

## GOD'S PLAN OF GOD TO SAVE THE PEOPLE

**Thirtieth Sunday of Ordinary Time  
October 28, 1979**

*Jeremiah 31:7-9*  
*Hebrews 5:1-6*  
*Mark 10:46-52*

My dear sisters and brothers.

The national situation that surrounds this reflection can distract our attention. I beg you to remember that above all else we gather together as an ecclesial community. We come here to nourish ourselves so that we might continue to grow in our faith in the Word of God. In the midst of the national crisis I have written my fourth Pastoral Letter and I believe that the concepts expressed there are very timely for true Catholics. The contribution that the Church is able to give at this time to the people of El Salvador arises first of all from her identity as Church.<sup>1</sup> She does not make this contribution by becoming some political power or speaking politically. In fact that would distort her perspective and her words would then be false. The Church wants to be herself like those people who are sincere and the first thing that they do in any situation is present themselves as they are. They do not pretend to be someone else. This is what is beautiful about the Church: her sincerity with regard to the gospel. In good times and in times of persecution and adversity and ambiguity the Church is the same. I want to emphasize that we must continue to affirm this reality of the Church which is the Kingdom of God and realize that the Church does not to seek to quarrel with or harass anyone --- the Church simply wants to be herself. Those who build the Kingdom of God on earth will find the Church pleasing while those who are opposed to the Kingdom of God will enter into conflict with the Church. Therefore, the Church, as such, is presented with her great ecclesial undertaking of evangelization.<sup>2</sup> She has no other task but that of evangelization and thus she goes throughout the world to fulfill the command of Jesus: *Go into the whole world and proclaim the gospel to every creature* (1). As the years have passed the word *evangelize* has taken on deeper and wider meanings. In my Pastoral Letter I gather together those aspects of evangelization that are necessary and appropriate for today:<sup>3</sup> doctrinal orientation, the denunciation of error and sin in function of conversion, encouraging people to engage in the process of bringing about change in the situation of violence that we confront, accompanying people with sincerity, especially those who are poor and those who are in positions of leadership so that they understand their role as part of this people and as instruments of God who implant his Kingdom on earth.

It was very opportune that I should have been given the news that John Paul II had fulfilled his promise to take up the heritage that he had received from Paul VI. At the time of the previous Synod of Bishops in 1977 dedicated to the theme of catechetics many suggestions had been given to the Pope. Pope Paul began to write a document based on the discussions of the bishops and now John Paul II has given this document his own style and presented it to the universal Church. As he presented the document he stated: *a firm faith is the most valuable gift that the Church is able to offer to the confused and restless world of our era.*<sup>4</sup> The Church desires to offer nothing more and nothing less than the most valuable gift of faith. My sisters and brothers, how I would like that the hearts of each one of us who are gathered here and reflecting on the Word of God would be touched by the prayer that we have just offered to the Lord: *strengthen our faith, hope and love.* Those

who come to church for other motives --- political curiosity or to have their photographs published in the newspapers as persons who participated in some Church service or to raise some kind of alarm --- are wasting their time. I do not want to share anything but this precious gift of faith and I ask you to be attentive with faith and not simply attentive because of human curiosity or some evil motive, but attentive with faith so that the words that Jesus speaks to the blind man in today's gospel might be said to each one of us: *your faith has saved you* (2).

Let us apply this medicine to the root of our problems beginning with a profound personal faith and the faith of our family. Today no greater gift can be offered to our confused and restless world than the gift of the calm faith of a man and woman who know the origin of this gift, who know the meaning of life, who know where they are going and who, despite the fluctuations of history, collaborate with this gift in situations that at the present time change so rapidly. Let us live with faith and not with feelings or psychoses or impressions. This is my primary invitation --- therefore, let us build the Church! I received a beautiful letter today that said: *always maintain your preaching at the service of the gospel and do not be concerned about your image*. Let us not live to guard our image. Let us sincerely live the gospel which can often present itself in horrible images such as the image of Jesus abandoned by his closest friends and left alone. I have said many times that the Church is not guarding an image so that she might be pleasing to everyone but rather the Church speaks the truth even if that means she must stand alone.\* Remember the figure of the Bedouin that I spoke about at the time of the death of Father Navarro. A caravan had become lost in the desert and asked the Bedouin to lead them. They were thirsty and saw a mirage and they threw themselves down in the sand in what appeared to them to be water. The Bedouin said: *You are deceived and mistaken*. So they continued their journey and again they saw a mirage. The Bedouin insisted: *This is not water! You must move forward to find water!* They became angry with the Bedouin and took out a revolver and killed him. With his arm extended the dead Bedouin seemed to be telling them: *Over there! Over there you will find water!* This is the hand of Jesus that many people cannot tolerate. It is also the hand of the Church who guides us through the confusion of the desert. Let us allow ourselves to be guided by the Church! How timely are the readings that complete and illustrate the thought that I am going to use as a synthesis and a theme of the homily: the plan of God to save people. I will develop the following points: First, the People of God, freedom in Christ to be liberators of all people; Second, the people as a political community; Third, the relation between the People of God and the people as a political community.

### **The People of God freed in Christ to be liberators of all people**

As we reflect on this theme today we are able to define very clearly that which many people confuse when speaking about this sacred word *the people* and when the Church speaks about *the People of God*. These are two realities that we cannot speak about without first of all remembering the plan of God when he created the human person, masses, people, and political communities and when God placed the People of God in the midst of these political communities and people and masses. What is the difference?

