

JESUS IS THE TRUE MESSIAH

**Twenty-fourth Sunday of Ordinary Time
September 16, 1979**

Isaiah 50:5-10

James 2:14-18

Mark 8:27-35

My dear sisters and brothers.

I am grateful for your presence here which should be doubly rewarded. First, because of the lack of public transportation and second, the weather is terrible, so much rain. So I am pleasantly surprised by the number of people with whom I am able to share the good news: as the people of El Salvador we ought to feel very close to the heart of the Pope. This past week His Holiness referred to us and asked for prayers for El Salvador and for the innumerable victims of the sustained struggle and internal tension. He prayed that we would receive the gift of peace without which true civil and human progress is impossible.¹

Besides this joy of a national and religious character I also want to share with you news that is more personal in nature. A very influential person in the Church visited El Salvador, Nicaragua, and Honduras.² When he returned to the Vatican and spoke personally with the Pope, the Pope was very interested in the Archbishop of San Salvador.* Your gesture of communion and your applause gives me greater satisfaction with this news that I have just shared with you because this influential person, very impartial, profoundly spiritual and a man of the Church was able to tell our Holy Father what he had seen --- what you see and live. He was also able to clarify various things that are distorted in other communications that arrive at the Vatican. The Holy Father saw how we are united to him through our humble ministry here in the Archdiocese and was told that we are faithful followers of his teaching. I do not want to spend much time on this but would simply say that I am filled with great joy. I am encouraged that the Holy Father is aware of my ministry and without any doubt also experiences a unity with this Archbishop.*

The fact is this: that during our Sunday celebration I try to use this time as an opportunity for true catechesis because all of us who come together here sincerely desire to know the teaching of the Church. If there is any title that I am proud of, it is the title of catechist. Yes, I want to be a catechist. I want to be the catechist of my diocese who with simplicity gives a lesson that makes people aware of the fact that we are the Church of Christ. As the Church of Christ that is affirmed and joined together in faith, we illuminate the contours that surround us without which we would not be the true Church, the servant of the world. We want to be a Church that is faithful to the Word, a Church that faithfully reflects the will of God, a Church (and we are all Church) that illuminates the realities of our history, and a Church that is the light of the gospel.

Therefore, today's readings, which always provide us the key to our catechesis, provide us with further insight into the mystery of Christ. One of the commentators on Saint Mark's gospel, which has been chosen for this year and which is based on the teachings that Saint Peter gave in Rome, tells us that Saint Peter's homilies do not present in an ordered way the teachings and the life of the divine Master but rather that the material was adapted to the particular circumstances in Rome.³

Thus Saint Mark has written a gospel that at first sight appears to have little order to it but corresponds to the teachings of Christ, incarnated in the realities of the Rome of Peter where this gospel was first preached. As modern commentators have examined more closely the gospel of Saint Mark they have discovered a wonderful theological order and the passage that was read today is the key to the whole gospel.

The first eight chapters of the gospel clarify the mystery of the Messiah and the rest of the gospel clarifies the mystery of the Son of Man. Jesus himself was entrusted with the fulfillment of the title of Messiah and Son of Man. This task reaches its culmination in today's passage with the profession of Peter: *you are the Messiah!* (1) The second part of the gospel explains the type of Messiah that Jesus presents himself to be: a suffering Messiah who teaches Peter and the other disciples about his messiahship.(2)

We find ourselves at the high point of Saint Mark's gospel. It is interesting that if we come each Sunday to learn about the mystery of Christ, then today we should leave this celebration with the same conviction as Peter: *You are the Messiah!* At the same time we should also examine some of the false concepts that we have about Jesus as the Messiah. I entitle my homily today: Jesus is the true Messiah. I will develop the following three points: First, the true Messiah; Second, false messianism; Third, the followers of the true Messiah.

The true Messiah

This event is most beautiful. We find ourselves in Caesarea Philippi, a very ancient city that was formerly called Paneas. This city was rebuilt in honor of Caesar Augustus by Philip, the tetrarch. He named the city Caesarea of Philippi in order to distinguish it from the port city of Caesarea. Caesaria Philippi is located forty kilometers northeast of Lake Gennesaret.

In this scenic area surrounding the city that was rebuilt by Philip, Jesus asks an interesting question: *who do people say that I am?* (3). In Saint Mark's gospel there are three circles of *people*. In the first place, *people* refers to the intimate circle of apostles, followers and disciples of Jesus. There is also the circle of *people* who are indifferent, who do not necessarily have an interest in Jesus. Every religion has a group of people who are indifferent. It seems that Jesus is referring to this group when he asks the question in today's gospel passage, that is, those women and men who are not with him.(4) There is a third circle that refers to Jesus' enemies. Jesus speaks to Peter and says: *you are thinking not as God does but as people do* (5). Those mentioned here are the people who are going to persecute Jesus and put him to death.

The second circle of *people* --- a large circle of indifferent people who neither loved nor hated Jesus, but were always concerned about him --- had knowledge about Jesus and even the most indifferent person held an opinion about him. It is in these surroundings that we hear the responses of the disciples who had gathered together comments that they had heard: *some say that you are John the Baptist who has risen from the dead* (6). Herod himself was surprised that Christ went about teaching (7) and said: *This man is John the Baptist. He has been raised from the dead* (8). *Others say that you are Elijah* (9) because many people expected that Elijah, who had been taken up in the clouds, would return to prepare the coming of the Messiah.(10) *Still others say that you are one of the prophets* (11). When Jesus performed miracles people said: *a great prophet has arisen in our midst* (12 because Moses had said that God would send another prophet like him).(13) These were the different opinions concerning Jesus.

