

COURSE SYLLABUS

WM505: Theologies of Liberation

Course Lecturer: Kenneth B. Mulholland, ThD

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About This Course



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

Course Description

Liberation theology has sought to liberate the disenfranchised from poverty, oppression, and social injustice—but at what price? This course addresses the historical and thematic development of liberation theologies in the social and religious context of Latin America. The course covers the various denominational roots, as well as the various methodologies that those denominations utilize. Dr. Mulholland presents a systematic theology of liberation, analyzing its relation to the areas of soteriology, Christology, and ecclesiology.

Course Objectives

Upon completion of the course, you should be able to:

- Describe the social and religious context in which Liberation Theologies arose in Latin America.
- Trace the steps leading to the emergence of Liberation Theologies as a major theological movement.
- Identify major personalities, central themes, key terminology, and major events in Latin American Liberation Theologies.
- Trace the growing influence of Liberation Theologies from a Latin American phenomena to a worldwide movement.
- State your own critical conclusions as to the contribution and validity of Liberation Theologies.

Course Lecturer



Kenneth B. Mulholland, ThD

Education:

- Fuller Theological Seminary, ThD
- Lancaster Theological Seminary, BD
- Elmhurst College, BA

Teaching Career:

- Dean, Columbia Biblical Seminary and School of Missions at Columbia International University (1988-2001)
- Director of Missionary Church Planting, Columbia International University
- Professor of Missions and Ministry Studies, Columbia International University (1980-2003)
- Adjunct Professor, Columbia International University (1970s)
- Visiting professor, Dallas Theological Seminary, Gordon-Conwell Theological Seminary, Fuller Theological Seminary, Trinity Evangelical Divinity School, the Graduate College of Missions in Korntal, Germany, and William Carey University, among others
- Professor, Evangelical Presbyterian Seminary in San Felipe, Guatemala
- Passionately discipled students and partnered with various parachurch organizations and Christian leaders, including Drs. Ralph Winter and John Stott to carry the gospel to all people groups

Other Career Highlights:

- President, Evangelical and Reformed Church of Honduras
- Ordained minister
- Pastorates in the United States and Central America
- President, Evangelical Missiological Society (1987-1990, 1992-1995, 1998-2001)
- Evangelical Theological Society (more than 20 years)
- Missionary under the United Church Board for World Ministries, where he served for 15 years teaching, ministering, and planting churches (1966-1980)
- President of the Board, U.S. Center for World Mission
- Speaker and leader in several international conferences, including those in Korea, Latin America, Europe, and South Africa
- Ministered in over 100 countries

Publications:

- Articles in several academic and theological journals, including submissions to *Bibliotheca Sacra*, *The Journal of the Evangelical Theological Society*, *Evangelical Missions Quarterly*, *Missionary Monthly*, *Missiology*, *Missiological Education in the Twenty-First Century*, and the *International Bulletin of Missionary Research*
- Coeditor of the Evangelical Missiological key series publication *Working Together with God to Shape the New Millennium* with Gary Corwin (2000)
- Many books, including *Adventures in Training the Ministry* and *Working Together with God to Shape the New Millennium: Opportunities and Limitations*

Course Texts

The following readings are listed in alphabetical order, not in the order which will be followed in the course. Daily requirements will be specified at the beginning of each Lesson Assignment (found at the end of this syllabus).

Required:

Boff, Leonardo and Clodovis. *Introducing Liberation Theology*. Maryknoll, NY: Orbis Books, 1987.

Gutierrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. Maryknoll, NY: Orbis Books, 1988. Revised Edition.

Miguez Bonino, Jose. *Doing Theology in a Revolutionary Situation*. Philadelphia, PA: Fortress Press, 1975.

Nunez C., Emilio A. *Liberation Theology*. Chicago, IL: Moody Press, 1985.

Suggested Reading: See Lesson Assignments for readings relative to specific topics.

Textbooks can be ordered through our online store at CUGN.org, through your local bookstore, or through your preferred eReader when available.

Course Requirements

1. **Time:** The student must complete the course requirements within a 6-month period unless the particular institution requires the completion of all work within the framework of the semester or quarter. During this time, the student is expected to devote a minimum of 120 hours to the completion of the course.
2. **Recorded Lectures and Study Guide Questions:** The student must listen carefully to all of the 24 lectures by Dr. Kenneth B. Mulholland and answer the Study Questions found in the Study Guide (provided in your course materials).

3. **Reading:** Work carefully through each of the required textbooks according to the Lesson Assignments and compose answers to the related questions.

Read 300 pages of your choice from among the recommended texts. At the conclusion of the course submit a list of the titles of the books read and the pages read in each.

4. **Essay: The student will choose to write one of the following**

- a. A 2,000 word essay in which you summarize and evaluate Latin American liberation theologies from your own perspective
- b. A 2,000 word essay on a theme of your choice related to the course.

In regard to the style, follow the instructions of the institution in which you hope to receive academic credit.

5. Spiritual Formation Project

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, CUGN includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

A. Personal Reflection and Evaluation: Reflect on the course – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

- i. Follow these steps in your reflection:

Step 1: What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

Step 2: What portion(s) of the course brought this theme/principle/concept to light?

Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?

Step 4: How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?

- ii. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)
- iii. Give a copy of this reflection to your mentor (see #2).

B. Community Reflection and Interaction: Interview a mentor – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

- i. Who should you interview? (1-3 are required; 4-6 are recommended)
 1. Someone with whom you have a reasonably close relationship.
 2. Someone who is a mature Christian ministry leader (i.e. a pastor).
 3. Someone who is not your grader or a family member.
 4. Someone who values the spiritual formation process.

5. Someone who is familiar with and values the subject of the course.
6. Someone who has experience using the content of the course in ministry.

NOTE: Identify your mentor early in the course, and give him/her the page entitled “Guidelines for Mentors.”

- ii. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
 - What feedback can your mentor give in response to your essay?
 - In light of the course content, are the conclusions you made appropriate? Why or why not?
 - What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

C. Synthesis and Application: Draw your final conclusions – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- i. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- ii. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - What were the mentor’s comments regarding your essay?
 - What advice did he/she give?
 - How did his/her comments expand or correct your application of the course?
 - Include the person’s name, occupation, and the length of the interview.
- iii. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully

considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

- 6. Examinations:** There will be three examinations. The first examination will cover lessons 1 through 8. The second will cover lessons 9 through 17 and the third will cover lessons 18 through 24. There will be both objective and short essay questions on each examination.

Course Grading

Your grade for the course will be determined as follows:

Study Guide Questions	15% of Course Grade
Lesson Assignments Questions	15% of Course Grade
Recommended Reading	5% of Course Grade
Essay	20% of Course Grade
Examinations	30% of Course Grade (10% ea.)
Spiritual Formation Project	15% of Course Grade
Total	100%

Student Name: _____ Course: _____ Interview
Date/Time: _____

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's CUGN coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking CUGN courses are required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an essay and an interview:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student's growth through interaction with a mature believer.

NOTES ON THE INTERVIEW:

- You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student's conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.

Bibliography

Suggested works for further study

This is a highly selective bibliography broken down into the areas of introduction, background, major works of liberation theologians, and critiques of liberation theology. An enormous amount of literature relating to this theme has been published in the past 20 years, mostly in Spanish and Portuguese. Most of what finds its way into English comes by way of Orbis Books. Related to the Maryknoll fathers, a Roman Catholic missionary order, Orbis Books specializes in the translation (if necessary) and publication of Third World Theology—mostly Roman Catholic—and related missiological themes.

General Introductions

Anderson, Gerald H. and Stransky, Thomas F., eds., *Mission Trends No. 3: Third World Theologies*. Grand Rapids: Eerdmans, 1976.

_____, eds. *Mission Trends No. 4: Liberation Theologies*. Grand Rapids: Eerdmans, 1979.

Berryman, Phillip. *Liberation Theology*. New York: Pantheon Books, 1987.

Boff, Leonardo and Clodovis Boff. *Introducing Liberation Theology*. Maryknoll: Orbis Books, 1987.

_____. *Theology in a New Key*. Philadelphia: Westminster Press, 1979.

_____. *Unexpected News: Reading the Bible with Third World Eyes*. Philadelphia: Westminster Press, 1984.

Brown, Robert McAfee. *Gustavo Gutiérrez: An Introduction to Liberation Theology*. Maryknoll: Orbis Books, 1990.

_____. *Theology in a New Key*. Philadelphia: Westminster Press, 1979.

_____. *Unexpected News: Reading the Bible with Third World Eyes*. Philadelphia: Westminster Press, 1984.

Dyrness, William A. *Learning About Theology from the Third World*. Grand Rapids: Zondervan Publishing House, 1990.

Ferm, Deane William. *Third World Liberation Theologies: An Introductory Survey*. Maryknoll: Orbis Books, 1986.

Haight, Roger. *An Alternative Vision: An Interpretation of Liberation Theology*. New York: Paulist Press, 1985.

Miguez Bonino, Jose. *Doing Theology in a Revolutionary Situation*. Philadelphia: Fortress Press, 1975.

Núñez, C., Emilo A. *Liberation Theology*. Chicago: Moody Press, 1985.

Background

Abbott, Walter M., ed. *The Documents of Vatican II*. New York: Association Press, 1966.

Arias, Esther and Mortimer. *The Cry of My People: Out of Captivity in Latin America*. New York: Friendship Press, 1980.

Betto, Frei. *Fidel and Religion*. New York: Simon and Shuster, 1987.

Brockman, James R. *The World Remains: A Life of Oscar Romero*. Maryknoll: Orbis Books, 1982.

Brown, Robert McAfee. *Gustavo Gutiérrez: An Introduction to Liberation Theology*. Maryknoll: Orbis Books, 1990.

_____, ed. *Kairos: Three Prophetic Challenges to the Church*. Grand Rapids: Eerdmans, 1990.

Cadorete, Curt. *From the Heart of the People: The Theology of Gustavo Gutiérrez*. Oak Park: Meyer Stone Books, 1988.

Cook, Guillermo. *The Expectation of the Poor: Latin America Basic Ecclesial Communities in Protestant Perspective*. Maryknoll: Orbis Books, 1985.