Today the readings present us with the prophecies of the Old Testament that are fulfilled in Jesus and his Church: the People of God liberated and liberating. The Liturgical Year will end in four weeks with the celebration of the feast of Christ the King and then we will begin to reflect on another gospel. The gospel that has guided our reflection this year, the gospel of Saint Mark, is perhaps the most significant of the gospels not because it is the longest (in fact, it is the shortest of the gospels) but because the evangelist presents in the person of Jesus the great mission and his great doctrine. Saint Mark does not give us many of Jesus' discourses but he attempts to identify

Jesus as the Redeemer, the Saviour. Today, one of the last times that we will be reading the gospel of Saint Mark, we are approaching the narration of the passion. Jesus is walking with his disciples to Jerusalem and they were leaving Jericho when he meets a blind man who cries out words that the Bible uses to identify Jesus: *Jesus, son of David, have pity on me* (3). *Son of David* was an expression that was used by the prophet Nathan when he told the king that one of his offspring would establish his kingdom forever and this descendent of his would save all people. Therefore the son of David was seen as the Messiah and thus Jesus is the son of David. In the profession of the blind man Saint Mark finds a framework to present Jesus as he enters Jerusalem where he will present himself as the Messiah and suffer on Calvary the death that will provide salvation to the world. Finally he will rise from the dead and offer people the gift of new life. The son of David, the heir of the messianic promises, the one who brings from God the gift of liberation to all people -- this expression *son of David* is proclaimed by the blind man. How eloquent! The blind man represents humanity asking the son of David for redemption, light for their eyes. The prophetic figure who restores sight to the blind and hearing to the deaf and raises up the dead and preaches to the poor is the one who is there, speaking with the poor and healing the blind. The son of David acts in this way not simply to do marvelous deeds but to make present the great promise: the liberator is among us.

The first reading clarifies the person of the son of David and the faith that the blind man has placed in him. We are presented with a passage from the book of the prophet Jeremiah which speaks about the people who were exiled in Babylon returning once again to their homeland. There is joy not because the people have been victorious and are returning to their homeland but because they are weak and have been saved. *Behold I will bring them back ... with the blind and the lame in their midst, the mothers and those with child; they shall return as an immense throng* (4). Those who are weak need the power of a redeemer and in this passage the people rejoice because God has saved them. God has saved the people. There is a mysterious phrase in today's reading: *The Lord had delivered his people, the remnant of Israel* (5). The remnant of Israel is an institution and refers to the chosen people of God who were not always faithful and who betrayed God. But there was always a remnant, a small group. When Jesus came there was also a remnant: Mary, Joseph and the apostles --- a small group who stood in the midst of a multitude who cried out: *Crucify him! We have no king but Caesar!* (6). This was the remnant in whom God had prolonged his promise of salvation in Jesus.

The prophecy of Jeremiah says: *I will gather them from the ends of the world* (7). This is a reference to the universality of salvation. (8) The return is a conversion, a return to God: the Lord is the one who saves. (9) There is joy. Those who left mourning and weeping, slaves to those who had conquered them now return as people who have been freed and forgiven. Yes, they are weak, but they trusted in the power of God and as God passed by, the road opened up for people. Wherever the people redeemed by God travel they sing for joy and they proclaim the reality of redemption and shout the song of their great liberation. Thus in the desert there are torrents and water and level roads and the return is made easy. (10) This is the description of the People of God.

The second reading from the letter to the Hebrews presents us with Christ as the priest who is the mediator between God and women and men and gives us the key to understanding the People of God. The founder of the People of God is Jesus Christ who has given them their characteristics as prophet, priest and king. As Catholics come together to celebrate the Mass on Sunday they celebrate the fact that Jesus has become incarnated in their history today, incarnated in us who are the Church today, incarnated in us who are the Body of Christ in history. Today, Christ is offering the Father the sacrifice for the forgiveness of sin by means of us who have gathered together to celebrate the Eucharist on Sunday. The People of God sing of their redemption and celebrate the

priestly mediation of Christ between God and women and men. From the perspective of sin the People of God promote their great liberation. They are surrounded by sin and weakness but united to Christ the priest they offer sacrifice to the Father for the sins of the world. This morning let us experience ourselves as responsible for all the sins of the nation and let us gather together all the blindness of fanaticism, all the weaknesses and evil that exists in our people! In the sacrifice of this Mass, in the sacrifice of Christ the priest who supports us in our faith, let us say to God: *Lord, forgive your people. Restore their sight. Come, Lord, we need you in order to raise up to God, our Father, the great prayer of the people.*

This movement which uproots sin from the human person is not simply limited to economic or political or social freedom. These great liberations are simply a compromise between the two extremes of the great liberation. The liberation that comes to free us from sin will occur and will also free us from human selfishness, repression and oppression and every other form of selfishness. Liberation, however, does not end there. Christ does not only desire people to live happily on this earth but he has given us a redemption that has a transcendent dimension and makes us children of God. Therefore we heard in the second reading (11): *It was not Christ who glorified himself in becoming high priest, but rather the one who said to him: "You are my son; this day I have begotten you"* (12). These are beautiful words that point out to us the goal of our Christian journey as the People of God.

The Second Vatican Council synthesizes everything that I have said here. In fact, a chapter of the Dogmatic Constitution on the Church is dedicated to the People of God. My sisters and brothers, let us read this chapter together because it seems to me that if we are able to understand this great reality that we are the People of God called to form a part of the people in the world, the remnant of Israel, a minority in the midst of humanity, the privileged people of God --- if we understand this then we would not be selfish with having received so great an honor but rather we would understand why the Lord has loved us so greatly and why he has enabled us to understand his word, his gospel. All of this has been given to us as gift and we cannot close off ourselves in some form of individual piety or adopt a religious lifestyle that alienates us from the world. God has shared with us his light so that we might serve. But now let us try to hold on to this idea that we are the People of God!

The Council states: *God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh* (13). The whole Old Testament is an outline of what the Church is going to be. Israel is chosen from among all the nations and God makes a covenant with them. They become an image of a people who are consecrated to God. When Jesus comes things are going to change but in the Old Testament, Israel is the image of the Church formed by people from every nation. What is this Church in Christ?

The Word of God made flesh constituted a people for himself. The Council continues (14): *Christ instituted this new covenant, the new testament, that is to say, in His Blood, calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a*

*perishable but from an imperishable seed through the word of the living God, not from the flesh but from water and the Holy Spirit, are finally established as a chosen race, a royal priesthood, a holy nation, a purchased people* (15). This is what we are --- not because we are descendents of Abraham, not because we are corruptible offspring of flesh and blood but rather because we are spiritual offspring and because of faith we become children of Abraham and we participate in the dignity of the People of God through our baptism and our faith. Look at the beautiful characteristics of the People of God: *The messianic people has Christ for its head ... and now, having won a name which is above all names, reigns in glory in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in His temple. Its law is the new commandment to love as Christ loved us. Its end is the kingdom of God, which has been begun by God Himself on earth* (16). This is our task: to implant the Kingdom of God in our surroundings. We are the People of God who bring the Kingdom of God to the whole world.