After listening to the different opinions, Jesus speaks directly to his intimate circle of disciples: *And you who have shared my journey, my days and nights and my teachings, who do you say that I am?* (14). Thus arises the response that is the theme of our homily. Peter tells Jesus: *You are the Messiah* (15). One simple word says everything. *You are the Messiah* is the fruit of all the teachings in the first eight chapters of Saint Mark's gospel: all the miracles, all the teachings, and all that they had seen in Jesus --- all this made them suspect that he was the Messiah, if not, they would not have continued to leave all other things behind. As the disciples witnessed Jesus' revelations, his love, his kindness, his tenderness and patience, they came to understand that there is something great in this man Jesus. We are told in Saint Matthew's gospel that God's grace is in the heart of Peter: *Blessed are you, Simon son of Jonah, for flesh and blood has not revealed this to you, but my heavenly Father* (16). No one knows the true meaning of Christ unless that meaning is revealed to them by the Father. (17)

You are the Messiah! means *You are the one who is awaited!* What did the Jewish people expect when they spoke about the Messiah? Who is the Messiah? *Messiah* is a word of Aramaic origin which when translated into Greek becomes *Christ* and when translated into English becomes *anointed*. "Christ is the Messiah" is the same as saying "Christ is the Anointed One." In the Old Testament, the kings, the priests and the patriarchs were anointed. These were people chosen by God for a special mission. The King was the presence of God in the midst of the community and woe to those who dared to touch the anointed one of God. Later the priests were anointed and in Christ they hoped to find the dignity of prophet, priest and king. The Messiah was an extraordinary man, someone who would reveal the presence of God among the people and who would bring about the liberation of the people. This liberation was more intensely awaited because the people among whom Jesus was born were continually being invaded by foreigners.

As you know, when Jesus was born Palestine was a province of Rome. Pontius Pilate was the representative of the Empire who dominated the people under his rule. From this reality arises the desire for liberation: the one who is to come. Remember the conversation between Jesus and the Samaritan woman who tells Jesus: *I know that the Messiah is coming, the one called the Anointed* (18). This was the expectation of people. Someone would come who would bring them the blessings announced by the prophets: peace, freedom, unity, happiness, well-being, joy. The people lacking these gifts longed for the Messiah!

Thus Peter says: *You are the Messiah!* He is giving the people words that are filled with hope. It was for this reason that, when Jesus suspected that people would act on this expectation, especially after the multiplication of the loaves when the multitude said: *This is the great Messiah; let us make him king* (19), he withdrew to the mountains. On another occasion the devil suspected that Jesus was the Messiah and wanted to put him to the test and subject him to temptation.(20) Jesus overcomes the temptations of a vain messianism and flees from the acclamations of a popular messianism, a mistaken messianism.

The eighth chapter of St Mark's gospel begins with some clarifications of Jesus: *he warned them not to tell anyone about him* (21). He said this because the disciples did not understand: *you are going out to the world to teach people that I am the Messiah but now you must first learn what this means*. Isaiah says the same thing in the first reading: *morning after morning he opens my ear that I may hear* (22). Jesus first wanted his disciples to learn the meaning of "Messiah." My sisters and brothers, before proclaiming the reality of the Messiah we must know him. Therefore everyone who teaches must first be a student, a disciple who listens, meditates, reflects and prays.

The precaution against being misunderstood and taking time to make more precise the idea of the meaning of Messiah obliges Jesus to say: *wait a moment and do not say to anyone what you have just heard Peter say. At this time I want to engage you in a task and it is not so easy to understand the true Messiah because he is not what so many people think he is.* The Messiah that God desired and that he sent to the world is a Messiah that was announced during the time of Isaiah: the servant of Yahweh.

It is beautiful that now in the modern liturgy we are able to see parallels between the Old and the New Testament. Seven centuries before Peter made his profession of Jesus as the Messiah, the prophet Isaiah presented a mysterious person called the servant of Yahweh with characteristics that seem inconceivable for a Messiah. It is difficult to reconcile the idea of a Messiah with the words of Isaiah concerning one who offers his cheeks so that his beard can be plucked, whose back is beaten, who is crowned with thorns, buffeted and spit upon. (23) How is this person the great king, the Messiah? It appears that the characteristics that Isaiah describes are those of a victim. In the gospel of Saint Mark the work of Jesus now is to announce his impending passion and death. Three times there appear the announcement that Jesus proclaimed in today's gospel: *We must go up to Jerusalem because the Son of man is going to be handed over, humiliated and mistreated* (24). This is a symbol of the destiny of evangelization.

It is said: *he must suffer greatly* (25) and this not only refers to the sufferings of Holy Thursday and Good Friday but Jesus also suffered greatly because his whole ministry was one of humility and humiliation.

He was not understood. He would be rejected by the leaders of Israel, civil and as well religious leaders --- the high priest and the civil rulers rejected him. (26) This is the symbol of the Church's persecution which has always existed and will always exist. The rejection of Jesus is telling us the sad destiny that God is also rejected. Saint John says: *whoever rejects me and does not accept my words has something to judge him because whoever rejects me also rejects God* (27). How sad! Hopefully my dear sisters and brothers, we will never belong to the third circle of people who always exist in history and who always reject Jesus, who give mistaken information about the Church, who persecute and distort the Church. They do not understand that they are not only rejecting Jesus and the Church but are also rejecting God.

To be executed, put to death and killed and to rise on the third day (28) --- this is a synthesis of what was called and is still called the kerygma, the announcement that Jesus has saved the world by his death and resurrection. Jesus gives us an example of the essential elements of his preaching: to let people know that the Messiah, who will save the world by the power of God, must first endure humiliation, the cross, assassination, torture, and violence that will be inflicted on him --- and he will rise again. The plan of God is one of atonement for sin. Saint Paul says: *in him we have redemption by his blood* (29). It was necessary that that Messiah save the world through suffering. Suffering will be a characteristic of the Church and of the true followers of Christ.

False messianism

It should be clear that the true Messiah is a powerful Messiah because he is also God. But the Messiah is a suffering and humiliated Messiah because he is also the Suffering Servant of Yahweh, the Son of Man. Let us not be scandalized by this fact but let us know how to understand this so that we do not become followers of a false Messiah.

What are the characteristics of false messianism? I have found three characteristics in today's readings: First, in the encounter with Peter: a messianism without the cross, without suffering; Second, in the words that Jesus speaks to Peter: *you are thinking not as God does, but as human*

beings do (30): a political messianism that is based on human interests and does not take into consideration the plan of God; Third, the second reading: a vain spiritual messianism, a religion without commitment. I believe that it is most opportune to reflect on the Word of God and we can then see which messianism guides our lives.

