

**An Analysis of the Options Taken by Translators of
Key Terms and A Key Acronym of Spanish- English
Translations of Works on Liberation Theology**

by

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Abstract:

One purpose of this thesis is to analyse the translations from Spanish to English of units of meaning that discuss the topics of liberation or salvation from [texts](#) by four theologians: Gustavo Gutiérrez, Jon Sobrino, Ignacio Ellacuría and Oscar Romero. The thesis also analyzes the significant influences upon the translations and the noteworthy options available to the translators.

This thesis also focuses on units of meaning that are in source text (“ST”) quotations with the abbreviation [CL](#) (which is being used in one of the source texts as an abbreviation for *Cristología De La Liberación*.) or the words *salvación*, *liberación*, *liberador*, *libertador*, *liberar*, *liberarse*, *liberarnos*, *libertad*, *salva*, *salvaciones*, *salvífico*, *salvífica*, *salvar* or *salvarnos* or words that are synonymous with the words *salvación* or *liberación* and their translations. In addition, the thesis explores the influences on translators that may have caused the meaning of a source text to have been altered in translation. The units of meaning analyzed in this thesis are from texts on liberation theology in Spanish (the STs) and their English translations (the target texts) that were, with the exception of the target text (“TT”) versions of the sermons by Romero originally produced in the 1970s and 1980s.

The aims of the thesis have been achieved via means of a mixed-methods approach (“MMA”) that is mostly qualitative. The qualitative data has been merged and connected with the quantitative data and used to work out what options the translators have utilized and what significant influences have led to the uses of the options. The qualitative data has also inductively answered the research question and associated questions.

In addition, the quantitative data has been used to hypothesise about what relationships exist between what the authors meant to say in the source text quotations, and how the translators have interpreted the authors’ messages. The quantitative data has involved counting the number of times the translators have used their options. The corpus linguistics approach (“CLA”) has been used to collect this data (which has been collected deductively).

This thesis has contributed to the fields of translation studies and theology. The thesis finds that the influences upon translators and the translation options they take can result in

significant changes to the messages of source text quotations. The thesis has also found that there are six main influences. These are, in descending order of significance:

- (i) Marxism (especially since liberation theology relies very heavily on Marxist analysis),
- (ii) semantic domains;
- (iii) some effects of contextualisation;
- (iv) the assumed worldviews of the authors and translators,
- (v) the assumed theological viewpoints of the authors and translators and
- (vi) the effects of the length of time between the authorship of the source text quotations and the publication of the TT quotations.

In addition, theological and linguistic concerns can be common problems for translators of theological STs and can possibly have implications regarding how the translators interpret the messages from these texts.

Also some definite influences that are not as significant as the six main influences exist. The definite ones include the affects of translation loss and gain, the functions of various tenses, decisions regarding when to make information that is implicit or has been left out in the source text quotation explicit, the renderings of some units of meaning and the need to interpret the authors' messages. They also include the translators' connotations of some of the units of meaning under consideration. The adding and substitution of pronouns is another definite influence as is the profiling that pronouns do. Also the influences are intertwined with the usages of significant options – of which there is a substantial number.

Finally, the influence of Marxist philosophy has been so dominant that it has worked together with all of the other significant influences listed above to affect some of the target text quotations. The influences of the semantic domains, some effects of contextualisation and the assumed worldviews of the authors and translators are as significant as each other. By the same token, the influences of the assumed theological viewpoints of the authors and translators and the effects of the length of time between the authorship of the source text quotations and the publications of the TT equivalents are as important as each other. However, they are not as significant as the other main influences.

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Declaration of Originality

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Date: 1st April, 2019.

List of abbreviations and acronyms used in this thesis:

- (1) AE – American English.
- (2) ATV – Assumed Theological Viewpoint.
- (3) AW – Assumed Worldview.
- (4) BE – British English.
- (5) CL – Cristología De La Liberación.
- (6) CLA – Corpus Linguistics Approach.
- (7) CWME - World Council of Churches Programme Unit On Faith And Witness Commission On World Mission And Evangelism.
- (8) ELMSDs – English Language Marxist Semantic Domains.
- (9) FICOWE – First International Congress on World Evangelization.
- (10) LC – The Lausanne Covenant.
- (11) LCWE – The Lausanne Committee For World Evangelization.
- (12) LV - Landscape View.
- (13) MMA – Mixed Methods Approach.
- (14) PV – Portrait View.
- (15) SLMSDs - Spanish Language Marxist Semantic Domains.
- (16) ST – Source Text.
- (17) STQ – Source Text Quotation.
- (18) TB – Theological Background.
- (19) TG – Translation Gain.
- (20) TL – Translation Loss.
- (21) TT – Target Text.
- (22) TTQ – Target Text Quotation
- (23) UOM – Unit of Meaning.

Chapter One: Introduction:

1.1: Issues Associated With The Process Of Translating:

A comparison of a sentence in *The Complete Don Quixote* with one in the source text (“ST”) version of that work provides an example of how translators can change what STs say when they translate them from Spanish to English.¹ In the relevant passages, a gentleman is introduced in the ST as *Quijada*, *Quesada* and *Quejana*, while the target text (“TT”) uses ‘Quixada’ and ‘Señor Quexana’.² The ST sentence that the translator may have changed is as follows; ‘Tenía en su casa una ama que pasaba de los cuarenta, y una sobrina que no llegaba a los veinte, y un mozo de campo y plaza, que así ensillaba el rocín como tomaba la podadera’.³ The TT version of the sentence reads: ‘Señor Quesada’s family consisted of a young niece, a plump housekeeper and a neglected hunting dog’.⁴ The Spanish equivalent of the word family is *familia*. This word is not used in the ST sentence. This sentence does not refer to the housekeeper as being plump but rather as being over forty. By the same token, the ST sentence does not refer to the niece as being young, but says that she has not yet reached 20 years of age.⁵

This example shows that here are several issues to consider in an analysis of translation processes. One - [translation loss](#) (“TL”) - is associated with the process of translation. TL is likely to occur whenever any document is translated from one language to another.

Translators need to reduce the chances of TL occurring and, at times to compensate for its occurrences.⁶

Translated literature can also be subjected to translation gain (“TG”). This subjecting can occur when translators who are too enthusiastic ‘inadvertently pad up the text by adding ‘[so much unnecessary information] that the translation might have more allusions ... than was

¹ Cf. page 9 of M.D. Cervantes Saavedra, *The Complete Don Quixote [Volume 1-2]*, trans. R. Davis (London: SelfMadeHero, 2013); page 21 of *El Ingenioso Don Quijote De La Mancha* (Newark: Cervantes & Co, 2003).

² See *El Ingenioso Don Quijote De La Mancha*. loc. cit & *The Complete Don Quixote [Volume 1-2]*. loc. cit.

³ See *El Ingenioso Don Quijote De La Mancha*. loc. cit.

⁴ See *The Complete Don Quixote [Volume 1-2]*. loc. cit.

⁵ See *ibid* & Cervantes Saavedra, *El Ingenioso Don Quijote De La Mancha*. loc. cit.

⁶ See University of Cambridge Faculty Of Modern & Medieval Languages., "3. Equivalence and Translation Loss," <http://www.mml.cam.ac.uk/undergraduates/translation-toolkit/equivalence>.

originally thought of'.⁷ TG can also occur when translators 'enrich or clarify' the texts they are translating.⁸

Moreover, the translation process is a cultural one. This is particularly since all verbal systems reflect presumptions that pertain to their cultures.⁹ Therefore, dissimilarities that are associated with different cultures can affect translations.¹⁰ So can issues of language, and a word's connotation¹¹ and, in the case of academic works, the translator's understanding of the concepts explained in the ST.¹²

In addition, translators have to deal with the fact that they cannot access or reproduce 'appropriate meanings in the [target language](#)]. Translators also need to deal with this inability being due to the fact that 'words across languages never exactly correspond as lexical items because they encode different semantic features and enter into different sense relations with other words'.¹³ Furthermore, [TTs](#) and STs can only be the same as each other 'in certain respects'.¹⁴

In addition, in the case of academic works, the translator's understanding of the concepts explained in the ST can complicate problems associated with translation.¹⁵ The fact that two people can have different understandings of a concept is demonstrated by an example Carroll gives.¹⁶ According to Carroll, his concept of what a stone is may be different to the concept understood by his readers. He explains that this is because his experiences 'with stones may have included work with pieces of a particular kind of vitreous rock that [the reader] has

⁷ NPTEL, "Basic Concepts and Terminology of Translation Studies Module 2: Introduction to Translation Studies as a Discipline Lecture 4: Basic Concepts and Terminology of Translation Studies," <http://nptel.ac.in/courses/109104050/4>.

⁸ S. Bassnett, *Translation Studies* (London & New York: Routledge, 1991), 30.

⁹ M.T. Preckler, "Inferences, Topical Relations, and Translation," *Paralleles* 18 (1996): 225.

¹⁰ See P. Newmark, *Approaches to Translation* (New York, London, Toronto, Sydney, Tokyo & Singapore: Prentice Hall, 1988), 81-84.

¹¹ E. Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción," *Boletín De Estudios Germánicos* 5 (1964): 142; H. Jackson, *Words and Their Meaning* (London & New York: Longman, 1988), 58-59.

¹² See Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." loc. cit.

¹³ J. House, *Translation* (Oxford: Oxford University Press, 2009), 39 & 42.

¹⁴ *Ibid.*, 42.

¹⁵ See Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." loc. cit.

¹⁶ "Words, Meanings and Concepts,"

<http://hepgjournals.org/doi/pdf/10.17763/haer.34.2.m7553800m0w51522>.

seldom seen’¹⁷. Therefore, the concepts of liberation and salvation held by Sobrino and Gutiérrez for example, may differ from the ones held by the translators of *Cristología Desde América Latina* (“*Cristología*”), *Jesús En América Latina* (“*Jesús En*”), *La Teología De La Liberación* (“*La Teología*”) and *La Fuerza Histórica De Los Pobres* (“*La Fuerza*”) (all of which, along with Ellacuría’s book *Teología Política* are some of the STs considered in this thesis). This is particularly since concepts are so complex and subtle that dictionaries often oversimplify them.¹⁸

The connotations of words can also complicate the translation process. These connotations are ‘the associations a word has over and above its [denotation](#)’.¹⁹ The connotations of words held by translators and authors may also be subject to what Jackson²⁰ refers to as their ‘experience of language’. For example, the authors and translators may have different connotations of the words ‘salvation’ and ‘liberation’ which are subject to their experiences of language and that by necessity mirror the applicable translator’s or author’s ‘experience of the entity to which the word [or unit of meaning (“UOM”)] refers and the place which this entity has in our belief-systems and thought-patterns.’²¹

In addition, the translation process is a procedure in which the translator has to take into account the complexities of any allusions the ST has.²² These include, for example, allusions that are Marxist orientated. The translator must also be able to comprehend the text that he or she is translating, pay attention to all of its details,²³ characterise the ST’s and TT’s audiences,²⁴ ‘strive for [equivalence](#) rather than identity’²⁵ ‘and ‘be aware [of the [STs](#)]

¹⁷ Ibid., 164.

¹⁸ D. Hofstadter, & Sander, E.,, *Surfaces and Essences: Analogy as the Fuel and Fire of Thinking* (New York: Basic Books, 2013), 3.

¹⁹ Jackson, *Words and Their Meaning*. op. cit., 58

²⁰ Ibid., 59.

²¹ See *ibid.*

²² See page 92 of S. Bassnett, "The Translator as Writer," in *The Translator as Author: Perspectives on Literary Translation: Proceedings of the International Conference, Università Per Stranieri of Siena, 28-29 May 2009*, ed. C. Buffagni, Garzelli, B., & Zanotti, S., (Berlin: Lit, 2011).

²³ Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." loc. cit.,

²⁴ P. Newmark, *A Textbook of Translation* (New York, London, Toronto, Sydney, Tokyo & Singapore: Prentice Hall, 1988), 13.,

²⁵ E.A. Nida, & Taber, C.R.,, *The Theory and Practice of Translation* (Leiden: E.J. Brill, 1969), 12.,.

implicit' and explicit information.²⁶ Also, whilst implicit information is information that has been intentionally left out of a communication event. Explicit information 'is overtly stated by lexical items and grammatical forms'.²⁷

In addition, when a translator translates from Spanish to English he or she needs to pay attention to the words which the languages have and are spelt similarly but have different meanings in different contexts.²⁸ Likewise, 'in translating texts it is the text as a whole that is replaced and its constituent parts; we do not exchange one separate word or sentence for another'.²⁹ Additionally, translators of literary STs also must give precedence to any connotations the ST may have.³⁰

Also, the issue of [contextualisation](#) appears to have been influenced by the need for the translators to consider the contextual relations of the applicable ST words (many of which are Marxist) and intertwined with theological issues like the translators' and authors' concepts of salvation and liberation. Associated with the issue is the need for the translators to be aware of the 'specific historical' and 'cultural' settings in which the STs were authored. They would have needed to be mindful of these settings, and to be aware of the cultures in which the STs were authored. The translators would also needed to have been aware of the fact that when well-written STs are being translated all nuances of the author's meaning need to take priority over the reader's reaction if the reader does not need 'to act or react promptly'.³¹

1.2: Topic Summary

This thesis has focused on the role of the translators, their options, and the factors that have influenced those options. There is also a focus on whether or not the usages and significant options have been affected by the challenges the translators would have faced that are

²⁶ M. Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence* (Lanham, MD & London, UK: University Press Of America, 1984), 38.,.

²⁷ Ibid.

²⁸ See L. Carlucci, & Ferrero, A.M.D., "Falsas Equivalencias En La Traducción De Lenguas Afines: Propuesta Taxonómica," *Sendeban* 18 (2007): 159 & C.D. Terrell, & Meadows, B., "A List of English Homophones," *The Quarterly Journal of Experimental Psychology* 37, no. 4 (1985).

²⁹ House, *Translation*. op. cit., 5

³⁰ Newmark, *A Textbook of Translation*. op. cit., 16.

³¹ See Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 33.

associated with the problems of the translation process and a Marxist worldview that, when most of the [target texts](#) were published, was foreign to most native speakers of English. The thesis has also focused on units of meaning that are in source text quotations with the abbreviation *CL* or the words *salvación*, *liberación*, *liberador*, *libertador*, *liberar*, *liberarse*, *liberarnos*, *libertad*, *salva*, *salvaciones*, *salvífico*, *salvífica*, *salvar* or *salvarnos* or words that are synonymous with the words *salvación* or *liberación*. There has also been a focus on the translations of these source text quotations and on potential and definite influences on the units of meaning that have changed what the source text quotations are saying.

Many of the original materials that were on Liberation Theology (which started in Latin America in the 1960s as a response to the Second Vatican Council, and the treatment and suffering that average Latin Americans were receiving)³² were originally produced in Spanish in the 1970s and early 1980s.³³ This includes all of the source texts considered in this thesis.³⁴

³² A.T. Hennelly, "General Introduction," in *Liberation Theology: A Documentary History*, ed. A.T. Hennelly (Maryknoll, NY: Orbis Books, 1990), xiii; S. Silva, "La Teología De La Liberación," <http://www.redalyc.org/articulo.oa?id=32214691008>; O. Singer, "Liberation Theology in Latin America," <https://library.brown.edu/create/modernlatinamerica/chapters/chapter-15-culture-and-society/essays-on-culture-and-society/liberation-theology-in-latin-america/>; See also Chapter Three of R.C. Hundley, *Teología De La Liberación: Una Respuesta Evangélica*, trans. M.C. Polonia C (Place Of Publication Unknown: Centros De Literatura Cristiana, 1990).

³³ See A.T. Hennelly, *Liberation Theology: A Documentary History*, ed. A.T. Hennelly (Maryknoll, NY: Orbis Books, 1990). Particularly the General Introduction.

³⁴ See Author's Name Unknown., "Ignacio Ellacuría (1930-1989)," <http://www.uca.edu.sv/martires/ignacioellacuria.htm>; Principales Fiestas Católicas., "Entradas Populares: Predica De Mons. Romero Sobre Marginación-Curación Y Promoción Del Espíritu," <http://principalesfiestascaticas.blogspot.com.au/2015/10/predica-de-mons-romero-sobre.html>; Hennelly, *Liberation Theology: A Documentary History*. op. cit.; Ó.A. Romero, "Vocaciones Al Sacerdocio: Vigilia De Pentecostés," <http://servicioskoinonia.org/romero/homilias/C/770528.htm>; "The Church of Salvation," http://www.romerotrue.org.uk/homilies/66/66_pdf.pdf; "Iglesia Perseguida: Santa Catalina De Alejandría," <http://servicioskoinonia.org/romero/homilias/C/771125.htm>; J. Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*, 3rd ed. (Santander: Sal Terrae, 1982); the section by Owens of Ó.A. Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, vol. 6 (Miami: Convivium Press, 2017). titled 'Translator's Note' & the publications details pages of; G. Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. (Lima: Centro De Estudios Y Publicaciones, 1980); *La Teología De La Liberación: Perspectivas* (Lima: Centro De Estudios Pastorales, 1971); Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit. & , & *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*, 2nd ed. (Mexico: Ediciones CRT, 1977); See also STQs 4.4.8, 4.4.13, 4.4.17, 4.4.39, 4.4.71, 4.4.80, 4.4.90, 4.4.111, 4.4.113 & 4.4.119, Oficina De La Causa De Canonización., "Homilias," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias>; SICAL Servicio

By a similar token the majority of the target texts were published at around about the same time.³⁵ By contrast, most of the target text (“TT”) versions of Romero’s texts considered in this thesis were published after 2014.³⁶ By that time Marxist philosophy had gained more widespread acceptance in the West.³⁷

Also, when the source texts were produced a knowledge of Marxism was more prevalent in the Spanish-speaking world than the English-speaking world.³⁸ To Western audiences Marxism had been more widely discredited than it was in Latin America.³⁹ Marxist philosophy has been linked to liberation theology.⁴⁰

Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A," <http://www.sicsal.net/romero/homilias/A/index.html>; & the publications details pages of Ó.A. Romero, *Mons. Oscar A. Romero, Su Pensamiento: I-li: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 De Marzo 1977 25 De Noviembre 1977* (San Salvador: Publicaciones Pastorales del Arzobispado, 1981).

³⁵ See the publications details pages of I. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*, trans. J. Drury (Maryknoll, NY: Orbis Books, 1976); G. Gutiérrez, *The Power of the Poor in History: Selected Writings*, trans. R.R. Barr (Eugene, OR: Wipf And Stock Publishers, 2004 (c) 1983); *A Theology of Liberation: History, Politics and Salvation*, trans. C. Ina, & Eagleson, J., (Maryknoll, NY: Orbis Books, 1973); J. Sobrino, *Jesus in Latin America*, trans. R.R. Barr (Maryknoll, NY: Orbis Books, 1987) & *Christology at the Crossroads: A Latin American Approach*, trans. J. Drury (Maryknoll, NY: Orbis Books, 1978).

³⁶ See the publications details pages of Ó.A. Romero, *A Prophetic Bishop Speaks to His People*, trans. J.V. Owens, vol. 1-6 (Miami: Convivium Press, 2015-2017).

³⁷ See M.H. Folly, *Historical Dictionary of U.S. Diplomacy During the Cold War* (Lanham, MD: Rowman & Littlefield, 2015), xiii & xx-xxi ; See also the chronology for R. Sutter, *Historical Dictionary of United States-China Relations* (Place Of Publication Unknown: Scarecrow Press, 2005).

³⁸ Cf. L.E. Aguilar, "Foreword," in *Marxism in Latin America*, ed. L.E. Aguilar (New York: Alfred A Knopf, 1968), vii with The Christian Science Publishing Society., "Marx and His Legacy," <http://search.proquest.com/docview/1037921526/fulltext/FC7EAD21364F42C6PQ/30?accountid=10910>.

³⁹ See L. Dupré, "Recent Literature on Marx and Marxism," <https://www-jstor-org.ezproxy.flinders.edu.au/>; pages 341-395 of L. Kolakowski, *Main Currents of Marxism: Its Origin, Growth and Dissolution*, trans. P.S. Falla, vol. III: The Breakdown (Oxford: Clarendon Press, 1978) & A. Levine, "The Marxism That Failed," <https://www-jstor-org.ezproxy.flinders.edu.au/> & Aguilar, "Foreword." loc. cit; See also page vii of *ibid*.

⁴⁰ See page 112 of S. Escobar, "Beyond Liberation Theology: Evangelical Missiology in Latin America," *International Bulletin of Missionary Research* 6, no. 3 (1982); See also Congregation For The Doctrine Of The Faith., "Instruction on Certain Aspects of the "Theology of Liberation"," http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_1984_0806_theology-liberation_en.html.

Moreover, when they were producing the source texts Gutiérrez, Sobrino, Romero and Ellacuría were based in Latin America.⁴¹ In contrast, most of the translators appear to have been from the First World and to have been based in that world when they were translating the source texts. This is particularly as, with the exception of one translator with a Spanish name, [the rest](#) have anglo-saxon ones.⁴² However, as many Latin Americans have anglo-saxon names, it is possible that the majority of the translators were Latin American. The exception is a translator who was on the staff of an evangelically oriented Archbishop of Canterbury.⁴³

Furthermore, source and target texts can be oral or written. Romero's source texts are sermons and, consequently, oral texts. All of the target texts are written ones.

Finally, in the 1970s and 1980s the word *liberación* meant 'liberation'. *Salvación* was Spanish for 'salvation'. Both English words still have the same Spanish meanings.

1.3: Research Question

The research question is as follows; "What does an analysis of the translations from Spanish to English of units of meaning associated with key terms in works by Gutiérrez, Sobrino, Ellacuría and Romero, a key acronym in a work by Sobrino and of the significant influences on the translations reveal about the translators' options and significant influences?" Two of

⁴¹ See I. Ellacuría, *Teología Política* (San Salvador: Ediciones Del Secretariado Interdiocesano, 1973); D.I. Gandolfo, "Ignacio Ellacuría (1930—1989)," <http://www.iep.utm.edu/ellacuri/#H3>; J.L. Gómez-Martínez, "Ignacio Ellacuría," <http://www.ensayistas.org/filosofos/spain/ellacuria/biblio-de.htm>; Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos; La Teología De La Liberación: Perspectivas*. op. cit; Hennelly, "General Introduction." op. cit; Oficina De La Causa De Canonización., "Homilias". loc. cit; See also the publications details pages of Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*. op. cit., *La Teología De La Liberación: Perspectivas*. op. cit.; Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. loc. cit & *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. loc. cit.

⁴² See Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. loc. cit; Gutiérrez, *The Power of the Poor in History: Selected Writings*. loc. cit; *A Theology of Liberation: History, Politics and Salvation*. loc. cit; Sobrino, *Jesus in Latin America*. loc. cit; *Christology at the Crossroads: A Latin American Approach*. loc. cit & Romero, *A Prophetic Bishop Speaks to His People*, 1-6. loc. cit.

⁴³ See J. Drury, 2017 *Re: Message from ASC Website*, Email Sent To The Author On 26/01/17, & Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. loc. cit.

the key terms are *liberación* and *salvación*. Some of the rest are *liberar*, *liberarse*, *liberarnos* and *libertad* (all of which come from the same root word as *liberación*). The remaining ones are the words *salva*, *salvaciones*, *salvífico*, *salvífica*, *salvar* and *salvarnos* (all of which come from the same root word as *salvación*) the words *liberador* and *libertador* and words that are synonymous with the words *liberación* or *salvación*. The key acronym is the abbreviation [CL](#).

As part of the process of considering the key terms and the abbreviation *CL*, their associated units of meaning will be considered. Some of these units of meaning are words (at least one of which is synonymous with the words *liberación* and *salvación*). Others are phrases, sentences, verb tenses and paragraphs.

The works are texts on liberation theology. This theology was developed in Latin America in the 1960s. It was a response to the Second Vatican Council and to the misery and the poor treatment ordinary, impoverished Latin Americans were receiving.⁴⁴

Finally, the following chapter outlines the methodology being used. The chapter also discusses the advantages that the usage of the methodology has for the thesis. The chapter also outlines how the methodology is going to be used.

⁴⁴ R. Gibellini, *The Liberation Theology Debate*, trans. J. Bowden (London: SCM Press, 1987), 1; Hennelly, "General Introduction." op. cit, pp. xiii & xxii; See also Hundley, *Teología De La Liberación: Una Respuesta Evangélica*. loc. Cit.

Chapter Two: Methods Section

This chapter outlines the approach being used and justifies reasons for its usage. The chapter then explains what I have been looking for and how I have been doing this.

2.1: The Mixed-Methods Approach and reasons for its usage.

I have achieved my aims via means of an [MMA](#) that is mostly qualitative. An MMA can be defined as being a method in which quantitative and qualitative data are rigorously gathered, integrated, analysed and used to understand the phenomena under investigation.⁴⁵ The integration has occurred by the connecting of both types of data.

Using an MMA has had many advantages for the thesis. One is associated with the purposes of quantitative and qualitative research. Quantitative research is ‘designed to address questions that hypothesize relationships among variables that are measured frequently in numerical and objective ways’.⁴⁶ It addresses the questions using ‘mechanical inferences’ and answers questions like ‘what is the effect of a given cause?’⁴⁷ On the other hand, qualitative studies are meant to ‘address questions of meaning, interpretation, and socially constructed realities’.⁴⁸ In addition, qualitative and quantitative data ‘provide different types of information’. However, the two types of data have limitations and strengths’.⁴⁹ Despite this, quantitative and qualitative data ‘complement each other’.⁵⁰ Furthermore, qualitative

⁴⁵ J.W. Creswell, *A Concise Introduction to Mixed Methods Research* (Los Angeles, London, New Delhi, Singapore & Washington DC: SAGE, 2015), 2 & *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Los Angeles, London, New Delhi, Singapore & Washington DC: SAGE, 2014), 217.

⁴⁶ I. Newman, Ridenour, C.S., Newman, C., & DeMarco Jr, G.M.P., "A Typology of Research Purposes and Its Relationship to Mixed Methods," in *Handbook of Mixed Methods in Social & Behavioral Research*, ed. A. Tashakkori, & Teddlie, C., (Thousand Oaks, London & New Delhi: SAGE, 2003), 170.

⁴⁷ K.R. Howe, "Against the Quantitative-Qualitative Incompatibility Thesis or Dogmas Die Hard " <http://journals.sagepub.com/doi/pdf/10.3102/0013189X017008010>; Insight Media., *Quantitative Research: Methods in the Social Sciences* (Place Of Publication Unknown: Odyssey Productions LLC., 2006), DVD.

⁴⁸ Newman, "A Typology of Research Purposes and Its Relationship to Mixed Methods." loc. cit.

⁴⁹ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. op. cit, p. 215.

⁵⁰ W.L. Neuman, *Basics of Social Research* (Boston, New York, San Francisco, Mexico City, Montreal, Toronto, London, Madrid, Munich, Paris, Hong Kong, Singapore, Tokyo, Cape Town & Sydney: Pearson, 2004), 82.

researchers try to understand why people do what they do.⁵¹ These researchers also ask questions like ‘how [readers] interpret what they read’,⁵² and use a method that puts them in the best position to be able to study causes and outcomes.⁵³ This method, plus the questioning aspects of the qualitative and quantitative parts have put me in the best possible position to understand why the translators have used their various options.

However, I have also been able to take advantage of a capability quantitative methods have. That is to allow researchers ‘to find causal connections between human behavior’ or ‘make inferences about [the way] human beings’ behave.⁵⁴ Being able to take advantage of this capability has assisted the making of necessary connections between the messages of STQs, how the translators have interpreted the messages and, consequently, the factors that have potentially affected how the [STQs](#) and their units of meaning have been rendered.

Finally, MMAs offer a ‘collective strength’ that is associated with combining ‘quantitative’ and ‘qualitative data’ and offers researchers ‘a better understanding of the research problem than either form of data alone’.⁵⁵ Therefore, I have used an MMA to help me make the associated necessary connections and inferences. This has enabled me to make inferences through the quantitative part of the methodology about why the translators have used their significant options, while using the qualitative part to identify what factors have made these options significant.

2.2: The Qualitative Aspect

2.2.1: The Content of the Qualitative Aspect:

The qualitative analysis has involved me finding out two things. The first is what significant options the translators have used, and how they have used them. The second is what are some

⁵¹ Insight Media., *Qualitative Research: Methods in the Social Sciences* (Place Of Publication Unknown: Odyssey Productions LLC., 2006), DVD.

⁵² McIlwain, cited in *ibid*.

⁵³ R. Rist, "On the Application of Qualitative Research to the Policy Process: An Emergent Linkage," in *Social Crisis & Educational Research*, ed. L. Barton, & Walker, S., (London & Canberra: Croom Helm, 1984), 160.

⁵⁴ Insight Media., *Quantitative Research: Methods in the Social Sciences*. loc. cit.

⁵⁵ Creswell, *A Concise Introduction to Mixed Methods Research*. loc. cit.

of the significant influences that have led to the utilisation of those options.

The qualitative aspect has answered the research question and the following questions inductively:

- (i) What are the units of meaning found in the source text quotation (“STQ”) passages that discuss ‘salvation’ and/or ‘liberation’?,
- (ii) What are the units of meaning found in the target text quotation (“TTQ”) passages?,
- (iii) What significant options have the translators used?
- (iv) What are the factors that have potentially influenced the decisions the translators have taken regarding what options to use?

The qualitative aspect has also investigated how the translators have interpreted what the authors have said in the **ST** passages with units of meaning that are associated with the words *salvación* and/or *liberación*.

Qualitative research involves researchers trying to extract ‘an underlying coherent or sense of meaning in the data’.⁵⁶ The senses of meaning are associated with whether or not the usages of the options have resulted in the translators changing what the authors of the STs have said. So are the underlying coherents.

As part of the qualitative aspect I have also availed myself of a particular type of textual analysis called content analysis⁵⁷ to try to understand why the translators have taken their options. As effective content analyses have categories which ‘are sufficiently precise to enable different coders to arrive at the same results when the same body of material [e.g. Spanish or English language texts] is examined’,⁵⁸ precise categories have been used. There are seven. Two have been used to concentrate on Romero’s sermons and the TT equivalents of the sermons. The rest have been used to focus on the other STs and their TT equivalents. All have been used to compare usages and translations of the words *salvación* and *liberación* and the units of meaning associated with the concepts of ‘salvation’ and ‘liberation’. Each category has been used to analyse the options utilised by the translators.

⁵⁶ Neuman, *Basics of Social Research*. op. cit., p. 89.

⁵⁷ Insight Media., *Qualitative Research: Methods in the Social Sciences*. loc. cit.

⁵⁸ D. Silverman, *Interpreting Qualitative Data: A Guide to the Principles of Qualitative Research*, 4th ed. (Los Angeles, London, Singapore & Washington DC: SAGE Publications, 2011), 64-65.

Content analyses also attempt to analyse ‘patterns of textual meaning’.⁵⁹ Also, as the term ‘textual meaning’ refers to the sense or significance of UOMs that are related to oral or written texts,⁶⁰ patterns of textual meaning are patterns that are related to the significance or sense of [UOMs](#) that are linked to written or oral texts. On the other hand, textual analyses occur when we interpret what texts are saying and focus on ‘the interpretation of texts’.⁶¹ These analyses determine how texts are likely to be interpreted. They also are limitless in terms of the types of questions they can answer.⁶² Therefore, using a textual analysis has helped me to determine possible reasons why the translators have used their options and what significant factors have influenced the decisions regarding which options to use.

Finally, the textual analysis has helped me interpret the messages of the STQs and TTQs.

2.3: The Quantitative Aspect

2.3.1: The Content of the Quantitative Aspect;

The quantitative analysis has involved choosing variables and hypothesising about the relationships that exist between them. These relationships include ones like the links that exist between what the authors meant to say in the STQs and how the translators have interpreted the authors’ messages. The analysis has been done deductively and has counted the number of times the translators have used the significant options. The variables include the amount of times the various options have been used and the number of times significant influences have affected renderings of [STQs](#).

Quantitative research also explains ‘how data can be related ‘to the research question’.⁶³ In this case, the quantitative method has been used to statistically analyse the quantitative data

⁵⁹ Benson, cited in Insight Media., *Qualitative Research: Methods in the Social Sciences*. loc. cit.

⁶⁰ Adapted from Cambridge University Press., "Textual," <https://dictionary.cambridge.org/dictionary/english/textual> & Oxford University Press., "Meaning, N.2," <https://www-oed-com.ezproxy.flinders.edu.au/view/Entry/115465?rskey=PmgPsO&result=6&isAdvanced=false>.

⁶¹ Insight Media., *Qualitative Research: Methods in the Social Sciences*. loc. cit; See also A. McKee, *Textual Analysis: A Beginner's Guide* (London, Thousand Oaks & New Delhi: SAGE Publications, 2003). loc. cit

⁶² *Textual Analysis: A Beginner's Guide*. op. cit., p. 73; See also page 1 of *ibid*.

⁶³ Neuman, *Basics of Social Research*. loc. cit.

which has been collected via the Corpus Linguistics Approach (“CLA”). This aspect has also been utilised to explain how this data relates to how the influences have affected the decisions regarding what options to use.

The CLA ‘takes into account the frequency of the phenomena investigated’.⁶⁴ The approach also entails the necessity of the investigator extracting ‘from a corpus, passages exhibiting particular phenomena’ and manually processing these examples and recording ‘observations about them’.⁶⁵ The CLA also can help identify where terms are used,⁶⁶ and, as a consequence, where UOMs are utilised. Therefore, the aspect of the method that uses this approach has involved four components. The first is the analysing of the texts as they occur in their natural environments. The second is the taking into consideration the number of times the phenomena under consideration have occurred and where. The third is the extracting of passages from the corpus which contain units of meaning with one or more of the words ‘salvation’, *salvación*, *liberación* and ‘liberation’. The fourth is the manual processing of the examples and recording of observations about them.

The type of corpus being used is called a ‘parallel corpus’.⁶⁷ This type incorporates ST and TT passages.⁶⁸ Parallel corpora are ‘large’ and focus on ‘texts in two languages’.⁶⁹ These corpora can store TTQs and STQs, and can, like the corpus being used, be good ways of presenting categorized data and an adequate number of ‘translation equivalents’.⁷⁰ This

⁶⁴ N. Nesselhauf, "Corpus Linguistics: A Practical Introduction," <http://www.as.uni-heidelberg.de/personen/Nesselhauf/files/Corpus%20Linguistics%20Practical%20Introduction.pdf>. Section titled ‘What Is Corpus Linguistics (II)?’

⁶⁵ C.J. Fillmore, ""Corpus Linguistics" or "Computer-Aided Armchair Linguistics"," in *Directions In Corpus Linguistics: Proceedings Of Nobel Symposium 82*, ed. J. Svartvik (Stockholm: Mouton De Gruyter, 1992), 39.

⁶⁶ See, for example, pages 125 -126 of S. Hunston, *Corpora in Applied Linguistics* (Cambridge, New York, Port Melbourne, Madrid & Cape Town: Cambridge University Press, 2002), 126.

⁶⁷ T. McEnery, & Oakes, M., "Sentence and Word Alignment in the Crater Project," in *Using Corpora for Language Research: Studies in the Honour of Geoffrey Leach*, ed. J. Thomas, & Short, M., (London & New York: Longman, 1996), 211.

⁶⁸ House, *Translation*. op. cit., p. 77.

⁶⁹ R. Salkie, "Using Parallel Corpora in Translation," https://www.llas.ac.uk/resources/gpg/1444.html#toc_1.

⁷⁰ McEnery, "Sentence and Word Alignment in the Crater Project." loc. cit; M. Olohan, *Introducing Corpora in Translation Studies* (London & New York: Routledge, 2004), 25; W. Teubert, "Units of Meaning, Parallel Corpora, and Their Implications for Language Teaching," in *Applied Corpus Linguistics: A Multidimensional Perspective*, ed. U. Connor, & Upton, T.A., (Amsterdam & New York: Rodopi, n.d), 185; See also A. O'Keefe, ""Like the Wise Virgins and All That Jazz': Using a Corpus to Examine Vague Categorisation and Shared Knowledge," *ibid*.

capability has enabled me to compare how the units of meaning were being used in the [STs](#)' contexts with how they were being used in the contexts of the TTs.

Finally, corpora can be used to find out what units of meaning writers prefer to use in certain contexts, in a rigorous and disciplined way.⁷¹ Corpora also have usefulness for the analysing of the usages of units of meaning.⁷² The resulting rigour and discipline has enabled me to do both things.

2.4: The Research Design

The research design is a variant of the type called 'the explanatory design'.⁷³ According to Creswell and Plano Clark, explanatory designs begin with 'the collection and analysis of quantitative data' and are followed by 'the subsequent collection and analysis of qualitative data'.⁷⁴ However, in this study, the quantitative data has been collected and analysed concurrently with the qualitative data.

In research which is a variant of the explanatory design, the qualitative data explains or elaborates upon the quantitative findings.⁷⁵ The qualitative data has done this by explaining what significant options the translators have used, and what some of the noteworthy influences on the translations are. This is why the approach has been employed.

⁷¹ See N. Chanyoo, "A Corpus-Based Study of Connectors and Thematic Progression in the Academic Writing of Thai EFL Students," <https://search.proquest.com/mlaib/docview/1512225915/fulltextPDF/4E49A0378F5048D7PQ/43?accountid=10910>; H. Hsiung, "A Contrastive Rhetoric Study: The Placement of Paragraph Thesis Statements in English and Chinese Research Articles," <http://search.proquest.com.ezproxy.flinders.edu.au>; G. Knowles, "Corpora, Databases and the Organization of Linguistic Data," in *Using Corpora for Language Research: Studies in the Honour of Geoffrey Leech*, ed. J. Thomas, & Short, M., (London & New York: Longman, 1996), 36.

⁷² See O.A. Moshref, "Corpus Study of Tense, Aspect and Modality in Diglossic Speech in Cairene Arabic," <https://search.proquest.com/mlaib/docview/1420355035/fulltextPDF/1AA1F45858BB40C7PQ/80?accountid=10910>; M. Stevenson, "Fact Distribution in Information Extraction," <https://search.proquest.com/mlaib/docview/214794780/fulltextPDF/2D0714F463C74B20PQ/25?accountid=10910>.

⁷³ J. Creswell, & Plano Clark, V.,, *Designing and Conducting Mixed Methods Research* (Thousand Oaks, London & New Delhi: SAGE Publications, 2007), 71.

⁷⁴ *Ibid.*, 72.

⁷⁵ See page 227 of J. Creswell, Plano Clark, V., Gutmann, M., & Hanson, W.,, "Advanced Mixed Methods Research Design," in *Handbook of Mixed Methods in Social and Behavioral Research*, ed. A. Tashakkori, & Teddlie, C., (Thousand Oaks: SAGE, 2003).

2.5: Research Method and Intent:

I have been looking for four things. These include:

- 1) units of meaning associated with the words *salvación* and *liberación* in the [STs](#);
- 2) units of meaning linked to the words ‘salvation’ and ‘liberation’ in the TTs;
- 3) the translators’ options; and
- 4) significant influences that have potentially or definitely led to the usages of these options.

I have looked for the first two partly because units of meaning communicate the authors’ ideas and at times, those of translators. Also, by observing how the words have been used in the TTs and STs, I have been able to consider how the options used by the translators have been affected by the various significant factors, including those associated with Marxism.

Additionally, to help me to investigate whether or not the rendering of certain words has resulted in TL or translation gain (“TG”) dictionary definitions have been used. These definitions are from the periods in which the applicable ST or TT has been produced. This has been useful because dictionary definitions are meant to signify everything that a word can mean ‘in everyday usage’.⁷⁶ Furthermore, the analysis of units of meaning associated with the words ‘liberation’, *liberación*, ‘salvation’ and *salvación* has allowed me to consider how the options chosen have been significantly influenced.

2.6: The Presentation of the Source Materials

The data have been presented in the tables in the appendices using, in most cases, an option called Landscape View (“LV”).⁷⁷ The exception is the data for the table comparing [TT](#) versions of Romero’s sermons. These data have been presented using an option Skaggs⁷⁸ calls ‘Portrait View (“PV”).’

⁷⁶ L.M. Haywood, Thompson, M., & Herve, S, *Thinking Spanish Translation: A Course in Translation Method: Spanish to English*, 2nd ed. (London & New York: Routledge, 2009), 143.

⁷⁷ M. Skaggs, "How to Change Vertical Paper to Horizontal in MS Word,"

<http://smallbusiness.chron.com/change-vertical-paper-horizontal-ms-word-50582.html>.

⁷⁸ *Ibid.*

LV allows for the horizontal presentation of data,⁷⁹ and for what Creswell⁸⁰ claims can be a key component of mixed methods designs. That is the use of the ‘same...variables’. LV allows two sets of data from any table to be merged via ‘a joint display of data’.⁸¹

LV's horizontal presentation facilitates the comprehension of data. However, the table utilising PV does so because the table presents quotations from three texts. PV allows for data to be presented vertically,⁸² and, therefore, unlike LV, the presentation of quotations from two or more texts. Consequently, this facilitates comprehension of the data comparing quotations from three texts.

The MMA allows qualitative and quantitative data to be analysed separately and then united.⁸³ Both things have occurred through the use of these tables. The qualitative and quantitative data have been united after having been analysed separately.

Finally, the tables have aligned the STQs with their equivalent TTQs as this is a necessary part of the CLA.⁸⁴ The tables covering Romero's sermons (Tables 4.4 and 4.5) give the dates and ST and TT titles for the sermons. Table 4.4 compares the STQ versions of the sermons with Owens' translations only, while Table 4.5 compares some of Owens' translations of Romero's sermons with translations produced by the Archbishop Romero Trust of the same sermons. In some of these cases the trust and Owens have given their TTs different titles, while in others the titles are the same.

⁷⁹ Ibid.

⁸⁰ *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. op. cit., p. 222

⁸¹ Ibid., 222.

⁸² See Skaggs, "How to Change Vertical Paper to Horizontal in MS Word". loc. cit.

⁸³ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. loc. cit.

⁸⁴ See Teubert, "Units of Meaning, Parallel Corpora, and Their Implications for Language Teaching." op. cit., p. 184.

2.7: Limitations Of The Study

The study design has two limitations that relate to its dependence on texts. First, it does not allow for the opportunity to consult directly with the authors or translators to confirm or correct the inferences drawn from their texts. This means that the worldviews and theological viewpoints that I have identified must be qualified as ‘assumed’ in this study. Secondly, confining the scope of the study to the words *salvación* and *liberación* and the associated [UOMs](#) means that some data which would potentially have been very useful has had to be eliminated. For example, there is one case (TTQ 4.3.134) where the verb *proclamar* has been rendered as a noun.

2.8: Chapter Conclusion:

In spite of the limitations of this study, there are many advantages that using an MMA has had for this thesis. One is the ability to answer the research question inductively. Another is the capability of hypothesizing about the relationships that exist among the variables. The data has also been presented in the way that it has to ease the facilitation of comprehension. This has involved the usage of the LV and PV options.

The next chapter provides an overview of the literature that is relevant to the thesis.

Chapter Three: Literature Review

This chapter is analysing and will attempt to draw out the main issues arising from the literature. In reviewing the literature I have attempted to draw out issues that have arisen from the literature that has been available via various academic libraries and databases. The main libraries accessed include the Flinders University and Adelaide College of Divinity libraries as well as the Löhe Memorial Library. Other literature sources were accessed via Document Delivery. The main databases used included ProQuest and EBSCOhost.

3.1: Literature on Liberation Theology:

According to Hennelly, liberation theology was authored by the world's poor people.⁸⁵ The theology started in Latin America in the 1960s as a response to the Second Vatican Council, and the treatment and suffering received by average Latin Americans and was initially Latin American in orientation.⁸⁶ As previously stated, many of the original materials on the theology, including the source texts considered in this thesis, were produced in Spanish in the 1970s and early 1980s. Also, as well as being authored in Latin America, most of these source texts were published in that continent.⁸⁷

Some people saw this theology as being a poor person's way of reflecting 'upon their own praxis of suffering and struggle in the light of the Word of God that created' liberation theology.⁸⁸ In addition, arguments for and against the theology existed in the 1970s and 1980s and still exist. One is that it has many flaws and claims that can be rejected on practical

⁸⁵ Hennelly, "General Introduction." op. cit., pp. xxii.

⁸⁶ Ibid., xiii; Silva, "La Teología De La Liberación". loc. cit; Singer, "Liberation Theology in Latin America". loc. cit; See also Hundley, *Teología De La Liberación: Una Respuesta Evangélica*. loc. cit., & Chapter One of C. Smith, *The Emergence of Liberation Theology: Radical Religion and Social Movement Theory* (Chicago & London: The University Of Chicago Press, 1991).

⁸⁷ See Author's Name Unknown., "Ignacio Ellacuría (1930-1989)". loc. cit; Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 6. loc. cit; Ellacuría, *Teología Política*. op. cit., publications details pages; Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*. loc. cit; *La Teología De La Liberación: Perspectivas*. loc. cit; Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. loc. cit; *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. loc. cit. & Section 1.2: Topic Summary

⁸⁸ See Hennelly, "General Introduction." op. cit., p. xxiii.

and theological grounds.⁸⁹ Liberation theology started ‘with the experience of listening to marginalized people’ including Latin America’s poor.⁹⁰ Liberation theology has also been called a theology of action and has the Exodus story as its basis.⁹¹ According to Polavieja the theology is a result of the geopolitical situation Latin America faced in around 1965 and reinterprets the message of Jesus based upon the sociological context of suffering and oppression that occurred in that continent at the time.⁹²

When liberation theology was first developed, it was considered to be more important and influential in the Spanish-speaking world than in English-speaking countries. However, the theology started gaining importance and influence in the English-speaking world in around 1975. As evidenced by the work of the Lausanne Movement this process continued in the second half of the 1970s and throughout the 1980s.⁹³

⁸⁹ See P. Berryman, "What Happened at Puebla," in *Churches and Politics in Latin America*, ed. D.H. Levine (Beverly Hills & London: SAGE Publications, 1979, 1980); Congregation For The Doctrine Of The Faith, "Instruction on Certain Aspects of the "Theology of Liberation"". loc. cit; J.N. Goodsell, "'Liberation Theology' Pits Priests against the Pope," <https://www.csmonitor.com/1983/0308/030846.html>; M. Novak, "The Case against Liberation Theology," <http://www.nytimes.com/1984/10/21/magazine/the-case-against-liberation-theology.html?pagewanted=all>; R. Poblete, "From Medellín to Puebla: Notes for Reflection," in *Churches and Politics in Latin America*, ed. D.H. Levine (Beverly Hills & London: SAGE Publications, 1979, 1980) & A.W. Wilde, "Ten Years of Change in the Church: Puebla and the Future," *ibid*.

⁹⁰ Boff, personal communication cited in R. Gutierrez, "Q&A Brazilian Theologian Pays Homage to Salvadoran Martyr," <http://search.proquest.com.ezproxy.flinders.edu.au/docview/>.

⁹¹ E. Black, "Liberation Theology," <http://search.proquest.com.ezproxy.flinders.edu.au>; G.L. Rodriguez, "Catholic Liberation Education: Implications for Msgr. Edward Pace High School," <http://search.proquest.com.ezproxy.flinders.edu.au>.

⁹² "Los Inicios De La Teología De La Liberación En Su Contexto Latinoamericano," <http://search.proquest.com.ezproxy.flinders.edu.au>.

⁹³ See A.A. Bolado, "Introducción," in *Fe Cristiana Y Cambio Social En América Latina: Encuentro De El Escorial, 1972*, ed. Instituto Fe Y Solidaridad. (Salamanca: Ediciones Sígueme, 1973); P. Berryman, "Latin American Liberation Theology," in *Theology in the Americas*, ed. S. Torres, & Eagleson, J., (Maryknoll, NY: Orbis Books, 1976); J.M. Bonino, *Doing Theology in a Revolutionary Situation* (Philadelphia: Fortress Press, 1975); J.A. Coleman, "Civil Religion and Liberation Theology in North America," in *Theology in the Americas*, ed. S. Torres, & Eagleson, J., (Maryknoll, NY: Orbis Books, 1976); See also E. Dussel, "The Political and Ecclesial Context of Liberation Theology in Latin America," in *The Emergent Gospel: Theology from the Underside of History: Papers from the Ecumenical Dialogue of Third World Theologians, Dar Es Salaam, August 5-12, 1976*, ed. S. Torres, & Fabella, V., (Maryknoll, NY: Orbis Books, 1978). particularly, page 186; page 82 of S. Escobar, "The Role of Translation in Developing Indigenous Theologies - a Latin American Viewpoint," in *Bible Translation and the Spread of the Church: The Last 200 Years*, ed. P.C. Stine (Leiden, New York, København & Köln: E.J. Brill, 1990); pages 246-251 of G. Gutiérrez, "Two Theological Perspectives: Liberation Theology and Progressivist Theology," in

The Lausanne Movement was established as a follow up to ‘the first International Congress on World Evangelization’ (“FICOWE”).⁹⁴ The congress established a covenant with only one section that deals with issues introduced by liberation theology and is called the Lausanne Covenant (“LC”).⁹⁵ On the other hand, the main document from the movement’s latest worldwide congress has three sections that deal with themes introduced by liberation theologians.⁹⁶ This congress occurred in South Africa in 2010 and FICOWE in 1974.⁹⁷ The [LC](#) was established by Evangelical Christians and written by them as a response to liberation theology and in opposition to the theology’s concept of salvation and the links Marxism has to the theology.⁹⁸ The covenant has become very influential amongst Evangelical Christians.⁹⁹

Finally, in 1989 Tamayo-Acosta made a claim that demonstrates the increase in the impact the theology had from about 1975 until 1989. He claimed that liberation theology proposes a

The Emergent Gospel: Theology from the Underside of History: Papers from the Ecumenical Dialogue of Third World Theologians, Dar Es Salaam, August 5-12, 1976, ed. S. Torres, & Fabella, V., (Maryknoll, NY: Orbis Books, 1978); Hennelly, "General Introduction." op. cit., & page xiii of "Preface." &, for further evidence of the way in which liberation theology increased in importance and influence in the English speaking world in the late 1970s and the 1980s, C. Banana, "Good News to the Poor," in *Your Kingdom Come: Mission Perspectives: Report on the World Conference on Mission and Evangelism, Melbourne, Australia, 12-25 May 1980*, ed. Editor's Name Unknown. (Geneva: Commission On World Mission And Evangelism, World Council Of Churches, 1980). Banana cites Gutiérrez's work *A Theology Of Liberation* twice.

⁹⁴ Lausanne Movement., "About the Movement: The Beginnings of the Lausanne Movement," <https://www.lausanne.org/about-the-movement>.

⁹⁵ Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974," in *New Directions in Mission & Evangelization 1: Basic Statements 1974-1991*, ed. J.A. Scherer, & Bevans, S.B., (Maryknoll, NY: Orbis Books, 1992), 253; See also Section 5 of Lausanne Movement., "The Lausanne Covenant," <https://www.lausanne.org/content/covenant/lausanne-covenant>.

⁹⁶ See "Cape Town 2010: The Third Lausanne Congress on World Evangelization," <https://www.lausanne.org/gatherings/congress/cape-town-2010-3>.

⁹⁷ Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." op. cit.; See also Lausanne Movement., "Cape Town 2010: The Third Lausanne Congress on World Evangelization". loc. cit.

⁹⁸ Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." op. cit., p. 253; C.E. Wilson, *The Politics of Latino Faith: Religion, Identity, and Urban Community* (Place Of Publication Unknown: NYU Press, 2008), 76.

⁹⁹ See Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." loc. cit & p. 81 of R.A. Hunt, "The History of the Lausanne Movement, 1974–2010," *International Bulletin Of Missionary Research* 35, no. 2 (2011).

challenge before which First World Christians cannot remain impassive.¹⁰⁰ Tamayo-Acosta added that the challenge means that, in accordance with their faith, these Christians must live in solidarity with the poor.

3.2: Literature on Oscar Romero and his Teachings:

Oscar Romero was a Catholic archbishop who has been declared a hero to the Liberation Theology movement.¹⁰¹ Martín,¹⁰² claims that according to experts 'Romero's defense of liberation theology came in response to a right-wing Salvadorian government that was brutally killing and torturing rural poor in the late 1970s'. According to Chaput¹⁰³ Romero believed that the church 'must be "revolutionary" in the truest sense' and was 'a voice of love and liberty'. Chaput adds that the archbishop felt that the church must be 'a revolution of Christian love' and that 'this revolution is a task of "integral human salvation" that promotes the progress "of whole persons – in..." four dimensions. These ones are their 'transcendent...historical...spiritual dimension and... bodily' dimensions'.

Romero filled his Sunday homilies with lists of human rights violations and had weekly sermons and radio addresses in which he would implore Salvadorans 'to join forces against the repressive tactics of the government and the army'.¹⁰⁴ From 1977 until the time of his death in 1980, Romero went from talking more about salvation than liberation to talking about salvation and liberation almost equally.¹⁰⁵

At the time of his assassination, he was considered by El Salvador's elite to be a Marxism-aligned archbishop. Romero was assassinated because he became 'an outspoken advocate

¹⁰⁰ *Para Comprender La Teología De La Liberación* (Navarra: Verbo Divino), 185.

¹⁰¹ J.L. Allen Jr, "In Romero Elevation, Parallels to Pope Emerge," <http://search.proquest.com.ezproxy.flinders.edu.au/>; I.S. Martín, "Pope Declares Oscar Romero, Hero to Liberation Theology, a Martyr," <http://www.cruxnow.com/church/2015/02/03/pope-declares-oscar-romero-hero-to-liberation-theology-a-martyr/>.

¹⁰² "Pope Declares Oscar Romero, Hero to Liberation Theology, a Martyr". loc. cit.

¹⁰³ "Oscar Romero Was a Voice of Love, Liberty," <http://search.proquest.com.ezproxy.flinders.edu.au>.

¹⁰⁴ H.E. Ramírez, "Speaking of Liberation: The Emancipatory Limits of Gustavo Gutiérrez's Liberation Theology for Latin American Women" (Thesis, University Of Toronto, 1998), 2..

¹⁰⁵ T. Shortell, "Radicalization of Religious Discourse in El Salvador: The Case of Oscar A. Romero," *Sociology Of Religion* 62, no. 1 (2001): 94.

of the poor'.¹⁰⁶ He 'tolerated, if not embraced' clergymen who 'lived and worked among the guerrillas and espoused a combination of Marxism and liberation theology'.¹⁰⁷

3.3: Literature on Gustavo Gutiérrez and his Works:

Gustavo Gutiérrez is a Catholic theologian and priest who is regarded as being the founder and father of Liberation Theology.¹⁰⁸ The priest has had extensive experience living amongst the poor of Latin America.¹⁰⁹ He is liberation theology's most famous proponent and one of the theology's prominent adherents.¹¹⁰ Gutiérrez studied the works of Karl Marx as part of his training.¹¹¹ He believes that 'the Bible must be read and interpreted' so that it relates to contemporary conditions and situations'.¹¹² On top of this, the priest also feels that the Bible 'is the 'Word of God' and needs to be read 'within the context of the community of faith'.¹¹³ According to Siker, Gutiérrez believes that 'the Bible is a fundamental source for discerning the meaning(s) of poverty' and should be read 'from the perspective of the poor.' Siker adds that according to Gutiérrez, the Bible should be interpreted from the perspective of poor peoples' struggles.¹¹⁴ His most famous work on the theology was originally published in Spanish in 1971 as *La Teología De La Liberación: Perspectivas* ("La Teología").¹¹⁵ In 1973 the work was translated into English as *A Theology of Liberation: History, Politics and*

¹⁰⁶ E. Izadi to Washington Post – Blogs, 05/02, 2015, <http://search.proquest.com.ezproxy.flinders.edu.au>.

¹⁰⁷ D. Farah, "A Church Divided: Liberation Theologians Uneasy in El Salvador;," <http://search.proquest.com.ezproxy.flinders.edu.au>.

¹⁰⁸ J. Dear, "Gustavo Gutierrez and the Preferential Option for the Poor," http://liberationtheology.org/library/National_Catholic_Reporter_-_Gustavo_Gutierrez_and_the_preferential_option_for_the_poor_-_2011-11-09.pdf; Tamayo-Acosta, *Para Comprender La Teología De La Liberación*, 235.

¹⁰⁹ See Hennelly, "General Introduction." loc. cit.

¹¹⁰ H. Dounel, "Gustavo Gutiérrez: The Father of Liberation Theology," <https://www.academia.edu/8268272/>.

¹¹¹ E. Muskus, "Liberation Theology: Its Origins and Development," http://www.affinity.org.uk/downloads/foundations/Foundations%20Archive/29_30.pdf.

¹¹² G. Mahecha, "The Biblical Concept of Conversion and Its Social Implications from a Latin American Perspective" (Thesis, University Of St Andrews, 1991), 13.

¹¹³ J.S. Siker, "Uses of the Bible in the Theology of Gustavo Gutiérrez: Liberating Scriptures of the Poor," *Biblical Interpretation* 4, no. 1 (1996): 40 & 63.

¹¹⁴ Ibid., 41, 53 & 64.

¹¹⁵ See Ramírez, "Speaking of Liberation: The Emancipatory Limits of Gustavo Gutiérrez's Liberation Theology for Latin American Women." op. cit., p. 59 & Gutiérrez, *La Teología De La Liberación: Perspectivas*. loc. cit.

Salvation (“*A Theology*”).¹¹⁶ This work is considered to be the most influential book written about the theology and as being ground-breaking.¹¹⁷

In 1979 Gutiérrez published another important book, *La Fuerza Histórica De Los Pobres: Selección De Trabajos* (“*La Fuerza*”). This was translated into English in 1983 as *The Power of the Poor in History: Selected Writings* (“*The Power*”).¹¹⁸ In this book Gutiérrez focuses on the whole theological range liberation theology offers.¹¹⁹ The book covers ‘various topics’ including liberation theology’s biblical foundation, ‘the relation between Christian faith and action on behalf of justice’ and the potentiality the poor have to change history.

3.4: Literature on Ignacio Ellacuría and his Works:

The late Ignacio Ellacuría was a Jesuit who has been known to have been ‘one of the principle contributors to Latin American liberation theology’.¹²⁰ His intention was ‘to reflect about faith from the historical present and to reflect about the historical present from faith’. He claimed that, ‘all theology is conditioned by its historical present’.¹²¹ According to Campbell-Johnston, during his time in El Salvador Ellacuría became ‘identified with its people and problems’ and started to realise that the injustices he saw could not be justified in light of the ‘Gospel’ he had been called ‘to preach’.¹²² His commitment to speaking out against the poverty and oppression El Salvador suffered in the 1980s led to his brutal assassination by an elite US trained section of the El Salvadorian army.¹²³

¹¹⁶ R.M. Brown, *Gustavo Gutierrez: An Introduction to Liberation Theology* (Maryknoll, N.Y.: Orbis Books, 1990), 23.

¹¹⁷ New World Encyclopedia., "Liberation Theology," http://www.newworldencyclopedia.org/entry/Liberation_theology; Tamayo-Acosta, *Para Comprender La Teología De La Liberación*. loc. cit.

¹¹⁸ Hennelly, "General Introduction." op. cit., p. xxiii; J.L. Segundo, "Two Theologies of Liberation (Toronto, March 22, 1983)," *ibid.*, 360 & 66.

¹¹⁹ F. Herzog, "Review Essays," *Religious Studies Review* 14, no. 3 (1988): 215..

¹²⁰ Gandolfo, "Ignacio Ellacuría (1930—1989)". loc. cit; Loyola Press., "Ignacio Ellacuría, SJ (1930-1989)," <http://www.ignatianspirituality.com/ignatian-voices/20th-century-ignatian-voices/ignacio-ellacuria-sj-1930-1989>.

¹²¹ "Ignacio Ellacuría, SJ (1930-1989)". PDF Version 1. loc. cit.

¹²² "The Jesuit Martyrs of El Salvador,"

<http://www.romerotrue.org.uk/documents/other/jesmartymcj2009.pdf>.

¹²³ S.A. Alcántara, "The Theological Contribution of Ignacio Ellacuria, S.J., to the Understanding of Violence," <http://search.proquest.com.ezproxy.flinders.edu.au>; Gandolfo, "Ignacio Ellacuría (1930—1989)". loc. cit.

In 1973 Ellacuría wrote a book on liberation theology that was translated into English in 1976 as *Freedom Made Flesh: The Mission of Christ and His Church* (“Freedom”). The book was originally written in Spanish as *Teología Política* (“Teología”).¹²⁴ In this work Ellacuría makes several important points. He claims that for some people violence is a vicious force that is anti human rights. According to Ellacuría so that we can determine what is at the centre of violence we must ascertain what characterises it and yet fails to be instantly evident ‘to us’.¹²⁵ Ellacuría makes several other important points about violence and discusses injustice, abuse, oppression, enslavement, persecution, the oppressed exiled Jews, prophecy and the redemption of violence. The other important points he makes about violence are understandable because between 1900 and 1984 El Salvador had almost uninterrupted authoritarian rule – the only exception being a few months in the early 1930s.¹²⁶

On top of this, according to Berryman, Ellacuría believed that ‘the poor and oppressed are historical salvation to the world’ and that ‘the crucified people is the bearer of salvation for the world’.¹²⁷

3.5: Literature on Jon Sobrino and his Works:

Spanish-born Jesuit theologian Jon Sobrino ‘became well-known within the Catholic Church as a proponent of liberation theology’.¹²⁸ Sobrino has been considered to be one of liberation theology’s ‘most persuasive and profound advocates’.¹²⁹ According to Hennelly, the work that brought him to prominence was *Christology at the Crossroads* (“Christology”).¹³⁰ This is the [TT](#) translation of his 1976 book *Cristología Desde América Latina* (“Cristología”) – a

¹²⁴ Hennelly, "Part IV: Preparing for Puebla (1973-1979)."; See also Author's Name Unknown., "P. Ignacio Ellacuría (1930-1989)," <http://www.uca.edu.sv/martires/ellacub.html>.

¹²⁵ *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 166 & 191.

¹²⁶ S. Mainwaring, & Pérez-Liñán.,, *Democracies and Dictatorships in Latin America: Emergence, Survival, and Fall* (New York: Cambridge University Press, 2013), 170; See also Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 199, 211-213 & 216.

¹²⁷ *The Religious Roots of Rebellion: Christians in Central American Revolutions* (London: SCM Press, 1984), 392-93.

¹²⁸ Loyola Press., "Jon Sobrino, SJ (1938-)," <http://www.ignatianspirituality.com/ignatian-voices/21st-century-ignatian-voices/jon-sobrino-sj>.

¹²⁹ P. Hebblethwaite, "Don Pedro in History," *America* 164, no. 6 (1991): 160.

¹³⁰ "General Introduction." op. cit., p. xxiv.

work which has been 'widely read' and 'controversial'¹³¹ and has the full title *Cristología Desde América Latina: Esbozo A Partir Del Seguimiento Del Jesús Histórico*.¹³² In this book Sobrino presents Jesus as being what he calls the *Historical Jesus*.¹³³ He later added to what he wrote by authoring the 1982 book *Jesús En América Latina (Jesús En*). This book was translated into English in 1987 as *Jesus in Latin America ("Jesus In")*.¹³⁴

In *Cristología* and *Christology* Sobrino¹³⁵ claims that the Historical Jesus demands conversion. In *Christology* (which was published in 1978) he describes Christian living as being 'an obligation imposed by the historical Jesus'.¹³⁶ By contrast, in the equivalent passage from *Cristología* he refers to this type of living as being Christian existence.¹³⁷ Also in *Jesus In* and, as a consequence, *Jesús En*, Sobrino (who has been very heavily influenced by Marxism,¹³⁸) devotes a whole chapter to the *Historical Jesus*.¹³⁹ He argues that 'just as Jesus was crucified and rose again in glory, the oppressed masses of Latin America would arise'.¹⁴⁰

¹³¹ Hennelly, "Part IV: Preparing for Puebla (1973-1979)." op. cit., p. 177; Centro De Reflexion Teologica., "Preface to the Spanish Edition," in *Christology at the Crossroads*, ed. J. Sobrino (Maryknoll, NY: Orbis Books, 1978), xi.

