solidarity and repudiation for the crime and violence and at the same time, extend comfort to his family and his parishioners by supporting them with our faith and our hope.

Incidentally, Father Marcías' denunciation was published in last week's edition of *Orientación*¹. Defending his parish as a good pastor he said that the Security Forces continue the searches and assassinations. In less than two months there were three military operations in the area of San Esteban Catrina. Several people were captured and later they were assassinated. He mentioned the names of José Angel Realigeño, Pedro Juan Villadares, Jeremías Jovel, Jorge Osorio, Timoteo Rivas, Victor Manuel Arévalo and Santos Bonilla. He also denounced the capture of persons who have not yet appeared anywhere: Manuel Iraheta, Mercedes Palacios, Mario Palacios, Pedro Juan Alvarado. He said that several persons in his parish had been threatened with death. For him, this was not only a threat but became a tragic reality.

We are always in solidarity with that Diocese named for Saint Vincent and we want to denounce the threats made against twenty-one persons, twelve of whom are professors: Carlos Octavio Escobar Burgos, Ricardo Antonio Ventura, Rosa Alfaro de Abarca, Ana María de Moreira, Florencio Adalberto Rivas, Juan Alberto Argueta, Luis Emerson Durán, Marta Ramos de Blanco, Adán de Jesús Abarca, Napoleón Burgos, Eleodoro Burgos, Ismael Fabrício Barrera, Fernando Moreira, Octavio Burgos Jovel, Carlos Alberto Gutiérrez, Francisco Alfaro, Rafael Flores, Manuel Rosales Cubías, Evaristo Burgos, Abelardo Burgos and Ramón Carillo. All of these persons have been threatened with death with the fateful hand of death of the White Warriors Union.

In San Martín, Father Rutilio Sánchez has experienced up close the threat of death. The people murmur: *it is them!* What does this mean? All the signs say that this tragic fate that is being carried out by phantom groups could easily be stopped if the government wanted to do this. The government could put an end to this bloodshed and the lack of security in so many homes.

We are encouraged by the denunciation and gesture of the Pope who asks for prayers for the priests and sisters and fifty other persons from the mission of Marymount who have been abducted in Rhodesia². The Pope has also asked for protection and assistance for the refugees from Indo-China. The world suffers the persecutions of sin.

The celebration of the Divine Savior illuminates us during the time when two cathedrals have been occupied, that of San Miguel and here in the Archdiocese. Las Ligas Populares 28 de Febrero have denounced the arrest of five of their members and asked that they be released and that Sgt. Mata be removed from the town of Perquín. They have obtained the release of those who were arrested. It is sad that in order to make these denunciations of injustice people have to have recourse to occupying the churches and cathedrals. In reality this is an honor for the Cathedral because we want to be the voice of justice.* Cardinal Mindszenty spoke about the churches in Hungary that were under communist persecution and said: *If one day we are unable to sing the national anthem in our streets, then there are always the cathedrals where the free voice of patriotism and freedom can be expressed.* We want to tell these organizations, however, not to make themselves hateful to the people and keep in mind the objectives of the churches. Thanks to God the organizations have respected the popular devotion that surrounds our celebration of the 6th of August and the Cathedral is once again open for our homage to our Divine Patron.

I want to echo the clarification that was made by Father Octavio Cruz in a letter addressed to *La Prensa Gráfica*. He referred to news about a flag of the FPL that supposedly was hanging from the dome of the church --- news that was published in the newspaper and that was on the verge of causing scandal³. Father stated: *This is false and no flag has been raised above our church.* Thanks to God the newspaper honored the truth and published a retraction⁴. I once again repeat what I have said many times: we must know how to read the newspapers because not everything that is said there is the truth and many times is very biased.

On behalf of Caritas we denounce the obstacles that have been placed in their path as they attempt to distribute food and carry on other activities in Aguilares and Tejutla, as well as in the villages of El Salitre and Los Martínez. ORDEN is responsible for this.

