

THREE CHRISTIAN FORCES FOR LIBERATION

**Thirty-second Sunday of Ordinary Time
November 11, 1979**

1 Kings 17:10-16

Hebrews 9:24-28

Mark 12:38-44

My dear sisters and brothers.

The Word of God challenges history. It has always been this way and if we Christians are able to incarnate the Word and make it a part of our life, then the challenge will find its response in the Word of God that has become a part of our own lives. Therefore, I invite you to participate in this reflection with the sincere desire to incarnate the Word of God deeply in your life, not only in your life as individuals, but also in your life as a community, so that at this time of crisis and affliction and hope El Salvador might present herself as a People of God that is light and hope for our history. In Puebla we find the following beautiful definition of the Church: *a school for the creators of history* (1).

How wonderful it would be if we were all creators of our own history. Many people who are only guided by political or economic criteria become blinded and see the Church as an institution that on certain occasions is not up to the task. But the Church rises above all the vicissitudes and problems because she is a school that forms men and women to create history and thus she has a word for every moment. Indeed, the Church, as the People of God, embraces an attitude of community in accord with the time and place where these people live and journey. My dear sisters and brothers, for me there is no greater satisfaction than the conviction that I attempt to communicate the Word of God to you and deepen the same Word within myself. To the degree that we are Church, that is, to the degree that we are Christians who have incarnated the gospel, to that degree will we be the type of citizen and Salvadorian that is needed at this time. If we separate ourselves from the inspiration of the Word of God, we may be politicians and economists but we will not be Christians who create history.

Puebla states that in light of the historical challenges confronting our people, we find two extreme reactions: the passivists and the activists. (2) The passivists wait for everything to come from God. They pray often but are quiet and do not act. On the other hand, the activists believe that God is distant from them and that history is only created by women and men. They take positions that are politically correct and they believe that they have a right to judge others who do not think like themselves. They, the activists, are the authors of history. Yet in reality neither the passivists nor the activists are correct. God teaches people the correct attitude and Israel is the people that God prepares to be an example for the history of all other people.

What does Israel do in light of her economic and political situation? First, she finds God in her history and second, she experiences the reality that there is a covenant relationship between the God of history and themselves. The Israelites are the creators of history. God always frees the people because a covenant of liberation has been established between the two, that is, between God and his people. God and the people create history and the best example of this teaching is Christ.

Thus when the Divine Teacher, who is the model of patriotism, teaches us the word that at every moment makes us authentic people, authentic Christians, we discover that he has left us a gift of hope, a hope that will become a part of each one of us. Christ has total trust in the Father and offers the following advice: *Look at how my Father cares for the lilies in the fields and the birds of the sky. No leaf falls from the trees and no hair falls from your head to the ground without my Father's consent* (3). What total trust in the Lord! But Jesus is not a passivist but rather experiences a sense of co-responsibility with his Father in regard to history. Jesus commits himself to history and becomes incarnated among those who are poor. He lives their history and attempts to actualize the desires of his Father in their history--- but he does this not when he, the Son, desires but when the Father desires. Therefore, when people put pressure on Jesus, he says: *my hour has not come* (4). He moves in marvelous harmony and seeks the opportunity, the moment, the desires of the Father. He awaits his hour!

Another thing that we often forget during this time of liberation is the teaching that Jesus shared with people: through suffering, the people's suffering is redeemed. Redemption is not achieved solely by crying out on behalf of human rights but rather by expressing a personal commitment to pain and suffering. Many times it is said: people sin because they suffer but the opposite is true, namely, people suffer because they sin. Pain, slavery, poverty, illiteracy, hunger, marginalization, social injustice ... all of these realities that mark the crisis of our nation are the result of sin ... and sin is only redeemed through reparation. There is no redemption without the death of Christ on the cross. Thus, the Lord teaches us the way ... not shouting in some demagogic manner, not acting with violence and making unreasonable demands but rather taking on the pain and suffering of the people and giving this pain a redemptive meaning not in some passive way but in an active way. Suffering is the greatest force and we are losing this force.

Thus I like to open the pages of Sacred Scripture and reflect on the passage of Saint Mark, who is near to concluding his work as our guide during this year. Today we are situated before the person of Christ who becomes involved in some disputes with his enemies, with his adversaries ... disputes in which he clarifies his thinking and life and the meaning of his redemption. To enlighten this stage of Jesus' life, the liturgy takes a passage from the Old Testament that compliments the gospel and then takes another passage from the letters of the apostle who lived the Lord's teaching in a profound manner (this is what is called tradition, the Bible) and thus transmits to us the Lord's teaching. Do not say that we do not read the Bible. We not only read the Bible but we analyze it and celebrate it and incarnate it because we want to make the Word of God our life. This is the meaning of the homily: to incarnate the Word of God in the life of the people. We are not being political when during the homily we point out political, social and economic sins. Rather this action is the result of the Word of God becoming incarnated in our reality which often does not reflect the Word of God but rather the reign of sin. Therefore, the Word of God points out to people the paths of redemption.

In today's reading I find the title for our homily and therefore I will develop the following theme: three Christian forces that shape the liberation of our people. In today's scripture readings we find the three forces that Jesus offers us in order to free us and deliver us from the nation's present crisis. Hopefully all those who govern and are governed, poor and rich, those who are organized and those who are part of the masses ... may all of us realize that we must be participants in our history. No one can be passive and at the same time there should be no activists because if the Lord builds civilization then in vain do organizations labor and vain are the efforts of people who want to create civilization in some definitive and decisive manner. What are the three forces: First, the spirit of poverty; Second, the meaning of God; Third, hope in the mystery of God.

The spirit of poverty

In today's gospel the wonderful person of a poor widow is highlighted. While the rich contributed from their surplus, the widow gave everything, her whole life, the few coins that she had to exist. Jesus admires her: *This poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood* (6).

Jesus contrasts these different attitudes because throughout his ministry and life this attitude would continue to disturb him: the attitude of his enemies, especially, the hypocrites. Whenever he had the chance he attempted to unmask these persons. Thus, as he witnessed an authentic gesture of poverty he compared this attitude to the self-sufficiency and the pride of the powerful (even though they were ministers of the Church). Jesus did this whenever people glorified themselves as a result of their wealth and whenever they made an idol of money.

