El Salvador

Death and the Hope for Life

By JON SOBRINO, S.J.

(Pri. Jon Sobrino teaches at the Jesuit University in El Salvador, and has made an important contribution to the study of believe, has incrumbent to the Church. JERET- OLOGY AT THE CROSSROADS (Orbaa Press)

At a recent conference in Detroit, he was asked about the role of the Church in El Salvador. He replied: 'I am going to talk about the vision of the Church in El Salvador. I am going to talk about the reality.'

The World Outside

The world in El Salvador is characterized right now by two words: the first one: war - or, more exactly, the hope for life. Exploitation is too weak a word to describe the situation in El Salvador right now. People in El Salvador are not just exploited, which they are; they are only oppressed, which they are. They are people who get killed, assassinated. They are people who are forced to accept the world as it is.

The world outside becomes, as we Christians and theologians say, a sign of the times.

This has helped us to solve a theoretical problem: which is the type of Church in this world? In this world, the world of El Salvador.

This is the month of the Sacred Heart, the symbol of Christ's love for us. We are supposed to love as Christ loved, to the extent of laying down our lives for our brothers and sisters. That was the New commandment. To love to the extent of laying down our lives for our brothers and sisters, this is the strange upside-down teaching of the Gospel.

We know a priest once, a most lovable soul, and a perfect fool for Christ. Many of his fellow priests laughed at him and said, "Why, he lines up even the
THE NONVIOLENT ALTERNATIVE.

By PETER MAURIN (1877-1957). Founded by Peter Maurin and the Catholic Worker movement. Reviewed by Gordon C. Zahn, in the new edition of Thomas Merton's "The Christian Roots of Nonviolence." Zahn says that Merton's ideas have been separated from the notion of the artist, the notion of the useful has been separated from the notion of the beautiful. Zahn writes continuously about what he calls "the notion of making anything useful." He also comments on Merton's "Faith and Violence," which he suggests is the correct reading. Zahn also mentions "Blessed Assurance," a pamphlet that was published in 1967. Zahn notes that "The Root of War" is published in New Seeds of Contemplation by New Directions.

Several of these essays, notably "The Christian in World Crisis: Reflections on the Moral Climate of the 1960's" and "Faith and Violence," stand as substantial analyses of even the present world situation and Christian response. One of Merton's first essays, however, needs a corrective note in my opinion. "Blessed Assurance" is a pamphlet that was published in 1967. Merton notes that "The one who really can estimate how many millions of victims can be considered expendable in a nuclear war, I presume they do it all right with the Heretics and the Fascists."
Death and the Hope for Life

(Continued from page 1)

by “the poor” is not meant the rich who, somehow or another, are poor in spirit.

The Puebla documents say that the poor are the peasants who have been born into a family of low income. If He is “the poor,” it is because He ended as He ended—crucified dead.

Death

Although it may be a bit macabre, I want to remind you of a few facts so that you have an idea of how some from a distance, of what it means to be poor today in El Salvador.

In this year, in the first six months of 1980, approximately 6,000 or 7,000 people have been assassinated. What you saw yesterday in the film, was just a glimpse. And if, in a country of five million people like ours, 6,000 or 7,000 people have been assassinated, that is the equivalent of 300,000 to 350,000 United States citizens being assassinated. This is our reality at the moment. This is the type of poverty we live in. This is the type of exploitation and oppression we have.

On the 14th of May, at the Sumpul River, 600 peasants were killed. 600 people is more or less the number of people at this meeting. Can you imagine if tomorrow, in the newspapers, the headline would read, “600 people have been assassinated in Detroit in five hours, in one place.” I imagine it in the United States—the President, Congress, everybody—would be very anxious to know what happened. What happened in El Salvador: six hundred people were killed at one place in four or five hours. How were they killed? They were tortured; children were flipped into the air, bayoneted and thrown into the river... A fisherman from Honduras found the corpses of five babies in his net. Things like that.

