

THE MISSIONARY CHURCH

Thirtieth Sunday of Ordinary Time

Mission Sunday

October 23, 1977

Isaiah 60:1-6

Romans 10:9-18

Matthew 26:16-20

My dear sisters and brothers and radio audience. Today we celebrate Mission Sunday. We should all feel that we are living members of a people that have been charged by God to bring the light of Christ to all the nations of this world. This people of God is made concrete in each community and in concrete time and circumstances. This people is called to be missionaries. Therefore, even though this might be somewhat tedious, I always like to speak about the events that occur in our history, in the environment in which this people of God that is called the Archdiocese of San Salvador lives with all their concerns and concrete problems.

Events of the week

All of us know that tomorrow is Hospital Day. The feast of the archangel Rafael (whose name means *the medicine of God*), which is celebrated tomorrow, October 24th, has given us this tradition here in El Salvador --- the tradition of celebrating Hospital Day. And so we extend our love and understanding to all those who are ill in our hospitals and also to the doctors and nurses and the staff who ought to make human suffering the center of their lives. For as they minister to these infirm men and women, they can hear these words of Jesus: *Whatever you did for one of these least brothers [or sisters] of mine, you did for me* (a).

We also lament the fact that the strikes and demonstrations on behalf of the rights of the workers continue. These are a sign of the sad situation that the Church denounces. Through dialogue with the interested parties, those in charge of seeking the common good have to examine the root causes of this situation and then seek solutions to this situation. The Church generously offers her light and her doctrine that is rooted in the gospel. For without this foundation we will always have these demonstrations of discontent. Evil is very much alive here in El Salvador. If we do not attempt to resolve this situation, then, as we have previously said, we will simply change names but the same evil will continue. I have been asked to inform you that the situation involving the occupation of the lands in Asacualpa cannot be resolved. There have been several dialogues about this situation. In July, August, September, and again in October the interested parties came together, yet despite the promises that are made during these sessions, they remain unfulfilled. There is a council that continually places obstacles in the way of peacefully resolving this situation. We do not want the sad situation of Aguilares to be repeated here. Therefore it falls upon the authorities, those persons competent in these matters, to resolve this situation in a just manner. I know

for sure that those who occupy these lands are not usurpers. They do not want to steal this land. They are respectful of private property. They want to come to an understanding so that they can have land to plant their crops and provide food and nourishment to their families. I am not an expert in these matters. I have stated several times that the Church is not competent to decide this matter. But from the perspective of the gospel, I call upon those who are competent to enter into dialogue about this situation and to act with justice and resolve these situations that are like scars that reveal the ill state in which we find ourselves.

Several mothers, wives and families have approached the chancery and inquired about the truth of the news that a commission is arriving here to investigate the situation with regard to human rights. These individuals want to speak directly with this commission. If this is true, if a commission is coming here to investigate this situation then we hope that they will act justly and enter into direct dialogue with the interested parties. Many people have much to say about this matter.

I also want to denounce a biased survey that was done by the University. In our weekly publication *Orientación*,¹ you can see how this philosophy --- in quotation marks --- has no love for science or knowledge (as implied in the etymology of the word) but is a perverse way of discrediting the Church. It is a survey that is orientated toward promoting a greater hatred and defamation of our Church. I call your attention to this fact so that you do not allow yourselves to be guided by this pseudo-science. Indeed it would be like the blind leading the blind.

During the final days of September (I forgot to inform you about this before, but I had not yet received authoritative information), the Church had a meeting to analyze the new enacted Law FOCCO.² Forty-four organizations of Christian inspiration, Protestant and Catholic, who work on behalf of our people, especially the *campesinos*, see a danger of monopoly with regard to this law that appears to suppress all other ideologies that could inspire the organization of this sector and imposes a single ideology on all these organization that the Church, like any other entity or individual, has the right to organize. Indeed, the Church has a right to organize herself (the right to organize is a human right) especially since she has been commanded by Christ to communicate the gospel message to all the sectors of our people. We are disturbed by this meddling in the right of the Church because our Church that brings this message to all parts of the world tries to live and organize our Archdiocese in the best way possible. Yes, we are very disturbed by what has taken place.

Church news

For our part, our Church, which brings the message of mission to all parts of the world, tries to live and organize better the work of our Archdiocese. As we bid farewell to Bishop Rivera (on November 5th he will take possession of the Diocese of Santiago de María at 10:00am), we must name a vicar-general, who together with the Bishop will guide the Archdiocese in its affairs. Msgr. Ricardo Urioste has been named to this position and the priests recognize him for his work in so many legal matters that have come before the Diocese.