¹³² Sobrino, *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., Title Page.

¹³³ S. Cajiao, "La Cristología En América Latina,"

<http://javeriana.edu.co/theologica/descargas.php?archivo=Silvio.pdf&idArt=797&edicion=81>; Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit; *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit.

¹³⁴ Hennelly, "General Introduction." loc. cit; Cajiao, "La Cristología En América Latina". loc. cit; See also Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. loc. cit & Tabor College Of Higher Education., "Library," <http://tabor.edu.au/student-resources/library>. Entry For "Jesus In Latin America".

¹³⁵ *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., p. 308; Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., p. 359.

¹³⁶ *Christology at the Crossroads: A Latin American Approach*. op. cit., p. 362.

¹³⁷ *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., p. 310.

¹³⁸ See J. Sobrino, "Karl Rahner and Liberation Theology,"

<http://www.theway.org.uk/back/434sobrino.pdf>.

¹³⁹ See *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., & Sobrino, *Jesus in Latin America*. op. cit. Chapter 2.

¹⁴⁰ New World Encyclopedia., "Liberation Theology". loc. cit.

3.6: Literature on Issues That Are Associated with the Process Of Translation and the Role of Translators:

According to House, the translation process is complicated partly because of issues associated with the process of determining ‘the meaning’ of a source language and also because of the necessity of restating the meaning through the TT.¹⁴¹ These causes can result in [translation loss](#) (“TL”). Whenever any document is translated from one language to another, TL can and, as previously stated, will occur.¹⁴²

Additionally, ideologies can also affect the translation process. They can also lead to mistranslations. Some can also belong to the translator.¹⁴³

The translation process becomes even more complicated because it involves the translator as ‘the central agent’ in the process and as the ‘producer’ of the TT.¹⁴⁴ It can also be affected by worldviews and theological viewpoints - particularly as ideologies are intertwined with theological opinions and perspectives. Worldviews and theological viewpoints can also belong to the translator and lead to mistranslations.

TL is also such a common problem for translated literature that translators need to reduce the chances of it occurring. They also have to at times, compensate for occurrences of TL.¹⁴⁵

¹⁴¹ See *Translation*. op. cit., particularly page 13; See also European Committee For Standardization., "Translation Services - Service Requirements," http://www.password-europe.com/images/PWE/PDF/DIN_EN15038.pdf.

¹⁴² See University of Cambridge Faculty Of Modern & Medieval Languages., "3. Equivalence and Translation Loss". loc. cit. See also Section 1.1: Issues Associated With The Process Of Translating:

¹⁴³ Hatim, n.d, cited in R. Malkawi, *The Ideological Stamp: Translation of Political Discourse in News Media* (Melbourne: Writescope Publishers, 2012), 30; See also chapters 2-4 and pages 25-26 & 114 of *ibid*.

¹⁴⁴ S.G.J. Hervey, Higgins, I., & Loughridge, M., *Thinking German Translation: A Course in Translation Method: German to English* (London: Routledge, 2008), 210; House, *Translation*. loc.cit; R. Jääskeläinen, "The Changing Position of "the Translator" in Research and in Practice," *Journal Of Translation Studies* 10, no. 1 (2007): 1; C. Séguinot, "The Translation Process: An Experimental Study," in *The Translation Process*, ed. C. Séguinot (Toronto: H.G. Publications, 1989), 30.

¹⁴⁵ University of Cambridge Faculty Of Modern & Medieval Languages MML IT Support Services., "Translation Toolkit," <http://www.mml.cam.ac.uk/its/call/translation/toolkit/>. loc. cit.

Ngo¹⁴⁶ argues that TL is always going to occur to a degree when something is translated from one language to another.

Translation gain (“TG”) is the opposite of TL. According to NPTEL, TG can occur when ‘overenthusiastic translators inadvertently pad up the text by adding more to it than is necessary with the result that the translation might have more allusions than was originally thought of.’¹⁴⁷ Bassnett claims that TG can also occur when translators ‘enrich or clarify’ the STs they are translating.¹⁴⁸ She adds that issues associated with TL and TG and ones that are to do with equivalence in translation can result in untranslatability. She also feels that translators have to deal with TL and TG associated issues.¹⁴⁹

On top of this, according to Catford, two types of untranslatability exist. These are the linguistic and cultural types. The linguistic type occurs when an ST has ambiguities that are peculiar and particularly relevant to that text. The cultural type occurs when untranslatability problems occur due to situational features that are relevant for the ST and not the TT.¹⁵⁰

Holz-Mänttari,¹⁵¹ adds to what Catford says by claiming that the translation process has three stages which are applicable to the STs under consideration in this thesis. They are the ‘research and text production stages’ and the stage in which the translators must evaluate their target texts. As the research stage requires ‘research into information in order to solve any problems that may arise from ... linguistic competence’¹⁵² this may have meant that the translators of the STs under consideration may have had to do some research into whatever Marxist semantic domains some of the applicable Spanish language words may have had.

¹⁴⁶ "Meaning Loss in Translation: The What, Why, and How. A Case of Vietnamese – English Translation," http://ausitconference.org/documents/Meaning_loss_in_translation.pdf.

¹⁴⁷ "Basic Concepts and Terminology of Translation Studies Module 2: Introduction to Translation Studies as a Discipline Lecture 4: Basic Concepts and Terminology of Translation Studies". loc. cit.

¹⁴⁸ *Translation Studies*. op. cit., p. 30.

¹⁴⁹ *Ibid.*, 23-32.

¹⁵⁰ *A Linguistic Theory of Translation* (London: Oxford University Press, 1965), 94 & 99.

¹⁵¹ cited in R. Mackenzie, "The Competencies Required by the Translator's Role as a Professional," in *Translation in Undergraduate Degree Programmes*, ed. K. Malmkjaer (Amsterdam & Philadelphia: John Benjamins Publishing Company, 2004), 32.

¹⁵² cited in *ibid.*

Kussmaul¹⁵³ adds to what Holz-Mänttari has said. He does this by claiming that while translators do not have as much freedom when they are translating STs as authors do as part of the authoring process, translators have to, at the start of ‘the creative process’ do three things. These are gain the requisite facts; construct hypotheses that lead to possible solutions; and identify potential problems.

Cruse provides a different dimension to what Kussmaul says. He claims that literal translations of idioms can very rarely be even approximate.¹⁵⁴ He feels that dead metaphors are more suitable for literal translations.¹⁵⁵

Belloc adds to what Cruse says. He does this by claiming that translators must render idioms as idioms and not embellish.¹⁵⁶ In addition, according to Bassnett the problem with translating idioms is that they are culturally ‘bound’.¹⁵⁷ Bassnett adds that idioms are subject to shifts when they are being translated.

The translation process is also complicated by the need for translators to be wary of what Kussmaul¹⁵⁸ calls ‘false friends’. Kussmaul adds that two sorts of false friends exist: One is the type that is never a real friend. The other can be a good friend. Kussmaul demonstrates the effect of both sorts by comparing words that are in English and can only, in the cases of the first sort be translated into German via the use of ‘conscious reflecting’ on the behalf of the translator or, in the cases of the second sort, be translated into that language in certain contexts.¹⁵⁹ He adds that translators ‘for whom translating is nothing but a linguistic reflex’ have difficulties with the second sort of false friend as do those who do not know that they must engage in conscious reflecting when they are translating an ST rather than use the ‘automatic reflex’ mode. According to Kussmaul, the second sort of false friends are often found in European languages and normally have ‘common Latin or Greek’ roots.¹⁶⁰ He adds

¹⁵³ *Training the Translator* (Amsterdam & Philadelphia: John Benjamins Publishing Company, 1995), 41.

¹⁵⁴ D.A. Cruse, *Lexical Semantics* (Cambridge, New York, New Rochelle, Melbourne & Sydney: Cambridge University Press, 1986), 42.

¹⁵⁵ *Ibid.*, 43.

¹⁵⁶ Cited in Bassnett, *Translation Studies*. op. cit., p. 116.

¹⁵⁷ *Ibid.*, 23.

¹⁵⁸ *Training the Translator*. op. cit., p. 15.

¹⁵⁹ *Ibid.*, 15.

¹⁶⁰ *Ibid.*, 16.

that even when translators are reflecting upon the TTs, the production of words that belong to this sort can create problems for the applicable translator. This, Kussmaul claims, is because the translators must 'decide if the formally corresponding word is the correct translation or if they must look for a formally non-corresponding expression'.

Another issue translators have to deal with is that, according to House, the translation procedure replaces the ST with the TT. House adds that target and source texts can only ever be equivalents to each other 'in certain respects'.¹⁶¹ Nida and Taber add to what House's claim by stating that the process of translating involves the translator ensuring that the TT's message resembles as much as possible the ST's. Nida and Taber claim that the resembling must occur in two areas: meaning and style. Nida and Taber also state that translators of Christian literary texts 'must determine' how the TT's readers are going to respond to its message and that the translators also need to 'aim primarily at "reproducing the message"'.¹⁶²

Also, according to Bassnett¹⁶³ as part of the translation process;

The translator first reads the [ST], then settles down to decode it, taking into account all its complexities including implicit sign systems, allusions and cross-referencing within a given literary system, then endeavours to recreate that text in an entirely different language, for a different set of readers and in a literary system that has completely different sets of allusive patterns and references.

Rutherford¹⁶⁴ adds to what Bassnett is saying by claiming that 'the literary translator must be a creative writer: not a bilingual word processor, not a mechanical reproducer or meanings [and] not a fool with a dictionary'. Additionally, translators must be able to comprehend the texts they are translating. They must pay attention to all of the texts' details, and characterise the STs' and TTs' audiences.¹⁶⁵ Translators must 'strive for equivalence rather than identity' and 'be aware [of the ST's] implicit' and explicit information.¹⁶⁶ When they are translating

¹⁶¹ House, *Translation*. op. cit., pp. 4 & 42.

¹⁶² *The Theory and Practice of Translation*. op. cit., pp. 1 & 12.

¹⁶³ "The Translator as Writer." loc. cit.

¹⁶⁴ "The Translator as Writer," in *The Translator as Writer*, ed. S. Bassnett, & Bush, P., (London & New York: Continuum, 2006), 77.

¹⁶⁵ Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." loc. cit; Newmark, *A Textbook of Translation*. loc. cit.

¹⁶⁶ Nida, *The Theory and Practice of Translation*. op. cit., p. 12; Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 38.

from Spanish, translators must also pay attention to the words which, as already mentioned, are spelled similarly but have different meanings in different contexts.¹⁶⁷

In addition, Larson argues that ‘translation involves the ‘transferring of meaning’ from a source language to a target language. She claims that there are two types of translation - the meaning-based type and the form-based type. Meaning based translations, she states, attempt to ‘communicate the meaning of the [ST] in the natural forms of the [target] language’, whilst form-based types try following the source language’s forms.¹⁶⁸ According to Larson a translator’s goals should be to produce TT passages which portray the same messages as their ST equivalents using ‘the natural, grammatical and lexical choices of’ the TT.¹⁶⁹

Larson adds that translators need to ‘be aware of the implicit and explicit information’ related by the ST. According to Larson implicit information does not have any grammatical forms but ‘is part of the total communication intended or assumed by the writer’. She states that implicit and explicit information can be ‘referential, organizational and/or situational’.¹⁷⁰ Larson also claims that translators are faced with the challenge of ‘knowing when to supply information which is left implicit in the [ST]’, and feels that making information explicit when the audience already knows the information will turn them off.¹⁷¹ In addition, according to Rosenzweig, translators translate in accordance with their perceptions.¹⁷²

Also, according to Nord,¹⁷³ translators also have to deal with the fact that:

Translations refer to source-culture realities and ways of behaviour, which more often than not could not be expressed in the target language before a translator had to find

¹⁶⁷ Carlucci, "Falsas Equivalencias En La Traducción De Lenguas Afines: Propuesta Taxonómica." loc. cit. See also Section 1.1: Issues Associated With The Process Of Translating:

¹⁶⁸ Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., pp. 3 & 15.

¹⁶⁹ Ibid., 17.

¹⁷⁰ Ibid., 38.

¹⁷¹ Ibid. 38 & 42.

¹⁷² "The Impossibility and Necessity of Translation," in *Translating Literature: The German Tradition from Luther to Rosenzweig*, ed. A. Lefevere (Assen & Amsterdam: Van Gorcum. Assen, 1977), 110.

¹⁷³ "Making the Source Text Grow: A Plea against the Idea of Loss in Translation: Proceedings of the International Conference, Università Per Stranieri of Siena, 28-29 May 2009," in *The Translator as Author: Perspectives on Literary Translation*, ed. C. Buffagni, Garzelli, B., & Zanotti, S., (Place Of Publication Unknown: Lit, 2011), 27.

new linguistic forms (by borrowing, coining neologisms or creative ways of paraphrase) to tell the audience about them.

Nord adds to what she says by claiming that diverse interpretations by translators of an ST are possible when translators focus 'on different aspects' of [the text].¹⁷⁴

The problem of translation is also complicated by the issue of language,¹⁷⁵ and what Jackson refers to as being a word's 'connotation'¹⁷⁶ (which are 'the associations that a word has over and above its denotation.' A word's denotation is what the word 'refers to' or 'denotes' in experience').¹⁷⁷ In the case of academic works, the problem is also complicated by the translator's understandings of the concepts being explained in the ST. The fact that two people can have different understandings of a concept is demonstrated by Carroll. As previously stated, according to Carroll, his concept of what a stone is may be different to the concepts his readers may have of stones because his experiences 'with stones may have included work with pieces of a particular kind of vitreous rock that [the reader has] seldom seen'.¹⁷⁸ Therefore, the concepts of *liberation* presented by Sobrino and Gutiérrez, for example, may have been different from the ones understood by the translators of *Cristología*, *La Teología* and *La Fuerza*. This is particularly the case since concepts are so complex and subtle that dictionaries oversimplify them.¹⁷⁹

Jackson also claims that our connotations of words may be subject to our 'experience of language'.¹⁸⁰ Jackson's claims mean that different people may have dissimilar connotations of the words 'salvation', *salvación*, *liberación* and 'liberation'. Consequently, the connotations Christians have of these words mean that the words are subject to their experiences of whatever the words refer to and the place the words have in their belief-systems. Therefore, if our understandings of the word 'salvation' are associated with the experiences of conversion to Christianity that Pentecostal, Charismatic and Evangelical Christians have had and the belief that the word only refers to a salvation that relates to the

¹⁷⁴ See *ibid.*, 28.

¹⁷⁵ Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." *loc. cit.*

¹⁷⁶ *Words and Their Meaning*. *op. cit.*, p. 58.

¹⁷⁷ *Ibid.*, 50 & 58. See also Section 1.1: Issues Associated With The Process Of Translating:

¹⁷⁸ "Words, Meanings and Concepts". *loc. cit.* See also Section 1.1: Issues Associated With The Process Of Translating:.

¹⁷⁹ Hofstadter, *Surfaces and Essences: Analogy as the Fuel and Fire of Thinking*. *loc. cit.*

¹⁸⁰ *Words and Their Meaning*. *op. cit.*, p. 59.

afterlife, then the word for us connotes salvation that is for eternal life only. If, on the other hand, our experiences of the word 'salvation' are mixed up with experiences of having been exposed to Marxist teachings and to any experiences we may have had of living amongst the poor of Latin America then the word for us can have associated connotations. This is particularly if we have not had the conversion to Christianity experiences that, as mentioned above, Charismatic, Evangelical and Pentecostal Christians have had. Since, according to Gutiérrez,¹⁸¹ the theology of liberation's focus on the poor comes from the personal experiences of liberation theologians (most of whom live like pastoral workers who reside amongst the poor),¹⁸² the connotations these theologians have of the word 'liberation' may have been affected by the experiences. Also the translators may have different connotations of the word 'salvation'. Such connotations can influence the translations and may result in mistranslations.

The experiences of living amongst the poor of Latin America for Ellacuría meant spending most of his adult life ministering amongst El Salvador's poor and becoming 'identified with its people and problems'.¹⁸³ For Sobrino, the experiences have meant the same thing and, enduring the authoritarian rule alongside Ellacuría that El Salvador had for most of the twentieth century until 1984.¹⁸⁴ For Romero the experiences lead to him standing up for El Salvador's poor.¹⁸⁵ For Gutiérrez the experiences have entailed him spending most of his adulthood ministering as a priest amongst Peru's poor.¹⁸⁶

¹⁸¹ cited in A. Gagliarducci, "Fr Gustavo Gutierrez: The Poor Are the Starting Point of Liberation Theology," <http://www.catholicnewsagency.com/news/fr-gustavo-gutierrez-the-poor-are-the-starting-point-of-liberation-theology-90963/>.

¹⁸² P. Berryman, *Liberation Theology: Essential Facts About the Revolutionary Religious Movement in Latin America and Beyond* (New York: Pantheon Books, 1987), 82.

¹⁸³ Campbell-Johnston, "The Jesuit Martyrs of El Salvador". loc. cit.

¹⁸⁴ T. Wilkinson, "Vatican to Punish Priest, Sources Say," <http://articles.latimes.com/2007/mar/14/world/fg-sobrino14>; Mainwaring, *Democracies and Dictatorships in Latin America: Emergence, Survival, and Fall*, 170.

¹⁸⁵ Biografías Y Vidas., "Óscar Arnulfo Romero.," http://www.biografiasyvidas.com/biografia/r/romero_oscar.htm.

¹⁸⁶ Dounjel, "Gustavo Gutiérrez: The Father of Liberation Theology". loc. cit.

3.7: Literature on Units of Meaning and Issues Translators Face Translating Them and on the Units' usages in Literature that relates to Christianity

The complexity of how units of meaning (which can be words) can have different degrees of interpretation in different languages is evident through a discussion undertaken by Brown over translations of the part of Matthew's Gospel that discusses the birth of Jesus. Brown claims that after it was completed in 1952 some fundamentalist Americans burned the Revised Standard Version of the Bible ("RSV"). They did this because the version had in Isaiah 7:14 the phrase "young woman" rather than the word "virgin" This created a gap between that passage and the reference to it in Matthew's Gospel.¹⁸⁷

In the RSV Isaiah 7:14 is as follows;

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Imman'u-el.¹⁸⁸

By a similar token, in the RSV the passage from Matthew's Gospel is as follows;

"Behold, a virgin shall conceive and bear a son, and his name shall be called Emman'u-el".¹⁸⁹

Brown also claims that sometime later:

the reading 'virgin' in Isaiah was imposed by a decision of the American bishops on the reluctant Catholic translators of the [New American Bible].¹⁹⁰

Seidman adds to what Brown says by claiming that the "heresy" in the RSV was connected to the division between the Christian and Jewish translations regarding their renderings 'of *almah*'. In Jewish translations, Isaiah is referring 'to a girl or young woman'.¹⁹¹ On the other hand, in Christian translations *almah* is rendered as 'virgin'.¹⁹²

¹⁸⁷ *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (Garden City, N.Y: Doubleday, 1977), 146.

¹⁸⁸ Bible Gateway., "Isaiah 7:14: Revised Standard Version (RSV)," <https://www.biblegateway.com/passage/?search=Isaiah+7%3A14&version=RSV>.

¹⁸⁹ "Matthew 1:23: Revised Standard Version (RSV)," <https://www.biblegateway.com/passage/?search=Matthew+1%3A23&version=RSV..>

¹⁹⁰ *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke*. loc. cit.

¹⁹¹ *Faithful Renderings: Jewish-Christian Difference and the Politics of Translation* (Chicago & London: University Of Chicago Press, 2006), 40.

¹⁹² *Ibid*.

What Seidman and Brown say is evidence of the fact that a word's meaning is completely reflected in what Cruse¹⁹³ calls its [contextual relations](#). The reflection is to be expected. This is because while, as Cruse indicates, words have 'semantic properties' that add 'to the meanings of more complex units', they do not indicate messages.¹⁹⁴

Tondl,¹⁹⁵ & Saeed¹⁹⁶ add to what Cruse is saying. Tondl says that every language's semantic related concepts are associated with that language.¹⁹⁷ Saeed claims that the relations have associations with the meanings of words.¹⁹⁸ He adds that 'different native speakers might feel they know the meaning of a word, but then come up with somewhat different definitions'. Saeed claims that there are other words that these speakers may only have 'the vaguest feel for and have 'to use a dictionary to check' the meanings for.¹⁹⁹ According to Saeed 'some of this difficulty arises from the influence of context on word meaning, as discussed by Firth,²⁰⁰ Halliday²⁰¹ and Lyons.²⁰²

The issue of context upon word meanings also applied to the Spanish of the 1980s,²⁰³ and, as a consequence, its associated [units of meaning](#). Also, according to Callow, sentences are units of meaning.²⁰⁴ Additionally, since a phrase is 'a group of words that is part of, rather than the whole of, a sentence'²⁰⁵ phrases are also units of meaning. On top of this, as a paragraph only needs one sentence and is 'a distinct passage or section of a text, usually composed of several sentences, dealing with a particular point, a short episode in a narrative' or 'a single piece of

¹⁹³ *Lexical Semantics*. op. cit., p. 16.

¹⁹⁴ *Ibid.*

¹⁹⁵ *Problems of Semantics: A Contribution to the Analysis of the Language of Science* (Dordrecht, Boston & London: D. Reidel Publishing Company, 1981), 10-11.

¹⁹⁶ *Semantics*, 3rd ed. (Place Of Publication Unknown: Wiley-Blackwell, 2009), 53, 55 & 59-63.

¹⁹⁷ *Problems of Semantics: A Contribution to the Analysis of the Language of Science*. op. cit., p. 11.

¹⁹⁸ *Semantics*. op. cit., p. 53.

¹⁹⁹ *Ibid.*, 59-60.

²⁰⁰ 1957, cited in *ibid.*, 60.

²⁰¹ 1966, cited in *ibid.*

²⁰² 1963, cited in *ibid.*

²⁰³ R. Trujillo, *Introducción a La Semántica Española* (Madrid: Arco/Libros, 1988), 38.

²⁰⁴ *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, MI, 1974), 20.

²⁰⁵ Cambridge University Press., "Phrase,"

<http://dictionary.cambridge.org/dictionary/english/phrase?q=Phrase>.

direct speech, etc',²⁰⁶ paragraphs are also units of meaning. So are concepts,²⁰⁷ headings, verb tenses and footnotes. Headings are units of meaning because they are 'signposts' that indicate to readers the most important sections of a text.²⁰⁸ Therefore, their usage in a TT has the potentiality of indicating to the reader what the translator believes to be the most important parts of the TT. By the same token, each verb tense is also a unit of meaning ("UOM") because the tense is 'a category of verb inflection found in some languages [including English and Spanish] which specifies the time and length of occurrence of the action or state expressed by the verb'.²⁰⁹ Paragraphing can also create problems for translators.²¹⁰ By a similar token, the functions of different verb tenses can impact translations of STs because of what the tenses express.²¹¹ Also, the process of translating sentences and phrases can have varying degrees of challenge.²¹² Finally, a footnote is 'a note, reference, or additional piece of information printed at the bottom of a page, used to explain or comment on something in the main body of the text on the same page'.²¹³ Therefore, footnotes are also UOMs, as are words.²¹⁴ This can have implications for TTs because the comments can be in the forms of

²⁰⁶ "Paragraph," <http://dictionary.cambridge.org/dictionary/english/paragraph>; Oxford University Press., "Paragraph,"

<http://www.oed.com/view/Entry/137422?rskey=eOHLiw&result=1&isAdvanced=false#eid>.

²⁰⁷ See Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p.3.

²⁰⁸ University Of New England . "Academic Writing: Using Headings,"

<http://learninghub.une.edu.au/tlc/aso/aso-online/academic-writing/headings.php>.

²⁰⁹ Macquarie Dictionary Publishers., "Tense2,"

https://www.macquariedictionary.com.au/features/word/search/?word=Tense&search_word_type=Dictionary.

²¹⁰ See S.M. El-Shiyab., "The Rhetoric of Paragraphing across Cultures: Some Effects on Translation," in *Language, Discourse and Translation in the West and Middle East*, ed. R. De Beaugrande, Shunnaq, A., & Heliel, M.H., (Amsterdam & Philadelphia: John Benjamins Publishing Company, 1994).

²¹¹ See C. Williams, "Pragmatic and Cross-Cultural Considerations in Translating Verbal Constructions in Prescriptive Legal Texts in English and Italian," *Textus* 17, no. 1 (2004).

²¹² B. Mohit, "Locating and Reducing Translation Difficulty" (PhD, University Of Pittsburgh, 2010), iii.

²¹³ Oxford University Press., "Footnote, N.,"

<http://www.oed.com/view/Entry/72724?rskey=JeXxh5&result=1&isAdvanced=false#eid>.

²¹⁴ G. Zuckerman, 2016 *Re: Questions About Units Of Meaning In Language*: Email Sent To L. Arnold On 13/12/16; J. Beekman, & Callow, J., *Translating the Word of God* (Grand Rapids, MI: Zondervan Publishing House, 1974), 67-68.

rejections or admirations of what the ST is saying.²¹⁵ Also, word usage can be affected by the translation process.²¹⁶

3.8: Literature on Units of Meaning used to demonstrate understandings of the concepts of Salvation and Liberation:

When the STQs were authored and the TTs published the words ‘salvation’ and ‘liberation’ and their root words had numerous synonyms in American English (“AE”) and British English (“BE”).²¹⁷ In the 1970s and 1980s the words were often synonymous with each other in BE and in theological circles.²¹⁸ In the modern-day varieties of both dialects of English the words are synonymous with each other.²¹⁹ By the same token the root words for *salvación* and *liberación* have also had many synonyms since the mid-1960s and were used interchangeably with each other in the 1970s and 1980s.²²⁰ Also, in the 1970s and 1980s

²¹⁵ See A.K. Zaghoul, "Las Notas a Pie De Página En La Traducción Del Corán," <http://www.entreculturas.uma.es/n3pdf/articulo01.pdf>.

²¹⁶ See A. Harvey, "I Have the Best Words: An Examination of Word-Choice and Donald Trump," <https://www.tandfonline.com/doi/full/10.1080/17409292.2017.1435772>.

²¹⁷ See pages 484 & 702 of Author's Name Unknown., *Webster's Collegiate Thesaurus* (Springfield, MA: G & C Merriam Company, 1976) & pages 488-489 & 1152 of P.M. Roget, & Dutch, R.A., *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E* (London: Longman, 1972 (c) 1962).

²¹⁸ See page 670 of T.H. Sanks, "Liberation Theology and the Social Gospel: Variations on a Theme," *Theological Studies* 41, no. 4 (1980) & See also Roget, *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E.* op. cit., p. 152.

²¹⁹ See page 410 of P.D. Morehead, "The New American Roget's College Thesaurus in Dictionary Form," <https://play.google.com/>; Wiley Publishing Inc., "Webster's New World Roget's A-Z Thesaurus," <https://play.google.com>.

²²⁰ See pages 269 & 416-417 of Author's Name Unknown., *Diccionario De Sinónimos, Ideas Afines Y Contrarios* (Barcelona: Editorial Teide, 1966); page 449 of M. Doezis, *Diccionario De Sinónimos, Antónimos Y Parónimos* (Madrid: Editorial Libsa, 1990); Ó.A. Romero, "¡Cristo Ha Resucitado! ¡Cristo Vive!," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1978?start=15> & "El Resucitado Vive En Su Iglesia," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1978?start=15>.

Spanish and English language words were and still are subject to semantic variations.²²¹

Some of these existed between languages.²²²

Additionally, when most of the [TTs](#) were completed, the words ‘salvation’ and ‘liberation’ had more than one possible applicable meaning each and still do.²²³ The same applies to the words *salvación* and *liberación*.²²⁴ In a Christian context the word ‘salvation’ could have been interpreted as meaning ‘the redemption of man [sic] from the bondage of sin and liability to eternal death; the saving of the soul through the atonement of Jesus’,²²⁵ the

²²¹ See R. Almela Pérez, "La Ley De La Variancia En Español," <https://revistas.um.es/estudiosromanticos/article/view/78911/76181>; A.P. Pedraza, "Who Said 'Abortion'? Semantic Variation and Ideology in Spanish Newspapers' Online Discussions," *Australian Journal Of Linguistics: Journal Of The Australian Linguistic Society* 35, no. 1 (2015) & Z. Xu, & Dinh, T.N., "How Do “WE” (World Englishes) Make Sense in ELF Communication Words and Their Meanings across Cultures," *Journal Of English As A Lingua Franca* 2, no. 2 (2013).

²²² See E.L. Keenan, "Logical Expressive Power and Syntactic Variation in Natural Language," in *Formal Semantics of Natural Language: Papers from a Colloquium Sponsored by the King's College Research Centre, Cambridge*, ed. E.L. Keenan (Cambridge & New York: Cambridge University Press, 1975).

²²³ See page 1042 of Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro* (Chicago: J.G Ferguson Publishing Company, 1979); page 1602 of *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z* (Chicago: J.G Ferguson Publishing Company, 1979); Cambridge University Press., "Liberation," <http://dictionary.cambridge.org/dictionary/english/liberation>; "Salvation," <http://dictionary.cambridge.org/dictionary/english/salvation?q=Salvation>; page 998 of H.H. Fowler, Fowler, F.G., & Sykes, J.B., *The Concise Oxford Dictionary of Current English*, 6th ed. (Oxford: Clarendon Press, 1976) & pages 698 & 1110 of *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*, 5th ed. (Oxford: Clarendon Press, 1964); See also pages 117-118 & 657-850 of W. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, UK & Grand Rapids, MI: Inter-Varsity Press & Zondervan Publishing House, 1994); Oxford University Press., "Liberation, N.," <http://www.oed.com/view/Entry/107877?redirectedFrom=liberation#eid>; "Oxford English Dictionary," <http://www.oed.com.ezproxy.flinders.edu.au/>; Chapter 5 of A. McGrath, *Theology: The Basics* (Malden, MA, Oxford, UK & Carlton, VIC: Blackwell Publishing, 2008); Page 239 of J.A.H. Murray, & The Philological Society., *The Oxford English Dictionary: Being a Corrected Re-Issue with an Introduction, Supplement, and Bibliography of a New English Dictionary on Historical Principles*, vol. VI: L-M (Oxford: Clarendon Press, 1933); page 69 of *ibid.*, IX: S-Soldo; & R.R. Ruether, "The Foundations of Liberation Languages: Christianity and Revolutionary Movements," 32, no. 1 (1975).

²²⁴ See W.A. Grudem, *Teología Sistemática: Una Introducción a La Doctrina Bíblica*, trans. M. Mesías, Martínez, J.L., & Arce, O.D.D., (Miami, FL: Editorial Vida, 2007), 689-893; Real Academia Española., "Liberación," <http://dle.rae.es/?id=NEGfDYw>; "Salvación," <http://dle.rae.es/?id=X7oZFdR>; *Diccionario De La Lengua Española*, 19th ed. (Madrid: Espasa-Calpe, 1970), 801 & 1175; *Diccionario De La Lengua Española*, 20th ed., vol. II: H-Zuzón (Madrid: Real Academia Española, 1984), 829 & 1216.

²²⁵ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit.

‘restoration of a broken, personal relationship...the forgiveness of sins and personal communication with God’²²⁶ and ‘saving of the soul; deliverance from sin and its consequences and admission to heaven brought about by Christ’.²²⁷ ‘Salvation’ has also been defined by Boring²²⁸ as meaning ‘future, eschatological restoration to full fellowship with God’.

However, according to Erickson, evangelicals and liberation theologians have different interpretations of the word ‘salvation’. He adds that the view held by proponents of liberation theology ‘emphasizes a new social and economic order’, whereas, according to the Evangelical school of thought, ‘salvation is a total change in an individual that progresses through sanctification towards glorification’.²²⁹ He explains that according to Liberation Theology being saved entails liberation from the oppression that is a result of ‘the exploitation of the powerless classes by the powerful’ and that this is because liberation theologians see the Bible as being a book that ‘identifies with the oppressed’.²³⁰ Erickson says that liberation theologians do not consider salvation to be primarily for the afterlife. He adds that they believe that salvation ‘from oppression is the goal of God’s work in history’.²³¹ On the other hand, Erickson says that according to the Evangelical view salvation involves the need to understand ‘the human predicament’, and ‘is a total change in an individual that progresses through sanctification towards glorification’.²³² He explains that, according to the Evangelical viewpoint, sin is a ‘human problem’ with two sides. The first is ‘a broken relationship with God’ and the second that an individual’s nature ‘is spoiled as a result of deviation from the law’.²³³ Erickson says that Evangelicals believe that the individual ‘is

²²⁶ A. Harvey, *A Handbook of Theological Terms* (New York: The MacMillan Company, 1964), 225.

²²⁷ Fowler, *The Concise Oxford Dictionary of Current English*. loc. cit; Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 1110; J. B. Sykes, Fowler, H. W., & Fowler, F. G., *The Concise Oxford Dictionary of Current English: Based on the Oxford English Dictionary and Its Supplements: First Edited by H.W. Fowler and F.G. Fowler*, 7th ed. (Oxford: Clarendon, 1982), 925.

²²⁸ "The Language of Universal Salvation in Paul," <https://www-jstor-org.ezproxy.flinders.edu.au/>.

²²⁹ *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 901.

²³⁰ Ibid. 906-07.

²³¹ Ibid. 908-09.

²³² Ibid. 901 & 17.

²³³ Ibid., 918.

justified by being bought into legal union with Christ'.²³⁴ According to Grudem, the justification process involves people responding 'in faith and repentance, and God forgiving us and giving us membership in his family'.²³⁵ Despite this, what Erickson says exemplifies the difference between the way the word 'salvation' has been dealt with by liberation theologians and the way that theologians who oppose liberation theology have dealt with the word.

Other definitions also demonstrate the difference. For example, the fifth and sixth editions of the Concise Oxford Dictionary of Current English ("*The Concise Oxford Dictionary*") give the word 'salvation' two applicable meanings. One is 'preservation from loss, calamity, etc.,' and the other 'thing that preserves from these'.²³⁶ The word has also been defined as meaning 'the act of saving or being saved; preservation from destruction; rescue'.²³⁷ In a contemporary Christian context the word 'salvation' can be interpreted as meaning a person's 'state of being saved from evil and its effects by the death of Jesus on a cross'.²³⁸ The word can also mean; 'the saving of the soul; the deliverance from sin and its consequences, and admission to eternal bliss, wrought for man by the atonement of Christ'.²³⁹ Also, according to Maisch, 'the Hebrew expressions [that] correspond to the English word 'salvation' [and the Spanish word 'salvación'] show that the [Old Testament] concept of salvation had its roots in concrete expressions and situations'.²⁴⁰ Maisch adds that 'salvation for the psalmist is deliverance from mortal danger, healing in sickness, liberation from captivity [and] ransom from slavery'.²⁴¹

²³⁴ Ibid.

²³⁵ Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. op. cit., p. 669.

²³⁶ Fowler, *The Concise Oxford Dictionary of Current English*. loc. cit; Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. loc. cit.

²³⁷ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit.

²³⁸ Cambridge University Press., "Salvation". loc. cit.

²³⁹ Taken from Oxford University Press., "Oxford English Dictionary". loc. cit.

²⁴⁰ "Salvation II. Biblical Concept," in *Sacramentum Mundi: An Encyclopedia of Theology*, ed. K. Rahner, Alfaro, J., Bellini, A., Colombo, C., Crouzel, H., Daniélou, J.C., Darlap, A., Ernst, C., Fondevilla, J., Fransen, P., Kerr, F., Schoonenburg, P., Smyth, K., & Weigel, G., (London & New York: Burns & Oats & Herder And Herder, 1970), 409; See also page 197 of I. Maisch, "Salvación 1. En La Biblia," in *Sacramentum Mundi: Enciclopedia Teológica*, ed. K. Rahner, Alfaro, J., Bellini, A., Colombo, C., Crouzel, H., Daniélou, J., Darlap, A., Ernst, C., Fondevilla, J.M., Fransen, P., Kerr, F., Schoonenberg, P., Smyth, K. & Weigel, G., (Barcelona: Editorial Herder, 1978).

²⁴¹ "Salvation II. Biblical Concept." loc. cit.

One definition of the word ‘liberation’ is ‘an occasion when something or someone is released or made free’.²⁴² According to Oxford University Press there are two other definitions of the word which are applicable here. One is ‘freedom from restrictive or discriminatory social conventions and attitudes’. The second is ‘the action of freeing a region or its people from an oppressor or enemy force [and] the result of this’.²⁴³ These definitions are indicative of an orthodox Christian definition of the word. Also, in the period from the mid-1960s until the late 1970s the word ‘liberation’ was defined as meaning ‘the act of liberating or the state of being liberated’,²⁴⁴ ‘releasing’, and ‘release’.²⁴⁵ Other definitions included ‘the securing of equal, social and economic rights’²⁴⁶ and ‘the action of liberating or condition of being liberated; setting free; release’.²⁴⁷

Additionally, in the 1970s and early 1980s the words ‘liberation’, ‘salvation’, *salvación* Another two usages can be found in the following paragraph theologians that included Gutiérrez and Romero.²⁴⁸ Both of these cases indicate ways in which these words were used by liberation theologians, particularly as at least some of the usages represent spiritual and materialistic elements. Also, the Catholic Bible Dictionary equates the word ‘salvation’ with redemption, deliverance and the story of the Exodus.²⁴⁹ Additionally, whilst the Webster’s Dictionary of the English Language (“*The Webster’s*”) defines the word ‘liberation’ as meaning ‘the act of liberating or the state of being liberated’ and ‘the securing of equal, social

²⁴² Cambridge University Press., "Liberation". op. cit., Definition C1.

²⁴³ Oxford University Press., "Liberation, N.". op. cit., Definitions 1.b & 2.a.

²⁴⁴ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 1042.

²⁴⁵ Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 698.,

²⁴⁶ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. loc. cit..

²⁴⁷ J.A.H. Murray, & Burchfield, R.W., ed. *The Oxford English Dictionary: Being a Corrected Re-Issue with an Introduction, Supplement, and Bibliography of a New English Dictionary on Historical Principles*, vol. VI: L-M (Oxford: Clarendon Press, 1978), 239.

²⁴⁸ See page 670 of Sanks, "Liberation Theology and the Social Gospel: Variations on a Theme." loc. cit; See also Oficina De La Causa De Canonización., "Homilias 1978: Página 2 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1978?start=15>. Sermon titled '¡Cristo Ha Resucitado! ¡Cristo Vive!' & The Archbishop Romero Trust., "The Risen One Lives in His Church," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/risen-one-lives-his-church>.

²⁴⁹ See pages 268-69 & 757 of S. Hahn, ed. *Catholic Bible Dictionary* (New York, London, Toronto, Sydney & Auckland: Doubleday, 2009).

and economic rights', to Tillich 'salvation' means 'healing'.²⁵⁰ On top of this, the differences between the definitions of the words *liberación* and *salvación* mean that some discrepancy in the area of how these words can be interpreted has existed since the 1960s. The issue can be further complicated by the existence of problems that are a result of the process of translating an [ST](#).

Additionally, examples of the diversity in which the word 'salvation' was interpreted by theologians in the 1980s, is evident in an article by Slusser.²⁵¹ In the article, Slusser uses the word 'salvation' in a few different relevant contexts. Each of these contexts suggests that different definitions of the word from the already cited options provided by *the Webster's*²⁵² are the most appropriate. Whilst one of the usages occurs in a situation in which Slusser is talking about experiences of salvation, another can be found in a context in which he discusses common soteriological themes.²⁵³ In the first case Slusser states that 'this model of salvation was widely used in early Christianity, since both Jews and Greeks knew a world dominated by hostile powers'. In the second he states the following; 'salvation by divine victory over the adversary, by the atoning offices of a just and beloved figure, by the admission of intimates into the light of the divine presence, are themes with deep scriptural roots'.²⁵⁴ Also, in another two examples Slusser supplies, the usages demonstrate various meanings of the word 'salvation' that can be related to any of the definitions given by *the Webster's* or the fifth or sixth editions of *The Concise Oxford Dictionary*.²⁵⁵

Another two usages can be found in the following paragraph;

After a long period in which questions of basic soteriology received little attention, perhaps because it was assumed that we all knew that was necessary, theologians are

²⁵⁰ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. loc. cit; P. Tillich, *Systematic Theology*, 3rd ed., vol. 2 (Chicago: University Of Chicago, 1957), 69.

²⁵¹ "Primitive Christian Soteriological Themes," *Theological Studies* 44 (1983).

²⁵² See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit.

²⁵³ "Primitive Christian Soteriological Themes." op. cit., pp. 556-559.

²⁵⁴ *Ibid.*, 559 & 67.

²⁵⁵ *Ibid.*, 555; See also Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit; page 998 of Fowler, *The Concise Oxford Dictionary of Current English* & Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 1110.

showing a renewed interest in talking not only about how we may appropriate salvation, but also what this salvation is which we are offered.²⁵⁶

For the purposes of the paragraph's context the most relevant of the already cited 1960s or 1970s definitions of the word 'salvation' is the one in which *the Webster's* mentions 'the redemption of man' [sic].²⁵⁷

Further examples of discrepancies in definitions of the word 'salvation' are provided by the Lausanne Committee For World Evangelization ("LCWE") and the World Council of Churches Programme Unit On Faith And Witness Commission On World Mission And Evangelism ("CWME")²⁵⁸ In addition, Juster²⁵⁹ uses the word 'salvation' in a way that implies a definition in line with one from *the Webster's*. The usage is in a quotation in which she quotes Fuller²⁶⁰ as saying;

I was not aware that *any* poor sinner had a warrant to believe in Jesus Christ for the salvation of his [sic] soul; but supposed there must be some kind of qualification to entitle him [sic] to it; yet I was aware I had no qualifications.

The LCWE is part of the organisation of the Lausanne Movement. As already mentioned, its covenant ("[LC](#)")²⁶¹ is a lasting 'legacy' of a conference which, as previously stated, was held in 1974.²⁶² The covenant is 'a statement in fifteen articles by which its signatories sought to affirm their evangelical faith as well as their commitment to the unfinished evangelistic

²⁵⁶ "Primitive Christian Soteriological Themes." loc. cit.

²⁵⁷ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit.

²⁵⁸ Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." op. cit., p. 255; *Minutes and Report of the Commission on World Mission and Evangelism of the World Council of Churches December 31, 1972 and January 9-12, 1973: Bangkok Assembly* (New York, London & Geneva: World Council Of Churches Publications Service & British Council Of Churches, 1973?).

²⁵⁹ ""In a Different Voice": Male and Female Narratives of Religious Conversion in Post-Revolutionary America," *American Quarterly* 41, no. 1 (1989): 43.

²⁶⁰ "Article Name Unknown," *Religious Intelligencer* 4 (1820).

²⁶¹ Lausanne Movement., "About the Movement: The Beginnings of the Lausanne Movement". loc. cit; Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." op. cit., p. 253.

²⁶² See Section 3.1: Literature on Liberation Theology:

task'.²⁶³ The LC is considered to be 'a statement of faith'.²⁶⁴ There are three contexts in which the covenant uses the term 'salvation', all of which are ones for which the most appropriate of the already cited definitions is the one by *the Webster's* that mentions 'the redemption of man' [sic],²⁶⁵ or the one by Harvey.²⁶⁶ One of the contexts is in a paragraph in which the signatories claim that we are all perishing because of sin and must be saved through Jesus' name.²⁶⁷ In the same paragraph the signatories 'affirm that there is only one Saviour and only one gospel (Gal. 1:6-9), although there is a wide diversity of evangelistic approaches'. The paragraph has the following sentence;

Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God (2 Th. 1:7-9).²⁶⁸

The second context in which the Covenant utilises the word 'salvation' discusses a Christian's social responsibility and uses the word 'liberation' twice. The context is the following paragraph;

We affirm that God is both the Creator and Judge of all (Ac. 17: 26-31). We therefore should share his concern for justice (Ge. 18:25) and reconciliation through human society and for the liberation of men and women from every kind of oppression (Ps. 45:7; Isa. 1:17). Because men and women are made in the image of God (Ge. 1:26-27), every person, regardless of race, religion, colour, culture, class, sex or age (Lev. 19:18; Lk 6: 27, 35) has an intrinsic dignity because of which he or she should be respected or served, not exploited (Jas. 3:9). Here too we express penitence both for our neglect and for sometimes having regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgement upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again (Jn. 3: 3-5) into his kingdom and must seek not only to exhibit but also to spread its righteousness (Mt. 5:20t; Mt. 6:33) in the midst of an unrighteous world. The salvation we claim should be transforming us (2. Co.

²⁶³ Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." op. cit., p. 253.

²⁶⁴ See page 27 of C. Yi, "Significance of the Lausanne Covenant," *North East Asia Journal Of Theology*, no. 15, September (1975).

²⁶⁵ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit.

²⁶⁶ Harvey, *A Handbook of Theological Terms*. loc. cit.

²⁶⁷ See Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." loc. cit.

²⁶⁸ *Ibid.* op. cit., p. 253.

3:18) in the totality of our personal and social responsibilities. Faith without works is dead (Jas. 2: 14-26).²⁶⁹

The covenant's third usage of the word 'salvation' occurs in a sentence that is part of the section which discusses Christ's return. The sentence is as follows;

We believe that Jesus Christ will return both personally and visibly, in power and glory (Mk: 14:62), to consummate his salvation and his judgment (Heb. 9:28).²⁷⁰

On the other hand, CWME's definition of the word 'salvation' is exemplified by the proceedings of a conference held in December 1972 and January 1973.²⁷¹ The conference was on salvation. [CWME](#) makes two statements that are of relevance here. Both suggest differences between how the LC's writers and opponents of liberation theology have defined the word 'salvation' and how the word has been defined by CWME and liberation theologians.

The first statement uses the word 'salvation' in the following part;

Without evading or minimising theological debates it has become clear that it is around the living person of Jesus Christ that we have met, reliving 'that there is no other name given among men [sic] by which we must be saved.' Through the work of the Holy Spirit we have recognized together the power of salvation by his cross as it is manifest in his resurrection.

Thus it is to him that we call you to turn. Beyond our own confusions, in the very midst of our most complex problems, God is offering us his salvation which is simple and comprehensive, a wonderful turning upside down of the usual course of events, of our world, expressed in the true conversion of men and women to God.

The second statement uses the word in the following part;

Face to face with him whom we have also met as our judge we become aware of the sharpness of his demands and of the gap that exists between what we believe and what we do. Because of the salvation that is in Jesus Christ and which promises to all 'the glorious liberty of the children of God' we commit ourselves more fully in the struggle against everything that oppresses men and women today, not only the sin of that is in them but also that is in societies. The scandals of racism, of social injustices, of economic and political oppression, the tragic shame of the Indochina war or the bloody suppression of liberation movements, the dehumanization of technological civilisation and the threat that it poses for the future of humanity, all these challenge Christians urgently to express in action the salvation of Jesus Christ.²⁷²

²⁶⁹ Ibid., 255.

²⁷⁰ Ibid., 259.

²⁷¹ See World Council Of Churches Programme Unit On Faith And Witness Commission On World Mission And Evangelism., *Minutes and Report of the Commission on World Mission and Evangelism of the World Council of Churches December 31, 1972 and January 9-12, 1973: Bangkok Assembly*. op. cit. Title page.

²⁷² The statements are in *ibid.*, 1-2.

The contexts and the affirmation suggest that two of the most suitable definitions of the word 'salvation' would be the following from *The Concise Oxford Dictionary*:²⁷³

'Preservation from loss, calamity, etc.,' and 'thing that preserves from these'.

What [CWME](#) is saying indicates that the World Council of Churches' concept of salvation is, to a degree, at least similar to the concept that the LC's writers had of liberation. What CWME says indicates that their definition of the term 'liberation' is the same as ones from Oxford University Press.²⁷⁴ However, the difference exemplifies the differences between the way the word 'liberation' is treated by opponents of liberation theology and the way the word is treated by adherents to the theology.

Turning to the concept of liberation demonstrated by literature that relates to Christianity, an article by Cunningham²⁷⁵ appears to be using the word 'liberation' as a substitute for the word 'salvation'. The article is talking about Gutiérrez's view of liberation. The context is as follows:

Gutierrez understood liberation to be a triad: political, human liberation allows for human freedom and solidarity and, finally, liberation from sin, so that one might enjoy communion with God and with others.

The context suggests that if the word 'salvation' was to be used instead, then an appropriate definition would be one of two. The first is 'the state of being saved from evil and its effects by the death of Jesus on a cross'.²⁷⁶ The second is 'the saving of the soul; the deliverance from sin and its consequences, and admission to eternal bliss, wrought for man by the atonement of Christ'.²⁷⁷

²⁷³ Fowler, *The Concise Oxford Dictionary of Current English*. loc. cit; Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 1110.

²⁷⁴ "Liberation, N.". loc. cit.

²⁷⁵ "Religion Booknotes," *Commonweal* 125, no. 6 (1998).

²⁷⁶ Taken from Cambridge University Press., "Salvation". loc. cit.

²⁷⁷ Taken from Oxford University Press., "Salvation, N,"

<http://www.oed.com/view/Entry/172076?redirectedFrom=Salvation#eid>. Definition 1.a

3:9: Literature on The Ability to Communicate Ideas in Spanish and English using Units of Meaning:

A study conducted by Montaña-Harmon²⁷⁸ compared written discourses by Mexican adolescents with ones written by some of their American contemporaries under strict test conditions shared by all participants. The discourses by the Mexicans were in Spanish and the ones by the Americans in English. The results found that many of the compositions reflected what Vázquez-Ayora²⁷⁹ has found: that Spanish sentences are often longer than their English equivalents.

In addition to this, the fact that the intended meanings of words are not always evident is shown in the results of a study conducted by Cain.²⁸⁰ All participants were asked to read short stories and define a word at the end of the story. A considerable variance in the accuracy of the definitions occurred, and some meanings were simply wrong. Also, Spanish shares a feature with other romance languages: there are many words which are spelled the same way but have different meanings in different contexts.²⁸¹ Therefore, there is the possibility of intended meanings of words being misunderstood by the translators of the STs under consideration. Finally, according to Callow 'in languages in which the sentence is a distinct unit the translator still faces the problem of how much information to put into one sentence and when to start a new one'.²⁸² As each Spanish sentence is a distinct UOM the problem Callow refers to would have been one for the translators.

²⁷⁸ "Discourse Features of Written Mexican Spanish: Current Research in Contrastive Rhetoric and Its Implications," *Hispania*, 74, no. 2 (1991).

²⁷⁹ See pages 83-84, 93, 169-170, 198-201, 243, 245-247, 262 & 271-282 of G. Vázquez-Ayora, *Introducción a La Traductología* (Washington DC: Georgetown University Press, 1977).

²⁸⁰ "Deriving Word Meanings from Context: Does Explanation Facilitate Contextual Analysis?," *Journal Of Research In Reading* 30, no. 4 (2007): 347-59.

²⁸¹ Carlucci, "Falsas Equivalencias En La Traducción De Lenguas Afines: Propuesta Taxonómica." loc. cit.

²⁸² *Discourse Considerations in Translating the Word of God*. loc. cit.

3:10: Literature on Theological Texts and the Process of Translating Them:

In his discussion of the process of translating the Bible as a theological text, Arichea²⁸³ claims that producing a quality target text becomes ‘doubly difficult’ if ‘theological considerations play a decisive role in determining them’ and may not even be possible. The difficulty which Arichea refers to in relation to the STs and TTs under consideration is to be expected partly because of three reasons. The first is that, when translators are translating biblical interpretations they must translate them into what Charlesworth²⁸⁴ calls ‘meaningful concepts’. The second is that, according to Arias²⁸⁵ the messages of salvation and liberation are biblical ones that Latin American liberation theologians have taken and contextualised for the Latin American situation. The third is that contextualisation complicates the process of translating theological texts because of when it occurs.

Finally, according to Silva theological texts are sometimes, but not always contextualised after their original versions are written. He also feels that these texts are always contextualized when they are being read.²⁸⁶ Sawyer²⁸⁷ adds to what Silva says by claiming that various writings that contextualize Old Testament ‘words and passages’ comprise ‘possible starting points for semantic definition’.

3.11: Literature on the Words Salvation, Salvación, Liberación and Liberation and Their Usages in Literature by Gutiérrez, Sobrino, Romero or Ellacuría:

According to Berryman, the ‘Latin American liberation theologians felt that the Old Testament’s concept of God taking his people out of slavery into ‘a new land offered a more useful paradigm for liberation than the New Testament’.²⁸⁸ This would affect their definition of the term ‘liberation’. This is because their feelings about the matter would form part of

²⁸³ "Theology and Translation: The Implications of Certain Theological Issues to the Translation Task," in *Bible Translation and the Spread of the Church: The Last 200 Years*, ed. P.C. Stine (Leiden, New York, København & Köln: E.J. Brill, 1990), 42.

²⁸⁴ "Translating Religious Texts," <http://search.proquest.com.ezproxy.flinders.edu.au>.

²⁸⁵ "Liberation Hermeneutics: A Pastoral Journey," in *The Bible and the Hermeneutics of Liberation*, ed. A.F. Botta, & Andiñach, P., (Atlanta: Society Of Biblical Literature, 2009), 225-28.

²⁸⁶ *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids, MI: Zondervan, 1995), 147-48.

²⁸⁷ *Semantics in Biblical Research: New Methods of Defining Hebrew Words for Salvation* (London: SCM Press, 1972), 9.

²⁸⁸ *The Religious Roots of Rebellion: Christians in Central American Revolutions*. op. cit., p. 389.

their concept of liberation. Since, as already mentioned, two people can have different understandings of a concept,²⁸⁹ the translators of the STs may have different concepts of what liberation is to the ones held by the authors. This would have meant that the renderings of *liberación* in the TTs could have different definitions to the meanings that pertained to the usages of the word in the STs.

Murray²⁹⁰ and Costadoat²⁹¹ add other perspectives to what Berryman claims. Murray does this when she says that Gutiérrez believes that salvation is ‘communion with God and one another in history and beyond it’.²⁹² She adds that he has concluded that ‘we are saved within a liberative community engaged in transformative historical praxis among the marginalized’.

Murray explains that when Gutiérrez was engaged in the ‘struggles for liberation’ of poor communities of Latin America he developed his interpretation of what salvation is. She adds that he views liberation as being ‘freedom from all that oppresses’ and liberty to have ‘communion’.²⁹³ According to Murray, Gutiérrez sees the church as being ‘a sacrament of salvation to the extent that it is the visible sign of the presence of God within the liberation process and to the extent it witnesses to God’s unifying design by giving pride of place in concrete ways to the poor and all those alienated by dominant systems’.²⁹⁴ She adds that, in Gutiérrez’s opinion, the poor, marginalized communities start experiencing ‘integral liberation’ when they hear that God desires to have communion with all. Murray also claims that ‘Gutiérrez does not reduce salvation to historical liberation’.²⁹⁵

Costadoat²⁹⁶ adds to what Berryman says, He does this by claiming that to Sobrino salvation is primarily for the poor. Costadoat adds that Sobrino believes that the concepts of salvation and liberation are intertwined with each other and that Christ is the liberator because He can liberate Latin America’s poor from conditions of slavery.

²⁸⁹ See Section 1.1: Issues Associated With The Process Of Translating:

²⁹⁰ "Liberation for Communion in the Soteriology of Gustavo Gutiérrez," *Theological Studies* 59 (1998): 52.

²⁹¹ "La Liberación En La Cristología De Jon Sobrino," http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0049-34492004000100003.

²⁹² "Liberation for Communion in the Soteriology of Gustavo Gutiérrez." loc. cit.

²⁹³ Ibid., 53-54.

²⁹⁴ Ibid., 58.

²⁹⁵ Ibid., 52-53.

²⁹⁶ "La Liberación En La Cristología De Jon Sobrino" 72. op. cit., p. 72.

Costadoat's and Murray's comments suggest different things. On the one hand, Costadoat's suggest that Sobrino's definition of the Spanish equivalent of the English word 'liberation' – *liberación* – is the same as his definition for the word *salvación*, which, in the 1970s and 1980s was Spanish for 'salvation'.²⁹⁷ On the other hand, Murray's comments suggest that it is possible that Gutiérrez's definition of the word 'salvation' or the ones held by the translators of *La Teología* and *La Fuerza* are a mixture of the definitions given by *The Concise Oxford Dictionary*²⁹⁸ and Tillich.²⁹⁹ Her comments also suggest that the equivalent definitions of the word 'liberation' are 'the act of liberating or the state of being liberated' and 'the securing of equal, social and economic rights'.³⁰⁰

However, in an article written in Spanish to commemorate the 40th anniversary of liberation theology, Codina³⁰¹ claims that Gutiérrez does not reduce salvation to the socio-political or socio-economic spheres but affirms that salvation occurs through historic, liberating means. Dodson³⁰² adds to what Codina has said when he argues that in Gutiérrez's opinion the Bible promises liberation to God's people and that, consequently, the church has to fulfil this promise. Codina's comment suggests that, although, Gutiérrez's definition of the Spanish equivalent of the word 'liberation' – *liberación* – is similar to *the Webster's* definition of the word, Gutiérrez's definition has, in fact, been influenced by his Marxist background.

²⁹⁷ R. García-Pelayo Y Gross, & Durand, M., ed. *Diccionario Moderno English-Spanish* (Paris, Buenos Aires, Mexico City & New York: Ediciones Larousse, 1976), 701; R. García-Pelayo Y Gross, Durand, M., García-Pelayo, F., Andersen, J.P., Tulett, B., & Warham, D.E., *Larousse Moderno English Spanish* (Paris Cedex 06, Barcelona, Buenos Aires & Mexico City: Ediciones Larousse, 1986), 360.

²⁹⁸ Fowler, *The Concise Oxford Dictionary of Current English*. loc. cit; Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 698. .

²⁹⁹ *Systematic Theology*, 2. loc. cit.

³⁰⁰ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit. p. 1042.

³⁰¹ "Teología De La Liberación 40 Años Después. Balance Y Perspectivas. Theology of Liberation 40 Years Later. Balance and Perspectives,"

<http://periodicos.pucminas.br/index.php/horizonte/article/view/P.2175-5841.2013v11n32p1357/5847>.

³⁰² "The Church and Political Struggle: Faith and Action in Central America," *Latin American Research Review* 23, no. 1 (1988): 233.

In relation to the usage of the word 'salvation', according to Ellacuría³⁰³ Romero 'encouraged the poor to historicize salvation'. This belief on the behalf of Ellacuría indicates that he and Romero possibly defined the word *salvación*, using a similar definition to ones for 'salvation' which, as already mentioned, were the same as the ones from the 5th and 6th editions of *The Concise Oxford Dictionary*. These are 'preservation from loss, calamity, etc' and a 'thing that preserves from these'.³⁰⁴ The possibility of him and Romero defining *salvación* using similar definitions is particularly pertinent since, in the 1970s the word referred to the action or effect of being saved or saving someone else.³⁰⁵

Finally, Romero's understanding of the concepts of salvation and liberation appears to have been shaped by the experiences he had between the time of his installation as the archbishop of San Salvador and his assassination. He was assassinated in March 1980³⁰⁶ and, according to Dodson, became the archbishop two days after the fraudulent El Salvadoran elections of February, 1977.³⁰⁷ Dodson adds that during the three years of his term, Romero unintentionally 'became one of the most powerful and poignant voices for liberation' to be heard in Latin America. This occurred as a consequence of the increasing Christian influence that was felt within the grass root organisations which were set up by adherents to liberation theology.³⁰⁸ The organisations were established to struggle for and alongside of the poor and against the resultant government backed violence.³⁰⁹ Therefore, it appears that Romero had a concept of 'liberation' that was based on a 1970s definition of the word *liberación*. This definition refers to the action of giving someone or something liberty.³¹⁰

³⁰³ cited in A.L. Peterson, "Ignacio Ellacuría: Essays on History, Liberation, and Salvation," <http://search.proquest.com.ezproxy.flinders.edu.au>. PDF Version, 174

³⁰⁴ Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 1110; Fowler, *The Concise Oxford Dictionary of Current English*. loc. cit. See also Section 3.8: Literature on Units of Meaning used to demonstrate understandings of the concepts of Salvation and Liberation:

³⁰⁵ Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 1175.

³⁰⁶ Martín, "Pope Declares Oscar Romero, Hero to Liberation Theology, a Martyr". loc. cit.

³⁰⁷ "The Church and Political Struggle: Faith and Action in Central America." op. cit., p. 235.

³⁰⁸ Ibid., 234-36.

³⁰⁹ Ibid., 235.

³¹⁰ The definition is from Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 801.

3.12: Literature on the Translators:

One of the translators, John Drury, worked at one stage for the late Archbishop of Canterbury, Donald Coggan who during one particular period was the principal of the Evangelically orientated London College of Divinity.³¹¹ Drury was on Coggan's staff when he translated *Teología*.³¹² Therefore, it can be assumed that his theological viewpoints and worldviews are Evangelically aligned.

Another of the translators, Caridad Inda is a nun who has also translated for CELAM.³¹³ That organisation ended up being opposed to liberation theology at least partly because of its links to Marxism.³¹⁴ Inda and a translator called John Eagleson co-translated *La Teología*.³¹⁵

Eagleson is 'an editor/translator' with graduate degrees in theology and Spanish American literature.³¹⁶ He also co-edited the proceedings of the Puebla Conference.³¹⁷ This conference was partly theologically opposed to liberation theology and was organised by CELAM.³¹⁸

One other of the translators, Robert Barr was an important translator of books by 'Latin-American liberation theologians who were interpreting their Christian faith through the suffering of the poor and critiquing the society and institutions that allowed these

³¹¹ Drury; D. Coggan, *The Heart of the Christian Faith* (London: Fount Paperbacks, 1978), 1; St John's School Of Mission., "Our History," <https://www.stjohns-nottm.ac.uk/about-stjohns/history/>.

³¹² Drury. loc. cit.

³¹³ The Catholic Messenger., "Sister Inda Reflects on Consecrated Life," <http://www.catholicmessenger.net/2015/04/sister-inda-reflects-on-consecrated-life/>; Note that in TTQ 4.2.148 CELAM has been referred to as being 'the Latin American Episcopal Conference'. However, in *ibid*. CELAM has been called the 'Conference of Latin American Bishops'.

³¹⁴ See pages 3-38 of T.H. Sanks, & Smith, B.H., "Liberation Ecclesiology: Praxis, Theory, Praxis," *Theological Studies* 38, no. 1 (1977).

³¹⁵ Gutiérrez, *A Theology of Liberation: History, Politics and Salvation*. op. cit. Second Title Page.

³¹⁶ S. Torres, & Eagleson, J., ed. *The Challenge of Basic Christian Communities: Papers from the International Ecumenical Congress of Theology, February 20-March 2, 1980, São Paulo, Brazil* (Maryknoll, NY: Orbis Books, 1981). Back Cover

³¹⁷ CELAM., *Puebla and Beyond: Documentation and Commentary*, trans. J. Drury (Maryknoll, NY: Orbis Books, 1979). Front Cover

³¹⁸ See A. Crosthwaite, "Puebla Conference (Celam III),"

https://link.springer.com/referenceworkentry/10.1007/978-3-319-08956-0_215-1.

injustices'.³¹⁹ He worked as a Jesuit, but left the order before starting to translate works on the theology. Consequently, his theological opinions and worldviews have potentially been affected by his experience, and possibly his training, as a Jesuit. Barr translated *Jesús En* and *La Fuerza*.³²⁰ Many Jesuits are known to be supporters and teachers of liberation theology and, therefore, endorse its Marxist emphasis.³²¹

Another one of the translators, Joseph V. Owens is an editor. He also is a 'Jesuit who has spent most of his active career working in the Caribbean and Central America'.³²² Owens translated many of the sermons that Romero preached when he was the Archbishop of San Salvador.³²³ In the late 1970s Marxism was very influential in Central America and the Caribbean.³²⁴ Hence, Owens' experience working and training as a Jesuit and living in Central America and the Caribbean possibly have influenced his worldviews and theological opinions.

