

THE ETERNAL PERSPECTIVE OF THE CHURCH

**Thirty-third Sunday of Ordinary Time
November 13, 1977**

Malachi 4:1-2a

2Thessalonians 3:7-12

Luke 21:5-19

We provide a framework for our homily with the events that have touched us --- events that are part of our life as a nation as well as some family and personal events. We do this because the homily is simply the Word of God applied to those who today are reflecting on the Word.

Events that have moved us

In the first place I want to express my condolences to the family of Don Raúl Molina who, as everyone knows, was assassinated yesterday in an attempted abduction. Once again we repudiate this violence and the Church unites herself with the victims of violence for this is the very clear position of the Church. Indeed it is for this reason that the heart of your Pastor is pained when my intentions are distorted and I am slandered and even accused of instigating these assassinations.¹ I remind you that we also extended our condolences to the family members of the policemen who were assassinated and we denounced the crime that brought their lives to an end. We pray this morning for Don Raúl, for his eternal rest and we ask God to be merciful to him. We also pray for the needs of the whole nation, namely, that these violent scenes might disappear from our midst.

The other significant event that occurred during this week is the worker-*campesino* demonstration in front of the offices of the Department of Labor. The Church was asked to mediate this matter and with pleasure we offered our mediation as a sign of our willingness to be of service and with the hope of securing justice for our people. At the beginning, every form of negotiation was denied. The President told us that he would not negotiate with illegal organizations. Then, through means of the radio, we issued a statement declaring our good will and despite the initial rejection to negotiate, we invited the President to enter into a dialogue and to allow common sense to reign so that violence could be avoided in this situation. Thanks to God, as all of you know, this situation was resolved: the invitation to mediate this matter was accepted and with the help of our vicar-general, Msgr. Urioste, a peaceful resolution was achieved. We hope that the promises that were made yesterday will be fulfilled so that justice might become a reality, the strikes come to an end, and the voices of the *campesinos* be heard.

In this respect, Sisters and Brothers, commenting on these issues, we are saddened by other painful events that occurred during the week. Two mothers visited us looking for José Julio Ayala Mejía and Victor Manuel Rivas Guerra who were captured by five treasury police officers on April 24th. More recently José Justo Mejía, a resident of La Ceiba in Las Vueltas de Chalatenango has disappeared after being captured by the treasury police. His wife,

together with her nine small children, suffers as a result of this separation and the same suffering is endured by the mothers who visited us. I repeat the call for justice: act justly. If these individuals are criminals then let them be brought before the courts and punished but do not punish their families with this situation of uncertainty --- a situation that was endured by the Chiurato family. This violence, regardless of who causes it, offends God and tears apart the life of the nation. This violence is evil and nothing good can result from this.

In this week's edition of *Orientación*, in the column devoted to the Archbishop's word, we present the theme of the next celebration of the Day of World Peace. On January 1st of each year the Pope asks us to celebrate and pray for world peace and he points out a theme for our reflection. The theme for 1978 is *NO to violence! YES to peace!* In the statement that presents the Pope's wishes there is an analysis that I do not want you to simply read but rather I would like us to reflect together on these words: *violence may come from people or groups seized by a frenzy of domination ["power"] or of consumerism ["possession"] --- a frenzy which tends unduly to limit or suppress the lives of other people or societies: forms of racism, genocide, and also imposing and maintaining by force an unjust and discriminatory political or economic structure.*² These are the words of the Holy See. These are not the demagogic words of the bishop of San Salvador. They are not the subversive words of the bishops of the continent of Medellín. In Medellín the bishops wanted to give a name to the situation that the Holy See has described. The bishops in Medellín said that there exists an injustice, an institutionalized violence (a), an eagerness and a frenzy for power --- or as the statement of the Holy See states --- a frenzy to maintain power, to continue the present economic structures. In their desire to maintain these structures people become capable of trampling upon individuals and the whole of society. This is violence, institutionalized violence. It is not surprising that reactionary violence arises as a result of this institutionalized violence.

Thus the Vatican statement continues: *Violence can also characterize the manner of acting of those who are or who consider themselves oppressed; and whose desire for life and justice finally explodes in violence: this is the violence of the weak, those who are deprived of certain fundamental rights.*³ There exist two forms of violence: the oppressive violence of those who have political and economic power and the violence that occurs as a reaction to this oppressive violence.