Commenting on the Vicariates of the Diocese, we are most happy with the developments taking place in the Vicariate of Asunción (the western area of San Salvador). The pastors, following the pastoral lines of action of the Archdiocese, are bringing together all the diverse forces of this area --- elements that are quite admirable. Many schools and

institutions are operating there but are not connected to one another and not working together in a team-effort. Thanks to God, all these groups have responded to the call. We hope that these parishes, where the Church must communicate the authentic message of the gospel, will find many pastoral ministers among the priests, men and women religious, and laity who will understand that they are not just pastors or members of some social institution but rather they are Church. Therefore, as Church they must coordinate their ministry so that it conforms to the pastoral lines of action of the pastor and the whole Archdiocese. I am most happy about these developments and also congratulate them for this work. I hope that these meetings bring about a unity in criteria that guides our ministry and that as a result, we can show that are not two Churches, for indeed, there is only one Church, that which is revealed in the gospel of Christ.

In the Vicariate of Cuscatlán we had the opportunity to listen to Bishop Chávez. As you know he was archbishop for thirty-eight years and now with a most humble and generous gesture is ministering in the parish of Suchitoto. The pastors of that vicariate have met with him and have shared some wonderful moments together (you have heard about this on the radio). I simply want to take advantage of this opportunity to express my admiration and appreciation for this witness that Bishop Chávez has given to us. Also in Cuscatlán they are preparing for a meeting in the parish of Cristo Rey, Cojutepeque that will take place next Sunday at 3:00pm.

We have interesting news about the progress that is being made in the Vicariate of Chalatenango which is now under the direction of an episcopal vicar. Yesterday and today the people of this area celebrated the corn festival. There they have developed a very interesting industry that involves corn products. We have seen some beautiful examples of this work and it is worthwhile to take some time to become aware of this work that is well organized in San Antonio Los Ranchos in the Vicariate of Chalatenango.

Through my visits which have been motivated by the installation of new pastors and other pastoral needs, I have had the joy of sharing time with the communities of Ayutuxtepeque, Candelaria, Colonia Dolores and Colonia Luz. I also had the opportunity to meet with a group of women who work in the marketplace and are presenting a course on their work. I am most happy that this group of women has found some followers, some apostles, and been able to share with them the divine value of this difficult work in the market where they are exposed to so many difficulties. The market is indeed an important value in our society.

I am also most happy with and want to congratulate our seminarians. This week the seminarians of the Archdiocese who are studying philosophy and theology, together with their bishop, evaluated their spiritual, intellectual, and pastoral formation. It was an afternoon that filled me with hope. My dear sisters and brothers, people of God, I want to tell you that it is worth our effort to form these young men who will be the successors of the current priests, who with great zeal carry on the pastoral ministry of the Archdiocese in these difficult times. The seminary provides us with great hope. I also want to communicate to you that the vocational ministry that is directed by Father Segura has been most successful. He himself has told me that he does not deserve any praise for this work since all of this is a blessing that at this time has been given to the Archdiocese. Nine new candidates are registered to begin their studies in philosophy and theology and many others will enter the minor seminary. We have had to reject or delay the acceptance of many other candidates, who in light of the present situation of the Church give proof to the immortal words of

Tertullian: *the blood of the martyrs is the seed for vocations, the seed of Christianity, the seed that gives growth to the Church.*³ Those who have persecuted the Church do not understand the great good that they have done. Our Church has been awakened and is flourishing and this reality can be seen in the numerous promising vocations.

I also want to thank the laity who are working with the hierarchy and helping us to become more functional and more effective in our ministry.

My sisters and brothers, forgive me for the length of time I have spent speaking about all this news. For you see the Church, as she announces the Word of God, cannot ignore the concrete reality. If we do not speak about these events we run the danger of announcing an ethereal gospel that has no connection to history, to the world. Now that we understand the difficult environment of the Archdiocese, we can ask, what does Mission Sunday say about all of this? In the three readings today, we find three thoughts that present us with a profile of this missionary Church --- a profile that I have presented several times.

In the first place what are the missions? The Second Vatican Council's document on the missions, which the Pope has called to our attention in his message today, explains to us that the missions are primarily an endeavor to go forth and evangelize, to establish the Church of Christ in those communities and lands where the Church does not exist. The concept of mission involves communicating the gospel message and organizing the Church in those countries or continents where no such organization exists (b).