Owens was the translator for the [STQs](#) found in Table 4.4. He is also responsible for half of the TTQs in Table 4.5. The Archbishop Romero Trust is responsible for the other half.

The Trust has two objectives that are noteworthy for the purposes of this thesis. One is 'to promote knowledge and awareness of the life and work of Archbishop Romero'. The other is

³¹⁹ Author's Name Unknown., "Robert R. Barr,"

<http://www.legacy.com/obituaries/theday/obituary.aspx?pid=152264197>.

³²⁰ See Gutiérrez, *The Power of the Poor in History: Selected Writings*. loc. cit & Sobrino, *Jesus in Latin America*. op. cit. Publications details pages.

³²¹ See page 7 of C. Fleming, Rigamer, D., & Block, W., "The Jesuits: From Markets to Marxism; from Property Protection to Social Progressivism," *Romanian Economic and Business Review* 7, no. 2 (n.d.).

³²² Ó.A. Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, trans. J.V. Owens, vol. 1 (Miami: Convivium Press, 2015). Front Cover.

³²³ See *A Prophetic Bishop Speaks to His People*, 1-6. op. cit., Contents tables & front covers.

³²⁴ See E. Crawley, *Dictators Never Die: A Portrait of Nicaragua and the Somoza Dynasty* (London: C. Hurst & Company, 1979) & United States Department Of State Office Of Public Diplomacy For Latin America And The Caribbean., ""The 72-Hour Document:" The Sandinista Blueprint for Constructing Communism in Nicaragua [State Department Introduction Followed by Translation of 1979 Document]," ed. United States Department Of State (Place Of Publication Unknown: Coordinator Of Public Diplomacy For Latin America And The Caribbean, 1986). , particularly p.2.

‘to provide support to human rights and social justice initiatives in Latin America which carry forward the tradition of his work’.³²⁵

The Trust has as trustee a Jesuit. Its patrons include ex-Archbishop of Canterbury Rowan Williams and the Chancellor of the Archdiocese of San Salvador. Another patron of the Trust is the Dean of Westminster Abbey.³²⁶

3.13: Chapter Conclusion:

As can be seen from the literature, liberation theology evolved out of the experiences of Latin America’s poor during the 1960s and the work of the Second Vatican Council.³²⁷ The literature has also revealed that there are several potential issues that have had the capability of creating problems for the translators. The issues include the rendering of UOMs, the difficulties of translating theological texts, the influence of Marxism, and the associated divide caused by the theology in the 1970s and 1980s.³²⁸ They also include the backgrounds and experiences of the translators and authors.

Finally, the Analysis of the Results chapter will link all of these issues, plus other significant influences to the data being presented in the Presentation of the Results chapter.

³²⁵ See The Archbishop Romero Trust., "About the Trust," <http://www.romerotrusted.org.uk/about-trust>.

³²⁶ See *ibid*.

³²⁷ Boff, personal communication cited in Gutierrez, "Q&A Brazilian Theologian Pays Homage to Salvadoran Martyr". *loc. cit*; Hennelly, "General Introduction." *op. cit.*, pp. xiii & xxii.

³²⁸ See Berryman, "What Happened at Puebla." *loc. cit*; Poblete, "From Medellín to Puebla: Notes for Reflection." *loc. cit*; Congregation For The Doctrine Of The Faith., "Instruction on Certain Aspects of the "Theology of Liberation"". *loc. cit* & Wilde, "Ten Years of Change in the Church: Puebla and the Future." *loc. cit*.

Chapter Four: Presentation of the Results:

This chapter gives observations about the options used by the translators. With the exception of Romero's sermons, each ST has its own section that it shares with the equivalent TT. Romero's sermons have their own section. All sections have an outline of the relevant options used by the translator or translators. Each section's outline is near its beginning. More detailed presentations of the findings follow each outline.

Where this chapter cites from an STQ or a TTQ the quotation, has as a general rule, been presented in its entirety if it is relatively short and has only been cited once in the chapter. Exceptions have been made in cases where it has been deemed to be more reader friendly to make an exception and also in cases which have been referred to as being subsequent usages of options. Among the cases with the exceptions hyperlinks have been provided to the tables with the applicable quotations if it has been deemed reader friendly to do so. Also in some cases the numbers for the applicable STQs and TTQs have been given in footnotes.

In most cases, if the STQ or [TTQ](#) is longer than roughly twenty-five words hyperlinks have been provided to the table with the applicable STQ and TTQ. However, once again in cases where it has been deemed to be more reader friendly to do so, exceptions occur. The exceptions include cases which discuss the renderings of headings, some in which the option only occurs in one paragraph, cases where the option is used near the beginning of the quotation and at least one case in which only one part of the TTQ is of significance for the purposes of this chapter. Also, another exception has occurred in a part which is comparing an option used by one translator with a similar option employed by another translator.

On top of this, the data has been presented in a way that eases reader comprehension. Consequently, in the places in which it has been deemed to be a more reader-friendly approach, only the relevant parts of the applicable quotation have been presented or referred to. Therefore, on occasions only certain parts of the TTQ and the whole of the STQ have been quoted.

A hyperlink has also been provided for a TTQ in which the translator has done a communicative translation ('CT').

Also, as a general rule, if the quotation is a relatively short one – approximately 25 words or less – and has been cited more than once, in the first instance it is presented in its entirety. For the second and subsequent instances, if the relevant parts are not in the chapter’s body, the quotation has, with some exceptions, been referred to in one or more footnotes. The exceptions are an STQ discussed in the section titled ‘General Observations’ and its TTQ equivalent.

Furthermore, the numbers for the STQs from all tables, except for Table 4.5, correspond to the numbers for the TTQ’s equivalents. For example, STQ 4.1.1 is the ST equivalent of TTQ 4.1.1. For the quotations from Table 4.5, STQ 4.5.1 is the ST equivalent of TTQs 4.5.1.1 and 4.5.1.2, while, for example, TTQs 4.5.2.1 and 4.5.2.2 are the TT equivalents of STQ 4.5.2.

Finally, highlighting has been employed where in the appendices it has been deemed necessary for the purpose of assisting reader-friendliness. The highlighting has been done using underlining and/or footnotes. If the quotations are [TTQs](#) the usages of the options have been highlighted. If, on the other hand, the quotations are STQs the units of meaning or parts that correspond to where the applicable option was used in the TTQ have been highlighted.

4.1: Observations about the data on *Teología Política* and Freedom Made Flesh

Teología Política (“*Teología*”) was translated by John Drury as *Freedom Made Flesh: The Mission of Christ and His Church* (“*Freedom*”).³²⁹ *Teología* was published in 1973 and *Freedom* in 1976. *Freedom* was published in the USA only.³³⁰ At around about the time that he translated *Teología* Drury worked for an evangelically oriented Archbishop of Canterbury.³³¹ Therefore, some of his translations could have been affected by the 1970s variants of both the BE and AE (as exemplified by the usage of the word ‘goes’ in the

³²⁹ WorldCat, "Freedom Made Flesh: The Mission of Christ and His Church," http://www.worldcat.org/title/freedom-made-flesh-the-mission-of-christ-and-his-church/oclc/2986173&referer=brief_results; Hennelly, "Part IV: Preparing for Puebla (1973-1979)," 177-78.,

³³⁰ See the publications details pages of Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., & *Teología Política*. loc. cit.

³³¹ Drury, *Re: Message from ASC Website*, loc. cit; Coggan, *The Heart of the Christian Faith*. loc. cit; St John's School Of Mission., "Our History". loc. cit.

opening passage of TTQ [4.1.2](#)),³³² and by evangelical concepts of salvation and liberation (as demonstrated by TTQ 4.1.29 for evangelical concepts of salvation and the third paragraph of TTQ 4.1.38 for evangelical concepts of liberation). As a consequence, they could have also been effected by evangelical concepts of the words *liberación* and *salvación*.

The translator used several significant options. They have all resulted in cases which have changed what Ellacuría has said (in at least one case that refers to salvation, significantly) and in some which have not. Each case demonstrates the range of influences affecting the translations. It seems that Drury has used many if not all of his options to contextualise the messages of the applicable STQs for [TT](#) audiences who were unfamiliar with Marxism. Some of his options have involved him rendering paragraphs, sentences, terms, headings and words. Drury has produced no TTQs that appear to reflect similarities between his AW and Ellacuría's. He also rendered at least nine entire quotations in ways that reflect what seemingly are differences between Ellacuría's assumed theological viewpoints and his,³³³ and sentences from at least two other quotations that potentially reflect those differences. One of these quotations is a TTQ (no. 4.1.58) that reflects what appear to be differences between his AW and Ellacuría's.³³⁴ The substitution of tenses, shortening of headings, and splitting up of sentences and paragraphs are other significant options. The translator did at least five free and five partly free translations and one that was a gist or free translation.³³⁵ He made

³³² Cf. Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., pp. 455-457 with page 781 of Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 781 & Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 3-4 with *Teología Política*. op. cit., p. 1. Also, in the BE the variants included 'be guided by', 'act in harmony with', 'be moving, acting [or] working, etc..,' and 'proceed to do'. See Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., pp. 455-456. The definitions AE had at the time included 'to work or operate properly', 'function in a particular way', 'to be or act in harmony', 'to begin, to move off', 'to move toward, enter, or attend and then take part in the activities of', 'engage in', 'to turn to a certain activity' [and] 'to resort to some occupation'. In addition, in the 1970s AE the word also referred to the action of moving toward, entering or attending to participate in activities. Additional meaning was 'conveyed by the use of a noun governed by [the word] to or [participles like] he goes to college [or] let's go swimming'. The same thing applied to situations in which the word was used to denote the act of engaging in something. See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. loc. cit.

³³³ These are STQs 4.1.8, 4.1.19, 4.1.38, 4.1.39, 4.1.44, 4.1.66, 4.1.76, 4.1.77 & 4.1.88.

³³⁴ The other ones are from STQs 4.1.44 & 4.1.102.

³³⁵ The TTQs that are results of the free translations are nos. 4.1.2, 4.1.30, 4.1.39, 4.1.41 & 4.1.47 & the TTQs that that have seemingly come about as a result of the partly free translations nos. 4.1.25, 4.1.26, 4.1.33 & 4.1.37. Also, the TTQ that is a gist or free translation is no. 4.1.9.

information that was implicit or left out, explicit and failed to render one or more words (including a linking word). In at least three cases he added numbers to a list. Drury also turned parts of quotations into questions, used language with ELMSDs and rendered sections of some quotations as numbered lists. He likewise substituted and added personal pronouns, rendered at least one heading and used options that seemed to have led to TL and TG. However, thirty-one of his [TTQs](#) have nothing that particularly stands out.³³⁶ This equates to 27% of TTQs from *Teología*. Despite the equation, Drury produced at least two quotations in which he has partly changed what Ellacuría was saying. He also failed to render reflexive verbs and at least one heading.³³⁷ The translator merged some sentences and at least one paragraph, while employing repetition, more than likely for emphasis. He borrowed from the Greek, did more than one CT and rendered at least one STQ in a way that was irrespective of his AW and assumed theological viewpoint (“ATV”) and at least two (nos. 4.1.37 & 4.1.40) that were only irrespective of his AW and not his ATV. Drury also used a phrase to render a technical term, possibly due to semantic domain related issues.

Drury did this when he rendered TTQ [4.1.78](#). The phrase is ‘a priori’. This has been used to render *apriorísticamente*. This word comes from *apriorístico* which, in the 1970s denoted something that could be conceived a priori.³³⁸

In that decade ‘a priori’ was ‘used [in BE] to characterize reasoning or arguing from causes to effects, from abstract notions to their conditions or consequences, from propositions or assumed axioms (and not from experience)’. ‘A priori’ also meant ‘deductive’ and ‘deductively’.³³⁹ The phrase is used in Spanish to mean the same thing, i.e. – *a priori* or to denote the phrases ‘in advance’ or ‘beforehand’.³⁴⁰ Therefore, Drury changed what Ellacuría

³³⁶ Cf. TTQs. 4.1.3, 4.1.15, 4.1.20, 4.1.27, 4.1.32, 4.1.35, 4.1.60-4.1.63, 4.1.68, 4.1.72, 4.1.79, 4.1.82, 4.1.85, 4.1.89, 4.1.91, 4.1.93-4.1.95, 4.1.99-4.1.101, 4.1.104, 4.1.106-4.1.108, & 4.1.111 with STQs 4.1.3, 4.1.15, 4.1.20, 4.1.27, 4.1.32, 4.1.35, 4.1.60-4.1.63, 4.1.68, 4.1.72, 4.1.79, 4.1.82, 4.1.85, 4.1.89, 4.1.91, 4.1.93-4.1.95, 4.1.99-4.1.101, 4.1.104, 4.1.106-4.1.108, & 4.1.111.

³³⁷ This happened when he rendered STQ 4.1.24.

³³⁸ See Oxford University Press., "Definition of Apriorístico in Spanish:," <https://es.oxforddictionaries.com/definition/aprioristico..>

³³⁹ See "A Priori, Adv. (and Adj.),"

<http://www.oed.com/view/Entry/9943?redirectedFrom=A+Priori#eid..>

³⁴⁰ HarperCollins Publishers., "Collins Spanish Dictionary 4th Edition: A Priori,"

<https://play.google.com>; Oxford University Press., "Oxford Spanish Dictionary 4th Edition: A Priori," <https://play.google.com>.

was saying by using the phrase to render *apriorísticamente* and, in the process, caused TG to occur.

On top of this, out of the nine [TTQs](#) which reflect differences between what appear to be Drury's ATVs and what seem to be Ellacuría's, perhaps the most significant is [TTQ 4.1.8](#). This TTQ mentions that well-known Spanish philosopher Zubiri has suggested that 'salvation is not the most profound way of expressing what God is trying to do with mankind' [sic]., On the other hand, the STQ, rather than saying that that Zubiri has suggested this, has said that he has noted it.

By contrast, one particular STQ in which Drury did a CT was [STQ 4.1.71](#). When he did the TTQ, (no. 4.1.71) he rendered language with SLMSDs as language with ELMSDs right throughout the quotation.

Drury also borrowed from the Greek when he rendered [STQ 4.1.55](#). Its TTQ version has the word 'kenosis'. The STQ does not contain that word. 'Kenosis' 'is used in Christian theology' to describe the idea of the pre-existent Christ emptying or impoverishing himself or laying 'aside his equality with God'.³⁴¹ In modern theological circles the term also describes how 'Christ voluntarily gave up some or all of his divine attributes and submitted to all the conditions of human life'.³⁴² In evangelical circles the word *kenosis* has been used to refer to the situation which for Jesus is in God's presence and was 'his pre-incarnate choice to assume our nature'.³⁴³ In the same circles it has also been seen to have led to 'the final obedience' of Christ's suffering and death on the cross.³⁴⁴

Therefore, the borrowing has occurred irrespective of any differences between Drury's [ATVs](#) and AW and Ellacuría's and appears to have been done to contextualise the message for the TT's audience.

³⁴¹ S.E. Johnson, "Kenosis," in *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia Identifying and Exploring All Proper Names and Significant Terms and Subjects in the Holy Scriptures, Including the Apocrypha with Attention to Archaeological Discoveries and Researches into the Life and Faith of Ancient Times*, ed. G.A. Buttrick (Nashville: Abingdon Press, 1962), 7; For evidence of the fact that Kenosis is a Greek word see page 689 of R.P. Martin, "Kenosis," in *The New Bible Dictionary*, ed. J.D. Douglas (London: Inter-varsity Press, 1962).

³⁴² Johnson, "Kenosis." loc. cit.

³⁴³ See Martin, "Kenosis." loc. cit.

³⁴⁴ *Ibid.*, 689.

The part of TTQ 4.1.55 with the word ‘kenosis’ starts with ‘the church, insofar...’ and ends with the following sentence;

All of us who make up the Church must make this same admission.

This part is Drury’s rendering of the part of STQ 4.1.55 that begins with ‘La Iglesia, como signo penitencia...’ and ends with ‘la presencia de Jesús’;

Also, one of the TTQs is noticeable for its rendering of the STQ’s sole paragraph.

The particular quotation is [TTQ 4.1.34](#). Drury’s usage of the word ‘then’ in the TTQ’s topic sentence is noteworthy. This is particularly as the STQ lacks the equivalents that Spanish had for the word in the 1970s. In the BE and the AE of that decade this word had multiple meanings. These included ‘at that time’ and ‘it follows that’.³⁴⁵ Therefore, by including the word Drury possibly changed what Ellacuría was saying. However, as during the same time period the word ‘then’ and, at least one of its Spanish equivalents had synonyms,³⁴⁶ determining to what degree he changed it, if in fact, he did, is difficult.

Another good example that involves a sole paragraph is posed by TTQ 4.1.11. This quotation exemplifies what appears to be Drury’s usage of repetition for emphasis. Its topic sentence has the word ‘history’ twice. However, determining whether or not the repetition is deliberate is difficult. One reason is that the TTQ’s topic sentence and STQ 4.1.11’s equivalent talk about Israel’s general and political history. The [ST](#) sentence repeats the equivalent Spanish had for the word ‘history’ in the 1970s (which was *historia*) only once. Therefore, the repetition may be due to grammatical issues and not for emphasis. However, if the repetition is for emphasis the reason may be Drury’s need to contextualise the STQ’s message for an audience who is likely to have been unfamiliar with Marxist concepts. This is particularly as the STQ paragraph has Marxist concepts. Therefore, the translators may have needed to use the repetition for emphasis as a way of contextualising the STQ’s message for the TT’s audience.

³⁴⁵ See Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 1200 & Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. op. cit., p. 1892.

³⁴⁶ See page 564 of Real Academia Española., *Diccionario De La Lengua Española*, 20th ed., vol. I: A-Guzpatarra (Madrid: Real Academia Española, 1984); *Diccionario De La Lengua Española*. op. cit., p. 541 & P.M. Roget, Roget, J.L., & Roget, S.R., *Roget's Thesaurus of Synonyms and Antonyms* (London: Galley Press, 1972). the index & Entry 106; See also Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., p. 826.

Another TTQ, no. [4.1.46](#), is a prime example of where Drury partly changed what Ellacuría has said. This has occurred through the rendering of the STQ's last sentence. The TTQ refers to 'the distinctive character of Christian liberation [as being something that is] to be found in the fact that it entails 'liberation from' something and 'liberation for' something'. So does the ST equivalent. However, despite the fact that both quotations then talk about liberation as being a step in the direction of liberty and that liberty can only be achieved through liberation. Ellacuría used no equivalents for the English noun 'task' from those available in the Spanish of the 1970s. By contrast, in the same decade *no se trata primariamente* could be rendered as 'it does not deal mainly'. Also *trata* comes from *tratar*. For the context in which the [STQ](#) is using *trata*, *tratar* could have been rendered as meaning 'to deal with'.³⁴⁷ Therefore, Drury has partly changed what Ellacuría was saying through his rendering of the last sentence.

The translator also may have changed what Ellacuría has said by substituting a quotation-wide use of either the present simple or the historic present tense for the simple past one when he rendered [STQ 4.1.18](#). This is, in part, due to the different functions of those tenses. As the TTQ and STQ have Marxist orientated language the switching of tenses may be associated with Drury's struggles to understand what Ellacuría is trying to say.

Drury may have also changed what Ellacuría was saying by making a TTQ heading considerably shorter than its ST equivalent, by turning part of the STQ into a question, and by rendering a technical term in the way he has. By making the TT heading substantially shorter, he subjected the quotation to TL. The subjecting is significant because a heading can affect the amount of attention readers allocate to what they are reading by indicating which are the text's most important parts.³⁴⁸

The applicable quotations are STQ 4.1.36 and TTQ 4.1.36. The TTQ's heading is 'Historico-Social Liberation From Sin'. By contrast, the STQ's heading is talking about this type of liberation from sin being as a sign of the credibility of the church's mission. Consequently, a

³⁴⁷ See Ellacuría, *Teología Política*. op. cit., p. 56 & García-Pelayo Y Gross, *Diccionario Moderno English-Spanish*. op. cit., p. 903.

³⁴⁸ W. Trathen, "The Effect of Text Headings on Readers' Attention Allocation and Learning" (PhD, University Of Utah, 1995), iv.

change in what the [STQ](#) was saying that may have been caused by a lack of familiarity with or experience of Marxist concepts on Drury's behalf has occurred.

STQ 4.1.36's heading is;

La Liberación Histórico-social Del Pecado Como Signo De La Credibilidad De La Misión De La Iglesia.

The lack of familiarity with or experience of Marxist concepts on Drury's behalf also appears to have led to him turning parts of the TTQ that contain discussions of that type of liberation into questions. As a question can be 'a sentence or phrase used to find out information',³⁴⁹ Drury may have used the tactic he employed for the rendering of the STQ to try encouraging the reader to find out what type of action or spiritualistic activity is needed.³⁵⁰ These types of activities are discussed in the TTQ and STQ. However, Drury may also have used the tactic because he was questioning what Ellacuría was saying. Given the differences between his background and Ellacuría's this means that what seems to be Drury's lack of experience or familiarity with Marxist concepts has potentially influenced the usage of the option and seems to have resulted in the occurrence of [TL](#).

TTQ 4.1.36 is not the only quotation in which TL seemingly has occurred. A very significant case occurred when he rendered, for the purposes of [TTQ 4.1.87](#), *se historiza* as 'operate in history and in a historical way'. The Spanish word *se* is, in contexts like STQ 4.1.87's, a reflexive verb that meant 'self' in the 1970s.³⁵¹ At the time *historiza* was a technical term that appears to have meant 'historicises'.³⁵² The translator failed to render *historiza* when he translated the STQ and, consequently, significantly changed what Ellacuría was saying. Therefore, the rendering has seemingly caused a case of TL to occur. This is because whilst the TTQ is saying that the church must 'operate in history and in a historical way' the [STQ](#) is saying that the church 'historicizes itself'.

³⁴⁹ Cambridge University Press., "Question,"

<http://dictionary.cambridge.org/dictionary/english/question?q=Question>. Definition A1.

³⁵⁰ Other quotations in which Drury has turned part of what Ellacuría has said into questions include TTQs 4.1.8, 4.1.38, 4.1.48 and 4.1.59.

³⁵¹ See T.D. Terrell, Andrade, M., Egasse, J., & Muñoz, E.M. , *Dos Mundos*, 4th ed. (Boston: McGraw-Hill, 1998), 157.

³⁵² See pages 317-319 of L. Bouyer, *Diccionario De Teología*, trans. F. Martínez, 5th ed. (Barcelona: Editorial Herder, 1983).

Drury also failed to render the word *se* at least twenty other times when that word was part of a reflexive verb.³⁵³ Due to what reflexive verbs do, the translator has in at least some of the cases that have involved the failure changed what Ellacuría was saying. The degree to which he has made these changes depends on the semantic domain issues involved. Some of the applicable semantic domains are Marxist. Examples of where this seems to be the case include the part of TTQ 4.1.98 in which *no debe hablarse* has been rendered as ‘we cannot simply talk’ and the part of TTQ 4.1.99 in which *se atiente* has been rendered as ‘it also turns its attention to’.

Drury also has changed what Ellacuría has said by rendering some words the way he did. [TTQ 4.1.13](#) is an example of where this occurred. In the quotation he has not rendered one of the occurrences of the word *y* and rendered *aunque* using something the word did not mean in the 1970s. At the time *aunque* meant ‘although, though [and] even though’.³⁵⁴ However, the translator rendered the word as ‘by the same token’. By doing this and by not rendering *y* (which, in the 1970s was Spanish for ‘and’),³⁵⁵ he changed what Ellacuría was saying, possibly significantly.

On top of this, [TTQ 4.1.1](#) has an example of where Drury rendered a word with [SLMSDs](#) as a word with [ELMSDs](#). The quotation uses the terms ‘salvation’, and its ST version, the Spanish equivalent, *salvación*. Both quotations contain discussions of Christian praxis. In STQ 4.1.1, Ellacuría discusses the praxis using the term *praxis cristiana*. In its equivalent location, TTQ 4.1.1 employs the English equivalent. In the 1970s, the word ‘praxis’ had [ELMSDs](#), [SLMSDs](#) and non-Marxist semantic domains in both English and Spanish.³⁵⁶ Therefore, the rendering of language with [SLMSDs](#) as language with [ELMSDs](#) possibly occurred when the translator rendered the word *praxis*. This is significant because if this occurred it is evidence of a

³⁵³ Cf. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 148-151 with *Teología Política*. op. cit., pp. 82-83.

³⁵⁴ See page 108 of R. García-Pelayo Y Gross, & Durand, M., ed. *Diccionario Moderno Español-Inglés* (París, Buenos Aires, Mexico City & New York: Ediciones Larousse, 1976).

³⁵⁵ *Ibid.*, 946.

³⁵⁶ See pages 598-605 of T.B. Bottomore, *Diccionario Del Pensamiento Marxista*, trans. V. Basterrica, Couceiro, T., & Martín Pérez, J.G., et al., (Madrid: Tecnos, 1984); page 384 of *A Dictionary of Marxist Thought* (Oxford: Basil Blackwell, 1983); Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 1868 & Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 1056.

rendering that is regardless of differences between what seem to be Drury's ATVs and Ellacuría's.

The rendering of language with SLMSDs as language with [ELMSDs](#) definitely occurred when, as part of the process of rendering [STQ 4.1.40](#), Drury rendered *liberación* as 'liberation'. That quotation and TTQ 4.1.40 refer to Christian liberation as coming mainly from salvation history. In Marxist terminology, the word 'liberation' is associated with language that believes in the importance of everyday experiences and sees them as being unifying factors.³⁵⁷ Drury's rendering of *liberación* as 'liberation' in TTQ 4.1.40 reflects the importance.

His rendering of terms in a way that incorporates contextualisation is also worth noting. This occurred in TTQ 4.1.42. Drury appears to have used contextualisation by rendering *pueblo elegido* as 'the Hebrew people'. In the 1970s *pueblo elegido* meant 'chosen people'.³⁵⁸ In the Old Testament, 'the chosen people' were the Jews. However, many people have 'misunderstood' the 'concept' of having chosen people.³⁵⁹ On top of this, Christians are widely regarded as being God's chosen people.³⁶⁰ Therefore, what appears to be Drury's attempt to contextualise the message has led to him changing what Ellacuría was saying and to TG occurring, it appears, as a result of differences between his ATVs and Ellacuría's. The attempt is also one of the many significant factors that have influenced the translation. The usage of the partly-free translation option is one of those factors, as is the existence of TG. The partly-free translation option and TG are evident through the rendering of *pueblo elegido* in TTQ 4.1.42.

³⁵⁷ D. McNally, "Language, History, and Class Struggle," in *In Defense of History: Marxism and the Postmodern Agenda*, ed. E.M. Wood, & Foster, J.B., (New York: Monthly Review Press, 1997).

³⁵⁸ See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., pp. 358 & 744.

³⁵⁹ See page 127 of R. Jospe, "The Concept of the Chosen People: An Interpretation.," *Judaism* 43, no. 2 (1994).

³⁶⁰ See Chapter 3 of A.C. Thornhill, *The Chosen People: Election, Paul and Second Temple Judaism*, (Downers Grove, IL: IVP Academic, 2015).

Also, in the same TTQ Drury has rendered *nunca* as ‘scarcely’. In the 1970s *nunca* meant ‘never’ not ‘scarcely’.³⁶¹ Neither was ‘scarcely’ synonymous with ‘never’.³⁶² Therefore, Drury caused TG to occur in his rendering of STQ 4.1.42 through the rendering.

He also caused TG to occur in his renderings of at least four other STQs. One of the most significant of the resulting TTQs is perhaps no. 4.1.97. This TTQ ends with the following sentence:

(It all depends, of course, on the relationship that exists between the party in power and the party out of power. Sometimes the opposition is the “loyal” opposition).

STQ 4.1.97 has no mention of what Ellacuría was saying as depending on anything. Therefore, by including the sentence that ends TTQ 4.1.97, Drury has caused TG to occur.

Drury also split up paragraphs when he translated at least two other [STQs](#). At least one quotation in which the splitting up has occurred is also significant. This is because in the quotation Drury substituted the future tense for the present simple tense and the first person plural pronoun for its singular equivalent. This occurred in the opening passage from TTQ 4.1.2.³⁶³

In the STQ’s equivalent of this passage, Ellacuría employs a common practice in Spanish: using the first person plural pronoun implicitly through the use of the verb *iremos*. This is a future tense third person plural form of *ir* which, when the ST and TT were published was Spanish for ‘to go’.³⁶⁴ As previously mentioned, in the 1970s [BE](#) and AE the word ‘go’ had various meanings.³⁶⁵ In the same decade Spanish had an equivalent for the word ‘we’. It was

³⁶¹ See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 787..

³⁶² See Roget, *Roget’s Thesaurus of Synonyms and Antonyms*. op. cit., the index & entries 32, 137 & 643.

³⁶³ Drury also substituted the first person plural pronoun for its singular equivalent when he translated STQs 4.1.6, 4.1.81 and 4.1.92.

³⁶⁴ See page 134 of S. Ramondino, Morehead, A.H., Zedtwitz, W.V., Pei, M.A., Barcelo-Morins, J.H., & Sutton, P., ed. *The New World Spanish-English and English-Spanish Dictionary: English-Spanish Section (Parte Inglesa-Española)* (New York, Cleveland & Canada: The World Publishing Company & Nelson, Foster & Scott, 1968).

³⁶⁵ See the part of Section 4.1: Observations about the data on *Teología Política* and *Freedom Made Flesh* with Footnote 331.

nosotros.³⁶⁶ Therefore, Ellacuría was seemingly being implicit by saying *iremos* and not *nosotros iremos*.

Drury chose a very similar option when he merged STQ 4.1.69's two paragraphs. As a possible consequence he did not render the linking phrase *por eso*. The English equivalent in the 1970s was 'that's why'.³⁶⁷ So, when he rendered TTQ 4.1.69 without this term, Drury did not link the ideas Ellacuría was linking, or did so in a way in which he made the ideas implicit. Either way, this represents a change in what Ellacuría was saying.

The translator chose a completely different option when he rendered parts of quotations as numbered lists. This decision is significant because numbered lists can be used to help make some sense out of parts of the texts from which they are drawn.³⁶⁸ Ellacuría spoke about salvation in five of the six quotations in which the option was used. Therefore, Drury possibly chose the option because he was trying to make sense out of what Ellacuría was saying in a way that took into account differences that may have existed between his concept of salvation and Ellacuría's. However, in at least one case in which he employed the option, he seemingly changed what Ellacuría was saying. As numbered lists 'may connote an unwanted or unwarranted ordinal position ... among the items',³⁶⁹ Drury seems to have changed what Ellacuría was saying by providing the list and, in the process giving more importance to the points Ellacuría was making than what Ellacuría intended.

Drury has also rendered at least one STQ in which Jesus was not mentioned explicitly as if the mention was explicit and added personal pronouns to places in which Ellacuría did not have any. Both mentions of Jesus are in the topic sentences of the applicable quotations (which are [TTQ 4.1.17](#) and its [STQ](#) equivalent). In *Teología* Ellacuría mentions Jesus by name in the previous paragraph.

Finally, TTQ 4.1.37 is a notable example of where Drury has split up a sentence. This sentence is the topic one from STQ 4.1.37. It is likely that the translator has split this in a way

³⁶⁶ See García-Pelayo Y Gross, *Diccionario Moderno English-Spanish*. op. cit., p. 1043.

³⁶⁷ *Diccionario Moderno Español-Inglés*. op. cit., p. 402.

³⁶⁸ R.M. Ritter, ed. *The Oxford Style Manual* (Oxford: Oxford University Press, 2003), 203..

³⁶⁹ American Psychological Association., *Publication Manual of the American Psychological Association*, 6th ed. (Washington DC: American Psychological Association, 2010), 64.

that reflects Marxist orientations on Ellacuría's behalf. These orientations are seemingly evident when the sentence talks about 'proposing salvation as liberation'. The sentence reads as follows:

El que ciertos movimientos e ideologías presenten su mensaje y su acción en términos de liberación no debe asustarnos a proponer hoy la salvación como liberación.

The resulting TTQ sentences were reproduced in the following order in the TT;

Today certain movements and ideologies present their message and their activity in terms of liberation.

followed by

This fact should not frighten us away from proposing salvation as liberation today.

4.2: Observations about the data on *La Fuerza Histórica De Los Pobres* and *The Power of the Poor in History*

La Fuerza Histórica De Los Pobres ("La Fuerza") was translated by Robert Barr.³⁷⁰ This book was originally published in 1979.³⁷¹ Its TT equivalent *The Power of the Poor in History* ("The Power") was published in 1983.³⁷²

Barr used several significant translation options. For one of the options, he rendered words and sentences (some of them topic sentences) differently. He also split up paragraphs and sentences. He substituted at least one tense, rendered one or more phrases and produced forty-two TTQs in which nothing stands out.³⁷³ This amounts to 26% of the total number of [TTQs](#) from *The Power*. Barr also substituted the singular form for its plural equivalent and vice versa, and one or two personal pronouns. He used repetition, most likely for emphasis, and failed to render parts of at least one STQ.³⁷⁴ The translator rendered some language with

³⁷⁰ See the publications details page of G. Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos* (Lima: Centro de Estudios y Publicaciones, 1979).

³⁷¹ See the publications details page of *ibid.*

³⁷² See Gutiérrez, *The Power of the Poor in History: Selected Writings*. loc. cit.

³⁷³ The applicable quotations are TTQs 4.2.3, 4.2.14, 4.2.19, 4.2.21, 4.2.23, 4.2.27, 4.2.28, 4.2.33, 4.2.35, 4.2.38, 4.2.39, 4.2.41, 4.2.43, 4.2.44, 4.2.58, 4.2.61, 4.2.66, 4.2.73, 4.2.94-4.2.96, 4.2.99, 4.2.100, 4.2.106, 4.2.107, 4.2.109, 4.2.115, 4.2.116, 4.2.120, 4.2.122, 4.2.130, 4.2.132, 4.2.139, 4.2.141, 4.2.150, 4.2.151, 4.2.155, 4.2.156, 4.2.162, 4.2.164 & 4.2.167. The STQ equivalents are nos. 4.2.3, 4.2.14, 4.2.19, 4.2.21, 4.2.23, 4.2.27, 4.2.28, 4.2.33, 4.2.35, 4.2.38, 4.2.39, 4.2.41, 4.2.43, 4.2.44, 4.2.58, 4.2.61, 4.2.66, 4.2.73, 4.2.94-4.2.96, 4.2.99, 4.2.100, 4.2.106, 4.2.107, 4.2.109, 4.2.115, 4.2.116, 4.2.120, 4.2.122, 4.2.130, 4.2.132, 4.2.139, 4.2.141, 4.2.150, 4.2.151, 4.2.155, 4.2.156, 4.2.162, 4.2.164 & 4.2.167.

³⁷⁴ Cf. Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., p. 162 with *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit., pp. 274-275

SLMSDs as language with ELMSDs, and caused TG to occur at least three times.³⁷⁵ He has also rendered one phrase from a topic sentence and made explicit information that was implicit or left out in the ST. Also, there are eleven STQs (nos. 4.2.79 – 4.2.89) which have no TTQ equivalents, and an STQ (no. 4.2.98) for which there is only a partial rendering.

In addition, Barr has combined sentences and rendered at least one entire TTQ (no. 4.2.29) in a way that is likely to have reflected similarities between his ATVs and AW and Gutiérrez's equivalents. He has also rendered thirteen [STQs](#) in ways that reflect similarities between Gutiérrez's AW and his. There are also at least fifteen TTQs that mirror what appear to be similarities between both men's ATVs, at least one for which the opposite applies, and two that reflect potential similarities between the ATVs.³⁷⁶ It is also likely that one of Barr's options (the one used for the rendering of STQ 4.2.111) does the same thing between his AW and Gutiérrez's.

The TTQ that reflects what appear to be differences is no. [4.2.68](#). The differences are reflected through the rendering of *teología dominada* as 'theology of the dominated'. This is in contrast to the rendering in TTQ 4.2.154 of *teología dominada y reprimida* as 'dominated, repressed theology'.

Dominada comes from *dominar* and *reprimida* from *reprimir*. In the 1980s *dominar* meant 'to dominate', and *reprimir* 'to repress'.³⁷⁷ The word *teología* meant 'theology'.³⁷⁸ Therefore, *teología dominada* could, in the same decade, mean 'dominated theology'. As the concept of a people group being dominated by another people group or oppressive powers is a concept

³⁷⁵ This occurred when he rendered STQs 4.2.47 and 4.2.117 and the first part of STQ 4.2.90. Also, the rendering of some language with SLMSDs as language with ELMSDs occurred when Barr rendered STQs 4.2.30 & 4.2.31.

³⁷⁶ Cf. TTQs 4.2.111 & 4.2.154 with STQs 4.2.111 & 4.2.154. Also note that the TTQs that seem to reflect what appear to be similarities between Barr's & Gutiérrez's ATVs include nos. 4.2.4, 4.2.5, 4.2.8, 4.2.11, 4.2.13, 4.2.15, 4.2.16, 4.2.64, 4.2.67, 4.2.78, 4.2.121, 4.2.126, 4.2.142, 4.2.169 & 4.2.170. By a similar token, the TTQs that reflect similarities between both men's AW are nos. 4.2.4, 4.2.5, 4.2.11, 4.2.13, 4.2.15, 4.2.16, 4.2.30, 4.2.36, 4.2.64, 4.2.78, 4.2.121, 4.2.127.

³⁷⁷ R. García-Pelayo Y Gross, Durand, M., García-Pelayo, F., Andersen, J.P., Tulett, B., & Warham, D.E., ed. *Larousse Moderno Español Inglés* (Paris Cedex 06, Barcelona, Buenos Aires & México: Ediciones Larousse, 1986), 851.

³⁷⁸ *Ibid.*, 396.

Marxist philosophy opposes,³⁷⁹ it can be said that the respective renderings have potentially been influenced by Barr's ATVs and Marxist semantic domains.

The influence of the differences between his AW and [ATVs](#) and Gutiérrez's equivalents is powerfully evident through the translator's rendering of the first sentence of STQ 4.2.75:

La teología de la liberación, en efecto, intenta ser una palabra coherente con una práctica.

Barr rendered this sentence as;

Theology seeks to be an utterance that is coherent with praxis.

When the ST and TT were published, the name *La Teología De La Liberación* was the Spanish name for liberation theology.³⁸⁰ Hence, the STQ says that the theology seeks to be an utterance that is coherent with praxis. As the term 'praxis' had ELMSDs and SLMSDs when the TT and ST were published, this indicates possible similarities between Barr's ATVs and Gutiérrez's, or the AW held by Barr and the one Gutiérrez had when he authored the ST. Consequently, it does not indicate any changes being made by Barr contextually to what Gutiérrez has said.

Out of all the TTQs that reflect what appear to be similarities between Gutiérrez's AW and Barr's, the most significant is perhaps TTQ 4.2.11. This quotation also reflects similarities between the ATVs of both men. These AWs and ATVs are evident when the quotation and its ST equivalent talk about the 'need for Christians to' become involved in the liberation of Latin America through the establishment of solidarity with the 'oppressed persons' of the continent to believe in the Lord and the 'liberating power of the gospel'.

Also, when Barr rendered [STQ 4.2.47](#) he made information that was implicit or left out in the ST explicit. The topic sentences of both quotations are questions that refer to the 'reductionism of the gospel.' Almost straight after its topic sentence the TTQ then does

³⁷⁹ N. Abercrombie, & Turner, B.S., "The Dominant Ideology Thesis," <https://www-jstor-org.ezproxy.flinders.edu.au/stable/pdf/589886.pdf>.

³⁸⁰ Cf. John Paul II., "Audiencia General: Miércoles 21 De Febrero De 1979," http://w2.vatican.va/content/john-paul-ii/es/audiences/1979/documents/hf_jp-ii_aud_19790221.html with "General Audience: Wednesday, 21 February 1979," http://w2.vatican.va/content/john-paul-ii/en/audiences/1979/documents/hf_jp-ii_aud_19790221.html.

something that the STQ does not. That something is refer explicitly to the reductionism in two places. The TTQ's third and fourth mentions of the reductionism are in its second paragraph.

The translator also made explicit information that was left out or implicit through his renderings of six other [STQs](#) – these being nos. 4.2.10, 4.2.103, 4.2.104, 4.2.126, 4.2.158 and 4.2.166. Out of all the resulting TTQs, perhaps the most noteworthy is [4.2.158](#). This is because in the TTQ, Barr has rendered *subcontinente* as 'Latin America' twice. The equivalent English word in the 1980s was 'subcontinent'.³⁸¹ At the time this word was used in English to refer to India or 'Southern Africa'.³⁸² By contrast, the word *subcontinente* denotes any big territorial extension that can be considered to be a subdivision of the continent to which it belongs.³⁸³ Therefore, if he had rendered *subcontinente* as 'subcontinent', Barr would have changed what Gutiérrez was saying. Consequently, Barr has used, in both cases, semantic domain related options that have enabled him to avoid changing what the priest was saying. This is particularly as in the STQ Gutiérrez is specifically referring to the situation Latin America was facing when the ST was written.

Also, when he was rendering STQ 4.2.9's first two sentences Barr put in two of the personal pronouns that were added. The [STQ](#) has no personal pronoun and therefore, lacks the equivalent Spanish pronoun for 'we' used in the 1980s. Given the profiling personal pronouns do, this means that by adding the pronoun in twice Barr has, in fact, added some profiling that Gutiérrez may never have intended.

Another very significant rendering occurred when Barr rendered a supporting sentence with *hemos hablado* as;

These years have given us many occasions to speak of the rise of a new political consciousness among Latin American peoples.

The ST version of the sentence is the following one;

Hemos hablado mucho en estos años del surgimiento de una nueva conciencia política del pueblo latinoamericano.

³⁸¹ García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 851.

³⁸² See Oxford University Press., "Subcontinent, N.," <http://www.oed.com/view/Entry/192528?redirectedFrom=Subcontinent#eid>.

³⁸³ Real Academia Española., "Subcontinente," <http://dle.rae.es/?id=YVmf95R>.

In the Spanish of the 1970s and 1980s *hemos hablado* meant ‘we have spoken’.³⁸⁴

Consequently, the translator changed what Gutiérrez was saying through this part of the TTQ. The ST and TT sentences come from STQ 4.2.53 and TTQ 4.2.53 respectively.

Barr’s usage of repetition, albeit seemingly for emphasis is a completely different option to the one that involved the rendering of *hemos hablado*. The rendering of [STQ 4.2.17](#) is a case in which Barr also employed the repetition. In the TTQ, Barr used the term ‘it is born of’ at the beginning of the second, third and fourth sentences. The STQ uses a Spanish equivalent for this term used in the mid-1980s (which is *ella nace de*), but only once. In addition, the TTQ and STQ talk about the struggles, failures and successes from which the theology was born. Moreover, as ‘semantic repetition is a general and powerful linguistic phenomenon, which appears on the level of the word, phrase and sentence as well as in pieces of extended discourse’,³⁸⁵

Barr may have employed repetition for emphasis. However, he possibly was intentionally repetitive to instead contextualise the [STQ’s](#) message.³⁸⁶

Semantic issues could have also influenced some of Barr’s other options. For one of these options, Barr substituted the singular form for its plural equivalent and vice versa twice. The first substitution occurred when the translator rendered part of the topic sentence from [STQ 4.2.18](#). The part reads:

Esta participación de los cristianos en el proceso de liberación.

Barr rendered the STQ as:

‘This new Christian participation in the liberation process’.

Cristianos is the plural version of the 1980s Spanish equivalent for the word ‘Christian’.³⁸⁷

³⁸⁴ García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 479-480.

³⁸⁵ H.C. Liebenberg, "Semantic Repetition in Afrikaans Grammar," <http://search.proquest.com.ezproxy.flinders.edu.au>.

³⁸⁶ The option of repetition, possibly for emphasis, was also used in the rendering of STQs 4.2.1, 4.2.18 & 4.2.112. See Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., pp. 6-7, 38 & 163-164

³⁸⁷ See García-Pelayo Y Gross, *Larousse Moderno English Spanish*. op. cit., p. 60; Bible Gateway., "1 Bible Results for "Christians." " https://www.biblegateway.com/quicksearch/?quicksearch=Christians&qs_version=NIV&limit=25; "1 Bible Results for "Cristianos.","

The other substitution occurs when the TTQ says ‘sometimes these modes of expression’. The ST’s equivalent part does not use the corresponding expression. Instead the part refers readers back to what its first part says about how participation by Christians in the liberation process is expressed through language. The words ‘liberation’ and *liberación* had Marxist and non-Marxist semantic domains when both texts were published.³⁸⁸ Some of these domains could have been applicable for the contexts of STQ 4.2.18 & TTQ 4.2.18. Therefore, the issue with both substitutions is partly semantics related and could be linked to Barr’s attempts to contextualise the [STQ’s](#) message.³⁸⁹

This is not the only time Barr used substitution as an option. He substituted the imperfect tense for the simple present one when he rendered STQ 4.2.62’s topic sentence, and four STQs. They are numbers [4.2.128](#), [4.2.133](#), [4.2.143](#) and [4.2.149](#). The resulting quotations are TTQs 4.2.128, 4.2.133, 4.2.143 and 4.2.149.

Out of all of these TTQs, perhaps the most notable are numbers 4.2.143 and 4.2.149. In the case of 4.2.143 this is because throughout the TTQ Barr substitutes the use of the historic present for the past tense. This is particularly noticeable when he refers to the position of Bartolomé De Las Casas, the opposition that Juan Ginés de Sepúlveda had to De Las Casa’s position and how the distinction the TTQ and the STQ referred to were based on texts by Aristotle and the well-known 13th century theologian Thomas Aquinas.³⁹⁰

https://www.biblegateway.com/quicksearch/?quicksearch=cristianos&q_s_version=CST&limit=25.

³⁸⁸ See McNally, "Language, History, and Class Struggle." loc. cit; Real Academia Española., *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., p. 829 & pages 468-473 & 949 of P.M. Roget, & Kirkpatrick, E. M., *Roget's Thesaurus of English Words and Phrases* (Burnt Mill & Essex: Longman, 1987); See also A.L. Trujillo, *Liberación Marxista Y Liberación Cristiana* (Madrid: Biblioteca de Autores Cristianos, 1974). in particular the section titled 'Análisis Marxista Y Liberación Cristiana.

³⁸⁹ Other noteworthy quotations in which Barr has rendered phrases include TTQ 4.2.7.

³⁹⁰ De Las Casas and Ginés de Sepúlveda were well-known Spanish theologians of the sixteenth century. See D. Anthony, "Bartolomé De Las Casas and 500 Years of Racial Injustice," <http://origins.osu.edu/milestones/july-2015-bartolom-de-las-casas-and-500-years-racial-injustice..> & H. Lewis, *All Mankind Is One; a Study of the Disputation between Bartolome De Las Casas and Juan Gines De Sepulveda in 1550 on the Intellectual and Religious Capacity of the American Indians*. (DeKalb: Northern Illinois University Press, 1974).. &, in particular, pp 69-70 & 82-112; De Las Casas was opposed on legal and moral grounds to the enslavement by Spanish invaders of native Latin Americans. See Anthony, "Bartolomé De Las Casas and 500 Years of

With TTQ 4.2.149 the substitution occurs when, in the first paragraph, Barr substitutes the usage of either the present simple tense or the historic present for the past tense. The issue here is that the section of the [ST](#) that starts with *en la teología de la liberación hay dos intuiciones* and ends with *la perspectiva del pobre* is in either the present simple or the historic present tense, and has been rendered using the past tense. Given the differences between these three tenses, by using the past tense, Barr has, if Gutiérrez was using the present simple tense, changed what Gutiérrez was saying. In Spanish historic present tense and present simple tense verbs share stem endings.³⁹¹

Also, at least one of Barr's quotations ([TTQ 4.2.1](#)) is notable partly because he split the STQ's paragraph in two and rendered *conocer* as 'knowledge' and *constantemente* as 'again and again'. In the mid-1980s *constantemente* was Spanish for 'constantly'.³⁹² At the time 'constantly' in AE meant 'in a constant manner',³⁹³ whereas 'again' had many meanings in that dialect. These definitions included 'constantly [and] repeatedly'.³⁹⁴ Therefore, Barr possibly deliberately used repetition for emphasis, whereas Gutiérrez may have used *constantemente*, due to the definition the word had in the 1970s, also for emphasis.³⁹⁵ Hence, Barr possibly, through the rendering, changed what Gutiérrez was saying. Whether or not he

Racial Injustice". loc. cit; Ginés de Sepúlveda theologically opposed De La Casa's stance. See Lewis, *All Mankind Is One; a Study of the Disputation between Bartolome De Las Casas and Juan Gines De Sepulveda in 1550 on the Intellectual and Religious Capacity of the American Indians.* op. cit., & in particular, pages 69-70 & 82-112. In TTQ 4.2.143 De Las Casas is not mentioned explicitly.

³⁹¹ Even though De Bruyne does not use the term historic present tense, he also gives good examples of how present tense forms are used in Spanish for the historic present tense. See pages 437-438 of J. De Bruyne, *A Comprehensive Spanish Grammar* (B. Blackwell: Cambridge, Mass, 1995). See also; pages 98-99 of J.L.G. Alconchel, *Introducción a La Explicación Lingüística De Textos: Metodología Y Práctica De Comentarios Lingüísticos*, 3rd ed. (Madrid: Editorial Edinumen, 1993) & page 12 of R. García-Pelayo y Gross, García-Pelayo y Gross, F., & Durand, M., *Larousse De La Conjugación* (Paris: Larousse, 1982).

³⁹² See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 101.

³⁹³ Oxford University Press., "Constantly, Adv.,"

<http://www.oed.com/view/Entry/39812?redirectedFrom=constantly#eid>.

³⁹⁴ "Again, Adv., Prep., and Conj.,"

<http://www.oed.com/view/Entry/3736?rskey=vGO97o&result=1&isAdvanced=false#eid>.

Definition P5; For evidence of the fact that in the mid 1980s the word 'again' had many meanings in AE see all definitions (minus No. 11) found in *ibid*.

³⁹⁵ This definition is from Real Academia Española., *Diccionario De La Lengua Española*, I: A-Guzpatarra. op. cit., p. 365. It is 'with constancy'.

did this depends on semantic domain related issues which could possibly be associated with SLMSDs and/or [ELMSDs](#).

When the texts were published *conocer* was Spanish for ‘to know’ in two senses. The first meant knowing someone personally and the other one in a biblical sense.³⁹⁶ The word ‘knowledge’ had several Spanish equivalents.³⁹⁷ Barr has used none of these. However, he has also split up other paragraphs.³⁹⁸

Other quotations in which Barr rendered words differently include TTQs 4.2.6, 4.2.10, 4.2.15, 4.2.60 and 4.2.121. Out of all of these TTQs, perhaps the most significant are numbers 4.2.10 and 4.2.121. In TTQ [4.2.10](#), the reason for the significance is Barr’s rendering of *hondamente* as ‘deeper level’. On the other hand, in the case of TTQ 4.2.121 the reason is the way he rendered *agresivos*.

Hondamente comes from *hondo*, and in the 1980s meant ‘deeply’.³⁹⁹ On top of this, ‘agresivos’ is the plural equivalent of ‘agresivo’, which in the same decade meant ‘aggressive’.⁴⁰⁰ While ‘deeper’ (the word Barr used to render *hondamente*) came from ‘deep’ – a word which denoted ‘extending far down from top’.⁴⁰¹ ‘Deeper’, therefore, meant ‘extending further down from top’. ‘Level’ meant ‘plane or standard in ... intellectual matters’.⁴⁰² The 1980s Spanish equivalent for the word ‘level’ as this word is used in the [TTQ’s](#) context is absent in STQ 4.2.10.⁴⁰³ By the same token, STQ 4.2.121 lacks the Spanish equivalent from the same decade for the word ‘lethal’ (which is the word used by Barr to render *agresivos*). Therefore, by rendering *hondamente* as ‘deeper level’ and *agresivos* as ‘lethal’ Barr has changed what Gutiérrez was saying in STQs 4.2.10 & 4.2.121.

³⁹⁶ García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 99-100.

³⁹⁷ *Larousse Moderno English Spanish*. op. cit., pp. 214-215.

³⁹⁸ They also include paragraphs from TTQs 4.2.105, 4.2.108, 4.2.110, 4.2.111, 4.2.118, 4.2.124, 4.2.125, 4.2.129, 4.2.131, 4.2.134, 4.2.138, 4.2.142, 4.2.144 - 4.2.146, 4.2.148, 4.2.149, 4.2.152-4.2.154, 4.2.157, 4.2.158, 4.2.160, 4.2.161, 4.2.163, 4.2.165, 4.2.166 & 4.2.168 - 4.2.171.

³⁹⁹ Real Academia Española., *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., p. 743; García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 221.

⁴⁰⁰ See *Larousse Moderno Español Inglés*. op. cit., p. 13.

⁴⁰¹ Sykes, *The Concise Oxford Dictionary of Current English: Based on the Oxford English Dictionary and Its Supplements: First Edited by H.W. Fowler and F.G. Fowler*. op. cit., p. 249..

⁴⁰² *Ibid.* 577.

⁴⁰³ See García-Pelayo Y Gross, *Larousse Moderno English Spanish*. op. cit., p. 225.

TTQ 4.2.15 is also noteworthy because of Barr's rendering of a phrase as the linking word 'thus'. The phrase is *en esta perspectiva* and is in the quotation's topic sentence. In the 1980s *perspectiva* was Spanish for 'perspective' and lacked synonyms.⁴⁰⁴ The word thus had equivalents in Spanish.⁴⁰⁵ The STQ has none of these. As this STQ contains a discussion of salvation, the rendering suggests that Barr's rendering of the STQ's opening sentence symbolises the usage of a translation option that may be associated with his concepts of salvation and, consequently, his ATVs.

[TTQ 4.2.2](#) is also noteworthy because Barr split up its topic sentence and sole paragraph.⁴⁰⁶ When Barr split up the paragraph he created some central sentences out of supporting ones. This is significant as this quotation and STQ 4.2.2 end with discussions of liberation. However, the sentences that discuss liberation support different central ideas. As sentences make assertions,⁴⁰⁷ by combining them, Barr possibly created two assertions out of one. As both quotations talk about God being the father of orphans and the defender of widows and being 'at the service of justice' and interested in the rights of poor people the usage of this option suggests Marxist orientations in both the [STQ](#) and the rendering of the quotation.⁴⁰⁸

Another very notable quotation is [TTQ 4.2.7](#). In this quotation Barr has used two noticeable translation options, apart from his decision to split up its sole paragraph and render one of its phrases. One of the notable options has involved him substituting the present simple tense for the future tense. This is significant because while on the one hand present tense actions currently take place, on the other hand, future tense verbs will occur in the future. Therefore, Barr has changed what Gutiérrez was saying by doing the substitution. The substitution has occurred through the rendering of:

⁴⁰⁴ See *Larousse Moderno Español Inglés*. op. cit., p. 316; See also S.G. Gaya, *Vox Diccionario De Sinónimos* (Barcelona: Bibliograf, 1965), 266 & Real Academia Española., *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., pp. 1049-1050.

⁴⁰⁵ García-Pelayo Y Gross, *Larousse Moderno English Spanish*, 438. op. cit., p. 438..

⁴⁰⁶ The same thing happened to the sole paragraph of [TTQ 4.2.7](#).

⁴⁰⁷ HarperCollins Publishers., "Collins English Dictionary Complete & Unabridged 11th Edition: Sentence," <https://play.google.com/>.

⁴⁰⁸ There are four other quotations which are notable for the way in which Barr has split up the topic sentences. These quotations are TTQs 4.2.11, 4.2.54, 4.2.135 and 4.2.136.

tomando partido por el pobre, por las clases populares, por las razas despreciadas, las culturas marginadas.

as:

For we shall be taking sides with the poor, with the populous classes, with the ethnic groups others scorn with cultures that are marginalized.

The second noticeable option involves the TTQ passage that begins with ‘this is how’ and ends with ‘cultures that are marginalized’. The STQ’s equivalent passage uses the word *hacemos* in the place of ‘this is how’. *Hacemos* is the third person simple tense singular form of *hacer* and in the mid-1980s was Spanish for ‘to make’ and ‘to do’.⁴⁰⁹ The equivalent sentence from the STQ starts with *hacemos verdad a Dios* and ends with *las culturas marginadas*.

Barr also uses ‘this is how’ as a linking term. However, this is not how the STQ uses *hacemos*. In addition, the Spanish equivalent for ‘this is how’ when the TT was published (which was *esto es la manera en que*) is not in the STQ. As the STQ was talking about liberation using Marxist language, Barr was possibly attempting to contextualise the ST’s message. Therefore, one significant option Barr chose for this sentence has involved the rendering of *hacemos* as ‘this is how’. Consequently, the usage of the option has led to Barr changing what Gutiérrez has said.

TTQ 4.2.8 is also noteworthy because Barr has substituted the use of the third person imperfect tense for its past tense equivalent. This occurred in the following part;

Como decía José María Arguedas: “el Dios de los señores no es igual”, no es de los pobres, no es el de la Biblia.

This was rendered as the following sentence;

As José María Arguedas put it, “the God of the masters is not the same”, - is not the God of the poor, not the God of the Bible.

‘Put’ is in the simple past tense. *Decía* is in the third person imperfect tense form of *decir*. In the mid-1980s *decir* was Spanish for ‘to say [or] put it’.⁴¹⁰ The infinitive version of ‘to say or put it’ meant in the [AE](#) of the period, ‘to cause (a remark, question, etc.) to have its intended effect [and] to make a penetrating or cutting observation about (something)’.⁴¹¹ Therefore,

⁴⁰⁹ García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 216.

⁴¹⁰ *Ibid.*, 125.

⁴¹¹ Oxford University Press., "Put, V.,"

<http://www.oed.com/view/Entry/155188?rskey=KijE3K&result=4&isAdvanced=false#eid>.

whilst on the one hand, Gutiérrez could have been attempting to communicate that what the ST had said is what the well-known Peruvian writer Arguedas used to say, on the other hand, the TT is saying that this is what Arguedas said.

Finally, another thing that has made the TT equivalent of STQ 4.2.8 so noticeable is the rendering of the STQ's topic sentence, which Barr rendered as;

This is what we mean by a liberating proclamation of the gospel, a liberating evangelization.

The STQ makes no reference to 'a liberating proclamation of the gospel', but rather goes straight from saying that 'this is what we mean by an evangelizing liberation' to immediately stating that 'it is only from the poor that we can understand the radicality of Christ's liberation'. Therefore, by using the term 'a liberating proclamation of the gospel', Barr has caused TG to occur and has, consequently, changed what Gutiérrez was trying to say. This is particularly as the term used in the STQ for 'evangelizing liberation' (which is *evangelización liberadora*) is not synonymous with the 1980s Spanish equivalent for the term 'liberating proclamation' which was *proclamación liberadora*.⁴¹²

4.3: Observations about the data on *La Teología De La Liberación* and *A Theology of Liberation*

La Teología De La Liberación ("La Teología") was, as previously stated, translated by John Eagleson and Sr Caridad Inda.⁴¹³ The book was published in 1971.⁴¹⁴ Its **TT** equivalent *A Theology of Liberation: History, Politics and Salvation* ("A Theology") was published in the USA in 1973, the UK in 1974 and as a revised edition in 1988.⁴¹⁵

Eagleson and Inda chose several significant options. These options include the substitution and adding of personal pronouns and the **rendering** of paragraphs, words, phrases, pronouns,

⁴¹² See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 225 & 315; Real Academia Española., *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., pp. 829 & 1107.

⁴¹³ Gutiérrez, *A Theology of Liberation: History, Politics and Salvation*. Loc. cit. See also Section **3.12: Literature on the Translators:**

⁴¹⁴ See *La Teología De La Liberación: Perspectivas*. loc. cit.

⁴¹⁵ WorldCat, "A Theology of Liberation: History, Politics, and Salvation," http://www.worldcat.org/title/theology-of-liberation-history-politics-and-salvation/oclc/609335&referer=brief_results. & the publications details pages of; G. Gutiérrez, *A Theology of Liberation: History, Politics and Salvation 15th Anniversary Edition*, trans. C. Inda, & Eagleson, J., Revised ed. (Maryknoll, NY: Orbis Books, 1988).

terms, and sentences (at least one of which is a topic sentence). Both translators kept some explicit information explicit and failed to render terms and pronouns. Eagleson and Inda have also kept information that was implicit or left out implicit or left out and made information that was explicit in at least one STQ left out or implicit. The translators also rendered some STQs using language with Marxist orientations and have created at least one case of TG. They have split up one or more sentences. The translators produced twenty-nine TTQs in which nothing particularly stands out (a figure which equates to 20% of the TTQs from the text)⁴¹⁶ and split up at least one paragraph and the topic sentences of some STQs.⁴¹⁷ Eagleson and Inda combined at least two ST sentences and substituted tenses on at least three occasions. The translators also employed the principle of equivalence on one or more occasions and have rendered questions as questions.⁴¹⁸ Eagleson and Inda have also rendered most of *La Teología*'s STQs in ways that reflect what seem to be similarities between their AW and/or [ATVs](#) and Gutiérrez's associated equivalents. Also, sixty-four TTQs reflect what appear to be similarities between Eagleson and Indas' AW and Gutiérrez's AW and sixteen between Gutiérrez's ATVs and Eagleson and Indas' equivalents. Two of the TTQs (nos. 4.3.13 & 4.3.40) mirror what seemingly are resemblances between Eagleson and Indas' AW and Gutiérrez's and, possibly, his ATVs and Eagleson and Indas'. It is also likely that thirty-three TTQs reflect similarities between Gutiérrez's AW, Eagleson and Indas' AW, Gutiérrez's ATVs and Eagleson and Indas' ATVs. The most noteworthy of the thirty-three TTQs is [TTQ 4.3.4](#). In this quotation the likely similarities exist through the discussions that the TTQ and its STQ equivalent contain of what, according to Gutiérrez,⁴¹⁹ is the 'practice' the church had when the ST and TT were published and of the process of liberation. In addition, out of the TTQs that reflect what seem to be similarities between Gutiérrez's AW and Eagleson and Indas' AW, the most noteworthy is perhaps [TTQ 4.3.9](#). This is evident through the arguments put forward in the TTQ and its STQ equivalent (STQ 4.3.9) about 'the process of liberation'. The similarities are exemplified by the way in which Eagleson and Inda have rendered STQ 4.3.9's topic sentence.

⁴¹⁶ The particular TTQs are nos. 4.3.10-4.3.12, 4.3.20, 4.3.26, 4.3.33, 4.3.34, 4.3.39, 4.3.41-4.3.49, 4.3.51-4.3.60, 4.3.62 & 4.3.63. The equivalent STQs are nos. 4.3.10-4.3.12, 4.3.20, 4.3.26, 4.3.33, 4.3.34, 4.3.39, 4.3.41-4.3.49, 4.3.51-4.3.60, 4.3.62 & 4.3.63.

⁴¹⁷ Cf. TTQs 4.3.27, 4.3.98, 4.3.116, 4.3.132 with STQs 4.3.27, 4.3.98, 4.3.116 & 4.3.132.

⁴¹⁸ Eagleson and Inda employed the principle of equivalence when they rendered STQ 4.3.1 & rendered questions as questions when they rendered STQs 4.3.64 & 4.3.125.

⁴¹⁹ Gutiérrez, *A Theology of Liberation: History, Politics and Salvation 15th Anniversary Edition*.op. cit., p. xiv.

[TTQ 4.3.37](#) is also a noteworthy example of a quotation which reflects what appear to be similarities between Gutiérrez's and Eagleson and Indas' ATVs only. This is evident through a discussion of salvation and a mention of the Kingdom of God. Therefore, it is a quotation in which the message of the [STQ](#) has not been changed partly due to what seem to be similarities between Eagleson and Indas' ATVs and Gutiérrez's.

Additionally, TG occurs in the spot in which [TTQ 4.3.119](#) advises readers to:
as part of the translation process;

see also the interesting ideas of Gonzalo Arroyo on the "rebel communities."