Therefore the text of the Council document states: *So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race* (17). Let us savor this richness. We, who have the privilege of believing in Christ and trying to follow him, may well be a small part of humanity. And when I said the Church is prepared to stand alone, it will never be alone. Even though there are only one or two Christians, they will be with Christ who is the centre of history; and so these two, faithful to Christ, the small group of Christians is nevertheless *a most sure seed of unity, hope and salvation for the whole human race*. We have liberation in our hands, the key to freedom, the true solution to all problems, if we are truly God's people, allowing ourselves to be filled with the life and spirit of the Lord.

And the text ends: *Advancing through trials and tribulations, the Church is strengthened by God's grace, promised to her by the Lord so that she may not waver from perfect fidelity promised to her by the Lord.* (18) God formed this body and Christ uses it to bring his redemption to all.

My dear sisters and brothers, it was necessary to speak about this concept because today's readings make a distinction between people in general and the People of God as the saved remnant of Israel who return with the blessing and the grace of forgiveness, joy, hope and unity. This is the desire of the Church in her pastoral ministry: to help people understand that there is only one thing that we must do, namely, to become the People of God. Thus from this perspective as the nucleus of salvation, as the seed of unity and hope, Jesus makes use of this people in order to bring redemption to the people and to all people. Here then we are going to distinguish between the People of God and people in general, or as they are often called, the political community or civil society. Let us not confuse these realities. So we might ask: what is political community? Where are these people born?

Today's gospel presents us with a characteristic that we should not lose sight of. The blind man is a member of the Jewish people. He had his homeland like every other person but when God restored his sight he also gave him the gift of faith and the gospel tells us that he followed Jesus. (19) A follower of Jesus, a Jewish person who without putting aside his Jewish origins becomes a Christian, a member of the People of God: a member of civil society and a member of the People of God. In the first reading the people of Israel sing: *exalt at the head of the nations* (20). This is not some form of Jewish superiority complex but rather is the great distinction that the prophet wishes to make. All people are members of human political communities but the people that God has chosen is at the head of the nations because in them God has desired to express his plan of salvation for all other people when the universal Liberator comes.

Jeremiah also distinguishes between the people and the remnant and this distinction is only found in Israel because as a political community, all the Jewish people, all the descendents of Abraham are members of this community. But as a people of salvation only those who received this hope and live this hope in their hearts could be considered members of this community. Not all the children of Abraham had faith and it was for this reason that Jesus said: *Do not presume to say to yourselves: "We have Abraham as our father." For I tell you, God can raise up children to Abraham from these stones* (21). Only through faith in Jesus Christ who was to come could Abraham and his descendents take advantage of their heritage. It is useless to call ourselves Salvadorians and hold up as our patron the Divine Savior if in our hearts we do not have faith in the Divine Savior. Then yes, we would be Salvadorians but we would not be followers of the Divine Savior. We would be Salvadorians but we would not be Christians --- and this is the great difference. If we refer to some people of El Salvador as a remnant then this group would be those who sanctify themselves as members of the People of God. They would truly be a minority but in this minority we would find the seed of salvation for all people.

In the second reading Saint Paul says: *Every high priest is taken from among men and made their representative before God* (22). Here Saint Paul is speaking about the great multitude of humanity. There is a priestly people which is the People of God who intercede on behalf of all people. They have to intercede and this is their priestly function. When the prophet Jeremiah says: *I will gather them from the ends of the earth* (23) he is telling us that all the nations of the world are able to contribute their remnants of faith to this great Church that, thanks to God, is being extended to all continents and all people but not all people have submitted themselves to the reign of God. There is much unbelief, much atheism, much indifference and even here among ourselves there are very few people who are truly the remnant, who follow the true Lord as the seed of salvation.

### **The people as a political community**

What is the political community ? I feel that, having studied the people of God as the "remnant" and selection of the political people, we should now understand the people as a political entity. And so we will also understand the ambiguous opinion of many that we cannot speak of human rights, or the common good for they say: "The Church is meddling in politics". No. It is the Church, as the seed of salvation, that has to safeguard the human dimension of all the political people. And if I focus on political, social and economic issues, it is precisely as people of God charged with enlightening earthly realities.

These earthly realities are part of the political community which the Council also discusses with useful features we should bear in mind especially in our day. (24) The Council states: *It is very important, especially where a pluralistic society prevails --- what more pluralistic society then that of El Salvador where there are Christian political parties, communist parties, Blocs, FAPU, different ways of thinking. This is what is called pluralism. When people are pluralistic it is good that Christians understand that there be a correct notion of the relationship between the political community and the Church --- in other words, we must understand the distinction between the People of God and people. Then the Council makes a very important statement: there must be a clear distinction between the tasks which Christians undertake, individually or as a group, on their own responsibility as citizens guided by the dictates of a Christian conscience, and the activities which, in union with their pastors, they carry out in the name of the Church.*

Let us explain this. The Council says that it is necessary to distinguish a Christian who sanctifies himself as a member of the remnant of the People of God and a Salvadorian who

experiences the need to make a commitment to work on behalf of the resolution of the political problems that we confront. Such people must be faithful to their commitment but must also distinguish two things: what they must do as Christians --- here we refer to what they do personally and thus must be responsible for their actions whether in some political role or political organization or group or as a government minister. In such situations these Christians undertake these tasks on their own responsibility. On the other hand, it is a different situation when these same Christians act as members of the People of God in union with their pastors and thus are able to say: *I do this in the name of my bishop* or *I do this as Church*.

Today this distinction is more necessary than ever before because we do not want to see people manipulating the name Christian and attributing actions to Christians which are in reality the responsibility of individuals or groups. In my Third Pastoral Letter<sup>5</sup> I attempted to make a distinction between the Christian community where the faith is cultivated and people grow in Christian virtue and the political community where a Christian can become involved and contribute, as the Council says, the seed of Christianity. Don't allow oneself to be manipulated. Not all the instructions of the Bloque or FAPU should be blindly obeyed. A Christian must retain a Christian criterion which can say no and knows when to say no! Not to be like a sheep that follows everything which, as a Christian, one cannot do. The Christian is responsible for a personal option: to preserve the faith and to be leaven in the mass. When this Christian is in the community, reading the Bible, receiving a sacrament, communion, confession, celebration of the Word, together with the priest; a political option should not be used to influence meetings or win over members. A clear distinction must be made between two things. Today more than ever – I repeat - it is necessary to have a clear idea of Church community and the political community; and the person belonging to both know what they should do in one as individuals and christian members, and in the other as people of faith who there too should express their christian commitment.