What is highlighted in this passage in which the widow gives everything? The fact that she gave everything is highlighted. Poverty is not detaching oneself from what is surplus. Poverty is giving, and not only giving, but giving oneself. Poverty is giving oneself and having nothing and as a result desiring only God as an absolute. Poverty means we refrain from putting our trust in the things of this earth because in this we find the sin of wealth. Since God has created wealth, wealth in itself is not evil, but as Saint Paul says, they should be used as means for God's kingdom (7). *Use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity.* (8) Those who administer their wealth in a good way contribute not with pride, not from what is surplus, but rather give whole-heartedly and give their whole life ... share as though they were giving to a sister or brother. Such giving is not paternalistic or as the Council says: *Do not give as charity that which is owed in justice.* (9) Very often people host Christmas parties, birthday parties with piñatas and believe they are great benefactors and yet these same people do not pay just salaries to their workers. They offer in charity what they owe in justice. It is not enough to act justly but one must also act with love so that one experiences working men and women as sisters and brothers. Everyone who shares life with us ought to share also the gifts that God has provided for the enjoyment of life. This is the great transformation that we need at this time and this also implies a deep faith in the only Absolute.

The poor widow, with her poverty, enriches the worship of God. Offerings like hers make their presence felt before the throne of God. God does not need our money, but when money is offered whole-heartedly, with total love, then God is also praised. Money can become a way of praising the Lord and this implies great confidence: God will not fail me. If we give everything to the Lord, the creator of all things, how could God deny us those things that we could buy with two coins?

People like the widow are happy because they trust in the only Absolute.

On the other hand, Jesus says: *The others, the Pharisees and the scribes, self-sufficient and moving through the streets with elaborate clothing ... they have taken advantage of worship and have used it for their own self-interest. They deceive the widows with lengthy prayers in order to extort them* (10). How powerful are the words of Jesus even as we hear them spoken to us, ministers of the Church. For we can easily clothe ourselves in our priestly garments and as a consequence forget to intercede before God on behalf of the people. Thus we sin because of our vanity and pride. The Lord also speaks to us: *Be careful, because your clothing and your priestly dignity and the loftiness of your position, just like that of the the political and economic and social leaders, is not a privilege but a service.*

My dear sisters and brothers, we must be converted. Above all others, I must be converted. We must feel that the life and the goods that the Lord has given to us ... our ability to study, our economic, political, social and religious abilities ... all of these should lead us to a fuller service of the Lord.

As we reflect on the gospel event, we are also presented with the passage that refers to the prophet Elijah and another widow, the widow of Zarephath. (11) Elijah is called “the man of God.” The poor widow believes the man of God because he speaks in the name of the Lord. Elijah called out: *Please bring me a small cupful of water to drink and please, bring along a bit of bread* (12). The poor widow replies: *I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten, we shall die.* The man of God tells her: *Fear not! Trust in God! Bake the bread that you are preparing and give me a share* (13).

This widow, like the widow in the gospel, shares the only food that can sustain her life. But God blesses the faith of the prophet and the trust of the widow. The prophet says: *for the Lord, the God of Israel says...* (14). The widow believes the Lord. She begins to bake the bread and then never lacks bread or oil during the remainder of the drought that plagued the land of Palestine (15): a time when there was no rain and no harvests, a time when many people died of hunger. The poor who trusted in God had that which was necessary.

What is poverty? My sisters and brothers, in light of these beautiful examples that are presented to us in today’s scripture readings we turn to the document of Puebla and read the following words: *For the Christian, the term “poverty” does not designate simply a privation and marginalization from which we ought to free ourselves. It also designates a model of living that was already in evidence in the Old Testament, in the group known as “the poor of Yahweh” ... Saint Paul spelled out this teaching, telling us that the attitude of the Christian should be that of a person who uses the goods of this world (whose makeup is transitory) without absolutizing them, since they are only means to reach the Kingdom* (16). Poverty then means that we do not absolutize wealth but give wealth a relative meaning and thus place our trust in the only absolute, God, the creator of all things.

Commitment to the poor and oppressed and the rise of grassroots communities have helped the Church to discover the evangelizing potential of the poor. For the poor challenge the Church constantly, summoning us to conversion; and many of the poor incarnate in their lives the evangelical values of solidarity, service, simplicity, and openness to accepting the gift of God (17). The poor evangelize us. Therefore, as Christ said (18), the Church evangelizes the poor because the poor, in turn, also evangelize the Church. The poor are the persons who create our history.

Evangelical poverty combines the attitude of trusting confidence in God with a plain, sober, and austere life that dispels the temptation to greed and haughty pride (19). Here we discover the evil of our slaveries: pride and envy. These attitudes are not only present in those who have money but are also found in the poor and in those who believe they can liberate the poor yet they themselves are filled with pride and envy.

Evangelical poverty is also carried out in practice through the giving and sharing of material and spiritual goods. It is not forced on others but done out of love, so that the abundance of some might remedy the needs of others (20).

I believe that these reflections are sufficient. Here I have simply tried to say that the spirit of poverty is most necessary for us at this time. I am going to make reference to the ideas of Pope Paul VI who said that, at this historic moment, that which is primary is charity and poverty. As he analyzed poverty he said that: *inner freedom results from evangelical poverty* (21). Interior freedom! No one is as free as those who are poor in spirit, as those who are not attached to wealth, as those who have not made an idol of wealth.

We consider that the inner freedom which results from zeal for evangelical poverty makes us in fact more sensitive to the human aspects of economic questions, and better fitted to understand them (22). Those who are poor do not deny the fact that progress involves money but they also understand the value of progress. They realize that progress should not humiliate people and is not a privilege that is given to just a few but rather is a gift that is given to all God's children.

This inner freedom gives wealth and progress the just and rightful values that they deserve. (23) Progress should not be made an idol as though without progress we would be unable to live. One must keep in mind that God is primary, above all else and then together with God, the human person must be respected. If progress separates itself from God and separates itself from, abuses, or tramples on the dignity of the human person, then there is no true progress. Only those who possess the spirit of poverty know how to place God above all things and also realize that the human person is pivotal with regard to civilization. Tall buildings, large modern airports, new highways are of little importance if only a privileged minority rejoice in these benefits, rather than the people whose blood and sweat construct and build these projects.*

Poverty also helps us to *give greater and more generous care to the needy*. (24) Nobody understands a poor person better than another poor person. Even when one is truly poor, the love with which one gives is understood, and the concern and generosity for those who suffer want.

And finally, *it helps us desire that wealth, far from being a source of conflict, selfishness and pride amongst men, shall be used justly and equitably for the good of all, and distributed with greater foresight* (25).

This is the meaning of poverty in spirit. Therefore, my sisters and brothers, I conclude this reflection and I make the following call at this time when a new process has been initiated in the country: Let us encourage one another! We hear many people say that the right is fomenting a counter coup.