The STQ equivalent (4.3.119) does not mention Gonzalo Arroyo (who was a priest who was well-known for his work amongst socialist Christians).⁴²⁰ Consequently, by telling readers to see the ideas referred to (which Gutiérrez has not done in the STQ, perhaps because he did not want them to see the ideas), Eagleson and Inda have changed what Gutiérrez has said by padding up the text.

Eagleson and Inda have also combined the third and fourth sentences of [STQ 4.3.82](#) into one. As previously mentioned, a sentence is something that makes an assertion.⁴²¹ Therefore, by joining together these two sentences the translators have combined assertions.

They also added the personal pronoun 'we' to [TTQ 4.3.15's](#) topic sentence and failed to render the equivalent pronoun used in Spanish in the 1970s when they rendered a supporting sentence from STQ 4.3.147. These two options are significant. In the case of TTQ 4.3.15, the reason is that the quotation is doing profiling that Gutiérrez was not doing and has, therefore, changed what that priest was saying. With TTQ 4.3.147, the significance is related to the fact that the rendering of the supporting sentence is likely to have changed STQ 4.3.147's message. The [TT](#) sentence is the following one:

sentence is the following one:

The Bible speaks of positive and concrete measures to prevent poverty from becoming established among the People of God.

⁴²⁰ See O. Núñez, "Falleció El P. Gonzalo Arroyo En Santiago," <https://mapuenlalucha.blogspot.com.au/2012/05/fallecio-el-p-gonzalo-arroyo-en.html?m=1>.

⁴²¹ HarperCollins Publishers., "Collins English Dictionary Complete & Unabridged 11th Edition: Sentence". loc. cit.

The equivalent sentence from STQ 4.3.147 is as follows;

La Biblia nos habla de medidas positivas y concretas para impedir que la pobreza se instale en el Pueblo de Dios.

Also, both of those quotations talk about the denouncement of poverty in their topic sentences. This suggests Marxist oriented language. However, by failing to render the plural equivalent, the translators have, through their attempts to contextualise the message for the TT's audience, changed what the message is saying. This is particularly as, in the 1970s *nos habla* meant 'speaks to us'.⁴²²

TTQ 4.3.15's topic sentence is the following:

We are not suggesting, of course, that we should endorse without question every aspect of this development of ideas.

Which is how Eagleson and Inda rendered the following sentence:

No se trata, por cierto, de avalare sin más todos y cada uno de los aspectos de este movimiento de ideas.

In addition, [TTQ 4.3.22](#) is a noteworthy example of a quotation in which the translators made information that is implicit or left out explicit. In that quotation, Paul the Apostle is referred to as 'Saint Paul'. In the STQ equivalent, the title that Spanish used for saints in the 1970s (*san*)⁴²³ is absent. As a result of the absence, the apostle is named *Pablo*, which was Spanish for 'Paul' in the 1970s. In that decade the title 'saint' referred to every Christian.⁴²⁴ This was not officially the case for the title *san* in the Spanish of the time. However in Spanish language bibles of the period, the word *san* referred to every believer.⁴²⁵ Like its English equivalent, *san* referred to 'people who are holy, canonized or officially recognized by the Church as having won by exceptional holiness a high place in heaven and veneration on

⁴²² See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., pp. 480 & 643.

⁴²³ See page 424 of C. Smith, Marcos, M.B., & Chang-Rodríguez, E., *Collins Spanish Dictionary: English-Spanish* (London & Glasgow: Collins, 1971).

⁴²⁴ Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 1106.

⁴²⁵ See Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 1179-1180; Bible Gateway., "1 Corintios 7: Reina-Valera 1960 (RVR1960)," <https://www.biblegateway.com/passage/?search=1%20Corintios+7&version=RVR1960>; "1 Corintios 7: Dios Habla Hoy (DHH): Consejos Generales a Los Casados," <https://www.biblegateway.com/passage/?search=1%20Corintios+7&version=DHH>.

earth'⁴²⁶ As the [STQ](#) and the TTQ contain discussions of liberation from sin, and the refusal to 'love our neighbours' the option has possibly been used in an attempt to contextualise the STQ's message.

The translators did the opposite of what they did when they rendered *Pablo* as 'Saint Paul' in two other cases. In at least one - [TTQ 4.3.19](#) - Eagleson and Inda kept explicit information explicit and possibly implicit information implicit in one instance in which they mentioned the encyclical *Populorum Progressio*. In the first case they kept the information about the encyclical being an encyclical explicit. In the second the information was implicit or left out.⁴²⁷

TTQ 4.3.19 is also, in one regard, completely the opposite to [TTQ 4.3.17](#), which is a quotation in which the translators turned explicit information into information that was implicit or left out. This information is regarding *Gaudium et Spes*. In the STQ this constitution is called 'The Constitution Gaudium et Spes' and in the TTQ simply 'Gaudium et Spes'. This constitution was one of the great constitutions of the Second Vatican Council ("Vatican II").⁴²⁸ *La Teología* was written only a few years after Vatican II concluded.⁴²⁹ As Vatican II was seen as being very influential in the West at the time,⁴³⁰ Eagleson and Inda may not have wanted to turn off the [TT's](#) readers by keeping the information about *Gaudium et Spes* being a constitution of Vatican II explicit. This is particularly as translators need to be aware of the dangers of turning off the readers of TTs by making information that does need to be explicit information that is explicit.⁴³¹ However, they may have just simply called it *Gaudium et Spes*, simply because it is more common in English to call this constitution

⁴²⁶ Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., p. 1106; Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 1179.

⁴²⁷ Another quotation which is notable for the way in which the translators kept explicit information as being explicit information includes TTQ 4.3.104. Eagleson and Inda also kept information that was left out or implicit in the ST implicit or left out when they rendered STQ 4.3.105.

⁴²⁸ See A.C. Dulles, "From Ratzinger to Benedict," <https://www.firstthings.com/article/2006/02/from-ratzinger-to-benedict..>

⁴²⁹ See Gutiérrez, *La Teología De La Liberación: Perspectivas*. loc. cit; J. Groutt, "The Second Vatican Council: A Memoir," *Journal Of Ecumenical Studies* 49, no. 1 (2014).

⁴³⁰ See "The Second Vatican Council: A Memoir." loc. cit..

⁴³¹ See Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., pp. 38-42.

Gaudium et Spes than it is to call it *The Constitution Gaudium et Spes*, *Pastoral Constitution Gaudium et Spes* or *The Pastoral Constitution Gaudium et Spes*. Therefore, if they had chosen to make the information about it explicit they would have run the risk of turning off some of the readers of the TT. However, Gutiérrez could have made the information explicit because he felt this needed to be done.

In addition, in some TTQs from the 1988 edition of *A Theology* the first person plural pronoun was substituted for its singular equivalent. The resulting TTQs are nos. [4.3.1](#) – 4.3.5. In TTQ 4.3.1 the translators have rendered the last sentence as;

My greatest desire is not to betray their experiences and efforts to elucidate the meaning of their solidarity with the oppressed.

The [ST](#), instead of using the equivalent Spanish had for the word for ‘my’ in the 1980s, uses the personal pronoun *nuestro*, which at the time was Spanish for ‘our’, and had no synonyms.⁴³²

The substitutions are noteworthy because they are effectively communicating that what Gutiérrez is trying to present as being an objective fact is his opinion. This may be a result of the anti-Marxist feelings that had already surfaced in CELAM circles by the time the edition came out. Furthermore, the academic variants of English and Spanish that existed in the 1980s generally did not accept the usage of first person pronouns, as they were not considered to be objective enough.⁴³³ However, as in the 1980s first person pronouns were used to emphasize human experiences and narratives⁴³⁴ it seems that the translators did the substitution to indicate that the desire expressed was Gutiérrez’s.

Some of the other significant options Eagleson and Inda have used have involved pronouns. In one instance from the 1988 edition of *A Theology* they rendered the pronoun *latinoamericano* from the phrase *el hombre latinoamericano* as ‘Latin Americans’.⁴³⁵ In the

⁴³² See Real Academia Española., *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., pp. 961-962 & García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 290..

⁴³³ See page 70 of J. Clanchy, & Ballard, B., *Essay Writing for Students: A Guide for Arts and Social Science Students* (Melbourne: Longman Cheshire, 1986). See also pages 120-154 of Real Academia Española Comisión De Gramática., *Esbozo De Una Nueva Gramática De La Lengua Española* (Madrid: Espasa-Calpe, 1973).

⁴³⁴ See page 745 of C. Kitagawa, & Lehrer, A., "Impersonal Uses of Personal Pronouns," *Journal Of Pragmatics* 14, no. 5 (1990).

⁴³⁵ The rendering occurred in TTQ 4.3.35.

1980s the pronoun meant ‘the Latin American man’ and ‘the Latin American’.⁴³⁶ As the Spanish masculine nouns serve as gender-neutral ones, the issue may be semantics-related.⁴³⁷

The translators have also produced other quotations which are notable because of their rendering of words. One of these quotations is [TTQ 4.3.36](#).⁴³⁸ In that quotation Eagleson and Inda rendered *dominio* as ‘discipline’. In the 1970s the Spanish word for ‘discipline’ was *disciplina*.⁴³⁹ In that decade *dominio* was Spanish for ‘authority’, ‘control’, ‘dominion’, ‘power’, ‘domination’, ‘domain’ and ‘ownership’.⁴⁴⁰ *Dominio* and ‘discipline’ had synonyms.⁴⁴¹ *Disciplina* was not one for *dominio*.⁴⁴² Also ‘ownership’, ‘domain’, ‘domination’, ‘power’, ‘dominion’, ‘authority’ and ‘control’ were not synonyms for ‘discipline’ in the BE or AE.⁴⁴³

However, the TT and the ST are academic texts that talk about what Gutiérrez called the ‘problem’ of the liberation of mankind and the process of secularisation. Also, the word ‘discipline’ referred to a ‘branch or instruction of learning’ in the BE and something similar in AE.⁴⁴⁴ Therefore, the rendering of *dominio* as ‘discipline’ was probably influenced by semantic domain issues. As the terms ‘liberation’ and *liberación* have Marxist overtones and, as a consequence, semantic domains, Eagleson and Indas’ attempt to contextualise the STQ’s

⁴³⁶ See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 168, 221 & 248.

⁴³⁷ Other quotations in which they have rendered pronouns include TTQs 4.3.6 & 4.3.8.

⁴³⁸ A similar scenario applies to TTQ 4.3.50.

⁴³⁹ García-Pelayo Y Gross, *Diccionario Moderno English-Spanish*. op. cit., p. 221.

⁴⁴⁰ Ibid. op. cit., p. 221. See also García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 348.

⁴⁴¹ See Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., pp. 234-235; Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 493; Roget, *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E.* op. cit., p. 493.

⁴⁴² See Author's Name Unknown., *Webster's Collegiate Thesaurus*. loc. cit; Real Academia Española., *Diccionario De La Lengua Española*. loc. cit; Roget, *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E.* loc. cit..

⁴⁴³ See Author's Name Unknown., *Webster's Collegiate Thesaurus*. loc. cit & Roget, *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E.* loc. cit.

⁴⁴⁴ Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 293; See also Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 520.

message also possibly influenced the [TTQ](#) equivalent.⁴⁴⁵ This, and an option the translators employed for [TTQ 4.3.21](#) show that more than one influence has affected the translation.

In the Spanish of the 1970s, *surgida* was the participle form of *surgir*.⁴⁴⁶ It was rendered by Eagleson and Inda as ‘the product’. In the 1970s, the equivalent Spanish word for ‘product’ used in contexts like the TTQ was *producto*.⁴⁴⁷ In the same decade, *surgir* was Spanish for ‘arise, emerge, spring up [and] appear’.⁴⁴⁸ Therefore, by using the word ‘product’, Eagleson and Inda possibly changed what Gutiérrez was saying. They also turned the second sentence into part of the topic sentence and, in the process, a supporting idea into part of an idea that encapsulated or organised the quotation’s entire paragraph.⁴⁴⁹

Eagleson and Inda also produced at least one notable rendering of a paragraph when they rendered [STQ 4.3.8](#). In the [TTQ](#) they may have changed what Gutiérrez was saying twice. The first instance occurred when they rendered the sentence part:

... es exclusiva de estudiosos de inspiración cristiana

as:

... is the exclusive preserve of scholars of a Christian inspiration.

The second occurred when they rendered *desde un horizonte marxista* as ‘Marxist-inspired positions’. In the early 1970s, the noun ‘preserve’ described things that conserve.⁴⁵⁰ Spanish used *coto* as an equivalent for that noun for contexts like STQ 4.3.8’s.⁴⁵¹ That quotation lacks the word *coto*. However, as *de* meant, ‘from [or] of’⁴⁵² the STQ refers to the point of view as

⁴⁴⁵ Other quotations which are notable for the rendering of words include TTQs 4.3.23 and 4.3.107.

⁴⁴⁶ See page 303 of Z.S.D. Silva, *Spanish: A Short Course* (New York, Hagerstown, San Francisco & London: Harper & Row, 1976). Entry for the verb ‘vivir’. At the time the stem endings for the verb *surgir* were the same as the ones for *vivir*.

⁴⁴⁷ See Smith, *Collins Spanish Dictionary: English-Spanish*. op. cit., p. 366.

⁴⁴⁸ See *Collins Spanish Dictionary: Spanish-English* (London & Glasgow: Collins, 1971), 535.

⁴⁴⁹ Other quotations which have notable examples of the renderings of supporting sentences include TTQs 4.3.22, 4.3.61, 4.3.65, 4.3.87, 4.3.106, 4.3.121, 4.3.122 & 4.3.132. Other noticeable examples of the rendering of topic sentences have occurred through TTQs 4.3.35, 4.3.70, 4.3.75, 4.3.77, 4.3.86, 4.3.93 & 4.3.136.

⁴⁵⁰ Oxford University Press., “Preserve, N.,”

<http://www.oed.com/view/Entry/150727?rskey=p7CsYI&result=1&isAdvanced=false#eid>.

⁴⁵¹ B. Dutton, Harvey, L.P., & Walker, R.M., ed. *Cassell’s Concise Spanish-English English-Spanish Dictionary* (New York: Wiley Publishing, 1977), 346. See also Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 375.

⁴⁵² Dutton, *Cassell’s Concise Spanish-English English-Spanish Dictionary*. op. cit., p. 63.

being exclusively from or of the scholars the TTQ mentions. By the same token, in the 1970s, *horizonte* was Spanish for ‘horizon’.⁴⁵³ Its English equivalent described a ‘limit of mental perception, experience [or] interest’.⁴⁵⁴ However, Eagleson and Inda used the word ‘inspired’ in its place. In the equivalent part of the STQ Gutiérrez was talking about what scholars from a Christian inspiration have found. Therefore, whether or not the TTQ has changed what Gutiérrez has said depends on whether or not the STQ is saying that the view is from the scholars, and, as a consequence, on semantic domain related issues.

Eagleson and Inda also used other options that involved entire paragraphs. The translators also split up [STQ 4.3.13](#)’s sole paragraph into two. In addition, Eagleson and Inda’s usage of Marxist orientated language to render the Marxist term *praxis* as ‘praxis’ is also worth noting. They did this when they rendered STQs [4.3.7](#), 4.3.15, 4.3.28, 4.3.30, 4.3.31, 4.3.32 (twice), 4.3.70, 4.3.96, 4.3.126 (twice), 4.3.131 and 4.3.133.

However, there are other quotations in which Eagleson and Inda have rendered language with SLMSDs as language with [ELMSDs](#). Some of these quotations are [STQs 4.3.23 - 4.3.25](#). Others are STQs 4.3.29, 4.3.35, 4.3.66 - 4.3.67 and 4.3.123. Out of these eight quotations, there are six in which the messages of the applicable STQs have not been changed and reflect what seemingly are similarities between Eagleson and Indas’ AWs and Gutiérrez’s equivalents. It is, nevertheless, unlikely that the majority of the cases in which Eagleson and Inda have rendered language with SLMSDs as language with ELMSDs (one of which is TTQ 4.3.23), have changed the messages of the applicable STQs.

⁴⁵³ *Ibid.*, 118.

⁴⁵⁴ See Fowler, *The Concise Oxford Dictionary of Current English*. *op. cit.*, p. 586.

4.4: Observations about the data on the Sermons preached by Romero

Fr Joseph V. Owens is a Jesuit priest whose translations have resulted in most of the [TTQs](#) from Romero's sermons.⁴⁵⁵ This includes half of the ones from Table 4.5. The Archbishop Romero Trust was the translator whose translations have resulted in the other half. The sermons were originally preached between 1977 and 1980.⁴⁵⁶

Owens produced his TTQs more than twenty years after the Cold War ended and over thirty after Romero died.⁴⁵⁷ He used many definite significant translation options and a possible one. The translator switched and substituted tenses, split up sentences and [rendered](#) them and other UOMs. Owens added words, turned explicit information into information that was implicit or left out and did the reverse. In some cases he did not do use last two things when he needed to and in others may have used them. The translator merged shorter paragraphs from the ST into longer ones in the TT, and moved some sentences and parts of others. Owens did not render some phrases, while rendering some UOMs in ways that were attempts

⁴⁵⁵ See Romero, *A Prophetic Bishop Speaks to His People*, 1-6. op. cit. Front covers & publications details pages.

⁴⁵⁶ See Ó.A. Romero, "The History of Salvation," http://www.romerotrusted.org.uk/homilies/38/38_pdf.pdf; Principales Fiestas Católicas., "Entradas Populares: Predica De Mons. Romero Sobre Marginación-Curación Y Promoción Del Espíritu"; Ó.A. Romero, "Cristo, Rey Mesianico," <http://servicioskoinonia.org/romero/homilias/C/771120.htm>; "Iglesia Perseguida: Santa Catalina De Alejandria"; SICAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De America Latina., "Homilias (Homelias) De Monseñor Oscar Arnulfo Romero," <http://www.sical.net/homilias.php>; See also Oficina De La Causa De Canonización., "Homilias". loc. cit; The Archbishop Romero Trust., "The Archbishop Romero Trust," <http://www.romerotrusted.org.uk/>; "The Paschal Mystery," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/paschal-mystery>; "The Humiliation and Exaltation of the Son of God," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/humiliation-and-exaltation-son-god>; "Christ Saves All People, as a People," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/christ-saves-all-people-people>; "The Risen One Lives in His Church". loc. cit; "The Good Shepherd," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/good-shepherd>; "The Son of Man, Light of Pilgrims on Earth," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/son-man-light-pilgrims-earth>; "La Fuerza De La Oración," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/strength-prayer>. & the publications details pages of; Romero, *Mons. Oscar A. Romero, Su Pensamiento: I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 De Marzo 1977 25 De Noviembre 1977*. loc. cit.

⁴⁵⁷ See Folly, *Historical Dictionary of U.S. Diplomacy During the Cold War*. op. cit., p. xxvii & Romero, *A Prophetic Bishop Speaks to His People*, 1-6. op. cit., Tables of contents for & publications details pages

to contextualise the applicable STQ's message for the TT's audience. He merged sentences and produced eight quotations in which nothing stands out.⁴⁵⁸ These quotations amount to 2% of the TTQs from the [TT](#). Owens produced some TTQs in which almost nothing particularly stands out and used at least one personal pronoun to render an STQ in which Romero did not use any pronouns. The translator also substituted at least one third person singular pronoun for its first person equivalent and caused cases of TG and TL to occur. He used repetition for emphasis and possibly cultural borrowing or foreignization. Owens failed to render at least one word,⁴⁵⁹ and merged at least one sentence. He rendered some language with SLMSDs as language with ELMSDs. Furthermore, Owens has rendered twenty-two STQs in ways which are likely to reflect differences between his and Romero's ATVs,⁴⁶⁰ and twenty-one which have reflected what seem to be similarities between the ATVs and AWs of both men.⁴⁶¹ Another of his options has involved him rendering at least three STQs in ways that reflect what seem to be similarities between the two men's' AWs.⁴⁶² In addition, Owens did at least one free translation.⁴⁶³

The significant translation options used by the Archbishop Romero Trust include the splitting up and rendering of sentences and other UOMs. The Trust also used repetition. This was ostensibly utilized for emphasis.

Perhaps the most significant TTQ that seemingly represents whatever similarities that may exist between Owens' AW and Romero's is from a sermon Romero preached on the anniversary of the death of Father Rutilio Grande. The STQ is no. [4.4.92](#). In their first four sentences the STQ and TTQ talk about the suffering Fr Grande (who was a well-known El Salvadoran Jesuit priest who sided with the poor of his village and was martyred for his

⁴⁵⁸ These include TTQs 4.4.12, 4.4.16, 4.4.32, 4.4.35- 4.4.37, 4.4.40 & 4.4.43.

⁴⁵⁹ This occurred when he produced TTQ 4.4.9.

⁴⁶⁰ Cf. TTQs 4.4.71, 4.4.74, 4.4.76-4.4.78, 4.4.168, 4.4.172-4.4.174, 4.4.177-4.4.182, 4.4.184, 4.4.185, 4.4.186, 4.4.198 with STQs 4.4.71, 4.4.74, 4.4.76-4.4.78, 4.4.168, 4.4.172-4.4.174, 4.4.177-4.4.182, 4.4.184, 4.4.185, 4.4.186, 4.4.198.

⁴⁶¹ Cf. TTQs 4.4.90, 4.4.91, 4.4.93-4.4.98, 4.4.100-4.4.103, 4.4.106, 4.4.172, 4.4.174, 4.4.176, 4.4.194, 4.4.196, 4.4.197, 4.4.199, 4.4.201 with STQs 4.4.90, 4.4.91, 4.4.93-4.4.98, 4.4.100-4.4.103, 4.4.106, 4.4.172, 4.4.174, 4.4.176, 4.4.194, 4.4.196, 4.4.197, 4.4.199, 4.4.201.

⁴⁶² Cf. STQs 4.4.168, 4.4.195 & 4.4.202 with TTQs 4.4.168 & 4.4.195 & 4.4.202.

⁴⁶³ The applicable quotations are STQ 4.4.190 & TTQ 4.4.190.

faith)⁴⁶⁴ endured. They then allude to the mutilation of his message of liberation. By doing both things, the [TTQ](#) and the STQ appear to be reflecting similar AWs and ATVs. Therefore, they appear to be reflecting AWs and ATVs held by Owens that seemingly are similar to the ones that Romero held.

In addition to the way the translator rendered STQ 4.4.92, Owens rendered the language with SLMSDs as language with ELMSDs when he rendered [STQ 4.4.179](#). While the Marxist influence is not evident in that quotation or its TT equivalent, the previous paragraph of the ST talks about works being confirmed by divine destiny about halfway through it. Therefore, the SLMSDs involved here have a very close proximity in the ST to the STQ. As they have not affected the quotation's messages, the usage of the option has, in this situation, served as a case in which the rendering of language with SLMSDs as language with [ELMSDs](#) has not changed the [STQ's](#) message. An example of this can be found in the part from the quotation that begins with 'this is the work of redemption' and ends with 'still can count on redemption in the Spirit'.

Owens' renderings of [STQs 4.4.21 and 4.4.24](#) are also worth noting. When he rendered STQ 4.4.21, Owens merged parts of two sentences that are in a book of the Bible that is talking about the biblical message of salvation,⁴⁶⁵ whereas when he rendered STQ 4.4.24 information regarding Pope Paul VI as being a pontiff was left implicit or out, possibly deliberately. He did this by referring to that pope as 'Paul VI' in a context in which the STQ calls him *Paulo VI*, and as 'the pope' in four contexts where the ST uses the term *el papa*.⁴⁶⁶ The Spanish

⁴⁶⁴ T.M. Kelly, *When the Gospel Grows Feet: Rutilio Grande, SJ, and the Church of El Salvador; an Ecclesiology in Context*, (Collegeville, MI: Liturgical Press, 2013), <https://ebookcentral-proquest-com.ezproxy.flinders.edu.au/lib/flinders/reader.action?docID=4546317&query=#..>

⁴⁶⁵ See Deuel Enterprises Inc., "Romans 10: 21st Century King James Version (KJ21)," <https://www.biblegateway.com/passage/?search=Romans+10&version=KJ21>; The Lockman Foundation., "Romanos 10: La Biblia De Las Américas (LBLA)," <https://www.biblegateway.com/passage/?search=Romanos+10&version=LBLA>.

⁴⁶⁶ Note that Paul VI was the pope from 1963 until 1978. See The Holy See., "Paul VI: 262nd Pope of the Catholic Church," <http://w2.vatican.va/content/vatican/en/holy-father/paolo-vi.html>; P. Siwak, "Los Llamativos Rumores Sobre El Papa Paulo VI," <http://www.lanacion.com.ar/1554206-los-llamativos-rumores-sobre-el-papa-paulo-vi>. Paul VI was known as 'El papa Paulo VI', and 'Paulo VI' in Spanish; He is also called 'Pablo VI' in STQs 4.4.18, 4.4.147, 4.4.150, 4.4.156, 4.4.164, 4.4.166, 4.4.171, 4.4.215, 4.4.281, 4.4.282, 4.4.285 & 4.4.336 & by the Vatican. See The Holy See., "Pablo VI: 262° Papa De La Iglesia Católica," <http://w2.vatican.va/content/vatican/es/holy-father/paolo-vi.html>.

equivalent for the term ‘the pope’ is *el papa*.⁴⁶⁷ By merging sentences Owens has subtly changed what Romero was saying because he merged assertions. The sentences from the STQ that have been merged are part of the passage that begins with *diríamos, predica a la nación salvadoreña* and ends with *pero lo que pasa es que no quieren creer en su corazón*. The resulting passage starts with ‘We might say that he is preaching to the Salvadoran nation’ and ends with ‘but people don’t want to believe in their hearts’.

Owens has also produced other quotations with striking things. For example, when he rendered [STQ 4.4.1](#), he switched tenses from the historic present to the present and then the past tense, before reverting back to using the present. Owens changed from the historic present to the future tense at the start of the passage that starts with:

You will be the victim of injustice
and ends with;

Mary remained calm, waiting for the hour of the resurrection.

He switched to the past tense in the part of the [TTQ](#) with the discussion of Mary’s calmness. By contrast, the STQ in the equivalent part uses the present historic followed by the future and then the present tense in the part that talks about pain. Owens reverted back to the present tense at the start of the sentence that talks about how ‘Mary is the symbol of the people who suffer oppression and injustice.’ Both quotations end in the future tense by talking about ‘the risen One [who] will return to give us the redemption we long for’.

The word ‘redemption’ is synonymous with the word ‘salvation’.⁴⁶⁸ Also the word *redención* was, in the 1970s, synonymous with the word *liberación*⁴⁶⁹ and, as a consequence, the word *salvación*. Therefore, it is possible that both quotations are discussing the topic of salvation. Hence the issue is associated with the functions of the various tenses and the issue of semantic domains.⁴⁷⁰

⁴⁶⁷ Author's Name Unknown., *Collins Spanish Dictionary & Grammar*, 4th ed. (Glasgow: HarperCollins, 2008), 713 & 823..

⁴⁶⁸ Oxford University Press., "Redemption, N,"

<http://www.oed.com.ezproxy.flinders.edu.au/Entry/160259?redirectedFrom=Redemption#eid>.

⁴⁶⁹ See Real Academia Española., *Diccionario De La Lengua Española*. op. cit. The entries titled 'Redención' & 'Redimir'. The entries are on page 1117.

⁴⁷⁰ Other quotations in which Owens has substituted tenses include [TTQs 4.4.19](#) and 4.4.55.

Some of the other quotations also provide notable examples of Owens' rendering of some sentences. One of these quotations is [TTQ 4.4.3](#). In the fourth sentence of this quotation Owens has rendered *por eso* as 'that is why'. Owens did the same thing with his translations of other STQs,⁴⁷¹ and a similar thing when he translated [STQ 4.4.5](#). One of the only differences is that the sentence rendered was a topic sentence. The second difference is his rendering of the sentence after the topic one and the third his rendering of a supporting sentence as the topic sentence from the TTQ's second paragraph.

Also, at least one sentence from the STQ had language with SLMSDs and was rendered by Owens as a sentence with language with ELMSDs.

In the first two sentences of the [TTQ's](#) first paragraph Owens has rendered *el que sufre* as 'those who suffer' and *no para parcializarnos* as 'without partiality'. *El que sufre* means 'he who suffers' while the Spanish equivalent for 'those who suffer' is *los que sufren*. By the same token, *no para parcializarnos* means 'without partiality on our behalf' not 'without partiality'. Therefore, Owens changed what Romero was saying here by communicating two things. The first is that Romero was emphasizing suffering on a communal basis rather than on an individual one. The second is by emphasizing that the partiality was generic rather than on the behalf of anybody. This rendering is also an example of a rendering of language with SLMSDs as language with ELMSDs. However, the usage of this option has not changed what the STQ was saying.

The two things that Owens has communicated can both be tied in directly with the concept of liberation because in the same ST paragraph and in the next TT one Romero talks about the church preaching an 'authentic liberation'.

The topic sentence of the TTQ's second paragraph is Owens' rendering of the first part of the sentence that starts *with y por predicar esa promoción* and ends with *del hombre por el hombre*. In that sentence, Owens rendered *promoción del hombre* as 'human development'. *Promoción* is Spanish for 'promotion' and has both meanings it had when Romero produced the ST and two more meanings. One of the meanings refers to the elevation and improvement of the conditions of human life.⁴⁷² As the word *hombre* was Spanish for 'man(kind)' [sic]⁴⁷³

⁴⁷¹ These being TTQs 4.4.6, 4.4.10, 4.4.22, 4.4.23, 4.4.28 & 4.4.39.

⁴⁷² See Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 1071 & "Promoción," <http://dle.rae.es/?id=ULq51uJ>.

⁴⁷³ Author's Name Unknown., *Collins Spanish Dictionary & Grammar*. op. cit., p. 201.

and, in the late 1970s, referred to humanity and still does,⁴⁷⁴ Owens' rendering of *hombre* as 'human development' has influenced the way he rendered the part of the [STQ](#) this word is in and is further evidence of how the influences of Marxism have influenced the translation. When he did that rendering, Owens chose an option that is similar to one he selected for TTQ [4.4.26](#). This is particularly as *promoción del hombre* seems to have been used by Romero as a Marxist term.

The way he rendered the word *cosas* is the only difference between his renderings of STQs 4.4.5 & 4.4.26. *Cosas* is the plural equivalent of *cosa*. In the late 1970s, the meanings of *cosa* were similar to its current ones.⁴⁷⁵ The word is Spanish for 'affair',⁴⁷⁶ and 'thing',⁴⁷⁷ and was Spanish for 'thing' and 'matter' when Romero was alive.⁴⁷⁸ However, Owens rendered *cosas* as 'realities'. *Realidad* is the Spanish equivalent of the singular version of 'realities' (which is 'reality').⁴⁷⁹ However, when Romero preached his sermons, Spanish also used *verdad* for the word 'reality'.⁴⁸⁰ A thing is 'a matter with which one is concerned'.⁴⁸¹ However, things cannot always be classified as realities. Therefore, by rendering *cosas* as 'realities', Owens has, in fact, potentially changed what Romero has said.⁴⁸²

TTQ [4.4.26](#) also provides an example of a case in which Owens uses a translation option in which he rendered a sentence with SLMSDs as a sentence with [ELMSDs](#). The rendering

⁴⁷⁴ Cf. Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 715 with "Hombre," <http://dle.rae.es/?id=KaXUUZz..>

⁴⁷⁵ Cf. *Diccionario De La Lengua Española*. op. cit., pp. 373-374 with "Cosa," <http://dle.rae.es/?id=B3yTydM>.

⁴⁷⁶ "Cosa". loc. cit.

⁴⁷⁷ HarperCollins Publishers., "Collins Spanish Dictionary 4th Edition: Cosa," <https://play.google.com>.

⁴⁷⁸ S. Ramondino, Morehead, A.H., Zedtwitz, W.V., Pei, M.A., Barcelo-Morins, J.H., & Sutton, P., ed. *The New World Spanish-English and English-Spanish Dictionary: Spanish-English Section (Parte Española-Inglesa)* (New York, Cleveland & Canada: The World Publishing Company & Nelson, Foster & Scott, 1968), 61.

⁴⁷⁹ HarperCollins Publishers., "Collins Spanish Dictionary 4th Edition: Reality," <https://play.google.com>.

⁴⁸⁰ S. Ramondino, Morehead, A.H., Zedtwitz, W.V., Pei, M.A., Barcelo-Morins, J.H., & Sutton, P., ed. *The New World Spanish-English and English-Spanish Dictionary: English-Spanish Section (Parte Inglesa-Española)* (New York, Cleveland & Canada: The World Publishing Company & Nelson, Foster & Scott, 1968). op. cit., p. 203.

⁴⁸¹ Oxford University Press., "Thing, N.1,"

<http://www.oed.com/view/Entry/200786?rskey=5jZ9IS&result=1&isAdvanced=false#eid>.

⁴⁸² One other quotation in which Owens rendered the topic sentence is TTQ 4.4.8.

demonstrates that he was attempting to contextualise the TT's message for an audience for whom Marxism had not been assumed to have been debunked. This may have been influenced by Owens' experience serving as a missionary for many decades in Central America. When Romero was the archbishop of San Salvador, that region was so heavily influenced by Marxist philosophy that in neighbouring Nicaragua, the Communist Sandinistas and the Catholic Church opposed a dictatorship that had ruled that country since 1967 and was part of a dynasty that had 'wielded power since 1936'.⁴⁸³ The sentence in which the rendering happened is the last one.

Another very significant TTQ is no. [4.4.25](#). This is because Owens rendered part of the STQ in a way that created TG. This occurred when he added the word 'helping'. This word comes from 'help', which in Spanish is *ayudar*, *echar una mano* or *asistir*.⁴⁸⁴ The STQ has no forms of the verbs. In the TTQ he also caused [TL](#) to occur by not rendering *estén dando*. *Estén* is the third person singular present subjunctive form of *estar*, which means 'to be'.⁴⁸⁵ *Estar* has not changed its meaning since the ST was produced.⁴⁸⁶ Neither has the word *dar*, which means 'to give'.⁴⁸⁷ *Dando* comes from *dar*. Therefore, by failing to render *estén dando* Owens created TL as he was not communicating the desire Romero had that Father Grande and his companions give metaphorically to the Mass that was being celebrated as a memorial to Father Grande and his companions when Romero produced the TT.

Out of all of the other cases where TG has occurred, the most significant is TTQ [4.4.14](#). In this quotation, Owens created TG by adding the word 'simply'. The Spanish equivalents for

⁴⁸³ Crawley, *Dictators Never Die: A Portrait of Nicaragua and the Somoza Dynasty*. op. cit., pp. 1 & 135; United States Department Of State Office Of Public Diplomacy For Latin America And The Caribbean., ""The 72-Hour Document:" The Sandinista Blueprint for Constructing Communism in Nicaragua [State Department Introduction Followed by Translation of 1979 Document]." loc. cit., particularly p. 2.

⁴⁸⁴ Author's Name Unknown., *Collins Spanish Dictionary & Grammar*. op. cit., pp. 34 & 592; HarperCollins Publishers., "Collins Spanish Dictionary 4th Edition: Help," <https://play.google.com>.

⁴⁸⁵ Author's Name Unknown., *The Concise Oxford Spanish Dictionary El Diccionario Oxford Esencial* (New York: Oxford University Press, 2009).

⁴⁸⁶ Cf. Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 580-581 with "Estar," <http://dle.rae.es/?id=GnJiqdL>.

⁴⁸⁷ J. Butterfield, *Collins Spanish Dictionary & Grammar*, 5th ed. (Glasgow: HarperCollins, 2008); See also Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 420-421 & "Dar," <http://dle.rae.es/?id=BrtrRK35>.

this word in contexts like the STQ's are not in the STQ.⁴⁸⁸ 'Simply' also means 'completely or as much as possible'.⁴⁸⁹ Therefore, TG occurs because, while in the ST, Romero says that the liturgical year is not a remembrance, the TT is doing something in one part that the [ST](#) is not doing. This is emphasising that the liturgical year is a celebration.⁴⁹⁰,

Another noteworthy thing about this quotation is that while the STQ refers to the liturgical year explicitly twice, the TTQ does so only once, and mentions the liturgical year possibly implicitly once. The possibly implicit mention is in the part that begins with 'I have copied out this passage from the Council for you' and ends with a quotation that is from a constitution called *Sacrosanctum Concilium*. That quotation ends with 'filled with saving grace'.⁴⁹¹

The TTQ is Owens' rendering of the part of the STQ that begins with *yo copié para ustedes esta frase* and ends with a Spanish language version of the quotation from *Sacrosanctum Concilium*. This part refers to the liturgical year explicitly by using the term *el año litúrgico*. This term means 'the liturgical year'.⁴⁹² By not referring to the year explicitly as being the liturgical year, Owens is possibly stating implicitly that the church unfolds the mystery the quotation is referring to. Owens possibly needed to render the term *el año litúrgico* as 'the liturgical year' both times it is used in the STQ in order to avoid TL and to, as a consequence, prevent an unequal bit of correspondence between the [ST](#) and the TT from occurring.

⁴⁸⁸ Oxford University Press., "Oxford Spanish Dictionary: Simply," https://play.google.com/SICSAL/Servicio_Internacional_Cristiano_De_Solidaridad_Con_Los_Pueblos_De_América_Latina./Índice_Ciclo_A. op. cit., Sermon Titled "La Iglesia De La Esperanza".

⁴⁸⁹ Cambridge University Press., "Simply," <http://dictionary.cambridge.org/dictionary/english/simply?q=Simply>.

⁴⁹⁰ Other TTQs which have incorporated translation gain include nos. 4.4.8, 4.4.13 & 4.4.24.

⁴⁹¹ The part of TTQ 4.4.14 which has 'filled with saving grace' can be found on page 44 of Ó.A. Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, vol. 4 (Miami: Convivium Press, 2015).

⁴⁹² Butterfield, *Collins Spanish Dictionary & Grammar*. op. cit., pp. 25 & 143. Also, the word *litúrgico* comes from the word *liturgia*, which means 'liturgy'; See *ibid.*, 237.

TTQ 4.4.19 is also significant because in it Owens did not render the phrase *sin embargo* and rendered *y* as 'but'. In the 1970s *y* was Spanish for 'and'.⁴⁹³ It still is.⁴⁹⁴ 'But' is used for negation in modern day variants of the BE and AE.⁴⁹⁵ Therefore, by rendering *y* as 'but' and by not rendering *sin embargo* Owens has changed what Romero was saying. However, in relation to the rendering of *y* as 'but' the issue may be contextually related because, it seems that, whilst on the one hand, the TTQ's context requires some negation, this is not the case for the STQ's equivalent part. This is because the word *y* is at the beginning of the sentence it is in and uniting the sentence's clause with the one from the previous sentence.⁴⁹⁶

The part of STQ 4.4.19 with *y* and *sin embargo* is the following;

Hay naciones que actualmente económicamente, socialmente están bien promovidas, aquellas, por ejemplo, del Norte de Europa. Y sin embargo, cuánto vicio, cuánto desorden.

Owens has rendered this as;

At the present time there are nations that are economically and socially quite advanced, such as those of northern Europe, but how much vice and disorder is found there!

He also possibly employed cultural borrowing or foreignization in at least ten of his [TTQs](#). In all of these cases he rendered *campesino* or its plural equivalent using the Spanish words rather than some of their English equivalents.⁴⁹⁷ In at least one case he has done this twice.⁴⁹⁸ However, one of the usages in this particular context is an attempt to render a word which comes from *campesino*. The equivalents he could have used are 'peasant' 'countryman/woman' and 'farmer'⁴⁹⁹ and their plural equivalents.

⁴⁹³ García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*.García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 946. See also Section 4.1: Observations about the data on Teología Política and Freedom Made Flesh.

⁴⁹⁴ Author's Name Unknown., *The Concise Oxford Spanish Dictionary El Diccionario Oxford Esencial*. op. cit., p. 678.

⁴⁹⁵ Oxford University Press., "But, Prep., Adv., Conj., N.3, Adj., and Pron.," <http://www.oed.com/view/Entry/25316?rskey=V3wewn&result=4&isAdvanced=false#eid>. See also K Dictionaries Ltd., "Kernerman Webster's Random House College Dictionary: But," <https://play.google.com>.

⁴⁹⁶ See Real Academia Española., "Y," <http://dle.rae.es/?id=c8HoARq|c8HrfrV|c8IFPyp>.

⁴⁹⁷ Cf. TTQs 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.95, 4.4.150, 4.4.151, 4.4.162, 4.4.264, 4.4.280 & 4.4.302 with STQs 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.95, 4.4.150, 4.4.151, 4.4.162, 4.4.264, 4.4.280 & 4.4.302.

⁴⁹⁸ The applicable quotation is TTQ 4.4.162.

⁴⁹⁹ See Author's Name Unknown., *Collins Spanish Dictionary & Grammar*. op. cit., p. 61.

Another of Owens' noteworthy options has involved him using a pronoun to render an STQ without pronouns. This occurred in the case of TTQ [4.4.42](#). Owens uses the personal pronoun 'my'.⁵⁰⁰ By doing this he did some profiling that Romero did not do when he authored the ST and, as a consequence, has potentially changed what Romero was saying.

This is not the only option Owens has used that has involved the usage of personal pronouns. When he rendered STQ [4.4.34](#), Owens substituted the third person singular pronoun for its first person plural equivalent.⁵⁰¹ In that [STQ](#) the third person singular is being used in conjunction with *hombre* which is Spanish for 'man'.⁵⁰² However, in the TTQ's equivalent part, Owens has used 'we'.⁵⁰³

Another particularly noticeable difference is that which occurs between the TTQs from Table 4.5 of Owens' translations of Romero's sermons and those of The Archbishop Romero Trust. The differences have meant that there are a number of cases in which the translators have used different options. This has resulted in six entire TTQs being different from each other and parts from another four TTQs being different from each other.⁵⁰⁴ Some of the consequential differences are exemplified by the differences between TTQs [4.5.1.1](#) and [4.5.1.2](#). In these cases, the differences are in the rendering of the second half of the sentence from STQ 4.5.1 that starts with *y por eso, hermanos* and ends with *será la salvación del mundo*. TTQ 4.5.1.1 rendered the part as;

You will be the victim of injustice. You will suffer greatly, but this child will be the salvation of this world>> (Luke 2:35).

⁵⁰⁰ Cf. Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., p. 76 with Oficina De La Causa De Canonización., "Homilias 1977: Página 1 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1977>. op. cit. Sermon Titled 'La Iglesia De La Pascua'.

⁵⁰¹ Cf. Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., pp. 164-165 with Oficina De La Causa De Canonización., "Homilias 1977: Página 2 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1977?start=15>. Sermon titled 'Una Antorcha Puesta En Alto'.

⁵⁰² Butterfield, *Collins Spanish Dictionary & Grammar*. op. cit., p. 201; RomeroES., "Homilias 1977," <http://www.romeroes.com/homilias/1977>. Sermon Titled 'A Torch Raised On High'.

⁵⁰³ See Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., p. 164.

⁵⁰⁴ Cf. TTQs [4.5.2.1](#), [4.5.3.1](#), [4.5.4.1](#), [4.5.5.1](#), [4.5.7.1](#), [4.5.8.1](#), [4.5.10.1](#), [4.5.12.1](#), [4.5.13.1](#) & [4.5.14.1](#) with STQs [4.5.2.2](#), [4.5.3.2](#), [4.5.4.2](#), [4.5.5.2](#), [4.5.7.2](#), [4.5.8.2](#), [4.5.10.2](#), [4.5.12.2](#), [4.5.13.2](#) & [4.5.14.2](#).

On the other hand, in TTQ 4.5.1.2, the part has been rendered as;

You will be the victim of injustice. You will suffer greatly but this child will bring about the salvation of the world (Luke 2:35).

Saying that Jesus will be the salvation of this world is not the same thing as saying that He will bring about salvation. In the [BE](#) and AE 'be' means 'to exist',⁵⁰⁵ and 'bring' 'to cause to come along with oneself'.⁵⁰⁶ Therefore, the translations are saying completely different things. Given what the area of semantics is this means that the difference between the translations is semantically related. However, it may be related to the changes to messages of STQs that can be made when they are being rendered and can be a result of theological concerns. The equivalent part from TTQ 4.5.1 is the following one;

"Vas a ser víctima de una injusticia, vas a sufrir mucho, pero este niño será la salvación del mundo".

Finally, the different ways in which the last parts of the STQs and TTQs were rendered constitute another interesting difference. The main difference here is that while both quotations repeat the word 'suffering', Owens repeats it less than the Archbishop Romero Trust does. As repetition is sometimes employed for emphasis, the trust possibly deliberately used the repetition for this purpose.

4.5: Observations about the data on *Cristología Desde América Latina* and *Christology at the Crossroads*

Cristología Desde América Latina ("Cristología") was translated by John Drury as *Christology at the Crossroads* ("Christology").⁵⁰⁷ *Cristología* was published in 1976 and *Christology* in 1978. *Christology* was published by an American publisher.⁵⁰⁸

Drury chose several significant translation options that exemplify the range of factors influencing the translations. He rendered a footnote (that demonstrates how the influence of

⁵⁰⁵ Oxford University Press., "Be, V,"

<http://www.oed.com/view/Entry/16441?rkey=VJX16O&result=4&isAdvanced=false#eid>.

⁵⁰⁶ "Bring, V," <http://www.oed.com/view/Entry/23385?redirectedFrom=Bring#eid>.

⁵⁰⁷ See Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit. The second title page.

⁵⁰⁸ See the publications details pages of *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit & *Christology at the Crossroads: A Latin American Approach*. op. cit.

semantic domains (through the rendering of the word *praxis*) has collaborated with Marxism to influence TTQs). The footnote Drury rendered forms STQ [4.6.23](#). Drury also rendered terms, sentences, phrases, paragraphs, words and parts of the [ST](#). The translator substituted personal pronouns and added one. On top of this he has split paragraphs into two and substituted tenses. Drury turned longer ST sentences into two or more shorter TT sentences and did the same to ST paragraphs.⁵⁰⁹ He used the free translation method at least twice. Drury appears to have used language in an attempt to contextualise the TT's message and produced at least one quotation with Marxist language. He also may have rendered a biblical passage. The translator replaced at least one numbered list with words. Drury also merged some sentences. He produced twelve TTQs for which nothing particularly stands out (a figure which adds up to 19% of the TT's TTQs)⁵¹⁰ and at least one in which almost nothing stands out. Drury also kept some information that was left out or implicit in the ST as information that was left out or implicit in the TT. The translator also turned some information that was implicit or had been left out in the ST into explicit information. He also combined some ST sentences into longer TT sentences. Drury also moved part of a topic sentence to near the end of the paragraph before the one which has the applicable TTQ. The translator also caused TG to occur and failed to render some words and terms. He added a phrase and a term. Drury also has switched tenses and rendered one of the footnotes and in at least one case merged two ST paragraphs. The translator has also rendered at least two STQs in ways that reflect what seem to be differences between Drury's [ATVs](#) and AW and Sobrino's equivalents, and two that are likely to be irrespective of some or all of these.⁵¹¹ He has also rendered one STQ in which the first paragraph is irrespective of these, while the second reflects what are seemingly differences between Drury's [ATVs](#) and Sobrino's [ATVs](#).⁵¹²

Some others have been rendered in ways that do not appear to be respective of any differences between Drury's AW and Sobrino's AW.⁵¹³ Out of all the resultant TTQs perhaps

⁵⁰⁹ Drury did this when he rendered STQ [4.6.29](#).

⁵¹⁰ Cf. TTQs [4.6.5](#), [4.6.10](#), [4.6.11](#), [4.6.16](#), [4.6.22](#), [4.6.24](#), [4.6.28](#), [4.6.36](#), [4.6.37](#), [4.6.40](#), [4.6.43](#), and [4.6.57](#) with STQs [4.6.5](#), [4.6.10](#), [4.6.11](#), [4.6.16](#), [4.6.22](#), [4.6.24](#), [4.6.28](#), [4.6.36](#), [4.6.37](#), [4.6.40](#), [4.6.43](#) and [4.6.57](#).

⁵¹¹ The applicable quotations are TTQs [4.6.1](#) & [4.6.25](#) & STQs [4.6.1](#) & [4.6.25](#).

⁵¹² The applicable TTQ is no. [4.6.19](#).

⁵¹³ Cf. TTQs [4.6.2](#), [4.6.8](#), [4.6.9](#) & [4.6.17](#) with STQs [4.6.2](#), [4.6.8](#), [4.6.9](#) & [4.6.17](#).

the most noteworthy is [TTQ 4.6.2](#). This has been rendered in a way that reflects differences between what seem to be Drury's ATVs and AW, and Sobrino's ATVs.⁵¹⁴

The TTQ reflects the differences between Drury's AW and Sobrino's when the quotation mentions moral certainty and the names Käsemann and Jeremias.

The differences between Sobrino's ATVs and Drury's, are also reflected. This happens when, in the course of discussing what Bultmann (who is a well-known theologian)⁵¹⁵ added to the point Sobrino was discussing, Drury renders the sentence that talks about Jesus being the Christ of the faith as;

Christ simply is the Christ preached in faith.

Additionally, one of the words in TTQ 4.6.2 is 'simply'. In the 1970s this word meant 'clearly', 'without unnecessary elaboration' and 'without addition or qualification'.⁵¹⁶ The word had Spanish language equivalents,⁵¹⁷ none of which are in the STQ. Drury has used the word to render the phrase *Cristo es el Cristo predicado de la fe*. This phrase means 'Christ is the Christ preached in faith'. As this is what Evangelical Christians believe, the addition of the word 'simply' reflects possible differences between Sobrino's [ATVs](#) and Drury's.

By contrast, TTQ [4.6.42](#) is a significant example of where Drury has failed to render a word as the failure has led to him changing what Sobrino is saying. The word was *algunos* as it is found in the context of one of that quotation's sentences. In the 1970s this word was the plural form of *alguno*., In that decade *alguno* was Spanish for 'some'.⁵¹⁸ The word is not in the TTQ. Neither are its synonyms. Therefore, the translator changed what Sobrino was saying. He did this by not rendering the second part of the quotation as;

'Some Latin American bishops have not hesitated to invoke that figure at the Synod of Bishops in Rome'.

⁵¹⁴ The same thing seems to have happened through Drury's rendering of STQ 4.6.46.

⁵¹⁵ See B. Myers, "Rudolf Bultmann: Theologie Als Kritik," <http://www.faith-theology.com/2007/09/rudolf-bultmann-theologie-als-kritik.html>..

⁵¹⁶ Oxford University Press., "Simply, Adv.," <http://www.oed.com/view/Entry/179989?redirectedFrom=Simply#eid>. Definitions 3.a, 3.c & 6.a.

⁵¹⁷ See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 832.

⁵¹⁸ *Ibid.*, 734.

Also Drury's rendering of at least one STQ has resulted in a TTQ for which almost nothing particularly stands out. This is [TTQ 4.6.39](#). The only thing that stands out about the TTQ is that Drury substituted the use of the first person plural pronoun for its singular equivalent.⁵¹⁹ By a similar token, one of the sentences from [TTQ 4.6.12](#) is particularly notable. This is because of the way Drury rendered the phrase '*sin embargo*' in the sentence as 'yet'. In the 1970s, *sin embargo* had at least three different meanings.⁵²⁰ 'Yet' was only one of them.⁵²¹ The others were 'however' and 'nevertheless'.⁵²² Since, neither of the words 'however' or 'nevertheless' were synonymous with 'yet' in the [AE](#) or BE of the 1970s,⁵²³ the degree to which Drury, in this instance, changed what Sobrino has said (if he did this) depends on the semantics involved.

Another of Drury's noteworthy renderings is of *práxico* and *práxica* as they are found in STQ 4.6.12 respectively as 'practical' and 'praxis'. The words 'praxis', *práxica* and *práxico* have Marxist semantic domains.⁵²⁴ *Práxico* and *práxica* come from praxis, which was the same word in English and Spanish in the 1970s and, consequently, meant the same thing.⁵²⁵ *Práxico* and *práxica* have no English equivalents.⁵²⁶ Therefore, Drury possibly used the word 'praxis' in an attempt to contextualise the STQ's message for the TT's audience.

On top of this, it appears that Drury has rendered two words from [STQ 4.6.18](#) in an attempt to contextualise its message for the [TT's](#) audience. This occurred when he rendered the part that begins with *la hermandad* and ends with *en el que pensó Jesús*. In the 1970s, *hermandad*

⁵¹⁹ Drury also did this when he rendered STQs 4.6.6, 4.6.14, 4.6.38, 4.6.59, & 4.6.60 & something similar when he rendered STQ 4.6.49.

⁵²⁰ See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 360 & Smith, *Collins Spanish Dictionary: English-Spanish*. op. cit., p. 217.

⁵²¹ See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. loc. cit.

⁵²² Ibid. 360.

⁵²³ See Author's Name Unknown., *Webster's Collegiate Thesaurus*. loc. cit; Roget, *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E.* loc. cit.

⁵²⁴ See Bottomore, *Diccionario Del Pensamiento Marxista..* op. cit., pp. 598 & 602 & *A Dictionary of Marxist Thought..* loc. cit.

⁵²⁵ *Diccionario Del Pensamiento Marxista..* op. cit., pp. 598-605 & *A Dictionary of Marxist Thought*.

⁵²⁶ See HarperCollins Publishers., "Collins Spanish Dictionary and Grammar 4th Edition: Práxica," <https://play.google.com>. "Collins Spanish Dictionary and Grammar 4th Edition: Práxico," <https://play.google.com>. Oxford University Press., "Oxford Spanish Dictionary: Práxica," <https://play.google.com> & "Oxford Spanish Dictionary: Práxico," <https://play.google.com>.,

was Spanish for ‘brotherhood’⁵²⁷ and signified ‘a group of devotees’,⁵²⁸ while the preposition *posterior* was the Spanish equivalent of ‘following’⁵²⁹ and denoted ‘that which follows’.⁵³⁰ The Spanish word for ‘follows’ when it was used in a general sense in that decade was *seguir*. By the same token, during the same time period ‘brotherhood’ meant ‘an association or community of people linked by a common interest’.⁵³¹ This is related to the fact that Marxism was used to form the basis of communism, and that communism is ‘a theory that advocates the abolition of private ownership, all property being vested in the community, and the organisation of labour for the common benefit of all members’.⁵³² Therefore, Drury has contextualised the message by rendering *hermandad* as ‘brotherhood’ and *posterior* as ‘follows’. As both the TTQ and the STQ talk about liberation in the same sentences in which they discuss human reconciliation, it seems that the contextualisation was done for a TT audience that was unfamiliar with Marxist concepts.

Drury chose another significant option when he rendered part of an STQ, with a direct quotation from Ellacuría. In the TTQ (which is no. 4.6.4), the quotation is from *Freedom*. In the part with the quotation Drury used ‘wholly’. In the 1970s that word had three Spanish equivalents.⁵³³ The STQ has none of these. In the AE of the period the word meant ‘entirely, completely [or] altogether’.⁵³⁴ In the BE of the time the word also meant the same thing and ‘to the full extent or amount’, ‘totally’ and ‘thoroughly’.⁵³⁵ As Sobrino was not implicitly or explicitly saying that Ellacuría’s effort was completely in accord with Sobrino’s point, the TTQ was not saying the same thing as the STQ. As these quotations are talking about salvation, the rendering has been influenced by what appear to be differences between Drury’s *ATVs* and Sobrino’s. Therefore, the rendering in collaboration with the differences

⁵²⁷ Smith, *Collins Spanish Dictionary: English-Spanish*. op. cit., p. 297

⁵²⁸ Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 702.

⁵²⁹ Smith, *Collins Spanish Dictionary: Spanish-English*. op. cit., p. 444.

⁵³⁰ Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 1053.

⁵³¹ Smith, *Collins Spanish Dictionary: English-Spanish*. op. cit., p. 161; Oxford University Press., "Brotherhood, N.," <http://www.oed.com/view/Entry/23803?redirectedFrom=Brotherhood#eid>.

⁵³² "Marxism, N.1," <https://www.oed-com.ezproxy.flinders.edu.au/view/Entry/114523?rskey=t9PCBe&result=1&isAdvanced=false#eid>; "Communism, N.,"

<http://www.oed.com/view/Entry/37325?redirectedFrom=Communism#eid>.

⁵³³ See García-Pelayo Y Gross, *Diccionario Moderno English-Spanish*. op. cit., p. 1054

⁵³⁴ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. op. cit., p. 2089.

⁵³⁵ Oxford University Press., "Wholly, Adv.,"

<http://www.oed.com/view/Entry/228739?redirectedFrom=Wholly#eid..> Definition 1.a.

has changed the message of the STQ. The part with the word ‘wholly’ is the last sentence of the section that starts with:

Ignacio Ellacuría has posed the problem and importance of the historical Jesus in the most clear-cut and radical terms,

And ends with:

... His effort is wholly in accord with my effort in this volume.⁵³⁶

One of Drury’s other noticeable quotations is [TTQ 4.6.62](#). This is because of the way Drury failed to render *pero no sólo cultural*. *Pero no sólo cultural* can be found in the following sentence of the STQ;

Pero no sólo cultural, sino teológicamente la concepción actual cristiana de Dios parece distinta de la concepción explícitamente teológica de San Ignacio.

Which Drury has rendered as;

Even theologically speaking, we can say that the present-day conception of God seems to differ from Ignatius’s explicit conception.

It is also worth noting Drury’s rendering of one STQ in a way that involves the addition of a personal pronoun and the occurrence of TG through another one of his STQs. TG also occurred when through his rendering of [STQ 4.6.38](#) Drury rendered *creemos más bien que al afirmar que la cruz es salvadora se dicen dos cosas* as ‘in my opinion, however, we are saying two things when we say that the cross brings salvation’. The equivalents that Spanish had in the 1970s for ‘in my opinion’ are absent in the [STQ](#).

Another option that has involved rendering is one in which the translator possibly substituted the historic present tense for the present simple. This occurred when Drury rendered [STQ 4.6.44’s first two sentences](#). Depending on whether or not Sobrino intended to use the historic present tense or the present throughout the entire part with these sentences or to use one tense in one part and the other elsewhere, a more accurate translation would have been one of three.

One is:

The cross of Christ is the moment in which the Gospels break with any notion or schema of some knowledge about the abstract divinity. Jesus died because he committed himself to the cause of God’s kingdom, to the liberation of the oppressed.

Another is:

⁵³⁶ Note that TTQ 4.6.25 is another notable example of the way in which Drury has rendered sentences.

The cross of Christ was the moment in which the Gospels break with any notion or schema of some knowledge about the abstract divinity. Jesus dies because he committed himself to the cause of God's kingdom, to the liberation of the oppressed.

The third option is:

The cross of Christ is the moment in which the Gospels break with any notion or schema of some knowledge about the abstract divinity. Jesus dies because he committed himself to the cause of God's kingdom, to the liberation of the oppressed.

Therefore, Drury possibly changed what Sobrino was saying in the equivalent part by doing the substitution. However, due to what the remainder of the [STQ](#) and TTQ were discussing, the issue is a semantic domain one. This is particularly evident where Drury has rendered the part that reads:

Esta situación, desde lo más histórico de Jesús, es la que quiebra el interés con que el hombre pretende conocer la divinidad.

as;

This situation, grounded in the most historical reality of Jesus himself, is what destroys any self-interest that people might seek to use as a way of coming to know God.

A very similar scenario applies to Drury's translation of [STQ 4.6.45](#). Throughout almost all of this quotation, the translator used the past tense instead of using the tense Sobrino uses in at least 99% of the STQ; either the present or the historic present. That is either the present or the historic present tense. Nevertheless, Drury used the present tense in one part of the TTQ. However, in the equivalent part of the STQ Sobrino could have been using the historic present tense. The relevant parts are the topic sentences of the ST and TT. The potential substitution could have resulted in different assertions being made and encapsulated.

[TTQ 4.6.47](#) is another notable translation for two reasons partly because Drury did not render the term *sin embargo*. As already alluded to when the ST was produced this term meant 'however [or] nevertheless'.⁵³⁷ In the 1970s the English language had definitions of these words that are appropriate for the context of the TT. They were 'notwithstanding; despite that; nonetheless [and] all the same'(for nevertheless), and 'for all that, nevertheless, notwithstanding [and] yet' (for however).⁵³⁸ Therefore, the TTQ provides further evidence

⁵³⁷ García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. loc. cit.

⁵³⁸ See Oxford University Press., "Nevertheless, Adv.,"

<http://www.oed.com/view/Entry/126496?redirectedFrom=Nevertheless#eid> & "However, Adv.," <http://www.oed.com/view/Entry/89020?redirectedFrom=However#eid>. Definition 3.

of a failure to render that has that is a semantic domain issue that has led to a potential change in what Sobrino was saying.

Another very interesting translation option that Drury has used occurred when he turned information that was implicit or left out into explicit information. [TTQ 4.6.53](#) is a notable example of where this occurred. The information concerns the way the well-known theologians, Bultmann, Pannenberg, Moltmann and Boff have interpreted what the STQ and [TTQ](#) are talking about. In the STQ Sobrino has left the information out or made it implicit by putting it in brackets. However, by making the information explicit Drury did something that was similar to what he did when he kept information that was left out or implicit in the ST as information that is implicit or left out in the TT. His renderings of STQs 4.6.60 & 4.6.61 are examples of where he did this. Both quotations discuss Saint Ignatius.

In [TTQ 4.6.60](#) the saint is mentioned twice - the first time through the use of the name Loyola and the second through the usage of the name 'Ignatius'. On both occasions Drury has made implicit the information regarding the fact that Ignatius was a saint or left it out. This compares with the fact that when he translated [STQ 4.6.61](#) (which is one in which Sobrino also talks about the saint), Drury used the name 'Ignatius' and once again kept out or made implicit the information about Ignatius being a saint. This is despite the fact that in both STQs Sobrino has made that information explicit by calling him *San Ignacio*. When the TT was produced *san* was Spanish for 'saint'.⁵³⁹ Also, Saint Ignatius is called *San Ignacio* in Spanish in situations in which the information about him being a saint is referred to explicitly and *Ignacio* when that information is implicit or being left out.⁵⁴⁰

One other notable option that Drury has employed at least once is to translate an [STQ](#) idiomatically. This occurred through the addition of the idiom *vis-à-vis*. Drury added this term when he rendered the second sentence from [STQ 4.6.50](#). *Vis-à-vis* comes from French

⁵³⁹ García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 817.

⁵⁴⁰ Cf. Biografías Y Vidas: La Enciclopedia Biográfica En Línea., "San Ignacio De Loyola," <https://www.biografiasyvidas.com/biografia/i/ignacio.htm> with The Jesuit Curia in Rome: House of the Superior General., "San Ignacio De Loyola: Fundador De La Compañía De Jesús (Jesuitas)," http://www.sjweb.info/resources/Life_of_ignatius/index.cfm?LangTop=3&Publang=3 & The Jesuit Curia In Rome & The House Of The Superior General., "St. Ignatius of Loyola: Founder of the Society of Jesus (Loyola)," http://www.sjweb.info/resources/Life_of_ignatius/.

and had no equivalent in 1970s Spanish.⁵⁴¹ In that decade the idiom meant ‘One or other of two persons or things facing, or situated opposite to, each other’ in BE.⁵⁴² In the AE of the period it meant ‘one, who or that which is opposite to or face to face with another’.⁵⁴³ By adding the idiom, Drury has turned part of the TTQ into an idiomatic translation. Therefore, he has seemingly attempted to faithfully communicate what Sobrino was saying. However, by doing so, he has possibly engaged in [cultural borrowing](#).

Drury has employed completely different tactics in the cases of the TT versions of STQs [4.6.51](#) and 4.6.58. When he translated these STQs he turned part of what Sobrino was saying into questions. This occurred throughout TTQ 4.6.51 and in the topic sentence of TTQ 4.6.58. When Drury did this, he could have been trying to deliberately encourage the TT’s readership to probe for meaning in what Sobrino was trying to say.