This morning the Apostleship of Prayer will meet in the Basilica of Sagrado Corazón under the direction of Father Santiago Garrido to analyze their work of the past year and plan their work for the coming year. Theirs is a ministry of prayer and they continually search for ways to change our sufferings and trials and other events of our daily life into prayer. This is indeed the meaning of the Apostleship of Prayer. I call upon all Christians not to lose the merits of their lives but rather to unite them with the heart of Jesus and allow these to be changed into salvation for the world. If you want to know more about all of this, come to the Basilica this morning where you can receive further direction.

Last Monday, in the church of El Calvario in Santa Tecla, we celebrated the forty day anniversary of the assassination of Father Palacios. It was a very devout act of atonement in which we gave a true meaning to these crimes: sin kills while the love of God is life-giving.

We see, then, that our Church journeys among the consolations of God and the persecutions of the world. For this diocese that is enlightened by the joyful light of the Divine Savior, the message of this Sunday is one of life and freedom. Today Jesus continues to explain the sixth chapter of Saint John's gospel. The multiplication of the loaves has a profound meaning and during four Sundays (this is the second Sunday) we will have the opportunity to know the thoughts of Jesus through the rich and symbolic sign of bread. Today the verses that have been proclaimed give us the title of our homily: the Divine Savior who comes down from heaven and gives life to the world.

I want to use these words of Jesus: *the bread that came down from heaven* (2) and give a liturgical and gospel meaning to the traditional *bajada* (descent) that will take place this afternoon. Jesus explains this in today's Gospel when he speaks about coming down from heaven in order to give life to the world. I will develop the following points: First, hunger, a sign of oppression and death; Second, bread, a sign of liberation and life; Third, Jesus, the true bread of life.

Hunger, a sign of oppression and death

Hunger is the first sign in the sixth chapter. A multitude of five thousand people, not counting women and children, were hungry and Jesus experiences the anguish of their empty stomachs and feeds them. This was the miracle of the multiplication of the loaves. On the following day, enthused by the miracle-working of the Redeemer, they cross the sea and go to the place where Jesus had fled because they wanted to make him king and they ask: *Rabbi, when did you get here?* (3). Today's gospel begins with his response: *Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life* (4). Jesus then begins to explain that the bread that fills the stomach is not the solution.

Hunger is a sign of profound oppression. Remember when Jesus was in the desert. Playing on his hunger the tempter places before him three sins to resolve his hunger:(5) tempt God --- change the stones into bread; vanity --- throw yourself from the top of the Temple because it is written that angels will guard you; idolatry of power --- he is shown all the powers of the world and told that all of this will be his if he bows down and worships the tempter. (6) How terrible is hunger! It leads to

the temptation that Medellín refers to with the words, *the temptation of hopelessness*.⁽⁷⁾ Does this not explain, my sisters and brothers, so many manifestations of violence?

The incredible scene of hunger is described by Paul VI: *It is well known in what terms numerous bishops from all the continents spoke of this at the last Synod, especially the bishops from the Third World, with a pastoral accent resonant with the voice of the millions of sons and daughters of the Church who make up those peoples. Peoples, as we know, engaged with all their energy in the effort and struggle to overcome everything which condemns them to remain on the margin of life: famine, chronic disease, illiteracy, poverty, injustices in international relations and especially in commercial exchanges, situations of economic and cultural neo-colonialism sometimes as cruel as the old political colonialism. The Church, as the bishops repeated, has the duty to proclaim the liberation of millions of human beings, many of whom are her own children - the duty of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete. This is not foreign to evangelization* (8). These are the Pope's words.

Events of the week

The reality of hunger describes the situation of our country during this past week. A hunger for justice or as Jesus said: *blessed are those who hunger and thirst for justice* (9).

How could there not be a hunger for justice when three bodies were found on the beaches in El Canton El Sunzal in La Libertad? And among the three was a woman who had been decapitated.

How could there not be a hunger for justice when during the month of July thirty-eight persons were arrested and twenty-eight of them we still know nothing about. Three others have been assassinated and only four persons have been set free?