Therefore the Church, in her great work of evangelization, is divided into two groups. First, the organized Church. El Salvador, for example has five dioceses and is an area where the work of evangelization has achieved an organizational level. The institutional Church is visible and alive. There are five dioceses and no mission territory in El Salvador. On the other hand, those territories where no diocese has been organized are called mission territories. In Central America for example, in Nicaragua and Costa Rica, we have two territories that still have no diocese. In other countries, there are vast areas where the missionaries are directly dependent on the Sacred Congregation for the Evangelization of People. This Sacred Congregation is the name that has been given to the department that assists in this ministry of bringing the gospel to the whole world. A cardinal is in charge of this Congregation and he, together with personnel and missionaries from the Holy See and the mission territories, labor for the organization of the Church in these missionary lands. And so we direct our thoughts this morning to these missionary territories, where men and women and priests and religious and laity are trying to bring the Good News of the gospel and organize a native hierarchy that has its own bishops and priests. They are trying to organize the Church in such a way that the proclamation of the gospel will continue there as it does here in El Salvador --- through the ministry of bishops and organized parishes.

These are the missions --- they are not some invention of our time. The Word of God enlightens us about this reality in the three readings that were proclaimed this morning. Isaiah, seven centuries before Christ, had a vision of the universality of the Kingdom of God. Saint Paul in his letter to the Romans says that the organization of the Church as an institution is useless unless there is a change of heart and so he calls people to conversion. In the gospel of Saint Matthew, which has just been read, we are told that the Church is an instrument that can bring about this universality of the Kingdom of God and an intimate change of heart. These are the three aspects of this Mission Sunday that I discovered in today's readings.

A vision of the universality of the Kingdom of God

In the first place, Isaiah presents us with the beautiful scene that we have just heard: clouds and darkness cover the earth. There is confusion in the world when the light of God does not shine. Thus from Jerusalem the people see no light coming from the city, but rather God becomes incarnate there and makes Jerusalem a light that illuminates the paths of history and the paths of the world. On these roads, illuminated by God, all people are coming toward the city bringing their tribute so that one single kingdom might be formed: the Kingdom of God. What a beautiful poem! (c) This poem was not written by a poet, but written in the mind of God who created humankind, races and peoples in such a way that they would not be confused by the diversity of languages or unable to understand one another or divided into social classes where some people live on the margins of society while others are well accommodated. God decreed to create the world in such a way that all would live together as one family.

But the world by itself will not achieve this goal. In the world there is only darkness and confusion. We only have to look at the situation that occurs in our own country when the light of God is extinguished. What remains? Abductions, hatred, torture, violence --- a very sad scene is presented when God does not dwell in Jerusalem. The same can be said of every people when God is not present in their midst because they have not been worthy of his presence. Everything becomes confusion, darkness, fear and terror. God must come and illuminate these situations. This is God's mission. Mission is a Latin word that means *sent* (*mittere*, in Latin; *enviar*, in Spanish). Thus the Son is sent to the world by the Father. When the Son has accomplished the redemption of the world and communicated the message of God, the Son then returns to the Father, but then the Father and the Son send the Holy Spirit.

In this way the Church is the product of the two-fold sending, a two fold mission that has its origin in the heart of God. The sending of his Word that became flesh --- Christ our Redeemer whom God established as the head of the human race. *When I am lifted up from the earth, I will draw everyone to myself* (d). When Jesus had completed his work with that small group of disciples, he leaves. But he tells his disciples: *When he comes, the Spirit of Truth, he will guide you to all truth* (e). *As the Father sent me, so I am sending you* (f). *Go therefore, into the whole world, along all the pathways, for all ages and teach people what I have taught you* (g). *Teach them to observe all that I commanded you . Whoever listens to you, listens to me. Whoever rejects you, rejects me. And whoever rejects me, rejects the one who sent me.* The great mission is thus outlined: the Son is sent by the Father; the Holy Spirit is sent by the Father and the Son; the Church is sent by Christ: *as the Father has sent me, so I am sending you* (h). I am sending you as missionaries.