I think death is the reality for peasants, for workers, and also for other people who belong to the society in civil societies—people like school teachers. I don’t know if there are many of you who know of school teachers who have been assassinated. The same is true for medical doctors. Usually, those who die are people who are professionals. As far as I know, at least 14 doctors have been assassinated. The Jesuit Doña Mercedes, who was a doctor, has been assassinated. We can imagine that a particular doctor might have helped, or could have denouced or denounced, that people died. If you analyze, you will find many examples.

What I am saying is, I think, true. Who are the poor? Those who die.

My joy, and I say this in all humility, I think that, by and large, the Church has been a type of world. Just to give a few examples, seven priests have been murdered in El Salvador in the last five years, and also Archbishop Romero, who was a very good friend of mine. A few days before he was murdered, a seminarian student, a diocesan seminarian, who was going to be ordained a priest a month from now, was preparing a little chapel where he was going to say his first Mass. He was there with eleven peasants. They were all assassinated. Many priests have suffered, have been threatened with death.

Of course, many lay preachers among the peasants have been assassinated, so many of them I couldn’t give you figures. Lay catechists have been assassinated. Residents of men and women religious have been assassinated, been bombed at times, or machine-gunned. The radio station of the archdiocese has had at least four bombings. The same thing has happened to the weekly diocesan newspaper office. And we Jesuits (though I don’t want to go on about us, or me) have been threatened, as a group, with death—once in 1977 and once in 1980. Father Rutilio Grande, the first priest murdered, was a Jesuit. About 11 bombs have exploded in our University. (I don’t think many bombs have exploded at Catholic universities in the United States.) But certainly what has happened to us, as you can imagine, has been very minimal. We, as Jesuits, have power, have international connections. So you can imagine that if these things happen to us, what happens to the peasants, who have no power?

The end result of this point is that the institutional Church in El Salvador has been persecuted. (You know, when people talk about the “institutional Church” I understand what is said, though not quite, because this is what I institutional Church? It is not an abstraction. There are people who belong to that institutional Church.) This Church has incriminated Himself and assassinated the poor. And that is the most important thing that I want to say about the Church in El Salvador. If I sound triumphalistic, I don’t mean to (I know our weaknesses well, don’t worry about that), but on the other hand I have to tell the truth.

Now the next point is: what has the Church done for the poor, and what have the poor done for the Church?

What has the Church done for the poor?

Well, Scripture says very clearly that the poor are the privileged ones of God. You can say this, you can write about it, but the point is to make the poor the principals of action and of understanding. I think this is the first thing that the Church has done for our country—telling everybody, the government, the armed forces, the intellectuals, etc. that the poor are the privileged ones of God. If you want to know what truth is, what is good, what evil is, what is just and unjust, the first thing you have to do, the Church says, is look at the poor. This is very significant.

Basic Rights

I believe the second thing the Church has done is to state very clearly that we have to defend the rights of the poor. I think it is obvious enough that when we talk about rights in El Salvador we are not talking about civil rights in abstract ways, but the most basic right: the right to breathe, the difference between being alive and being dead. Defending human rights has meant defending the right to live. And I think the Church has done that by denouncing death, and, positively, by being, to some extent (and certainly under Magr. Romero’s administration) this phrase we hear so often, “the voice of those who have no voice.”

The Church has defended other human rights, especially defending the right of peasants and workers to organize. That might sound very simple to you, but in El Salvador the peasants do not have a legal right to organize. Why has the Church defended this right is very important. It is not only a right which belongs to human nature, like being free to play cards, but if the poor especially the peasants, and the workers don’t get organized, they will be more easily victims of oppression.

Another thing the Church has done for the country, I believe, is to go a step further and say that the poor should get some substantial part in politics. I won’t talk today about what that might mean specifically, whether there should be a Christian party, No. But at Puebla and Medellin, the bishops said that the poor, the makers of their own destiny, nobody will do it for them. Not the government, not the theologians, not the North Americans or the South Americans. That is the role of each country, they are the basic makers of their own destiny. And that means that they should have a substantial part in power.