Naturally when the right feels that their economic privileges are threatened, they will move heaven and earth in order to maintain their idol of wealth. We pray to God that this will not occur. We pray to God that this call of God's Word which is above all idols, which brings people to adore the One Absolute and enables people to realize that there is no greater freedom than possessing a heart that is detached from all earthly things and that there is no more embarrassing underdevelopment than greed, than believing that life consists of having more and more and being unable to see that the true ideal is being Christian, being united to God and thus giving relative value to the things of this earth --- we pray that this call will be heard.

I speak once again to those persons who still kneel before the idol of wealth: for the love of God learn how to detach yourselves from these things before they are taken away from you by violence.* This is the danger of the extreme right. Because of my pastoral vision and the gospel message that I am preaching I state that the great danger of our present civilization is excessive love for the goods of this world. The example of the two widows and the prophet Elijah are eloquent

calls of God, calls that are being voiced at this opportune time in our history in El Salvador: detach yourselves so that you might live in freedom and from this freedom of the heart work for the true liberation of our people.

The meaning of God

I am going to reflect on today's second point since the readings also present us with the meaning of God. I have hinted at this when I said that in imitation of Jesus Christ we cannot serve two masters --- we cannot be a slave both to God and to money. (26) We will either serve the one and despise the other or we will serve the other and despise the first. When are we going to understand this?

The other day one of the persons who proclaims liberation in a political sense was asked: *For you, what is the meaning of the Church?* He answered with these scandalous words: *There are two churches, the church of the rich and the church of the poor. We believe in the church of the poor but not in the church of the rich.** Clearly these words are a form of demagoguery and I will never admit a division of the Church. There is only one Church, the Church that Christ preached, the Church to which we should give our whole hearts because those who call themselves Catholic and idolize wealth and have no desire to detach themselves from their wealth --- such people are not Christian. They have not understood the Lord's call and this is not the Church. Rich people who kneel before wealth, even though they go to Mass and perform pious acts, yet if they have not detached themselves from wealth, then they are not Christian but idolaters. There is only one Church, a Church that adores the living God and knows how to give relative value to the goods of this earth.

The meaning of God is found precisely in this. The widow reveals an attitude of devotion and encourages worship in the Temple with her small offering. She realizes that worship is not based on the money she offers but on her spiritual sacrifice. To give oneself to God! This is what caught Jesus' attention. This woman gave everything she had because she trusted in God and God did not deceive her. (27)

The attitude of the others who were also in the Temple was one of desiring the first places. (28) They also exploited the meaning of prayer and plundered people. How embarrassing when religious services become a way of obtaining money! There is no more horrible scandal! So I call upon all my beloved priests, Catholic institutions, congregations and schools, all those who call themselves Church, all those who want to be called Church: be very careful not to fall into this curse that Jesus Christ lashed out at in light of the example of the authentic worship of the widow. Jesus contrasted her attitude to that of those persons who practiced a false religion that consisted in pomposity and exterior expressions --- false religion based on evil intentions rooted in their interior.

The two examples of the Old Testament, Elijah and the widow of Zarephath, are two examples of obedience to God. What a beautiful title for a prophet: a man of God. (29) Elijah was called a man of God and because of this the poor widow also experienced the meaning of God through his words. Thus she trusted in God and made her poverty an act of devotion to the prophet who spoke in the name of God.

As ministers of God this is also our greatness. I thank you, my beloved faithful men and women, for the respect and love that you have manifested toward God's ministers. Hopefully our ministers will respond like Elijah and hand themselves over to God and also identify themselves with your problems ... thus living a reality that only has light when it is oriented toward God. May you, the People of God and we, God's ministers, know how to orient our activity and our lives

toward God from whom comes all the strength that is needed to resolve our political, social and economic situation. In El Salvador this is the opportune time for all of us to orient ourselves to the all-powerful God --- to orient our desires and concerns toward God. In the midst of our work for liberation, in the midst of this process to free people from the slavery of the present crisis and the present violence, may we realize that only God is the answer and so, like Christ, may we desire to know and to do God's will. May we behold the hand of God which signals the right time and may we desire to be faithful to God.

I ask that our people discover God in the way that the Council pointed out to the rulers of the world. The Council addressed people in various social groups and one of those groups was those individuals who govern nations. If they are listening to me, I ask them to receive, through this humble means, the words of the Church's universal teaching: we have a sacrosanct word to speak to you and it is this: *Only God is great. God alone is the beginning and the end. God alone is the source of your authority and the foundation of your laws. Your task is to be in the world the promoters of order and peace among men. But never forget this: It is God, the living and true God, who is the Father of men*¹. I urge the rulers of the nation to be a true reflection of God's fatherhood. We have suffered enough and people are fatigued and weary of all the bloodshed. We need rulers who mirror God who is our Father and who cannot bear to see so many of his children punished in this way. People who find in their government officials a sense of justice, peace, order and love are a happy people because through their political system they are able to lift themselves up toward the true God. When government officials throw in our faces our denunciations and tell us that all authority comes from God, we are able to respond with integrity: Yes, authority comes from God (30) and it is for this reason that those who have authority must use it as God desires. When authority is not used according to God's will, then this type of authority is not from God but rather an abuse of God and so, like the Apostles, it is time to say: *We must obey God rather than men* (31).*

Let us discover God in our history. How beautiful when Christians know how to discover God. Listen to the words of Puebla: *The citizens who make up this People must journey by the way of this earth; but they are to do so as citizens of heaven, with their heart rooted in God through prayer and contemplation. This attitude does not entail escapism vis-à-vis the earthly world; rather, it is the precondition for any fruitful commitment to human beings. For if people have not learned to worship the will of God in the silence of prayer, they will have a hard time doing it when brotherliness calls for renunciation, suffering and humiliation* (32).

What a beautiful harmony, the harmony between heaven and earth and this harmony is rooted in the heart of all Christians. The more humble we are with regard to God, the more God will unite himself to us in our earthly history. It is for this reason that I insist on the fact that we need to pray often. Therefore, let us pray, but not in a way that alienates us nor in a way that makes us flee from the realities of this world. Let us never go to church in an effort to escape from our duties on earth. Rather let us go to church in order to receive strength and clarity that enables us to leave the church and better fulfill our duties to our families, our political obligations, the obligations of our different organizations and thus orient the realities of this earth in a healthier manner. These people are true liberators.

Hope in the mystery of Christ

We now move to the last idea which gives us sufficient light so that we might culminate this reflection by looking at the One who became the mediator between God and all men and women. My third point is this. The three forces that will bring our country liberation are: the spirit of

poverty, the awareness of God, and a great hope in the mystery of Christ. I am inspired by the words of the letter to the Hebrews where Jesus is presented to us as the priest who has entered the Temple in order to take possession of the definitive altar of glory.