How could there not be a hunger for justice when a letter was addressed to the President of the Supreme Court of Justice asking for some light on the whereabouts of Santos Ortiz Ascencio? How could there not be hunger for justice when another letter was addressed to the President of the Republic by the mother of Carlos Antonio Mendoza Valencia, arrested by security agents on June 28th? She appeals to the human feeling of the President and as an afflicted mother asks him to investigate the whereabouts of her son. And what about the letter sent by the family of Miguel Angel Terezón Ramos? And the letter that was sent to me asking for my help in finding three loved ones who were arrested together, a father and two sons: Francisco Hernández Hernández, Francisco Pérez Hernández, and Julio César Pérez Hernández ?

There is also hunger for justice, hunger symbolized in the hunger of today's gospel, because of those who have been exiled: Juan Bautista Rodríguez Corbera and Federico Corbera who were persecuted because of political motives. They are seeking safe-conduct and hopefully they will be allowed to leave the country because so often this is necessary in order to breathe the air of confidence and justice which cannot be found in our nation.

There is a hunger for justice in our situation of labor conflicts which, thanks to God, are being resolved. But there are still some situations that are difficult to understand, such as the situation in El Pan Lido, IMES, and La Fabril de Aceites.

There is a hunger for justice in our people because our children are in exile. We are filled with hope by the promise of the President who spoke about free elections and the return of exiles whenever they wish to return⁵. Nevertheless, the hunger continues especially when we consider the

fact that elections are not, properly speaking, as important as an environment for free elections that guarantees respect for human rights.* It is absurd to speak about freedom in the electoral process and at the same time have to experience this wave of repression and assassinations. With what spirit will a poor *campesino* express his free vote when there is the threat of armed violence over his head?* With regard to those who are exiled, while it is certain that we have had the pleasure of seeing Dr. Morales Ehrlich return to the country, the Church, however, laments the fact that Father Astor Ruiz and Father Juan Deplanke have not been allowed to enter the country. Therefore it is either one thing or another --- that is, either the words of the President are insincere or his subordinates do not obey him.*

Together with these political, social and family hungers, we could join all the individual hungers of you, my sisters and brothers, your own anxieties and we can see so clearly then that hunger is a sign of all these miseries, a sign of all the repression, and a sign of all the forms of violence that are so displeasing to us.

Bread, the sign of liberation and life

Hunger is like a synthesis and for this reason in the sixth chapter of Saint John's gospel we see Jesus choosing the satisfaction of hunger as a sign of a greater reality: bread is a sign of liberation. There are, however, two ways of understanding liberation. Temporal liberation: bread that fills the stomach and immediately satisfies hunger or integral liberation: even though one's hunger is satisfied with bread yet the individual is still not free.

Today's first reading speaks to us about manna and we hear the people whom Moses attempted to set free proclaim some very tragic words. When Moses had led the people out of the oppressive situation in Egypt, the people began to experience hunger as they walked through the desert. They said to Moses: *Would that we had died at the Lord's hand in the land of Egypt as we ate by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine.* How sad to see people who had become so accustomed to slavery! They preferred their fleshpots to the sun of freedom. They did not want to have to endure the difficult journey through the desert. Every liberation supposes sacrifice. Let the people of Nicaragua tell us if this is not so!* *Would that we had died at the Lord's hand in the land of Egypt as we ate by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine* (10). How difficult to be a leader of people when the people have become so accustomed to an easy situation!

Yesterday when I entered San Esteban Catarina, the violent crime was still very fresh in people's minds and I noticed what I have seen in many other communities of our country: surprise, timidity, and people unable to say what everyone knew. Yes, in the murmuring of people many revelatory realities are heard such as that which I heard in San Esteban: *they are the ones.* These are things that one hears but no one is willing to swear by these things. There is a fear of liberation. Liberation is costly!

Christ, our Lord, had satisfied the multitude by giving them the bread that they needed but he tells them clearly and frankly: *you are looking for me not because you saw signs but because you ate the loaves and were filled* (11). My sisters and brothers, the stomach can so easily betray us! There is a bread of immediate liberation but this is not enough even though it is necessary.

I remember when Pope Paul VI visited the United Nations ten years ago and denounced the great sin of not allowing so many human lives to enter the world because they died in the womb of

their mother or because mothers were not allowed to conceive children. The Pope spoke these very memorable words: *Your task is to ensure that there is enough bread on the tables of mankind, and not to encourage an artificial control of births, which would be irrational, in order to diminish the number of guests at the banquet of life*⁶. In other words, the problem of sterilization and abortion is closely united to the social problem because the bread that God gives is sufficient for all who are invited to the banquet of life. But because some have taken possession of all the bread on earth, many others, who have been invited to the banquet of life, are prohibited from enjoying a better life because there is no bread for them.