The Holy See states that *the two aspects may be hard to disentangle, and injustice may be mutual.* Injustice can be manifested in both forms of violence. *Quite clearly in the first case,* and these are the words of the Vatican, there is clear injustice. The Vatican document labels as unjust those situations of oppression and repression and the desire to have more wealth and greater power, even by repressing the weak. *Quite clearly in the first case but often also in the second, sin creeps in.*⁴ I and no one who is Catholic can defend unjust violence even though that violence arises from the most oppressed person. Violence will always be unjust if it moves beyond the limits of God's law. The statement concludes: *...sin creeps in and tends to introduce its diabolical note in the relationships between those in conflict: hate contempt, cruelty, torture, neglect of the innocent, reprisals.*⁵ In both forms of violence the devil inserts sin and the Church speaks out against both forms of violence, not because she favors the rich or the poor or the powerful or the weak, but because the Church favors Christ who struggles against sin wherever it is found (in the rich or the powerful as well as in the poor and the oppressed). Sin is an offense against God and violence that is stained by sin is violence that cannot be tolerated by the Church. In this sense then we celebrate the NO to violence and the YES to peace. All of those who are saying that I am initiating these violent

acts and even killing people ---- they are speaking slanderous words. I have the right to bring them to court because of their words --- and if necessary I will do so. The position of the Church is clear.

In light of all the reasons that can be given so that one might avoid entering into dialogue I want to remind you of the beautiful and yet powerful words that were spoken by Pope Pius XI --- a man who cannot be criticized as weak and who during his Pontificate had to confront Hitler and Mussolini. He said: *Dialogue is the path to many solutions. If it were for the good of the Church, I would even dialogue with the devil himself.* Do not invoke legal reasons which attempt to discern if a particular institution or organization is legal. As we read in the *Imitation of Christ: Do not focus on who is speaking but rather focus on what is being said.*⁶ We will dialogue with anyone and this does not mean that we enter into solidarity with these groups or become accomplices in their sins. We simply listen. Their demands can contain many expressions of justice and even the most illegal group can speak with a voice that asks his/her interlocutor for legal demands. On our Catholic radio station we commented: why have they not said that the institution FARO⁷ is illegal as well as the many false signatures that appeared in publications that spoke against the Church? We know there are many good Christians how possess so many authentic religious values and yet no one seems to be able to discover the many illegal voices that have insulted and offended the Church?

My sisters and brothers, the need for dialogue in which the Church intervenes is not a form of opportunism. Seventy-five years ago when Pope Leo XIII wrote his encyclical *Rerum Novarum* he stated that it was necessary for the Church to speak out concerning labor matters and to intervene in conflicts between labor and management, between owners and workers. I have copied some words from the encyclical so that we might reflect on the Pope's message. Let us all reflect on these words and let us look on the presence of Msgr. Urioste yesterday in the Department of Labor --- a presence among the government represented by the Labor Minister and a presence among those individuals who raised their voices, individuals who represented the strikers of the León Factory, the INCA⁸ as well as a presence among the representatives of the *campesinos* who wanted better wages during the harvest season --- in these three presences of management-government, management-labor-church I see a sign of hope because this presence coincides with the thoughts expressed by Leo XIII.

In his encyclical the Pope asks: *why does the Church speak about these matters and why does the Church concern herself about these situations?* The truth is that the situation is so serious that it demands the cooperation and the efforts of the heads of state, management, workers and the very *campesinos* whose destiny is at stake. Yet without any hesitation we affirm that these efforts will be in vain if the Church is disregarded. There are four reasons for saying this. First, *it is the Church that insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter* (b). This is the first reason that explains why the Church ought to be present in the midst of these situations of conflict: she is the bearer of the Gospel and from the perspective of the Gospel is able to present reasons that can diminish or ease the conflict in such a way that violence and hatred can be avoided.

Second, *the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all* (c). The Minister of Labor, the workers, the *campesinos*, everyone if they are truly Catholic or at least believe in Christ, everyone knows that there is an ideology and a morality that we, individually and collectively, must obey. The Church is the trustee of this doctrine and morality.

Third, *the Church improves and betters the condition of the working man by means of numerous institutions* (d). If there were time we could compile a long list of the works that the Church has undertaken in the neighborhoods and on behalf of those people who live on the margins of society and on behalf of the poor, the workers and the *campesinos*. Indeed the glory of the Church resides in this type of human promotion and because the Church promotes this human development she is criticized and slandered and false information is communicated about her work. My sisters and brothers, despite all of this I am glad to belong to this Church that is awakening the conscience of the *campesinos* and workers. We are doing this not to make them subversive (we have already said that there is nothing good in sinful violence) but to make them aware of the fact they are the subjects of their own destiny and therefore we do not want them to become part of some mob that has fallen asleep. We want these people to know how to think and stand up for their rights. This is the glory of the Church and in no way are we embarrassed when people confuse our actions with other ideologies. We know that these are slanderous statements and that people want to create smoke in order to confuse and discredit the role of the Church in human development.