Christ has entered into a sanctuary that is not made by man but has entered into heaven and stands before God interceding for us. (33) This is a reference to the rites of the Old Testament where once a year the High Priest entered into the Holy of Holies to offer sacrifice. Each day sacrifices were made on the altar, but Saint Paul says: *Now once for all he (Christ) has appeared at the end of the ages to take away sin by his sacrifice* (34). This is Jesus' destiny and therefore Jesus has offered one sacrifice but because of his sacrifice that culminated in his death on Calvary and was accepted by God --- because of this sacrifice the way of the resurrection is opened. Thus the death and resurrection of Jesus are the culminating moment of all of history. If people and humankind are saved, it is because their salvation is derived from Jesus' death and resurrection. Therefore as Christians we know that the transformation of our country has been decreed by Christ, the Redeemer. As Christians, we also know that even though horrible dark clouds hover over us, the brightness of true redemption is dawning because of Jesus' death and resurrection. This is the paschal mystery: the death and resurrection of Jesus. The mystery of Easter is called the paschal mystery.

The Jewish Passover announced the passing over, the passing over from death to life that we see happening in Jesus Christ. Liberation which meant the deliverance of the people from slavery in Egypt and gifted them with the freedom of God's children and entrance into the Promised Land is a symbol of the journey of Christian people ... their journey in the desert toward the Promised Land. It is not a liberation that occurs only in a world hereafter but is reflected here in this world because here is the seed, here is the tomb, here is the cross, here is the place and the time where Christ died in our history. As a result of this culminating moment, as a result of this sacrifice which is life and resurrection, all liberation movements have received a meaning.

Therefore, if a political organization preaches liberation without Christ, without referring to the passing over from death to life and without the cross, this is not liberation. Using the words of Puebla I say that the only true liberators are those people who because of the Church see themselves as members of the Church which is the school of the true creators of history (35). Only those people who carry in their hearts faith and hope in the death of Christ who rose to die no more and who offers us true liberty and the dignity of the children of God ... only those who have renounced sin and profess true human dignity ... those people will be the only true liberators.

My dear sisters and brothers, I want to emphasize the following words of Puebla which state: *Latin America needs human beings who realize that God is calling them to act in alliance with him; human beings of docile heart who can make their own the pathways and rhythms designated by providence* (36).... This is what I want to underline because, perhaps, it is a word that scandalizes, as St Paul says of the cross: *Scandal to the Greeks and the Jews.* (37) Pain, the cross scandalize and humiliate, and yet it says that our Continent needs *in particular, human beings who can take up their own sorrows and those of their peoples and then transform them, with the spirit of Easter, into a demand for personal conversion, a source of solidarity with all those who share those sufferings, and a challenge to display initiative and creative imagination* (38).

Our Easter hope gives meaning to those who are marginalized, illiterate or dying from malnutrition. Our hope proclaims that not only should this reality not exist but tells those who are suffering that perhaps they will die but they should offer their suffering for their redemption. It is for this reason that in this new political and economic situation I speak to them with pastoral

concern²: all those who are offering their lives, their heroism and making sacrifices, if they do this with a sincere desire to obtain true liberty and dignity for our people, then they are uniting themselves to the great sacrifice of Christ. But this must be done by embracing suffering as the price that must be paid for liberty. It is not simply a matter of shaking off some unwanted burden but rather we must imitate Christ who submitted himself to the oppression of the Romans, the oppression of Pontius Pilate, to the powerful manipulations of the Empire and died on the cross with cries of love and who redeemed the world through his acceptance of pain and humiliation. From that moment on great freedom has burst forth ... a freedom that is given to all people. This is the same Christ that is borne in the hearts of all people who desire liberation. Thus, my sisters and brothers, we ought to be concerned about living our lives like Christ.

Here, through this radio transmission, I call out to all those suffering on their deathbeds, those who are hospitalized, those who are poor and unable to leave their huts because they are unable to even pay the fare that would bring them to church ... and so I say to them: offer up this suffering to the Lord but not in some passive sense but rather, through the all powerful action of suffering, unite yourselves to Christ who through his cross and death redeemed us. In this way you will see, my sisters and brothers who are poor, oppressed, on the margins of society, hungry or ill ... you will see that the dawning of the resurrection is shining bright. This time must arrive for our people and as Christians we must await this hour with faith and hope and not simply rely on the creation of new political and economic situations. This is the mission that I am fulfilling and it is for this reason that I say that I want my words to be words of faith and hope in Jesus Christ.

As Saint Paul recalls the redeeming death of Christ he also reminds us about our own death: *It is appointed that human beings die once, and after this the judgment* (39). Blessed are those who have died and have united themselves to the redeeming death of Christ. With pain and suffering I want to say that not every death is redemptive. People have died as the result of suicide or because they have imprudently exposed themselves to death. Others have died with hatred in their hearts and lethal weapons in their hands. People have died seeking vengeance ... none of these deaths is redemptive. Redemptive death occurs when we have learned to speak the words that Jesus proclaimed at the final hour: *Father, forgive them, they know not what they do* (40).*

Therefore Saint Paul calls us to unite our life and death to the death and life of Jesus Christ. We should not think that this is some form of alienation. I repeat this a thousand times because this slander is proclaimed a thousand times: Christians, because they think about eternal life, forget the problems of the world. The opposite is the truth: Christians, because they reflect on eternal life and because they have before their eyes the unlimited dimensions of eternity, give a true perspective to the limitations of the projects of this world.

Life of the Church

My sisters and brothers we have sufficient elements to analyze here the “why” of our history. I rejoice in the fact that I am able to share this reflection in the heart of my Church, of our Church, calling all people to make themselves worthy of the name “People of God.” Each day our Archdiocese identifies itself more clearly with the pastoral ideals that enable all persons, according to their own vocation, to realize their political mission. But in a country as politicized as El Salvador we run the risk of believing that the only human dimension is the political dimension. Politics is a dimension of the human person but is not the totality of the person. The primary dimension of the human person is found in what we are doing now during this reflection: discovering that which comes from God and makes the person a true instrument of God. As God’s

instruments we have received light that enables us to illuminate our family, our political, social and economic activities. Yes, one of those activities is our political activity, but it is not the only one. It is for this reason that my desire in preaching is to share with you the Word of God so that this Word might enlighten every activity of our lives.