And finally, although everything I said before is true—the poor are the privileged ones, the Church has not tried to idealize the poor. Magr. Romero was very free to criticize what, according to him, was going wrong among the poor. Though they are the way to learn what is true, what is good, what is evil; that is bad, they also can make mistakes. Of course, Magr. Romero especially criticized the rich and the oppressors. He once called President Romero a liar. And, after most members of the first Junta had resigned, he said in the Sunday bulletin, “I wonder why the Minister of Defense has not resigned. He should.” So, of course, the denunciation went and was directed especially to the rich, but also to the poor. At times, Magr. Romero suggested that many of us feel that we are the saints. I think that we also need criticism, even as peasants, as workers. No nation need criticism, and I think the Church has done that.

Lessons

Now, what has the Church learned from the poor? That is to me, more important because we are used to the Church as teacher—“Mater et Magistra.” But the theologians, the bishops learning from someone—that is almost incredible. And, I think the Church has learned.

What has She learned? Well, first, I think She has learned what sin is. I believe the peasants taught us that sin is “that which brings about death.” This, of course, is very traditional. Jesus Christ died because of sin. Now you can interpret that very transcendentally, as a technicality. Jesus Christ died because some people killed Him. So is to kill the Son of God. Well, “how simple!” you say, “You don’t have to study too much to understand that.” But it is very simple. You have to live—at least I have had to live—in a situation like ours to understand this: that is that which brings about death. This is why, also in the best theological tradition, sin is mortal sin, because it gives death. Of course we used to say, with fright, mortal sin gives death. But this is a natural death, which, I believe, means a total failure of the one who commits the sin. But like the sound of sin is that it is not just a death somewhere inside somebody, it is objective. It is there. People get killed. So that is the first lesson. You are with the poor, you see how they live, you see how they suffer, that can’t be God’s will—that has to be sin.

The second thing is the opposite. I think that what grace is, sanctity—whatever you want to call it, I will say that, primarily, the Church has learned that it is love. I think that because it is love than he who gives up his life for another, for the weak, for the poor. That is, to me, the greatest love he who gives up his life for others. That is St. John’s Gospel—nothing new. It is the first lesson. Theology, or Marxism. It is the Gospel. This type of love no destroyed by sin. This type of love makes it possible to interpret that very transcendentally, of sanctity or of holiness. And again, this is important: not all of us get killed, but we are to understand, with the support of Christianity, the most profound roots of Christian faith. You begin to understand, the readiness to give to others, even to give up your own life.

Vidality

Third, I think the Church has learned something from the following of Jesus, which is very important. The Church was within a conflict, to bring about the Kingdom of God. This is the lesson of VADENM, as He is described in Isaiah.

(Continued on page 10)
POLAND

"Among the basic rights of the human person must be counted the right of freely founding labor unions. These unions should be truly able to represent the workers and to contribute to the proper arrangements of economic life." 

II Vatican Council

The Church Today

On the 14th of August, 1980, the shipyard workers of Gdansk went on strike. Their purpose was to keep their jobs, and to protest the policymakers' deci­
des which would eventually lead the "Red bourgeoisie" to power. The government found hardest to swallow, was an independent union. This was interpreted by officials of the government as "anti-socialist," reactionary and, per­
haps even downright treasonous. Among these were a lessen­
ing of government censorship, amnesty for workers involved in previous labor trouble, and the posting by officials of the government that a "new life" was forming part of a list of demands that the strikers wanted. The situation in Gdansk on the 14th of August introduced a new element in the growing opposition of Poland’s government to economic circumstances it was unable to cope with. The government had made promises to workers in other parts of the country that wages would increase only added fuel to the fire, when Polish officials rejected that proposal as inflationary. Within a short few weeks, a number of strikes took hold of the country, including a giant strike in the city of Poznan.

The situation in Gdansk on the 14th of August introduced a new element in the growing opposition of Poland’s government to economic circumstances it was unable to cope with. The government had made promises to workers in other parts of the country that wages would increase only added fuel to the fire, when Polish officials rejected that proposal as inflationary. Within a short few weeks, a number of strikes took hold of the country, including a giant strike in the city of Poznan.