Drury adopted yet another completely different technique when he translated [STQ 4.6.54](#). 99% of this quotation is a list which Sobrino has created with four numbers. In the TTQ Drury replaced the numbers with words. The issue here is that, on the one hand, as previously mentioned, ‘the use of numbered lists may connote an unwanted or unwarranted ordinal position ... among the items’,⁵⁴⁴ while on the other hand, they can also, as already stated, be used to help make some sense out of parts of lists that are found in texts.⁵⁴⁵ Therefore, by replacing the numbered list with words in a possible attempt to help the [TT’s](#) readers Drury was possibly attempting to communicate that Sobrino’s attempts at clarification were unwanted or unwarranted.

Yet another completely different approach was used by Drury when he translated STQ [4.6.55](#). In this quotation, Drury has possibly substituted the use of the present tense for the

⁵⁴¹ See Oxford University Press., "Vis-À-Vis, N., Prep., and Adv.," <http://www.oed.com/view/Entry/223873?rskey=KgAG5f&result=1&isAdvanced=false#eid>.; See also Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 1346 & 1421

⁵⁴² Oxford University Press., "Vis-À-Vis, N., Prep., and Adv." op. cit., Definition 2.a.

⁵⁴³ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. op. cit., p. 2042.

⁵⁴⁴ American Psychological Association., *Publication Manual of the American Psychological Association*. loc. cit. See also Section [4.1: Observations about the data on Teología Política and Freedom Made Flesh](#).

⁵⁴⁵ Ritter, *The Oxford Style Manual*. loc. cit. See also Section [4.1: Observations about the data on Teología Política and Freedom Made Flesh](#).

use of the past tense in a sentence that follows a sentence that is in the present tense. Consequently, he switched from the present tense to the past. The four sentences he came up with are sequentially as follows:

- (1) A word of love simply must be incarnated in a historical gesture or act,
- (2) Jesus did not seek to propound a doctrine about the abstract truth of God,
- (3) He sought to call attention to a reality, namely, God's liberative love for human beings, and
- (4) Hence Jesus' message had to be historicized in acts of love and liberation signifying the gradual fulfillment of the kingdom.

As at least 99% of the STQ is in the present simple or present historic tenses, the STQ has not switched tenses as much. However, the sentence that begins with *Jesús no pretende explicar* is an example of where Drury has switched tenses. It is a sentence that Drury has split into two. The [TT](#) sentence could have been translated something like; 'Jesus does not pretend to explain a doctrine about the absolute truth of God but rather seeks to draw attention to the reality of God's liberating love for humankind.'

Additionally, the switching of the tenses has, to a great degree, left unchanged what the STQ's message is saying. However, both quotations talk about the need for the message of Jesus to be historicised in the acts that the STQ refers to. This suggests that Drury has chosen an option that has been influenced by whatever exposure he may have had to Marxist philosophy.

Finally, another of Drury's quotations – TTQ 4.6.34 – is an example of a quotation in which he borrowed from Latin. The borrowing was possibly in response to the fact that the STQ borrowed the same term from that language. The borrowed term is *sub specie contrarii*.⁵⁴⁶

⁵⁴⁶ See Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., p. 189 & *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., p. 168; For evidence of the fact that the term did not officially exist in the Spanish of the 1970s or in the AE and BE of the decade see Real Academia Española., *Diccionario De La Lengua Española*.. op. cit., pp. 355, 1221-1222 & 1264; Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 397; *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. op. cit., pp. 1741 & 1811 & Fowler, *The Concise Oxford Dictionary of Current English*.. op. cit., pp. 221, 1102 & 1146.

4.6: Observations about the data on *Jesús En América Latina* and *Jesus in Latin America*

Jesús En América Latina (“*Jesús En*”) was translated by Robert Barr as *Jesus in Latin America* (“*Jesus In*”).⁵⁴⁷ *Jesús En* was published in 1982.⁵⁴⁸ *Jesus In*’s publisher is an American one. 1987 was the year in which this book was originally published.⁵⁴⁹

Barr used several significant options. These include repetition, the substitution of tenses and the failure to render at least one term. The translator rendered paragraphs, words, sentences (including some topic ones), non-biblical terms, Latin phrases and terms, at least one of which appears to have been borrowed from Biblical Greek. Barr moved at least one sentence and turned it into a topic sentence. He split up at least two long **ST** sentences and two shorter ones and merged more than one sentence. In two or more places the translator added a personal pronoun. Barr also rendered at least one long sentence as a TTQ sentence that is almost as long. He produced twenty-nine TTQs for which nothing particularly stands out (an amount that equates to 25% of the TTQs from *Jesús En*),⁵⁵⁰ and employed at least one UOM in an attempt to deal with semantic domain related issues. At least one of his renderings has resulted in TG. Barr also merged at least one sentence. The translator turned parts of at least three STQs into questions and split up at least one STQ paragraph. Also, it is likely that one of his quotations is one hundred percent accurate.⁵⁵¹ Barr has also rendered at least six STQs in ways that reflect what appear to be similarities between his own ATVs and Sobrino’s,⁵⁵² and one that does this almost in its entirety, with exception being its topic sentence.⁵⁵³ In

⁵⁴⁷ WorldCat, "Jesus in Latin America," http://www.worldcat.org/title/jesus-in-latin-america/oclc/14241544&referer=brief_results.

⁵⁴⁸ See the publications details page of Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*.

⁵⁴⁹ See the publications details page of *Jesus in Latin America*. See also Orbis Books., "About Orbis Books," <https://www.orbisbooks.com/about-orbis-books.html>.

⁵⁵⁰ Cf. TTQs 4.7.22, 4.7.27, 4.7.29, 4.7.33, 4.7.34, 4.7.38, 4.7.40, 4.7.44, 4.7.47, 4.7.51-4.7.53, 4.7.55, 4.7.57, 4.7.58, 4.7.64, 4.7.67, 4.7.68, 4.7.75, 4.7.76, 4.7.83-4.7.86, 4.7.93, 4.7.98, 4.7.99, 4.7.106, 4.7.109 & 4.7.112 with STQs 4.7.22, 4.7.27, 4.7.29, 4.7.33, 4.7.34, 4.7.38, 4.7.40, 4.7.44, 4.7.47, 4.7.51-4.7.53, 4.7.55, 4.7.57, 4.7.58, 4.7.64, 4.7.67, 4.7.68, 4.7.75, 4.7.76, 4.7.83-4.7.86, 4.7.93, 4.7.98, 4.7.99, 4.7.106, 4.7.109 and 4.7.112.

⁵⁵¹ The quotation is TTQ 4.7.1.

⁵⁵² Cf. STQs 4.7.1, 4.7.10, 4.7.17, 4.7.24, 4.7.31 & 4.7.35 with 4.7.1, 4.7.10, 4.7.17, 4.7.24, 4.7.31 & 4.7.35.

⁵⁵³ The quotation is TTQ 4.7.2.

addition, at least twenty-six [STQs](#) were rendered in ways that reflect what appear to be similarities between Barr's AW and Sobrino's.⁵⁵⁴

The translator also rendered one STQ using words with ELMSDs by rendering a word in a way that indicates that he possibly struggled to comprehend what Sobrino was saying in the STQ. This occurred when, as part of the process of rendering [STQ 4.7.14](#), Barr rendered the adverb *sólo* as 'merely'. In the 1980s *sólo* meant 'merely' and 'only'.⁵⁵⁵ 'Merely' and 'only' were not synonymous with each other in the BE or AE of the period.⁵⁵⁶ Consequently, Barr possibly changed what Sobrino was saying by rendering *sólo* as 'merely' and not 'only'.

Out of all the STQs that have been rendered in ways that reflect what appear to be similarities between Sobrino's AW and Barr's, perhaps one of the most noticeable ones was rendered in a way that reflects what also appear to be differences between Barr's AW and ATVs, and Sobrino's equivalents. The STQ is no. [4.7.18](#). The differences are evident right throughout the TTQ.

An example of the splitting of an STQ paragraph that reflects potential similarities between Barr's ATVs and Sobrino's occurred when Barr split [STQ 4.7.70](#) into five paragraphs. In the process, he turned five supporting ideas into central ones. However, due to the length of the STQ the issue may be semantic domain related. STQ 4.7.70 is a 321-word paragraph.

Barr also failed to render a word that was being used for negation. This failure occurred through his rendering of the sentence from [STQ 4.7.41](#) that starts with *Pero lo típico*. In TTQ 4.7.41 the sentence starts with 'typical of the christology of liberation'. In the TTQ Barr has not rendered the Spanish word *pero*. In addition, from a semantic domain perspective, Barr has not used any alternative word for the negation.⁵⁵⁷ Many linguists use negation to

⁵⁵⁴ Cf. STQs 4.7.17, 4.7.24, 4.7.35, 4.7.50, 4.7.60, 4.7.66, 4.7.69, 4.7.70, 4.7.72, 4.7.73, 4.7.82, 4.7.87-4.7.92, 4.7.94-4.7.96, 4.7.100 - 4.7.103, 4.7.105 & 4.7.117 with TTQs 4.7.17, 4.7.24, 4.7.35, 4.7.50, 4.7.60, 4.7.66, 4.7.69, 4.7.70, 4.7.72, 4.7.73, 4.7.82, 4.7.87-4.7.92, 4.7.94-4.7.96, 4.7.100 - 4.7.103, 4.7.105 & 4.7.117.

⁵⁵⁵ See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 382.

⁵⁵⁶ See Roget, *Roget's Thesaurus of English Words and Phrases*. op. cit., pp. 975 & 1013 & Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., pp. 518 & 565.

⁵⁵⁷ In the 1980s the English equivalent for the word *pero* was 'but'. See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 315.

contradict allegations or statement.⁵⁵⁸ Therefore, the negation has been affected by semantics. This can occur and influence meaning.⁵⁵⁹

The TTQ's version of the [STQ](#) sentence is as follows;

Typical of the christology of liberation is its proposition of discipleship, the following of Christ, as indispensable for a knowledge of Christ.⁵⁶⁰

Also, perhaps one of Barr's most significant options has involved him using repetition – possibly in at least one case for emphasis. The particular quotation is [TTQ 4.7.42](#). What is particularly noticeable about the quotation is the repetition of 'christology' and 'today'. In the 1980s, the word 'christology', unlike the word 'today' lacked synonyms.⁵⁶¹ The same thing applied to *hoy* and *crístología* at the time.⁵⁶² Therefore, even if the repetition is for emphasis, it may be due to semantic domain related issues as well or instead of for emphasis.⁵⁶³

Also, seven quotations are examples of ways in which Barr has rendered paragraphs. They are TTQs 4.7.3, 4.7.13, 4.7.23, 4.7.24, 4.7.62, 4.7.65 and 4.7.87. Out of all of these quotations perhaps the most relevant is [TTQ 4.7.87](#). The [ST](#) equivalent (STQ 4.7.87) does not explicitly mention anything about Jesus having two ways of describing the poor. The closest this quotation comes is using the term *una doble línea* in the topic sentence and the linking phrase *por otra parte* in the next paragraph.⁵⁶⁴

⁵⁵⁸ See Oxford University Press., "Negation, N.,"

<http://www.oed.com/view/Entry/125832?redirectedFrom=Negation#eid>.

⁵⁵⁹ See page 642 of V.F. Reyna, "The Language of Possibility and Probability: Effects of Negation on Meaning," *Memory & Cognition* 9, no. 6 (1981). See also V.K. McClanahan, "The Pragmatics of Negation in Korean," *Studies In The Linguistic Sciences* 21, no. 2 (1991).

⁵⁶⁰ See Sobrino, *Jesus in Latin America*. op. cit., p. 16.

⁵⁶¹ See pages 152 & 960 of F. De Mello Vianna, Steinhardt, A.D., Soukhanov, A.H., Harris, D.R., & Boyer, M., Bohle, B.W., Havighurst, W.M., Shewmaker, E.F., & Wechsler, A.D., ed. *Roget's II: The New Thesaurus* (Boston: Houghton Mifflin Company, 1980).

⁵⁶² See Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 380 & 722.

⁵⁶³ In the 1980s *hoy* was Spanish for 'today'. See García-Pelayo Y Gross, *Larousse Moderno English Spanish*. op. cit., p. 441.. By a similar token, *crístología* was Spanish for 'christology'. Cf. page 79 of K. Adam, *El Cristo De Nuestra Fe*, trans. D.R. Bueno (Barcelona: Herder, 1972) with page 20 of *The Christ of Faith: The Christology of the Church*, trans. J. Crick (New York: New American Library, 1962).

⁵⁶⁴ Barr has rendered that phrase as 'according to Jesus' second way of describing the poor'. See Sobrino, *Jesus in Latin America*. op. cit., p. 90.

In the 1980s, *doble línea* meant ‘double line’.⁵⁶⁵ It also meant ‘double way’. In addition, while on the one hand, during that same time period the words ‘double’ and ‘way’ had synonyms,⁵⁶⁶ *por otra parte* meant ‘By another way’.⁵⁶⁷

[TTQ 4.7.5](#) also is a very notable quotation because it serves as an example of a case in which Barr has employed two of his translation options. The first is his substitution of the present simple tense for the present continuous. The second option is his failure to render *a nuestro entender* (which in the 1980s was Spanish for ‘from what we understand’).⁵⁶⁸ The use of the present continuous tense in place of the present is significant because of the different functions of the two tenses. The present continuous tense is being used in the following part of the [TTQ](#):

This is the determinant context in which this work has been written.

Which is how Barr rendered the following sentence:

En este contexto determinado se escribe el presente trabajo.

Escribe comes from *escribir*, which in the 1980s was Spanish for ‘to write’.⁵⁶⁹ The usage of the present continuous tense in the place of the present simple could mean that where Sobrino was trying to depict something that was currently occurring but not on a repetitive basis, Barr was trying to portray a thing he felt to be occurring on a repetitive basis.⁵⁷⁰

Barr’s translations of STQs 4.7.25 and 4.7.36 are other notable examples of his usage of a translation option that involves rendering. The applicable renderings are of words. When he translated [STQ 4.7.25](#) Barr rendered the technical term *jesuso-lógico*, as ‘jesu-ological’. *Jesuso-lógico* was not an official part Spanish in the 1980s. Neither was the word ‘jesu-ological’ in everyday use in the AE or [BE](#) of the time.⁵⁷¹

⁵⁶⁵ See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 155 & 253.

⁵⁶⁶ See Roget, *Roget's Thesaurus of English Words and Phrases*. op. cit., pp. 799 & 1237.

⁵⁶⁷ See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 298, 306 & 325.

⁵⁶⁸ See pages 1, 172 & 290 of *ibid.*.

⁵⁶⁹ *Ibid.* op. cit., p. 178.

⁵⁷⁰ Barr also substituted the present tense for the present continuous one when he rendered STQ 4.7.30.

⁵⁷¹ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 983; See also page 580 of Sykes, *The Concise Oxford Dictionary of Current English: Based on the Oxford English Dictionary and Its Supplements: First Edited by H.W. Fowler and F.G. Fowler & page 580 of H.W. Fowler, & Fowler, F.G., Concise Oxford Dictionary of Current English* (Oxford: Clarendon Press, 1990).

The most significant thing about TTQ 4.7.36 is that in the quotation Barr rendered *él* as ‘the deity’. In the 1980s, ‘*él*’ meant ‘he’ or ‘him’. The word was used with prepositions.⁵⁷² In the STQ *él* is the last word of the second sentence.⁵⁷³ By the same token, in the TTQ the word *deity* is just before the start of the third sentence.⁵⁷⁴

Another of Barr’s options has entailed him rendering sentences. There are four notable examples of quotations in which this has occurred. The quotations are TTQs 4.7.39, 4.7.100, 4.7.101 and 4.7.117.

Out of all these quotations, perhaps the most notable are TTQs [4.7.39](#) and 4.7.101. It is interesting to note here that in his rendering of the second sentence from STQ 4.7.39 Barr rendered a Latin phrase as a Latin phrase by rendering *in actu* as ‘in actu’. This is particularly as there are three other cases in which he rendered that phrase the same way.

Also, in the 1980s, the phrase *está interesada en mostrar el acceso in actu a Cristo* meant ‘it is interested in showing the access in actu to Christ’.⁵⁷⁵ Being interested in showing something is not the same thing as showing the thing. However, as the non-Latin words he has used and their Spanish language equivalents had synonyms in the 1980s whether or not Barr actually rendered a borrowed from the Latin depends on the semantic domain related issues.

⁵⁷² García-Pelayo Y Gross, *Larousse Moderno Español Inglés*; Real Academia Española., *Diccionario De La Lengua Española*, I: A-Guzpatarra. García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 160; Real Academia Española., *Diccionario De La Lengua Española*, I: A-Guzpatarra. op. cit., p. 527.

⁵⁷³ See Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., pp. 34-35.

⁵⁷⁴ Note that five other notable examples of where Barr has used the option of rendering words include TTQs 4.7.21, 4.7.37, 4.7.50, 4.7.63 and 4.7.113.

⁵⁷⁵ See also pages 3, 6, 88, 125, 129, 148, 196 & 238 of E.B. Williams, *The Bantam New College Spanish & English Dictionary Diccionario Inglés Y Español* (New York, Toronto, London, Sydney & Auckland: Bantam Books, 1987) & Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., pp. 20 & 918.

With [TTQ 4.7.101](#) the rendering of sentences occurred when Barr rendered two sentences. The first starts with *si no decae en su práctica de la liberación* and ends with *tal como en su tiempo lo formuló la teología paulina*. The second begins with; *Dios es salvación*.

One of the words used in the first STQ sentence, *decae* comes from *decaer* which when the ST and TT were published meant ‘to fall off’, ‘decline’, ‘dwindle’, ‘weaken’, ‘flag’ or ‘drop’.⁵⁷⁶ *Decaer* also meant ‘decay’, ‘go down’, ‘lose’, or ‘deteriorate’.⁵⁷⁷ Therefore, by rendering the sentence containing the word ‘if’ in the way he has and not as ‘if it does not fail in its practice of liberation’ or ‘if it does not weaken in its practice of liberation’, Barr has changed what Sobrino is saying. This is particularly as there is a difference between failing to do or weakening in something, and holding firm to something.

If the second STQ sentence was saying ‘it is saying that God is salvation, that God raises Jesus and “calls into being what does not exist” (Rom. 4:17)’, the sentence would read something like *está diciendo que Dios es salvación, resucitó a Jesús y <<llama a la existencia a lo que no existe (Rom 4,18)* rather than saying what it currently says. That is *Dios es salvación, resucitó a Jesús y <<llama a la existencia a lo que no existe>>* (Rom 4,18).⁵⁷⁸ Therefore, by rendering the STQ sentence in the way he has, Barr is communicating to the readers of the [TT](#) that Sobrino is claiming that what he says in the previous sentence is that God is salvation, raises Jesus and ‘calls into being what does not exist.’ On the other hand, even though Sobrino says that God is salvation, raises Jesus and ‘calls into being what does not exist’, he is not saying that what he claims in the previous sentence of the STQ is saying these things. As a consequence, by rendering the STQ sentence in the way he has, Barr changed what Sobrino has said. Therefore, this has been a rendering which has led to a change that is irrespective of similarities between Sobrino’s ATVs and Barr’s. In the TTQ the first sentence begins with ‘If it holds firm to its process of liberation’ and ends with ‘just as Pauline theology did in its day in words’.

⁵⁷⁶ García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 125.

⁵⁷⁷ Ibid. 125.

⁵⁷⁸ STQ 4.7.101 and its TTQ equivalent disagree regarding whether or not the cited biblical passage is from Rom 4:17 or Rom 4:18.

Another one of Barr's options has, as previously mentioned, involved him rendering terms.⁵⁷⁹ [TTQ 4.7.12](#) is a notable example of where this has occurred. This is partly because when he produced that quotation, he used five noteworthy translation options. Four of these (including two that involved the rendering of terms) involved the process of rendering.

For the first of these four he rendered the STQ's first sentence with almost one hundred percent accuracy. For the second Barr rendered *por una parte* as 'true'. He also did not render *ulterior*. The fourth has involved Barr rendering *para ello* as 'therefore'. He also turned part of what Sobrino has said into a rhetorical question. Also, the Spanish of the 1980s had fourteen terms for true. *Por una parte* was not one of the terms.⁵⁸⁰ The Spanish equivalents for 'therefore' were *por lo tanto*, *por consiguiente* and *por tanto*.⁵⁸¹

The rhetorical question is in the part of [TTQ 4.7.12](#) that starts with 'Further, in view of certain difficulties' and ends with 'aroused by this new practice'. By making this part a rhetorical question Barr was possibly trying to make a point that Sobrino was not trying to make. If the translator was trying to make the point he would have been adding to what Sobrino was saying.

Also by not rendering *ulterior* and rendering *para ello* as 'therefore' and *por una parte* as 'true' Barr has possibly changed what Sobrino was trying to say in this quotation. This demonstrates that Barr may have needed to do something that translators always have to do: 'comprehend the text he [or she] is translating in the light of its own context.'⁵⁸²

Another of Barr's noteworthy quotations is TTQ 4.7.6. This is partly because the quotation is an example of where he has chosen an option similar to one he used when he produced TTQ 4.7.117 and because of how he rendered [STQ 4.7.6's topic sentence](#). STQ 4.7.6 does not mention anything about not trying to handle the problems the [TTQ](#) refers to. By contrast, as the 1980s Spanish equivalent for the word 'try' is absent in the STQ while the word *sin*

⁵⁷⁹ See the beginning of Section 4.6: Observations about the data on *Jesús En América Latina* and *Jesus in Latin America*.

⁵⁸⁰ See García-Pelayo Y Gross, *Larousse Moderno English Spanish*. op. cit., p. 450.

⁵⁸¹ Ibid. 434.

⁵⁸² A. Fang, "Some Reflections on the Difficulty of Translation," in *On Translation*, ed. R.A. Brower (New York: Oxford University Press, 1966).

meant ‘without’ in that decade, it can be argued that Sobrino was trying to say that the people he was referring to must limit themselves to the most important points without handling all the problems of christology.

In the TTQ Barr has rendered *sin* as ‘not’. However, the issue of christology is discussed in both quotations. Therefore, the rendering is associated with similarities between his [ATVs](#) and Barr’s.

Another quotation which is notable for the way in which Barr has rendered its topic sentence is [STQ 4.7.107](#). The reason is that in this case when he rendered the topic sentence Barr also failed to render the word *añadamos* and the expression *sin embargo*.

Añadamos is the first person plural form of the present subjunctive form of the verb *añadir*. In the Spanish of the 1980s *añadir* meant ‘to add’.⁵⁸³ By the same token, in that decade *sin embargo* had two of the same definitions it had in the 1970s. As previously mentioned, these were ‘however’ and ‘nevertheless’.⁵⁸⁴ Both of these words and *sin embargo* are linking terms,⁵⁸⁵ Therefore, *sin embargo* is functioning as a linking term in the STQ.

Given what the present subjunctive and linking terms are, this seemingly means that in the STQ Sobrino was expressing a desire that what he was about to say was something that ‘we should add’ and that what he was saying in the paragraph was meant to be linked to what he had just said in the previous paragraph. However, the link is not evident in the [TTQ](#). By contrast, one of the most noteworthy of Barr’s options has been the substitution of personal pronouns, while another significant option has involved him splitting up a topic sentence.

[TTQ 4.7.117](#) is one of the most interesting cases in which he has substituted personal pronouns. When he produced this quotation, the translator immediately went from

⁵⁸³ See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 30.

⁵⁸⁴ See García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 360 & *Diccionario Moderno English-Spanish*. op. cit., p. 378. See also Section 4.5: Observations about the data on *Cristología Desde América Latina* and *Christology at the Crossroads*.

⁵⁸⁵ Acceso., "Mejorando La Escritura: Las Transiciones," <http://acceso.ku.edu/gramatica/unidad5/transiciones.shtml>; Author's Name Unknown., "Linking Words; an Introduction," www.keizerkarelcollege.nl/vakken/dlo/downloadbestand.php?document=1&id=160.

substituting the first person plural for its singular equivalent to using the plural equivalent in a place in which the ST has no personal pronoun. This has occurred in the part of the quotation, which starts with ‘in my view’ and ends with ‘political and socioeconomic choices’.

In the 1980s *la misma realidad* meant ‘the same reality’ and *sería* ‘it would be’,⁵⁸⁶

Out of all of the other quotations in which Barr has split up sentences perhaps the most significant is [TTQ 4.7.45](#). This quotation is a 72-word long sentence that he has split into three much shorter sentences.⁵⁸⁷ However, part of the issue is the way he has rendered the part of the STQ that reads as follows:

existen silencios sobre temas cristológicas que más apuntan a su divinidad.

Barr has rendered this part as:

Liberation christology is silent about themes that bear on the divinity of Christ.

Although the equivalent part of the [ST](#) sentence does not mention liberation christology explicitly, the semantic domains of the sentence mean that the christology has possibly been mentioned implicitly. This is particularly as it was mentioned explicitly in the first sentence. This quotation is also a good example of a way in which Barr has rendered a technical term. The term is *existen*. It was not an official part of the Spanish language when *Jesús En* was authored.⁵⁸⁸ The term has, however, been rendered as ‘emerged’. At the time, this word was the English equivalent for the Spanish words *salir*, *emerger*, *surgir*, *sacarse*, *deducirse* and *aparecer*.⁵⁸⁹ However, unlike the word *existen*, the word *existen* officially existed in the Spanish of the time. Therefore, a typographical error was possibly made when Sobrino penned the ST quotation. The realisation of this could have influenced Drury’s decision to render *existen* as ‘emerged’. Also given what a sentence is, by splitting the 72 word sentence that comprises STQ 4.7.45 into three shorter sentences, Barr has created at least two assertions out of one.

⁵⁸⁶ See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., pp. 245, 277, 345 & 375.

⁵⁸⁷ The other quotations in which Barr has split up sentences are TTQs [4.7.7](#), [4.7.32](#), [4.7.35](#), [4.7.61](#), [4.7.97](#) & [4.7.115](#). Their ST equivalents are STQs [4.7.7](#), [4.7.32](#), [4.7.35](#), [4.7.61](#), [4.7.97](#) & [4.7.115](#).

⁵⁸⁸ See Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 619-624.

⁵⁸⁹ García-Pelayo Y Gross, *Diccionario Moderno English-Spanish*. op. cit., p. 259.

In addition, Barr has produced at least four quotations which are noticeable because in them he has added personal pronouns. [TTQ 4.7.9](#) is an example of where he does this by using the first person singular. On top of this, the word Spanish had for ‘I’ in the 1980s is absent from the STQ.⁵⁹⁰

[TTQ 4.7.16](#) is another notable TTQ. This is because in the quotation Barr has, in one place, failed to render the reflexive pronoun *se*. When the TT was produced *se* was Spanish for ‘itself’.⁵⁹¹ At the time ‘itself’ corresponded in AE to ‘it’.⁵⁹² This word was used during that time period in the written variant of [AE](#) to refer to anything that had been ‘previously mentioned’ ‘implied’ or ‘easily identified’.⁵⁹³

Therefore, the quotation could have read something like:

This reflection undertook itself with the conviction that the gospel of Jesus is good news for the poor, and that the poor are the key to our approach to the gospel today.

In this quotation, Barr has also added the pronoun *se*. This quotation and [TTQ 4.7.9](#) are not the only examples of cases in which Barr added things. Another is [TTQ 4.7.11](#). He did this by adding the term ‘of course’. Its Spanish equivalent when the TT was produced was *claro*⁵⁹⁴ and if it was being used to translate of course in the context of sentences with more than two words had to be used in conjunction with *que*. *Claro* does not appear in the STQ. As a consequence of the resulting change, the topic sentence in [TTQ 4.7.11](#) (which is the TT equivalent of [STQ 4.7.11](#)) is as follows;

Of course, making this basic assertion does not clear up potential or real misunderstandings of the christology of liberation—which, for that matter, may be fruit of limitation, precipitancy, or imprecision in some of its formulations.

When *Jesus In* was published three definitions of the term ‘of course’ were current in AE. They were ‘naturally’, ‘as was to be expected’, and ‘inevitably’.⁵⁹⁵ Therefore, Barr could

⁵⁹⁰ See García-Pelayo Y Gross, *Larousse Moderno English Spanish*. op. cit., p. 189.

⁵⁹¹ *Larousse Moderno Español Inglés*. op. cit., p. 370.

⁵⁹² Sykes, *The Concise Oxford Dictionary of Current English: Based on the Oxford English Dictionary and Its Supplements: First Edited by H.W. Fowler and F.G. Fowler*. op. cit., p. 534.

⁵⁹³ See page 533 of *ibid.*

⁵⁹⁴ García-Pelayo Y Gross, *Larousse Moderno English Spanish*. op. cit., p. 80.

⁵⁹⁵ See Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen..* op. cit., p. 281; C.T. Carr, Coulson, J., Eagle, D., Hutchinson, L., & Petter, H.M., *The*

have been attempting to communicate that what Sobrino was trying to say was naturally obvious, already known, not surprising and/or to be expected. Sobrino, on the other hand, may not have been intending to communicate the same thing. Consequently, Barr possibly changed what Sobrino was saying through the rendering of the sentence. What Sobrino was trying to say was potentially obvious to Barr because of his potential background in Marxist philosophy and Sobrino's background in Marxism. This may have resulted in the translator adding the term. However, by adding it he has potentially changed what Sobrino was saying.

Finally, Barr chose a completely different option when he rendered STQ 4.7.113. The TT version of this quotation ([TTQ 4.7.113](#)) is very much a translation that reflects what appears to be a worldview which has been heavily influenced by Marxism. This is particularly as, for the purposes of the [TTQ](#), the definition of 'liberation' that would apply here would be one of two that were current in the period between approximately 1965 and 1980. One is the following: 'the act of liberating or the state of being liberated'.⁵⁹⁶ The other refers to 'the securing of equal, social and economic rights'.⁵⁹⁷ Therefore, Barr's rendering of the part of the STQ's topic sentence that starts at the beginning and ends with *entendida desde Jesús* is another way of saying either;

The second element in this following is the practice of liberating, understood as the act of liberating, brought by Jesus

Or;

The second element in this following is the practice of liberating, understood as the act of the securing, brought by Jesus, of equal, social and economic rights.

As the act of liberating can be from equal, social or economic rights, and as Marxism has a strong emphasis on these rights both alternative ways of rendering the first part of the STQ's sentence indicate Marxist Influences in the way the STQ sentence has been rendered.

Oxford Illustrated Dictionary, 2nd ed. Revised By Dorothy Eagle With The Assistance Of Joyce Hawkins. ed. (Oxford: Clarendon Press, 1975)., 194.

⁵⁹⁶ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 1042.

⁵⁹⁷ *Ibid*.

4.7: General Observations:

One thing that is interesting to note is the differences between the ways in which some of the translators have rendered some of the terms. For example, Owens has, as previously stated,⁵⁹⁸ rendered the terms *campesino* and *campesinos* as ‘campesino’ and ‘campesinos’ through some of his renderings.⁵⁹⁹ This compares with Barr’s rendering of *campesinos* (which is the plural equivalent of *campesino*) as ‘farmhands’ in an [STQ](#) from *La Fuerza*.⁶⁰⁰ The comparison is particularly relevant since ‘campesino’ has not changed its Spanish language meanings since *La Fuerza*, *The Power* and Romero’s sermons were produced,⁶⁰¹ and was Spanish for ‘peasant [or] countryman’.⁶⁰² This definition compares with the 21st century definition of the word in AE, the equivalent definition from the period when *The Power* was published, and the lack of a BE equivalent at the time.⁶⁰³

⁵⁹⁸ See Section 4.4: [Observations about the data on the Sermons preached by Romero](#).

⁵⁹⁹ Cf. TTQs 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.95, 4.4.150, 4.4.151, 4.4.162, 4.4.264, 4.4.280 & 4.4.302 with STQs 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.95, 4.4.150, 4.4.151, 4.4.162, 4.4.264, 4.4.280 & 4.4.302.

⁶⁰⁰ See Gutiérrez, *The Power of the Poor in History: Selected Writings*.. op. cit., p. 71. The applicable TTQ is no. 4.2.51. Note that in one of the other places from that ST Barr renders *campesinos* as *campesinos*. Cf. TTQ 4.2.7 with STQ 4.2.7.

⁶⁰¹ See Principales Fiestas Católicas., "Entradas Populares: Prédica De Mons. Romero Sobre Marginación-Curación Y Promoción Del Espíritu". loc. cit.; Real Academia Española., "Campesino, Na," <http://dle.rae.es/?id=70abFIP>.; *Diccionario De La Lengua Española*, I: A-Guzpatarra. op. cit., p. 252; *Diccionario De La Lengua Española*.. op. cit., p. 239; Romero, "Cristo, Rey Mesianico".. loc. cit; "The History of Salvation".. loc. cit; "Iglesia Perseguida: Santa Catalina De Alejandria".. loc. cit.; Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., publications details pages & *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit., publications details pages; See also Oficina De La Causa De Canonización., "Homilias".. loc. cit; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". op. cit.; The Archbishop Romero Trust., The Archbishop Romero Trust., "La Fuerza De La Oración".. loc. cit; "The Paschal Mystery".. loc. cit; "The Humiliation and Exaltation of the Son of God".. loc. cit; "Christ Saves All People, as a People".. loc. cit; "The Risen One Lives in His Church".. loc. cit; "The Good Shepherd".. loc. cit; "The Son of Man, Light of Pilgrims on Earth".. loc. cit & Romero, Mons. Oscar A. Romero, *Su Pensamiento: I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 De Marzo 1977 25 De Noviembre 1977*. loc. cit.

⁶⁰² García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*. op. cit., p. 146; García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 73.

⁶⁰³ For evidence of the lack see Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 142.

In the 21st century variant of AE the word means ‘a native of a Latin American rural area; especially: a Latin American Indian farmer or farm laborer’.⁶⁰⁴ In the mid-1980s it was defined in AE as being ‘a peasant or farmworker’.⁶⁰⁵ During that time period the word ‘farmhand’ denoted someone who works on a farm.⁶⁰⁶ As many agricultural scientists work with farmers on farms, and must be able to function as members of teams⁶⁰⁷ they could be classified as farmhands. This contrasts with the fact that the words *campesino* and *campesinos* carry connotations that are associated with poor, Latin American peasant farmers.

This is not the only time that Barr used an option that was the same as one used by another translator. As already alluded to, he, like Owens, has added personal pronouns into places in which the ST equivalents had none. Consequently, both translators have produced [TTQs](#) with profiling that the authors of the STQs may never have wanted to be there.

Another time in which Barr used an option that was similar to one used by another translator was an occasion in which he kept information about Pope Paul VI as being a pope implicit or left out by referring to him simply as ‘Paul VI’.⁶⁰⁸ Owens used the same option in a context in which the STQ calls that pontiff *Paulo VI*, and by calling him ‘the pope’ in cases where the ST calls him *el papa* when he rendered STQ 4.4.24. As previously mentioned, *el papa* is Spanish for ‘the pope’.⁶⁰⁹ Also, Paul VI died around about the time STQ 4.4.24 was produced, more than 25 years before the TT equivalent was published and less than a decade before the publication of *Jesús En* and its TT equivalent.⁶¹⁰ Consequently, this represents a

⁶⁰⁴ Merriam-Webster Incorporated., "Campesino," <https://www.merriam-webster.com/dictionary/campesino>.

⁶⁰⁵ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro.* op. cit., p. 261.

⁶⁰⁶ Sykes, *The Concise Oxford Dictionary of Current English: Based on the Oxford English Dictionary and Its Supplements: First Edited by H.W. Fowler and F.G. Fowler.* op. cit., p. 351.

⁶⁰⁷ Good Education Group., "How to Become a Agricultural Scientist," <https://www.gooduniversitiesguide.com.au/careers-guide/browse/agricultural-scientist>; "How to Become a Agricultural Scientist: Duties & Tasks of a Agricultural Scientist," <https://www.gooduniversitiesguide.com.au/careers-guide/browse/agricultural-scientist>.

⁶⁰⁸ Cf. Sobrino, *Jesus in Latin America.* op. cit., p. 173 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología.* op. cit., p. 63.

⁶⁰⁹ See Section 4.4: [Observations about the data on the Sermons preached by Romero.](#)

⁶¹⁰ The Holy See., "Paul VI: 262nd Pope of the Catholic Church". loc. cit; Oficina De La Causa De Canonización., "Homilías 1977: Página 1 De 5". op. cit. Sermon Titled "Homilia En La Misa Exequial Del Padre Rutilio Grande; Romero, *A Prophetic Bishop Speaks to His People: The*

potential variation in the degrees to which the usages of these options have potentially changed what the authors were saying. This is because while, on the one hand, this all means that the original readers of the applicable STQs and *Jesús En* would have known that Paul VI was a pope, on the other hand, many readers of TTQ 4.4.24 may not have known this. Therefore, the information about him being a pope possibly needed to be made explicit by Owens so that the readers of the [TT](#) versions of Romero's sermons knew that Romero was referring to the Pope of the time in which the applicable STQs were authored.

Another situation in which Barr was faced with a similar scenario to that faced by another translator and dealt with it differently involved the rendering of the word *pero*. Drury, like Barr, was faced with a similar situation relating to the word *pero* three times and chose the same option on each occasion.⁶¹¹ *Pero* was Spanish for 'but' in the 1970s and 1980s.⁶¹² The word appears in STQs from both STs by Sobrino. However, the fact that it has been rendered as 'even' by Drury in his translation of *Cristología*, compares with Barr's failure to render the word when he translated *Jesús En*.

The first of these parts has been rendered by Barr as;

Typical of the christology of liberation is its proposition of discipleship, the following of Christ, as indispensable for a knowledge of Christ. Apart from this discipleship, one may have correct bits of knowledge and orthodox formulations of it, surely. But this is no unconditional guarantee that a human being may begin in truth to pierce the mystery of Christ.⁶¹³

Drury has rendered the second part as;

Even theologically speaking, we can say that the present-day conception of God seems to differ from Ignatius's explicit conception.⁶¹⁴

Complete Homilies of Archbishop Oscar Arnulfo Romero, 1., op. cit., publications details pages; Sobrino, *Jesus in Latin America*.. op. cit., publications details pages & *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*.. op. cit., publications details pages.

⁶¹¹ Cf. Ellacuría, *Teología Política*. op. cit., p. 14 with *Freedom Made Flesh: The Mission of Christ and His Church*.. op. cit., p. 7; Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., pp. 350 & 388 with *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., pp. 300 & 332 & *Jesus in Latin America*.. op. cit., pp. 10, 23 & 91 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., pp. 26, 47 & 146

⁶¹² See García-Pelayo Y Gross, *Larousse Moderno Español Inglés*. op. cit., p. 315; & García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*.. op. cit., p. 699.

⁶¹³ The TTQ is 4.7.41.

⁶¹⁴ This rendering is from TTQ 4.6.62.

Finally, it is also interesting to note that the use of repetition, possibly for emphasis has been an option that has been employed by all of the translators. As previously mentioned, ‘semantic repetition is a general and powerful linguistic phenomenon, which appears on the level of the word, phrase and sentence as well as in pieces of extended discourse’.⁶¹⁵ Therefore, the repetition has potentially helped the translators to avoid changing the messages of the [STQs](#).

4.8: Chapter Conclusion:

The observations have revealed that there are several significant options and many influences that have influenced these options and their usages. Many of these options have been used by more than one translator. Their usages have also varied.

It is also worth noting the differences between the ways in which different translators have dealt with similar scenarios. This is exemplified by the ways in which they have rendered or failed to render certain words.

The significance of all of this will be elaborated upon in the analysis of the results chapter.

⁶¹⁵ Liebenberg, "Semantic Repetition in Afrikaans Grammar". loc. cit. See also Section 4.2: Observations about the data on *La Fuerza Histórica De Los Pobres* and *The Power of the Poor in History*

Chapter Five: Analysis of the Results:

This chapter analyses the options used by the translators and the most significant influences that have led to them being utilised. These influences include Marxism, semantic domains, contextualisation, the AWs, the ATVs, the effects of the length of time, other significant influences, and usages that have led to significant changes. They can be distinguished from the less significant influences. This can happen through the probability of both sorts of influences leading to significant changes in the messages of the applicable STQs. Some of the AWs and ATVs are those of the authors. Others belong to the translators.

5.1: The Influence of Marxism on the TTQs

Nearly all of the significant options (of which there are at least nineteen) have been influenced by Marxist philosophy at least once each. As liberation theology has been linked to Marxist philosophy, and as when the [STs](#) were produced, Marxist philosophy was considered to be part of Latin American culture and had been commonly debunked in the West,⁶¹⁶ the influence is to be expected.

The influence has, in fact, been so great that it has influenced some of the decisions regarding which option to use. Therefore, it has affected some of the TTQs. It also has worked in tandem with other significant influences (particularly contextualisation and the influence of

⁶¹⁶ See Aguilar, "Foreword." loc. cit; Dupré, "Recent Literature on Marx and Marxism". loc. cit; Kolakowski, *Main Currents of Marxism: Its Origin, Growth and Dissolution*, III: The Breakdown. loc. cit; Escobar, "Beyond Liberation Theology: Evangelical Missiology in Latin America." op. cit., p. 111; Levine, "The Marxism That Failed". loc. cit; Oficina De La Causa De Canonización., "Homilias". loc. cit; Principales Fiestas Católicas., "Entradas Populares: Prédica De Mons. Romero Sobre Marginación-Curación Y Promoción Del Espíritu," <http://principalesfiestascaticas.blogspot.com.au/2015/10/predica-de-mons-romero-sobre.html>. loc. cit; Romero, "The History of Salvation". loc. c it; "Cristo, Rey Mesiánico". loc. cit; "Iglesia Perseguida: Santa Catalina De Alejandría". loc. cit; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Homilías (Homélie) De Monseñor Óscar Arnulfo Romero". loc. cit & The Archbishop Romero Trust., "The Archbishop Romero Trust". loc. cit; See also Ellacuría, *Teología Política*. op. cit., publications details pages; Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 1st ed., loc. cit; *La Teología De La Liberación: Perspectivas*. loc. cit; Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., publications details pages & *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., publications details pages.

semantic domains), and some options, especially foreignisation and cultural borrowing.⁶¹⁷ Marxism's influence on the TTQs also appears to have even affected the language that has been used in some TTQs, in some cases resulting in significant changes to STQ messages.

The influence has also been reflected in a comparison of the number of TTQs (all of which are from various TTs) for which nothing in particular stands out. Of particular note here are TTQs that come from the following TTs: *The Power of the Poor in History* ("The Power"), *Jesus in Latin America* ("Jesus In") and *A Theology of Liberation* ("A Theology"). As previously mentioned, Barr was the translator responsible for *The Power* and *Jesus In*, while *A Theology* was Eagleson and Inda's translation of *La Teología De La Liberación*.⁶¹⁸

As already stated, nothing stands out in 26% of the [TTQs](#) from *The Power*, while the figure for *Jesus In* is 25%.⁶¹⁹ Given the background that both Sobrino and Gutiérrez have in Marxism and the fact that Barr may have had one due to his training as a Jesuit, the percentage of TTQs for both texts in which nothing stands out symbolises the possibility of equivalence that has been achieved partly as a result of the influence of Marxist philosophy.

By a similar token, the equivalent figure for *A Theology* is, as mentioned previously, 27%.⁶²⁰ Given Gutiérrez's background in Marxist philosophy, Inda's experience translating for CELAM and the openness to the theology that CELAM had when *A Theology* was published, this percentage indicates a possibility of equivalence that has been achieved, again partly due to the influence of Marxism.

In addition, not every significant option has been affected by other influences that do not include the influence of Marxism. Consequently, the influence of Marxist philosophy on the TTQs has been one of the main influences and possibly the most significant one. However, some other examples of where the influence of Marxism has affected TTQs have involved the

⁶¹⁷ One example of the influence of the options incorporates Drury's decision to substitute tenses when he was rendering STQ 4.6.55.

⁶¹⁸ See Section [3.12: Literature on the Translators](#):

⁶¹⁹ See Sections [4.2: Observations about the data on *La Fuerza Histórica De Los Pobres*](#) and [The *Power of the Poor in History*](#) & [4.6: Observations about the data on *Jesús En América Latina* and *Jesus in Latin America*](#)

⁶²⁰ See Section [4.3: Observations about the data on *La Teología De La Liberación* and *A Theology of Liberation*](#).

rendering of words with SLMSDs as words with ELMSDs by Barr. The examples also incorporate the splitting up of eighty-one paragraphs by the same translator when he translated *La Fuerza Histórica De Los Pobres*, (“*La Fuerza*”) ⁶²¹ and by Drury when he translated *Cristología Desde América Latina* (“*Cristología*”).⁶²² The splitting would have entailed the creation of new topic sentences and linking words. Therefore, the influence of Marxism has extended to the language being used in some of the STQs. Also, in the cases of the splits initiated by Drury, this influence indicates a possibility of a subtle, Marxist influenced change in what Sobrino was saying. The same also applied for a case in which Eagleson and Inda tried to contextualise an [STQ’s](#) message for an audience that was likely to have been unfamiliar with Marxist concepts. The applicable quotations are TTQ 4.3.41 & STQ 4.3.41.

Marxism has also been so influential that the philosophy has demonstrated the potentiality to influence the way various units of meaning have been rendered. These units of meaning include phrases with Marxist semantic domains. As in at least one case in which this applies, the TTQ (which is no. 4.2.7), unlike its STQ equivalent, has a linking term in a spot which talks about liberation being complete and from ‘injustice and exploitation’, the influence indicates the degree to which the renderings can potentially change what a text is saying. This is particularly as when a phrase is rendered as a word (which is what occurred in the TTQ), the original phrase’s meanings can change due to the differences that exist between phrases and words.

⁶²¹ These include ones from TTQs [4.2.1](#), 4.2.2, 4.2.7, 4.2.22, 4.2.26, 4.2.29, 4.2.31, 4.2.32, 4.2.37, 4.2.40, 4.2.42, 4.2.45, 4.2.47, 4.2.48, 4.2.49, 4.2.50, 4.2.51, 4.2.52, 4.2.55, 4.2.56, 4.2.59, 4.2.62, 4.2.63, 4.2.64, 4.2.65, 4.2.67, 4.2.68, 4.2.70, 4.2.71, 4.2.72, 4.2.74, 4.2.76, 4.2.77, 4.2.78, 4.2.91, 4.2.92, 4.2.93, 4.2.97, 4.2.101, 4.2.102, 4.2.105, 4.2.108, 4.2.110, 4.2.111, 4.2.118, 4.2.124, 4.2.125, 4.2.129, 4.2.131, 4.2.134, 4.2.138, 4.2.142, 4.2.144, 4.2.145, 4.2.146, 4.2.148, 4.2.149, 4.2.152, 4.2.153, 4.2.154, 4.2.157, 4.2.158, 4.2.160, 4.2.161, 4.2.163, 4.2.165, 4.2.166, 4.2.168, 4.2.169, 4.2.170 & 4.2.171. The STQ equivalents are nos. 4.2.1, 4.2.2, 4.2.7, 4.2.22, 4.2.26, 4.2.29, 4.2.31, 4.2.32, 4.2.37, 4.2.40, 4.2.42, 4.2.45, 4.2.47, 4.2.48, 4.2.49, 4.2.50, 4.2.51, 4.2.52, 4.2.55, 4.2.56, 4.2.59, 4.2.62, 4.2.63, 4.2.64, 4.2.65, 4.2.67, 4.2.68, 4.2.70, 4.2.71, 4.2.72, 4.2.74, 4.2.76, 4.2.77 & 4.2.78, 4.2.91, 4.2.92, 4.2.93, 4.2.97, 4.2.101, 4.2.102, 4.2.105, 4.2.108, 4.2.110, 4.2.111, 4.2.118, 4.2.124, 4.2.125, 4.2.129, 4.2.131, 4.2.134, 4.2.138, 4.2.142, 4.2.144, 4.2.145, 4.2.146, 4.2.148, 4.2.149, 4.2.152, 4.2.153, 4.2.154, 4.2.157, 4.2.158, 4.2.160, 4.2.161, 4.2.163, 4.2.165, 4.2.166, 4.2.168, 4.2.169, 4.2.170 & 4.2.171.

⁶²² Cf, for example, STQ 4.6.29 with TTQ 4.6.29.

Marxism has also led to options that have had several influences. It has also created options that appear to be associated with the struggles of at least two translators to understand what the applicable parts of the relevant STs were saying. As these translators were Barr and Drury,⁶²³ this result demonstrates an aspect of the influence that occurs regardless of the theological backgrounds, ATVs or AWs of any of the translators.

Also, the influence of Marxist philosophy alone and the way Marxism has affected some TTQs alongside the other influences has led to changes in the messages of some STQs.

This is particularly the case among the [TTQs](#) produced by some of the translators and appears to have been influenced in various ways (and in some cases) by Marxism. The influence of Marxism has also seemingly impacted upon some of the translators' decisions regarding what options to use. Examples of these decisions include the decisions taken by most of the translators to contextualise messages of the applicable STQs for audiences that were unfamiliar with Marxist concepts and decisions to render language with SLMSDs as language with ELMSDs. Other examples include a decision by Drury to split up one sentence and Barr's decision to split up a paragraph. The influence is also exemplified by decisions regarding the rendering of the word *praxis* and of other words, a decision by Owens to contextualise an STQ message for an audience that was familiar with Marxism, a decision by one translator to use repetition (that is seemingly for emphasis but is possibly because of grammatical issues) and decisions that seemingly reflect a worldview that has been heavily influenced by Marxist philosophy. In other TTQs, the influence of Marxism has not led to the messages being changed. This result is particularly the case with the messages that are associated with TTQ versions of Romero's sermons that have been produced by Owens.

The result of the influence of Marxism has created a difference that can be associated with several factors. One is that, as already mentioned, when the theology was first developed, Marxism was thought of as being part of Latin American culture and was assumed to have been debunked in the West.⁶²⁴ Marxist philosophy had also gained widespread acceptance in

⁶²³ Cf. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., p.18 with *Teología Política*. op. cit., p. 37 & Sobrino, *Jesus in Latin America*. op. cit., pp. 10-11 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 26.

⁶²⁴ See Aguilar, "Foreword." loc. cit; See also Dupré, "Recent Literature on Marx and Marxism". loc. cit; Kolakowski, *Main Currents of Marxism: Its Origin, Growth and Dissolution*, III: The

the Western World by the time Owens translated Romero's sermons. Another factor that is linked to the influence of Marxist philosophy is the associated experiences with Marxism and, if Owens was living in Central America when Romero was an archbishop, then Owens having lived there when the region was so heavily influenced by Marxist philosophy that in Nicaragua the Communist Sandinistas and the Catholic Church opposed a dictatorship that had ruled that country since 1967.⁶²⁵ The influence has demonstrated the potentiality to influence Owens' renderings of some of Romero's sentences and helped him to contextualise some of the archbishop's [STQs](#) without changing what Romero was saying.

As previously mentioned, the authors were based in Latin America when they authored the STs.⁶²⁶ On the other hand, at least one of the translators was a Westerner.⁶²⁷ Most of the rest of them seemingly were as well. At least one was based in the West when he did his translations.,⁶²⁸

Breakdown. loc. cit & Levine, "The Marxism That Failed". loc. cit. See also the second paragraph of Section [5.1: The Influence of Marxism on the TTQs](#)

⁶²⁵ Crawley, *Dictators Never Die: A Portrait of Nicaragua and the Somoza Dynasty*. See also op. cit., p. 135; See also United States Department Of State Office Of Public Diplomacy For Latin America And The Caribbean., ""The 72-Hour Document:" The Sandinista Blueprint for Constructing Communism in Nicaragua [State Department Introduction Followed by Translation of 1979 Document].", particularly p.2.

⁶²⁶ See Ellacuría, *Teología Política*. op. cit.; Gandolfo, "Ignacio Ellacuría (1930—1989)". loc. cit; Gómez-Martínez, "Ignacio Ellacuría". loc. cit; Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed, op. cit. Back cover; *Teología De La Liberación: Perspectivas* (Salamanca: Ediciones Sígueme, 1972); Hennelly, "General Introduction." op. cit; Oficina De La Causa De Canonización., "Homilias". loc. cit; Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*.op. cit. Back cover & *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit. Back cover. See also Section 1.2: [Topic Summary](#)

⁶²⁷ See Author's Name Unknown., "Robert R. Barr". loc. cit; Sobrino, *Jesus in Latin America*. op. cit., Publications details pages & Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., Publications details pages.

⁶²⁸ See Drury; Coggan, *The Heart of the Christian Faith*. loc. cit; St John's School Of Mission., "Our History"; Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., Publications details pages & the publications details pages of; Gutiérrez, *A Theology of Liberation: History, Politics and Salvation*; Romero, *A Prophetic Bishop Speaks to His People*, 1-6. loc. cit; Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit.. The translators referred to here are Drury, Eagleson and Owens. Their names are English ones. However, the fact that, as previously mentioned, most of the translators had English names does not mean that were not Latin American as many Latin Americans have English names. See Section 1.2: [Topic Summary](#).

The increase in widespread acceptance of Marxism was due to the end of the cold war, which occurred in around about the late 1980s.⁶²⁹ However, the existence of options that reflect links to Marxist philosophy and are irrespective of any differences between the translator's ATVs and AWs and those of the authors is interesting to note. As Drury used at least one of these options when he translated *Teología Política* (“*Teología*”) and up to three in his translation of *Cristología*,⁶³⁰ the existence could be symbolic of the acceptance liberation theology was starting to receive in the Western World when *Freedom Made Flesh* (“*Freedom*”) and *Christology at the Crossroads* (“*Christology*”) were published in 1976 and 1978 respectively.⁶³¹

5.2: Semantic Domains

One of the very significant semantic domain-related issues is associated with the need for translators to deal with ST meanings that are implied.⁶³² Therefore, in the cases of the STs and TTs under consideration, they have had to deal with implied meanings of the words *salvación* and *liberación*. Semantical issues that are associated with these words can make the dealing with the words' meanings a difficult process. It is likely that the translators have changed what the authors have said through some of their renderings of the words. The issues are exemplified by ways in which the key terms were used interchangeably in theological circles when the STs were published. The same thing applied to the words ‘liberation’ and ‘salvation’.⁶³³ *Salvación, salva, salvaciones, salvífico, salvífica, salvar* and *salvarnos* are words that come from *salvar* which, in the 1970s and 1980s, had more than ten synonyms, apart from *liberar* and still has.⁶³⁴ *Liberar* is the root word for *liberación, liberar, liberarse, liberarnos* and *libertad*. *Liberación* is a word that, during the 1970s and 1980s, was

⁶²⁹ See Folly, *Historical Dictionary of U.S. Diplomacy During the Cold War*. loc. cit.

⁶³⁰ Cf. STQs 4.1.40, 4.6.1 & 4.6.25 with TTQs 4.1.40, 4.6.1 & 4.6.25.

⁶³¹ See Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., Publications details pages & Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., Publications details pages.

⁶³² See Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 42.

⁶³³ See Sanks, "Liberation Theology and the Social Gospel: Variations on a Theme." loc. cit.

⁶³⁴ See Doezi, *Diccionario De Sinónimos, Antónimos Y Parónimos*. loc. cit; Real Academia Española., "Salvar," <http://dle.rae.es/?id=X8aav2k>; *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., p. 1216 & *Diccionario De La Lengua Española*. op. cit., p. 1175.

synonymous with four or more other words and still is synonymous with four. *Liberar* also had synonyms during those decades.⁶³⁵

One of the other biggest semantic domain-related issues is that when the TTs were published, the words ‘salvation’ and ‘liberation’ and their root words had many synonyms in BE and AE. The words were often synonymous with each other and still are.⁶³⁶ By the same token, in the 1970s and 1980s, the words *salvación* and *liberación* were frequently synonymous with each other. The same situation applied to their root words.⁶³⁷ In the 1970s and 1980s all of these words and the words *liberación* and *salvación* also had many synonyms. This has created a semantic domain related issue that is as big as the issue of the synonyms of the words ‘salvation’ and ‘liberation’ and their root words.

Another semantic domain-related issue that has arisen is the discrepancies that existed in the way that the words *salvación*, *liberación*, ‘salvation’ and ‘liberation’ were defined by the translators, the authors (in the cases of the words *liberación* and *salvación*) and more broadly in theological circles.⁶³⁸ Examples of these definitions include one that sees salvation as being ‘any kind of deliverance [from sin], preservation or liberation’, a definition that sees salvation as being inseparable from material struggle, as well as a definition of the Spanish

⁶³⁵ See Doezi, *Diccionario De Sinónimos, Antónimos Y Parónimos*. op. cit., p. 310; Real Academia Española., "Liberar," <http://dle.rae.es/?id=NEWa938>; *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., p. 829 & *Diccionario De La Lengua Española*. op. cit., p. 801.

⁶³⁶ See Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., pp. 484 & 702; page 410 of P.D. Morehead, *The Penguin Roget's College Thesaurus in Dictionary Form*, 3rd ed. (New York: Penguin Reference, 2001); Roget, *Roget's Thesaurus of English Words and Phrases: New Edition Completed Revised and Modernized by Robert A. Dutch O.B.E.* loc. cit & Wiley Publishing Inc., "Webster's New World Roget's A-Z Thesaurus". loc. cit.

⁶³⁷ See Author's Name Unknown., *Diccionario De Sinónimos, Ideas Afines Y Contrarios*. loc. cit.

⁶³⁸ See Codina, "Teología De La Liberación 40 Años Después. Balance Y Perspectivas. Theology of Liberation 40 Years Later. Balance and Perspectives". loc. cit; page 16 of D. Bernard, *The New Birth* (Hazelwood, MO: Word Aflame Press, 1984); Costadoat, "La Liberación En La Cristología De Jon Sobrino". op. cit., pp. 62, 65 & 72; Grudem, *Teología Sistemática: Una Introducción a La Doctrina Bíblica*. loc. cit & Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. op. cit., pp. 117-118; See also Dodson, "The Church and Political Struggle: Faith and Action in Central America." op. cit., pp. 234-236; Lausanne Committee For World Evangelization., "The Lausanne Covenant: Lausanne, 1974." op. cit., p. 255; page 52 of Murray, "Liberation for Communion in the Soteriology of Gustavo Gutiérrez." op. cit., p. 52; Peterson, "Ignacio Ellacuría: Essays on History, Liberation, and Salvation" & Slusser, "Primitive Christian Soteriological Themes." op. cit.,

words *salvación* and *liberación* as being inseparable from each other and salvation as being historical.⁶³⁹

By a similar token, semantic domain-related issues have been so influential that they appear to have influenced decisions made by the translators regarding the selection and execution of options to use in certain situations. This is possibly because of the meanings that the words carry and because ‘every aspect of the meaning of a word is reflected in a characterized pattern of semantic normality (and abnormality) in grammatically appropriate contexts’.⁶⁴⁰ However, the issue possibly also occurred because semantic domain-related issues can make some units of meaning untranslatable,⁶⁴¹ and the process of translating some of the more translatable units of meaning challenging.⁶⁴²

Also, at least some semantic domain issues have been affected to a degree by the divide in the church created by liberation theology in the 1970s and 1980s.⁶⁴³ These issues were also possibly affected by the fact that the words ‘salvation’, ‘liberation’, *salvación* and *liberación* had more than one applicable meaning in both decades and still do.⁶⁴⁴ Examples of where this

⁶³⁹ See Bernard, *The New Birth*. loc. cit; See also Dodson, "The Church and Political Struggle: Faith and Action in Central America." op. cit. p. 240 & Costadoat, "La Liberación En La Cristología De Jon Sobrino". op. cit., pp. 63 & 65.,

⁶⁴⁰ Cruse, *Lexical Semantics*. op. cit., p. 15.

⁶⁴¹ See P. Adrjan, & Muñoz-Basols, J., "The Sound of Humor: Linguistic and Semantic Constraints in the Translation of Phonological Jokes," *SKY Journal of Linguistics* 16, no. 0 (2003).

⁶⁴² See H.G.A. Quiroz, "Using an English-Spanish Parallel Corpus to Solve Complex Premodification in Noun Phrases," *Linguistic Insights - Studies In Language And Communication* 46, no. 0.

⁶⁴³ See Berryman, "What Happened at Puebla." loc. cit; Poblete, "From Medellín to Puebla: Notes for Reflection." loc. cit; Congregation For The Doctrine Of The Faith., "Instruction on Certain Aspects of the "Theology of Liberation"" . loc. cit & Wilde, "Ten Years of Change in the Church: Puebla and the Future." loc. cit.

⁶⁴⁴ See Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 1042; *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. op. cit., p. 1602; Cambridge University Press., "Salvation". loc. cit; "Liberation". loc. cit; Fowler, *The Concise Oxford Dictionary of Current English. Etymologies Revised by G.W.S Friedrichsen*. op. cit., pp. 698 & 1110; Oxford University Press., "Liberation, N.". op. cit & "Oxford English Dictionary". loc. cit; See also Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 998; Murray, *The Oxford English Dictionary: Being a Corrected Re-Issue with an Introduction, Supplement, and Bibliography of a New English Dictionary on Historical Principles*, VI: L-M. loc. cit; Murray, *The Oxford English Dictionary: Being a Corrected Re-Issue with an Introduction, Supplement, and Bibliography of a New English Dictionary on Historical Principles*. loc. cit; Murray, *The Oxford English Dictionary: Being a Corrected Re-Issue with an Introduction, Supplement, and Bibliography of a New English Dictionary on Historical Principles*, IX: S-Soldo. loc. cit; Real Academia Española., "Liberación". loc. cit; "Salvación". loc. cit; *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., pp. 829 & 1216; *Diccionario De La Lengua Española*. op. cit., 801 & 1175; pages 802 & 1156 of *Diccionario*

has been the case include; evangelical definitions of the words ‘salvation’, ‘liberation’, *liberación* and *salvación* as seemingly demonstrated by Drury’s rendering of [TTQ 4.1.29](#) and, in the case, of the word ‘liberation’, TTQ 4.1.38. Other examples include definitions of the words ‘liberation’ and *liberación* that may have been influenced by Marxism and have been potentially demonstrated by Barr’s rendering of [STQ 4.2.18](#) and Eagleson and Indas’ of [STQ 4.3.36](#).

The process of translating units of meaning and the associated semantic domain-related issues are possibly why borrowing (at least some of which is cultural) has occurred through two [TTQs](#) from *Christology*.⁶⁴⁵ However, determining whether or not this is the case is difficult since, in one of the TTQs (no. [4.6.34](#)), the source language words that were borrowed have been used in the applicable STQ. In the case of the other TTQ (no. 4.6.50), the reason is that the idiom ‘*vis-à-vis*’ has been borrowed from French.⁶⁴⁶ It is significant that Barr has used cultural borrowing despite the fact that idioms are formulaic and should be avoided in academic writing.⁶⁴⁷

In addition to this, the influence of semantic domains has been regardless of whether or not the applicable [ST](#) is oral or written. Therefore, when the translators were contextualising the messages of quotations which have units of meaning with Marxist semantic domains they possibly had to do two things: take the domains into account, and choose words that contextualised the quotations’ messages for audiences who were unfamiliar with Marxist philosophy. This is particularly the case given the relationship that contextualisation has with the preaching and elaboration of biblical and theological messages and the fact that semantic domains are areas ‘of meaning and the words used to talk about’ the domains.⁶⁴⁸

De La Lengua Española, 18th ed. (Madrid: Espasa-Calpe, 1956) & Ruether, "The Foundations of Liberation Languages: Christianity and Revolutionary Movements." loc. cit.

⁶⁴⁵ Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., pp. 199 & 348 with *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., pp. 168 & 299.

⁶⁴⁶ See Oxford University Press., "Vis-À-Vis, N., Prep., and Adv." loc. cit..

⁶⁴⁷ F. O'Dell, & McCarthy, M., *English Idioms in Use: Advanced* (Cambridge: Cambridge University Press, 2013), 6 & The OWL at Purdue. The Writing Lab., & Purdue University., "Welcome to the Purdue Owl," <https://owl.english.purdue.edu/owl/owlprint/608/>.

⁶⁴⁸ SIL International., "What Is a Semantic Domain?," <https://www.semdom.org/description>.