Fourth, The Church is present because *she does her best to enlist the services of all classes in discussing and endeavoring to further in the most practical way, the interests of the working classes; and considers that for this purpose recourse should be had, in due measure and degree, to the intervention of the law and of State authority* (e). In other words the Church seeks justice. Laws should not only speak on behalf of those people of means but must also listen to the voices of the workers. Thus, laws should be enacted that take into consideration the concerns of all people. When we experience the enactment of just laws the Church then can affirm that these laws come from God and therefore should be obeyed by both workers and management. But these laws must conform to laws as defined by Thomas Aquinas: *law, he says, is an ordinance of reason, made by him who has power, for the common good*⁹. As long as these conditions are not fulfilled there is no real law, but only partiality.

Therefore, my sisters and brothers, we hope that the promises that were made yesterday in the offices of the Department of Labor will not remain as simple words that were spoken in order to resolve the particular situation that occurred. The invitation that was extended to the Church this week by management, the workers and the *campesinos* --- an invitation for the Church to be present --- this does not imply some form of demagoguery on the part of the Church. Rather, as we have said today, this presence of the Church is the presence of the gospel, the presence of peace, the presence of a call to justice. Even though this presence is costly, we accept acting in this way. Hopefully, as expressed in yesterday's statement, these sessions are able to bring to a conclusion the conflicts that had arisen.

The life of the Church

My sisters and brothers we have seen some beautiful events occur in the life of the Church but I have already spoken too long. I want to greet the communities that I visited last week: the Carmelite Community in El Plan de Pino, the community of Colón where we celebrated First Communion and Confirmation, the visit to the Eucharistic Sisters in San Martín where together with the pastor we elaborated a pastoral plan for that area. We also celebrated the patronal feast of this community on November 11th. Yesterday we celebrated the twenty-fifth anniversary of Father Teodoro Alvarenga's ordination and blessed the new

church. Because of this commitment I was not able to be present at the offices of the Department of Labor but I was well represented by Msgr. Urioste.

I also want to greet the seminarians who are about to leave for their vacation --- the minor seminarians have already left --- and I want to thank them for their work on behalf of vocations which has exceeded our expectations. This has been one of the signs of the times that strengthen my heart for I am happy to see the large number of young men who wish to enter the seminary. We have not been able to accept everyone into the seminary even though they have already obtained their degrees.

The eternal perspective of the Church

My sisters and brothers, the Word of God that illuminates all of these realities fills us with great consolation. This is the thirty-third Sunday of Ordinary Time. Next Sunday we will celebrate the feast of Christ the King and thus bring to a conclusion this present Liturgical Year. As this season of the Church's Liturgical Year draws near to its conclusion the perspective of the Church is focused on the idea we spoke about last Sunday: eschatology. I am going to highlight this idea again because it is important to keep this in mind since the eschatological meaning of the Church (I have already explained to you the meaning of this word) refers to the final things, the ultimate destiny of history and of humankind, the goal toward which this society and the Church journeys. Indeed any person or organization that does not have a goal is irrational. How can women and men live without faith? How can people organize themselves to attain the goods of this earth and yet neglect the eschatological goal? The Church speaks out in the midst of conflict and is able to offer an efficacious word in the difficult situations of life on this earth because she never loses sight of her eternal perspective: why have men and women been created? Why do nations organize themselves? Why do groups organize? When Paul VI spoke about liberation and the contribution that the Church is making to human liberation he called upon liberators to keep before their eyes the eschatological meaning because it is precisely this meaning that gives strength and uniqueness to the Church's participation in the liberation forces of this world. (f)

The Church defines herself in light of this eschatological perspective. Therefore do not confuse her liberation with other liberation movements of this earth. We can see that it is ridiculous to call the priests communists. It is ridiculous to say that a catechist who proclaims the doctrine of the Church has suddenly become a Marxist. It is impossible for the Church to act in that way because atheism and materialism and class struggle are concerned only about the things of this earth. Naturally from the perspective of the earth where sin and injustice abound, the demands of communism and the demands of the organizations of workers and *campesinos*, as well as the demands of the Church --- all of these can be confused. But the Church continues to raise her eyes toward the heavens in order to see the objective toward which her liberation is aimed. What good is it for the field workers to obtain more money if this money is then spent in bars and houses of prostitution, as sadly occurs? What good is it to preach about human development, if people develop themselves only to obtain more money? What good is it to go the university, obtain a degree and become a professional if one's only goal is to obtain more, or as we heard in the Vatican document earlier, if one gets caught up in the frenzy of having more? Many study and work simply to obtain money. They have lost sight of the eschatological vision.