Costas, Orlando. *Theology of the Crossroads in Contemporary Latin America*. Amsterdam: Rodop, 1976.

Elias, John L. *Conscientization and Deschooling: Freire's and Illich's Proposals for Responsible Society*. Philadelphia: Westminster Press, 1976.

Erodozain, Placido. *Archbishop Romero: Martyr of Salvador*. Maryknoll: Orbis Books, 1981.

Ferm, Deane William. *Profiles in Liberation: 36 Portraits of Third World Theologians*. Mystic, CT: Twenty-Third Publications, 1988.

Fuller, W. Harold. *Tie Down the Sun: Adventure in Latin America*. Scarborough, Ontario: SIM International Media, 1990.

Galeano, Eduardo. *Open Veins in Latin America: Five Centuries of the Pillage of a Continent*. New York and London: Monthly Review Press, 1973.

Goodpasture, H. McKennie. *Cross and Sword: An Eyewitness History of Christianity in Latin America*. Maryknoll: Orbis Books, 1989.

Hennelly, Alfred T. *Theologies in Conflict: The Challenge of Juan Luis Segundo*. Maryknoll: Orbis Books, 1979.

_____, ed. *Liberation Theology: A Documentary History*. Maryknoll: Orbis Books, 1990.

Hess, J. Daniel. *From the Other's Point of View: Perspectives from North and South of the Rio Grande*. Herald Press, 1980.

Lernoux, Penny. *Cry of the People*. Garden City: Doubleday and Company, Inc., 1980.

McEoin, Gary. *Revolution Next Door: Latin America in the 1970s*. New York: Holt, Rhinehard and Winston, Inc., 1971.

McGovern, Arthur F. *Marxism: An American Christian Perspective*. Maryknoll, Orbis, 1980.

Nouwen, Henri J.M. *Gracias: A Latin American Journal*. San Francisco: Harper & Row, 1983.

Núñez, C., Emilo A. and William D. Taylor. *Crisis in Latin America: An Evangelical Perspective*. Chicago: Moody Press, 1989.

Rubenstein, Richard L. and John K. Roth, eds. *The Politics of Latin American Liberation Theology*. Washington: Washington Institute Press, 1988.

Spykman, Gordon, et al. *Let My People Live: Faith and Struggle in Central America*.

Wagner, C. Peter. *Latin American Theology: Radical or Evangelical*. Grand Rapids: Eerdmans, 1970.

Major Works by Latin American Liberation Theologians

Alvez, Rubem A. *A Theology of Human Hope*. St. Neinrad: Abbey Press, 1969.

Assmann, Hugo. *Theology for a Nomad Church*. Maryknoll: Orbis Books, 1976.

Boff, Leonardo. *Jesus Christ Liberator: A Critical Christology for Our Time*. Maryknoll: Orbis Books, 1978.

_____. *Ecclesiogenesis: The Basic Communities Reinvent the Church*. Maryknoll: Orbis Books, 1986.

_____. *The Lord's Prayer: The Prayer of Integral Liberation*. Maryknoll: Orbis Books, 1983.

_____ and Clovis Boff. *Salvation and Liberation*. Maryknoll: Orbis Books, 1984.

_____ and George Pixley. *The Bible, the Church and the Poor*. Maryknoll: Orbis Books, 1989.

Camara, Helder. *The Desert is Fertile*. Maryknoll: Orbis Books, 1974.

Cadorette, Curt, et al, eds. *Liberation Theology: An Introductory Reader*. Maryknoll: Orbis Books, 1992.

Cardenal, Ernesto. *The Gospel in Solentiname*. Maryknoll: Orbis Books, 4 vols, 1976-1982.

Comblin, Jose. *The Church and the National Security State*. Maryknoll: Orbis Books, 1979.

- Croatto, J. Severino. *Exodus: A Hermeneutics of Freedom*. Maryknoll: Orbis Books, 1981.
- Dussel, Enrique. *A History of the Church in Latin America*. Grand Rapids: Eerdmans, 1979.
- _____. *Ethics and the Theology of Liberation*. Maryknoll: Orbis Books, 1978.
- _____. *History and Theology of Liberation*. Maryknoll: Orbis Books, 1976.
- Ferm, William Deane. *Third World Liberation Theologies: A Reader*. Maryknoll: Orbis Books, 1986.
- Freire, Paulo. *Pedagogy of the Oppressed*. New York: Seabury Press, 1972.
- Gibellini, Rosino, ed. *Frontiers of Theology in Latin America*. Maryknoll: Orbis Books, 1979.
- Gustavo Gutiérrez. *On Job: God Talk and the Suffering of the Innocent*. Maryknoll: Orbis Books, 1987.
- _____. *The Power of the Poor in History*. Maryknoll: Orbis Books, 1983.
- _____. *A Theology of Liberation: History, Politics and Salvation*. Maryknoll: Orbis Books, 1988.
- _____. *The Truth Shall Make You Free*. Maryknoll: Orbis Books, 1990.
- _____. *We Drink From Our Own Wells*. Maryknoll: Orbis Books, 1984.
- Illich, Ivan. *The Church, Change and Development*. New York: Herder & Herder, 1970.
- Miguez Bonino, Jose. *Christians and Marxists*. Grand Rapids: Eerdmans, 1976.
- Miranda, Jose. *Communism in the Bible*. Maryknoll: Orbis Books, 1982.
- _____. *Marx and the Bible: A Critique of the Philosophy of Oppression*. Maryknoll: Orbis Books, 1982.
- Richard, Pablo, et al. *The Idols of Death and the God of Life*. Maryknoll: Orbis Books, 1983.
- Santa Ana, Julio de. *Good News to Poor: The Challenge of the Poor in the History of the Church*. Maryknoll: Orbis Books, 1983.
- Segundo, Juan Luis. *A Theology for the Artisans of a New Humanity*. Maryknoll: Orbis Books, 4 vols., 1974.
- _____. *The Liberation of Theology*. Maryknoll: Orbis Books, 1976.
- Sobrino, Jon. *Christology of the Crossroads: A Latin American Approach*. Maryknoll: Orbis Books, 1978.
- _____. *Jesus in Latin America*. Maryknoll: Orbis Books, 1987.