On Labor Day, a U.S. worker spoke of his and others' disenchanted union, which is opposed to socialism, and which is a lesson for our own labor movement.


criminal law that would develop guidelines which, under S. 1722 creates a "determinate" sen­

ting system under which judges would no longer have the discretion to decide on sentencing. According to the proposed law, a U.S. Sentencing Com­
mission would set guidelines which, in fact, would enable prosecutors to charge persons with crimes on the basis of these guidelines.

This so-called reform of the criminal code has been in the works for the last several years. The original bill was drawn up by Richard Nixon and his attorney general John Mitchell and be­
came known as S. 1, which, according to one constitutional law professor, consti­
tuted an "unparalleled disaster for the right of individual rights in the United

States." The Senate never acted on this version. Under Senators Edward Kennedy and John Mccallan, it was re­

1987 as S. 1437. This was passed by the Senate, but not the House.

The new S. 1722 is expected to be overwhelmingly approved by the Senate as was the proposal in the last session. Consequently, in view of the legis­

ative process, the National Committee Against the Right to Kill Act (NCARL) is urging people to write and to exert influence upon certain key people in the Senate to prevent the passage of S. 1722. There is still a chance to prevent the bill from passage. NCARL suggests that

people contact their senators and certain members of the rules committee, especially, Representative Thomas O’Neill, Shirley Chisholm, and Benjamin Rosenthal.

For further information and update people should write NCARL, 510 C Street NW, Washington, DC 20002.

GEORGE V. GUESSO O.P.

BOLIVIA

The July 17 coup in Bolivia, led by General Roberto Suarez, has erupted in a brutal repression of the Bolivian people. Many have been arrested, wounded, tortured, killed. Workers, po­
litical leaders, clergy and religious, as well as the general populace, are suffer­
ing from these direct and indirect viol­
ences. There is also a suppression of all civil liberties, essentially freedom of the press. The coup precluded the completion of the democratic process in Bolivia.

The Church in Bolivia, as all over La­
tin America, is an active group which has the power to speak out against the vio­

cence. Church people (especially Catho­
lic and Methodists) are suffering perse­
cution because of their condemnation of this coup and the subsequent violent re­
pression. Archbishop Jorge Marinque

Martinez de La Ferrera paid a visit to the Bolivian capital after the coup and has threat­
ed the Church with arrest and has called for prayer in the face of the atroci­

ties. The bishops of Bolivia have taken various measures to express their disapproval of the violent acts.

The Pope has condemned the attacks on him. With him he called on the Almighty and the Virgin Mary to protect the people of Bolivia and to end the violence that has been caused by state violence.

The whole bishops conference of Bo­

lia put out another letter several days after his condemnation of the government for the mass imprisonment and torture of people. The bishops asked the government to comply with the United Nations' recommendations and to set up a truth commission to investigate the mass imprisonment and torture of people.

The bishops also asked for the release of all political prisoners and the end of the violence.

In response to the bishops' letter, the government stated that it would continue its efforts to bring about a peaceful solution to the conflict.

The bishops also called on the govern­ment to respect the rights of all people, especially the rights of workers and peasants.

The bishops concluded their letter by expressing their support for the people of Bolivia and their commitment to working towards a peaceful and just solution to the conflict.

The bishops also called on the govern­ment to respect the rights of all people, especially the rights of workers and peasants.

The bishops concluded their letter by expressing their support for the people of Bolivia and their commitment to working towards a peaceful and just solution to the conflict.
An Alternative To War

By MAURICE J. DINGMAN

Is the August, 1980 pastoral letter by the Bishop of Southwest Iowa, Eda. Note.

My dear People,

Am I a pacifist bishop? I don't know. But I do know that I have strong convictions about war, because it is no longer seen as a solution to the crisis of this world. I know that the root of war is not a lack of international law, but a lack of understanding of the human condition.

I believe that peace is not simply the absence of violence, but the presence of justice and love. It is a vision of a world where all people are treated with dignity and respect, and where all human needs are met.

In this letter, I will share with you my vision of peace, and I will challenge you to think about how we can work towards this vision. I will also discuss some of the practical steps that we can take to achieve peace.