What then happened to the world? As Isaiah prophesized, the world begins to experience this light.(i) Now there is no longer darkness. Those people who experience this light of Christ also begin to experience being related to one another as sisters and brothers. Pope Paul VI, in his beautiful letter *Evangelii Nuntiandi*, says that when people accept the message of Christ, they form a community in order to live this message. As part of this community, they experience the need to communicate this same message to others (j). This is precisely the mission that we are fulfilling here in the cathedral. At this time it is truly moving to see the cathedral filled with men and women who have come from so many different parishes and parts of the Archdiocese. We are evangelizing one another. At this moment I have the privilege to be a missionary to this community. But you, as you accept

this message, you do not guard it selfishly for yourselves or your community or family. I know that many missionaries go forth from this congregation. I know the same is happening in those communities that are listening to me on the radio. When I finish speaking, these communities will analyze what I have said. They internalize this message and then communicate this message to their sisters and brothers in their communities.

My sisters and brothers, we are pained when the Church encounters obstacles in speaking this light, when our mission is seen as suspect, when we are called subversives and revolutionaries. We proclaim the light of Christ --- a light that people are in great need of receiving. If we want to talk about subversive and revolutionary acts, then let us talk about the ways in which this light is extinguished, the way in which we are not free to communicate and circulate the message and the love of Christ; let us talk about the way that hatred and violence have been sown among the people. Yet with all of this I have a profound joy as I experience the community of this Archdiocese carrying on the work of evangelization, attentive to the Son and the Spirit who have been sent and continue to speak through the Church.

Thus my sisters and brothers, this Church that receives the light of God is not passive. Look at the beautiful description that the prophet Isaiah gives us: *Raise your eyes and look about; they all gather and come to you: your sons come from afar, and your daughters in the arms of their nurses... Caravans of camels shall fill you, dromedaries from Midian and Ephah* (k). The ancient means of communication and those used by Saint Paul and the first Christians have now become modern means of communication: radio, airplane, automobile, etc. Today the missionaries use these means of communication and come to the missions bringing gifts from Midian and Ephah. (l) They bring these gifts not only from the East, like the kings who came to adore Jesus, (m) but from all people of the world. My sisters and brothers, you can see that the Church is most beautiful, for the Church is composed of all these different areas that are organized into dioceses. Each diocese contributes its individual and autonomous values. The Church does not kill or stifle initiative.

I spoke about the corn festival in San Antonio de los Ranchos. This is really a missionary scene for the Church speaks to those who plant corn and from the perspective of the gospel tells them that they are able to enlighten their paths of sadness with the joy of a celebration that utilizes the products of the earth. In the same way the Church discovers the values of the people in Africa and Asia. She does not destroy them like other colonizers who eliminated these values of the native people. The Church is not a colonizer; rather the Church inspires the values that exist throughout the world.

She gathers these values together and at the time of the presentation of the gifts prays, *Blessed are you, God of all creation, through your goodness we have this bread and wine to offer, fruit of the vine and work of human hands*. Thus the Church gives value to this human labor that provides sustenance to the families of our *campesinos*. I see so much value in the many works that are the result of your manual labor: some work with silver, others with wood, some cultivate the land, others knead the dough that provides us with food, while still others administer the goods that are sold in the market. How great is humankind! This is what the Lord wants --- that caravans of camels should bring all these gifts, that our means of communication should gather these gifts together and bring them to the altar. There the priest lifts up all these gifts with the bread and wine so that as they are changed into the Body and Blood of the Lord --- they also divinize the work of our hands. Again the Church gives a divine value to these human values, and from the whole Diocese brings about a harmony that

no other empire has achieved. Indeed, this has only been accomplished by the Kingdom of God.

Therefore, my sisters and brothers, it is ridiculous that the Church is suspect. I repeat the phrase that I spoke last Sunday, the hymn that is sung on the Feast of the Three Kings. Herod, jealous of the fact that another king has been born, fears that this new king will take away his political power. The Church sings: *Do not be afraid Herod! The One who is coming to establish the Kingdom of Heaven has no desire to deny you your earthly power.*⁴ We ask the government to understand that the Church does not present herself as a competent political organization that wants to separate the people and the *campesinos* from the State. This is not our intention. We come to bring life to people --- political and sociological power and all forms of technology. We do not want to destroy their competency but to give them a Christian meaning so that they will be more just, more loyal, more noble. In this way those who govern and those who are governed will be better people. From the heart of the gospel, the Church preaches true peace and true justice, but so many do not want to hear this message. Instead the Church is slandered like Jesus was slandered --- not because he preached subversion, but because he wanted a more just and orderly society. In her missions, the Church desires the same, to bring divine values to all aspects of human life.