The first reading from the prophet Malachi speaks to us about a word that among the prophets is classical, namely, *the Day of the Lord*. (g) Before the Babylonian Captivity the

Day of the Lord is seen as a punishment. The people became abusive and had forgotten the Lord's covenant. There is injustice. The powerful abuse their power. The rich exploit the poor. The Day of the Lord will come. When the day of exile arrives, the powerful king and all the people will be sent into a foreign land because the Day of the Lord has come. During the time of the exile, however, the prophets give another meaning to this word for now the Day of the Lord implies hope. The prophets preach to the people in exile: the day of hope will come. Let us live that hope for the day of return will come. Through his prophets and preachers God visited the oppressed and suffering people, for example, during their time of slavery in Egypt and during the time of the Babylonian captivity and instilled in their hearts this hope that the people would return to Jerusalem. The Temple was a symbol of God who came to the aid of people in their time of need. Thus the Day of the Lord became hope, a day of justice. Justice has been done. This biblical expression means that the Day of the Lord will come, the Day of Judgment, the Day on which God will judge history, the Day on which every person, at the time of their death, will present themselves before God to give an accounting of their actions. This is the Day of the Lord. There is no reason to fear the day of our death. In fact we should await this day like Francis of Assisi who referred to death as *my sister death*,¹⁰ --- the great liberator if we have lived like Francis of Assisi, if we have lived with a sense of eschatology, awaiting the day of that longed-for liberation, awaiting our return from Babylon, awaiting the liberation from Egypt, awaiting the eternal redemption of the risen Christ who dies no more. This is the Day of the Lord that is proclaimed in today's readings. My sisters and brothers, the Day of the Lord is placed before all of us. It is a great honor for me to repeat here the words of the prophets who announced chastisement to the people who refused to change their ways and it is an honor for me to proclaim hope to the people, who like our ancestors in Egypt and Babylon, live awaiting greater justice, love and peace. We await and it will come! Therefore, let us not become discouraged, it will come!

Jesus speaks about this today in the gospel when he refers to a seeming impossibility. Imagine someone saying to all of you here in the Cathedral: this beautiful Cathedral will be destroyed and there will not be left one stone upon another. Imagine the impression of these words on the Apostles when Jesus spoke to them about the Temple of Jerusalem which was much more beautiful than our Cathedral. The Temple was the center of the theocracy of the nation, the symbol not only of a religion but of a nation and Jesus presents himself before the people and says: *look at the beautiful stones and the wonderful construction. Nevertheless I say to you that there will not be left a stone upon another stone that will not be thrown down* (h). The disciples would think that Jesus was crazy. Indeed the Scriptures tell us that this was precisely how the disciples felt. They did not understand the meaning of his words until he had risen from the dead and until the events of 70AD occurred.(i) It is believed that Saint Luke wrote his gospel after the year 70AD, when the Roman armies besieged Jerusalem, took possession of it and destroyed the Temple. No stone remained upon another. The apostles, who could not imagine this event, were surprised and asked Jesus: *Teacher, when will this happen? And what sign will there be when all these things are about to happen?* (j). Then Jesus, like the prophets, takes advantage of an historical event, of the people's breach of faith, and of their exile in Babylon --- and from these events moves forward toward the definitive end of time. Then as we proclaim in our Creed, Jesus announces the Day of Judgment when he will come to judge the living and the dead. Notice the double perspective of the gospel and the prophecies of the Bible --- historical events that are part of our experience and that ought to remind us of the goal of history, the death of each one of us and the goal of our existence. This is called eschatology and theology calls this waiting for the Day of the Lord the parousia --- the hope for the second coming of Christ. Christ will return.