After this it speaks of the relation, the political community. And it explains: *The political community....* It is here the Council explains the meaning of people. Pay attention to this, sisters and brothers, because the expression people is much abused. Any organization feels it can use it. But it is a much wider term than a political organization. It can coincide in its aspirations with another group that thinks differently, or even with the Church in its defense of human rights; but it cannot claim for itself, either in its strategy or because of its nature, to represent the people. What is the meaning of the word *people*?

The Council states: *Men, families and the various groups which make up the civil community are aware that they cannot achieve a truly human life by their own unaided efforts. They see the need for a wider community, within which each one makes his specific contribution every day toward an ever broader realization of the common good. For this purpose they set up a political community according to various forms* (25). The Bible speaks of women and men in general and of God organizing and forming these individuals as a people and each people then is given their own proper nature, their own language and political system. God wants this diversity just as God wants diversity in human faces and ways of being. We, as individuals, are as diverse as nations. *The political community exists, consequently, for the sake of the common good, in which it finds its full justification and significance, and the source of its inherent legitimacy* (26).

What is the common good? There are some concepts that at this time we must be very clear about. *The common good embraces the sum of those conditions of the social life whereby men, families and associations more adequately and readily may attain their own perfection* (27). This is the common good. A series of conditions of the social life in which Salvadorians, groups of Salvadorians and families of El Salvador find a support in order develop themselves and be happy

and perfect themselves. Look at the great goal that the Lord places before people! People are composed of a group of families and/or individuals who work together to create a situation in which they are able to find joy and develop themselves, a situation in which all people as a group and as individuals can be happier and more fully developed.

Here we come to a reality of great transcendence: *The people who come together in the political community are many and diverse, and they have every right to prefer divergent solutions. If the political community is not to be torn apart while everyone follows his own opinion, there must be an authority to direct the energies of all citizens toward the common good, not in a mechanical or despotic fashion, but by acting above all as a moral force which appeals to each one's freedom and sense of responsibility* (28).

We have a true political community when there is a diversity of opinion. So blessed be God if there are many political parties and organizations and many different ways of thinking. At the same time, however, we must respect one another and there must be an authority (not some repressive authority that wants everyone to think the same) that respects the different ways of thinking and the individual's freedom and gives direction to their energies and leads them to the common good which all people ought to seek. When a group does not look for the common good but seeks their own particular interest then that group is tearing down rather than building up. On the other hand, when different and opposed systems generously come together and bring their own particular viewpoint to the search for the common good then authority gives freedom to the group and encourages the group to find solutions that will result in the good and the freedom of all people.

*It is clear, therefore, that the political community and public authority are founded on human nature and hence belong to the order designed by God, even though the choice of a political regime and the appointment of rulers are left to the free will of citizens* (29). Our nation and every people is founded on the will of God. God desires the existence of the nation and God also desires diversity within the nation. God desires authority in the nation and desires the common good as the goal of the nation.

This is the people. For this reason, my dear sisters and brothers, we say that in light of today's readings we want to enlighten this great reality of the community of the People of God and the political community, the community of the people. We notice that there are many differences and therefore we should not confuse the Church community with the political community. Yes, the Church from the gospel perspective of seeking the Kingdom of God illuminates and gives energy and moral strength to authority and to the people. The Church defends human rights, works on behalf of the common good, denounces the sins of selfishness and removes all those disturbances that could tear down and destroy the political community.

### **Relation between the People of God and the people as a political community**

This is my final point: let us look at the relation between the People of God, the Church, and the people as a political community, that is, the state, civil society or the republic --- all of these are referred to as the political community. Unfortunately the political community is not always organized and today our people are living in a time of crisis and seeking a new form of life so that they can move beyond the embarrassing times which we presently experience and form a new society and a new people. The Church is not the one who will build this new society but rather this is your responsibility,

This is the responsibility of you who are members of the civil society. Indeed, you who live in the world have to learn to think with autonomy and with criteria. If your criteria are Christian



criteria, criteria that are lived in the Church community, then my sisters and brothers, (professionals, farmers, laborers, members of political parties and organizations), try to develop all of this in the way that the God of all nations desires: working together for the common good.

The Church will always be a distinct community because her goals reach beyond the common good of the earth. Her goal is that place where the common good of all people is united as one in God at the end of history. Meanwhile, the political community is a reality in which every people and every nation enlightens and serves as a leaven in society. We must enable ourselves to undertake this role.

In today's gospel when Jesus encounters the blind man and gifts him with faith and sight, he is telling us that body and spirit, spiritual and social needs are united together in the heart of God. God is concerned not only about freeing us from sin and dying on the cross but is also concerned about the consequences of sin, that is, illness, blindness, hunger, division --- all of these realities are part of the evangelization process.

The second reading speaks about the priest who is chosen from among people (30) and thus we come to understand that God is not so much concerned about the fact that the priest is called from among the people but more concerned that the priest is called in this way in order to serve people. If the People of God are called to share in the holiness of God's Kingdom then women and men are not able to rejoice in this blessing in some selfish way but must use this light of faith, hope, and love to become light and a leaven to those around them.

Excuse me but I also want to refer to the documents of the Second Vatican Council because these have become the great law that are now part of our Christian life. When the Council speaks about the relationship between the Church and the political community we read the following: *The Church and the political community in their own fields are autonomous and independent from each other* (31). It is very clear. The Church is the Church and her mission arises from her own identity. The political community is also a society loved by God and composed of women and men who participate in the search for the good of all people. They are two autonomous entities.

*Yet both, under different titles, are devoted to the personal and social vocation of the same men* (32). We have said the same thing here. There is no conflict between the Church and civil authority, but rather there is a conflict between civil authority and the people. If this conflict did not exist, if authority were exercised in function of the people and sought the common good of people, then the Church, that must also work autonomously but on behalf of people, would hold up these great words of the Council: *The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time and place, the more effective will their service be exercised for the good of all* (33). For this reason we have said that the Church is open to dialogue and collaboration whenever authority seeks to serve the people.