As a People of God we have to desire to live these experiences. Today the people of San Martín celebrate their patronal feast. After this Mass I will have the pleasure of going there and celebrating with the Christian community the feast of their patron who undoubtedly understands our situation because he lived experiences similar to our own. He was the son of a military man and he himself served in the army of the Roman Empire but he never lost his Christian heart. Seeking Christ in the military a poor man approached him and asked for alms --- he was dying from the cold. Martin, a military captain in the Roman army, cut his cloak into two pieces and gave half to the beggar. During the night he had a dream: Christ appeared to him clothed in the cloak that he had shared with the beggar and said: *Martin, you gave me this*. How beautiful when we see Christ in the poor! Martin was a member of the military but also a Christian who loved people, loved the poor and loved those who were suffering.*

The Vicariate of La Libertad will come together this Saturday in El Calvario in Santa Tecla to study my Fourth Pastoral Letter. This past week the priests from the Vicariate of Mejicanos made their retreat. I rejoice at the spiritual efforts of our clergy. I hope that the prayers of the faithful accompany the priests so that they might be able to be what they are called to be: priests for this present time.

Because I was unable to go there personally I received a telephone call and greetings from the National Council of Christian Churches in the United States. I was asked to communicate this greeting to all the beloved people of this community. It is possible that next Sunday a delegate from this Congress will be with us. God willing, Dr. Jorge Lara-Braud will share in this celebration next Sunday.

I want to clarify a matter here. News concerning a death threat against me has been echoed in our midst. I want to thank various people who have expressed their solidarity with me. With regard to the commentaries concerning this news I leave it to you to be the judges. People say to me: Why does the publicity accentuate the fact that this danger against your life is attributed to the extreme left? Could this be a manipulation of the extreme right? Could this not result from a desire to see you leave this area? I leave the question open. I have indeed said that if I am in danger, it could be from both extremes to whom I am a nuisance.* But I want to assure you and I ask your prayers to be faithful to the promise that I will not abandon my people but will share with them all the risks that my ministry demands of me.*

We greet the new rector of the Universidad José Simeón Caña, Father Ignacio Ellacuría who has taken the place of Román Mayorga. Here I want to recall the Church's ideal with regard to universities, namely, to institutionalize a dialogue between the Church and the people's culture. Hopefully the UCA will always be faithful to this dialogue between the Church's faith and the culture of the people of El Salvador.

Next Friday, November 16th, we will celebrate here in the Basilica a prayer service for peace. The Blessed Sacrament will be exposed in the morning and at noon I invite all the communities to participate in the celebration of the Mass which will be offered for peace in our country. Again, Friday at noon we will pray for peace.

I received a donation from the school Madre Marie Paul for our radio station YSAX. At this time I was to thank all the persons and the institutions that are supporting us and enabling us to sustain this radio station that we hope will become a cultural means of communication since it has now been deprived of commercial support. Even though we might be able to find that support now we ask for the support of all Catholics so that we can continue to maintain this station as a cultural radio station.*

I call upon you to help us sustain our newspaper, *Orientación*. Thanks to God we have this written voice. Circumstances oblige us to change the price and now it will cost twenty cents. This newspaper is sustained primarily by the support of those who buy it. I want to thank the Post Office because *Orientación* is now being received in all parts of the country and please forgive all the inconveniences we have caused as a result of the circulation of the newspaper. I also speak to all those who have not subscribed to *Orientación* because of fear, fear that if they were found with this material they would be labeled subversive ... Now that we have a little freedom there is no reason to fear and so I encourage you to take advantage of this time so that the thinking of the Church may become more widely circulated.

As we reflect together as Church and as the People of God, we lift up our eyes toward the Pope. He sent a messenger to Iran on behalf of the hostages in the United States Embassy. This morning I heard that the intervention of the Pope was rejected. It is sad to see that in Iran and within the offices of our own government³ the intervention of the Church is rejected and yet the desire of the Church is to communicate a message of reason and peace.

This past week the Pope presided over a very unique meeting, a meeting that has not been held for many centuries, namely, a meeting of the cardinals. The cardinals are the Pope's senators. They are men who come from different parts of the world and advise the universal Church in matters of governance. Though the themes of the meeting were secret, it seems that some of the discussion revolved around the Roman Curia, the relationship between the Church and modern culture, and finances⁴. It appears that the Church has a large deficit. Let us keep this fact in mind when we become prone to murmur about the wealth of the Church. The Church is poor and has obligations to maintain costly works: missionaries, cultural works, etc. The Church uses money because the spirit of poverty (about which we have spoken today) does not mean that the Church cannot use money for the betterment of human life. The Church has money and ought to use this money for the objectives of evangelization.

The Pope spoke about love and self-control. I want to echo the words of the Holy Father because he said that these two virtues, love and self-control, or in other words, the responsible parenthood of man and woman, fertility, a gift from God ... these must be lived as virtues and not as an instinct or passion. These two realities, love and self-control, *demand a joint decision on the part of spouses. They must submit themselves to the doctrine of faith and the teaching of the Church.*⁵ The Pope said: *The teaching of the Church should not be distorted.*⁶ It is clear that very often contraceptives and other methods of birth control are justified by moral distortions. Yet the Pope has said that the Church and the doctrine of the Church should not be distorted. The words of Pope Paul VI in *Humanae Vitae* are very clear. He expressed his gratitude and esteem to the experts of the International Federation of Human Family Planning for their efforts in discovering scientifically those periods when a couple can have relations without fear of conception. This is very licit in married life but artificial means are prohibited.

Here it is good to call to mind the attitude of the Catholic Church in Bolivia where Church officials have called upon both sides to dialogue. The Church's commission, composed of two

bishops and one priest, urged the conflicting parties to do all that is possible to search for dialogue. If unfortunately a solution is not found, it is because self-interests have been created. Thus, they call upon the members of the armed forces, the members of the National Parliament, the members and leaders of political parties and all who are able to contribute to resolving the present crisis, to use their values in seeking a solution to the crisis⁷. I believe that we have said the same thing here in El Salvador. The Church does not offer concrete options but calls upon all people to organize themselves and state their opinions. It must be you, the people, who create your own society.