Tamez, Elsa. *Bible of the Oppressed*. Maryknoll: Orbis Books, 1982.

Torres, Sergio and Eagleson, John, eds. *The Challenge of Basic Christian Communities*. Maryknoll: Orbis Books, 1981.

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Responses to the Challenge of Liberation Theologies

Armerding, Carl H., ed. *Evangelicals and Liberation*. Nutley: Presbyterian and Reformed Publishing Co., 1977.

Armstrong, James. *From the Underside: Evangelism from a Third World Vantage Point*. Maryknoll: Orbis Books, 1981.

Berghoef, Gerard and Lester De Koster. *Liberation Theology: The Church's Future Shock*. Grand Rapids: Christian's Library Press, 1984.

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- Williamson, Rene de Visme. *The Integrity of the Gospel: A Critique of Liberation Theology*. Atlanta, John Knox Press, 1979.

Lesson Assignments

Lecture 1: Introduction

- Required Reading:** Boff and Boff, *ILT*, xi
 Gutierrez, *ATL*, xii-xv
 Miguez Bonino, *DTRS*, xix-xxviii
 Nunez, *LT*, 7-13
- Required Listening:** Lecture 1

Answer the following questions:

1. According to Nunez, what are the characteristics which liberation theologians attribute to their system of thought? (*LT*, 8-9)
2. According to Nunez, of what is one liable to be accused in certain Protestant circles if one adopts a critical attitude toward liberation theology? (*LT*, 10)
3. According to Miguez Bonino, to what purpose were those present at the 1972 gathering calling itself “Christians for Socialism” committed? (*DTRS*, xxii)
4. According to Gutierrez, why is Latin America distinct among the continents where exploited and oppressed peoples predominate? (*ATL*, xiv)

Lecture 2: Definitions and Distinctives

Required Reading: Boff and Boff, *ILT*, 1-10

Required Listening: Lecture 2

Recommended Reading: Brown, *Theology in a New Key*, 60-74
Kirk, *Liberation Theology*, 29-34

Answer the following questions:

1. According to Boff and Boff, what lies behind liberation theology on the social level? the individual level? the religious level? (*ILT*, 2-3)
2. What underlies liberation theology? (*ILT*, 3)
3. To whom do Boff and Boff refer when they speak of “the poor”? (*ILT*, 3-4)
4. According to Boff and Boff, where do Christians encounter Christ? (*ILT*, 4)
5. How is it possible to tell when one is on the side of the poor? (*ILT*, 4)
6. Why do aid and reformism fail as means to effectively enable the oppressed to move out of their inhuman situation? (*ILT*, 4-5)
7. How can the poor break out of their situation of oppression? (*ILT*, 5)
8. According to Boff and Boff, how can we be Christians in a world of destitution and injustice? (*ILT*, 7)
9. Identify Oscar Romero. (*ILT*, 8)

Lecture 3: The Latin American Context of Liberation Theologies Part I

Required Reading: Miguez Bonino, *DTRS*, 2-20

Nunez, *LT*, 17-31

Required Listening: Lecture 3

Recommended Reading: Nunez and Taylor, *Crisis in Latin America*, 21-49

Answer the following questions:

1. According to Nunez, what is, in essence, the answer of liberation theology to the economic, social, moral and political problems of Latin America? (*LT*, 30)
2. Identify Che Guevara. (*DTRS*, 2-3)
3. Describe briefly the three types of leadership which, according to Miguez Bonino, represent the different conceptions of the role of Christianity and different epochs in the history of the Latin American church. (*DTRS*, 3-4)
4. Name the two historic movements under which Christianity entered Latin America. (*DTRS*, 4)
5. State three consequences of the Spanish Utopia. (*DTRS*, 6-8)
6. Explain why the Spanish enterprise began to disintegrate. (*DTRS*, 8)
7. Explain the attraction which Protestantism had for Latin American leaders.
8. State and explain your agreement or disagreement with the statement: "Protestantism, in terms of its historical origin, of its introduction to Latin America, and of its ethos, came into our world as the religious accompaniment of free enterprise, liberal capitalist democracy." (*DTRS*, 10)
9. State the two basic elements in the new Latin American consciousness. (*DTRS*, 14-15)
10. State the fallacy of the whole modernizing attempt. (*DTRS*, 16)
11. Identify the basic categories for understanding Latin American history. (*DTRS*, 16)
12. Identify the discovery by Christians that, according to Miguez Bonino, leads Christians to a crisis of conscience. (*DTRS*, 17-18)