Change of heart

In the second reading, Saint Paul speaks to the Romans and tells them that his preaching will be useless unless their hearts are changed. Saint Paul puts his words in the context that his preaching has been heard. We could say the same thing. We preach to the people of El Salvador where all have heard our words. *Did they not hear?* (n) asks Saint Paul. *Certainly they did; for their voice has gone forth to all the earth and their words to the ends of the world.* What happened is that people did not want to believe in this word. Thus the bishops at Medellin said that structural change was not enough. *There will be no new continent without new men* (o). Saint Paul affirms this necessity to believe because only through faith in God is one saved (p).

The liberation preached by the Church is based on this belief in God. Liberation will not be given to us by men and women. Let us not be disillusioned! Liberation must come from God and the hearts of people must be changed. It would be useless for God to offer his redemption, his liberation and a better world if those who are charged with building this better world refused to cooperate with God.

Here then we see the need for the missionary. Saint Paul concludes his discourse with a beautiful argument: *How can they hear without someone to preach? And how can people preach unless they are sent?* (q). This is the mission of the Church. The Church has a firmer constitution than all the other national constitutions. The constitutions that rule the lives of people have been composed by legislators. A Constitutional Assembly gives us laws that are often changed at the whim of government officials. On the other hand, the Constitution that Jesus gave us at the moment of his departure from this earth is rooted in God: *All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations* (r); go and preach this change of heart.

My dear separated sisters and brothers, this is where you are mistaken. I have great admiration for you. You have come to me and expressed your solidarity with me. But I believe you do not share our mission which we, as pastors, carry on. Yes we admire your

gospel. We preach the same gospel and for this reason we are pained. Instead of so many sects preaching true Christianity, we would like to make an effort to come together around the only mission that Jesus gave us --- *one flock and one shepherd* (s). As I say this, I do not want the various sects to submit themselves to Catholic domination. I have already said that the Church is not an imperialistic institution. Nonetheless, it is true that the Church will spread the truth in the world when the world sees that Christians are one. If there are obstacles to the process of the evangelization of the world, then one of the greatest obstacles is created by us, my dear separated brothers and sisters and you my Catholics brothers and sisters, who are divided and separated one from another. The divisions in the Church and the divisions among the Protestant sects are an obstacle to this Kingdom of God. For this then we pray --- and I know you who are members of the Protestant sects also pray this prayer of Jesus: *Father, I pray that they may all be one, as you are in me and I in you, that they may also be in us and that the world may believe that you sent me* (t).

In this way we can see conversion in the intimacy of each person's heart. We will no longer profess a Christianity based on self-interest. There are people who continue to belong to a particular sect because they like certain elements, certain sets of beliefs and they do not accept the authentic gospel because it appears to be Marxist. Yet it is social justice that is being preached. But because this doctrine is not convenient, people will say that the bishops are wrong and the priests are revolutionaries. Again this is sowing division rather than enabling us to come together as one through an authentic and humble change of heart. We all need to be converted. I, as I preach to you, I know that I am the first one who needs to be converted. I pray to God so that he might enlighten my paths so that I do not say things or do things that are against his will. I pray that I might be converted to do what God wants me to do and to speak what God wants me to speak and not speak words because they might please certain groups of people or speak simply what I want to say. Let us allow ourselves to be converted to this mission of Christ: *Go... teach them to observe all that I have commanded you. Whoever believes... will be saved; whoever does not believe, will be condemned* (u).

The mission of the Church

Finally my dear sisters and brothers, I want to speak to you about this last reading, for the gospel of Christ our Savior confirms what I have said concerning the establishment of the Church. The mission that Jesus and the Holy Spirit were given is alive today in 1977 despite the fact that twenty centuries have passed. Thanks to this mission, the Church is the body of Christ in history (the title which I gave to my Second Pastoral Letter). The Church is sent by Christ and the Holy Spirit to people of every age. What would Jesus say to the people of El Salvador, to the rich and poor, to government officials and those governed? We should not just look at the literal words that Jesus gave us twenty centuries ago. We must look at the gospel of the Church, rooted in the gospel of Jesus but applied to the circumstances of our own era. Fidelity to this gospel and mission constitutes the on-going task of the Church's mission. The Church is missionary. The Pope has recently stated that the Church does not simply attempt to bring the message of Christ to more extensive geographical regions but rather wants modern culture and industry and men and women today to be imbued with the gospel of Christ.⁵