It would be good if this morning we were able to say, like Peter, *Lord, you are the Messiah* (31). It would also be good if the Lord did not reprimand us and say: *You do not understand! You are the follower of a false Messiah!* (32) We are followers of a false Messiah only if, like Peter, Jesus takes us aside and we are then scandalized and rebuked because we don't believe: *This cannot be, Lord! How are you going to go up and suffer all these things?* Without a doubt Peter had good will and this is why he followed Jesus in poverty and sacrifice, yet he did not understand the implications of the words that he had just heard when he proclaimed Jesus to be the Messiah. Jesus surely felt disillusionment and spoke harsh words to Peter: *Get behind me, Satan!* (33). With these words Jesus refers to all those who want to preach a messiansim without the cross and without sacrifice.

Satan tempted Jesus in the desert: *If you are the Son of Man, command these stones to become loaves of bread* (34). How easy it is to believe that Jesus could not bear such hunger! *If you are the Son of God, throw yourself down from the parapet of the Temple and the angels will receive you. If you want dominion of the world, bow down and worship me.* Jesus rejects these temptations of the Evil one. All those who want to eliminate the cross of the true Messiah are false followers and have not understood the meaning of true messianism. This is a messianism that is triumphalism, that is, people want to be Christian but not become involved in any problems of the world. It is the messianism of those who formed Christian communities or were catechists, but when the time of persecution came, they ran and hid themselves saying: *Let us wait for better times!* This is also the messianism of those who say: *Prudence, do not be so involved! Be careful!* How many people are like Satan and Peter in our own time! But thanks to God there are also those who, like the other disciple, say: *Let us go with him and, if necessary, let us die with him* (35). These are the people who have understood that the Messiah is not able to end his life in comfort but has to walk the way of Calvary, has to be crowned with thorns and his body whipped and he must die on a cross, unknown and thus disappear.

Messianism without the cross is very common in our own time. A messianism without commitment is an easy form of messianism that wants to make people regress ---even those who are involved in ministry. Leave them alone! If you are cowards let those who are courageous move forward. Those people who have understood the meaning of true messianism will then convert those who are cowards and provide them with the key that Jesus will give at the end of time when he deals with his faithful followers. Let us direct our eyes toward Jesus who counsels us *to take up our cross and follow him* (36) rather than to remain walled up within ourselves.

Another form of false messianism that is very common among us today is represented in the words that Jesus speaks to Peter: *You are thinking not as God does, but as human beings do* (37). Perhaps there is much good will in those people and popular political organizations that struggle on behalf of the just demands of people. Perhaps there is much good will in those people who are concerned about social justice and who clearly see all the injustices that are committed and the abuse that occurs in so many different places and who also struggle so that things do not continue in this manner. Today no one can be insensitive to the things that are happening in our midst. We all must take action but hopefully we do not act in a way that opens ourselves to be criticized like Peter, that is, that we become concerned only about the interests of human beings and forget about the plan of God. For this reason many initiatives and strategies of our present political movement

often fail --- people are only thinking about the human person and do not consider transcendence or view the plan of God in the same way that Jesus did: *Yes, I am the Liberator. I am the Messiah that has been sent, and above all else I want to respect the will of my Father. Father, if you are willing, take this cup away from me; still, not my will but yours be done* (38). This is true liberation: liberation that is rooted in the will of God and liberation that keeps our eyes focused on God so that we do not fall into a false concept of messianism or into a false concept of liberation.

There were many different political opinions during the time of Jesus. (39) Remember when the people wanted to make Jesus king --- this represented a specific vision of Jesus. Remember also when Jesus is about to return to the Father and the disciples still say to Jesus: *Lord are you at this time going to restore the kingdom to Israel?* (40). This is also the vision of the mother of James and John who asked Jesus: *Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom* (41). In other words, she is asking that they would be government Ministers in Jesus' kingdom. Political visions!

A political vision involves everything that makes Jesus appear as an earthly liberator. This occurred during the time of Jesus. The present time, 1979, here in El Salvador is very similar to that of Jesus! There were many political currents during Jesus' time. There were political groups and there were also armed forces of liberation (the Zealots) and there was even one of the apostles who came from that organization to become one of Jesus' disciples. The times are similar. In the midst of those polarized times when people were oppressed by the Roman Empire, where people had certain concepts concerning the human person, Jesus comes and preaches the Kingdom of God. My sisters and brothers, remember that Jesus, as he incarnated the Word of God among a political people, was called political, subversive, and attempting to overthrow public order from Galilee to Jerusalem.(42) This caused great concern among the politicians and the king. In order to get a death sentence from Pontius Pilate Jesus was accused of claiming to be king: *If you release him, you are not a friend of Caesar. Everyone who makes himself a king opposes Caesar* (43). How powerful are political temptations! How terrible the hour when one loses sight of God! Even though Jesus loses popularity among the organizations of his time that wanted to manipulate him and bring him to their way of thinking, he preferred to remain alone. But he was not alone because he was with God. The designs of history led Jesus to God and this is what ultimately overcomes oppression and evil --- not immediate political solutions or immediate claims or just demands.

There are many things that justice asks of us and as Church we support these demands of justice in the same way that Jesus did. We support the right to organize and no one should violate this right. The repression of organized groups is evil because organizing is a human right that no one should violate. The demands of these organizations are just and should be heard. It is evil to repress a demonstration that is asking for things that are just and so these people should be heard in order to know how to attend to the cries of a large sector of the people and in order to achieve the common good. Jesus supported that which was just and defended justice. All of the human rights that have been given by God must be defended. At the same time Jesus did not allow himself to be manipulated nor was he partial in his ministry.

Here I want to make a call to all Christians. You are not forbidden to organize. This is a right and in certain moments, like today, it is also a duty. Social and political claims must not be made by people who are isolated but rather these claims must represent the power of people who cry out united for their just rights. It is a sin not to organize and it is also a sin for Christians to lose the perspective of God. Yes, Christians must organize but they should not sell out their faith in God for the political interests of some organization. They should preserve their faith in the Lord. From the perspective of faith the strategies of their organization should be illuminated so that they do not

trample upon the religious and noble sentiments of the people. When you speak with your organization you must know how to be true voices of people who have been evangelized by Christ. We expect this of Christians who perhaps as they reflected on the Word of God found their political vocation just as I found my priestly vocation through reflection on the Word. Politics is a vocation and if God has given this vocation to a person then this individual must accept this gift because God will ask for an accounting of the gifts that he has given. We must use these gifts as God desires so that we do not hear the words that Jesus spoke to Peter: *You, Christian, are thinking not as God does, but as human beings do* (44). And here I am speaking to all, including those not organized.