*For man's horizons are not limited only to the temporal order; while living in the context of human history, he preserves intact his eternal vocation. The Church, for her part, founded on the love of the Redeemer, contributes toward the reign of justice and charity within the borders of a nation and between nations. By preaching the truths of the Gospel, and bringing to bear on all fields of human endeavor the light of her doctrine and of a Christian witness, she respects and fosters the political freedom and responsibility of citizens* (34).

When the Pope spoke at the Organization of American States, he claimed that the common good, the duty of every government, is also the object of the Church's struggle. And he offered the collaboration of the Holy See and the Churches of America, hoping for the day... And these are

the words of John Paul II in the OAS, asking for religious freedom for the Church which is so often trampled upon in Latin American countries; and this freedom which is requested - as the Pope said - *Is to serve, not oppose, the legitimate autonomy of civil society.*<sup>6</sup> They are words of the Pope who will hopefully will soon visit our country. *The more all citizens are able to exercise habitually their freedoms in the life of the nation, the more readily will the Christian communities be able to dedicate themselves to the central task of evangelization, namely, the preaching of the Gospel of Jesus Christ, the source of life, strength, justice and peace.*<sup>7</sup>

The Pope is saying that if the Church is involved in a role of denunciation on a primary level, if this becomes her only level of intervention, then this is done in a supplementary manner. The day when individuals, political parties, and experts speak out then the Church will have more time to dedicate herself to that which is specifically her role: to mediate and reflect on the gospel which is the source of peace and love and holiness. Thanks be to God we have never ceased to mediate and reflect on the gospel but it is also certain that we have also had to dedicate much of our attention to this other arena which hopefully will be taken up by those who are directly responsible for these matters: experts and professionals in these areas as well as politicians. It is time for El Salvador to enter into this phase of forming and building her own destiny.

### **Events of the week**

My sisters and brothers, we have the gospel criteria that enable us to focus on three problems of our situation.

I want to refer first of all to the position of the Archdiocese in light of the new situation of our country. I want to tell you very clearly that the Church uses the words of the Pope as her starting point and at the same time is also mindful of the content of the doctrine concerning the relationship between the Church and the political community. Today our country is in the midst of a new historical context, a change of government that has promised to guarantee freedom of expression and freedom to organize, a government that has promised to reinstate the political parties and to allow the activities of the popular organizations to continue. All of these promises of the new government make the Church review her position. Hopefully everyone who is affected by this new situation will also reexamine their position so that they do not maintain in some fanatical manner positions that have previously been determined. The Church must also reexamine her position and I believe that I can assure you of the following: the Church will follow closely the real problems that we confront and this does not in any way mean that the Church is sinning by doing this.

In my Pastoral Letter I say that the essential mission of the Church is evangelization and the origin of evangelization is rooted in the very person of Jesus.<sup>8</sup> Evangelization is the primary mission of the Church and at the same time is a very complex mission.<sup>9</sup> Evangelization cannot be reduced to a certain number of elements but must provide hope to our people.<sup>10</sup> In our circumstances, the danger of evangelization is to distance ourselves from the realities of El Salvador. For this reason the Church will continue to look at the reality. Incidentally, because the mission of the Church is transcendent she cannot alienate herself but must incarnate herself and thus, from the heart of the human person, elevate women and men to transcendence but must do this in the midst of the situation in which people are presently living. This will continue to be our mission regardless of the situation of the political community.<sup>11</sup>

The Church will continue to follow closely the problems that we confront but will give first place to the people, the government and professionals so that they express their opinions, act and enter into dialogue. In other words, the Church is not an expert in political matters nor does she

point out to political parties the things that they must point out. In a certain sense, the Church, in this new situation in which we are offered freedom of expression, simply invites: invites all of you to dialogue, invites all of you to participate in the process and in accord with your Christian faith to seek the common good. In other words, the Church calls out to all of the people of El Salvador to constitute their own political community. The Church does not want to take on a paternalistic role in which people wait because they want to hear what the bishop thinks and says about all of this. You must think as politicians, as political parties, as a group. You must analyze the situation as Christians and as you seek that which is good for the nation you must be the ones who either praise or condemn the decisions that are made.\*

The Church will always develop her unique service of evangelization and will take into consideration all the elements that I refer to in my Pastoral Letter.<sup>12</sup> This evangelization includes the liberation of the people, the demands for a change in the present structures which are the root of all the evils that confront us, and the need to denounce the idols and the absolutes in our midst. The Church will continue to do all of this. She is also willing to mediate when the situation requires this and when the parties in conflict ask this from us. For example, many people have asked if the Church is able to mediate the situation of the occupation of the government offices.<sup>13</sup> The Church is willing to do this when both parties solicit our mediation --- mediation means that one places oneself in the midst of two parties.

I promise that the Church will intervene if the foundations of a greater justice on which peace can be established are not achieved. As the situation requires, the Church is always willing to struggle for justice that at the present time is lacking and the Church will never betray this struggle for justice even if others do betray this cause.\*

Therefore I promise that the Church, with the light of the gospel, will continue to orient the solutions of the serious problems of the nation. The Church offers the voice of the gospel which she cannot cease to proclaim and she does this in open dialogue with people who are seeking their destiny.

Finally, and above everything else, we have said that the preferential option of our Church is on behalf of the poor and the Church will never abandon those who are poor\* As the Church defends the human rights of all people, she is inspired by a strength that does not depend on the whims of the human person but arises from a strength that comes from God. Her defense of human rights is unshakeable like God himself.\*

The second problem that I want to focus on in light of the Word of God is that of our willingness to collaborate and enter into dialogue. From the beginning of the new government the Church has offered to collaborate and enter into dialogue as long as the government is faithful to their promise of serving the people and this has to be proven with effective action.\* I wish to express my solidarity with the words of Bishop Rivera which all of you are aware of since they were published in the newspapers. I repeat his words here because they define very well the Church's position: *As a pastor who is concerned about the integral salvation of the human person and of all people, as one who is convinced that the Church walks united with humanity and is in solidarity with their historical destiny, I view this change with hope and I believe that this change should be seen in this way by all people of good will. In a climate of real freedom, the Church that also believes in eternal values cannot become wed to any regime but ought to collaborate with those regimes that truly are concerned about the common good, with those that attempt to achieve difficult just objectives and with those who make evident their respect for human rights. Since this task needs the generous assistance of all the people of El Salvador, it is obvious that the extremists*

*of the right and the left, both of whom are rooted in an exclusive messianism, have to reexamine their attitudes and listen to the voice of reason and the demands of the common good*<sup>14</sup>. In other words, the Church supports that which is just and gives us hope yet is also willing to denounce that which is unjust and sinful. The Church must be a humble arbitrator but is supported by the almighty power of the Lord.