Lecture 4: The Latin American Context of Liberation Theologies Part II

Required Reading: Miguez Bonino, *DTRS*, 21-37

Required Listening: Lecture 4

Recommended Reading: Kirk, *Liberation Theology*, 3-22

Nunez and Taylor, *Crisis in Latin America*, 51-97

Answer the following questions:

1. Name the key for moving from “underdevelopment” to “development”, according to development theory. (*DTRS*, 24)
2. List three fundamental mistakes which the theory of development is said to make by those who allege: “This unjust society has its objective basis in the capitalist relations of production that necessarily generate a class society.” (*DTRS*, 26)
3. Explain the meaning of dependence as understood by Latin American sociology. (*DTRS*, 2)
4. Summarize Miguez Bonino’s critique of capitalism. (*DTRS*, 29)
5. Describe how the internalization of dependence takes place. (*DTRS*, 30-31)
6. Explain the importance of the Cuban revolution for Latin America. (*DTRS*, 33)

Lecture 5: European Roots of Liberation Theologies

Required Reading: Nunez, *LT*, 35-52

Required Listening: Lecture 5

Recommended Reading: Assmann, *Theology for a Nomad Church*, 86-97

Hundley, *Radical Liberation Theology*, 53-59

Answer the following questions:

1. According to Nunez, to what extent have Latin American liberation theologies been influenced by Europe? (*LT*, 36)
2. What two antecedent theological currents prepared the way for political theology?
3. Summarize the thought of Jurgen Moltman. (*LT*, 41-42)
4. Summarize the thought of J.B. Metz. (*LT*, 44-45)
5. Mention five of the prominent ideas present in liberation theologies which reveal Marxist influence. (*LT*, 47)

Lecture 6: Roman Catholic Roots of Liberation Theologies

Required Reading: Gutierrez, *ATL*, 58-71

Nunez, *LT*, 83-112

Required Listening: Lecture 6

Recommended Reading: Brown, *Theologies in a New Key*, 27-35

Dussel, *A History of the Church in Latin America*, 137-147

Answer the following questions:

1. Summarize the social teaching of Pope John XXIII in his encyclicals *Mater et magistra* (1961) and *Pacem en terris* (1963). (*LT*, 90-93)
2. Explain the significance of the encyclical of Pope Paul VI, *Populorum progressio* for the development of liberation theology in Latin America. (*LT*, 97)
3. Identify Ernesto Cardenal. How does he view the relationship between Marxism and Christianity? (*LT*, 101-103)
4. Identify Camilo Torres. How does he justify for Christians the revolutionary option? (*LT*, 103-105)
5. Identify Helder Camera. What are his views regarding the role of violence in social change? (*LT*, 105-109)
6. According to Gutierrez, what do priests and religious workers in ever increasing numbers want the church to do? (*ATL*, 61)
7. What one unifying theme was present through the documents of the 1968 Episcopal Conference at Medellin, Colombia? (*ATL*, 63)
8. What five changes in the Roman Catholic church does Gutierrez find are demanded by the call to struggle against oppressive structures and construct a more just society? (*ATL*, 68-71).

Lecture 7: Protestant Roots of Liberation Theologies

Required Reading: Miguez Bonino, *DTRS*, 38-60

Nunez, *LT*, 53-82

Required Listening: Lecture 7

Recommended Reading: Brown, *Theology in a New Key*, 35-49

Hundley, *Radical Liberation Theology*, 4-10

Answer the following questions:

1. What did Orlando Costas, an evangelical missiologist, say about the liberationist current in South American Protestantism? (*LT*, 53)
2. What is ISAL? (*LT*, 53)
3. According to Nunez, what five influences are present in the writings of ISAL? (*LT*, 54)
4. How do Pedro Arana Quiroz, Andrew Kirk, and Rene Padilla critique ISAL? (*LT*, 78-81)
5. How does Miguez Bonino define utopia? a program? a historical project? (*DTRS*, 38-39)
6. State the serious problems, according to Miguez Bonino, confronting Latin American revolutionaries. (*DTRS*, 41)
7. Describe the three stages of development of Isaline thought according to Jose Miguez Bonino. (*DTRS*, 54-55)

Lecture 8: The Emergence of Liberation Theologies in Latin America

Required Reading: Boff and Boff, *ILT*, 66-77

Nunez, *LT*, 113-127

Required Listening: Lecture 8

Recommended Reading: Hundley, *Radical Liberation Theology*, 60-65

Kirk, *Liberation Theology*, 23-28

McGovern, *Liberation Theology and Its Critics*, 1-19

Answer the following questions:

1. According to Boff and Boff, where are the historical roots of liberation theology to be found? (*ILT*, 66)
2. Characterize briefly the populist movements of the 1950's and 1960's and explain how they led to the creation of a prerevolutionary atmosphere. (*ILT*, 66-67)
3. How did the sociological thinking current at the end of the 1960's explain the relationship between development and underdevelopment? (*ILT*, 68)
4. Mention four stages in the formulation of liberation theology and briefly characterize each. (*ILT*, 70-73)
5. As a general rule, what role does the Magisterium play in the development of new theologies? (*LT*, 75)
6. What, according to Boff and Boff, has been the general tenor of the pronouncements of the Magisterium? (*ILT*, 77)
7. Mention, according to Nunez, the three stages in the development of Latin American liberation theology. (*LT*, 114-115)

NOTE: Upon completion of this lecture notify your proctor that you are ready to take the first examination on Lectures #1 - #8.

Lecture 9: The Methodology of Liberation Theologies Part I

Required Reading: Gutierrez, *ATL*, 3-12
Miguez Bonino, *DTRS*, 61-83

Required Listening: Lecture 9

Recommended Reading: Hundley, *Radical Liberation Theology*, 11-22
McGovern, *Liberation Theology and Its Critics*, 23-46
Segundo, *The Liberation of Theology*, 69-96

Answer the following questions:

1. According to Gutierrez, which two functions of theology are considered classical? Describe characteristics of each. (*ATL*, 4-5)
2. What is the third function of theology? (*ATL*, 5)
3. What is the relationship of theology to pastoral activity? (*ATL*, 9)
4. Explain what is distinct about liberation theologies? (*DTRS*, 6)
5. Characterize the base upon which Latin American theologies of liberation are built. (*DTRS*, 61-62)
6. Describe the new way in which Latin American liberation theologians are “doing theology.” (*DTRS*, 81-82)

Lecture 10: The Methodology of Liberation Theologies Part II

Required Reading: Boff and Boff, *ILT*, 11-21

Gutierrez, *ATL*, 13-25, 45-57

Required Listening: Lecture 10

Recommended Reading: Brown, *Gustavo Gutierrez: An Introduction to Liberation Theology*, 75-101

Nunez and Taylor, *Crisis in Latin America*, 99-130

Answer the following questions:

1. How do Boff and Boff define the term “liberation theology”? (*ILT*, 11)
2. At what three levels does theological reflection take place? (*ILT*, 12)
3. What do each of these three levels reflect upon in common? (*ILT*, 12) What unites them? (*ILT*, 14)
4. What is Gutierrez’ understanding of development? On what basis does he criticize earlier understandings? (*ATL*, 14-16)
5. What does Gutierrez mean by social revolution? (*ATL*, 17)
6. Explain Gutierrez’ understanding of the theory of dependence. (*ATL*, 51-54)

Lecture 11: The Methodology of Liberation Theologies Part III

Required Reading: Boff and Boff, *ILT*, 22-42

Required Listening: Lecture 11

Recommended Reading: Brown, *Gustavo Gutierrez: An Introduction to Liberation Theology*, 102-130

Answer the following questions:

1. According to Boff and Boff, what is the first step in liberation theology? (*ILT*, 22-23)
2. What three forms of commitment to the poor can be taken up if one is to acquire new theological sensitivity? (*ILT*, 23-24)
3. Into what three mediations can the elaboration of liberation theology be divided? (*ILT*, 24)

Lecture 12: The Methodology of Liberation Theologies Part IV

Required Reading: Nunez, *LT*, 131-171

Required Listening: Lecture 12

Recommended Reading: Kirk, *Liberation Theology*, 143-194

Answer the following questions:

1. According to Nunez, what is the point of departure of liberation theologians? (*LT*, 131-133)
2. How do liberation theologians analyze Latin American reality? (*LT*, 134-136)
3. What view of Scripture do Catholic theologians of liberation take? (*LT*, 142-143)
4. What is the hermeneutical criterion for liberation theologians such as Gustavo Gutierrez, Hugo Assmann, and Jon Sobrino? (*LT*, 143-152).

Lecture 13: The Bible in Liberation Theologies Part 1

Required Reading: Miguez Bonino, *DTRS*, 86-106
Nunez, *LT*, 159-164 (Read carefully)

Required Listening: Lecture 13

Recommended Reading: Berryman, *Liberation Theology*, 45-62
Brown, *Unexpected News*, 21-32
Hundley, *Radical Liberation Theology*, 23-34
Segundo, *The Liberation of Theology*, 7-38

Answer the following questions:

1. State the accusation most frequently leveled against liberation theologies. (*DTRS*, 86)
2. Distinguish between the classical conception of the relationship between truth and practice and that of liberation theologies. (*DTRS*, 88)
3. List the three objections commonly raised against the concept of truth held by liberation theologians. (*DTRS*, 88-89)
4. State the two questions which Miguez Bonino raises about the classical view of the relationship between truth and praxis and summarize the answers he gives to the questions he raises. (*DTRS*, 89-91)
5. Explain the meaning of the sentence: "Hermeneutics in this new context means also an identification of the ideological framework of interpretation implicit in a given religious praxis." (*DTRS*, 94)
6. How does Juan Luis Segundo explain the difference between a traditional academic theology and a theology of liberation? (*LT*, 160)
7. What two conditions are necessary to accomplish the hermeneutical circle? (*LT*, 160-161)