The Second Vatican Council states (45) that lay people live in the world together with other people who are neither Christian, with people who have neither faith nor hope. Christians must give witness to the faith and the hope that they bear within themselves. Our baptism has committed us to gospel criteria which we must use when we reflect on the sins and the injustices of the world. Christians who enter into solidarity with the oppressors are not true Christians. Christians, who in order to maintain their positions, defend unjust positions, are not true Christians. If we look only for human realities then we neither speak nor think about the things of God.

My dear sisters and brothers, it is difficult but it is necessary. The Lord gave a serious reprimand to Peter so that we might think about this. This was a gesture of Jesus and Saint Mark gathers together these gestures with a profound psychological meaning. It is said that when Peter was reprimanded by Jesus, he turned to the other disciples (46) but turned his back to Peter and directed his words to the apostles and the people. He reprimanded Peter: *Get behind me, Satan! You are a follower of the criteria of the world. You do not want me to suffer. But my Father has sent me to taste the cup of suffering, the cup of the passion. You do not speak as God thinks but you speak in the way that the world thinks. Get behind me, Satan!* (47). And he began to instruct the people how they should be true followers of Jesus Christ.

The first messianism is one without cross or sacrifice. The second is political without a diviner dimension. There is much suffering. I know you suffer. And how many are killed at this time struggling for the rights of the people. I wish we could say of them all: "They died thinking like God". How sad it would be to say: "They died, but only thinking like men". I would wish the most beautiful crown for so many heroes of our day, so many aware of the social and political problems of our time. Thank God there are people aware of these! But they need to be raised to that awareness, as Christ raised Peter by admonishing him severely.

There is nothing wrong with being reprimanded and often it is an act of charity and a way of correcting another so that one does not lose the best for that which is only good: *What you are doing is good but it would be even better if you incorporated this action into God's plan.* How I desire not to be misunderstood! How I long for you to experience my poor voice as the voice of Jesus and of the Church that desires to enter into solidarity with all those who struggle for the just demands of people. But like Jesus I cannot tell you to manipulate all these things for your immediate goals. Rather I must tell you to have patience and prioritize your strategies and your politics and your way of proceeding toward the great politics, the politics of Christ, toward redemption and the great claims of God. Order your lives toward the One who uproots people from sin and selfishness, the One who gives us new women and men for new structures.

As Jesus said: *People do not put new wine into old wineskins* (48). Many times our earthly demands do not take into consideration the renewal of the whole person. The whole person must be renewed so that when new structures arise from new women and men, then we have new wineskins ready. *New wine in new skins.* (49) Yes, let us create El Salvador anew! Let us begin by

attempting to see what God desires. Let us renew our hearts so that we might be the most adequate people for this holy revolution that Jesus has proclaimed: the revolution of the beatitudes, the revolution of love, the revolution of renewal, the revolution of peace built upon true justice.

A third form of false messianism is spoken about in the second reading. Saint James refers to a messianism that is the result of dead faith, a messianism that gives counsel but does nothing, a messianism without works. Puebla speaks about this and I cite this reference in my Pastoral Letter. Speaking about the Pastoral Letter, the Letter is being printed but because of so many events that occurred during the week the work has not been completed. At the beginning of this week you will be able to obtain the Letter which is entitled: *The Church's Mission in the Midst of the National Crisis*.

When I speak about sin within our Church and the lack of unity among Christians, I take a statement from Puebla which provides us with the remedy, namely, a preferential option for the poor. Puebla states: *Not all of us in the Latin American Church have committed ourselves sufficiently to the poor. We are not always concerned about them or in solidarity with them. Service to them really calls for constant conversion and purification among all Christians. That must be done if we are to achieve fuller identification each day with the poor Christ and our own poor* (50). The conversion that Puebla speaks about will not take place unless it is a radical conversion toward justice and love which brings about a transformation from within the structures of a pluralistic society, promotes the dignity of the human person and opens the possibility for people to achieve their supreme vocation of communion with God and communion among themselves. (51) In other words, what has brought about division within the Church as well as outside the Church is seen in the three circles of *people* that Jesus outlined for us, a dead faith. We deserve this separation because we have not been converted to the true ideal of Christ.

The true ideal of Jesus is presented to us in today's second reading: an option. In other words, to choose as our portion in life the interests of those who are poor and to commit ourselves to their interests as if those interests were our own. This is what Saint James calls works that prove our faith. (52) We cannot say that we are people of faith if we are not concerned about a sincere conversion to the gospel. We cannot say that we have Christian faith if our lifestyle does not include sacrifice and committing ourselves to a cause that will bring about a new nation. It is not enough to criticize as we see from the comparison in the reading from Saint James: *If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is that? So also faith of itself, if it does not have works, is dead* (53). We do not lack people who give counsel. What we want are people who incarnate this counsel and truly live this counsel. What we want are people who live the words of Jesus: *If you have two shirts, give the poor person one of those shirts.* (54) *If a poor person comes to your door, do not despise this person but see what you can do for this person and see that the challenge of God has arrived at your door. Do not despise anyone because whatever you do to this poor person you do to me* (55).

This messianism of dead faith is a very pernicious form of messianism. Very pernicious because often it is used to justify throwing mud in the face of the Church: *they are becoming communists!* Whenever we speak about social justice we are classified as communists and yet Saint James is asking for social justice in his letter. It is a letter that would be worth taking the time to read aloud, with no commentary and then everyone could see that Saint James proclaims words that are much stronger than the words that are so often preached in our churches.

I want to speak about another matter concerning false messianism and respond to someone who asked me a little while ago to say something about the antichrist in my homily. So let me say something here about this matter. The antichrist refers to those things that we have been speaking about here, namely, false concepts of Christianity. We find the idea of the antichrist in the letters of Saint John (56) and the antichrist takes on the form of a person or personifies an ideology, someone who at the end of time will enter into a struggle with Christ to snatch away his followers. Woe to those who allow themselves to be deceived! Yet it is not necessary to wait until the end of the world. Commentators have many different opinions on the meaning of the antichrist. Saint Paul refers to an antichrist that is present now and here he probably was referring to the followers of the Roman Emperor who persecuted the Christian communities. (57) In the book of Revelation the antichrist refers to the power of evil. (58) Thus the antichrist is the incarnation and the personification of the forces of evil which Jesus refers to when he says to Peter: *You are not thinking as God does but as human beings do* (59). When one thinks as human beings think, one turns one's back on God. This is the thinking of the world and is referred to as the antichrist.