Judging this new situation, we ought to be honest and we ought to recognize the positive indications that express signs of breaking with the past. For example, the composition of the new government is one of those signs.<sup>15</sup> I therefore greet those men who are very honest, able, progressive and I believe that if they are allowed to work (and in general I know these men) they are people who will not allow themselves to be manipulated. We must also say that we experience a certain atmosphere of freedom. We have also seen the return of Mr. Duarte and Colonel Claramount<sup>16</sup>, the demonstrations in their honor, the popular platform<sup>17</sup> that has been published, the distinct political voices in the government that we now hear --- all of these are positive benefits that we must affirm. At the same time we see the use of non-violence in the occupations and provocations that have occurred, a growing international support for the new government and many popular commentaries that see all of these realities as signs of hope.

On the other hand we cannot deny negative signs. For example, we have experienced a slowness in fulfilling the promises that have been made. Here we refer to the great problem of those people who have disappeared and the position of the Church was made very clear last Monday at the press conference held by our Legal Aid Office with the presence of some two hundred family members of those persons who have been arrested and now their whereabouts is unknown. At the press conference the Church stated that together with the people she asks for the freedom of political prisoners and those who have disappeared; she asks for a thorough investigation of the whereabouts of these individuals; she asks that those who have violated the human rights of these people be held responsible for their actions and that the family members of those who have disappeared be compensated for their loss.\*

I have received several letters and visits asking for the intervention of the Church in this matter and for this reason I am the voice of those people who want to express their hopes and concerns. For example, in the name of Miguel Angel Terezón Ramos I want to inform you that his family has invoked the decree of general amnesty for all political prisoners and told me: *We place our total trust in you to obtain the freedom of our son by your valiant cooperation and intervention with the new government and we ask the Lord to enlighten the government so that they can resolve so many problems.* There are many other letters like this that are expressions of the grave concern of people about the fate of those who has disappeared. Some thirty people have brought us new cases and I cannot mention these until our Legal Aid Office has investigated these cases. Then we will place their names before you.

Our Legal Aid Office has been able to intervene in the situation of PROESA and INTESA and we are able to communicate the good news that through dialogue and understanding they have achieved a resolution of these situations. How wonderful it would be if we could say the same about all of our problems!

We are concerned about two persons who have recently disappeared: the sacristan from Soyapango, Tomás Flores and a *campesino*, Pedro de Jesús Menjívar. These two cases I believe present an urgency and will enable people to see if there is a break with the past since these cases occurred during the time of the new government. What is the cause that has impeded the solution of this serious problem in which the voice of all the people have converged. Your applause

demonstrates once again your desire to see this problem resolved. How our people long to receive news about their loved ones so that they can see their tombs or give them proper burial or see if there is still some hope for those lives that were lost so long ago.

Allow me to allude to what I believe is the root of this problem and ask if there we do not find the key to this difficulty, a key that must be resolved in favor of the people. Is there not a fear within the institution of the armed forces? In our homilies we have spoken about a hope for the renewal of the security forces because some young people aspire to this role. We believe that there is an ability to eliminate the corruption in the armed forces. An authentic renewal cannot take place on a corrupt foundation.\* Believe me, my beloved brothers in the military, that I try to understand the seriousness of this problem which can destroy the unity among you and I believe that we all ought to try to understand this situation. I want to say, however, that Article #112 of the Constitution gives you a foundation to move forward and take those steps that are necessary to break with the previous regime. Article #112 speaks about the function of the army and the armed forces: *The army will defend the integrity of our territory, the sovereignty of the Republic, maintain public order and guarantee the constitutional rights.* You are already aware of the constitutional rights that pertain to the individual, namely, life and liberty. When speaking about constitutional rights on the social level we refer to the right to work and the right of workers to organize themselves. The armed forces, who are charged with guaranteeing these constitutional rights, have a sublime mission to the nation. The problem of those persons who have disappeared is crying out and asking you to be courageous. Be courageous, judge and find out who is responsible and then sanction those responsible for these criminal actions.\*

I understand that for many years military privilege has ignored these constitutional rights of the people and that bad habits have become a part of many elements in the military but I believe that at this time, if this is truly a time of renewal, the solidity of the military institution is not derived from mutual internal commitments but is derived from their identification with the people who see the military as their true defenders. The day when the people experience a unity of experiences and ideals between the civilian population and military officials and realize that the Armed Forces do not threaten the feelings of the people but rather reinforce them, then we will have that which we long for at this new period of our history --- young military officers who have been renewed and are able to bring about profound structural changes in the country. I believe that civilians, whom I have greeted with much admiration, are able to make these great truths become a reality and that as has been promised civilians and the military can govern in front of the people and not behind their backs and thus the people will be able to either applaud them or condemn them. This is a time for sincerity and sincerity ought to lead us to those positions that have so often been cast aside for other things that appear more convenient.

The third aspect that I want to illuminate in light of the divine Word which today questions us is the problem of extremism. Today there is a problem of the extreme right and the extreme left. The danger of the extreme right is apparent. They do not want to yield anything. If the powerful do not yield, then any attempt at change or reform is useless. The Church ought to prepare the collective conscience in this area. The time is drawing near when measures are going to touch certain economic interests and it is certain that a reaction is being prepared. I want to call upon the elements of the extreme right to be orderly and to use common sense and thus to give in love and justice that which later could be lost through violence. I believe in the sincerity of many elements of the present government who want to bring about the social, economic and political transformations that our country needs. As Church we encourage them in this task because it is most necessary. We are saddened by the fact that a reactionary, conservative element wants to respond with a counter-coup. May God spare us from this because this would mean that our people

would experience more repression and oppression! I would hope that the powerful at this time would come to see the seriousness of the present situation and offer to collaborate in bringing about the necessary changes. Hopefully we will not see the recurrence of the events of our recent history when we wanted to make a small test in the area of rural transformation and suddenly we saw the emergence of powerful elements that were able to move both heaven and earth and prevented those who are poor from breathing a little easier.<sup>18</sup>