John Paul II has recently spoken about this bread. I have here his discourse which he spoke to the participants in the World Conference on Agrarian Reform and Rural Development. The Pope stated: *The divine command to master nature in the service of life of course implies that the reasonable improvement and use of natural resources should be directed towards attaining fundamental human aims. This is also in conformity with the basic principle that all the goods of the earth are meant to benefit all the members of the human family. Undoubtedly, "development demands bold transformations, innovations that go deep"*⁷.

It is also good to recall here the words that the Pope spoke in Cuilapán, Mexico. Listen and they will call the Pope communist: *The depressed rural world, the worker who with his sweat waters also his affliction, cannot wait any longer for full and effective recognition of his dignity, which is not inferior to any other social sector. He has the right to be respected and not to be deprived, with maneuvers which are sometimes tantamount to real ruin of the little that he has. He has the right to be rid of the barriers of exploitation often made up of intolerable selfishness against which his best efforts of advancement are shattered. He has the right to real help --- which is not charity or crumbs of justice --- in order that he may have access to the development that his dignity as a man and as a son of God deserves. To the right of ownership of land, as we have already said, there is linked a social mortgage. Because of this, in structural reform let me invite you to give the highest consideration to all the kinds of agrarian contracts which favor the efficient use of land through the primary work of the workers*⁸. And he also says: *Agrarian reform and rural development demand that reforms are introduced which reduce the distances between the prosperity of the rich and the preoccupying needs of the poor*⁹.

It appears to me that these words of the Pope are mindful of the suffering of the *campesinos* and affirm the just demands of workers with regard to salaries and other benefits, demands that have been presented by FECCAS and UTC¹⁰. The soul of our *campesinos* speak to us about their harsh and hopeless situation that results from not owning any means of production that allow them to obtain that which is basic and necessary for their subsistence: rice, corn, beans. As a consequence they are obliged to sell their labor for a miserable salary that does not allow them to achieve even the minimum necessities of subsistence for themselves and their families.

Among their demands we find the following just petitions: *equality among the sexes and age with regard to those who put their names on payrolls, eliminating the system of aggregate workers and workers with collective bargaining contracts*. I have seen up close, on the farms, the meaning of the word *aggregate workers* and *helpers*. It is an injustice to give one single worker all the benefits that are due to all the workers on the payroll. But the other workers are simply *aggregates*, and do not benefit from their work and at times are robbed of their salary by evil deceit.

When workers have to spray crops with poison people should be mindful of the health of those who are performing this work. There are many other things, such as running water, adequate lodging, food that restores the workers' energies. True that the Ministry of Work must assay the

needs of one group and the abilities of others, but it is right to keep in mind what the Pope has pointed out today because it is in the world of the *campesinos* that the symbol of hunger and bread that are spoken about in today's gospel find a true and eloquent translation.

Jesus analyzes this bread, just as the Church has done here among us, and realizes that a list of demands is not enough, just as the just demands of this earth are not enough. All of this is good but not enough! Jesus says: *do not work for food that perishes* (12). Do not work only for the just demands of today that tomorrow can be turned against you. Those who suffer repression and persecution today, if you do not change your hearts and your minds, then tomorrow you can easily become the oppressor and those who repress others at a future time. It is necessary then to find the true meaning that Jesus gives to the symbol of bread.

In today's gospel Jesus says: *it was not Moses who gave the bread, the manna that saves people from hunger* (13). God gave this bread in order that people might realize that God is provident and gives food to satisfy people's bodily hunger. God was also careful to deliver people from the slavery of Egypt. God is careful to guard the justice of the demands of organizations that have a right to come together to defend their mutual rights. God also approves of labor unions. God wants people to live united and does not want people to be scattered. God wants what the Pope has spoken about today, wants *campesinos* to be able to come together with other *campesinos* and not be scattered as a mob so that they can be more easily exploited. God wants all of this but still this is not enough.