This presents a difficulty for Christianity, namely, to live between these two comings of Christ. Jesus came as a humble person. He became man and suffered in order to save the world. He arose and now lives in his Church though in an invisible manner. The Church, like a spouse who is separated from her beloved, longs for him. Thus the Church lives in this hope. The voice of the Church will proclaim this mystery when I raise up the host, the host that is Jesus' hidden presence and I will say: *Let us proclaim the mystery of our faith --- let us proclaim our faith in this Church who taught us and in this Christ whom we do not see at the present time. Then like a loving spouse the people cry out: Christ has died! Christ is risen! Christ will come again!*

Come! This is the proclamation that the Church lives. Come, the hope of our hearts! Blessed are those who can say that they are awaiting like the watchman in the parable that Jesus proclaimed: the watchman is home during the night, waiting for the hour when the owner will begin the banquet --- he does not sleep but is watching. (h) This is how Christians should live their lives.

The second coming of Christ was preached so intensely during the first era of Christianity that people thought this coming was near. Yet in Saint Luke's gospel Jesus answers this illusion: *See that you are not deceived, for many will come in my name saying, "I am he," and "the time has come." Do not follow them! When you hear of wars and insurrections, do not be terrified; for such things must happen first (l).* Then Jesus continues and proclaims that there will also be persecution. This is difficult for Christians: When will the Lord come? When will the beloved spouse, who desires to experience the joy of living together with her beloved, see her ideals realized?

My sisters and brothers, as long as this hour does not come, Saint Paul denounces this error that was present in the community of the Thessalonians. This letter (actually Saint Paul wrote two letters to this community and they contain the best doctrine on this theme of eschatology) attempts to address the issue that many people believed the second coming of Christ to be very near and therefore they did not work. What a serious mistake! Saint Paul speaks these harsh words: *when we were with you we instructed you that if anyone was unwilling to work, neither should that one eat (m).* You can see, then, that as the Church awaits heaven she does not forget about this earth. We proclaim the need to work and to pay just salaries to workers and to make this earth like an antechamber of heaven since we do not know how long life on this earth will continue. The Vatican Council has stated that people who long for heaven and are neglectful of their obligation in this world offend God and they do not do good to their neighbor and place their own salvation in danger (n). Those persons who are lazy will not enter into heaven. Those who do not develop themselves and do not work will also not enter into this Kingdom of love because the first form of charity is to avoid being a burden to others. Saint Paul said: *Learn from me, because as an Apostle I can ask for you for help in allowing me to dedicate myself to preaching. Look at how I work (o).* Saint Paul worked and was a weaver. When he was not preaching he was weaving so that people could see this work and thus he was able to eat and ask for alms. He did not want to be a burden to anyone. It is for this reason that the Church does not preach subversion. The Church does not approve of a demonstration whose objective was not just but simply intent on doing evil.

My sisters and brothers, during this time of waiting, when no one knows what will happen tomorrow and even less know what will happen many years or centuries from now, the Church calls upon Christians to be alert because the day of the Lord will come when one

least expects. The gospel is filled with these types of surprises and speaks about a thief coming when one least expects, (p) virgins who slept and when the bridegroom arrived they were unable to light their lamps. (q) Jesus says: *be watchful for you know not the day or the hour.*(r) What then must we do in the meantime? My sisters and brothers, as Saint Paul says, in the meantime we must work and the intimate work of each one. Jesus tells us to live in fidelity to the Kingdom of God. And if persecution comes as a result of this then how beautiful it is to remember the words of Jesus to the Archdiocese of San Salvador: *Before all this happens, however, they will seize you and persecute you, they will hand you over to the synagogues and to prisons, and they will have you led before kings and governors because of my name. It will lead to your giving testimony* (s). Why are we surprised when the Church says that she is persecuted since this was announced by Christ himself who said that we would be persecuted? The Church cannot expect to be flattered when she preaches against abuses because abusive individuals will persecute her. The recent statement of the Holy See presents the theme of the Holy Father: NO to violence and YES to peace. Since this statement has been made public (and you were able to read about this on Friday in *La Prensa Gráfica* for they were kind enough to publish this article¹¹) I want to tell you: When people accuse the archbishop of preaching subversive homilies, when people have the audacity to say that the archbishop is responsible for the death of two policemen in the cemetery, when others accuse the Church of instigating violence --- when people say all these things we know that there are two kinds of violence. Who then is more violent? Those who attempt to maintain this institutional violence and who discredit the voice of the Church because they are not in agreement with what is being said --- are these people who speak these slanderous words, are they not proclaiming that they belong to this group of violent people?