On the other hand I have to denounce the fanaticism of the popular organizations. Do not think that my criticism is totally negative. I understand your objectives and the reasons for your mistrust. We have lived for so long under a repressive system that it becomes difficult to believe that this has ended especially when by force of habit certain elements of the security forces have shown by their imprudence and their abuses that they want to continue the system of fear. I have received news from several towns and villages where repressive elements, despite the dispositions of the new government, have continued a campaign of terror among the people. This explains why the left is still fearful and unbelieving --- there is still a credibility gap that the new government has not overcome. Therefore, once again I believe the renewal of the security forces is indispensable and measures must be taken to immobilize those elements that are still the cause of fear and terror among our people.\*

I also believe the popular organizations have touched the conscience of many sectors of our people. They have their merits but I also have to call their attention to the need to use common sense. The popular organizations have a great social power and this power should not be used to immediately destabilize the country. As we have said before, the new government should be given the opportunity to organize itself since its objectives are in line with the demands and hopes of the popular organizations. Therefore the social power of the popular organizations should be used creatively. As a lively force in the nation support the political community and do not be a force of violence.

Beloved sisters and brothers who are members of popular organizations, you run the danger of creating absolutes and I have spoken about this in my Pastoral Letter.<sup>19</sup> You use your own way of thinking as the criteria for your actions and forget about the best way to serve the people. I repeat that at this serious time in our history there is no one group of Salvadorians who are going to resolve the situation and no one group of Salvadorians has the only key to the solution. Groups must collaborate and not make their own strategies an absolute. Utilize your social power but do not use military power. We know that social power can easily lead to the unleashing of military actions.

I believe that nothing will be achieved at this time by the occupation of government buildings and churches<sup>20\*</sup>, especially when this involves the detention of hostages. The families of these hostages have expressed to me their anguish and I am aware of the great evil that is being done by the detention of two hundred hostages in the buildings of the Ministry of Labor and the Ministry of the Economy.\* You who say you are the defenders of human rights: do you not see that you are trampling upon the rights of two hundred woman and men? We must say the same about the demonstration in La Plaza Libertad where a conflict between FAPU and the Christian Democrats resulted in a bloody confrontation. The popular organizations claim that the Church is toying with them because she does not think like them. I could claim that the popular organizations are toying with the noble feelings of the mothers of those who have disappeared and doing this in order to obtain their objectives.\*

I do not want my criticism to be negative because I recognize the great accomplishments that you have achieved and the Church wants to help you defend the right to organize and the right to protest on behalf of the just demands of the people. I speak about these negative aspects because I want to tell you: do not destroy your credibility; do not repress people; make yourselves worthy of international admiration because according to the reports that appear in the international press you are losing the esteem that you previously had. Despite all of this and with good will the popular organizations have affirmed the intervention of the moral power of the Church in the case of the hostages. This has been requested of us by many family members of those who are being held hostage at this time. We state, once again, that we are willing to dialogue.

We lament the continuation of the situation of the four people who have been abducted: Dennis McDonald, Mr. Buchelli, Don Jamie Battle and Don Luis Escalante Arce. I have been requested to inform those who are detaining Don Luis that his family is concerned about his health and therefore through either the Red Cross or the Church would like to bring a doctor to assist him. These are situations in which human rights are being abused. The freedom of the human person is sacred and it would be good to recognize that the country is not rebuilt in this way.\*

### **Life of the Church**

As a Church that has focused on the sad and tragic realities that surround us, let us now look at the beautiful aspects of our own Church and at the firmness of her doctrine.

With great pleasure I am able to inform you that the bishops in Colombia have opposed the legalization of abortion. The traditional thinking of the Church was able to set aside the government's attitude. Catholics have always been able to achieve this goal when they act in unison.

I rejoiced with the Claretian Congregation as they celebrated this past week the feast of their patron, Saint Anthony Mary Claret, and the anniversary of the foundation of their community. May they always be heralds of the heart of Mary!

We brought the treasure of the Holy Spirit in the sacrament of Confirmation to the communities of La Libertad, Cantón Cangrejera, and Tamanique where we had the pleasure of greeting Sister Juanita who had been absent for many months. We expressed our solidarity with her during this time of suffering as she buried her mother. Her father now lives alone in the United States.

This afternoon in the parish community of Colón we will celebrate the sacraments to sanctify the men of the parish.

The seminary, the hope of the Church, is very lively and I ask you to support this work with much prayer. The minor and major seminarians have completed their studies for this year and thanks to a group of seminarians our youth ministry in the parish of San José de la Montaña is flourishing. Young people who wish to obtain more knowledge of this group, who desire to orient their vocation and give meaning to their life can join us at the parish.

I received a wonderful visit this week from the World Council of Churches and they have invited me to participate in a meeting of the Nation Council of Churches in the United States.

I want to conclude by inviting everyone to participate in the formation of our nation. Today, in light of the doctrine of the Church we have seen that the political community must be created

through the participation of everyone. Therefore we have to be active Christians who are involved in the history of our people in order to know how people think. May we be a people who create our own destiny. I call upon everyone to act with common sense and I call out especially to those persons who could be called extremists: very important values are in play at the present time, values like the existence of our nation, our life together as people, etc. Let us take advantage of this opportunity and see if this new door that has been opened is the door that we can continue to open wider toward a better world.

I call upon young women and men in the same way that the Second Vatican Council called out to you. I believe that so many young people take up arms, raise their hands in fists, engage in violence, and allow themselves to be ruled by their passions because they have not understood the beauty of their youthful years. When the Second Vatican Council concluded, Pope Paul VI delivered a message to the youth of the world. He stated: *The Church has confidence that you will find such strength and such joy that you will not be tempted, as were some of your elders, to yield to the seductions of egoistic or hedonistic philosophies or to those of despair and annihilation.*<sup>21</sup>