The Holy See has recognized the governmental junta of El Salvador. This gesture of the Holy See's friendship should be interpreted in the usual way: a desire to maintain friendship and preserve that which is Christian and good. Here the Pope does not submit himself to foreign ideologies but maintains a channel through which he is able to offer his own thoughts and express himself with complete freedom. Here I recall the moment when our ambassador to the Holy See listened to the Pope state that the Church desired freedom and asked for respect for the security of the Christian community.⁸

I rejoice with Bishop Obando, the Archbishop of Managua who, upon returning from Austria where he was honored, celebrated Mass and made the following statement which I believe is very applicable to our situation. He said: *It is necessary that we live our life as if we were a river and not a lake.* Here we should be mindful of the scenic geography of Nicaragua, the land of lakes. The bishop went on to say: *We should not be like the lakes which are selfish. They like to receive the rain from heaven and the water from the rivers but they do not like to give away or share their water. On the other hand, wherever the rivers run they leave something of themselves behind and there is life. At this time it is necessary that we all unite together in the work of reconstruction. Let no one remain isolated like the trees which wither because of the sun's heat. The wind blows the leaves from the branches of the trees and so instead of rising up toward the heavens, the tree begins to slowly bend down toward the earth. Let us not be like those isolated trees and plants but let us become united. The sparrows and the swallows join together in order to save themselves from the birds of prey.**

Events of the week

With regard to civil life here in our country, everyone knows that an agreement between the junta and the Popular Revolutionary Bloc has been achieved. I am happy because calmness and tranquility has returned to many homes and so I hope that people will rethink those actions that trample upon very sacred human rights. There are rumors about what took place during these negotiations but I do not want to comment on any of these.

I only want to say that if there is a commission composed of men who honestly seek justice then they will not only dedicate themselves to the task of examining the cases of those persons who have disappeared but will also bring their desire for justice to the analysis of the occupation of the churches, abductions and assassinations (of which there have been so many). All of these situations are as deserving of examination as the cases of those who have disappeared. Let these situations be clarified.*

Because we, as persons responsible for the churches, have much to lament and also cry out against these occupations which cause us much harm. I repeat that while people can shout out in the plazas and march through the streets yet it is not right that these same people should take over the churches. It appears to be untimely to seek refuge in the churches because these same people

say that the priests are always in the sacristy yet they themselves are in the churches and do not want to leave.*

I am happy that the paths of reason and dialogue have resolved labor conflicts such as that affecting the coffee growers. How beautiful it would be if we truly entered this phase of dialogue and reason. Even though individuals may hold very distinct positions, they can come to an understanding if they speak with one another.

I rejoice at the actions that show symptoms that allow us to breathe anew. Something new is happening in our country when a decree is issued that effectively dissolves ORDEN⁹, when the newspapers have the courage to publish the fact that ORDEN was maintained at the cost of 20,000 colones monthly, when certain anomalies in the national lottery are brought to light¹⁰ ... and who knows how many other things must still be brought into the light. I want to congratulate those who took this step to eliminate a very dangerous tumor from our country. It was the time to do this.*

One year later I want to remind you of the words I wrote in my Third Pastoral Letter when referring to the right to organize, especially the right of the campesinos to organize: *we cannot at this point ignore the tragedy in this country of organizations, composed mainly of campesinos, at odds with one another. Recently they have even engaged in violent conflict. It is not --- solely or ultimately --- ideologies that have divided them and brought them into conflict. The members of these organizations do not, for the most part, think differently about peace, work, or the family. The most serious aspect of the situation is that rural Salvadorans are being divided by the very thing that most deeply unites them: the same poverty, the same need to survive, to give something to their children, to provide bread, education, and health care for their families. What is happening is that, in order to escape from their common poverty, some are corrupted by the benefits offered by pro-government organizations. In return they are employed in various repressive activities that regularly include informing on, threatening, kidnapping, torturing, and even, in some cases, killing their fellow campesinos. Others, active in organizations independent of the government or opposed to it, strive to find more satisfactory ways of escaping their precarious situation.*¹¹

I want to take this opportunity to say the following: do not confuse Christian organizations or the ecclesial base communities with one or another of these groups. These people come together in order to reflect on the Word of God and if this Word is incarnated in the reality, it will always awaken the Christian conscience to its duty to work for a more just nation and to do this according to concrete political options that are inspired by faith and conscience.

My sisters and brothers, I want to tell you that ORDEN was a tragedy, a tragic division among our campesinos. Hopefully as I rejoice at the measures taken by this government, this will not result in any cruel consequences. During Wednesday's dialogue I called upon people to distance themselves from vengeance. I call upon the members of ORDEN to take advantage of this opportunity and enter a process of conversion. Therefore reintegrate yourselves into society. At the same time, as the father and brother received the prodigal son (41), all of us must be willing to receive those who have been the cause of suffering but we must never have recourse to vengeance but always use love because this is what characterizes us as Christians.*

Therefore I rejoice and congratulate the Minister of Agriculture and Livestock because he promised to guarantee the right of the campesinos to organize¹². This is simply the fulfillment of the Constitution which defends the right to organize;* hopefully this nightmare which ORDEN and their privileged members have made us live through will never be repeated in our history.

With regard to the prices of the basic products of popular consumption¹³ ... I pray to God for the fulfillment of the simple measures that profoundly touch the heart of the people and hope that they will find echo in all of El Salvador, namely, that the prices of these products be posted in the stores. This order must be fulfilled because sadly our saying is true: *Come the law, come the deceit*. May the Lord never allow the misery of our poor people to be exploited!

We also have news about a minimum wage for those involved in the harvest of crops and I hope that very soon we will have more just and equal laws with regard to wages. Here I call upon the producers who during this time have received many benefits from the cultivation of certain products to realize that if we fall upon difficult times then we must all share the burden as we confront this situation. This is not the time for certain privileged individuals to give their privileges to others but rather at this time we must all come to understand that God gives life to the fields where our coffee, cotton and sugar cane are planted and that this God is the Father of all the people of El Salvador. We must reflect the providence of God in the best way that is within our grasp. The government will find ways to arrange all of this ... through subsidies or taxes ... who knows! ... this is not the Church's role. The Church, however, with her pastoral voice cries out for equality and justice for all people.

The central government has promised a decentralization of power especially in dealing with municipalities and a reorganization of the state organisms dealing with human promotion¹⁴. We hope that these promises also become actualized.

The investigation commission dealing with political prisoners and those who have disappeared has been formed and yesterday was their first day of work¹⁵. Hopefully the information and all the other things that this commission needs will be provided to them as a result of the collaboration of all involved in this. In regard to the above it would be good to be mindful of the fact that it is necessary to discover who are the persons primarily responsible for these arrests;* who ordered these actions, who allowed this to take place, who were the individuals who, as though they were part of the Roman Circus, rejoiced and delighted in these arrests and disappearances and methods of torture and assassinations. They must hear the voice of justice. I was happy to hear Cornel Majano say that he was willing to seek the extradition of those who are culpable of these crimes¹⁶.

I call upon the security forces to act with a sense of justice and fraternity toward all your fellow campesinos, people of El Salvador, so that we can discover the truth behind this sad episode of our history. As we have said so often: let us encourage the sharing of information so that if someone who is guilty of these crimes comes forward and denounces certain actions, said individuals might find nobility in their accusations and encourage others to do the same. This is justice. Those who were tortured and arrested should also come forward but should not do so in order to present some kind of "show" or demagogic manifestation but should present themselves to the courts where they can make just and well-informed statements and thus shed more light on these events.