There are people and organization that reflect it very well. The antichrist is very well known in our country. The antichrist is the person who denounces the pastoral work of our Church. The antichrist is someone who accuses the campesino so as to win favour with those above. The antichrist is all those who spy on our meetings with bad intentions.* It is no mythological person. Luther and some of our separated brethren call the Pope and the Catholic hierarchy antichrist. Antichrist has many interpretations but I believe the correct one is that of two great commentators of the Bible who say all I have tried to explain: anything opposed to the true God of the true Messiah. Don't forget what I think most important: to have a clear idea of the true Messiah: God who comes to save us, but to save us through suffering.

Followers of the true Messiah

This is my third point: the followers of the true Messiah. My sisters and brothers, this is all of you! Saint Mark says: *Jesus summoned the crowd and began to instruct them on what it means to be one of his true followers: whoever wishes to come after me must first deny himself, take up his cross and follow me* (60). Three very difficult phrases, as difficult as climbing a mountain!

To deny oneself means that we do not seek our own pleasure or follow our whims. It means that we say *no* to ourselves

To take up the cross. I read a beautiful commentary on this which stated that this does not refer to the cross on which Jesus died. Rather it is a Christian reflection. Before the time of Jesus the Jewish people marked the forehead of a person with the letter *t* or they burned into the skin of a person a type of cross which indicated, in a religious sense, the repentance of a sinner or the consecration of an individual to another person, to a king or someone who this person was going to follow. Therefore when Jesus says: *take up the cross* (Mark 8:34) he seems to be saying not so much to take up the material cross and carry it nor is he telling people to fulfill the obligation of sacrifice but rather he is telling people to allow themselves to be signed and guided by the Christian ideology. Thus the forehead is marked with a sign that cannot be removed and so we must allow ourselves to be marked with the sign of the cross of repentance, the sign of conversion toward God, the sign of the presence of God from whom we cannot separate ourselves. This is the meaning of taking up the cross.

Follow me! How wonderful it is to think that with each sacrifice that we make, Christ is before us! I read in a catechism a short story that touched me deeply. A very holy king of France called one of his servants to accompany him on his visits to the Church. The king was very devout and would visit the church at night. It was during the winter time and the servant's feet felt the cold of winter during these visits to the church. The king told him: *put your feet in the same place where I put mine*. As the servant did this he felt a pleasant warmth. The king had placed his feet in a place where he did not feel any cold but the warmth of someone who performed a miracle and thus the servant also experienced the same miracle. Whether this was a miracle or a legend is not important but Jesus is the pure truth. To see and follow after him, to follow in his footsteps is to know that where we walk, Jesus walked there before and even though there are signs of blood and thorns and spittle and dust and sorrow, we can be assured that these are the footpaths of love along which Jesus and all those who follow him walked. We are not following some tyrant but the Savior, the true Messiah. Thus, Jesus tells all Christians: *deny yourself, take up the cross and follow me* (61).

Jesus comments on Peter's words and tells the crowd: *whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it* (62). These are the profound words of Jesus who tells us how to journey through life with an eschatological perspective. Our life will not come to an end at the time of death and our life is not simply enclosed here in history because beyond history is that which is primary. Those who know how to reach for the eschatological horizon know that it is worth while to risk their own life rather than lose this horizon. On the other hand, those who are not willing to take this risk, those who are comfortable in their present position, those who want to save their life, that is, those who want to be well-off and save their life and not commit themselves and not become involved in problems --- these are the people who will lose their life. These are the words of Jesus and I believe that it is worthwhile to belong to his Church.

I want to conclude my reflection with these words from the Second Vatican Council --- words that have always touched me. When speaking about the Church as the People of God we read: (63) *Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, "though He was by nature God . . . emptied Himself, taking the nature of a slave"(64), and "being rich, became poor" (65) for our sakes. Thus, the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Then concludes by saying: The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God", announcing the cross and death of the Lord until He comes." By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord until, in the end, it will be manifested in full light* (66).

The true Messiah has still not been revealed. The Messiah that we know is in an historical phase and the Church tries to imitate him in his suffering and poverty. The true glory of the Messiah will be made known when God gathers together all the wonderful things that have been done in history and removes everything that is superficial so that he becomes the glorious king who honors the glorious Church because of her faithfulness. Hopefully, my sisters and brothers, this will occur! This is my desire: to be a Church that truly responds to the desires of Jesus Christ who when he saw that people wanted to proclaim him the Messiah clarified the true meaning of the Messiah and denounced false concepts of the Messiah. Will our Church be like this?

Life of the Church

Let us review our history and excuse me for the time that I have taken. Someone asked: *why do you preach for such a long time? How unfortunate for those people who are standing.* I responded: *I am also standing! But people will sit if they are tired.* Please put up with me for a little longer. Since there are not enough benches there is always floor and you can sit down wherever you like. I would like you to be attentive to all of this because the homily for me is the most important part of our week and is the moment when the Church fulfills her mission here in the Archdiocese and does this because of the good will of all of you who are listening to me. This homily is composed between you and me who carry on the mission of our Church and the life of our country.

I want to remember with kindness and enter into solidarity with the priests who have been assassinated. Investigations carried out by our Chancery and by the Inter-American Commission on Human Rights of the Organization of American States have made it clear that Father Rutilio Grande, Father Alfonso Navarro, Father Rafael Palacios and Father Alitio Napoleón Macías were not assassinated by leftist groups but by the UGB or military/police agents dressed in civilian clothing. With regard to the other priests, Father Neto Barrerra and Father Octavio Ortiz, it is clear that they died at the hands of the security forces.*

I have in my hands a letter of the Inter-American Commission on Human Right in which they ask our government to investigate case #2336. This case involves the assassination of Father Navarro. Our government responded to the Organization of American states: *Concerning this reprehensible act the clandestine organization of the White Warriors Union, a group of the extreme right, is said to have carried out this action which was surreptitiously made known to the newspapers ... and published on May 13th, 1977 and I submit a photograph as proof.⁴* Our government has responded to the Organization of American States stating that it was not the leftist groups but the White Warriors Union that assassinated Father Alfonso Navarro.* I do not want to continue longer with this because these cases are clear and other versions⁵ concerning the painful deaths of our beloved brother priests are false, without foundation, deceitful and in complicity with the assassins.*

In addition to respecting the priests who have died I want on this occasion to express my solidarity with the priests, women religious and other pastoral ministers whose lives are in danger. I express my solidarity because I know that their actions and teachings respond to the demands that the Church asks of us today and that, incidentally, we have been reflecting on this morning: a commitment to the true messianism of Christ that, like Jesus, leads us to the frontiers of death --- even to Calvary! I say to the beloved priests and women religious and faithful who are ministering and live this true messianism: do not be discouraged because we support you so that you can continue to give honor to Jesus Christ and so that you can know how to represent a Church worthy of these times in our country.