Lecture 14: The Bible in Liberation Theologies Part 2

Required Reading: Boff and Boff, *ILT*, 43-65

Gutierrez, *ATL*, 162-173

Required Listening: Lecture 14

Recommended Reading: Brown, *Unexpected News*, 33-48

Hanks, *For God So Loved the Third World*, 3-40

Answer the following questions:

1. According to Boff and Boff, what are the theological reasons for a preferential option for the poor? (*ILT*, 44-46)
2. According to Boff and Boff, who are the poor? (*ILT*, 46-49)
3. List eight key themes of Liberation Theology. (*ILT*, 49-63)
4. What characteristics of Mary cause her to stand out as dear to Christians of the base communities?
5. Mention six temptations facing liberation theologies. (*ILT*, 64-65)
6. What three principal reasons does Gutierrez see in the Bible for the vigorous repudiation of material poverty? (*ATL*, 167-168)
7. According to Gutierrez, what is the third meaning of poverty? (*ATL*, 171-173)

Lecture 15: Liberation and Salvation Part I

Required Reading: Gutierrez, *ATL*, 27-46

Nunez, *LT*, 175-195

Required Listening: Lecture 15

Recommended Reading: Kirk, *Liberation Theology*, 105-111

Answer the following questions:

1. What is the question to which an answer is sought when one speaks about liberation theology? With what does this question deal? (*ATL*, 29)
2. Distinguish between the Christendom mentality and the New Christendom, especially in regard to the function of the church in each. (*ATL*, 34-36)
3. To what does “the distinction of planes” refer? (*ATL*, 36-38)
4. Why is the distinction of planes model inadequate? (*ATL*, 34-46)

Lecture 16: Liberation and Salvation Part II

Required Reading: Gutierrez, *ATL*, 79-105

Required Listening: Lecture 16

Recommended Reading: Kirk, *Liberation Theology*, 95-104, 147-152

Answer the following questions:

1. According to Gutierrez, what is the motive which moves Christians to participate in the liberation of oppressed peoples and exploited social classes? (*ATL*, 81)
2. What is the goal of the struggle against misery, injustice, and exploitation? (*ATL*, 81)
3. To what does the quantitative aspect of salvation refer? (*ATL*, 83-84)
4. What is meant by the affirmation that salvation is qualitative rather than quantitative? (*ATL*, 83-86)
5. Upon the study of which two Biblical themes does Gutierrez base his affirmation that history is one? (*ATL*, 86-97)
6. How does Gutierrez describe the liberation of Israel? (*ATL*, 88)

Lecture 17: Liberation and Salvation Part III

Required Reading: Gutierrez, *ATL*, 121-140

Miguez Bonino, *DTRS*, 132-153

Nunez, *LT*, 195-206

Required Listening: Lecture 17

Recommended Reading: Berryman, *Liberation Theology*, 138-150

Answer the following questions:

1. According to Gutierrez, to what does the term “utopia” refer? (*ATL*, 135)
2. What three elements characterize the notion of utopia? (*ATL*, 135-137)
3. List four areas in which Engels finds notable points of resemblance between the history of early Christianity and the modern working class movement. (*DTRS*, 132)
4. Contrast the opposite historical consequences which, according to Miguez Bonino, the Christian and the Marxist utopias lead. (*DTRS*, 133)
5. According to Nunez, how does Gutierrez define salvation? How does he view sin? (*LT*, 205)

NOTE: Upon completion of this lecture notify your proctor that you are ready to take the second examination on Lectures #9 - #17.

Lecture 18: The Christology of Liberation Theologies I

Required Reading: Gutierrez, *ATL*, 106-120

Required Listening: Lecture 18

Recommended Reading: Brown, *Unexpected News*, 127-141

Haight, *An Alternative Vision*, 104-139

Kirk, *Liberation Theology*, 123-140

Answer the following questions:

1. How then do we encounter God? (*ATL*, 110-112)
2. According to Gutierrez, what passage summarizes the Gospel message? What does he believe is the obvious sense of the text and context? (*ATL*, 112)
3. What does Yves Conger mean by “the sacrament of our neighbor”? (*ATL*, 114-115)
4. What does it mean to place oneself in the perspective of the Kingdom? (*ATL*, 116)
5. What is spirituality? Upon what does it center? (*ATL*, 117-120)

Lecture 19: The Christology of Liberation Theologies II

Required Reading: Nunez, *LT*, 207-239

Required Listening: Lecture 19

Recommended Reading: Brown, *Unexpected News*, 74-88

Haight, *An Alternative Vision*, 121-139

Kirk, *Liberation Theology*, 153-159

McGovern, *Liberation Theology and Its Critics*, 72-82

Sobrino, *Christology for the Crossroads*, 1-16

Answer the following questions:

1. What is the point of departure for Leonardo Boff in his Christological reflection? For Jon Sobrino? (*LT*, 209-210)
2. How does liberationist Christology differ from other Christological emphases? (*LT*, 210)
3. What does Boff believe about the nativity narratives? (*LT*, 211)
4. According to Nunez, in what does Boff see the significance of the death of Christ? (*LT*, 232)

Lecture 20: The Christology of Liberation Theologies III

Required Reading: Miguez Bonino, *DTRS*, 106-131

Required Listening: Lecture 20

Recommended Reading: Huntley, *Radical Liberation Theology*, 35-52
Kirk, *Liberation Theology*, 112-122

Answer the following questions:

1. Identify the contradiction emphasized both in official ecclesiastical pronouncements and in the conservative and liberal polemics against Marxism. (*DTRS*, 106)
2. Compare and contrast Marxist anthropology with traditional Christian anthropology. (*DTRS*, 121)
3. Identify what Miguez Bonino believes to be one - if not the major - heresy of our time. (*DTRS*, 121)
4. Summarize Miguez Bonino's understanding of Jesus' mission. (*DTRS*, 121-124)
5. Explain what two things this means for the Christian community. (*DTRS*, 124)
6. Summarize Miguez Bonino's discussion of violence. (*DTRS*, 125-128)

Lecture 21: The Ecclesiology of Liberation Theologies Part I

Required Reading: Gutierrez, *ATL*, 141-161

Miguez Bonino, *DTRS*, 154-174

Nunez, *LT*, 241-274

Required Listening: Lecture 21

Recommended Reading: Haight, *An Alternative Vision*, 162-184

McGovern, *Liberation Theology and Its Critics*, 213-226

Answer the following questions:

1. What is the new ecclesiological perspective which presupposes an uncentering of the church? (*ATL*, 143-144)
2. How does the notion of the church as the sacrament of history in humanity enable persons to think of the church? (*ATL*, 146-148)
3. According to Gutierrez, what is the mission of the church? (*ATL*, 148-156)
4. According to Miguez Bonino, identify the point at which the theology of liberation shows unclearness and hesitation. (*DTRS*, 55)
5. What fundamental question does Nunez raise about the ecclesiastical renovation proposed by liberation theologians? (*LT*, 241)
6. According to Nunez, what is the main interest of liberation theologians in regard to ecclesiology? (*LT*, 242)
7. What is the result of the liberationist attempt to go beyond traditional “ecclesiocentrism”? (*LT*, 245)

Lecture 22: The Ecclesiology of Liberation Theologies Part II

Required Reading: Gutierrez, *ATL*, 72-77

Required Listening: Lecture 22

Recommended Reading: Berryman, *Liberation Theology*, 63-79

Haight, *An Alternative Vision*, 206-232

McGovern, *Liberation Theology and Its Critics*, 197-212

Answer the following questions:

1. According to Gutierrez, what is beginning to change in Latin America? (*ATL*, 73)
2. What are the seven most important theological/pastoral issues posed by the new situation? (*ATL*, 74-77)

Lecture 23: Summary and Evaluation Part I

Required Reading: Boff and Boff, *ILT*, 78-95

Gutierrez, *ATL*, xvii-xvi, 174

Miguez Bonino, *DTRS*, vii-xviii

Required Listening: Lecture 23

Recommended Reading: Berryman, *Liberation Theology*, 162-178

Brown, *Gustavo Gutierrez: An Introduction to Liberation Theology*, 157-184

McGovern, *Liberation Theology and Its Critics*, 156-157

Answer the following questions:

1. Compare the main concerns of Latin American and Caribbean liberation theology with the central concerns of liberation theologies in Africa and Asia. (*ILT*, 80-81)
2. How is liberation theology making itself felt in the First World? (*LT*, 81-82)
3. What seven conclusions do Boff and Boff draw about the historical significance of Liberation Theology? (*ILT*, 88-89)
4. Does Gutierrez, writing in 1988, still consider valid the aspirations for integral liberation articulated in the 1968 Medellin documents? (*ATL*, xvii)
5. Why does Gutierrez now recognize the inadequacy of the theory of dependence as an analytical tool? (*ATL*, xxiv)
6. What does Gutierrez affirm as a cornerstone of liberation theology? (*ATL*, xxv)

Lecture 24: Summary and Evaluation Part II

Required Reading: Nunez, *LT*, 277-290

Required Listening: Lecture 24

Recommended Reading: Kirk, *Liberation Theology*, 195-203

Novak, *Will It Liberate?*, 1-64, 106-152

Nunez and Taylor, *Crisis in Latin America*, 311-347, 367-405

Answer the following questions:

1. Summarize Nunez' evaluation of liberation theology. (*LT*, 277-278)
2. How has the Vatican responded to liberation theology? (*LT*, 278)
3. What challenge does liberation theology present to evangelicals? (*LT*, 278-279)
4. What five characteristics does Nunez believe are essential to an evangelical theology of the future? (*LT*, 280-286)
5. List four evangelical documents (and the year of their publication) which demonstrate the awakening social consciousness among evangelicals. (*LT*, 290)

NOTE: Upon completion of this lecture notify your proctor that you are ready to take your final examination.