Speaking about the healing of wounds and the reorganization of the military, I continue to place my confidence in the younger members of the military who have opened new horizons for our nation and I pray that they will continue to maintain this attitude. In order for this purification of the military to take place I am not seeking the punishment of those members who served in the ranks of the military but, I repeat, I hope to discover those responsible for commanding the ranks to carry out these criminal actions. As a result I hope that there would be changes with regard to commanding officers, especially if these individuals are not in accord with the ideas that can lead to a transformation of our country.

Therefore, trusting in the honest work of the commission, I pray that they will do everything possible to obtain information concerning the more urgent cases, such as the case that I have denounced for the past three weeks ... the case that involves the sacristan of Soyapango. We have heard nothing concerning him and yet I believe that now, in this new era, justice must shine more brightly than before.

The Committee of Mothers¹⁷ has begun a hunger strike in the offices of the under-secretary of Justice and the Committee in favor of the freedom of political prisoners is doing the same on the steps of the Palacio Nacional. Their demands are just but we can raise some questions concerning their actions and ask if this is the best time because there now exists a channel for hearing their demands, namely, the court that has just been created. Here they can present their petitions without any demagoguery. It would be sad to use the sorrow and pain of the mothers and of those who have disappeared ... to use their sorrow for political purposes. Indeed, to attempt to manipulate such sacred emotions as these would be abusive. Therefore, I say again that if there are legal channels, pressure is good but the pressure must be rational and not become some unworthy manipulation of people.*

For her part, the Church together with her Legal Aid group is providing full cooperation. We received a letter from the special Investigating Commission asking for our full cooperation and in turn, the Commission has offered their total support to the efforts of the Legal Aid group. I am grateful for all of this and especially for the fact that the government has honored the service that the Church has provided for those persons who are most poor and most needy.

I have received from the Legal Aid group a series of letters in which, in this new environment where we can speak more freely, they denounce situations in which many persons have disappeared ... situations that previously, because of fear, had not been denounced. Legal Aid, which has a page in our newspaper, *Orientación*, has a list of all these cases and I beg you, if there are other cases such as these, please make Legal Aid aware of them ... for example, the case of the young man Humberto Antonio Lemus Molina who was arrested on November 4th in Mejicanos, and the case of labor conflicts at APEX which have continued for two months without any reasonable solution in sight.

There have been several statements which indicate an awakening of consciences among the professional and other sectors of our people: the mechanical, electrical and industrial engineers¹⁸, the orthodontists, the judges of Oriente¹⁹, etc. Even though I have alluded to this before I want to mention in a special way the medical doctors²⁰ and express my support with their desire to provide better health care to the people. I invite them to reexamine the fulfillment of their professional ethics and thus to care for life rather than destroy it. I was very happy when the Minister of Health stated that he would not impose a system of contraception but would simply make information available and thus respect the freedom of women and the freedom of the family²¹. It appears to me that this is a very Christian and patriotic gesture and here it is enough to repeat the words of a medical student at the university: *our people are being castrated!* Hopefully the doctors and the Minister of Health will provide guarantees for the health dimension of our people. For my part, as pastor, I want to speak to those responsible for procreation, to women and men: remember the word of the Pope, *self control is a virtue*, Remember these words especially as we reflect on the great number of children without a father and as we attempt to solve the problem of demographic density.

I want to make reference to the proclamation of the Human Rights Commission. I see that many proclamations concerning human rights are being written but I want to clarify a word here. It

is said that all these statements outline a legitimate framework for the development of insurrection. In such a case the armed forces come forward and provide a constitutional justification for their actions. Yet at the same time this does not mean that the right of insurrection is no longer legitimate for the people, especially if the situation that grounds the right of insurrection has not changed or disappeared. This assessment of the situation appears to me to be very dangerous and I am not in agreement with this. The right of insurrection exists in the people when all other peaceful means of negotiation have been tried and when the evil that is foreseen is not greater than the evil that one is attempting to prevent. I have also said that there is a right to insurrection and the armed forces legitimately made use of this right when they opened new paths where rational and peaceful negotiation became possible. I do not believe the right of insurrection exists until this path of dialogue becomes a dead end.* As a messenger of peace and as one who is fearful of a bloody tragedy, it appears to me to be very dangerous to foment the right of insurrection when it does not exist in the practical order because now the path of dialogue has been opened and the people have been offered a new perspective. Yes we have the right to exert political and social pressure so that these promises become reality but I do not believe that a bloody insurrection is legitimate at this time.

Lastly I am very pleased at the release of Don Luis Escalante Arce²² and the two North Americans, Mr. McDonald and Mr. Buchelli²³. At the same time I am saddened by the fact that Jaime Battle and Jaime Hill²⁴ continue to be held captive. In the name of the human rights that we have defended, I once again call out to those who are holding our brothers in captivity to quickly give freedom to these men ... the freedom which they and their families long for.

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My dear sisters and brothers, I am going to conclude with a synthesis of my ideas. A bishop is not a politician nor a political scientist but a pastor. I have received certain criticisms and disrespectful judgments have been made about me because some people have claimed that I have had some political participation in the present situation of the country. I want to state that my perspective is one that is both pastoral and evangelical. I proclaim the Kingdom of God and approve of all that is in harmony with this kingdom and denounce sin and all that is opposed to the Kingdom of God. In this new political situation my judgment continues to be pastoral and therefore I seek to encourage people with the hope that I sincerely foresee. My work has always been one of maintaining the hope of my people. If there is a spark of hope then it is my duty to nourish this hope and I believe that all people of good will must at the same time nourish this hope.*

My judgment in this matter is not political and even less so is it opportunistic because the Church does not live according to the present political situation but always has her eyes focused on the great utopia that goes beyond the frontiers of this earth. No matter how perfect a political system might be, the Church does not identify with any one system. The Church critiques every system so that it might be better and it is for this reason that the present political system does not envelop the Church. When some people proclaim that the Church has nothing to say and that the Church has betrayed the people, these individuals are slandering the Church because they are the ones who are unable to see new perspectives in the new political situation. They are the ones who want to narrowly confine the concrete options into some political framework and yet it is the people who are to be the creators of their own society. Therefore what I do here is extend a challenge to the political creativity of the people. I also call upon the organizations that know how to speak in political terms ... I invite them to use rational and intelligent pressure. The language of violence will only provoke repression ... is this then not the time for the guerrillas to make a decision? Today the guerrillas and all those who plant the seeds of violence and who act in clandestine ways ... they are out of place especially now when we are called participate in an open dialogue. The

Church has had a role of advocacy and has been the voice of the voiceless ... but when these people can speak then it is you who must speak out and in turn the Church must be quiet.*

I make a fervent call to all those who can collaborate in the political education of the people and who can collaborate in the organization of all this: Do not just look at what exists but be creative. There are other things and other voices and these can enrich us as we enter into the liberation process of our people. The Church understands the efforts made to obtain the imminent liberation of all these movements but the Church's scope of vision is wider. From the perspective of transcendence the Church knows how to give people the just measure that is the result of all their efforts.