I hope that this letter will be a source of inspiration and motivation for you, and that it will help you to see the possibility of a world without war.

Sincerely yours in Christ.

MAURICE J. DINGMAN
Bishop of Southwest Iowa
and vigili to the city and state officials responsible for basic human services, to other hospitality houses and shelters in the city, and to different community groups who touch the lives of homeless. Sunday morning, we leafleted into the streets to invite the poor and homeless. Sunday evening, the Church filled with homeless people, friends and voices of concern from the community. NBC filmed the entire service, but this footage was never aired.

Monday night, August 11, the Democratic National Convention rolled into town. Outside the Garden, all was bright, and mobile as a movie set: gates covered with buttons and badges — and police lines in place of homeless people. In the middle of the narrow courtyard raised in supplication. Above this statue of the risen Jesus we placed lumenarias. Some of the vigilers and continued to make them for almost two hours until everyone had their fill. Later on, an employee of Community Health Services (pastrami, roast beef, cheese and olives) from the Post, 8/22 — A letter from Marge Hughes' sister-in-law, Helen Hughes, Seneca Falls, N.Y. Marge now lives in West Virginia. Frl., 8/22 — A letter from Marge Hughes' sister-in-law, Helen Hughes, Seneca Falls, N.Y. Marge now lives in West Virginia.

The vigil keepers were a mixed group. Some came just for a sandwich or to enforce the rights of homeless men to stand you, but not in France. Peter Spier, who lives on the West Coast, in the middle of the narrow courtyard raised in supplication. Above this statue of the risen Jesus. We placed lumenarias. Some of the vigilers and continued to make them for almost two hours until everyone had their fill. Later on, an employee of Community Health Services (pastrami, roast beef, cheese and olives) from the Post, 8/22 — A letter from Marge Hughes' sister-in-law, Helen Hughes, Seneca Falls, N.Y. Marge now lives in West Virginia.
Love is the Measure

(Continued from page 1)

Insane and baptizes them. He has no judgement! He used to visit the Black hospital in St. Louis, and night and day found him wandering through the wards. One old man, twenty years a patient, Father Michael forever hovering over his children to dispense the Sacraments. It was all he had to give. He couldn’t change the rickety old hospital, he couldn’t provide them with decent housing, meals, or clothing. He didn’t even try. He just wanted to do something about making them give up liquor and gambling—but he could love them and love them all, he did. And he gave them Everything he had. He gave them Christ. And it worked.

But assuredly they wanted his love and they saw Jesus in him when they saw his love for them. Many times I have been reminded of this old priest of St. Louis, when I have visited an old friend of mine, also a priest, and I ask him to visit the chaplains and ask their help very often. They have thousands to take care of. They need our help. We must pray for strength for the work. One old man said to me for not having a phone.

The September house column. Scattered images of a summer gone by. What to do with a September house column? I am not sure. Can’t find any other way to resemble each other from year to year; all the people who visited—what fun and vitality they brought into our lives; telling who’s who, where they are, what they are doing, and what we all did. With a few variations, it usually comes round to the same thing. We all go in a circle and we all are looking forward to the fall. What a sight of sunshine and relief. Rather than a noble attempt at altering that norm and striking out in the direction of something different and creative, being weary of mind and body (having spent the night up awaiting my house, only to be disappointed), and being pressed for time as Kasie, Meg and I are traveling out to a wedding at the Families of Saint Benedict in Kentucky, I have opted for that path set out by my worthy predecessors in the writing of the September column.

Visitors

There can be no doubt about it that summers stick most out in our consciousness. It is the time when the weather is warm and the air is sny. Because of all the folks who come by, especially those who come for a couple of months, or maybe just a couple of weeks or days. All have something to share and something to learn.

One old man said to me for not having a phone.

The vigil ended Friday morning. When the sun rose, the 50 people who spent the night rolled up their mats, folded up their cardboard and helped clean up the mess to make way for those coming to the 6:00 a.m. Mass.

Our friend Robert Tavani was still in the Assumption of Mary.