Another priest has been threatened. Look at the beautiful face of this community that writes: *We want to make known to the people of El Salvador the persecution of our Church by elements identified as the White Warriors Union. On August 31st, our beloved priest, Father Miguel Angel Flores, was threatened with death by persons who belong to said organization. They have given him sixty days to change his attitude as a guerrilla and his form of preaching. If he does not do so he will be executed. Therefore, we express our solidarity with Father and state clearly that the accusations are false and we believe that these are the same accusations that were made against our Lord, Jesus Christ, when he was accused of stirring up the people. Jesus said: "If these things*

are done when the wood is green what will happen when it is dry” (67). Such beautiful words from one of our humble base communities!⁶

I also want to express my solidarity with the petition that the priests and men and women religious addressed to the Episcopal Conference of El Salvador begging them: *Ordain priests and religious who abstain from defaming, in homilies and in meetings, the priests* and their pastoral collaborators.*⁷ More importantly they say: *Speak directly with the persons who are involved in some complaint made by the civil and/or military authorities so that these individuals have an opportunity to give an explanation of their apostolic labor and are able to prove the truth and falsity of said accusation.*⁸ We always ask for this when one of our priests is expelled or mistreated.

I have received a letter but this is actually a response to a letter that the clergy sent to the Junta in Nicaragua and other governments of Latin America. I believe that through their words you will be able to see the thoughts of our sister Republic of Nicaragua: *After many years of intense struggle to establish a government of justice in our country, after many years of experiencing and witnessing so much bloodshed in our country, you can be assured that we understand the suffering and concerns not only of the Catholic Church in El Salvador but of all the people of your country. You are witnesses of what it has cost us to arrive at this level in our revolution and now that we have arrived we are able to assure you that we are willing not only to express our solidarity with your just cause but are willing to do our part to help those who are suffering so that human rights might be respected* in every corner of the earth.*⁹

I want to denounce the psychological harassment of the director our Radio YSAX. For two nights now groups have arrived at his house with threatening attitudes. I want to remind people that the President of the Republic has stated that one of the signs of freedom is the fact that our radio station, despite the continual accusations against the government, has been respected and been allowed to operate freely. I believe that his words should be respected because our radio station wants to honor the right of free expression.* Our director at Radio YSAX is not the author of the ideology but one who administers the thoughts that we want to make known to the public.

If my words are able to do so, I want to defend the security of the esteemed Dr. Roberto Cuéllar, the director of our Legal Aid Office. He is also the victim of psychological warfare and yesterday there were rumors that he had been machine-gunned. That was simply a rumor with no truth and I would hope that an institution that has done so much good for the people would be respected. They have mediated strikes and with their guidance have brought about solutions in many difficult situations. Our Legal Aid Office provides a loyal service on behalf of human rights and also gives voice to the voiceless. Please, respect us!*

We are saddened this week by the exile of another sister, Sister Judith Chávez who worked in El Paraíso in Chalatenango. She was returning from Costa Rica where she had participated in a meeting of her Congregation and was given twenty-four hours to leave for Guatemala. Her passport was taken from her and she was told it would be returned to her at the Guatemala boarder. I can give testimony concerning her ministry and there is nothing to be fearful about since she was involved in the true Christian development of our people and I have said the same about the Sisters ministering in Arcatao. Concerning the ministry of the Sisters in Arcatao, the Ministry of Defense has answered my letter: *there is clear evidence that their work is not within the limits of pastoral ministry as it should be. Therefore, this falls under the competency of another Ministry and I do not want to go into details here.*

My beloved sisters and brothers, what right does the military have to judge the limits of our pastoral ministry? In the letter that I sent I stated that I supported the work being done there and I find the response of the Ministry of Defense offensive because they are practically saying that I am lying. Thus I once again want to affirm that the work of the Sisters is authentically pastoral and whatever abuse is inflicted on them will be objectively considered as a new form of repression against our Church. Believe the bishop and have confidence in his criteria to direct the pastoral ministry of the Diocese! We are not playing games and the letter of the Ministry of Defense reaffirms the statement of the Organization of American States: *there is a systematic persecution of the Church.*¹⁰

In this same line of thought we want to mention the new slander against the Colegio Sagrado Corazón which is once again accused of indoctrinating the students with Marxist ideas. How ridiculous that this is being done during mathematic classes!¹¹ We are in agreement with the investigation that they are requesting, but let this be an intelligent and impartial investigation. What happens so often is that people do not want to be converted to a true preferential option on behalf of the poor. The institutions and pastoral ministers, who have made this option, attempt to form the minds of students with gospel criteria so that these young men and women can transform our sinful and unjust society into a more just society. This is not implanting Marxism but simply planting social justice and the mentality of the gospel in those persons that have been entrusted to us. Finally, I would say: *if you do not have trust in the school, then why do you have your children there?*

Visits to the communities. Last Sunday I visited the village of Araditas in Aguilares and El Paisnal to encourage the spirit of the people there especially in light of the assassination of the catechist, Jesús Jiménez. I also visited the grave of our beloved Father Grande.

Monday I was with the members of the Christian Cursillo Movement and asked them to collaborate in the urban pastoral ministry, that is, I asked them to help me plan ways so that we can carry on a more effective evangelization process in the city.

The Carmelite Sisters of Saint Joseph entered into an agreement with Catholic Relief Services to continue a good work in Colonia Utila in Santa Tecla ... a work of human promotion among the *campesina* women.