Also note the relationship that the preaching and elaboration of theological and messages has with contextualisation has been outlined by the section of the literature review titled '[Literature On Theological Texts And The Process Of Translating Them](#)'.

Also, the process of translating STs with allusions to Marxist philosophy involves the translator taking the complexities of the allusions into consideration.⁶⁴⁹ On top of this, the influence posed by the domains has, in fact, been so significant that changes that are evidence of the fact that languages are subject to 'external' and 'internal changes',⁶⁵⁰ have resulted. Also, when writers write their writing takes place out of their situations.⁶⁵¹ This applies to the production of written TTs. Therefore, the translations have been affected by the translators' situations. Consequently, the semantic domains have potentially been influenced by their situations and internal changes and have definitely been influenced by external changes. The influence of the semantic domains has also been so powerful that, on at least one occasion, the semantic domains seemingly forced the translator to change what an STQ is saying. This is to be expected because translators need to ask themselves if the ST's objective will be accomplished through the production of the TT.⁶⁵² If the answer was 'no' then the associated domains would have forced the translator to change the STQ's message.

Another example of the power of the influence of the semantic domains occurred when Drury rendered the footnote that forms STQ 4.6.23. Footnotes can be used to give the reader 'information or commentary to support the text', and to highlight what an author or translator wants to be highlighted.⁶⁵³ As liberation theology draws very heavily on Marxist analysis, and Drury was attempting to contextualise the quotation's message for an audience for whom Marxism had been assumed to have been debunked,⁶⁵⁴ his rendering of the footnote has

⁶⁴⁹ See Bassnett, "The Translator as Writer." op. cit., p. 92.

⁶⁵⁰ H.J. Ottenheimer, *The Anthropology of Language: An Introduction to Linguistic Anthropology*, 3rd ed. (Belmont, CA: Wadsworth, 2013), 278.

⁶⁵¹ See B. Johnstone, *Discourse Analysis*, 2nd ed. (Malden, MA: Blackwell, 2008). and, in particular, page 229.

⁶⁵² Hablamos Juntos., "To Translate or Not to Translate?," http://www.hablamosjuntos.org/sm/default.to_translate.asp.

⁶⁵³ See page 49 of W.S. Achtert, Gibaldi, J., & Modern Language Association of America., *Mla Handbook for Writers of Research Papers* (New York: Modern Language Association Of America, 1977) & page 86 of I. Lunde, "Footnotes of a Graphomaniac: The Language Question in Evgenii Popov's "the True Story of "the Green Musicians"," *The Russian Review* 68, no. 1 (2009).

⁶⁵⁴ Congregation For The Doctrine Of The Faith., "Instruction on Certain Aspects of the "Theology of Liberation"". loc. cit; See also Dupré, "Recent Literature on Marx and Marxism". loc. cit; pages 341-395 of Kolakowski, *Main Currents of Marxism: Its Origin, Growth and Dissolution*, III: The Breakdown. loc. cit & The Christian Science Publishing Society., "Marx and His Legacy". loc. cit.

demonstrated one way in which the semantic domains have worked in tandem with the influence of Marxism to influence TTQs.

Another way has been one in which the influence of semantic domains has collaborated with the influences of contextualisation and ATVs to influence TTQs. The way is through the existence of TTQs in which nothing particularly stands out. For approximately 15% of the TTQs, this is the case. Consequently, there are possibly a considerable number of TTQs in which the STQ's message has not changed because the translators have been able to achieve equivalence between what the TTQs say and what the STQs claim. The degree to which this is the case (if it is), depends on semantic domain-related issues. Therefore, there has been a degree of global correspondence between over 15% of the TTQs and their STQ equivalents. Hence, in the incidences in which the translators have achieved equivalence, they have been able to comprehend the STs they are translating, pay attention to all of their details, characterise the audiences of the [STs](#) and TTs, and prioritise equivalence over identity. These are all things translators must do.⁶⁵⁵

Additionally, the semantic domain issue has led to a significant number of STQ messages being changed. It has also resulted in a range of options being used. These include repetition for emphasis, the splitting up and rendering of units of meaning (in at least one case, due to contextualisation), definite and possible substitutions, the rendering of at least one numbered list as an unnumbered one, the moving of sentences and the failure to render a UOM.

The rendering of at least one numbered list as an unnumbered one is significant for a variety of reasons. For example, numbered lists can, as previously stated, be useful ways of making sense out of list components in texts and 'connote an unwanted or unwarranted ordinal position' of UOMs.⁶⁵⁶ Another significant reason is that the use of repetition by translators can also be associated with general meanings and with the achievement of purposes.⁶⁵⁷

⁶⁵⁵ Newmark, *A Textbook of Translation*. op. cit., p. 13; Nida, *The Theory and Practice of Translation*. loc. cit; Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." loc. cit.

⁶⁵⁶ Ritter, *The Oxford Style Manual*. loc. cit; American Psychological Association., *Publication Manual of the American Psychological Association*. loc. cit. See also Section 4.5: Observations about the data on Cristología Desde América Latina and Christology at the Crossroads.

⁶⁵⁷ See M. Karolak, "On Typology of Polish and French Imperfective," <https://search.proquest.com/llba/docview/1323416237/54CB7CB5232B499APQ/116?accountid=10910> & R. Smith, "Tolkien the Storyteller: The 20th Century's Most Popular Novelist? – the Third of Three Articles,"

The purposes can include repetition for emphasis and an attempt to contextualise an STQ's message for an audience which was unfamiliar with Marxist concepts. The repetition used on occasions in which Barr was rendering STQs from *La Fuerza*⁶⁵⁸ serve as examples of how the issue of semantic domains has worked in tandem with the influence of Marxism on the translations. In one of these cases, it is likely that Barr was contextualising the message for the TTQ's audience. In another case he was possibly being repetitive for emphasis.⁶⁵⁹

Another semantic domain issue appears to have occurred through the rendering of the word *praxis* as 'praxis' by Eagleson and Inda, and also by Barr and Drury's rendering of the Spanish equivalent of that word and in the same [TTQ](#) as each other, of *práxico* and *práctica* as 'praxis'⁶⁶⁰. The word 'praxis' had ELMSDs when the TTs and STs were published.⁶⁶¹ Sobrino and Gutiérrez have also been heavily influenced by Marxist philosophy, as was Ellacuría.⁶⁶² However, determining the degree to which this is associated with the way the word *praxis* has been rendered in the translations is difficult. One reason is the existence of definitions in the 1970s (as well as modern-day variants in BE and AE of 'praxis') which have been linked to actions or practices and not Marxism.⁶⁶³ Another is reasons for the usage

<https://search.proquest.com/llba/docview/205252799/54CB7CB5232B499APQ/118?accountid=10910>.

⁶⁵⁸ The applicable quotations are STQs 4.2.1 & 4.2.17 & TTQs 4.2.1 & 4.2.17.

⁶⁵⁹ Cf. Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., pp. 6-7 & 37 with pages *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit., pp. 16-17 & 64-65.

⁶⁶⁰ Cf. *A Theology of Liberation: History, Politics and Salvation*. op. cit., p. 46 with *La Teología De La Liberación: Perspectivas*, 1971 ed, op. cit., p. 55; Sobrino, *Jesus in Latin America*. op. cit., p. 10; page 33 of *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 33; Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 3 & 92 with *Teología Política*. op. cit., pp. 1 & 49-50 & Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., p. 36 with *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., p. 33.

⁶⁶¹ See page 435 of T.B. Bottomore, ed. *A Dictionary of Marxist Thought*, 2nd ed. (Oxford, UK & Malden, MA: Blackwell, 1991) & *A Dictionary of Marxist Thought*. op. cit., p. 384.

⁶⁶² Muskus, "Liberation Theology: Its Origins and Development". loc. cit; See also Sobrino, "Karl Rahner and Liberation Theology". loc. cit.

⁶⁶³ See Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 868; Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. op. cit., p. 1414 & Real Academia Española., *Diccionario De La Lengua Española*. op. cit., p. 1056.

of the term in the TTs, such as the need to contextualize the messages of the applicable TTQs.

The possible substitutions can also be associated with the difficulty that is related to superficial resemblances between individual expressions. These can 'mask differences of content and construction that are difficult to describe'.⁶⁶⁴ Consequently, the substitutions could be a result of the difficulty. This is particularly since difficulties like this one are capable of affecting interpretations.

It is also significant that the semantic domain-related issue has been intertwined with the renderings of other units of meaning (including technical words) and has led to the applicable translators having to decipher what tense is being used in parts of STQs in which the present simple or the historic present tense is being used. As interpreting what an STQ is saying is part of the process of rendering it, this has also possibly resulted in the translators having to decipher what tense is being used.

In addition to this, the translators possibly changed what the applicable STQs were saying if they incorrectly deciphered these tenses. As a result, at least one of the translators has needed to be aware of the different meanings of some Spanish words within different contexts,⁶⁶⁵ and, consequently, to have some contextual knowledge regarding what the applicable ST's author was referring to.

The issue of semantic domains has also led to TL. Because of what causes TL, inexact correspondence and non-replication have also occurred. Non-replication and inexact correspondence are to be expected because TL is inevitable when something is being translated and translators need to decrease the chances of its occurrence and, at times, compensate for it occurring.⁶⁶⁶ Consequently, semantic rules may be (and often are) violated⁶⁶⁷ through TL and TG. This appears to have been what has occurred in at least one TTQ in which TG occurred and many of the TTQs in which TL has occurred.

⁶⁶⁴ See R. Posner, & Sala, M., "Romance Languages," <http://library.eb.com.au.proxy.slsa.sa.gov.au/levels/adults/article/109774>.

⁶⁶⁵ See Carlucci, "Falsas Equivalencias En La Traducción De Lenguas Afines: Propuesta Taxonómica." loc. cit.

⁶⁶⁶ University of Cambridge Faculty Of Modern & Medieval Languages., "3. Equivalence and Translation Loss". loc. cit.

⁶⁶⁷ G. Leech, *Towards a Semantic Description of English* (London & Harlow: Longmans, 1969), 89.

TG is a semantic domain issue due to the rendering of some words. This is significant partly because of the need for translators to be aware of the explicit and implicit information in the STs.⁶⁶⁸ In so doing, the translators need to be conscious of the fact that information that is shared and implicit in the ST culture may not be for readers from the TT's culture and may, consequently, need to be added to the TT.⁶⁶⁹ This means that the words possibly had to be rendered in certain ways so that the information became explicit and in the process helped the translators to leave unchanged the messages of the applicable [STQs](#).

In addition, in at least one case, the semantic domains have been so influential that they are the probable cause of a translator making explicit information that was implicit or left out in an STQ. There is also a case in which the same translator may have changed the STQ's message. An example of the first of these scenarios (all of which appear to have helped the translator to avoid changing what the ST's author was saying) occurred when Barr rendered *subcontinente* as 'Latin America' when he rendered [STQ 4.2.158](#).

The first scenario is the one in which the translator made explicit information that was left out or implicit in an STQ. For [previously outlined reasons](#) if instead of rendering *subcontinente* as 'Latin America', he rendered the word as 'subcontinent', he would have changed what the STQ's author was saying. Also, the relevant TTQ (no. 4.2.158) and its ST equivalent are about what was occurring when the ST was published in Latin America. The ST did not have the contemporary Spanish equivalents for the name Latin America. In the 1980s, these were *América Latina*, *América* and *Latinoamérica*.

Another case of the influence of the semantic domains is exemplified by Barr's decision to make explicit information about the Puebla Conference being a conference as part of his rendering of STQ 4.7.3.⁶⁷⁰ Additionally, when the written TTs were originally published, the issue of semantics posed problems for translators and still does.⁶⁷¹ Therefore, the semantic

⁶⁶⁸ See Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. loc. cit.

⁶⁶⁹ See page 42 of *ibid*.

⁶⁷⁰ Cf. Sobrino, *Jesus in Latin America*. op. cit., p. 7 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 21.

⁶⁷¹ See pages 23-24 of S.S. Fink, "A Mechanized Translation Capability for Foreign-Language Cobol Programs" (PhD, Union Graduate School, 1980); page 398 of M.O. Ogharaerumi, "The Translation of the Bible into Yoruba, Igbo and Isekiri Languages of Nigeria, with Special

domains could have also been a challenge for Eagleson, Inda, Drury, Owens and the Archbishop Romero Trust. This is as particularly as some of these domains were Marxist ones and, in most cases the authors were contextualising the messages for audiences for whom Marxism had been assumed to have been debunked and discredited.

The semantic domains issue also appears to have posed some challenges for Barr. These are evidenced by apparent changes in some cases to what Sobrino has said through the rendering of [STQs](#) and in other cases of single words.⁶⁷² They are also evidenced by the failure to render reflexive pronouns and other units of meaning.⁶⁷³ Additionally, the definite and potential challenges are how the semantic domains issue has worked in tandem with the influences of Marxism and contextualisation to affect some of the TTQs. Also, contextual matters appear to have been involved, as have word connotations.

A related issue is the association of several differences between Owens' rendering of Romero's STQs found in Table 4.5 with those of the Archbishop Romero Trust. These renderings use different options that have resulted in TTQs which are partly or completely different from Owens' equivalents. This is associated with how word connotations can complicate the complexity of the translation process. Consequently, they can impact TTQs.⁶⁷⁴ This is particularly as the process involves the translator as 'the central agent' and as the 'producer' and editor of the TT, as well as being the person who is personally responsible for producing this text.⁶⁷⁵ As some cases in which they have impacted the applicable [TTQ](#) involve the renderings of sentences and/or words, the connotations have resulted in and impacted some of the differences. In one case, the connotations have been so powerful that they are the likely cause of a translator rendering an STQ with Marxist semantic domains by

Reference to the Contributions of Mother-Tongue Speakers " (PhD, University Of Aberdeen, 1986) & M. Lazović, "Translation of Serbian Prefixed Verbs into English and Romanian Gastronomy Terminology," *Quaestus Multidisciplinary Research Journal* 9 (2016).

⁶⁷² To see examples of this cf. STQs 4.7.3, 4.7.5 & 4.7.13 with TTQs 4.7.3, 4.7.5 & 4.7.13.

⁶⁷³ For examples of this cf. STQs 4.7.12 & 4.7.16 with TTQs 4.7.12 & 4.7.16.

⁶⁷⁴ Jackson, *Words and Their Meaning*. op. cit., p. 58; For evidence of the complexity of the translation process see House, *Translation*. op. cit., p. 13 & European Committee For Standardization., "Translation Services - Service Requirements". loc. cit.

⁶⁷⁵ Hervey, *Thinking German Translation: A Course in Translation Method: German to English*. loc. cit; Jääskeläinen, "The Changing Position of "the Translator" in Research and in Practice." loc. cit; Mackenzie, "The Competencies Required by the Translator's Role as a Professional." op. cit., p. 32.

rendering a word in a way that appears to indicate a struggle to comprehend what the STQ's author was saying. As previously mentioned, this occurred when in TTQ 4.7.14, Barr rendered the adverb *sólo* as 'merely', when he could have rendered *sólo* as 'only'.⁶⁷⁶ 'Merely' and 'only' were not synonymous with each other in the AE or BE of the period.⁶⁷⁷ Hence, the semantic domains, in conjunction with the connotations, have resulted in a possible change to the STQ's message.

The involvement of contextual matters is to be expected as they often determine word use.⁶⁷⁸ This is related to the challenges of considering semantic domain issues when a phrase needs rendering. Evidence of how this can occur regardless of the length of time between the authorship of an STQ and the production of the TTQ can be found by comparing the challenges Owens appears to have faced when rendering phrases like *el que sufre* and *no para parcializarnos* with Drury's [failure to render *por eso*](#).⁶⁷⁹ In Drury's case, this is related to his failure to render words, which, in turn, is associated with what translators do when they are rendering words. This may mean that he is not explicitly expressing what some of the [ST](#) words are saying. As some possibly have Marxist semantic domains, this indicates the extent to which the semantic domain issue has worked in tandem with the influence of Marxism to affect the translations.

By a similar token, further examples of the influence of the domains can be found by comparing Owens' rendering of *campesino* as 'campesino' and *campesinos* as 'campesinos'

⁶⁷⁶ See also Section 4.6: [Observations about the data on *Jesús En América Latina* and *Jesus in Latin America*](#).

⁶⁷⁷ See Roget, *Roget's Thesaurus of English Words and Phrases*. op. cit., pp. 975 & 1013 & Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., pp. 518 & 565.

⁶⁷⁸ See page 761 of C. Nickerson, & Bargiela-Chiappini, F., "At the Intersection between Grammar and Pragmatics: A Contrastive Study of Personal Pronouns and Other Forms of Address in Dutch and Italian," *Language Sciences* 18, no. 3-4 (1996).

⁶⁷⁹ Cf. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., p. 126 with *Teología Política*. op. cit., p. 69; Note that Ellacuría is using the phrase 'por eso' as a linking one. See pages 68-69 of *ibid*. Also, for examples of how the rendering of phrases has been a challenge for Owens cf. his rendering of *el que sufre* as 'those who suffer' with the rendering of *no para parcializarnos* as 'without partiality'. The phrases 'those who suffer' & 'without partiality' can be found in Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., p. 233. The other two phrases are in RomeroES., "Homilias 1977". op. cit., sermon titled 'La Iglesia, Cuerpo De Cristo En La Historia'.

with Barr's rendering of *campesinos* as 'farmhands'.⁶⁸⁰ The examples can also be demonstrated through Barr's rendering of *teología dominada* and *teología dominada y reprimida* respectively in TTQs 4.2.68 and 4.2.154 using the Marxist oriented phrases 'theology of the dominated' and 'dominated, repressed theology'.⁶⁸¹ Further examples are demonstrated through the rendering of language with SLMSDs as language with ELMSDs by other translators.⁶⁸²

The translators' ability to render language with SLMSDs as language with ELMSDs without changing the messages of the original STQs has, in most cases seemingly been affected by the need to contextualise the messages for TT audiences for whom Marxism was commonly debunked. The exceptions are Owens' translations of Romero's sermons. With these it seems possible that whatever experiences Owens may have had with Marxism has helped him to be able to use contextualisation.

Related to this possibility is the issue of contextualisation being intertwined with the influence of semantic domains, Marxism and the translators' and authors' [ATVs](#) and [AWs](#). That issue has been one for TTQs for more than one text. In the cases of texts in which the issue has been intertwined with the need to contextualise the messages, this symbolises the need for the applicable translators to do two things. The first is to comprehend what the paragraphs are saying,⁶⁸³ and the second to deal with the different degrees of interpretation of units of meaning.

The semantic domains issue has also, in some cases been related to what seem to be the translators' and authors' interpretations of the biblical messages of salvation and liberation and, consequently, their ATVs. The issue can also be linked to the way in which the key terms under consideration and their TT equivalents were used interchangeably in

⁶⁸⁰ The applicable quotations are TTQs 4.2.68, 4.2.154, 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.151 & 4.4.162.

⁶⁸¹ Cf. Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., pp. 94 & 204 with *La Fuerza Histórica De Los Pobres: Selección De Trabajo*, 2nd ed. op. cit., pp. 162 & 375-376.

⁶⁸² Examples include Drury's rendering of *praxis cristiana* as *Christian praxis* in TTQ 4.1.1 and Owens' of STQ 4.4.179.

⁶⁸³ For evidence of this see Kussmaul, *Training the Translator*. op. cit., pp. 94-97.

theological circles in the 1970s and 1980s.⁶⁸⁴ It can also be linked to the synonyms that these words and their root words had in those decades.⁶⁸⁵ In addition, the discrepancies that can exist in the definitions of the terms appear to have posed a problem for the translators. The incongruities and the associated nuances have led to potential mistranslations.

Additionally, some of the interpretations appear to have been further complicated by theological concerns. Such concerns can lead to difficult interpretations if they ‘play a decisive role in determining [the TTs].’⁶⁸⁶ This has potentially led to some TTQs changing the messages of the equivalent [STQs](#).

Further examples of the influence of semantic domains are demonstrated by the way in which Drury dealt with the need to render the word *pero* when it was seemingly being used for the purposes of negation in *Cristología*. As previously stated, in the 1970s and 1980s *pero* was Spanish for ‘but’.⁶⁸⁷ In at least one of the quotations from *Cristología*, *pero* is being used in a context that includes Marxist-oriented language, and was rendered as ‘even’.⁶⁸⁸ As already mentioned, negation is a tactic that is often used in linguistic circles to contradict statements or allegations.⁶⁸⁹ However, Drury’s failure to render the word *pero* is possibly linked to the difficulty that occurs in the translating of units of meaning that involve negation. This includes the ‘increased cognitive processing [that] producers and comprehenders of language’ must do when they need to deal with negation.⁶⁹⁰

⁶⁸⁴ For examples of where this has occurred see Ellacuría, *Teología Política*. op. cit., p. 59-60; Oficina De La Causa De Canonización., "Homilias 1978: Página 2 De 5". op. cit., Sermon titled '¡Cristo Ha Resucitado! ¡Cristo Vive!' & Sanks, "Liberation Theology and the Social Gospel: Variations on a Theme." loc. cit.

⁶⁸⁵ See page 223 of Roget, *Roget's Thesaurus of Synonyms and Antonyms*. & the section of the index titled Rut-San; Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., pp. 484 & 699 & *Diccionario De Sinónimos, Ideas Afines Y Contrarios*. loc. cit.

⁶⁸⁶ Arichea, "Theology and Translation: The Implications of Certain Theological Issues to the Translation Task." loc. cit.

⁶⁸⁷ See Section [4.7: General Observations](#):

⁶⁸⁸ See STQ 4.6.62 & TTQ 4.6.62.

⁶⁸⁹ See Section [4.6: Observations about the data on *Jesús En América Latina* and *Jesus in Latin America*](#).

⁶⁹⁰ A.M. Bulow-Moller, "Negation: A Cognitive Hurdle in Interpreting," *Odense Working Papers in Language And Communication* 19, no. 1 (2000): 119.

Finally, the influence of the semantic domains has also resulted in at least two cases (TTQs 4.7.16 & 4.7.17) where Barr has failed to render reflexive pronouns.

5.3: Some Effects of Contextualisation.

Contextualisation has, in conjunction with the clash between the authors' and the translators' theological perceptions and possibly some cross-cultural issues that can influence communication,⁶⁹¹ affected some [TTQs](#). As exemplified by Drury's rendering of *posterior* as 'follows' and *hermandad* as 'brotherhood' (as part of the process of producing TTQ 4.6.18), the influence of contextualisation has also done the same thing in collaboration with the influence of semantic domains. The situation has been complicated by the fact that theological texts are sometimes but not always contextualised after their original versions have been written.⁶⁹²

Additionally, in each case in which contextualisation has been used, the effects have been associated with the likelihood of the intended TT's audience being familiar with Marxist concepts. In some cases the situation and whatever experiences the applicable translator has had with those concepts appears to have helped him/her to avoid changing the message of the applicable STQ. This is partly associated with translators' needs to always translate in accordance with their own perceptions.⁶⁹³ Therefore, the situation is one way in which contextualisation has worked in tandem with the influence of Marxism to affect TTQs. The situation is also partly due to the usage of several of the options for the rendering of some of the STQs, repetition seemingly for emphasis and substitutions.

Also, the way contextualisation has collaborated with Marxist philosophy to influence TTQs has potentially led to many messages translated by Owens not being changed. This also appears to be associated with the widespread acceptance of Marxism in the West and with Owens' [ATVs](#) and/or [AWs](#). However, in many of the other cases, particularly those related to Drury's TTQs, the collaboration appears to have led to changes that are associated with the applicable translator's [ATVs](#) and/or [AWs](#). This is another way in which contextualisation has affected TTQs.

⁶⁹¹ See Insight Media., *Cross-Cultural Communication: How Culture Affects Communication* (New York: Odyssey Productions LLC., 2005), DVD., 08:36-12:22, DVD.

⁶⁹² Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. op. cit., p. 147.

⁶⁹³ See Rosenzweig, "The Impossibility and Necessity of Translation." loc. cit..

Also, some attempts to contextualise STQ messages appear to be linkable to renderings that can be associated with Marxism. Other attempts to do this, on the other hand, appear to be related to [cultural borrowing](#) and/or, in the cases of some of Owens' translations of Romero's sermons, foreignisation.

Cultural borrowing is one way of doing something which is the primary task of translating. That is to precisely and fully convey the thought and style of the ST.⁶⁹⁴ However, Owens was possibly trying to use foreignisation to deal with the cultural barriers that the translations would have involved. Therefore, some attempts to contextualise the messages may have been affected by foreignisation rather than cultural borrowing. This is indicative of the influence of contextualisation on the TTQs. However, Owens possibly had to use cultural borrowing, which is something translators sometimes have to do.⁶⁹⁵ Additionally, some attempts to contextualise STQ messages appear to be associated with other challenges, such as the rendering of phrases. However, the biggest influence working in tandem with contextualisation is Marxism.

Some of the renderings are linkable to contextualisation and Marxism. These renderings are of different types of units of meaning. Examples include: Drury's rendering of STQ 4.1.42; Amongst others are Owens' rendering of a sentence from STQ 4.4.26; and Barr's rendering of the part of STQ 4.2.18 in which he substituted the singular form for its plural equivalent.

By a similar token, contextualisation has been a challenge that appears to have been reflected in some options employed by the translators. These options have included the contextualising of STQ messages for audiences for whom Marxism was not debunked and for readerships for whom the opposite frequently applied. Contextualisation has also had such an effect that it

⁶⁹⁴ S. Hervey, & Higgins, I., *Thinking French Translation: A Course in Translation Method: French to English*, 2nd ed. (London & New York: Routledge, 2002), 35-36; See also Zhili, 2002, 40-44, cited in page 79 of W. Yang, "Brief Study on Domestication and Foreignization in Translation," *Journal of Language Teaching and Research* 1, no. 1 (2010).

⁶⁹⁵ See Nord, "Making the Source Text Grow: A Plea against the Idea of Loss in Translation: Proceedings of the International Conference, Università Per Stranieri of Siena, 28-29 May 2009." loc. cit.

seemingly has resulted in the usage of particular options. For example, at least one incident in which Drury appears to use repetition for emphasis.⁶⁹⁶

Additionally, the need for the translators to consider contextual relations when they were contextualising the [STQs](#) is related to what these relations are. This appears to have been an issue experienced by every translator and could be a result of them having to ‘strive for equivalence rather than identity’⁶⁹⁷ – a process that involves paying attention to every detail of a STQ and its TTQ equivalent.⁶⁹⁸ In some cases, this influence has created or helped to create TG.

Finally, the range of ways in which contextualisation has influenced what options the translators have used is also interesting to observe. This includes the rendering of terms and words and is significant because translators need to consider the TT’s audiences.⁶⁹⁹ For most of the translators this would have meant bearing in mind the fact that, for their audiences, Marxism had been commonly discredited, and that there existed a lack of familiarity with Marxist concepts.

5.4: The Influence of the AWs on the TTQs

The differences and similarities between AWs have been so influential that they appear to have affected the way some STQs have been rendered, albeit sometimes in tandem with other options. This collaboration has been a particular issue for some TTQs in which Marxist associated AWs have been involved.

One significant dissimilarity relates to how similarities and differences between the authors’ AWs and the translators’ have affected some TTQs. The dissimilarity is demonstrated by a comparison of the number of [TTQs](#) that reflect what appear to be similarities between ‘Owens’ AW’ and Romero’s equivalent with the number from *Freedom* that appear to only

⁶⁹⁶ Cf. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., p. 15 with *Teología Política*. op. cit., p. 8.

⁶⁹⁷ Nida, *The Theory and Practice of Translation*. loc. cit.

⁶⁹⁸ See Newmark, *A Textbook of Translation*. loc. cit & Tabernig de Pucciarelli, "Aspectos Técnicos Y Literarios De La Traducción." loc. cit.

⁶⁹⁹ Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 468.

reflect similarities between Drury's and Ellacuría's AWs. A comparison of what appears to be the number of TTQs from *Jesus In* that reflect differences between Barr and Sobrino's AWs with the equivalent number from *Christology* also demonstrates the dissimilarity. Furthermore, twenty-two TTQs appear to represent similarities between Romero's AW and Owens'. This number corresponds to 5% of the total amount of TTQs from Table 4.4. The corresponding number for *Freedom* appears to be zero.

In regards to the differences that relate to Owens' renderings of Romero's STQs, it can be said that these differences do not seem to be problematic to the chances of Owens being to able to render what Romero has said in a way that is fair. Most, if not all of these differences are insignificant. However, by contrast, with the differences that relate to Drury's rendering of Ellacuría's STQs from *Teología Política*, many of the differences are quite significant and are symbolic of differences between the levels of what seems to have been the influence of Marxism on the AWs.

By comparison, out of *Jesus In*'s 119 TTQs, only one (or a total of 1%) appears to reflect differences between Sobrino's AW and the Barr's. The equivalent figure from *Christology* is 2 out of 62 TTQs (or 3%). The dissimilarities can be expected because source texts are authored 'with the intent of the author' and his or her worldview in mind,⁷⁰⁰ while target texts are often produced primarily with the translator's purpose in mind.

The differences between Barr's theological background ("TB"), Sobrino's, Romero's and what appear to be Drury's and Owens', mean that, in some cases, the likelihood of TTQs reflecting differences or similarities between an author's AW and a translator's has ostensibly been influenced by differences and similarities in TBs and experiences with Marxist concepts.

As previously mentioned, Drury appears to be from an Evangelical TB, while Barr and Ellacuría came from Jesuit TBs, and Romero from a non-Jesuit Catholic TB. Likewise, Gutiérrez also comes from a similar TB to Romero's. By a similar token, Sobrino and Owens' have Jesuit TBs.⁷⁰¹

⁷⁰⁰ Ibid., 33 & 431.

⁷⁰¹ See Drury, *Re: Message from ASC Website*, loc. cit; Coggan, *The Heart of the Christian Faith*. loc. cit; St John's School Of Mission., "Our History". loc. cit; Loyola Press., "Jon Sobrino, SJ (1938-)". loc. cit; Author's Name Unknown., "Robert R. Barr". loc. cit; Allen Jr, "In Romero Elevation, Parallels to Pope Emerge". loc. cit; Dear, "Gustavo Gutierrez and the Preferential Option for the Poor". loc. cit; page 235 of J.J. Tamayo-Acosta, *Para Comprender La Teología De La Liberación*

Additionally, the influence of AWs appears to have also led to the messages of some STQs being changed. Also, as previously alluded to, the influence worked in conjunction with the influence of Marxism to affect the choice of options. This collaboration is to be expected because translators translate in accordance with their perceptions.⁷⁰² Therefore, their AWs can influence their TTQs, as can their ATVs.

Also, the backgrounds of the translators are very different from those of the authors. Hence, it is also significant to note that in quite a few cases, the AWs have worked in tandem with the ATVs to influence how some of the STQs have been rendered.

5.5: The Influence of the ATVs on the TTQs

The fact that translators translate in accordance with their perceptions,⁷⁰³ is partly why a similar situation to the one that is applicable for the impact of AWs on the TTQs applies to the influence of the ATVs. The similarities can be demonstrated by the fact that the ATVs of the translators appear to have been affected by the way many of the STQs have been rendered. They are also demonstrated by some of the translators' options and, it appears, by their experiences and those of the authors.

There are three examples of the way in which the translators' ATVs appear to have affected some TTQs. These are: Drury's decision to turn part of STQs [4.6.51](#) and [4.6.58](#) into questions; Barr giving the same treatment to part of STQ [4.7.12](#) (the only difference being that this question is likely to have been rhetorical); and Drury rendering some sentences from *Cristología* the way he did. On the other hand, two options exemplify how Barr's [ATVs](#) have potentially influenced some of his renderings. They are also possibly exemplified by Drury's decision to do a partially-free translation for an STQ (no. [4.1.42](#)) from *Teología*.

Both TTQs that demonstrate how Barr's ATVs have potentially influenced some of his renderings are from *The Power*. As previously mentioned one, ([TTQ 4.2.68](#)) occurred when

(Navarro: Verbo Divino, 1990) & Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., The front covers..

⁷⁰² Rosenzweig, "The Impossibility and Necessity of Translation." loc. cit.

⁷⁰³ *Ibid.*, 110.

he rendered *teología dominada*, as ‘theology of the dominated’, and the other (no. 4.2.154) when he rendered *teología dominada y reprimida* as ‘dominated, repressed theology’.

Regarding the authors’ experiences, these include Romero’s as a defender of ‘liberation theology’, and as the Archbishop of San Salvador, and Ellacuría’s as someone who identified ‘with [El Salvador’s] people and problems’ and realised that the injustices he saw could not be justified in light of the ‘Gospel’ he was called to proclaim’.⁷⁰⁴ The authors’ experiences also incorporate Sobrino’s 40 or more years’ experience teaching at an El Salvadorian university and working among that nation’s poor, and Gutiérrez’s ministering to impoverished people in Latin America.⁷⁰⁵ In all cases, they involve experiences ‘listening to marginalized people’ [like Latin America’s poor].⁷⁰⁶

In regards to the sentences from *Cristología* that demonstrate ways in which Drury’s [ATVs](#) appear to have influenced some of his TTQs, the influence of experiences is to be expected because they are part of language. Also, language is used in attempts ‘to point to the reality of God’,⁷⁰⁷ Efforts to do the pointing are often affected by the experiences of the pointer. People’s training can form part of their experiences. Therefore, the fact that Sobrino’s training in Marxist philosophy and what appears to be Drury’s in Evangelical theology mean that the way Drury has rendered some sentences has possibly led to him changing what Sobrino has said. However, the degree to which this could be the case is questionable because what may be similarities between Barr’s ATVs and Sobrino’s has not affected Barr’s chances of changing what Sobrino has said through the rendering of [STQ 4.7.101](#).

⁷⁰⁴ Campbell-Johnston, "The Jesuit Martyrs of El Salvador". loc. cit; See also Martín, "Pope Declares Oscar Romero, Hero to Liberation Theology, a Martyr". loc. cit & Dodson, "The Church and Political Struggle: Faith and Action in Central America." op. cit.

⁷⁰⁵ See J. Dear, "With Jon Sobrino at the SOA Protest," <https://www.ncronline.org/blogs/road-peace/jon-sobrino-soa-protest>; Wilkinson, "Vatican to Punish Priest, Sources Say". loc. cit & Hennelly, "General Introduction." loc. cit."

⁷⁰⁶ See Boff, personal communication cited in Gutierrez, "Q&A Brazilian Theologian Pays Homage to Salvadoran Martyr". loc. cit.

⁷⁰⁷ D.L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, 2nd ed. (Grand Rapids, MI & Cambridge, UK: William B. Eerdmans Publishing Company, 2004), 277.

Related to this is the fact that some of the translations have potentially been affected by the different views on the ministry of Jesus held by different theologians, as well as their interpretations of the word salvation.

The similarities between the situation for the ATVs and the one for the AWs is perhaps further demonstrated by the fact that at least 12% of *The Power's* TTQs appear to reflect definite or possible similarities between what seem to be Barr's AW and/or ATVs and what appear to be Gutiérrez's equivalents. *A Theology* has a far greater percentage that appear to reflect similarities between Eagleson and Inda's AW and ATVs and Gutiérrez's equivalents. The similarities are also demonstrated by a comparison of three things. The first is the percentage from *Jesus In* that reflects possible differences between Barr's ATVs, his AW and Sobrino's ATVs and [AWs](#) (which is 28%). The second is the equivalent percentage between what seemingly are Romero's ATVs and what appear to be Owens' (which is 5%). The third is the percentage that reflects possible differences between what appear to be Owens' AW and what are seemingly Romero's (which is 5%).

To this end, it is also interesting to note that a number of TTQs which reflect what seem to be the similarities between Owens' ATVs and Romero's are in close proximity to each other, as are many of those that reflect similarities between both mens' AWs. This indicates a possibility of the likenesses being associated with the topics of the sermons and, consequently, a chance that the sermons' themes influenced the translations. This is particularly as most of these similarities appear to have been reflected throughout entire STQs and TTQs.

Furthermore, the ATVs of the translators appear to have, in some cases, worked in conjunction with other influences (in particular, the ones that are associated with the influence of the AWs on the TTQs and/or Marxism) to affect the TTQs. Drury's decision to render the name *Loyola* the way he did serves as an example of this, as does his decision to render a part of STQ 4.6.51 as a part with a question. He rendered 'Loyola' at least twice as a way of referring to St Ignatius when he rendered STQs 4.6.60 and 4.6.61. The renderings may be associated with differences between Sobrino's Catholic TB and what appears to be Drury's Evangelical Anglican one, as well as the Catholic and Evangelical views of sainthood and, consequently, Evangelical and Catholic ATVs.

According to the Evangelical viewpoint, all Christians are saints. While the Catholic Church gives the title of Saint to people who have been honoured as ‘having lived in a good and holy way’.⁷⁰⁸ Drury refers to the saint once by using the name ‘Loyola’ and a second time in the same TTQ (4.6.60) and in TTQ 4.6.61 by calling him ‘Ignatius’. On the other hand, Sobrino calls him *San Ignacio* both times in STQ 4.6.60 and again in STQ 4.6.61.

By the same token, Drury’s decision to turn part of STQ 4.6.51 into a question could be because wanted *Christology*’s readers to seek information in parts in which Sobrino possibly wanted to present facts rather than elicit information. The decision, therefore, indicates a possible preference by Drury to elicit information when he was producing [TTs](#) in places where the authors of the STs wanted to impart the information. This is particularly since, as already stated, questions can be ‘used to find out information’.⁷⁰⁹ However, it also compares with how similarities between Barr’s ATVs and Sobrino’s are likely to have led to Barr opting to make part of STQ 4.7.12 a rhetorical question.

Rhetorical questions are questions which the person asking asks so that he/she can ‘create a dramatic effect or make a point’ and is not specifically after an answer.⁷¹⁰ Therefore, the similarities between Sobrino’s ATVs and Barr’s have possibly resulted in Barr producing points that are in support of what Sobrino was trying to say. Since, as previously mentioned, Sobrino has been very strongly influenced by Marxism,⁷¹¹ and as he and Barr did their Jesuit training when it was common for Jesuits to receive training in Marxist philosophy,⁷¹² this indicates a potentiality for the similarities between the ATVs to have influenced the option Barr chose in this instance.

⁷⁰⁸ See page 66 of J. Bridges, *Who Am I? Identity in Christ* (Adelphi: Cruciform Press, 2012); See also Cambridge University Press., "Saint," <http://dictionary.cambridge.org/dictionary/english/saint?q=Saint>. Definition C1.

⁷⁰⁹ "Question". loc. cit. See also Section 4.1: Observations about the data on *Teología Política* and Freedom Made Flesh.

⁷¹⁰ Oxford University Press., "Rhetorical Question," https://en.oxforddictionaries.com/definition/rhetorical_question.

⁷¹¹ See Sobrino, "Karl Rahner and Liberation Theology". loc. cit. See also Section 3.5: Literature on Jon Sobrino and his Works:

⁷¹² See P. Bompard, "Jesuits' Mission against Marxism.," *Times Higher Education Supplement*, 14/1 1994, 6.

Despite the similarities that exist between the situation for the ATVs and the scenario for the AWs, there are at least two differences. In one case, the differences between the translator's ATVs and the author's appear to have forced the translator to change the ST's message. Another case is how the dissimilarity between the [ATVs](#) has possibly led to the translator deliberately changing what the STQ's author was saying. At times when documents have been translated, decisions like this have occurred with far-reaching consequences.⁷¹³

The similarities between the influence of the AWs on the TTQs and those of the ATVs is demonstrated by the differences between the percentage of TTQs from *Freedom, The Power* and *A Theology* that appear to reflect differences or similarities between the applicable author's ATVs and the translators'. The similarities are also demonstrated by a comparison of the percentage of TTQs from *Freedom* that appear to reflect dissimilarities between Ellacuría's ATVs and Drury's, with the percentages of Gutiérrez's TTs that reflect potential similarities between his ATVs and those of his translators⁷¹⁴ and the way Owens rendered an STQ (No. 4.4.1) that talks about Saint Mary calmly waiting for the resurrection.

9% of the 111 TTQs from *Freedom* ostensibly reflect differences between Drury's ATVs and Ellacuría's equivalents. By the same token, 9% of *The Power's* TTQs appear to reflect similarities between Barr's ATVs and those of Gutiérrez. The equivalent percentage from *A Theology* is 33%. Such a wide discrepancy in the potential similarities and differences between the translators' ATVs and the authors' demonstrates the impact the translators' ATVs have had upon the translations. The discrepancy is exemplified in the TTQ which is Owens' rendering of the STQ containing a discussion of Saint Mary's wait for the resurrection. This is because while the STQ uses the present simple or the historic present tense, in the part of the quotation with the discussion, the TTQ uses the past tense in its equivalent part. Also, while some Catholics deify Mary, other Christians believe that she was just an ordinary woman chosen by God to be the earthly mother of Jesus.⁷¹⁵ Consequently,

⁷¹³ See, for example, pages 525-529 of Author's Name Unknown., "Waitangi, Treaty Of," in *An Encyclopaedia of New Zealand*, ed. A.H. McLintock (Wellington: R.E. Owen, 1966).

⁷¹⁴ See Footnotes [333](#) & [376](#) & the third paragraph of Section [4.3: Observations about the data on *La Teología De La Liberación* and *A Theology of Liberation*](#)

⁷¹⁵ Cf. Pius XII., "Apostolic Constitution of Pope Pius XII Munificentissimus Deus: Defining the Dogma of the Assumption," http://w2.vatican.va/content/pius-xii/en/apost_constitutions/documents/hf_p-xii_apc_19501101_munificentissimus-deus.html

this is possibly Owens' opinion on the matter. If this was the case, he would have had a theological view of the matter that would have been different to that of Romero's. Therefore, the discrepancy would have been caused in part by differences in the [ATVs](#).

Furthermore, the percentage of TTQs that reflect differences between the ATVs of the translators and those of the authors may have been influenced by the backgrounds of the translators and possibly affected by their concepts of salvation and liberation. The differences in the backgrounds are also possible explanations for at least one option taken by Drury when he rendered an STQ from *Cristología*. He added the word 'wholly' to the translation. As previously stated, this occurred in a TTQ that discusses salvation and for which the STQ has no equivalent for the word.⁷¹⁶ Given what is being discussed in the STQ and its TT equivalent (TTQ 4.6.4), this means that the rendering is another way in which option selection has probably been affected by concepts of salvation that have been influenced by the translator's background. The STQ and its TT equivalent contain discussions of salvation in history, associated theological and pastoral concerns, and Ellacuría's attempts to link the topic of the quotations to Christological problems.

By a similar token, it is significant that while some differences between ATVs have led to several STQ messages being changed, other dissimilarities are irrespective of the applicable [ATVs](#). This situation, plus the associated semantic domain related differences are particularly evident in the variations between Barr's rendering of the word *campesinos* as 'farmhands' and Owens' as '*campesinos*' and its singular equivalent, *campesino*, as '*campesino*'.⁷¹⁷ Despite this, the differences, when they are coupled with the fact that Latinos are the USA's largest minority group, provide testimony to the effect that [external](#) changes can have on language change, and, as a possible consequence, on the TTQs. However, when the

with P. Schaff, "History of the Christian Church: Chapter VII: Public Worship and Religious Customs and Ceremonies," http://www.ccel.org/s/schaff/history/3_ch07.htm.

⁷¹⁶ Cf. Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., p. 11 with *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., p. 10; See also García-Pelayo Y Gross, *Diccionario Moderno English-Spanish*. op. cit., p. 1054. & Section 4.5: Observations about the data on *Cristología Desde América Latina* and *Christology at the Crossroads*

⁷¹⁷ Cf. TTQs 4.2.51, 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.95, 4.4.150, 4.4.151, 4.4.162, 4.4.264, 4.4.280 & 4.4.302 with STQs 4.2.51, 4.4.17, 4.4.24, 4.4.31, 4.4.45, 4.4.95, 4.4.150, 4.4.151, 4.4.162, 4.4.264, 4.4.280 & 4.4.302.

differences have not led to changes, there has been a tendency for some affected TTQs to reflect Marxist orientations. An example of where this has been the case is demonstrated by a discussion undertaken by Ellacuría in *Teología* and, consequently, *Freedom* of the Exodus and the Old Testament's views of salvation. In this discussion he refers in both texts to 'a political experience of liberation' and 'political liberation'.⁷¹⁸ As previously mentioned, Ellacuría identified with El Salvador's people and problems, started realising that the injustices he saw could not be justified in light of the 'Gospel' he proclaimed, and tried 'to reflect about faith from the historical present and about the historical present from faith'.⁷¹⁹ Therefore, this is a case in which differences between Drury's ATVs and Ellacuría's have not led to changes in the STQ's messages and have, consequently, reflected Marxist orientations.

Another significant factor concerning the differences and similarities is that they appear to have influenced some of the translators' decisions. This is best demonstrated by a comparison of Owens' rendering of [STQ 4.5.1](#) with the Archbishop Romero Trust's rendering of the same quotation. Both TTQs (which are nos. 4.5.1.1 & 4.5.1.2) use repetition seemingly for emphasis and refer to human suffering and salvation. The repetition and the referral reflect translation-related challenges that are associated with the differences in the way in which the biblical message of salvation is interpreted, and christology's need to 'attend to the concrete setting in which the biblical message is read and heard'.⁷²⁰ As Marxism was very much part of Latin American culture when the [ST](#) was authored⁷²¹ and is now more widely accepted in the West, the referral and the repetition indicate ways in which the influence of the ATVs has worked in tandem with Marxism to impact the applicable TTQs. This is particularly as liberation theology has been seen to be 'an expression of the theology of the Third World'.⁷²²

⁷¹⁸ Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., p. 99; *Teología Política*. op. cit., p. 54.

⁷¹⁹ Loyola Press., "Ignacio Ellacuría, SJ (1930-1989)". loc. cit; Campbell-Johnston, "The Jesuit Martyrs of El Salvador". loc. cit. See also Section [3.4: Literature on Ignacio Ellacuría and his Works](#):

⁷²⁰ See Ruether, "The Foundations of Liberation Languages: Christianity and Revolutionary Movements." loc. cit; Erickson, *Christian Theology*. op. cit., pp. 901, 906-909 & 917-919; Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. op. cit., p. 69; McGrath, *Theology: The Basics*. loc. cit & Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*. op. cit., p. 200.

⁷²¹ See Aguilar, "Foreword." op. cit., p. vii.

⁷²² See Boff, 1984, cited in Gibellini, *The Liberation Theology Debate*. loc. cit.

In TTQ 4.5.1.1 the repetition that is seemingly for emphasis occurs in the following part;

<<You will be the victim of injustice. You will suffer greatly, but this child will be the salvation of this world>> (Luke 2:35).

TTQ 4.5.1.2 has the repetition that is seemingly for emphasis in the following part;

You will be the victim of injustice. You will suffer greatly but this child will bring about the salvation of the world.

Apart from referring to the suffering in the part where it seems to use repetition for emphasis,

TTQ 4.5.1.1 refers to the suffering in two other parts. The first is the following one;

Here is the secret, sisters and brothers: pain is useless when endured without Christ, but when human pain continues the pain of Christ, then it is a suffering that continues to save the world – it is a suffering like Mary's.

The second part in which TTQ 4.5.1.1 refers to the suffering is the following;

My sisters and brothers, Mary is the symbol of people who suffer oppression and injustice because hers is the calm suffering that waits patiently for the hour of the resurrection. This is Christian suffering, the suffering of the church that opposes the present injustices but does so without resentment because we await the hour when the risen One will return to give us the redemption we long for.

TTQ 4.5.1.2 also refers to the suffering in two parts apart from the part that has the repetition that is seemingly for emphasis. The first is the following;

But when human suffering continues the suffering of Christ then it is a suffering that continues to save the world. It is a suffering like that of Mary: calm and full of hope.

The second part is the following one;

My sisters and brothers, Mary is the symbol of people who suffer oppression and injustice because hers is the calm suffering that waits for the hour of the resurrection; it is Christian suffering, the suffering of the Church that is not in agreement with the actual injustices; it is a suffering without resentment because we wait for the hour when the Risen One will return to give us the redemption that we await.

In relation to the differences that have influenced some of the translators decisions, this expression is significant in the case of Drury's translations because producing a theological [TT](#) becomes 'doubly difficult' if 'theological concerns play a decisive role in determining them' and may be impossible.⁷²³ Therefore, problems could have occurred as a result of a clash between Drury's ATVs, Ellacuría's and Sobrino's. This clash, in collaboration with the clash between Ellacuría's concept of salvation, Sobrino's, and what seems to be Drury's,

⁷²³Arichea, "Theology and Translation: The Implications of Certain Theological Issues to the Translation Task." loc. cit.,

appears to have led to cases in which the clashes between ATVs have resulted in changes to what the applicable author has said.

This situation can be contrasted with the situation for the similarities that have influenced some of the translators' decisions. This is especially the case with some translations by Barr and is comparable to the scenarios for some of Eagleson and Indas' TTQs. The similarities in Barr's translations appear to have been influenced by the fact that, as previously mentioned, Barr was a Jesuit, but left the order before taking up work as a translator of books on liberation theology.⁷²⁴ The Jesuits have, as previously alluded to, been linked to Marxist philosophy and the theology.⁷²⁵

In a similar vein, the [TTQs](#) from Eagleson and Inda were possibly affected by Inda's experience working as a translator for CELAM. As previously stated, CELAM ended up opposing liberation theology, at least in part, due to the theology's links with Marxism.⁷²⁶ Their opposition began roughly when *A Theology* was published.⁷²⁷ By the same token, when liberation theology was first developed, many Evangelical Christians opposed it due to its relationship with Marxism and concept of salvation.⁷²⁸

By a similar token, the opposition some Evangelical Christians and, eventually CELAM, had to liberation theology in the 1970s and 1980s was so potentially influential that it appears to have affected the options used by quite a few of the translators. Drury's decision to amalgamate sentences and paragraphs is a possible example of this. The decision means that he has cut down the number of assertions being made and the amount of ideas being presented as central ideas and has increased the number of supporting ideas. The decision could be a result of a clash between his ATVs and Sobrino's. However, determining whether

⁷²⁴ Author's Name Unknown., "Robert R. Barr". loc. cit. See also

Section [3.12: Literature on the Translators](#):

⁷²⁵ See Fleming, "The Jesuits: From Markets to Marxism; from Property Protection to Social Progressivism." op. cit. See also Section [3.12: Literature on the Translators](#):

⁷²⁶ See page 4 of Sanks, "Liberation Ecclesiology: Praxis, Theory, Praxis." op. cit., p. 4. See also Section [3.12: Literature on the Translators](#):

⁷²⁷ See page 123 of Hennelly, "Part III: Progress and Opposition (1968-1973)." & Gutiérrez, *A Theology of Liberation: History, Politics and Salvation*. op. cit., Publications details pages.

⁷²⁸ See Wilson, *The Politics of Latino Faith: Religion, Identity, and Urban Community*. loc. cit..

or not this is definitely the case is difficult as some Evangelical theologians have embraced aspects of liberation theology.⁷²⁹

In the same vein, Barr's decision to split one long sentence into three is also significant, because, by doing so, he has created another two assertions. However, the applicable STQ and TTQ both talk about liberation christology.⁷³⁰ This, in combination with the fact that longer sentences are often considered more acceptable in academic Spanish than they are in academic English,⁷³¹ demonstrates the possibility of an option being employed that is irrespective of any differences that could have existed between his [ATVs](#) and Sobrino's.

On top of this, related to the opposition to the theology that Evangelical Christians and eventually CELAM had is the fact that the influence of ATVs has, in at least three cases, entailed TG and, consequently, a TTQ in which a change to the message of the STQ occurred.⁷³² The influence also appears to have resulted in TTQs where the translators' concepts of salvation or, in at least one case, liberation, have influenced their choice of options and other decisions. The options include ones that involved the applicable translator substituting units of meaning, some of which have been personal pronouns.

As personal pronouns can have profiles with Marxist orientations, the substitutions and possibly the profiling have been a big part of the influencing and consequential changes. This can be linked to the ATVs because in some cases the third person pronoun has been substituted for the usage of the first person one. As this has occurred in TTQs where Drury has been the translator, these substitutions indicate the potential for his ATVs to change what

⁷²⁹ See Chapter 11 of R.C. Hundley, *Radical Liberation Theology: An Evangelical Response* (Wilmore, KY: Bristol Books, 1987); E. Bammel, "The Revolution Theory from Reimarus to Brandon," in *Jesus and the Politics of His Day*, ed. E. Bammel, & Moule, C.F.D., (Cambridge & New York: Cambridge University Press, 1984), 64-65.

⁷³⁰ Cf. STQ 4.7.45 with TTQ 4.7.45.

⁷³¹ Cf. pages 3223 - 3364 of Real Academia Española & Asociación De Academias De La Lengua Española., *Nueva Gramática De La Lengua Española Volumen II: Sintaxis II* (Madrid: Espasa Libros, 2009) with Aims Community College Online Writing Lab., "Sentence Length," <https://www.aims.edu/student/online-writing-lab/process/sentence-length>.

⁷³² Cf. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. loc. cit with *Teología Política*. loc. cit. & , & Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., p. 227 with *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., pp. 192-193.

Ellacuría and Sobrino were saying in *Teología* and *Cristología* respectively. The same thing applies to cases where personal pronouns have been added.

As previously stated, in the 1970s academic versions of English and Spanish, first person pronouns were not accepted. This is because of their lack of objectivity. The opposite applied to the third person equivalents.⁷³³ The fact that this demonstrates a case in which differences in ATVs have potentially affected a TTQ compares with Barr's decision to choose the same option for a TTQ from *Jesús En América Latina* ("*Jesús En*").⁷³⁴ As already mentioned, Drury was the translator of *Teología* and *Cristología* and Barr the translator of *Jesús En*.⁷³⁵

Finally, the [ATVs](#) appear to have influenced the translators' decisions regarding how to render and when to add some UOMs. This influence is significant.

5.6: The Effects of the Length of Time on the TTQs

Some of these effects are particularly evident in Owens' TTQ versions of Romero's sermons. The reason is partly because Owens translated the archbishop's sermons over 30 years after Romero died and more than 20 after the Cold War ended.⁷³⁶ The same reason has meant that the length of time between Romero's death, the end of the Cold War, and the production of the TTs has possibly affected some of the translations. This could be because the movement of a text results in the text being shifted to 'one discourse world' from another, with the result being that the text relates to '...different sociocultural [realities]'.⁷³⁷ This is a possible consequence of the Cold War's end resulting in Marxism becoming more acceptable in the

⁷³³ See Clanchy, *Essay Writing for Students: A Guide for Arts and Social Science Students*. loc. cit & A.K. Ariza, & Ariza, I.F., *A Guide to Advanced Spanish Essay Writing on Topical Themes* (London: George G. Harrap & Co Ltd, 1967). particularly Sections II - XV; See also Real Academia Española Comisión De Gramática., *Esbozo De Una Nueva Gramática De La Lengua Española*. loc. cit.

⁷³⁴ Cf. Sobrino, *Jesus in Latin America*. op. cit., p. 9 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 24.

⁷³⁵ See Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., Publications details pages; Sobrino, *Jesus in Latin America*. op. cit., Publications details pages & *Christology at the Crossroads: A Latin American Approach*. op. cit., Publications details pages. See also Sections 4.5: Observations about the data on *Cristología Desde América Latina* and *Christology at the Crossroads* & 4.6: Observations about the data on *Jesús En América Latina* and *Jesus in Latin America*.

⁷³⁶ See Folly, *Historical Dictionary of U.S. Diplomacy During the Cold War*. loc. cit. & Romero, *A Prophetic Bishop Speaks to His People*, 1-6. op. cit., Contents tables & publications details pages.

⁷³⁷ House, *Translation*. op. cit., p. 36.

West. The increase in its acceptability means that Owens was possibly contextualising the ST's messages for audiences for whom Marxist philosophy was not debunked.

However, some cases demonstrate how the length of time between the authoring of the ST and the production of the TT, in combination with the option chosen by the translator has possibly led to TL. One example occurred when Owens decided to keep information that was left out or implicit non-explicit. The information is regarding Pope Paul VI. The applicable quotations are STQ 4.4.24 and TTQ 4.4.24. STQ 4.4.24 was produced when Paul VI was the current pope, and TTQ 4.4.24 almost 40 years after he died.⁷³⁸ Also, while on the one hand, Owens had to avoid turning the TT's readers off by supplying unnecessary information, he possibly needed to make the information about this pope being the pontiff explicit in order to prevent TL.⁷³⁹ This is particularly as many of the TT's readers would not have been alive when Paul VI died. Therefore, the possibility of TL occurring has increased by an apparent failure to consider the issue of time elapsed between the authoring of the ST and the publication of the [TT](#).

However, this can be compared to Barr's decision to leave out information about the pontiff being a pope or make it implicit by simply referring to him as 'Paul VI' when he translated *Jesús En*.⁷⁴⁰ Given that Paul VI died less than a decade before *Jesus In* was published,⁷⁴¹ this means that Barr would have been far more likely to have been faced with the reality of turning off his readers. This would have been the case if he had made the information explicit,⁷⁴² particularly as most of his readers would have been alive when Paul VI died. Also, some differences that are in the translations and have resulted from the effects of time

⁷³⁸ See Oficina De La Causa De Canonización., "Homilías 1977: Página 1 De 5". loc. cit & The Holy See., "Paul VI: 262nd Pope of the Catholic Church". loc. cit; See also Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., p.59 & the publications details pages; D. Gibson, "Pope Paul VI Is Almost a Saint. Here Are Four of His Biggest Legacies," <https://www.ncronline.org/news/people/pope-paul-vi-almost-saint-here-are-four-his-biggest-legacies>.

⁷³⁹ Cf. TTQ 4.4.20 with STQ 4.4.20.

⁷⁴⁰ Cf. Sobrino, *Jesus in Latin America*. op. cit., p. 173 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 63

⁷⁴¹ See The Holy See., "Paul VI: 262nd Pope of the Catholic Church". loc. cit & Sobrino, *Jesus in Latin America*. op. cit., Publications details pages.

⁷⁴² See Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 38.

passing are evidence of the ‘external’ and ‘[internal changes](#)’ to which languages are subject.⁷⁴³

Additionally, the difference between the way in which Owens and Barr have rendered the word *campesinos* and Owens *campesino* exemplify TTQs which provide evidence of external changes. As already mentioned, *campesino* has had the same Spanish meaning since the 1970s and was Spanish for ‘peasant’ or ‘countryman’.⁷⁴⁴ This word means a different thing in 21st century AE to what the word meant in the 1970s and 1980s,⁷⁴⁵ and, in the BE of the 1970s and 1980s meant ‘a peasant farmer’.⁷⁴⁶

The differences between the ways in which Owens and Barr have rendered the word is evidence of a foreign influence that has resulted in language change. This influence has led to challenges that are associated with semantic domains. However, it appears to have posed more of a challenge for Owens than for Barr. This is particularly the case since word meanings change over time and, as previously mentioned, are subject to different ‘definitions’ by different speakers of a language.⁷⁴⁷ However, the degree to which the influence has affected the way the words have been rendered in the applicable TTQs depends on the semantic domains that existed for *campesinos* and *campesino* in English and Spanish when the STs and [TTs](#) were produced. This is partly since language change occurs ‘over time’,⁷⁴⁸ resulting in changes to word meanings and semantic domains.

⁷⁴³ See Ottenheimer, *The Anthropology of Language: An Introduction to Linguistic Anthropology*. loc. cit.

⁷⁴⁴ García-Pelayo Y Gross, *Diccionario Moderno Español-Inglés*, 166; García-Pelayo Y Gross, *Larousse Moderno Español Inglés*, 73. See also page 981 of Real Academia Española., *Diccionario De La Lengua Española*, I: A-Guzpatarra; *Diccionario De La Lengua Española*. op. cit., p. 239; "Campesino, Na". & Section [4.7: General Observations](#):

⁷⁴⁵ Cf. Merriam-Webster Incorporated., "Campesino". loc. cit., with Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: A-Micro*. op. cit., p. 261.

⁷⁴⁶ Oxford University Press., "Campesino," <http://www.oed.com/view/Entry/26793?redirectedFrom=Campesino#eid>.

⁷⁴⁷ Saeed, *Semantics*. op. cit., p. 59 See also Section [3.7: Literature on Units of Meaning and Issues Translators Face Translating Them and on the Units' usages in Literature that relates to Christianity](#).

⁷⁴⁸ W. McGregor, *Linguistics: An Introduction* (London & New York: Continuum, 2009), 275.

Despite the changes, Owens' renderings of *campesinos* and *campesino* could also be because Latinos are now the USA's largest minority group. The result is that Spanish is now more widely spoken in the USA than any other language except for English.⁷⁴⁹ Also, due to the size of the USA's Latino population and the consequential external changes, the word *campesino* is now in AE.⁷⁵⁰

Also, the occurrence of language change over time and the consequential changes to semantic domains and word meanings are why the changes that have occurred through the TT versions of *Freedom*, *A Theology*, *Christology* and *Jesus In* appear to have been uninfluenced by external or internal changes. The occurrence and consequential changes also explain why the same situation applies to most of the changes that are in *The Power*. As previously alluded to, these texts came out only a few years after their ST versions did.⁷⁵¹

Furthermore, Barr has, as previously mentioned, used the word 'farmhands' to render *campesinos*.⁷⁵² The change in the meaning of *campesinos* in English means that there would have been differences in the challenges Barr faced when he was rendering the word and the ones Owens would have had to face when he rendered the words *campesino* and *campesinos*. In the 1970s and 1980s, 'campesino' had no synonyms in English.⁷⁵³ However, the word 'farmhand' can refer to anyone who works on a farm in a Western country and has a

⁷⁴⁹ See the section of Central Intelligence Agency., "The World Factbook: North America :: United States," <https://www.cia.gov/Library/publications/the-world-factbook/geos/us.html>. titled 'People And Society: United States.

⁷⁵⁰ McGregor, *Linguistics: An Introduction*. op. cit., p. 291.

⁷⁵¹ See Ellacuría, *Teología Política*. op. cit., Publications details pages; *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., Publications details pages; Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., Publications details pages; *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit., Publications details pages; *A Theology of Liberation: History, Politics and Salvation*. loc. cit; *La Teología De La Liberación: Perspectivas*, 1971 ed, op. cit., Publications details pages; Sobrino, *Jesus in Latin America*. loc. cit; *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., Publications details pages; *Christology at the Crossroads: A Latin American Approach*. loc. cit & *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., Publications details pages.

⁷⁵² This happened when he rendered STQ 4.2.51. Cf. Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit. p. 71 with *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit., p. 126. See also Section 4.7: General Observations.

⁷⁵³ See Author's Name Unknown., *Webster's Collegiate Thesaurus*. op. cit., p. 117; Sykes, *The Concise Oxford Dictionary of Current English: Based on the Oxford English Dictionary and Its Supplements: First Edited by H.W. Fowler and F.G. Fowler*. op. cit., p. 132 & Fowler, *The Concise Oxford Dictionary of Current English*. op. cit., p. 142.

Bachelor of Agricultural Science. ‘Farmhand’, therefore, does not have the connotations of being a poor Latin American farmer. However, *campesino* does. Consequently, Barr could have been trying to minimise the risk of [TL](#) and cautiously and carefully used dictionaries to help him do this. Translators often need to utilise dictionaries for the same purpose and with the same carefulness and caution.⁷⁵⁴

Part of Barr’s challenge when rendering the word ‘*campesinos*’ would have been partly associated with the limitations and strengths of dictionaries. Definitions from monolingual dictionaries need to be suitable for the context in which they are being used. By the same token, definitions from a bilingual dictionary must be able to appropriately express what the translator wants them to express.⁷⁵⁵ Another part of Barr’s challenge could have been linked to a fact that may have also been challenging for Owens: that, as previously stated, word meanings are entirely reflected by their [contextual relations](#).⁷⁵⁶ These meanings include those from the Spanish of the 1980s.⁷⁵⁷ Indeed, the fact that a word’s context can affect its meaning,⁷⁵⁸ and the contexts of many of the words from the STs have been Marxist ones appears to have significantly impacted some of the TTQs, as have word meanings of the Spanish of the 1980s.