Therefore I conclude this homily in the same way that I began: our people will be truly free as a result of the following three Christian attitudes: first, a spirit of poverty, that is, the more detached we are the less likely we will be to erect idols and we will be freer and more able to participate in the people's struggles for liberation; second, a sense of God, that is, our people are very religious and those who want to implant a political system that does not acknowledge God or use strategies that ignore God and his law are not in harmony with our people. Our people believe in God and the more we open ourselves to the divine Absolute the more able are we to give a response to the realities of this world just as Christ knew how to be the great liberator because his heart was always very attuned to his God. Thirdly, great hope in the death and resurrection of Christ ... events in which all our sorrows and illnesses and sufferings and even our death are redeemed ... thus, all of these realities recover a liberating value. To die in Christ and to live in Christ is the secret of the true liberator. So be it!*

¹ 2nd Vatican Council, Messages to Humanity (8 December 1965), *To Governments*, 2 & 3.

² See "Llamamiento pastoral ante la nueva situación del país" (16 October 1979), *Orientación*, 21 October 1979.

³ The Ministry of Economics and the Ministry of Works and Social Security were occupied by members of the Bloque Popular Revolucionario demanding lower prices for basic products and an increase in the minimum wage. During the occupation they held several workers and civil servants as hostages.

⁴ See Discourse of John Paul II in closing the plenary meeting of the College of Cardinals (9 November 1979), *Osservatore Romano*, 23 December 1979.

⁵ Discourse to delegates of the Liaison Centre of the Research Teams and the members of Administration Centre of the International Federation of Family Action (3 November 1979), *Osservatore Romano*, 23 December 1979.

⁶ *Ibid.*

⁷ On 1 November 1979 Colonel Alberto Natusch Busch carried out a coup d'état in Bolivia against the constitutional government of Walter Guevara Arce. The Central Obrera Boliviana (COB) rejected the coup and called a general strike which paralyzed the country. See *El Diario de Hoy*, 2 & 8 November 1979.

⁸ See Discourse of Paul VI to the Ambassador of El Salvador in the Vatican, *Osservatore Romano*, 18 December 1979.

⁹ On 6 November 1979 the Government decreed the dissolution of the Organización Democrática Nacionalista (ORDEN) which was founded in 1966 by the Government of Julio Adalberto Rivera. The main leader of ORDEN was General José Adalberto Medrano, then director of the National Guard, who gave the organization a para-military structure based on rural patrols manned by peasants who controlled and repressed the rural population.

¹⁰ See *La Prensa Gráfica*, 9 November 1979 and *El Diario de Hoy*, 10 November 1979.

¹¹ *La Iglesia y las organizaciones políticas populares* (6 August 1978), 33-35.

¹² See *La Prensa Gráfica*, 6 November 1979.

¹³ See Exposition of Román Mayorga Quirós, member of the Junta Revolucionario de Gobierno, on National Radio & Television, 8 November 1979. See *El Diario de Hoy*, 10 November 1979.

¹⁴ See Exposition of Colonel Adolfo Arnoldo Majano, member of the Junta Revolucionario de Gobierno on National Radio & Television, 8 November 1979, *El Diario de Hoy*, 10 November 1979.

¹⁵ The Comisión Especial Investigadora de los desaparecidos y presos políticos was sworn in on 7 November 1979 and composed of Luis Alfonso Posada, representative of the Supreme Court of Justice; Roberto Suárez Suay, attorney-general, and Roberto Lara Velado, president of the Human Rights Commission. See *El Diario de Hoy*, 10 November 1979.

¹⁶ These declarations are based on the Exposition of Guillermo Manuel Ungo, member of the Junta Revolucionario de Gobierno, on National Radio & Television, 8 November 1979. See *El Diario de Hoy*, 10 November 1979.

¹⁷ Comité de Madres de Reos y *Desaparecidos* Políticos de El Salvador. See *La Prensa Gráfica*, 7 November 1979.

¹⁸ See Comunicado de la Junta Directiva de la Asociación Salvadoreña de Ingenieros Mecánicos, Electricistas e Industriales (ASIMEI), *La Prensa Gráfica*, 7 November 1979.

¹⁹ See Comunicado conjunto de la Asociación de Abogados de Oriente y de la Sociedad de Odontólogos de Oriente, *El Diario de Hoy*, 9 November 1979.

²⁰ See Comunicado del Colegio Médico de El Salvador, *El Diario de Hoy*, 3 November 1979.

²¹ See *El Diario de Hoy*, 5 November 1979.

²² President of the Banco Agrícola Comercial, kidnapped on 6 October 1979 by the FPL and freed on 4 November the same year. See *La Prensa Gráfica*, 5 & 6 November 1979.

²³ Executives of the firm ARSAL, kidnapped byn the PRTC on 21 September 1979 and freed on 7 November 1979. See *El Diario de Hoy*, 8 November 1979.

²⁴ Salvadoran businessmen, kidnapped on 13 September 1979 and 31 October 1979 respectively.

Marginal References (1) P 274; (2) P 275; (3) Lk 12,7,27; (4) Jn 2,4; (5) Ps 127,1; (6) Mk 12,43-44; (7) 1Tm 6,17-18; (8) Lk 16,9; (9) AA 8; (10) Mk 12,38-40; (11) 1K 17,24; (12) 1K 17,11-12; (13) 1K 17,13; (14) 1K 17,14; (15) 1K 17,16; (16) P 1148; (17) P 1147; (18) Lk 4,18; (19) P 1149; (20) P 1150; (21) ES 28; (22) ES 28; (23) ES 28; (24) ES 28; (25) ES 28; (26) Mt 6,24; (27) Mk 12,44; (28) Mk 12,38-40; (29) 1K 17,24; (30) Rm 13,1; (31) Ac 5,29; (32) P 251; (33) Heb 9,24; (34) Heb 9,26; (35) P 274; (36) P 279; (37) 1Cor 1,23; (38) P 279; (39) Heb 9,27; (40) Lk 23,34; (41) Lk 15,11-32.