The Passionist Sisters and El Colegio de la Divina Providencia which they direct offered a Mass for the eternal rest of José Mauricio Flores Aparicio who, as you know, was assassinated recently. I told the people that his assassination was a sign of the tragic times which our country is enduring. There we also prayed by the cross which honors their patronal feast. We extend condolences to the family of José Mauricio. We also extend our condolences to a great collaborator with our Church, Elsa Herrera, on the occasion of the death of her mother. Likewise we send condolences to another friend and collaborator in Santa Elena, Luisa Arevalo, on the occasion of the first anniversary of the death of her father, Pedro Jesús Arévalo.

We celebrated the national holidays in the villages of Dolores and it is not widely known that September 15th is also the feast of Our Lady of Sorrows. I invited people to offer their prayers on the occasion of their patronal feast for the whole nation. Also as we behold the person of Mary at the foot of the cross we see in her an expression of so many mothers who now mourn the disappearance, assassination and/or death of so many of their children.

This evening at 7:00pm the new pastor of San Francisco Mejicanos will be installed. I was mistaken last week when I mentioned that he would be installed last Sunday ... that event will take place this evening at 7:00pm.

The Church of El Calvario continues to be occupied. Because I want to be an echo of the communities I want to read to you a note that was sent to me from the parish of El Calvario: *Various associations and the lay people of the parish of El Calvario, San Salvador, earnestly protest the violent occupation of the church and rectory by members of the Popular Revolutionary Bloc. This occupation occurred on September 9th at 8:00am. We deplore and repudiate the attitude of this group that demanded that the keys of the Church and convent be handed over to them. The occupation of these building has hindered the freedom and the pastoral ministry of the priests. We demand that this group cease their occupation of the church because the people are aware of their demands.*

At the same time a group that has occupied the Churches justifies this action. Las Ligas Populares 28 de febrero published the following statement in the newspaper: *... people are savagely repressed and because of the lack of freedom of expression and freedom to organize we have had recourse to the occupation of the churches as a demonstration of our feelings.* They say that they have always respected the material goods of the churches and the religious devotion of the people.

I want to respect both opinions and I have already manifested my own personal thoughts on this matter: I understand this situation in which there is lack of channels for people to be able to express themselves yet at the same time these popular organizations must be mindful of the harm that they do when they occupy the churches. Hopefully a dialogue that is open to the interests of all those concerned will lead to a rational solution of this matter. We do not want solutions that are irrational and repressive which is often the solution of the state. This has only created more bloodshed and more confusion among us.

The fourth Pastoral Letter will soon be published. I want to thank Mr. Duarte for the interview that he conducted concerning the ministry of the Archbishop.

Having looking at our local Church with its typical problems we elevate our eyes toward the universal Church with whom we are in communion. The Pope has asked for prayers for the success of his trip to Ireland and the United States and I beg you to make this also our desire.¹² He will pronounce a discourse at the United Nations in front of one hundred fifty-two nations. We warmly remember the wise words of Pope Paul VI when he spoke at the United Nations: *We consider ourselves the messenger that twenty centuries ago received the following command: preach to all the nations! Today we are preaching to all nations.*¹³ The present Pope has said that his discourse and visit are a continuation of the visit of his predecessor.

In Colombia the bishops have raised their voices on behalf of the demands of the people and I bring this here before you because they are in accord with what we have been saying here. The Episcopal Conference of Colombia recognizes that there is a need to make great sacrifices but they state that those who have more ought to renounce their excess profits and enter into a more equitable process of distributing the nation's wealth.¹⁴

In Chile the bishops have expressed their solidarity with those who have disappeared and who are suffering.

Events of the week

We lament the fact that this has been a week of great violence. Twenty persons have been assassinated and this includes military personnel and sympathizers of various popular organizations. Eight people were assassinated for no apparent political motive, one of whom was a little girl who was seven years old. Thirty other people were injured.

Jesús Fabián was assassinated in San Martín and seven other companions were beaten and told to leave the village of Tres Ceibas. Eyewitnesses have said that the military used excessive force and made no attempt to arrest these individuals and thus a person was unnecessarily killed.

According to the newspapers, the FPL assassinated two people and exploded bombs in the Mayor's Office in Sacacoyo and Coatepeque.¹⁵ According to other reports the ERP machine-gunned the military station in Sonsonate where a member of the National Guard was injured, as well as another member of the security forces in Soyapango.¹⁶

Jaime Batle was abducted but we do not know by whom.¹⁷ There have been reports that the national symbols were abused and that the flag has been trampled upon. A demonstration of the BRP was repressed on September 14th. As the BRP was scattered, buses and cars were burned. We have received copies of photographs and testimony that clearly show the aggression of the security forces. These actions have been officially denied.

Various family members of the young people who were massacred on the road to Cuco have asked the Chancery to seek justice for these criminal actions. The police in San Miguel have promised a thorough investigation of this matter.¹⁸ Their words, however, sound empty because they always say the same things. Hopefully justice in our country will take a hand in this matter.

With the assassination of Professor Juan Antonio Hernández and Professor Eusebio Orlando Córdova Ulloa, the number of teachers who have been assassinated during the past year has risen to thirty.

Hostages have been taken in the strike at Cartotecnic and the BRP has not allowed these hostages to be seen. The family members of the hostages have asked the Chancery to intervene. If these words are heard by those responsible for this action I want to tell them to proceed with a humanitarian sense and to be mindful of the anguish of the families involved in this matter.

My sisters and brothers, what is most sad about all of this is that despite the growing violence there seems to be no effort being made at structural change, a change that is most necessary. Some of the producers of sugar-cane, cotton, beef, and grain appeared before the Assembly and declared that they were unable to pay the increase in the food allowance to their workers. Some coffee producers have also asked that taxes not be increased. They defend themselves and say that there is no sin in dedicating their lives to the cultivation of these products.¹⁹ Here we must distinguish between the small and larger producers. Naturally those who cultivate greater quantities will be more affected by the increase in taxes than the smaller producers who have less profit.

We are also in agreement with the fact that today's situation is not as calm as in other times but what concerns us is the fact that those who suffer from hunger are the *campesinos* and thus the value of human dignity must be taken into consideration in these matters. The government itself has recognized the problem of malnutrition among our people. The sin is not in dedicating oneself to the cultivation of one or another crop but in our lack of concern for the human person, for the

rights of people, for their right to organize and for the dignity of their family. The height of all of this is that some representatives consider the expression that our *campesinos* eat only tortilla and beans denigrating and want to eliminate these words from the decree so that we do not present a poor image to other countries.²⁰ I say that if they do not want to portray a poor image then instead of changing the words, change the reality.