My sisters and brothers, the Church knows that she must be persecuted. But there is something beautiful here for Jesus tells us: *Remember, you are not to prepare your defense beforehand, for I myself shall give you a wisdom in speaking that all your adversaries will be powerless to resist or refute* (t). This is the other joy of the Church in El Salvador. What we have proclaimed has been broadcast on the radio. Anyone can listen to our message and if people are just and impartial then they can never accuse me of having committed crimes such as those that are being attributed to me. Jesus said: *I have spoken publicly to the world ... ask those who heard me what I said to them* (u). I have never preached violence. Thanks to God, the Spirit of the Lord has helped to speak what must be said and my conscience is clear for I have spoken those words that I had to speak.

A distinguished person from the United States visited me last week and when I told him about our situation and my position, this holy man waited a long time before he spoke. *What do you think?* I asked him. He said: *Having listened to all of this I now see things very clearly and I think that you, all of you, have acted justly.* I said: *Thank you, because except for those people who are in solidarity with this voice that proclaims the truth, I do not hear these words spoken here in my own country.* As we heard in the gospel, the Spirit of God really does give me the words that ought to be proclaimed. It is natural that there are human interferences --- my defects, my errors, and my limitations can lead to erroneous thoughts or perhaps dissonant words. In those cases, my sisters and brothers, please in charity correct me. Tell me where you are in disagreement. As I have said many times, let us enter into dialogue about this. Hopefully then I can be more faithful to the thoughts that I must communicate, to the thoughts of our Lord.

I have even greater joy when I listen to the final words of the gospel: *You will even be handed over by parents, brothers, relatives, and friends and they will put some of you to death. You will be hated by all because of my name* (v). My sisters and brothers, do you

want to know if your practice of Christianity is authentic? Here is the touchstone: Who are your friends? Who criticizes you? Who flatters you? Remember that one day Jesus said: *Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword and there will even be division in one's family* (w) because some want to live comfortably in accordance with the principles of the world and of power and of wealth. On the other hand, there are others who understand the calling of Jesus and reject all that is not just.

The gospel concludes with the words: *not a hair on your head will be destroyed. By your perseverance you will secure your lives* (x). Let the Day of the Lord come as it may for what is most important is perseverance in Christ and fidelity to his doctrine. Yes, it is important not to betray Jesus. My sisters and brothers, I am saddened by the fact that there are so many traitors, so many Christians who have become spies, so many Christians who now persecute us and have separated themselves from us because they are embarrassed by their bishop and priests. The confidence, however, of those who remain faithful gives me courage. I say to you, my sisters and brothers: Do not be afraid! This word is not mine but rather the word of the gospel that is proclaimed on the last Sunday of the ecclesiastical year, a word that guides our eyes toward the perspective of the future. We do not know when the Lord, whom we await, will come but blessed are those who remain faithful as they wait because they will be received with kindness --- with the kindness of a husband who embraces his wife who had lived at a great distance from him but who now lives with him and will never more be separated from him. This is the Church and this Church is in the heart of each one of you. We ought to live with hope, joy, courage and strength so that we do not betray our spouse. Thus when the Day of the Lord comes we will be happy in the embrace of the Lord. So be it.

¹ The headline of the review *La Opinión* for November 1977 read: "Responsabilizan a monseñor Romero en muerte de policías".

² See "No to violence. Yes to peace", *Osservatore Romano*, 30 October 1977.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ See *Imitation of Christ*, Book 1, Chapter 5.

⁷ Frente de Agricultores de la Región Oriental (FARO), an organization of land owners which published statements against the Church and the Archbishop.

⁸ Industria Centroamericana de Nylon (INCA).

⁹ Thomas Aquinas, *Summa Teologica*, 1-2, q.90, n.4.

¹⁰ St Francis of Assisi, *Canticle to Brother Sun*.

¹¹ See Msgr Romero, "Un Nuevo repudio a la violencia", *La Prensa Gráfica*, 13 November 1977.

Margin References (a) M2 16: (b) RN 12: (c) RN 12: (d) RN 12: (e) RN 12: (f) EN 38: (g) MI 3,19: (h) Lk 21,6: (i) Jn 2,22: (j) Lk 21,7: (k) Lk 12,35-36: (l) Lk 21,8-9: (m) 2Ts 3,10: (n) GS 43: (o) 2Ts 3,7-9: (p) Mt 24,43-44: (q) Mt 25,5: (r) Mt 25,13: (s) Lk 21,12-13: (t) Lk 21,14-15: (u) Jn 18,20-21: (v) Lk 21,16-17: (w) Lk 12,51-53: (x) Lk 21,18-19.