Last night at a beautiful graduation ceremony of the students from the Salesian School, whose families filled the church of María Auxiliadora, I addressed these young people: *The Church is not going to destroy your culture or technology. She respects the autonomy of every culture and all technology. But I want to communicate to you the*

Church's message. Do not glorify yourselves because of your knowledge of technology; rather glorify yourselves because you have been educated in a Catholic school. Let this education inspire all that you do and all that you are. Do not follow the old civilization that places value on you according to the things that you possess. Today people have value not because of their material possessions but because of who they are. A person is a human person to the degree that one is Christian. Every person is fulfilled to the degree that they model the Son of Man, Christ the Lord. Christ gave us this Church so that people of every age would model their lives on him. When you listen to the Church, you listen to Christ. When you receive the Eucharist from a priest, you receive Christ. When you bring a new born child to the priest to be baptized, it is Christ who baptizes. When you listen to the Word of God broadcast on the radio, it is Christ who is preaching.

My brothers and sisters, how beautiful is our church! Continue to carry on the mission that brought the truth and life of God to all people. Saint Paul says: *Blessed are those who believe in their hearts* (v). If they believe, they will be saved.

My sisters and brothers, these are my reflections on this World Mission Sunday. Now speaking about this local church. I, your bishop and my beloved collaborators, the pastors in each parish, and you, the men and women who have come to the Mass in this cathedral, and you who are reflecting with us through this radio broadcast --- we are the Church of today. We have been entrusted with this mission to bring the truth and life to those who do not believe. How many members of our own families and how many people in our neighborhood need us as missionaries? Also on the mission frontiers, where the Church is not organized, our collaboration is necessary. Therefore, on this Mission Sunday we are told that we, who have the privilege of believing, ought to give thanks to God for this light. Let us allow this light to enlighten our lives and from this perspective of faith let us collaborate in bringing this light to those people who still have not known or seen this light. From this reality arises the need to stretch forth our hands as beggars.

Today I have the pleasure of being a beggar for the missions. Above all, I ask for your prayers. The missions are a work that consists of converting men and women to have faith in Christ. It is a work that requires us to pray for perseverance, for so many missionary heroes who can easily feel discouraged in these non-Christian areas. So I ask for your prayers and sacrifices. Pray continually for the missionaries and for those who do not know Christ. I also extend my hand to ask for money. It could appear to be abusive to extend my hand and beg for alms from people so poor. But I do not ask you for the millions of dollars that the United States could give. I ask you for the widow's mite.(w) This money may not resolve all the problems but it expresses our solidarity and love and gratitude. I feel one with God who has given me the gift of faith and I want to share my small wealth with the missionaries who do not give money but give their whole life. I am unable to go on the missions but perhaps there is a son or daughter, a young person who has a missionary calling. It need not be for a life-time --- offer your services for five or ten years. Perhaps you are unable to do this. But you can certainly give up some of the sweets you will eat today or some small share of your food. If, however, you would go without eating by giving in this way, then please do not do this. Offer our Lord your good will. But if you can give something, please do.

My sisters and brothers here in the cathedral and those listening to me on the radio, the time of the collection has arrived. As the Archdiocese contributes her unique values to the universal Church, so now we contribute our money, our prayers and our sacrifice so that

this mission of establishing the Kingdom of God in other lands might become a reality. Let us help the missions.

¹ See “De aquí y de allá. La filosofía de la Universidad Nacional”, *Orientación*, 25 October 1977.

² Ley de Fomento y Cooperación Comjunal (FOCCO), promulgated by the Legislative Assembly 28 October 1976 with the aim of regulating the organization and functioning of associations for comunal development.

³ See Tertullian, *Apologetics*, 50, 13.

⁴ Hymn for Vespers on the feast of the Epiphany.

⁵ Paul VI, Message for the World Day of Missions (29 May 1977).

Margin References (a) Mt 25,40: (b) AG 6: (c) Is 60,1-6: (d) Jn 12,32: (e) Jn 14,26: (f) Mt 18,19-20: (g) Mk 16,16: (h) Jn 20,21: (i) Is 60,1: (j) EN 15: (k) Is 60,4-6: (l) Is 60,6: (m) Mt 2,1: (n) Rm 10,8: (o) M 1,3: (p) Rm 10,10: (q) Rm 10,14-15: (r) Mt 28,18-19: (s) Jn 10,16: (t) Jn 17,21: (u) Mk 16,15-16: (v) Rm 10,9: (w) Lk 21,1-4.