All of this indicates the urgency of being aware of the need for structural change that our present situation demands. These evils will continue to exist as long as people do not have the courage to go to the root of these evils.

Let us return to our reflection on the gospel and listen to the Messiah because it is certain that he comes with all the power of God to save the world and it is also certain that he must travel along the paths of pain and trial and suffering.

Let us give our cross and our sacrifice a redeeming power so that we are never inspired to act with violence or hatred. We have been called by the love of God who in the person of Jesus suffered so many humiliations because he loved us. Let us follow him by taking up the cross as he invites us to do. Thus, through the true path that God desires we will reestablish peace and justice which our people so urgently need. So be it.

¹ Sunday allocution of John Paul II (9 September 1979), *Osservatore Romano*, 16 September 1979.

² Reference to Fr Pedro Arrupe, superior general of the Society of Jesus. See Monseñor Oscar Arnulfo Romero, *Su diario*, Arzobispado de San Salvador, El Salvador, 2000, p. 257.

³ See Eusebio de Cesarea, *Historia Ecclesiástica*, III, 39, 15.

⁴ Reply of the Government of El Salvador to the Interamerican Commission of Human Rights of the OEA. Dirección General de la Política Exterior Organismos Internacionales (13 March 1978), *Orientación*, 24 September 1979.

⁵ Mons. Romero is referring to the homily of Pedro Arnoldo Aparicio, bishop of San Vicente and president of the El Salvador Episcopal Conference, preached on 9 September 1979 and published by *La Prensa Gráfica* and the *Diario de Hoy*, on 13 September 1979. Among other things, Mons. Aparicio said: "We are all aware of the increase in criminality. It is reported in the press, by the National Guard and by the Policía de Hacienda. We have noted the crimes committed. But know and understand that at least half of the victims were killed by the same groups, such as the FPL. Because they were frightened to retreat. Because they were frightened they would be discovered. We can see clearly that Fr Rutilio Grande was a victim of these same groups. Because they were frightened Fr Grande would reveal the Jesuit companions who were plotting the rebellion of peasants against the State, the Government and the Church. Fr Navarro from Miramonte was killed by the same groups. Fr Palacios was killed by the same. Fr Macias was also victim of the same groups. It was not the Government".

⁶ Letter to the Christian community of San Pedro Masahuat (9 September 1979), *Manuscritos de los esquemas de las homilias de monseñor Oscar A Romero*, Office for the canonization of Mons. Oscar A. Romero, Arzobispado de San Salvador.

⁷ Letter of the priests and religious of all the dioceses of El Salvador to the Bishop's Conference of El Salvador (11 August 1979), *Manuscritos de los esquemas de las homilias de monseñor Oscar A Romero*, *op.cit.*

⁸ *Ibid.*

⁹ Letter of Alfonso Robelo C., Member of the governing body of Nicaragua, to Mons. Oscar Arnulfo Romero y Galdámez and all the Salvadoran clergy (1 September 1979), *Orientación*, 23 September 1979.

¹⁰ The resolution of the International Court of Human Rights of the OEA, passed on 9 March 1979, reads: "Repeat to the Government then need to adopt the necessary measures to prevent the continued persecution of members of the Catholic Church", See "Los derechos humanos condición necesaria para la paz", *ECA* 369-370 (1979), p. 504.

¹¹ See *La Prensa Gráfica*, 13 September 1979.

¹² See Homily of John Paul II in the sanctuary of Our Lady of Lourdes (8 September 1979), *Osservatore Romano*, 16 September 1979.

¹³ See *Message for Humanity*, (9), Discourse of Paulo VI before the General Assembly of the United Nations (4 October 1965).

¹⁴ "Iglesia católica denuncia grave crisis en Colombia", *La Prensa Gráfica*, 10 September 1979.

¹⁵ See *El Diario de Hoy*, 13 September 1979.

¹⁶ See *El Diario de Hoy*, 15 September 1979.

¹⁷ Jaime Batlle Geoffroy, a coffee grower and executive member of the Club Deportivo FAS was kidnapped in the town of Santa Ana on 13 September 1979.

¹⁸ See *La Prensa Gráfica*, 11 September 1979.

¹⁹ See “Pronunciamiento De Frente Unido de Cafetaleros”, *El Diario de Hoy*, 13 September 1979.

²⁰ See *La Prensa Gráfica*, 15 September 1979.

Marginal References (1) Mk 8,29; (2) Mk 8,31; (3) Mk 8,27; (4) Mk 8,28; (5) Mk 8,33; (6) Mk 8,28^a; (7) Mk 6,16; (8) Mk 8,28b; (9) Mk 9,11; (10) 2K 2,11; (11) Mk 8,28c; (12) Lk 7,16; (13) Dt 18,18; (14) Mk 8,29; (15) Mk 8,29; (16) Mt 16,17; (17) Mt 11,27; (18) Jn 4,25; (19) Jn 6,14-15; (20) Lk 4,1-13; (21) Mk 8,30; (22) Is 50,5; (23) Is 50,6; (24) Mk 8,31; (25) Mk 8,31^a; (26) Mk 8,31b; (27) Jn 3,18; (28) Mk 8,31c; (29) Heb 9,22; (30) Mk 8,33; (31) Mk 8,29; (32) Mk 8,32; (33) Mk 8,33; (34) Mt 4,1-11; (35) Jn 11,16; (36) Mk 8,34; (37) Mk 8,33; (38) Mk 14,36; (39) Jn 6,15; (40) Ac 1,6; (41) Mt 20,20-23; (42) Lk 23,5; (43) Jn 19,12; (44) Mk 8,33b; (45) LG 35; (46) Mk 8,32-33; (47) Mk 8,33; (48) Mk 2,21; (49) Mk 2,22; (50) P 1140; (51) P 1206; (52) Jm 2,18; (53) Jm 2,15-17; (54) Lk 3,11; (55) Mt 25,40; (56) 1Jn 2,18-22; (57) 2Th 2,3-12; (58) Rv 13,4-18; (59) Mk 8,33; (60) Mk 8,34; (61) Mk 8,34; (62) Mk 8,35; (63) LG 8; (64) Ph 2,6-7; (65) 2Cor 8,9; (66) LG 8; (67) Lk 23,31; (68) P 1140.