This is very profound because there are many young people who profess the philosophy of despair and non-being and nihilism and annihilation --- as though a new people will arise from nothing or from ashes. Nothing arises from nothing. Nihilism is a frightening absurdity. To destroy simply to destroy is a horrible and false philosophy. Why burn a hotel<sup>22</sup> because it is fomenting tourism of an imperialistic nature when tomorrow it could perhaps become a center of formation? Don't destroy the buildings because they can have a function. I say the same with regard to buses and factories --- the philosophy of nihilism and annihilation are false philosophies and the Pope and the Council denounce these philosophies. Hopefully these philosophies do not become a form of religion for our young people. *In the face of atheism, a phenomenon of lassitude and old age, you will know how to affirm your faith in life and in what gives meaning to life, that is to say, the certitude of the existence of a just and good God. It is in the name of this God and of His Son, Jesus, that we exhort you to open your hearts to the dimensions of the world, to heed the appeal of your brothers, to place your youthful energies at their service. Fight against all egoism. Refuse to give free course to the instincts of violence and hatred which beget wars and all their train of miseries. Be generous, pure, respectful and sincere, and build in enthusiasm a better world than your elders had.*<sup>23</sup>

I want to conclude by reading a letter which pleasantly surprised me and was given to me this morning as I was leaving to come to the Cathedral. The letter comes from the community of Ilopango and states: *Beloved brother in Christ. The community of Ilopango and their pastoral team fraternally greet you. Bishop, we want to tell you that we are pained that groups, with their prejudices and determined and closed political positions, have misinterpreted you as if you were taking a political position. The Christian community of Ilopango wants to tell you that we are in solidarity with you and that we are with you during these difficult times in which we are living. In your Third Pastoral Letter you counseled us that when faced with these or similar problems we have to study and pray and discern what we should do with the light of the Holy Spirit and in communion with our pastors. We, from our ecclesial position rather than our political position, tell you that we are studying and calmly reflecting on the situation of our country. We pray and we are attentive to your words. Now we have come to understand the position of the Church as one of serving the people and not bound to any political organization. Now we experience that the Lord has helped you and for this reason we offer up our prayers so that the Lord might continue to illuminate you and give you strength and preserve you in righteousness. Onward, bishop!\**



Let us celebrate the Eucharist and from the mystery of the consecrated host may Jesus speak to each one of us and speak to us as a people: *your faith has saved you* (35). Hopefully one day El Salvador, having recovered the faith that has been lost in so many different sectors of our society, will experience the consolation of the presence of the Lord. So be it.\*

<sup>1</sup> See *Misión de la Iglesia en medio de la crisis del país*, (6 August 1979), 31.

<sup>2</sup> *Ibid.*, 34.

<sup>3</sup> *Ibid.*, 37.

<sup>4</sup> *La Prensa Gráfica*, 26 October 1979.

<sup>5</sup> See *La Iglesia y las organizaciones políticas populares* (6 August 1978), 77-107.

<sup>6</sup> Discourse of John Paul II to the Organization of American States (6 October 1979), *Osservatore Romano*, 4 November 1979.

<sup>7</sup> *Ibid.*

<sup>8</sup> See *Misión de la Iglesia en medio de la crisis del país*, (6 August 1979), 34.

<sup>9</sup> *Ibid.*, 35.

<sup>10</sup> *Ibid.*, 36.

<sup>11</sup> *Ibid.*, 33.

<sup>12</sup> *Ibid.*, 37.

<sup>13</sup> On 24 October 1979 members of the Bloque Popular Revolucionario occupied buildings on the Ministry of Works and Economics to demand an increase in wages and a lowering of the prices of basic products. See *La Prensa Gráfica*, 25 & 26 October 1979.

<sup>14</sup> “Reflexiones personales ante el cambio del Gobierno” (18 October 1979), *La Prensa Gráfica*, 23 October 1979, and *Orientación*, 28 October 1979.

<sup>15</sup> The cabinet of the new government, sworn in on 22 October, was comprised of: Rubén Ignacio Zamora Rivas, Minister of the Presidency; Miguel Antonio Dada Hirezi, Foreign Relations; Luis Nelson Segovia, Justice; Carlos Enrique Castro Garay, Interior; Ernesto Arbizú, Treasury; Manuel Enrique Hinds, Economy; Salvador Samayoa, Education; Colonel José Guillermo García, Defense; Gabriel Gallegos Valdés, Work; Raúl Valiente Argueta, Public Works; Alberto Hart Déneke, Planning; Enrique Alvarez Córdova, Agriculture and Livestock. See *La Prensa Gráfica*, 23 October 1979.

<sup>16</sup> They returned to the country after several years of exile on 25 and 27 of October respectively. See *Diario de Hoy*, 26 October 1979.

<sup>17</sup> Reference to the Plataforma Común del Foro Popular, integrated by the MNR, PDC, and UDN political parties and various trade union federations which carried out a march on 24 October 1979. See *La Prensa Gráfica*, 25 October 1979.

<sup>18</sup> In 1976, the President, Colonel Arturo Armando Molina, presented a law of agrarian reform which was opposed by businessmen and landowners organized in FARO and ANEP to the point that the proposed law had to be withdrawn by the Legislative Assembly.

<sup>19</sup> See *Misión de la Iglesia en medio de la crisis del país* (6 August 1979), 49.

<sup>20</sup> On 21 October 1979 members of BPR occupied the cathedral of Saan Salvador and two days later members of the LP-28 of February occupied the church of El Rosario. See *Diario de Hoy*, 22 & 26 October 1979.

<sup>21</sup> Second Vatican Council, Messages of the Council to Humanity (8 December 1965), *To Youth*, 4.

<sup>22</sup> On October 26 members of FARN burnt the hotel Trópico Inn in San Miguel. See *La Prensa Gráfica*, 27 October 1979.

<sup>23</sup> 2<sup>nd</sup> Vatican Council, Messages of the Council to Humanity, (8 December 1965), *To Youth*, 4 & 5.

*Marginal References* (1) Mk 15,16; (2) Mk 10,52; (3) Mk 10,47; (4) Jr 31,8b; (5) Jr 31,7b; (6) Mk 15,13; (7) Jn 31,8a; (8) Jr 31,8c; (9) Jr 31,9a; (10) Jr 31,9b; (11) Heb 5,5; (12) Jr 31,9c; (13) LG 9; (14) LG 9; (15) 1P 2,9; (16) LG 9; (17) LG 9; (18) LG 9; (19) Mk 10,52; (20) Jr 31,7a; (21) Mt 3,9; (22) Heb 5,1; (23) Jr 31,8a; (24) GS 76; (25) GS 74; (26) GS 74; (27) GS 74; (28) GS 74; (29) GS 74; (30) Heb 5,1; (31) GS 76; (32) GS 76; (33) GS 76; (34) GS 76; (35) Mk 10,52.