The bread of God is that which comes from heaven and gives life to the world. The bread of Moses and the bread that I gave you yesterday in the multiplication of loaves does not bring immortality (14). Yesterday we ate and today we are hungry again. We will eat and be satisfied but we will all die. Food does not give us immortality. The just demands of this earth cannot give us a Paradise. The struggle of people, if they are separated from faith which sheds light on transcendence, will simply remain incomplete, short-sighted and imperfect. Therefore, the service that the Church provides to these organizations and their just demands, the service that the Church renders to politics and sociology without being a politician or a sociologist is to illuminate the bread of life. The Church proclaims to politicians and to those who struggle here on earth: *do not spend all your energies struggling for the things of this earth; do not look for bread that simply fills the stomach but seek the justice of the Kingdom of God, the bread that is Jesus.*

Here I conclude the reflection that we are engaged in. When Paul VI places before us the true goal of Christian liberation, he uses a paragraph from the encyclical *Populorum Progressio* --- keep this in mind. When I have listened to some of the fathers of liberation theology explain the meaning of this theology, they refer to the paragraph that I am now going to read. The Pope said a great part of his theological reflections were inspired by this paragraph: *This is what will guarantee man's authentic development* (15) --- and here the Pope defines the meaning of development --- *his transition from less than human conditions to truly human ones.* He then begins to describe a type of scale. Less human: *The material poverty of those who lack the bare necessities of life, and the moral poverty of those who are crushed under the weight of their own self-love* (16). My sisters and brothers, notice this very appropriate comparison. People are underdeveloped if they do not have what is necessary to sustain them and there is perhaps a moral underdevelopment on the part of those who are rich and have everything but are mutilated by their own selfishness. Rich and poor, both are in an inferior state of human existence: the poor who do not have even the bare necessities and the powerful who do not possess a minimum of morality. Selfishness is the greatest sign of underdevelopment.

The Pope goes on to say: *What are less than human conditions? ... oppressive political structures resulting from the abuse of ownership or the improper exercise of power, from the exploitation of the worker or unjust transactions* (17). All of this refers to a sub-human level and as such, includes the structures of exploitation that we described before. The Pope continues: *What are more human conditions? The rise from poverty to the acquisition of life's necessities; the elimination of social ills; broadening the horizons of knowledge; acquiring refinement and culture*(18). And another step: *More human still: a growing awareness of other people's dignity, a taste for the spirit of poverty* (19). Notice how the spirit of poverty is the path to development. In other words, development does not mean that people have more things but rather that they learn how to become the masters of that which they have: a spirit of poverty. *What are truly human conditions? ... an active interest in the common good, and a desire for peace. Then man can acknowledge the highest values and God Himself, their author and end.* More human conditions, finally --- look at where one finds the summit of development: *above all, there is faith—God's gift to men of good will—and our loving unity in Christ, who calls all men to share God's life as sons of the living God, the Father of all men.* True liberation of men and women terminates in communion with God, in faith that enables them to know God, in love that unites them with God and allows them to converse with God. Yes, all of this is the summit of development and true liberation.

Christ, the true bread

Therefore, my sisters and brothers, Jesus says: *the bread of this earth is not enough to free you. It is necessary to discover in the bread what God wants to give and bread is simply a sign of this gift* (20). The sign of bread, that which is spoken about in today's holy gospel, concludes with the revelation of God: *I am*. Notice these words. When God spoke to Moses in the burning bush he said: *I am who am* (21). Jesus is! He alone is liberation: *I am the bread that comes down from heaven and that is given for the life of the world* (22).

Our task is to believe in him. In today's gospel the Jews ask: *what can you do so that we may see and believe in you* (23). Jesus responds: *This is your work: believe in the One who alone can give you salvation.* No one can find liberation with just human effort but must situate this liberation in its summit, that is, in communion with God.