Our friend from Tallahassee said they would return "home" now, their crying need for shelter still unmet. When we concluded our vigil last Friday evening, we asked those in attendance to join us in forming a coalition to advocate for the homeless. This coalition needs all over the city. One new-found member of the coalition signed her address as the 50th Street parish: she apologized to me for not having a phone.

Love is a powerful force. It brings people together. It makes us care for one another. It makes us want to help others. It makes us want to give of ourselves. It makes us want to share what we have with others. It makes us want to love others.

Throughout the season, the Democratic Party approach was like the old combat rape machine. Already we have 30,000 nuclear warheads, secure, tended by the military establishment, but there is no money to secure the 30,000 homeless men of this city. Our city and state officials exhibit extreme reluctance to the idea of opening public buildings to the homeless even during the hot months. Thousands die on the streets while Armories remain locked tight to our neediest citizens.

The while the connoisseurs stride on by, I couldn’t help but recall the words of the Psalmist: "They have eyes, but they cannot see; they have ears, but they cannot hear. . . . Their makers will become like them: so will all who trust in them." Unshaven and unsure that they are truly an idol of our own times, lies a deep-seated fear and mistrust of our neighbor in need. Fortunately, we are not without hope or outright hatred. Early Friday morning, during the final hours of the vigil, a drunken woman entered the courtyard and began to kick and stomp on two of the homeless men. Before we had time to stop her, she yelled at an elderly woman, nearly pulling her to the ground. The elderly woman ran down the street towards Penn Station.

The vigil ended Friday morning. When the sun rose, the 50 people who spent the night rolled up their mats, folded up their cardboard and helped clean up the mess to make way for those coming to the 6:00 a.m. Mass.

Our friend Robert Tavani was still in the Assumption of Mary.
The Hope for Life

(Continued from page 3)

I think the Church has learned, I believe and I hope, the most important thing about the True God. You never learn that when you die, you forget. But as in our problem, sometimes one has the impression that people outside of Latin America or outside of El Salvador think "the Chris­

tians down there, and even the theologians, or priests, or bishops, are doing good on, say, the level of social ethics and things like that." Well, I think this is more profound than that. I think what is at stake here is faith in God. Who is really God?

And we have learned, I hope, to understand the question of God—not in opposition to atheism (the denial that there is some sort of absol­

ute), but see what you can do. It is our problem; not people who say, "I don't believe in God, I don't see Him."

Our problem is Medley.

What do I mean by idolatry? I mean the existence of real idols, gods who, in order to survive, demand that we not know, in the old mythology Moloch is that type of god which was to kill people for him. Now this is not mythology, it isn't poetry: there are Deeds in this world that are killed. For us the main ones are the National Security State, absolutized capitalism, and things like that. We ourselves are conscious that there is that which is not true in God, but needs to be anathematized, etc.

I think, therefore, that something is that which is not unchangeable. Well, I think that which is true, which is that which is possible, which can be optimist. Hope is something different.

Hope is not a cheap joy, either, nor do I think that one can say, "Okay, we'll go through this day, but at night let's get together and sing." It's not that either (although I am very happy when we sing at night, and thin­gs like that). It's not that either.

Hope is really believing that the liberation implies more to be done for liberation and for justice is salvific. Now that is, I think, what this model of the servant of God drawn from Isaiah tells us: "My servant will do justice for the world." (Isaiah 42:1). He is sent for something very positive; namely, to do justice. The last song of Isaiah recognizes that, precisely because he has been sent for this, he suffers and dies. But, not only that: in doing this, the servant takes away the sins of the world. This is not just a theological conception. For a person, group, or whole people (by and large) have, this experience, then the result is, that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

I have listened to Gustavo Gutierrez (a Liberation Theologian from Peru). I have the joy of children, now subversive conference, a lot about different groups being exploited, being oppressed. But I don't think that this is God—and let Him be God, and that people live, that the poor live, if you have that model of God, that people have faith, which is both transcendental and historical. You have a sort of life and praxis which is not in connivance with them, consciously or

unconsciously.