Linked to this is the fact that Owens also possibly had to deal with the common usage which the word *campesino* now enjoys in BE and AE. Also, in BE, ‘campesino’ does not refer specifically to Latin American farmers, but to peasant ones.⁷⁵⁹ The readers of Owens’ versions of Romero’s sermons would have been from potentially all over the world since most of the world’s speakers of English are non-native speakers of the language and don’t learn the language through [AE](#). Therefore, Owens possibly faced the challenge of deciding whether or not to borrow the term from the Spanish and risk the usage of this option being inappropriate for the audiences of his TTs, or to risk TL occurring by using terms like ‘farmhand’ or ‘peasant’.

⁷⁵⁴ Kussmaul, *Training the Translator*. op. cit., p. 113.

⁷⁵⁵ See pages 106-108 & 110 of *ibid.*.

⁷⁵⁶ Cruse, *Lexical Semantics*. op. cit., p. 16. See also Section [3.7: Literature on Units of Meaning and Issues Translators Face Translating Them and on the Units’ usages in Literature that relates to Christianity](#)

⁷⁵⁷ Trujillo, *Introducción a La Semántica Española*. loc. cit.

⁷⁵⁸ See Saeed, *Semantics*. op. cit., p. 60.

⁷⁵⁹ See Merriam-Webster Incorporated., "Campesino". loc. cit & Oxford University Press., "Campesino". loc. cit.

However, the differences between his rendering of the word and Barr's is associated with the influence of context on word meaning (discussed by Saeed), and the associations that contextual relations have with word definitions.⁷⁶⁰ Despite this, the renderings are also possibly associated with the differences between the semantic related concepts from the Spanish of the 1970s and 1980s, those of the English from the same period, as well as those from the 21st century varieties of both languages.

Finally, as previously stated, every language has its own associated semantic concepts.⁷⁶¹

5.7: Other Significant Influences

There have been a range of other significant influences. All of these can be distinguished from the insignificant influences, This is because of the probability of both types of influences leading to significant changes in the messages of the applicable STQs. Some are associated with options used by different translators when they were faced with similar scenarios. The options vary in regards to whether or not they have potentially influenced the applicable [TTQs](#). An example of this occurred when Drury and Barr were each faced with the option of turning parts of texts into questions and when Eagleson and Inda rendered a question as a question.⁷⁶²

In Drury's case this is possibly associated with the opposition that existed to the theology, according to Acevedo and Hennelly,⁷⁶³ among theologians in the 1970s and 1980s and, according to Acevedo⁷⁶⁴ also in the political arena in the 1970s. The situation is also linkable

⁷⁶⁰ See pages 59-60 of Saeed, *Semantics*. op. cit., pp. 59-60.

⁷⁶¹ Tondl, *Problems of Semantics: A Contribution to the Analysis of the Language of Science*. loc. cit. See also Section [3.7: Literature on Units of Meaning and Issues Translators Face Translating Them and on the Units' usages in Literature that relates to Christianity](#).

⁷⁶² Cf. STQs [4.1.8](#), [4.3.64](#), [4.6.51](#), 4.6.58, [4.7.12](#), 4.7.56 & 4.7.89 With TTQs 4.1.8, 4.3.64, 4.6.51, 4.6.58, 4.7.12, 4.7.56 & 4.7.89.

⁷⁶³S.M.S. Acevedo, "The Opposition to Latin American Liberation Theology and the Transformation of Christianity, 1960 - 1990" (Masters, Florida International University, 2016), 76-86; Hennelly, "General Introduction." loc. cit; See also *Liberation Theology: A Documentary History*. op. cit., p. 163.

⁷⁶⁴ "The Opposition to Latin American Liberation Theology and the Transformation of Christianity, 1960 - 1990." op. cit., pp. 27-46.

to the difference in the levels of importance and acceptance Liberation Theology had in the English and Spanish speaking worlds when the theology was first developed.⁷⁶⁵

Another significant influence has been the decision by Drury to render unnumbered parts of quotations as numbered lists when he was rendering one STQ and the opposite when he rendered another STQ.⁷⁶⁶ His decision to render unnumbered parts of quotations as numbered lists is noteworthy because numbered lists help texts make sense, but can 'connote an unwanted or unwarranted ordinal position among the items.'⁷⁶⁷ Nevertheless, it is also significant that in at least four cases in which unnumbered lists were rendered as numbered equivalents, changes in what the STQs were saying occurred and that these changes may be due to apparent attempts by the translators to make sense out of what the applicable author was saying.⁷⁶⁸ However, Drury's decision to replace at least one of the lists with words is significant because words can and do communicate meaning.⁷⁶⁹

At least one occasion in which he made this decision is probably a result of a struggle by Drury to understand what the author was saying in the equivalent part of the applicable [STQ](#). This and the fact that he seemed to have this struggle on at least one other occasion (as did Barr) demonstrates that the issue of struggles by the translators to understand what the applicable ST authors were saying is significant. Drury's struggle also demonstrates a possible association with attempts to contextualise the messages for audiences that were unfamiliar with Marxist concepts. However, the struggle also demonstrates an association

⁷⁶⁵ See Bolado, "Introducción." loc. cit; See also Banana, "Good News to the Poor." loc. cit., particularly pp. 105, 107 & 109; Berryman, "Latin American Liberation Theology." op. cit. p. 49; Bonino, *Doing Theology in a Revolutionary Situation*. op. cit., p. xix; Gutiérrez, "Two Theological Perspectives: Liberation Theology and Progressivist Theology." loc. cit; Dussel, "The Political and Ecclesial Context of Liberation Theology in Latin America." op. cit; Hennelly, "General Introduction." loc. cit & "Preface." loc. cit.

⁷⁶⁶ cf. Cf. Ellacuría, *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 15, 83-84, 93-94, 104, 124-125 & 134-135 with *Teología Política*. op. cit., pp. 8, 46, 50, 56, 68 & 74 & Sobrino, *Christology at the Crossroads: A Latin American Approach*. op. cit., pp. 355-356 with *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., p. 305. The applicable quotations are STQs & TTQs 4.1.10, 4.1.24, 4.1.31, 4.1.45, 4.1.67, 4.1.80 & 4.6.54.

⁷⁶⁷ Ritter, *The Oxford Style Manual*. loc. cit; American Psychological Association., *Publication Manual of the American Psychological Association*. loc. cit.

⁷⁶⁸ The applicable quotations are STQs & TTQs 4.1.10, 4.1.24, 4.1.31, 4.1.45, 4.1.67 & 4.1.80.

⁷⁶⁹ See Cambridge University Press., "Word," <http://dictionary.cambridge.org/dictionary/english/word>.

with other factors linked to Marxist philosophy. For example: Marxist semantic domains or Marxism associated AWs or ATVs.

Another significant influence is what seems to have been the need for translators to decide what to do with information that was left out, implicit or explicit in the STQ. This is associated with three things. The first is the challenge translators face of ‘knowing when to supply information which is left implicit in the [ST]’.⁷⁷⁰ The second is the necessity for translators to be ‘aware of the implicit and explicit information’ conveyed by the STQ.⁷⁷¹ The third is the need for translators not to run the risk of turning the TT’s readers off by supplying them with information they already know. Translators need to be aware of this risk.⁷⁷²

The influence is symbolic of the need for the translators to be aware of the type of meaning the information carries. However, decisions like having to decide what to do with information that was left out or implicit in the STQ have been so influential that it seems that at least one case in which information that was implicit or left out in the STQ was made explicit in the [TTQ](#) because the translator had to do this in order to avoid changing the STQ’s message. This occurred when Barr, as part of the process of rendering STQ 4.2.158, rendered *subcontinente* as ‘Latin America’. For [already stated reasons](#), he would have changed what Gutiérrez was saying if he had rendered the word as ‘subcontinent’. Since, as previously alluded to, Gutiérrez was based in Latin America when he authored *La Fuerza*,⁷⁷³ he would have been referring to that continent when he used the term *subcontinente*.

Another example of the significance of the influence of the need for the translators to decide what to do with information that was left out of or made implicit or explicit in the STQ can be found in Barr’s decision to make explicit information that was left out or implicit in the applicable STQ. The information was about Jesus having two ways of describing the poor.⁷⁷⁴ The STQ is not preceded or succeeded by any paragraphs that explicitly contain this

⁷⁷⁰ Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 42.

⁷⁷¹ See page 38 of *ibid.*, 42.

⁷⁷² See page 38 of *ibid.*

⁷⁷³ See the back cover of Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit.

⁷⁷⁴ Cf. Sobrino, *Jesus in Latin America*. op. cit., pp. 89-90 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 144. The applicable quotations are STQ & TTQ 4.7.87.

information.⁷⁷⁵ Therefore, Barr has possibly made the information explicit because he had to. Due to the grammatical structures of the languages, Spanish language sentences often have information that is implicit or left out and has to be made explicit if they are to be translated into English. Therefore, Barr potentially needed to make the information explicit due to grammatical issues.

Another significant influence has been the adding and substitution of personal pronouns, (particularly the first person) and switching and substitution of tenses. The switching of tenses has been such a strong influence that it has, in at least one case, meant a different emphasis on when the verb's action is taking place.⁷⁷⁶ This influence has been used by most, if not all of the translators,⁷⁷⁷ and has, on at least one occasion, possibly led to a change in what the STQ's message was saying.

Furthermore, Eagleson and Inda's decision to substitute pronouns is significant because by doing this they are, as previously stated, stating that what Gutiérrez is trying to say is his opinion and is not objective.⁷⁷⁸ This could be due to the anti-Marxist feelings that were beginning to surface in CELAM circles at around the time *A Theology* was published.⁷⁷⁹

A particular issue with the substitution of tenses has been the option taken in the translation of most of the [STs](#) of definite and potential substitutions that involve the historic present and/or present simple tenses. This may be related to the fact that both tenses share stem endings.⁷⁸⁰ However, the different functions of both tenses mean that, the substitutions have,

⁷⁷⁵ See *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. loc. cit.

⁷⁷⁶ Cf. *Jesus in Latin America*. op. cit., p. 8 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 23. The applicable quotations are STQ 4.7.7 & TTQ 4.7. 7.

⁷⁷⁷ Cf. STQs [4.1.2](#), 4.1.18, 4.1.52, [4.2.7](#), 4.2.8, 4.2.17, 4.2.20, 4.2.112, 4.2.143, 4.2.149, 4.3.1, 4.3.2, 4.3.3, 4.3.5, 4.4.30, [4.4.34](#), 4.5.10, [4.6.19](#), 4.6.39, 4.6.44, [4.7.5](#), 4.7.8, & 4.7.117 with TTQs 4.1.2, 4.1.18, 4.1.52, 4.2.7, 4.2.8, 4.2.17, 4.2.20, 4.2.112, 4.2.143, 4.2.149, 4.3.1, 4.3.2, 4.3.3, 4.3.5, 4.4.1, 4.4.30, 4.4.34, 4.5.10.1, 4.5.10.2, 4.6.19, 4.6.39, 4.6.44, 4.7.5, 4.7.8, 4.7.96 & 4.7.117.

⁷⁷⁸ See Section 4.3: Observations about the data on *La Teología De La Liberación* and *A Theology of Liberation*.

⁷⁷⁹ See Hennelly, "Part III: Progress and Opposition (1968-1973)." loc. cit & Gutiérrez, *A Theology of Liberation: History, Politics and Salvation*. loc. cit.

⁷⁸⁰ Cf. Real Academia Española Comisión De Gramática., *Esbozo De Una Nueva Gramática De La Lengua Española*. op. cit., pp. 262-267 & 270-305 with García-Pelayo y Gross, *Larousse De La Conjugación*. loc. cit & Alconchel, *Introducción a La Explicación Lingüística De Textos: Metodología Y Práctica De Comentarios Lingüísticos*. loc. cit.

in combination with the associated semantic domains, created the potentiality of the STQs' messages being changed.

On the other hand, Drury's decision to substitute and add personal pronouns could, in one case, be associated with the profiling performed by personal pronouns and, therefore, mean that he was trying to imply that Sobrino was saying something he was not. Consequently, he has possibly subtly changed what Sobrino was saying. This may be symbolic of the influence of Marxism and/or of differences between his ATVs and Sobrino's. This is particularly as the applicable quotations (which are TTQ and STQ 4.6.29) talk about God suffering.

Moreover, the issue of the rendering of some units of meaning has constituted a significant influence that is, partly independent of contextualisation, semantic domains or the influence of Marxism. An example of where this has occurred has been through decisions to render paragraphs and idioms. The issue with idioms is that they should be rendered as idioms in the [TT](#), but are rarely approximate when translators do this, and are 'culturally bound' when they are translated.⁷⁸¹ Because of this and the fact that idioms are strings 'of words whose meaning is different than the meaning conveyed by the individual words'⁷⁸² they can be subjected to linguistic or cultural untranslatability problems. These problems can be complicated by the translator's understanding of what the author is trying to say in the ST and the fact that when translators translate they 'search for words which have the meaning [they] want to express and make sure that the words fit into the context'.⁷⁸³ Therefore, translations of idioms can also result in TL. This possibility can make them untranslatable.⁷⁸⁴ The issue is further complicated by what, according to Larson⁷⁸⁵ is the complexity of the translation process and by what, as already alluded to, is called linguistic untranslatability.⁷⁸⁶ The problem here is that ST idioms are formal features of the source language and part of the stylistic effects of the ST. They frequently do not have an equivalent in the target language – often making them

⁷⁸¹ Cruse, *Lexical Semantics*. op. cit., p. 42; Bassnett, *Translation Studies*. op. cit., p. 23; Belloc, 1931, cited in *ibid.*, 16.

⁷⁸² Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 20.

⁷⁸³ Kussmaul, *Training the Translator*. op. cit., p. 105.

⁷⁸⁴ Bassnett, *Translation Studies*. op. cit., pp. 30-32.

⁷⁸⁵ *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 476.

⁷⁸⁶ Catford, *A Linguistic Theory of Translation*, 94. See also Section [3.6: Literature on Issues That Are Associated with the Process Of Translation and the Role of Translators](#).

impossible to translate.⁷⁸⁷ This is particularly as the formal features and stylistic effects of the TT idioms are from the target language.

The complexity of translating idioms is possibly symptomatic of the fact that, due to the ability that cultural differences have to affect translations, a TT's readers cannot be expected to understand every feature of an ST's language if they have little or 'no knowledge' of the ST's culture.⁷⁸⁸ The problems with idioms being untranslatable also relates to semantic domain-related issues that can put other units of meaning into the same category.⁷⁸⁹ At least one of the translators has seemingly had problems with this.⁷⁹⁰ The problems can also make the contextualisation of the messages of STQs with idioms for [TTQ](#) audiences harder for the translators.

It is also significant that the way in which some units of meaning (particularly paragraphs) have been rendered have influenced the renderings of others. This means that the applicable renderings have been influenced by the ways that the translators interpreted what the authors were saying in the applicable ST units of meaning. Therefore, the influences may have been associated with differences and similarities between the authors' ATVs and AWs and the translators' equivalents. The influences were also possibly affected by Marxism.

The possible existence of TL and the definite occurrence of TG are significant as well. This is because the existence and the occurrence mean that there could have been unequal correspondence between the STs and the TTs and in the cases where TG has occurred, the padding up that is caused by TG. In either case there is the possibility of the messages of the applicable STQs being changed.

⁷⁸⁷ Ibid. op. cit., p. 94; S. Hervey, Higgins, I., & Haywood, L.M., *Thinking Spanish Translation: A Course in Translation Method: Spanish to English*, vol. Routledge (London & New York, 1995), 24.

⁷⁸⁸ P. Balcom, "Translating Modern Chinese Literature," in *The Translator as Writer*, ed. S. Bassnett, & Bush, P., (London & New York: Continuum Press, 2006), 122-23.

⁷⁸⁹ See Adrjan, "The Sound of Humor: Linguistic and Semantic Constraints in the Translation of Phonological Jokes." loc. cit.

⁷⁹⁰ Cf. Sobrino, *Jesus in Latin America*. op. cit., p. 16 with *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., p. 35. The applicable quotations are TTQ 4.7.39 & STQ 4.7.39.

The splitting up of paragraphs is also significant. So is a decision by at least one translator to move a topic sentence to near the end of the TT's previous paragraph. The same applies to a decision to turn a sentence that was near the end of one paragraph into the topic sentence for the next paragraph.

The former of these options has turned supporting sentences into topic sentences, while the latter has done the opposite. Both decisions are significant because whilst, on the one hand, topic sentences identify a paragraph's central ideas and clarify what the writer is trying to say,⁷⁹¹ on the other hand supporting sentences give 'information that explains and expands the topic'.⁷⁹² The result of both scenarios is a subtle change in what the applicable authors were trying to say. The usage of both options also changed the focus of some of the paragraphs. And since, in an academic writing situation 'each paragraph ...contains a main idea which is related to the other major points presented in the text'⁷⁹³ by creating new topic sentences, the translators have changed the organisation of ideas. Therefore, the usage of both options has led to significant changes.

5.8: Chapter Conclusion:

The main influences on the [TTQs](#) are Marxism, the effects of the AWs and ATVs, length of time issues, some effects of contextualisation and semantic domains of words that include the words 'salvation', 'liberation', *salvación, salva, salvaciones, salvífico, salvífica, salvar salvarnos, liberar, liberarse, liberarnos* and *libertad*. Despite this, there have been other significant influences. These include: the rendering of units of meaning and associated difficulties and what to do with information that is explicit, left out or implicit in the STQ. The influences also include the adding of pronouns, the substitution of pronouns and other units of meaning, and TL and TG.

⁷⁹¹ See The OWL at Purdue. The Writing Lab., & Purdue University., "1.1: Topic Sentences," <https://owl.english.purdue.edu/engagement/2/1/29/>.

⁷⁹² National Geographic Learning., "Supporting and Concluding Sentences," http://ngl.cengage.com/assets/downloads/greatwi_pro0000000335/gw2_unit4.pdf. See also; The Writing Lab., "1.1: Topic Sentences". loc. cit.

⁷⁹³ Monash University., "Organisation of a Paragraph," <http://www.monash.edu.au/lls/llonline/writing/general/thesis-edit/2.1.xml>.

It is also worth noting how the influence of Marxism has worked in tandem with all of the other influences and some options to potentially affect the translations. This has occurred in a variety of ways. In addition, the way in which the influence of semantic domains has also worked in tandem with other influences and some options to have potential effects upon the translations is, to a lesser degree, also noteworthy. Most influences have, in fact, entailed a range of options – some more so than others. At least one other option has been the result of the option used by the translator.

Finally, the concluding chapter will discuss the implications of these findings and provide recommendations for future research. It will also provide the connections between the significance of what this chapter has discussed and the data presented in the presentation of the results chapter.

Chapter Six: Concluding Chapter:

This chapter restates the research question, summarizes the findings, discusses their implications and makes recommendations for future research.

6.1: The Research Question

As previously stated,⁷⁹⁴ the research question is as follows: “What does an analysis of the translations from Spanish to English of units of meaning associated with key terms in works by Gutiérrez, Sobrino, Ellacuría and Romero, a key acronym in a work by Sobrino and of the significant influences on the translations reveal about the translators’ options and significant influences?”

6.2: The Focus of the Thesis

This thesis has a particular focus on the translators’ roles and options. Another of its focuses has been whatever potential or [definite influences](#) have led to the usages of the options entailing changes to the messages of the source text quotations. There has also been a particular focus on units of meaning that are in source text quotations (“STQs”) with the abbreviation *CL* or the words *salvación*, *liberación*, *liberador*, *libertador*, *liberar*, *liberarse*, *liberarnos*, *libertad*, *salva*, *salvaciones*, *salvífico*, *salvífica*, *salvar* or *salvarnos* or words that are synonymous with the words *salvación* or *liberación*. Finally, the thesis has also focussed on the translations of these STQs.

The units of meaning are from target text (“TT”) and source text (“ST”) versions of works that were originally produced in Spanish on liberation theology.

There are six main influences that this thesis has uncovered. In order of significance from the most to the least significant these are:

- (i) Marxism (especially since liberation theology relies very *heavily on Marxist analysis*);
- (ii) semantic domains;

⁷⁹⁴ See Section 1.3: [Research Question](#).

- (iii) some effects of contextualisation;
- (iv) the assumed worldviews of the authors and translators;
- (v) the assumed theological viewpoints of the translators and authors; and
- (vi) the effects of the length of time between the authorship of the source text quotations and the publication of the target text quotations.

6.3: Research Methodology and Design

I have used a mixed-methods approach (“MMA”) that is mostly qualitative. It has involved the integration of data through the merging and connecting of the quantitative and qualitative data and the analysing of the qualitative and quantitative data concurrently with each other. The MMA has also entailed the usage of the [corpus linguistics approach](#) (“CLA”) to help me to be able to detect some of the significant influences on the translations and what options the translators have used. Also, while on the one hand, the qualitative aspect has been used to work out what options the translators have utilised, the quantitative analysis has involved analysing the frequency in which the options were used." The quantitative data has, in addition, been used to hypothesise about the relationships that exist between how the authors’ messages have been interpreted by the translators.

The qualitative data have also been used to work out what significant influences have resulted in the utilizations of the translators’ options. This data has also answered the research question and associated questions via inductive means. On the other hand, the quantitative data have been collected using the CLA and have been deductive and used to count the number of times the translators have utilized their options.

6.4: A Summary of the Findings of the Research

Whilst all of the influences have led to definite changes in what the [STQs](#) were saying, some have also led to potential changes. In some target text quotations (“TTQs”) the definite changes are more significant than they are in others.

One of the findings has demonstrated whether some of the usages of the options have resulted in changes that were ostensibly because of one or two of the most significant of the six main influences. The two are Marxist philosophy (at least partly because of the theology’s links with Marxism) and, for external and internal changes, semantic domains.

A particularly noteworthy example of usages that are seemingly associated with Marxism's influence includes a translator's usage of repetition. This is partially because, despite the fact that repetition is usually for emphasis, it could also be because the translator was attempting to contextualise the STQ's message for a TT audience that was probably unfamiliar with Marxist concepts.

Another example of uses that appear to be linked to the influence of Marxist philosophy involves renderings of the words *praxis*, *práxico* and *práctica*. This is partly because whilst, on the one hand, when the applicable STs and TTs were published the word 'praxis' had Marxist [SLMSDs](#), [ELMSDs](#) and non-Marxist English Language and Spanish Language semantic domains,⁷⁹⁵ on the other hand, in the 1970s and 1980s the words *práxico* and *práctica* were derived from the word *praxis* as it was used in Spanish. Therefore, *práxico* and *práctica* had SLMSDs and non-Marxist Spanish Language semantic domains, in the same decades.

Additionally, Marxism's influence is associated with other factors, such as Marxist orientated language that existed in the 1970s and 1980s as well as SLMSDs and ELMSDs some of the words had in the same decades. As a consequence, it is linked to the usages of options by the translators of the applicable STs.

The influence has also worked in collaboration with the other significant influences to affect the TTQs, with the result being that the messages of the STQs in which this has occurred seemingly have been changed. This was not unexpected. The reasons being the theology's links with Marxism and the prevalence that Marxist philosophy had in the Spanish speaking world when the theology was first developed.

The findings have also demonstrated that there were another five main influences. One of these was an influence that has affected the renderings of STQs from most of the STs. It was the influence of semantic domains. This influence was, alongside the influences of the

⁷⁹⁵ Author's Name Unknown., *Webster's Dictionary of the English Language Unabridged Encyclopedic Edition: Micro-Z*. loc. cit; Bottomore, *Diccionario Del Pensamiento Marxista*. loc. cit; *A Dictionary of Marxist Thought*. loc. cit; Fowler, *The Concise Oxford Dictionary of Current English*, 868. op. cit., p. 868; Real Academia Española., *Diccionario De La Lengua Española*, 1056. op. cit., p. 1056 & *Diccionario De La Lengua Española*, II: H-Zuzón. op. cit., p. 1094.

assumed worldviews of the authors and translators and the influence of some effects of contextualisation, the second in line in order of significance of the significant influences. However, some other definite and some potential influences have been identified which are not as noteworthy as the significant influences.

Moreover, the influence of the semantic domains has incorporated challenges that are involved with the rendering of phrases. The influence has also encompassed issues that are to do with translation loss, translation gain and, as exemplified by the renderings of at least two [STQs](#), negation amongst others. The involvement and the influence were not unanticipated because there were many factors that can and have been incorporated by the influence.

It also seems likely that all of the translators have needed to deal with semantic domain related issues. Some of these issues are linked to Marxist philosophy. However, the need for translators to deal with semantic domain related issues is in spite of the influence of the semantic domains not being as significant as the influence of Marxism.

In addition, many of the usages of the options reflect stronger likelihoods to have been linked to familiarity on the behalf of the applicable translators with Marxist concepts. Some of these usages seemingly are attempts to contextualise the STQ's messages for readers who, in most cases, were probably unfamiliar with Marxism (the exception being the audiences of most of the TT versions of Romero's sermons).

By a similar token, the translators' familiarity with Marxist concepts seems to be particularly related to the cases in which the translators who may have had experiences with or received training in Marxist philosophy have contextualised some of the STQs for the applicable TTQs' audiences.

Furthermore, some of the STs reflect a context in which Marxist thought was commonplace and familiar. To the contrary, most of the TTs were for readers who were in cultures in which Marxist thought was relatively rare and, consequently, unfamiliar – the exception being the TT versions of Romero's sermons. Most of these were for readerships who were in cultures in which Marxist thought was familiar and common. This study has shown that the success of the translation process depends on many factors including the translator's familiarity with Marxist thought and his or her ability and/or willingness to contextualize that for readers who, in the cases of the readerships of most of the TTs, were unfamiliar with Marxist

thought. In addition to the influences of contextualisation and Marxism, therefore, the translators' AWs have also shown to be a significant influence.

The influence of contextualisation has also been so significant that on occasions it has worked together with the familiarity Marxism had in the English speaking world when the TTs were published to affect the ways the messages of the applicable STQs have been contextualised. On these occasions the collaboration has happened to help the translators avoid changing the messages of the applicable STQs. The influence of contextualisation also appears to have been reflected in the renderings of some [STQs](#).

In addition, several uses of options seem to have been associated with worldviews that supported or opposed the theology on practical grounds (which are grounds that are associated with the theology's many flaws and claims). The utilisations also appear to be associated with links between the theology, Marxism and related struggles. On top of this, at least some of the utilisations have been influenced by the issue of semantic domains. Therefore, it is not surprising that the assumed worldviews would be one of the main influences.

One other main influence is not as significant as that of assumed worldviews, namely, the influence of the assumed theological viewpoints of authors and translators. This influence and the influence of the effects of the length of time between the authorship of the STQs and the publication of the TTQs are third in line in order of significance of the significant influences.

The influence of the assumed theological viewpoints of the authors and translators is associated with views that supported or opposed the theology on theological grounds and have, in some cases, been influenced by Marxist backgrounds and, in other cases, seemingly by anti-Marxist views and concepts of salvation and liberation. The influence of the assumed theological viewpoints is, consequently, not unexpected. It is exemplified by renderings that have seemingly resulted from support for or opposition to the theology (which is because of liberation theology's links to Marxism) and is also associated with the need to contextualise the messages of some STQs.

The effects of the length of time between the authoring of the STQs and the production of the TTQ equivalents have also seemingly affected many of the translations of Romero's sermons.

The effects have seemingly been affected by many factors. These include the fact that Owens was contextualising an ST's message for an audience for whom Marxism had widespread acceptance. Also, word meanings change over time. In addition, the effects of the length of time have been involved with other factors, such as language change and the need for the translators to not turn off the TT's readers. Therefore, the effects of the length of time between when the STQs were written and the TTQs produced are not unexpected.

The findings also demonstrate that other influences that are as not as significant as the six main ones exist, as do some potential influences. The other definite influences include what happens when translation loss and gain happen, the adding and substitutions of pronouns, the profiling pronouns do, decisions regarding when to turn information that is implicit or has been left out in the STQ into explicit information and the functions of various tenses. In addition, while on one hand the rendering of some units of meaning and the need to interpret messages are also some of the other definite influences, on the other hand, examples of some potential influences include the complexity of translating idioms, and some of the options used by the translators.

The findings have also determined that the definite and potential influences are all intertwined with usages of significant options. Some of these options include the rendering, combining, merging or splitting up of numerous technical and non-technical UOMs. Others include the borrowing of [UOMs](#) from other languages. The UOMs borrowed include words, phrases, topic and supporting sentences, paragraphs, idioms, headings and footnotes.

Most of the options have had at least one case that has been influenced by Marxism. In one or more of these cases this has involved at least one usage that is associated with levels of contextual knowledge. These levels require familiarity with Marxist concepts in perhaps every usage. Therefore, what seems to be the lack of contextual knowledge has resulted in the messages of the applicable STQs being possibly changed. In some cases the change has potentially been significant. This has been the case even when UOMs with [SLMSDs](#) have been rendered as UOMs with [ELMSDs](#). It is also related to something else that the findings have revealed. This is that many of the usages of the significant options have resulted in some noteworthy changes to the messages of some of the applicable STQs. Some of these changes are significant ones.

Additionally, the translators' connotations of some of the units of meaning under consideration are amongst the definite influences that are not as significant as the six main influences. However, the connotations, have also entailed usages with significant changes. Numerous factors have influenced the chances of the uses leading to these changes. Many are associated with semantic domains (including Marxist linked ones). The clash between what Erickson⁷⁹⁶ believes to be the liberation theology and Evangelical viewpoints of the word 'salvation' is also associated with many other factors that have influenced the chances of the usages leading to the changes. The same applies to the theology's links with Marxism.

6.5: Implications Of The Findings

The findings show that a combination of influences and options that can lead to significant changes to the messages of the applicable STQs can effect the translations. Therefore, they have implications for the translation studies and theological fields. The implications mean that translators of theological [STs](#) need to be aware that the process of translating an ST and theological concerns can result in changes to the messages of STs and can complicate the process of translating theological texts. Consequently, the translations can result in significant changes to the authors' messages. In relation to the STs under consideration, some of these changes have seemingly even applied when semantic domain and external changes related issues are considered.

The findings also demonstrate that theological and linguistic concerns can be common problems for translators of theological STs. They, therefore, can have potential implications regarding how the messages from these texts are interpreted by the translators.

6.6: Recommendations For Further Research

There are three possible areas for future research. One is how to help translators work out how decisions regarding whether or not to make information that was left out or implicit explicit will help them avoid changing the [STQs'](#) messages. Another one relates to helping translators make decisions regarding whether or not to make information that was implicit or

⁷⁹⁶ Erickson, *Christian Theology*. loc. cit.

left out explicit. Finally, the third possible area for future research is how the usage of any option can lead to another one being used in the same TTQ.

Glossary of Technical Terms:

Communication Event – ‘A communication episode that involve significant communication activity’.⁷⁹⁷

Content Analysis – An analysis that attempts to analyse ‘patterns of textual meaning’.⁷⁹⁸

Contextual Relations – the relations in which a word’s ‘conceivable contexts’ are contracted with ‘lexical items’.⁷⁹⁹

Contextualisation - Something that occurs when biblical messages are being preached or elaborated upon in contextually or culturally appropriate ways.⁸⁰⁰

Cultural Borrowing - The process of using words in the translation of an ST when the translator is unable to find appropriate **TT** terminology to express what the text is trying to say.⁸⁰¹

Definite Influence – An influence that has occurred and has influenced the applicable target text quotation.

Equivalence – Something that occurs in translation circles when source and target texts have things in common and ‘similar’ functions but are not identical.⁸⁰²

Explicit Information – Information that ‘is overtly stated by lexical items and grammatical forms’.⁸⁰³

External Changes – changes that occur to a language through ‘language contact and borrowing between speakers of different languages’.⁸⁰⁴

Foreignisation – A strategy that translators use to deal with the cultural barriers that translations can entail and to ‘mark the otherness of the [TTs]’.⁸⁰⁵

⁷⁹⁷ G. Walker, "Communication Event Analysis Papers," <http://oregonstate.edu/instruct/comm321/gwalker/CEApaper.htm>.

⁷⁹⁸ Benson, cited in Insight Media., *Qualitative Research: Methods in the Social Sciences*. loc. cit.

⁷⁹⁹ Cruse, *Lexical Semantics*. op. cit., p. 16.

⁸⁰⁰ E. Stetzer, "Calling for Contextualization, Part 3: Knowing and Making Known the Gospel," <http://www.christianitytoday.com/edstetzer/2010/july/calling-for-contextualization-part-3-knowing-and-making.html>.

⁸⁰¹ Hervey, *Thinking French Translation: A Course in Translation Method: French to English*. op. cit., p. 35.

⁸⁰² House, *Translation*. op. cit., p. 29.

⁸⁰³ Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 38.

⁸⁰⁴ Ottenheimer, *The Anthropology of Language: An Introduction to Linguistic Anthropology*. loc. cit..

⁸⁰⁵ K. Myskja, "Foreignisation and Resistance: Lawrence Venuti and His Critics " *Nordic Journal Of English Studies* 12, no. 2 (2013): 3; See also page 228 of L. Venuti, *The Translator's Invisibility: A History of Translation* (London & New York: Routledge, 2008).

Free Translation – ‘A style of translation in which there is only a global correspondence between units of the ST and units of the TT – for example, a rough sentence-to-sentence correspondence, or a still looser correspondence in terms of even larger sections of text’.⁸⁰⁶

Historic Present Tense - A tense that is used to describe past events using present tense verb forms.⁸⁰⁷

Idiomatic Translation – One in which the translator is attempting to use ‘the natural grammatical and lexical forms of the’ target language to communicate the source language’s.⁸⁰⁸

Internal Changes – changes to a language that occur ‘because of the way speakers of the language gradually modify their language over time’.⁸⁰⁹

Implicit Information – Information that has been intentionally left out of a text.⁸¹⁰

Marxist Semantic Domain –A Marxist orientated area of meaning and the words used to talk about it.⁸¹¹ Examples of a word with a Marxist semantic domain include the English word ‘praxis’⁸¹² and the Spanish word *Capital*.⁸¹³

Potential Influence – A possible influence upon the applicable target text quotation.

Rendering – A procedure in which language or a unit of meaning from a source text is interpreted and translated or reproduced in the target text.⁸¹⁴

Situational Meaning – Meaning that is determined by ‘where communication takes place, when it takes place, the age, sex, and social status of the speaker and hearer, the relationship

⁸⁰⁶ Haywood, *Thinking Spanish Translation: A Course in Translation Method: Spanish to English*. op. cit., p. 271.

⁸⁰⁷ Cambridge University Press., "Historic Present," <http://dictionary.cambridge.org/dictionary/english/historic-present>.

⁸⁰⁸ Beekman, *Translating the Word of God*, 24. op. cit., p. 24.

⁸⁰⁹ Ottenheimer, *The Anthropology of Language: An Introduction to Linguistic Anthropology*. loc. cit.

⁸¹⁰ Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. loc. cit.

⁸¹¹ Adapted from SIL International., "What Is a Semantic Domain?". loc. cit.

⁸¹² See Oxford University Press., "Praxis, N.,"

<http://www.oed.com/view/Entry/149425?redirectedFrom=Praxis#eid>. Definition 1.b.

⁸¹³ See Author's Name Unknown., "Diccionario Básico De Categorías Marxistas,"

<https://info.nodo50.org/Diccionario-basico-de-categorias.html>.

⁸¹⁴ Adapted from Cambridge University Press., "Rendering,"

<https://dictionary.cambridge.org/dictionary/english/rendering> & Oxford University Press., "Rendering, N.,"

<http://www.oed.com.ezproxy.flinders.edu.au/view/Entry/162390?rskey=1KqAOL&result=2&isAdvanced=false#eid>.

between them, the presuppositions that each brings to the communication, the cultural background of the speaker and addressee, and many other situational matters'.⁸¹⁵

Source Language – the language of a source text.⁸¹⁶

Source Text - A text that a translator is translating.

Target Language – The language of a target text.⁸¹⁷

Target Text – The intended translated version of a source text.

Text – '(A unit of) connected discourse whose function is communicative and which forms the object of analysis and description'.⁸¹⁸

Translation Gain – Something that occurs when 'overenthusiastic translators inadvertently pad up the text by adding more to it than is necessary with the result that the translation might have more allusions in it than was originally thought of'.⁸¹⁹ It also occurs when translators 'enrich or clarify' the texts they are translating.⁸²⁰

Translation Loss – A term that refers to 'any feature of inexact correspondence between' STs and their associated TTs.⁸²¹ It occurs when there is 'non-replication in the **TT** of ST features'.⁸²²

Unit of Meaning – Any part of language that has meaning.⁸²³

⁸¹⁵ Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. op. cit., p. 37.

⁸¹⁶ Hervey, *Thinking French Translation: A Course in Translation Method: French to English*. op. cit., p. 273.

⁸¹⁷ S. Hervey, Higgins, I., Cragie, S., & Gambarotta, P., *Thinking Italian Translation: A Course in Translation Methods: Italian to English* (London & New York: Routledge, 2000), 218..

⁸¹⁸ Oxford University Press., "Text, N.1,"

<http://www.oed.com.ezproxy.flinders.edu.au/view/Entry/200002?rskey=vbtNAa&result=1&isAdvanced=false#eid>.

⁸¹⁹ NPTEL., "Basic Concepts and Terminology of Translation Studies Module 2: Introduction to Translation Studies as a Discipline Lecture 4: Basic Concepts and Terminology of Translation Studies". loc. cit.

⁸²⁰ Bassnett, *Translation Studies*, 30. op. cit., p. 30.

⁸²¹ Haywood, *Thinking Spanish Translation: A Course in Translation Method: Spanish to English*. op. cit., p. 275.

⁸²² University of Cambridge Faculty Of Modern & Medieval Languages., "3. Equivalence and Translation Loss". loc. cit.

⁸²³ See D. Crystal, "A Dictionary of Linguistics and Phonetics,"

<http://onlinelibrary.wiley.com/book/10.1002/9781444302776>.

Appendices

Table 4.1: A Comparison of Usages and Translations of the Words *Salvación* and *Liberación* in *Teología Política* and *Freedom Made Flesh*

<p>STQ 4.1.1:⁸²⁴</p> <p>Uno de los temas fundamentales de la teología actual, sin cuyo tratamiento el resto de los temas teológicos no cobra ni la plenitud de su concreción ni la totalidad de su significado, es el de la historicidad de la salvación. Durante siglos y debido a una mentalidad filosófica griega, ajena a la orientación bíblica, ha sido tema fundamental el de la relación de lo sobrenatural con lo natural; es decir, un problema planteado en términos de naturaleza: qué dice lo sobrenatural, el Dios trinitariamente revelado en gracia, con lo natural, con el hombre tal como parecería ser de por sí y una vez por todas. El juego que este problema ha dado no solo a la teología en sí sino a la predicación, a la ascética, al encuentro con el mundo, etc., ha sido incalculable y a la altura de nuestro tiempo deformador de la praxis cristiana y de la actualidad eficaz de nuestra teología.</p>	<p>TTQ 4.1.1:</p> ⁸²⁵ <p>One of the fundamental themes in present-day theology is the historicity of salvation. If this theme is not dealt with, the other themes in theology will not acquire their full import nor their full concrete thrust. For centuries now, due to a Greek philosophical mentality that is quite alien to the orientation of the Bible, a fundamental theme in theology has been the relationship of the supernatural to the natural. In other words, it has dealt with a theme formulated in terms of nature. On the one hand these was <i>the supernatural</i>, the Trinitarian God revealed to us by divine favor and grace. On the other hand there was the <i>natural</i> man as he appeared to be <i>in se</i> and for all. This problematic has had incalculable impact on theology, preaching, ascetics, and the Church's encounter with the world, so that by our own day it has deformed Christian praxis and undermined the relevance of our theology.</p>
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⁸²⁴ The STQs in this table are from Ellacuría, *Teología Política*. op. cit., pp. 1-2, 5-12, 21, 34, 37, 44-76, 78-84, 86-90 & 118-119. STQs 4.1.11, 4.1.49, 4.1.54, 4.1.60, 4.1.61, 4.1.72, 4.1.77, 4.1.87, 4.1.96 & 4.1.110 have been adapted.

⁸²⁵ The TTQs in this table are from *Freedom Made Flesh: The Mission of Christ and His Church*. op. cit., pp. 3-4, 11, 13-16, 23-24, 39-40, 63-64, 68-69 & 81-85, 88, 92-99-105, 108-119, 122-128, 135-137, 141-144, 146-152, 156-163 & 216. TTQ 4.1.110 has been adapted.

<p>STQ 4.1.2:</p> <p>Si por razones que iremos dando en estas lecciones debe ser sobrepasado - ese planteamiento en otro más global como es el de la historia que incluye trascendiéndola a la naturaleza, no tiene por qué ser juzgado menos teológico, como si se refiriese tan solo a una dimensión periférica de la fe cristiana. Al contrario dicho planteamiento en términos de historia es más profundo, es si se quiere más radicalmente metafísico, y es mucho más actual en el sentido pleno del término actualidad, que recoge el sentido griego de acto-plenitud de realidad – y el sentido temporal de realización actual. Este planteamiento es inicialmente sencillo: qué tiene que ver la historia de la salvación con la salvación en la historia. La historia de la salvación expresaría mucho más bíblica y cristianamente lo que los clásicos llamaban sobrenaturaleza, la salvación en la historia expresa mucho más “actualmente” lo que aquellos mismos clásicos recubrían con el término ‘naturaleza’.</p>	<p>TTQ 4.1.2:</p> <p>In the course of these pages I shall present reasons why that formulation of the problem should now be superseded, why it should be replaced by a more global presentation in terms of history: a history that includes but also goes beyond nature. This latter presentation should not be regarded as less theological than the older formulation as dealing with a dimension that is only peripheral to the Christian faith. The newer formulation in terms of history is in fact more profound, more radically metaphysical. It is much more actual in the twofold sense of that term: i.e., in the Greek sense of “act” as reality in all its fullness, and in the temporal sense of “actual” as realization in the here-and-now present.</p> <p>The initial formulation is simple enough: What does salvation history have to do with salvation in history? The term “salvation history” is a much more biblical and Christian way of expressing what classical theologians called “the supernatural.” And the term “salvation in history” is a much more “actual” way of expressing what they called “nature”.</p>
<p>STQ 4.1.3:</p>	<p>TTQ 4.1.3:</p>

<p>El paralelismo de los planteamientos no es tal paralelismo por muchas razones, entre otras razones por que la historia implica la naturaleza y la subsume. Se lo propone aquí en parte para hacer ver a teólogos naturalísticamente deformados del planteamiento histórico es más radical que el naturalístico; y, sobre todo, se lo propone para indicar la profunda transformación que debe hacerse de la teología y de la presentación reflexiva de la fe, si se pretende sobrepasar el esquema teológico montado sobre la dualidad natural-sobrenatural por el esquema teológico montado sobre la historia de la salvación-salvación en la historia. En parte tras el Vaticano II va siendo usual hablar de la historia de la salvación, pero puede dudarse de la seriedad conceptual con que se toman tanto la historia de la salvación, y sobretodo debe dudarse de que se haya hecho algo serio sobre lo que implica la salvación en la historia respecto de la historia de la salvación, y viceversa.</p>	<p>The seeming parallelism of the two sets of terms is misleading, for the two formulations are not parallel at all. For one thing, history involves nature but subsumes it. I point this out here to show theologians who have been misshaped by the “nature” approach that the formulation in terms of history is more radical than their approach. Much more importantly, I bring it up here to point up the profound transformation that must take place in theology and the reflexive presentation of the faith if we are to move beyond a theological framework based on the duality of natural and supernatural, if we are to develop a theological framework based on salvation history and salvation in history. Thanks in part to Vatican II, people now tend to talk a great deal about salvation history. But there is reason to wonder how much conceptual seriousness they attribute to either term. In particular, one may wonder whether any serious effort has been made to spell out the implications of “salvation in history” for “salvation history” and vice versa.</p>
<p>STQ 4.1.4: <u>El prejuicio de la ahistoricidad de la salvación</u> Contra este planteamiento innovador de la radical historicidad de la teología, de su intrínseca situacionalidad, además de la inercia y de la instalación, está el prejuicio siempre operante de la ahistoricidad de la</p>	<p>TTQ 4.1.4: <u>The Prejudice That Salvation Is Ahistorical.</u> Inertia and fixation in the established order are not the only things which fight against this new formulation concerning the radical historicity of theology. There is also the continuing prejudice that</p>

<p>salvación. Es un prejuicio que, aunque se lo niegue verbalmente, no deja de ser uno de los más serios obstáculos para la vivencia y la reflexión de la fe.</p>	<p>salvation is ahistorical. Even though people may deny it with their words, it continues to be one of the most serious obstacles to truly living and reflecting on the faith.</p>
<p>STQ 4.1.5: Este mismo prejuicio de abstraer y estatificar es lo que lleva a hacer extrínsecos entre sí al hombre y a Dios y a negar el discurso de Dios en el hombre precisamente en la historia y no en la naturaleza, si no es de un modo muy parcial. Con lo cual lanzamos el problema de la salvación histórica por vía muerta: dos realidades fundamentalmente extrínsecas entre sí, y a su vez cerradas sobre sí – los términos son casi equivalentes-, no pueden coincidir en una misma salvación. Con lo que, a lo más, sería extrínseca la relación entre la historia de la salvación y la salvación en la historia. Una recta interpretación de este problema, de índole a la par filosófico y teológico, sería de máximo interés para salir del embrollo, que es en definitiva gratuito. No lo podemos hacer aquí. Quede sólo indicado el problema para mostrar cómo la teología no es dejar de hacerla real, real en el sentido fuerte del término. Aquí bastará con lanzar una fugaz mirada al carácter histórico de la salvación para mostrar cuán poco cristianamente fundado está el prejuicio ahistórico.</p>	<p>TTQ 4.1.5: This same prejudice toward making things abstract and static also tends to make man and God extrinsic to each other and to deny God’s spending time in humanity precisely as history. God either spends his time with man in nature, or else in history in only a partial way. The whole problem of historical salvation is launched down a dead-end street. For two realities that are basically intrinsic to each other or – what comes down to the same thing – closed in upon themselves cannot come together in one and the same salvation. Hence the relationship between salvation history and salvation in history is also an extrinsic one. A correct interpretation of this problem, one that was equally philosophical and theological, would be of great help and interest in getting us out of the gratuitous trap into which we have fallen. We cannot tackle that task here. I bring up the problem simply to show that theology may entail critical work that is difficult to execute. Making theology effective means making it real in the strongest sense of the term. But right now I should simply like to take a look at the</p>

	<p>historical character of salvation in order to show how little Christian foundation there is for an ahistorical view of it.</p>
<p>STQ 4.1.6: <u>Hay una historia de la salvación</u> Esto no se ha negado nunca: lo que pasa es que no se ha tomado en serio en la estructuración de la teología. Desde luego que no en la teología clásica – demasiado ‘científica’ para ocuparse de lo accidental y cambiante, que además ni siquiera podía constatar científicamente por su tremenda ignorancia de los hechos bíblicos. Hoy se lo afirma más explícitamente y se pretende constituir en hilo conductor de la nueva teología (Manual de Teología como Historia de la Salvación), más bien con no demasiada fortuna en cuanto a historización del mensaje.</p>	<p>TTQ 4.1.6: <u>The Existence Of A Salvation History</u> That there is a salvation history has never been denied. The problem is that it has not been taken seriously in the structuring of theology. Classical theology was too “scientific” to concern itself with the accidental and the changing, and it could not even verify the fact of salvation history because of its profound ignorance of the biblical data. Today salvation history is affirmed more explicitly, and attempts are made to turn it into the guiding thread of the new theology; but there still has not been much success in historicizing this message.</p>
<p>STQ 4.1.7: Como es sabido, hay un clásico en este tema y es el libro de Cullmann “La historia de la Salvación”. El servicio de este libro para un reencuentro de la dimensión histórica de la fe cristiana es indudable. Pero no lleva las cosas hasta el fin. Sobre Bultmann subraya el doble sentido de la historicidad de la salvación: la salvación ocurrió históricamente, es decir, en un proceso, y este proceso es constatable con objetividad histórica. Con ello inicia supera la concepción individual-personalista de la aceptación cristiana, pero no insiste</p>	<p>TTQ 4.1.7: The classic text in this new approach is Cullmann’s book on salvation in history. It did much to introduce us once again to the historical dimension of the Christian faith. Going beyond Bultmann, Cullmann underlined the twofold historicity of salvation: 1) Salvation took place historically, that is, in a process; 2) this process can be verified with historical objectivity. Thus Cullmann got beyond the individual and personalist viewpoint with regard to the acceptance of the Christian message. He did not, however, lay sufficient stress on the total</p>

<p>suficientemente en el carácter total, y por tanto secular y político, de la salvación. (Volveremos a encontrarnos con Cullmann en la misión política de Jesús).</p> <p>Subrayamos, con todo, un par de ideas que resalten el carácter histórico de la salvación.</p>	<p>character of salvation, which would include its secular and political cast. (We shall return to Cullman when we discuss the political mission of Jesus.)</p> <p>Right now I should like to present a few ideas that point up the historical character of salvation.</p>
<p>STQ 4.1.8:</p> <p>Lo que esta Palabra hace es salvar. Quizá la salvación, como ha notado Zubiri en sus cursos, no sea la expresión más profunda de lo que Dios pretende hacer con el hombre. Pero de todos modos la salvación, si la dejamos un tanto indeterminada, es una buena síntesis de la acción de Dios con el hombre. Esto es un punto suficientemente claro. Lo que importa determinar es el carácter histórico de esa salvación, sí, en efecto, la historia de la salvación es o no una salvación en la historia o sóloamente más allá de la historia.</p>	<p>TTQ 4.1.8:</p> <p>What does this divine word do? It saves. It may well be, as people like Zubiri have suggested, that salvation is not the most profound way of expressing what God is trying to do with mankind. But if we do not try to define it too completely and exactly, it may indeed serve as a good synthesis of God’s activity with mankind. The important thing here, in any case, is to specify the historical character of this “salvation”: Is salvation history a salvation in history or a salvation beyond and outside of history?</p>
<p>STQ 4.1.9:</p> <p><u>La historia de la salvación es una salvación en la historia</u></p> <p>Esta afirmación va a ser el tema de todo el curso. Su significado no lo podemos desentrañar antes de volvernos históricamente a algunos pasos fundamentales de la historia de la revelación, en especial al momento culminante que representa la vida histórica de Jesús. Lo único que podemos hacer ahora es encuadrar el problema.</p>	<p>TTQ 4.1.9:</p> <p><u>Salvation History As A Salvation In History</u></p> <p>Salvation history is a salvation in history: This statement is the theme of this whole book. We cannot cover its whole import until we turn our attention to history – specifically, to some of the basic steps in the history of revelation, and particularly its culminating moment: the historical life of Jesus.</p>

<p>STQ 4.1.10:</p> <p>Que la salvación sea histórica supone, por lo pronto, dos cosas: será distinta según el tiempo y el lugar en que se realice, y debe realizarse en la realidad histórica del hombre, es decir, en su total y concreta realidad. No hay tanto por qué escandalizarse de que la Iglesia vaya aprendiendo su misión concreta por la lectura viva de la revelación en la realidad cambiante de la historia de los hombres, ni de que vaya anunciando su salvación de modo distinto según las situaciones distintas. Que empíricamente haya en esto mucho de oportunismo, no impide que este proceder sea en sí el único posible para ser fiel a su misión. Es, en definitiva, por un hombre histórico – en el que culmina una larga serie de hombres históricos como Dios ha querido anunciar y realizar la salvación, y es a hombres históricos no a espíritus – intemporales a quienes esa salvación va dirigida.</p>	<p>TTQ 4.1.10:</p> <p>At this point I simply want to frame the problem in general terms. If salvation is historical, then two things follow: 1) It will differ according to the time and place in which it is fleshed out; 2) it must be realized and brought about in the historical reality of human beings, in their total concrete reality. Hence one should not be scandalized to find that the Church is continually learning what its concrete mission is by taking fresh readings of revelation in the changing reality of human history; and that it proclaims salvation in different ways, depending on different situations. On the empirical level, there may well be a great deal of opportunism in this, but that does not alter the fact that this is the only way for the Church to remain loyal to its mission. In the final analysis, God chose to proclaim and realized salvation through a human being in history who was the culmination of a long series of human beings in history. Moreover, this salvation is addressed to human beings in history, not atemporal spirits.</p>
<p>STQ 4.1.11:</p> <p>Conviene insistir en que Israel aprende en su historia, y en su historia política a trascender la idea naturalística de Dios y a comprender históricamente la salvación que Dios quiere darle. Se puede sostener que</p>	<p>TTQ 4.1.11:</p> <p>It is in history, in its political history, that Israel learns to transcend the naturalistic idea of God and to comprehend his salvation in historical terms. One can say, in fact, that the historical revelation was</p>

la revelación histórica fue alcanzada históricamente como interpretación de la propia realidad histórica. Dicho en estos términos, desde la concreta situación política de un pueblo se llega a descubrir quién es el Dios vivo para los hombres vivos. Auzou ha mostrado suficientemente cómo el primer Éxodo ha sido el camino que el pueblo elegido siguió hacia una profunda experiencia de Dios como Salvador a partir de una experiencia socio-política del pueblo entero que trata de realizar en una nueva forma socio-política su nueva interpretación de Dios y por tanto de sí mismos. Lo mismo puede decirse del llamado segundo Exodo, en que a un nivel superior se repite la misma experiencia y se va preparando su transcendencia. La pascua cristiana transcenderá aún más la experiencia política del segundo Exodo, pero de ningún modo la anulará. Es en la historia de un pueblo con concretos problemas de índole política, es ahí donde la revelación y la salvación de Dios van tomando carne. Se va de la experiencia política a la experiencia religiosa, y se espera de la revelación de Yahwe que venga a interpretar y en su caso a resolver problemas del pueblo como totalidad pública. Se pertenecía al pueblo elegido y en la pertenencia a este pueblo, que era el objeto global de la salvación, es donde cada miembro del pueblo podía esperar su salvación, salvación de su aquí y su ahora: en esa salvación

attained historically as an interpretation of historical reality itself. To put it another way, it was obtained in and through the concrete political situation of a people who gradually discovered a living God for living human beings. This point is brought out well by Auzou. He shows us that the first Exodus was the pathway taken by the chosen people towards a profound experience of God as savior. Starting out from their socio-political experience, the Israelites struggled to realize a new interpretation of God and themselves in and through a new socio-political form. The same can be said of the so-called second Exodus where, on a higher level, the same experience is repeated so that it may eventually be transcended. The Christian pasch will transcend the political experience of the second Exodus even more, it will not annul that experience by any means. Hence it is in the history of a people with concrete problems of a political nature that God's revelation and salvation take on flesh and blood. Moving from political experience to religious experience, they wait and look for Yahweh's revelation to interpret and resolve the problems of their nation as a public totality. God's revelation belonged to the chosen people. Membership in this people, which was the overall object of salvation, is the thing which permits each individual to hope for his own salvation. And the salvation of the individual relates to his or her

<p>del aquí y el ahora van muy paulatinamente aprendiendo de un salvación superior.</p>	<p>life here and now. In and through this here-and-now salvation, the Israelites gradually come to learn about a higher salvation.</p>
<p>STQ 4.1.12: En definitiva, el cristianismo debe tomar con total seriedad el significado de la Palabra hecha carne en la historia. Dios se ha revelado en la historia, no directamente sino en el signo que es la humanidad histórica. No hay acceso a Dios sino a través del signo de la historia. Debe elevarse a categoría trascendente y universal la afirmación [cristiana] de que no hay comunicación con Dios Padre más que a través del signo que es la humanidad de Jesús; es ésta una de las tareas de la teología política. En este sentido debe resumirse la afirmación de que Jesús ha quedado constituido en Señor de la historia: la historia es el intervalo entre su primera y su segunda venida; es en ella donde deben prepararse los caminos del Señor. Por eso la acción sobre la historia; la salvación del hombre social en la historia es el verdadero camino para que Dios deifique definitivamente al hombre. Por tanto, no es sólo que la historia de la salvación traiga consigo una salvación en la historia: es además, que la salvación del hombre en la historia es la única forma de que culmine la historia de la salvación.</p>	<p>TTQ 4.1.12: In short, Christianity must take seriously the thrust and import of the Word made flesh in history. God revealed himself in history, not directly but in a sign: humanity in history. There is no access to God except through this sign in history. Christians affirm that there is no communication with God the Father except through the sign of Jesus' humanity. One of the tasks of political theology is to elevate this information into a transcendent, universal category. We must pick up once again the statement that Jesus has been constituted the Lord of history. History is the interval between his first and second coming. It is there that we must prepare the way of the Lord. Action in and on history, the salvation of social man in history, is the real pathway whereby God will ultimately deify man. It is not just that salvation history entails salvation in history as a corollary. Rather, the salvation of man in history is the one and only way in which salvation history can reach its culmination.</p>
<p>STQ 4.1.13:</p>	<p>TTQ 4.1.13:</p>

<p>Para determinar cuánto y qué de salvación en la historia hay en la historia de la salvación, es menester centrar el tema en Jesús culminador de la historia de la salvación. El sentido de esta culminación es ciertamente histórico; es decir, viene –de y sigue – hacia, pero indudablemente es clave insustituible y en algún sentido definitiva de ese venir y ese seguir. El profetismo veterotestamentario, por ejemplo, no cobra su total sentido ascendente sino desde lo que Jesús representa, aunque recíprocamente el sentido de Jesús se nos escaparía si dejásemos de lado la historia profética.</p>	<p>To determine the nature and extent of salvation in history within salvation history, we must center our reflection on Jesus himself, who brings salvation history to its culmination. The thrust and import of this culmination is certainly historical; in other words, it comes from and moves towards something. At the same time Jesus is clearly an indispensable key to the whole process and somehow a definitive element in this coming from and moving towards. Thus the prophecy of the Old Testament, for example, takes on its full ascendant import only in terms of what Jesus himself represents. By the same token the meaning of Jesus himself would escape us if we disregarded the history of prophecy.</p>
<p>STQ 4.1.14: Investigar este punto no carece de dificultades. El carácter político – de la misión de Jesús, cuyo estudio nos podría enrutar para determinar el carácter de salvación en la historia que tiene la plenitud de la historia de la salvación, está ya oscurecido en la versión neotestamentaria que se hace de su vida, y desde luego en la secular lectura que se ha hecho de esa versión testamentaria en los clásicos por su ignorancia exegético-histórica y en los menos clásicos por razones de “continuación”. Lo está también por el sentido ahistórico de algunas cristologías tradicionales, que no han tomado en serio para sus construcciones [cristológicas] la</p>	<p>TTQ 4.1.14: There is no lack of difficulties in trying to explore Jesus’ prophetic mission. A study of the political character of Jesus’ mission would certainly provide us with a sound orientation for determining how much salvation in history plays a role in the full picture of salvation history. But the political character of his mission is already clouded and obscured in the New Testament version of his life. It continues by both the classic and the less classic readings of the New Testament. The classic readings suffer from an ignorance of exegesis and history;</p>

<p>vida histórica de Jesús. Esto nos plantea un primer problema introductorio referente a lo que puede y debe ser una cristología.</p>	<p>the lesser readings suffer from a mere desire to continue what has been said before.</p>
<p>STQ 4.1.15: Es claro que la reflexión teo-lógica sobre la salvación en la historia exige una cristo-logía. La fe en Jesús es elemento decisivo para entender – la historia de la salvación, pero esta fe puede, y debe según los casos, enfrentarse con el logos humano. Esto convierte la fe en Jesús en una cristología.</p>	<p>TTQ 4.1.15: Theological reflection on salvation in history clearly demands a Christology. Faith in Jesus is a decisive element in trying to understand salvation history, but this faith can and must, insofar as it is able, come into contact with the human logos. This converts faith in Jesus into a christology.</p>
<p>STQ 4.1.16: El otro texto es de Lucas y refiere a la primera predicación en Nazaret. El pasaje es importante por su referencia a Isaías, es decir, porque Jesús pretende enlazar su misión con lo que estima más radical en el profetismo: “El espíritu del Señor sobre mí. Por lo cual, me ha ungido, me ha enviado para izar a los pobres, para predicar a los cautivos la liberación y a los ciegos la curación, para dar libertad a los oprimidos, para proclamar el año de gracia del Señor... Hoy se ha cumplida esta Escritura ante vuestra vista” (Lc. 4, 18-21). El texto asumido por Jesús es del tercer Isaías y en él se expresa la misión del profeta en un contexto de clara misión política, aunque trascendida (cfr. Is. 61, 1-10; 62, 1-12; 63, 1-19): por tanto, no sólo se sitúa a sí mismo en la línea profética sino en lo que la línea profética tiene de misión política. En las</p>	<p>TTQ 4.1.16: The other gospel text is that of Luke, and it deals with Jesus’ initial preaching. It is important because it alludes to Isaiah, because Jesus seeks to tie his mission in with what he regards as the most radical element in prophecy: ‘The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind, to let the broken victims go free, to proclaim the year of the Lord’s favour... Today,’ he said, ‘in your very hearing this text has come true’ (Lk 4: 18-21). The Isaian text expresses the prophet’s mission in the context of a political mission. Even though Jesus transcends that particular context (Is 61: 1-10; 62: 1-12; 63:1-19), he clearly frames himself in the line</p>

<p>palabras mismas que recoge Lucas el anuncio de la buena nueva es ante todo a los pobres, a los cautivos y lo que les anuncia es la liberación. El significado de esta liberación debe explicarse largamente y lo haremos en una lección posterior, aunque ya la preñunciamos en la lección dedicada a la oración de Israel. Aquí basta como prueba de en qué términos se plantea inicialmente la predicación de Jesús y cómo enlaza este comienzo con el anuncio final de juicio definitivo. Entre aquel comienzo y este fin hay mucha enseñanza de Jesús, pero no puede negarse el carácter crucial que tienen estos dos grupos de textos para determinar la misión de Jesús y la misión del cristiano seguidor suyo.</p>	<p>of the prophets and in the political mission that is part of that line. The proclamation of the good news is primarily to the poor and the incarcerated; to them it announces liberation. The thrust and import of this liberation deserves extended treatment, and we shall treat it in detail in a later chapter. The important thing to note here is the way Jesus begins his preaching: He begins by associating his work with the <i>final</i> proclamation of definitive judgment. Between start and finish lies much teaching on the part of Jesus, but we must note the crucial character of these two groups of texts in determining the mission of Jesus and of those Christians who seek to follow him.</p>
<p>STQ 4.1.17: Otro punto de esencial diferencia con los zelotes es que no acepta el inmediatismo religiosista, que identifica en un planteamiento teológico demasiado simple el reino de Dios en el mundo con un reino teocrático político. Este inmediatismo religiosista que en lo teológico lleva a confundir el Reino de Dios sin más con el reino de este mundo, lleva en lo socio-político a un fanatismo religioso, cuyas consecuencias son deplorables tanto, para la convivencia socio-política como para la vivencia secular de Dios. La historia del movimiento zelótico como la historia de los levantamientos religiosos fanatizados es clara prueba de lo erróneo de esta interpretación. Una cosa es que entre la historia de la</p>	<p>TTQ 4.1.17: Another point of essential difference between Jesus and the Zealots is that Jesus did not accept the immediatist religiosity of the Zealots. He rejected their overly simplistic religious formulation in which the kingdom of God in this world was equated with a political theocratic kingdom. In the theological realm this immediatist religiosity leads to an all too ready identification of the kingdom of God with a worldly political kingdom. In the socio-political realm it leads to a religious fanaticism which has very adverse effect on social and political coexistence as well as the secular life of God. The history of the Zealot movement and of fanatic religious uprisings bear clear witness</p>