Here people can very easily change structures, overthrow governments, give food, tear down barriers --- and all of this must be done, but it is not enough! Christ can do that which people are unable to do. Christ can raise us up to God. The Divine Savior of the world, as we will see this afternoon in the traditional image, is an invitation to raise ourselves up from the necessities of the world and affirm him as the only solution that has come down from heaven, and through hope and prayer and love to come to a deeper understanding of him. No, we do not wait for everything to come from God. We must work as if everything depended on us but we must have hope in God as if everything depended on him. This is the balance of true development. Thus, Jesus concludes the gospel with this confession: *I am* (24). He is! My sisters and brothers, the gospel offers us a wonderful opportunity to know more intimately the Divine Savior!

What will we receive as the fruit of this understanding of Christ? We have our response in today's second reading. Saint Paul describes for us the situation of people who are still slaves to paganism. (25) He calls this the former self, the man of hatred, the man of violence, the man of thievery, the man of intrigue, the man of assassinations and abductions, the rude man, the brutish man.

The former self, that which causes so much evil among us: unreasonable men, men who are animals, men who act like wolves toward others. Saint Paul speaks to those who were converted from their evil ways: *This is how you were* (an adaptation of Ephesians 4:17). On this sixth day of August I also want to speak to those who have stained their hands with blood, especially with the blood of priests and with the blood of men and women whoever they may be: *Be converted!* I want to speak to those who continue to maintain unjust situations and pay others to kill people who want to change these situations of injustice: *Be converted!* I want to speak to those who struggle for these changes: *elevate yourselves to the heights of the second reading that proclaims: "This is not how you learned Christ (26). Christ has taught you to abandon your former life, corrupted by your deceitful desires. Your old life is not the life of the Spirit. Be renewed in the Spirit! Allow the Spirit to renew your attitudes! Clothe yourselves with a new human condition because you are created in the image of God, the God of justice and holiness. Medellín tells us: We will not have a new continent without new and reformed structures, but, above all, there will be no new continent without new men, who know how to be truly free and responsible according to the light of the Gospel (27)*

Therefore, my beloved Christian brothers and sisters, you who have believed in Christ and who truly want to follow him, you are the true hope for the liberation of El Salvador.* I conclude by inviting you to celebrate the feast of the Divine Savior, especially this afternoon and tomorrow morning, and to do this with a pure intention: *Lord, I do not want to be my old self! I do not want to be a hindrance to the progress of my country. Lord, distance me from the banners of Salvadorian assassins. Have mercy on so many who order or commit criminal acts. Change the hearts of those who govern and those who are governed. Change the heart of the nation and renew us with justice and holiness. To those who courageously struggle for a new nation and struggle on behalf of the just demands of the people, give them understanding so that they do not spend all their energy seeking bread that fills the stomach. Rather raise them up to struggle and die because when people die like the priests who have died for the ideals of the Kingdom of God, died like Father Macías in San Esteban Catarina, then one can see: these are the paths that must be followed. They died but they continue to live!**

¹ See "Alto a la repression en San Esteban Catarina", *Orientación*, 5 August 1979.

² See Allocution of John Paul II (29 July 1979), *Osservatore Romano*, 31 July 1979.

³ See *La Prensa Gráfica*, 31 July 1979.

⁴ *La Prensa Gráfica*, 2 August 1979.

⁵ See *La Prensa Gráfica*, 1 August 1979.

⁶ See *Message to humanity*, (27). Discourse of Paul VI before the General Assembly of the United Nations (4 October 1965).

⁷ Discourse of John Paul II to participants in the World Congress for Agrarian Reform and Rural Development (4 July 1979), *Osservatore Romano*, 29 August 1979.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ See *Orientación*, 12 August 1979.

Marginal References (1) LG 8; (2) Jn 6,51; (3) Jn 6,25; (4) Jn 6,26-27; (5) Mt 4,1-11; (6) Mt 4,9; (7) Mt 2,17; (8) EN 30; (9) Mt 5,6; (10) Ex 16,3; (11) Jn 6,26; (12) Jn 6,27; (13) Jn 6,32; (14) Jn 6,51; (15) PP 20; (16) PP 21; (17) PP 21; (18) PP 21; (19) PP 21; (20) Jn 6,35; (21) Ex 3,14; (22) Jn 6,51; (23) Jn 6,28-29; (24) Jn 6,35; (25) Ep 4,22; (26) Ep 4,20-24; (27) M 1,3.