The first, the most fundamental thing is not just to do this, he suffers and dies. But, not only that: in doing this, the servant takes away the sins of the world. This is not just a theological conception. For a person, group, or whole people (by and large) have, this experience, then the result is, that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

There are several things that they are doing in El Salvador. I don't think the National Security State, ab­

solutized capitalism, etc are idols which demand victims. That is the ultimate reason why people are killed. And we have found, a posteriori, a criterion to see if we are living society. If you put this notion I said, atheism is not important at the moment. And if we see that we, as Christians, are trying to share in the living of those who bring death, then we are in connivance with them, consciously or unconsciously. Then, we will have to ad­

mit that we are idolators, we worship idols.

The first, the most fundamental thing about believing in the True God is to love life— we all do this—but to work that there is life. The second thing about God is that, in a metaphorical way, He is a crucified God; somehow or another, the idea that God is suffering and dying is in life. The third thing is that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

I have listened to Gustavo Gutierrez (a Liberation Theologian from Peru). I have the joy of children, now subversive conference, a lot about different groups being exploited, being oppressed. But I don't think that this is God—and let Him be God, and that people live, that the poor live, if you have that model of God, that people have faith, which is both transcendental and historical. You have a sort of life and praxis which is not in connivance with them, consciously or unconsciously.

The first, the most fundamental thing is not just to do this, he suffers and dies. But, not only that: in doing this, the servant takes away the sins of the world. This is not just a theological conception. For a person, group, or whole people (by and large) have, this experience, then the result is, that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

I have listened to Gustavo Gutierrez (a Liberation Theologian from Peru). I have the joy of children, now subversive conference, a lot about different groups being exploited, being oppressed. But I don't think that this is God—and let Him be God, and that people live, that the poor live, if you have that model of God, that people have faith, which is both transcendental and historical. You have a sort of life and praxis which is not in connivance with them, consciously or unconsciously. Then, we will have to ad­

mit that we are idolators, we worship idols.

The first, the most fundamental thing about believing in the True God is to love life— we all do this—but to work that there is life. The second thing about God is that, in a metaphorical way, He is a crucified God; somehow or another, the idea that God is suffering and dying is in life. The third thing is that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

I have listened to Gustavo Gutierrez (a Liberation Theologian from Peru). I have the joy of children, now subversive conference, a lot about different groups being exploited, being oppressed. But I don't think that this is God—and let Him be God, and that people live, that the poor live, if you have that model of God, that people have faith, which is both transcendental and historical. You have a sort of life and praxis which is not in connivance with them, consciously or unconsciously. Then, we will have to ad­

mit that we are idolators, we worship idols.

The first, the most fundamental thing about believing in the True God is to love life— we all do this—but to work that there is life. The second thing about God is that, in a metaphorical way, He is a crucified God; somehow or another, the idea that God is suffering and dying is in life. The third thing is that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

I have listened to Gustavo Gutierrez (a Liberation Theologian from Peru). I have the joy of children, now subversive conference, a lot about different groups being exploited, being oppressed. But I don't think that this is God—and let Him be God, and that people live, that the poor live, if you have that model of God, that people have faith, which is both transcendental and historical. You have a sort of life and praxis which is not in connivance with them, consciously or unconsciously. Then, we will have to ad­

mit that we are idolators, we worship idols.

The first, the most fundamental thing about believing in the True God is to love life— we all do this—but to work that there is life. The second thing about God is that, in a metaphorical way, He is a crucified God; somehow or another, the idea that God is suffering and dying is in life. The third thing is that there is a type of hope, and I mean his­

torical hope—not just one in heaven, which is not unique. This is a celebration of this year in peace—which gives hope to those who suffer.

I have listened to Gustavo Gutierrez (a Liberation Theologian from Peru). I have the joy of children, now subversive conference, a lot about different groups being exploited, being oppressed. But I don't think that this is God—and let Him be God, and that people live, that the poor live, if you have that model of God, that people have faith, which is both transcendental and historical. You have a sort of life and praxis which is not in connivance with them, consciously or unconsciously. Then, we will have to ad­

mit that we are idolators, we worship idols.