<p>salvación y la salvación en la historia y otra que se dé una conexión intrínseca entre el reino de este mundo y el reino de Dios, entre la historia de la salvación y la salvación en la historia, y otra que se de sin más una identificación entre ambos extremos. Aquí también el misterio de la persona de Jesús en dos naturalezas distintas no confundidas ni mezcladas sino radicalmente unificadas en una transcendencia única, es una pauta cristológica de interpretación, a la que permanentemente habremos de recurrir.</p>	<p>to the erroneous nature of this interpretative identification. It is one thing to say that there is an intrinsic connection between the worldly kingdom and the kingdom of God, between salvation history and salvation in history. It is something very different to simply equate the two completely. Here the mystery of Christ's person in two distinct natures, which are not mixed on the one hand but totally and transcendently unified on the other, offers a christological guideline that is of permanent value in any attempted interpretation.</p>
<p>STQ 4.1.18: Resumiendo: Jesús se esfuerza por convertir una religión politizada en una fe política. No abandona la idea de salvar al hombre, pero de la dimensión total de la salvación del hombre; de la salvación en la historia hay que pasar a una salvación meta-histórica, y es el anuncio de esta salvación meta-histórica la que va a ayudar a lo que debe ser una auténtica salvación en la historia, así como recíprocamente esta auténtica salvación en la historia va a ser el único signo válido de lo que puede comprender el hombre acerca de una salvación metahistórica.</p>	<p>TTQ 4.1.18: To sum up, Jesus worked to transform a politicized religion into a political faith. He did not give up the idea of saving humanity, but he was interested in the full and total dimensions of human salvation. From salvation in history one must move on to a meta-historical salvation. Proclamation of this meta-historical salvation will help human beings to see what authentic salvation in history should be, just as authentic salvation in history will be the one and only valid sign, comprehensible to human beings, of what meta-historical salvation means.</p>
<p>STQ 4.1.19: <u>La historicidad de la revelación y de la salvación exigen la historicidad de la misión y del anuncio.</u></p>	<p>TTQ 4.1.19: God's salvific communication and revelation are historical. That is to say, they take place in history and they occur in an historical way.</p>

<p>La revelación y la comunicación salvíficas de Dios son históricas, es decir, se dan en la historia y se dan históricamente. La historia es por antonomasia el lugar de la revelación y de la comunicación de un Dios que es personal y que es Dios de los hombres vivos. No se niega que de algún modo – Dios se haga también presente a través de la naturaleza entre otras razones porque la naturaleza entra a forma parte de la historia; pero es en la historia donde nos encontramos con el lugar privilegiado de la comunicación divina. Esto lo podríamos deducir por razones teóricas si consideramos que la comunicación de Dios a los hombres ha de ser forzosamente de índole personal, pero nos basta con referirnos al hecho de que así ha ocurrido.</p>	<p>History is, by its very name, the locale for the communication and revelation of a God who is personal and who is the God of living human beings. This is not to deny that God somehow makes his presence felt also through nature; for one thing, nature itself comes to form a part of history. But it is in history that we find the privileged locale of divine revelation. We could deduce this notion from theoretical reasons, since God’s communication with human beings necessarily has to be of a personal nature; but here it is enough to note the fact that this is how it has actually happened.</p>
<p>STQ 4.1.20: Consiguientemente, el anuncio del Evangelio debe tener ese mismo carácter histórica de la revelación y de la salvación. De lo contrario, convertirían en natural lo que es esencialmente histórico. Si la misión de anunciar el Evangelio ha de tener el mismo carácter histórico de la Buena Nueva debe realizarse en la historia e históricamente. Esto implica que de algún modo la historia de la salvación tiene que ver con la salvación en la historia: pero, por otro lado, implica que la salvación anunciada por la Iglesia en la historia debe anunciarla desde la historia misma de la salvación y no desde otras instancias ajenas a ella.</p>	<p>TTQ 4.1.20: The proclamation of the gospel message, therefore, must possess the same historical character that revelation and salvation do. Otherwise something that is essentially historical would be turned into something natural. <i>And if the mission of proclaiming the gospel message possesses this same historical character as the message itself, then it must be carried out in history and in an historical way.</i> This, off course, implies that the history of salvation has something to do with salvation in history. It also implies that the salvation</p>

	proclaimed by the Church in history must be proclaimed from within the history of salvation, not from some other context that is alien to it.
<p>STQ 4.1.21:</p> <p>Pero la Iglesia no sólo tiene que anunciar históricamente la salvación si no que debe realizarla también históricamente. Ya el anuncia es una realización y el anuncio histórico una realización histórica. Pero no basta con ello. La Iglesia como continuadora del sacramento principal que es Jesucristo debe realizar lo que anuncia: el anuncio y la realización de la salvación siguen dándose hoy en Jesucristo, más el lugar de ese efectivo seguir dándose es el cuerpo de la Iglesia que hace presente y operativa la acción invisible de su Cabeza. Ser cuerpo de Cristo significa ser lugar de su presencia y ser asimismo mediación de su actividad. Por este nuevo factor de realización de la salvación anunciada a través del cuerpo histórico de Cristo que es la Iglesia, ésta debe realizar en la historia la salvación que anuncia históricamente.</p>	<p>TTQ 4.1.21:</p> <p>Not only must the Church proclaim salvation historically; it must also realize this salvation historically. Proclamation itself is a realization, and historical proclamation is an historical realization. But that does not end the matter. The Church, as the continuation of the principal sacrament which Jesus Christ is, must realize – that is, carry out and make real – what it proclaims. The proclamation and realization of salvation <i>goes on continually today in Jesus Christ</i>. What is more, the locale of this effectively continuing process is the body of the Church, which makes the invisible action of its head present and operative. To be the body of Christ means to be the locale of his presence and the mediating locus of his activity. And if the Church is supposed to realize Christ’s salvation, the Church must do so in the history of salvation which it proclaims historically.</p>
<p>STQ 4.1.22:</p> <p>Pues bien, es la historicidad de este anuncio efectivo de la salvación lo que obliga a un replanteamiento permanente de la misión de la Iglesia en el anuncio y en la realización del Evangelio, máxime cuando se reconoce, como taxativamente lo ha hecho el Vaticano II, que el género</p>	<p>TTQ 4.1.22:</p> <p>So it is the historicity of this task of truly proclaiming salvation that obliges us to continually review the mission of the Church in proclaiming and fleshing out the gospel message. This is especially true when we recognize, as Vatican II did very precisely, that the</p>

<p>humano se halla hoy en un período nuevo de su historia; en tales casos vuelve a surgir – punzante la interrogación de la humanidad “sobre el sentido de la vida personal y de la vida futura y sobre la mutua relación de ambas”. Dicho en otros términos sobre la relación entre la salvación en la historia y la salvación más allá de la historia. Esta cuestión se plantea hoy de modo extraordinariamente urgente y con alcance nuevo tanto para la Iglesia como para los que la contemplan desde fuera. Es una cuestión en que van implicadas a la vez su propio ser y su credibilidad; en esa implicación es donde el planteamiento cobra su perfil genuino.</p>	<p>human race is in a new stage of its history. At such points humanity will be forced to ask pointed questions “about this present life and the life to come”, or, to put it in other words, about the relationship between salvation in history and salvation beyond history. Today that question confronts us as an extremely urgent one, entirely new in scope; and it confronts both the Church and those outside. It is a question which involves and concerns both the very being of the Church and its credibility, and it is in these terms that the true dimensions of the question can be estimated.</p>
<p>STQ 4.1.23: Los ejes que le van a permitir a la Iglesia el replanteamiento de la historicidad de la salvación de su misión son siempre los mismos. Por un lado, la escucha, fechada y situada, en la fe de la palabra siempre viva de Dios; por otro, la escucha – del mundo, la actual de su mundo. Sólo así podrá decir en cada momento cómo se presenta el pecado del mundo que ha de esforzarse por borrar y cómo se presenta el pecado del mundo que ha de esforzarse por borrar y cómo se presenta la esperanza de salvación. Es el pueblo de Dios, quien forzosamente situado en un mundo cambiante debe anunciar y realizar una salvación que signifique la salvación cristiana. Anuncio, realización y pueblo son las tres</p>	<p>TTQ 4.1.23: In restating and reconsidering the historicity of its mission, the Church is guided by perennial focal points. On the one hand it must listen in faith here and now to the ever new and vital word of God; on the other hand, it must listen here and now to the world. Its listening must operate out of a certain time and place. Only then can the Church say how the sin of the world presents itself as a given point and how the hope of salvation presents itself in the same situation. It is the people of God, compelled to live within the framework of an ever changing world, who must proclaim and carry out a salvation that signifies Christian salvation. Proclamation, realization, and</p>

<p>dimensiones esenciales que obligan a un radical replanteamiento de la misión de la Iglesia.</p>	<p>people of God are the three essential factors that compel us to give radical reconsideration to the mission of the Church.</p>
<p>STQ 4.1.24:</p> <p><u>Libertad, justicia y amor tres anhelos fundamentales de nuestro tiempo y de la misión de la Iglesia en el anuncio y la realización de la salvación cristiana.</u></p> <p>El cristiano no es ciudadano de dos mundos sino de un solo mundo en el que históricamente ha aparecido el reino de Dios. Por eso debe presentarse una cierta confluencia de lo que es la historia de la salvación y de lo que es la salvación en la historia. Confluencia no significa identidad, pero excluye toda disociación. Más aún, la salvación en la historia y la salvación de la historia no sólo no están disociadas sino que aquella es la necesaria mediación de ésta. Suele repetirse que el cristianismo anuncia la salvación del hombre entero y no sólo del alma en la otra vida. No basta. Es menester insistir, además, en que la salvación del hombre en la historia, la plenificación histórica de su realidad total es el medio necesario para que Dios se revele y comunique de manera definitiva. El ejemplo del Verbo hecho carne y de la manifestación de su divinidad por medio de actos históricamente salvíficos; y la esperanza de una segunda venida en la plenitud de su</p>	<p>TTQ 4.1.24:</p> <p>The Christian is not a citizen of two worlds, but of one world in which the kingdom of God has appeared in an historical way. Hence there should be some evident confluence that which is salvation history and that which is salvation in history. Confluence does not mean identity, but it rules out dissociation. What is more, salvation in history is the necessary mediating factor of salvation history. It is often stressed that Christianity proclaims the salvation of the whole person, not just of the soul in the next life. But that is not enough to say. We must also stress that the salvation of man in history, the full embodying of man's total reality in history, is the necessary means and medium for God's definitive self-revelation and self-communication. There are two fundamental mysteries which cannot be neglected if we are to interpret Christianity correctly; 1) the example of the Word made flesh, and the manifestation of his divinity in and through historically salvific actions; 2) the expectation of his second coming in full glory, for which the Church is to pave the way through its activity in the world.</p>

<p>gloria que la Iglesia debe ir preparando mediante su acción en el mundo, son dos misterios fundamentales sin los que la interpretación del Cristianismo quedaría desvirtuada.</p>	
<p>STQ 4.1.25: La mediación de la historia es esencial a la revelación de Dios. De ahí – que no pueda menos de haber una estrecha relación entre los anhelos fundamentales de quienes quieren anunciar el reino de Dios y los que quieren construir la historia de los hombres. No se trata tan sólo de apreciar una cierta relación entre los anhelos individuales e interiores del hombre y del cristiano, sino de algo más profundo: de mostrar la relación entre los anhelos fundamentales del pueblo de Dios y del pueblo de los hombres. Es decir, no se trata de plantear el problema ni siquiera en términos de historicidad personal, sino en términos de historia social. La historia social no anula la historicidad personal sino que la supone y la culmina. No es cuestión de oportunismos, por – tanto, la confluencia en cada momento entre los mejores movimientos del mundo y el mejor sentir de la iglesia. En términos clásicos hay un juicio universal en el que irán a desembocar los juicios particulares y en el código de ese juicio universal más resplandece, aparentemente, lo que se ha hecho por los hombres que lo que se ha hecho por Jesucristo. Esos dos factores, tomados a una, el de la universalidad del juicio y el de la</p>	<p>TTQ 4.1.25: The mediation of history is essential to the revelation of God. Hence there cannot help but be an intimate relationship between the fundamental yearnings of those who are trying to proclaim the kingdom of God and those who are trying to fashion the history of human beings. We must appreciate the full implications of this fact. It is not just that we must realize there is some relationship between the inner yearnings of the human individual and the Christian. There is more to it. We must also discover and point out the relationship between the basic yearnings of the people of God and the family of mankind. In other words, it is not enough to pose the problem in terms of personal, individual historicity; we must also pose it in terms of societal history. Social history does not annul personal historicity; it presupposes that history and brings it to its culmination. The convergence between the best impulses and thrusts of the world and the best thinking of the Church at any given point in time is not a matter of mere timeliness or opportunism. To phrase the matter in classical terms, there is a universal judgment into which all particular</p>

<p>mundanidad del código nos ponen en la pista para explicar la historicidad de la salvación.</p>	<p>judgments will ultimately flow; and in the code of this universal judgment, what has been done for other human beings will apparently stand out more prominently than what has been done for Jesus Christ. Taken together, these two factors – the universality of judgment and the seemingly mundane cast of the governing code – put us on the right track in attempting to explain and explicitate the historicity of salvation.</p>
<p>STQ 4.1.26: Por ello no es de extrañar que liberación como proceso de libertad, justicia y amor, sean a la par tres dimensiones esenciales al mundo histórico de hoy y el anuncio del mensaje evangélico. Son categorías explícitamente bíblicas y lo son explícitamente seculares. No son equivalentes en ambos planos, pero están intrínsecamente conectadas. Ofrecen la gran posibilidad de trabajar cristianamente por el mundo y de encarnar debidamente, de mundanizar o secularizar la fe cristiana. Ofrecen en concreto la posibilidad de resolver la unidad de vocación de quienes quieren trabajar por la transformación del mundo y por el anuncio del Evangelio. Ofrecen asimismo la posibilidad más abstracta de rozar uno de los temas más clásicos de la teología; lo que antes se proponía en términos de naturaleza y gracia se plantea hoy en términos de salvación en la historia e historia de la salvación. Tal vez por este</p>	<p>TTQ 4.1.26: Hence we should not be surprised to find that <i>liberty, justice, and love are simultaneously essential dimensions of the historical world today and of the proclamation of the gospel message</i>. Liberation can be viewed as a process of liberty, justice, and love. These three categories are explicitly biblical and explicitly secular. They may not be completely equivalent on the two planes, but they are intrinsically connected. They offer us the great possibility of working in a Christian way for the world and of properly incarnating – or secularizing – the Christian faith. They offer us the concrete possibility of unifying what is really one vocation, of working for the transformation of the world and simultaneously proclaiming the gospel message. On a more abstract level, they offer us the possibility of tackling one of the most classic themes of theology in a better way.</p>

<p>camino de la historia, realidad más bíblica y más existencial sea posible enfrentar mejor aquel problema que en términos de naturaleza ni siquiera estaba exactamente planteado.</p>	<p>What was once posed in terms of nature and grace may now be considered in terms of salvation history and salvation in history. The latter terms are much more biblical and existential. We may thus be able to tackle certain issues more effectively than we had been able to do in terms of nature.</p>
<p>STQ 4.1.27: La historia de la salvación nos dice que el signo fundamental de Dios es la historia misma pero no toda la historia del mismo modo. Es, ante todo aunque no exclusivamente, la historia del pueblo elegido; es, última pero no definitivamente, la historia en esa plenitud de los tiempos que es Jesucristo; y lo es la Iglesia en cuanto continuadora en el tiempo de la vida y de la misión de Jesucristo.</p>	<p>TTQ 4.1.27: Salvation history tells us that the fundamental sign of God is history itself, but not all of history in the same way. It is primarily, though not exclusively, the history of the chosen people. It is lastly, though not definitely, history in the fullness of time that is Jesus Christ. And it is the Church insofar as it continues his life and mission in time.</p>
<p>STQ 4.1.28: Los signos deben responder a la realidad total del hombre que es naturaleza y es historia. La objetividad de la naturaleza es un signo empobrecido del Dios personal, tal como se nos ha manifestado en la historia de la salvación; tiene su valor al poder ofrecer un apoyo independiente de toda subjetividad idealista, pero es ajena a la praxis transformadora, a la historicidad de la realidad y la inmanencia personal de Dios en la historia humana. También la subjetividad es un signo empobrecido de lo que son Dios y el hombre en la historia; tiene su</p>	<p>TTQ 4.1.28: The signs must correspond to the total reality of man, who is both nature and history. The objectivity of nature is an impoverished sign of the personal God who has revealed himself in salvation history. It has value insofar as it can offer support independent of all idealistic subjectivity; but it is alien to transforming praxis, to the historicity of reality, and to the personal imminence of God in human history. Subjectivity, too, is an impoverished sign of what God and man are in history. It has value insofar as it attempts to give an immanent base to</p>

<p>valor en cuanto se esfuerza por dar base inmanente a la presencia de Dios entre los hombres, pero propone a concebir individualmente la transcendencia humana y de por sí no lleva a una praxis social e histórica. A partir de la realidad histórico-social, en cambio, se asumen los valores de las otras dos vías en la negación de sus límites; la realidad personal y comunitaria del hombre histórico y social supera la objetividad de la naturaleza y la subjetividad transcendental personal; la realidad del hombre social excluye que la coherencia inmanente con el proceso histórico se diluya en subjetividad idealista, y esa misma realidad como personal y comunitaria excluye el extrinsecismo estático de la objetividad natural. Por otro lado, el carácter histórico de este signo nuevo, que asume los anteriores y aprende de ellos, nos obliga a participar activamente en un proceso que en su transformación misma debe ir siendo la mediación de un Dios que ya se reveló, que se está comunicando, y que se seguirá comunicando en el proceso abierto de la historia. Una historia que los hombres deben hacer a un partir de la naturaleza, pero que sólo en cuanto formalmente histórica es cauce pleno para la revelación de Dios.</p>	<p>God's presence among human beings; but it tends to conceive human transcendence in individual terms, and hence in itself it does not lead to praxis in societal life and history.</p> <p>But if we start from historico-social reality, on the other hand, we can take up the values of the other two approaches without suffering from their limitations. The personal and communitarian reality of socio-historical man gets beyond the objectivity of nature a transcendental personal subjectivity. The reality of social man prevents the immanent link with the historical process from being watered down into idealist subjectivity; and this same reality, insofar as it is personal and communitarian, rules out the static extrinsicism of natural objectivity. Moreover, the historical character of this new sign, which assumes the other signs and learns from them, obliges us to participate actively in a process which, in its very transformation, should continually be the mediation of God who has already revealed himself, who is now communicating himself, and who will continue to communicate himself in the open-ended process of history. This history which is to be fashioned by human beings starts out from nature, to be sure, but only insofar as it is really and strictly historical is it the full and complete channel for God's revelation.</p>
<p>STQ 4.1.29:</p>	<p>TTQ 4.1.29:</p>

<p>De hecho, así ha procedido Dios en la historia de la salvación. La salvación ha sido anunciada y ha sido probada como salvación de un pueblo en su experiencia socio-política, y sólo en esta praxis comunitaria y pública de la salvación ha sido posible la transmisión de aquello que supera la salvación de este mundo. Podrá discutirse teóricamente si la teología fundamental deba seguir en la fundamentación de la teología el mismo proceso que la historia de la salvación ha seguido en la fundamentación histórica de la salvación; pero lo que es menos discutible es que el anuncio mismo de la salvación deba seguir hoy el mismo proceso que siguió en su inicial manifestación. Y lo que aquí nos importa ahora es señalar lo que debe hacer la Iglesia para mostrarse como signo y cuerpo de Jesucristo ante los hombres de hoy en el anuncio y la realización de la salvación, y no tanto el camino que debe seguir la teología para probar teóricamente la credibilidad de la fe.</p>	<p>That, in fact, is how God has proceeded in salvation history. Salvation has been proclaimed to, and felt by, a people in the course of their real-life socio-political experience. Only in and through this communication, public praxis of salvation has it been possible to transmit something that gets beyond the salvation of this world. One might debate in theory whether fundamental theology should follow the same process in laying the foundations of theology that salvation history has followed in laying the historical foundations of salvation. But less open to debate is the fact that the proclamation of salvation today should follow the same process that it did on its initial appearance. What I am trying to point out here is what the Church ought to do in order to show itself to human beings today as the sign and body of Jesus Christ in proclaiming and carrying out salvation. I am not so much interested in trying to point out the pathway to be followed by theology in order to offer theoretical proof of the credibility of the faith.</p>
<p>STQ 4.1.30: Esto significa que el signo de credibilidad que es la Iglesia debe realizarse en la praxis histórico-social. La salvación debe ser anunciada pero debe ser anunciada significativamente, y la condición de signo exige atender tanto a lo que debe ser significado como a quien debe</p>	<p>TTQ 4.1.30: The point, then, is that the sign of credibility which the Church is should be fleshed out in historico-social praxis. Salvation must be proclaimed, but it must be proclaimed in a signifying way. And the nature of signs requires us to consider both what should be signified</p>

<p>significarse. Lo que debe ser significado es la salvación total del hombre por su intrínseca deificación y a quien debe ser significado es al mundo de hoy, empeñando en la salvación de la historia que lleva sobre sus hombros. Y es así la salvación en la historia el signo actual de la historia de la salvación.</p>	<p>and to whom it is to be signified. What should be signified in this case is the total salvation of man in and through his intrinsic deification; and the addressee of this effort is the world of today, which is engaged in the salvation of the history that it bears on its shoulders. Thus salvation in history is the present-day sign of salvation history.</p>
<p>STQ 4.1.31: Esta historicidad toma tres formas al menos. La primera, historicidad no autenticidad real; la segunda, historicidad como efectividad en la historia; la tercera, historicidad como esperanza de un futuro escatológico. La salvación debe ser histórica en esa triple forma. Debe anunciarse auténticamente toda la salvación que Jesús anunció; debe realizarse en la historia, debe tomar cuerpo en la historia esa salvación que El anunció y que ya está operante en la historia; debe abrirse a su segunda venida en una preparación activa, en una transformación de la historia que prepare el estallido de la gloria de Dios, la segunda venida de este Señor de la historia que está todavía por venir. Así la salvación en la historia, algunas de cuyas características veremos más tarde, será la mediación de lo que es en su totalidad concreta la historia de la salvación; la salvación en la historia no es sin más la historia de la salvación pero sí su cuerpo, su visibilidad y su posibilidad de operación.</p>	<p>TTQ 4.1.31: This historicity takes at least three forms: 1) historicity as real-life authenticity; 2) historicity as effectiveness in history; 3) historicity as hope in an eschatological future. Salvation must be historical in this threefold way. The whole salvation proclaimed by Jesus must be authentically proclaimed; it must be fleshed out in history, taking shape in the reality where it is already at work; it must be open to his second coming in a process of active preparation which transforms history and prepares for the final outburst of God's full glory. Thus salvation in history, some features of which we shall consider later, will be the mediation of salvation history in its totality. Salvation in history is not to be equated completely with salvation history; but the former is the body of the latter, its visible aspect, the thing which enables it to be operative.</p>
<p>STQ 4.1.32:</p>	<p>TTQ 4.1.32:</p>

<p>En esta tarea la Iglesia no es sólo signo histórico de credibilidad sino que en cuanto Iglesia es el signo histórico de credibilidad de la historia de la salvación. Por lo pronto, ella misma es una realidad histórico-social y como tal influye en la configuración de la salvación en la historia. Ciertamente la Iglesia no es primariamente una institución sino la comunidad de quienes animados por el mismo Espíritu confiesan el mismo Señor, cuya vida siguen; pero es también un cuerpo histórico-social, que como tal media, aunque a veces mediatice, la salvación. Porque el Espíritu de Cristo ha tomado cuerpo en ella la Iglesia está sometida a una serie de riesgos institucionales, como son el de configurar su vida no con la de Jesús sino con los ‘valores’ de la sociedad con la que vive; el de aliarse con los poderes de este mundo para subsistir como institución; el de cooperar en la consecución de un supuesto bien común con una sociedad y unos estados que son la objetivación de un pecado social colectivo, de una situación social de pecado, que puede llevar a bienes comunes pero no al bien común. Pero porque es el Espíritu de Cristo quien ha tomado cuerpo en ella sigue siendo la visibilidad operante de su Señor, el lugar definitivo de la promesa.</p>	<p>In this task the church is not just a historical sign of credibility. As Church, it is also the historical sign of the credibility of salvation history. But the church itself is a historical-social reality and, as such, has an influence on the configuration of salvation in history. To be sure, the Church is not primarily an institution; it is rather the community of those of those who are animated by the same Spirit; who confess the same Lord and follow his life. But it is also a historical-social body which, as such, mediates salvation. Because the Spirit of Christ has <i>taken flesh</i> in it, the Church is subject to a series of institutional risks. It may, for example, shape its life after the “values” of surrounding society rather than after Christ. It may ally itself with the powers of this world in order to perdure as an institution. In seeking some vaunted common good, it may cooperate with a society or with certain classes which represent the objectification of collective, social sin or a sinful social situation; this may lead to the good of some people, but it will not lead to the overall common good. However, because it is the <i>Spirit of Christ</i> who has taken flesh in it, the Church goes on being the operative visibility of its Lord, the definitive locus of the promise.</p>
<p>STQ 4.1.33:</p>	<p>TTQ 4.1.33:</p>

<p>Es, por tanto, la Iglesia quien tiene la garantía de una lectura auténtica de la historia de la salvación. Supera el peligro de una lectura intimista-subjetivista de la salvación y supera también el peligro de una lectura secularista-politizante. Ambos peligros le amenazan: el uno como cuerpo social, el otro como pluralidad de individuos que pretenden una relación inmediata con Dios al margen de la historia. Y en la superación de ese doble peligro posibilita la deba lectura secular de la fe cristiana, es decir, de lo que es auténticamente la fe cristiana con independencia de todo religiosismo y de lo que es esa fe como fuerza transformadora en su concreta encarnación referida al hombre total. Es en este mundo y desde este mundo donde la fe dice su palabra total y se remite a la totalidad de la realidad y no a uno solo de sus aspectos. La Iglesia en sí misma y de cara al mundo debe ser el signo más puro y efectivo de la salvación que anuncia.</p>	<p>Hence it is the Church that is guaranteed the authentic reading and interpretation of salvation history. It is above the danger of a wholly inner and subjectivist interpretation of salvation, and also above the danger of a wholly secularist and politicizing interpretation. Both dangers threaten it – the former as a collection of individuals who seek a direct relation with God outside the flux of history, the latter as the body of society. The overcoming of this two-edged danger is what makes possible a proper secular interpretation of the Christian faith. It enables the Church to determine what the Christian faith authentically is, independent of religiosity, and how the faith in its concrete incarnation is a transforming force for the total man. The Church speaks its total word in this world and from this world; in and from there it directs itself to the whole or reality; not just to one or more of its aspects. In itself and vis-à-vis the world, the Church ought to be the purest and most effective sign of the salvation it proclaims.</p>
<p>STQ 4.1.34: Si tomamos a una esencial historicidad de la salvación y la necesidad de mediar la salvación en la historia misma por este signo fundamental de credibilidad que es la Iglesia, tenemos el criterio para buscar la debida encarnación del signo. Ni el signo puede tener un valor tan absoluto que no signifique nada más allá de sí mismo ni puede ser de tal índole que</p>	<p>TTQ 4.1.34: Now, if we bring these two things together – i.e., the essential historicity of salvation, and the necessity of mediating salvation in history itself through this fundamental sign of credibility called the Church – then we have a solid criterion for exploring and finding the proper incarnation of the sign. The sign cannot have such absolute</p>

<p>no sirva como significación intrínseca de lo que efectivamente está llamado a significar. Entre esos dos extremos se debe mover la misión de la Iglesia para evitar de un lado el angelismo y de otro el secularismo: angelismo en forma de religiosismo, secularismo en forma de politización horizontalista.</p>	<p>value that it does not signify anything beyond itself. Nor can it be such that it does not intrinsically signify what it in fact is called upon to signify. The mission of the Church must move between these two extremes in order to avoid angelism on one side and secularism on the other: angelism in the form of religiosity, secularism in the form of horizontalist politicizing.</p>
<p>STQ 4.1.35: Liberación, justicia y amor ofrecen hoy el cauce adecuado para que la Iglesia anuncie y realice su misión salvífica sin caer ni en el secularismo ni en el religiosismo; ofrecen el cauce adecuado para mediar históricamente la salvación y con ello para presentarse a sí misma como el signo por excelencia del Dios salvador del mundo.</p>	<p>TTQ 4.1.35: Today liberation, justice, and love offer the proper channel in which the Church can proclaim and carry out its salvific mission without falling into either angelism or secularism. They offer an adequate channel for mediating salvation in a historical way, and for allowing the Church to present itself as the sign par excellence of the God who saves the world.</p>
<p>STQ 4.1.36: <u>La Liberación Histórico-social Del Pecado Como Signo De La Credibilidad De La Misión De La Iglesia</u></p> <p>Hay una larga tradición en la espiritualidad de la Iglesia que propone la contemplación y el encuentro de Dios en la acción. Lo que importa subrayar hoy es de qué acción se trata, si de una acción individual y espiritualista o de una acción personal e histórica, e igualmente importa</p>	<p>TTQ 4.1.36: <u>Historico-Social Liberation From Sin</u></p> <p>There is a long tradition of spirituality in the Church which purposes contemplation and encounter with God in action. The important question here is this: What kind of action and activity? Is it to be action of an individualistic and spiritualistic case? Or is it to be</p>

<p>averiguar en qué conexión se halla esta acción personal e histórica con el encuentro de Dios.</p> <p>La liberación, en concreto, es una de esas acciones, uno de esos procesos históricos en los que se puede encontrar a Dios, al Dios vivo salvador de los hombres.</p>	<p>personal activity in history? And if it is the latter, we must determine the connection between this personal, historical action and man's encounter with God.</p> <p>In the concrete, liberation is one of these activities, one of these historical processes in which many may encounter the living God who saves human beings.</p>
<p>STQ 4.1.37:</p> <p><u>La Liberación Es Esencial Al Mensaje Evangélico</u></p> <p>El que ciertos movimientos e ideologías presenten su mensaje y su acción en términos de liberación no debe asustarnos a proponer hoy la salvación como liberación. Podrá parecer a algunos oportunista y a otros escandaloso que la Iglesia se incline más y más a presentar su mensaje en términos de liberación. Pero el hecho está ahí: no sólo movimientos de base o teólogos de avanzada sino cada vez más la Jerarquía eclesiástica anuncian la salvación en términos de liberación de los oprimidos. El último Sínodo al hablar de justicia salvífica de Dios por Cristo se nos dice, por ejemplo, “en el Antiguo Testamento, Dios se nos revela a sí mismo como el liberador de los oprimidos y el defensor de los pobres, exigiendo a los hombres la fe en El y la justicia para con el prójimo”. Fue probablemente el mensaje de los Obispos del Tercer Mundo y la Segunda Conferencia General del Episcopado</p>	<p>TTQ 4.1.37:</p> <p><u>Liberation As Essential To The Gospel Message</u></p> <p>Today certain movements and ideologies present their message and their activity in terms of liberation. This fact should not frighten us away from proposing salvation as liberation today. Some may regard this as opportunistic, and others may be scandalized to see the Church present its message in these terms. But the fact remains that the tendency is not confined to grass-roots movements or avant-garde theologians. More and more the ecclesiastical hierarchy itself is proclaiming salvation in terms of the liberation of the oppressed. For example, the 1971 Synod of Bishops had this say about God's salvific justice: “In the Old Testament God reveals Himself to us as liberator of the oppressed and defender of the poor, demanding from man faith in Him and justice toward man's neighbor”. In all likelihood it was the conciliar message of the Third World bishops and the Medellín</p>

<p>Latinoamericano, quienes metieron de lleno en el campo católico el término y la realidad de la liberación. Todavía la <i>Gaudium et Spes</i> se mostraba algo reticente con el significado del término al hablar de quienes proponen la liberación del hombre, principalmente de su liberación económica y social como una forma de ateísmo, aunque también hablaba de una verdadera y plena liberación de la humanidad que algunos esperan conseguirla con solo el esfuerzo humano. La <i>Populorum Progressio</i> propone la construcción de un mundo nuevo en que todo hombre “pueda vivir una vida plenamente humana, liberada de las servidumbres que le vienen de otros hombres y de una naturaleza insuficientemente dominada”. Pero fueron los dos primeros documentos y el movimiento que los respaldaba los que empujaron a un decidido cambio: no era el desarrollo, ni siquiera el desarrollo integral la mediación actual de la salvación sino la verdadera y plena liberación. Últimamente también la iglesia en España ha recogido esta misma actitud, lo que le ha llevado a crecientes roces con los pobres establecidos.</p>	<p>Conference that brought the term and reality of liberation into full focus in the Catholic Church. <i>Gaudium et spes</i> seemed to have some reservations about the term. While it talked about man’s full and authentic liberation in positive terms, it seemed to regard talk about his economic and social liberation as a form of atheism. <i>Populorum progressio</i>, to be sure, did talk about the fashioning of a new world where man might lead a fully human life, free from bondage to other human beings and to a natural world that was not under adequate control. But it was the conciliar message of the Third World bishops and the Medellín Conference, together with the initiatives prompted by them that led to a decisive change in Catholic thinking. People came to feel that development, even integral development, could not serve today as the mediating tool of salvation, that liberation would have to play the role instead. More recently the Church in Spain has adopted this same attitude, and this had led to increasing conflicts with the established authorities.</p>
<p>STQ 4.1.38: Este hecho intraeclesial cada vez más importante debe ser tomado en serio y no puede ser tildado a la ligera de oportunista o escandaloso. Que la Iglesia haya releído su mensaje de salvación en vista de la actual</p>	<p>TTQ 4.1.38: The <i>intraeclesial fact</i> is growing in importance. It must be taken seriously. It cannot be lightly disregarded as something opportunistic or scandalous. The fact that the Church has reread its message in the</p>

situación histórica no es un capricho sino un signo de vitalidad. En los tan traídos y llevados signos de los tiempos acontece la revelación de Dios en la historia. Qué sentido deba darse aquí a ese acontecer puede quedar abierto en este momento; al menos debe admitirse que la situacionalidad distinta de la Iglesia en un mundo histórico obliga a la realización de posibilidades distintas, es decir, historifica el mensaje de la revelación. Como bien ha notado un pensador español puede pensarse que el depósito de la revelación está cerrado como sistema de posibilidades, pero lo que estas posibilidades sistemáticas vayan a dar de sí sólo se verá en su realización histórica. Pues bien, los signos de los tiempos obligan a sacar del tesoro escondido posibilidades nuevas y viejas. Que esta actualización de posibilidades se deba en parte a movimientos e ideologías – dispares no significa que la posibilidad real venga dada por ellos. Más aún, puede pensarse que es Dios mismo quien habla a través de esos movimientos e ideologías dispares no significa que la posibilidad venga dada por ellos. Más aún puede pensarse que es Dios mismo quien habla a través de esos movimientos e ideologías, aunque su voz esté distorsionada. Si Caifás profetizó no debe extrañarnos que movimientos que trabajan muy cerca del pueblo puedan también profetizar, aunque esta profecía deba ser recogida y tal vez purificada por la Iglesia. No debemos olvidar por otra parte cuánto ha

light of the present-day historical situation is not a flight of fancy but a sign of vitality. Threadbare and overworked though the term may be, it is in the “signs of the times” that the revelation of God in history takes place. For the moment we may leave open the whole question of what meaning is to be attributed to this revelation. But at the very least one should admit that the varying situation in which the Church finds itself in history forces it to realize and carry out different possibilities. In other words, it historifies the message of revelation. As one Spanish thinker has noted, one may consider the deposit of revelation closed as a system of possibilities; but it is only in the process of historical realization that we shall find out what these systematic possibilities will lead to. Thus the signs of the times compel us to draw out new and old possibilities from the hidden treasure in the deposit. While the actual flashing out of these possibilities may be due in part to disparate movements and ideologies, this does not mean that the real-life possibility itself comes from them. Indeed one can assume that it is God himself who is speaking through these movements and ideologies, even though his voice may be distorted by them. If Caiaphas did in fact prophesy, it should not surprise us to find that movements close to the people can also prophesy- though the Church

<p>aprendido el mundo del mensaje cristiano, de modo que a través del rodeo del mundo pueden revertir a la Iglesia verdades que ésta transmitió y que después dejó un tanto olvidadas. Finalmente, no podemos olvidar que el diálogo con el mundo es elemento esencial para la plenificación de la fe cristiana.</p> <p>El problema entonces no es si cristianos y marxistas hablan hoy de liberación, sino en qué consiste la liberación cristiana, eso que el Vaticano II llama la verdadera y plena liberación.</p>	<p>may have to accept and purify this prophecy. By the same token we must not forget how much the world has learned from the Christian message. Certain truths which Christianity taught to the world may now be in circulation there even though the Church has come to neglect them. The world may remind the Church of these truths which the Church originally dispensed. And we must not forget that dialogue with the world is essential if the Christian message is to reach its full measure.</p> <p>So the problem is not whether Christians and Marxists are talking about liberation today. The real question is this: What goes to make up Christian liberation, the authentic and complete liberation of which Vatican II spoke?</p>
<p>STQ 4.1.39:</p> <p>No toda liberación es ni por sus objetivos, ni por su sentido, ni por su inspiración, ni por sus medios, la expresión plenaria de lo que es la liberación cristiana, sin que esto signifique que no puedan integrarse en la liberación cristiana valores muy sustanciales de otras formas de liberación. La liberación cristiana no se pone como alternativa de otras formas de liberación – porque en cuanto opción cristiana no es lo suyo sustituirlas sino incidir en ellas como el fermento no sustituye a la harina sino que la transforma.</p>	<p>TTQ 4.1.39:</p> <p>Not all liberation is Christian in its inspiration, thrust, objectives, and means. At the same time such liberation may be able to contribute substantive values to Christian liberation. Christian liberation is not set off as an alternative to other forms of liberation. As a Christian option, its purpose is not to replace other forms of liberation but to work within them as a transforming leaven.</p>

STQ 4.1.40:

Lo que es la liberación cristiana debe deducirse primariamente de las fuentes propias de la historia de la salvación. La lectura de esas fuentes deberá ser histórica, es decir, situada aquí y fechada hoy, pero la iniciativa de la interpelación corresponde a la historia de la salvación. Sin salirse de ésta, sin dislocarla pueden decirse sustanciales afirmaciones sobre la liberación de máxima utilidad para la vida cristiana hoy. Una liberación que en modo alguno es un término equívoco que sólo en el nombre se parece a la liberación secular y política que hoy propugnan las clases y los pueblos oprimidos y que tanto temen las clases y los pueblos opresores; pero una liberación asimismo que no se identifica sin más con la liberación socio-política. Como Jesús no dudó en mantener su título de rey a pesar de los equívocos a que el término se prestaba, porque para eso había nacido, la Iglesia no debe dudar tampoco en mantener su misión liberadora porque para eso ha sido constituida. Rey era para los enemigos de Jesús un título político; liberación es para los enemigos de la Iglesia un título político. Para Jesús y para la Iglesia son títulos que inciden en el comportamiento público y social de la comunidad humana, y en este sentido son políticos, pero son más que políticos porque anuncian una salvación que pasa por la historia pero que va más allá de la historia.

TTQ 4.1.40:

What goes to make up Christian liberation can be deduced primarily from the sources and wellsprings of salvation history itself. Our reading and interpretation of these sources must be historical, however. That is, it must be framed in today's context even though its underlying impulse springs from salvation history and its demands. Without moving away from salvation history or dislocating it, we can make substantive statements about liberation that will be of great utility for Christian life in today's world. The term "liberation" itself is somewhat ambiguous, of course. Only in name is it similar to the secular and political liberation championed by oppressed classes and peoples and feared by oppressing classes and peoples. It is not to be equated with socio-political liberation. But Jesus himself insisted on maintaining his claim to kingship even though the term was open to ambiguity, because that is why he had come into the world. Hence the Church, too, must insist on its mission of liberation because that is why it was established. For Jesus' enemies, the title "king" was a political one; the word "liberation" is equally political in the eyes of the Church's enemies. As far as Jesus and the Church are concerned, these terms do move into the whole area of political and societal behavior and hence are political

	in that sense. But they are more than just political because they proclaim a salvation that runs through history but also goes above and beyond history.
<p>STQ 4.1.41:</p> <p>Sin que podamos hacer aquí una teología de la liberación daremos algunas indicaciones mostrativas del carácter central para que la interpretación y realización de la historia de la salvación tiene el concepto de liberación tanto en el Antiguo como en el Nuevo Testamento. Aunque es un tema todavía en estudio las líneas fundamentales son ya casi tópicas en la actual teología bíblica.</p>	<p>TTQ 4.1.41:</p> <p>We cannot work out a theology of liberation here, but I do want to indicate briefly how and why the concept of liberation plays a central role in both the Old Testament and the New Testament with regard to the interpretation and realization of salvation history. Although this whole topic is still under study, its fundamental lines are already surfacing in present-day biblical theology.</p>
<p>STQ 4.1.42:</p> <p>Por lo que toca el Antiguo Testamento es patente que el pueblo elegido aprendió el sentido de la salvación y de Dios salvador a través de una experiencia política de liberación. Podría decirse que esta fue la pedagogía de Dios para mostrar al pueblo elegido su verdadero rostro. Así la experiencia del Exodo es formalmente una experiencia de liberación política, una liberación que atañe al pueblo como tal y que se refiere a la opresión socio-política y derivadamente religiosa; es en esta experiencia donde el pueblo elegido empieza a aprender quién es Dios y cómo es Dios; de ella parte la teología del pueblo elegido para la autocomprensión de su propio ser y de su propia historia. Nunca se</p>	<p>TTQ 4.1.42:</p> <p>In the Old Testament it is quite evident that the chosen people learned the import of salvation and the meaning of a savior God in and through a political experience of liberation. One could say that this was the pedagogy chosen by God to reveal his true countenance to his chosen people. The Exodus experience is in fact an experience of political liberation. It concerns the Hebrew people as such, and it has to do with socio-political oppression that is also religious in a derivative sense. In this experience the Hebrew people begin to learn who God is and in what way he is God. The theology of the chosen people starts from there in trying to work out an understanding of</p>

<p>podrá exagerar ni la importancia que tiene el Exodo en la configuración de la revelación de Yahwe a su pueblo, ni el carácter de experiencia socio-política como mediación de la salvación que el mismo Exodo nos muestra.</p>	<p>their own being and history. One can scarcely overstress the importance of the Exodus in giving configuration to Yahweh's revelation to his people, nor the reality of socio-political experience in mediating the salvation demonstrated in the Exodus.</p>
<p>STQ 4.1.43: Que la vida de Jesús tuvo un esencial carácter socio-político es hoy indudable. No se reduce sólo a eso, pero la total encarnación de su mensaje en la situación de su tiempo le llevó a una permanente colisión, nunca evadida, con los poderes opresores de su pueblo. Lucha contra el poder socio-religioso de los sacerdotes y los fariseos, lucha contra el poder socio-económico en la contraposición dialéctica riqueza-pobreza, y lucha indirectamente contra el poder del estado que respalda una situación injusta. Esta triple lucha es lo que da a su acción no sólo una efectiva dimensión política sino una objetiva apariencia politizante, que le llevó a una muerte política apoyada en razones políticas. Una lectura constantiniana de los evangelios y de la vida de Jesús se ha esforzado con éxito en desdibujar este planteamiento indudable: a quienes detentan el poder en una situación injusta el mensaje público de Jesús forzosamente les ha de parecer una interferencia en lo que es político pero es también objetivación del pecado. Su anuncio de la Buena Nueva en la historia le trajo la persecución de los poderosos, y esta es la mejor</p>	<p>TTQ 4.1.43: Today it cannot be doubted that Jesus' life had an essentially socio-political character. It was not limited to that, off course. But the fact remains that the overall incarnation of his message in the contemporary situation led him to a continuing collision with those in power who were oppressing his people; and he never evaded this confrontation. He fought against the socio-religious power of the priests and Pharisees. He fought against the existing socio-economic powers by stressing the dialectic of wealth versus poverty. And he fought indirectly against the power of the State which propped up this existing situation of injustice. It is this threefold fight which gave a political dimension to his activity and made it seem political in its aims; it ultimately caused him to be killed for political reasons. A Constantinian reading of the gospel message and Jesus' life has successfully obscured the fact that Jesus' public message came across as meddlesome to those who held power in a basically unjust situation. It seemed to represent interference in the political realm-</p>

<p>prueba de que la salvación anunciada por El incidía explícitamente en la realidad histórica. Lo alejados que están los triunfadores de este mundo: los que ríen, los que están hartos, los que poseen todo, los que son honrados, del reino de Dios, es prueba contundente de la dimensión histórico-social del mensaje de Jesús. Y están lejos no tanto porque ríen, estén hartos, sean ricos, etc., sino porque tienen esa condición cuando la mayoría es pobre, tiene hambre, llora etc., Es en este sentido dialéctico donde deben inscribirse tanto las bienaventuranzas como las maldiciones.</p>	<p>which was really the objectification of a sinful condition. His proclamation of the good news in history led to his persecution by those in power. There could be no clearer proof of the fact that the salvation proclaimed by him explicitly steps into the reality of history. The socio-historical dimension of Jesus' message is clearly proven in the Sermon on the Mount, where those who enjoy power and possession in this world are removed from the kingdom of God. They are not kept out of the kingdom because they are wealthy, sated, and happy now; they are kept out because they live in these circumstances while the majority of human beings are hungry, thirsty, and impoverished. Both his blessings and his maledictions are framed in this dialectical relationship.</p>
<p>STQ 4.1.44: El concepto de liberación es de extraordinaria riqueza en el mensaje bíblico. Esta riqueza llena de complejidades es prueba no sólo del papel central que ocupa en la historia de la salvación sino también de cómo se implican, sin confundirse, la historia de la salvación y la salvación en la historia. Se habla de liberación de las culpas personales y de todas sus consecuencias individuales e interiores; se habla de la liberación de las opresiones objetivas que se derivan de las culpas de los hombres: enfermedades, muertes prematuras, devastaciones...; se habla de la</p>	<p>TTQ 4.1.44: The concept of liberation is a rich one in the biblical message and it is also extraordinarily complex. This fact itself proves that liberation occupies a central place in salvation history, and that salvation history is closely bound up with salvation in history even though the two are not identical. The biblical message talks about liberation from personal faults and their inner consequences for the individual. It talks about liberation from the objective forms of oppression that stem from the sins of human beings: sickness, premature death, poverty,</p>

<p>liberación de los poderosos de la tierra que tienen oprimidos a los pobres, que les juzgan y les expolían injustamente; se habla de la liberación de los imperios que impiden la libertad del pueblo de Dios... Una interpretación correcta de todas estas múltiples liberaciones debiera tener en cuenta todos los elementos y, sobre todo, debiera procurar su correcta estructuración. La línea general de esta estructuración es clara: la liberación en la historia significa y realiza la promesa salvífica de Dios a los hombres; y, por otro lado, la promesa salvífica de Dios a los hombres impulsa a la liberación en la historia, para que en un plano siempre nuevo y siempre más elevado vuelva a hacerse presente la salvación de Dios. Hay, pues, una constante interacción entre la promesa efectora del Dios salvador que muestra su poder salvífico en la historia y la realización de esa salvación en la historia que significa la efectividad de la promesa divina.</p>	<p>devastation, and so forth. It talks about liberation from those in power on this earth who oppress and exploit the poor unjustly. It talks about liberation from imperial powers which impeded the liberation of God's people.</p> <p>A correct interpretation of all these varied forms of liberation must take due account of all the elements involved and then structure them properly. The general line of this structuring process is clear enough. On the one hand liberation in history signifies and realizes God's salvific promise to human beings. On the other hand God's promise of salvation to humankind impels human beings to liberation in history so that God's salvation may be made truly present on an ever new and higher plane. Thus there is constant interaction between the operative promise of God the savior and the carrying out of this salvation in history. God shows his saving power in history, and in history the effectiveness of this divine promise is signified and made real.</p>
<p>STQ 4.1.45: Con esta clave fundamental podemos afirmar que en la liberación cristiana hay una interpretación peculiar de que lo es la liberación salvadora del hombre o, lo que es lo mismo, su salvación liberadora. La liberación se entiende como salvación y la salvación se entiende como</p>	<p>TTQ 4.1.45: Taking this as our keynote, we can say that in Christian liberation we find a distinctive interpretation of what man's salvific liberation (or salvation) is. Liberation is understood as salvation, and salvation as liberation. It is precisely through the interaction of liberation and</p>

<p>liberación. Precisamente por esta interacción de liberación y salvación, la liberación cristiana puede huir de un doble peligro: concebir la liberación como un proceso puramente immanentista, o concebir la salvación como un proceso puramente transcendentalista. Son dos peligros que amenazan constantemente a la misión de la iglesia en el anuncio del Evangelio.</p>	<p>salvation that Christian liberation is able to evade two dangerous tendencies: 1) the tendency to view liberation as a purely immanent process; 2) the tendency to view liberation as a purely transcendental process. These two tendencies pose a constant threat to the mission of the Church in proclaiming the gospel message.</p>
<p>STQ 4.1.46: La peculiaridad de la liberación cristiana se presenta en la doble dirección de liberación-de y liberación-para. Toda liberación es un proceso hacia la libertad y a la libertad no se llega sino por el proceso que es la liberación. Esto significa que a la liberación no le anima primariamente un sentido destructor sino un sentido positivo de creación; no la anima un afán de odio o de resentimiento ni es de su propia naturaleza utilizar medios que sean la instrumentación del odio o del resentimiento. No se trata primariamente de subvertir o destruir sino cuando lo que existe y domina es, más que deficiente, positivamente injusto.</p>	<p>TTQ 4.1.46: The distinctive character of Christian liberation is to be found in the fact that it entails <i>liberation from</i> something and <i>liberation for</i> something. All liberation is a process moving towards liberty; and liberty can only be attained through a process called liberation. This means that liberation is not prompted primarily by a negative thrust aimed at destroying something; it is prompted mainly by a positive thrust towards creating something. It is not animated by feelings of hatred and resentment, nor is it in its nature to use tools that are based on resentment and hatred. Its primary task is not to subvert and destroy, except when the forces that rule in fact are positively unjust rather than merely inadequate.</p>
<p>STQ 4.1.47: Por lo que toca a la “liberación-de” el cristianismo aporta su juicio de pecado sobre lo que es estrictamente opresión; por otro lado, sólo sobre</p>	<p>TTQ 4.1.47: Insofar as the “liberation from” is concerned, Christianity passes judgement on that which is oppression and calls it sin. Indeed</p>

lo que de una u otra forma se presente como pecado puede proponer el cristianismo una palabra formal de liberación cristiana. Parecerá esto una limitación, pero en realidad es una radicalización. Puede parecer limitación a quienes tienen una idea desencarnada del pecado como culpa espiritual, que sólo indirectamente dice referencia al mundo de los hombres. Y no es así. Si a Dios no se le puede conocer directamente tampoco se le puede ofender directamente; la mediación del conocimiento y la ofensa de Dios pasa por la historia. Hay una objetivación histórica del pecado, y es urgente mantener la distinción entre lo que es culpa personal y lo que es pecado objetivado. En concreto, aquello que impide positiva e injustamente la libertad del hombre es pecado. Y lo es porque impide al hombre ser lo que es como hombre, le priva de la libertad que le compete como hijo de Dios, y es el ejercicio formal de un acto de radical injusticia. Los últimos documentos del Magisterio no son parcios en mostrar la conexión entre la destrucción del hombre y la negación de Dios. Al considerar la opresión desde la categoría del pecado, lo que el cristiano hace es radicalizar su condena, absolutizarla: el pecado es la negación absoluta de lo absoluto de la realidad. Por tanto, la referencia al pecado no supone un salirse del mundo ni por el camino de la interioridad subjetivista o de la transcendencia ahistórica sino que exige una vuelta

Christianity can only utter an explicit word about Christian liberation vis-à-vis something which, in one way or another, presents itself as sin. While this might seem to be a limitation, it is in fact a radicalization. It will seem to be a limitation only to those who have a disembodied notion of sin, who see it as a purely spiritual fault that only indirectly affects the world of human beings. But just as one cannot know God directly, so one cannot offend him directly. Knowledge of God and transgressions against God are mediated through history. There is an historical objectification of sin, and it is absolutely necessary to maintain the distinction between personal sin and objectified sin. In the concrete, anything that positively and unjustly stands in the way of human liberty is sin. It is sin because it prevents a human being from being a human being, depriving him or her of the liberty that properly belongs to a child of God. Sin is the formal exercise of an act of radical injustice. Recent documents of the magisterium amply spell out the connection existing between the destruction of humankind and the denial of God. By considering oppression from the standpoint of sin, the Christian radicalizes and absolutizes his or her condemnation. Sin is seen as the absolute negation and denial of the absolute in reality. Thus reference to sin does not imply flight

<p>al mundo más radical porque se ha introducido la trascendente y absoluto en el curso mismo de la historia.</p>	<p>from the world into subjectivist interiority or ahistorical transcendentalism. Instead it obliges one to turn towards the world in an even more radical way, because the transcendent and the absolute have now been injected into the very course of history itself.</p>
<p>STQ 4.1.48: No se trata de una libertad intramundana cerrada sobre sí misma. La liberación cristiana es a la par salvación en la historia y más allá de la historia. Habiendo hecho significativamente presente en la historia el Dios liberador que trasciende la historia, el hombre afirma en ella lo que la supera. La historia y el más allá de la historia no se identifican pero mutuamente se potencian; es un más allá lo que se afirma, pero un más allá de la historia. El cristiano sostiene que sólo va más allá de la historia quien hace que la historia vaya más allá: ya en esta historia ve al Dios encarnado históricamente y en su afán por la liberación plena del hombre siente al Dios vivo que anima su acción; por ello desde esta historia espera creyente y activamente en la revelación definitiva de Dios en el hombre. El problema es siempre el mismo; dónde buscar la transcendencia y la salvación y cómo anunciarla a los hombres; la respuesta es en la historia mediante la acción liberadora.</p>	<p>TTQ 4.1.48: It is not the intramural liberty of a world closed in upon itself. Christian liberation is simultaneously salvation in history and salvation above and beyond history. The liberator God, who transcends history, has been made present in history in a signifying way by man, and now man proclaims and affirms in history something that goes beyond history. History and that which lies beyond history are not identical, but they do mutually activate each other. The Christian affirms a “beyond,” but this “beyond” is beyond history. The Christian maintains that one can go beyond history only if one makes every effort to ensure that history moves beyond itself. In history Christians see God incarnated in a historical way. In their yearning for man’s complete liberation, they sense the presence of the living God who animates their activity. Hence it is within the context of history that the believer actively hopes and waits for God’s definitive revelation in man.</p>

	<p>The problem is ever the same. Where are we to look for transcendence and salvation? How are we to proclaim it to human beings? We must find the response to these questions in history and through liberative activity.</p>
<p>STQ 4.1.49: No lo sabríamos – y la conciencia es un elemento esencial de la historia si no se nos hubiese revelado en Jesucristo, el Verbo encarnado entre los hombres. Lo invisible de Dios podía ser rastreado por la visibilidad de las creaturas; lo invisible de Dios puede ser reconocido por el curso de la historia. De ahí, que es posible que los no cristianos estén trabajando muy activamente por el advenimiento de Dios cuando trabajan por la creación del hombre nuevo; pero al margen de la revelación es problemático que acierten plenamente en la construcción del hombre y en el advenimiento de Dios. Por eso el cristiano tiene que salir a la historia en cuanto cristiano: en la confesión de que Jesús, el Cristo, es el Señor de la historia, y en la realización de la salvación cristiana. El mundo no le va a creer, no le puede creer si los que se dicen cristianos no muestran en la historia su amor al hombre, su odio al pecado, su esperanza operante. Cristo está hoy en manos de los cristianos, en manos de la Iglesia para hacerse creíble a un mundo que aparentemente está muy lejos de él. ¿Porque no muestra la Iglesia desde</p>	<p>TTQ 4.1.49: We would not know this – and conscious awareness is an essential element in history – if it had not been revealed to use in Jesus Christ, the Word made flesh in the midst of human beings. The invisible reality can be traced in and through the visible reality of creatures; it can be recognized in and through the course of history. Hence it is possible for non-Christians to be working very actively for the creation of the new man. But insofar as they area outside of the rim of revelation, it is problematical whether they can succeed fully in bringing about the fulfillment of man the advent of God. For this reason the Christian must move out into history as a Christian. The Christian must profess that Jesus, the Christ, is the Lord of history and at the same time work for the full realization of Christian salvation. The world is not going to believe the Christian, cannot believe the Christian, if Christians do not display in history their love for humanity, their hatred of sin, and their hope in action. Today Christ is in the hands of Christians and the Church. They must</p>

<p>sí misma que su mensaje de salvación es operativo a través de su operación en la historia? ¿Porque no muestra con sus obras que en este proceso de liberación su palabra y su acción son insustituibles para que el mundo crea que el Señor que ella anuncia y significa es efectivamente el salvador de los hombres? Es en la historia donde ella debe ser signo de credibilidad del Evangelio.</p>	<p>make him credible to a world that seems to be far away from him. Why doesn't the Church demonstrate from within itself that its message of salvation is operative through its work in history? Why doesn't it demonstrate by its deeds that its words and actions are indispensable in the process of liberation, so that the world may believe that the Lord whom the Church professes and signifies truly is the Savior of human beings? It is in history that the Church must be the sign of the gospel's credibility.</p>
<p>STQ 4.1.50: A través de la liberación cristiana se le abre a la Iglesia un campo privilegiado para anunciar el evangelio. Una liberación que en el estado actual de la historia debe ser formalmente una liberación de la injusticia y una liberación para el amor. Lucha contra la injusticia y posibilitación del amor son así dos signos de credibilidad que se conjugan perfectamente con el signo de credibilidad que es la liberación cristiana. Propiamente se trata de un proceso histórico: liberación de la injusticia hacia la libertad de amor. Sólo por razón de método separamos en estas páginas la liberación, la justicia, y el amor; pero los tres momentos deben tomarse a una para entender lo que es la salvación cristiana., la salvación en la historia que nos ha de llevar a una vida más plena de la historia de la salvación.</p>	<p>TTQ 4.1.50: The work of Christian liberation opens up a privileged field of action for the Church in its work of proclaiming the gospel. At the present stage of history this liberation must be liberation from injustice and for love. The struggle against injustice and the effort to facilitate love are two signs of credibility that dovetail perfectly with the sign of credibility embodied in Christian liberation. Strictly speaking, there is only one historical process: it is one of liberation from injustice leading towards liberty in love. Only for the sake of ordered treatment have I separated liberation, justice, and love in these pages. Actually the three aspects must be considered together if we are to understand what Christ salvation truly is, that is, salvation in history leading us towards the fuller life of salvation history.</p>

<p>STQ 4.1.51:</p> <p>Liberación y lucha contra la injusticia en todas sus formas son aspectos distintos de un único proceso histórico. La lucha contra la injusticia es aspecto fundamental de la liberación y la lucha por la implantación de la justicia es aspecto fundamental de la libertad. Seguimos, por tanto, hablando de lo mismo, aunque de forma más concreta.</p>	<p>TTQ 4.1.51:</p> <p>Liberation and the fight against injustice in all its forms are distinct aspects of one historical process. The struggle against injustice is a basic feature of liberation, and the struggle to inculcate justice is a basic feature of liberty. So here we shall proceed to consider the matter further, attempting to get a bit more concrete.</p>
<p>STQ 4.1.52:</p> <p>Al insistir en que este proceso es signo de credibilidad no se quiere dar la impresión de que la Iglesia debe dedicarse a la liberación de la injusticia del mundo porque la necesite como signo de credibilidad. La Iglesia se dedica a la liberación por está en la esencia misma de su misión, porque es una exigencia ineludible de su servicio al mundo. Cuando se dedique con todas sus fuerzas a la liberación plena del hombre no estará haciendo apologética sino que estará haciendo misión, estará cumpliendo aquello de que no ha venido a ser servida sino a servir. La Iglesia para resultar creíble al mundo al que ha sido enviada sólo necesita ser lo que ella misma es y vivir históricamente ese ser suyo que está haciéndose. Lo que debe buscar en cada momento histórico es la significación adecuada en la que realice históricamente su verdadero ser y en la que el mundo pueda reconocer su verdadero carácter. Debe buscar, por tanto, aquellos signos que sean intrínsecos a su misión y que</p>	<p>TTQ 4.1.52:</p> <p>In stressing that this whole process is a sign of credibility, I do not wish to give the impression that the Church must dedicate itself to liberation from injustice in this world simply and solely because it needs to do this as a sign of credibility. The Church dedicates itself to liberation because it is of the very essence of its mission, because it is an inescapable obligation in its service to the world. When it dedicates itself wholeheartedly to the full liberation of humankind, the Church is not simply engaging in good apologetics. It is performing its mission, carrying out its task to serve rather than be served. If the Church is to be credible to the world to which it has been sent, it need only be in fact what it is supposed to be by nature. It need only live out in history the being and life that it is supposed to be fashioning for itself. At each and every moment in history it must look for the sign-bearing role that will serve it adequately in fleshing out its true being</p>

<p>muestren de por sí su intrínseca credibilidad; en cada una de sus proclamaciones y de sus acciones debe mostrar que está para realizar la salvación del mundo, siempre teniendo en cuenta que los signos deben serlo de sí misma pero tienen que serlo para un mundo determinado, lo cual les convierte en intrínsecamente históricos.</p>	<p>in history, and that will enable the world to recognize its true character. So it must look for those signs that are intrinsically connected with its mission, that in and of themselves point up its intrinsic credibility. In all of its proclamations and activities it must demonstrate that it is here for the salvation of the world. And while it knows that the signs must be intrinsically credible, it must also remember that they have to be credible to a specific, concrete world. This means that they must also be intrinsically historical.</p>
<p>STQ 4.1.53: La Iglesia en el anuncio y realización del Evangelio está llamada a quitar el pecado del mundo y a comunicar la salvación. El pecado pasa siempre en una u otra medida por la voluntad personal del hombre; pero asimismo el pecado cobra siempre una forma objetiva que no es sólo fruto del pecado o de la culpa personal sino pecado objetivado, el cual a su vez promueve nuevos pecados personales. A los dos aspectos tiene que atender la Iglesia si quiere cumplir cabalmente su misión. Por eso se ve forzada a una lucha sin cuartel contra la injusticia y una intensa promoción de la justicia.</p>	<p>TTQ 4.1.53: In its work of proclaiming and fleshing out the gospel message, the Church is called upon to take away the sin of the world and to communicate salvation. In one way or another, sin always operates through the personal will of man. But sin always takes on an objective form as well. This form is not just the fruit of personal sin or guilt. It is also objectified sin, which in turn stimulates new personal sins. The Church must pay heed to both forms of sin if it wants to carry out its mission completely. So it must engage in a relentless struggle against injustice and for justice.</p>
<p>STQ 4.1.54: ¿Cómo puede una Iglesia que ha contribuido tanto a la dominación y a la injusticia del mundo reclamar como signos de credibilidad la</p>	<p>TTQ 4.1.54: How can a Church which had contributed so much towards the injustice and oppression of the world claim liberation and the struggle</p>

<p>liberación y la lucha por la justicia? ¿Cómo ha sido posible que una Iglesia llamada por vocación esencial a liberación de los hombres y a la lucha contra el pecado se haya convertido tantas veces en fuerza contraria a la liberación y a la justicia? ¿Qué credibilidad puede merecer hoy cuando quiere presentarse ante el mundo como lugar privilegiado de la libertad y de la justicia?</p>	<p>for justice as signs of its credibility? How is it possible that a Church whose essential vocation is to work for human liberation and against sin has so often turned into a force working against liberation and justice? What credibility does it deserve today when it tries to present itself to the world as the privileged locale of liberty and justice?</p>
<p>STQ 4.1.55: La Iglesia, como signo penitencial de conversión permanente, debiera reconocer – todos los que somos la Iglesia debiéramos reconocerlo – que en esta línea no ha sido siempre el signo esplendoroso de la justicia de Dios y del anonadamiento de Jesucristo; que ha estado demasiado lejos del estilo de vida de su Señor, que ha sido un cuerpo que ha desfigurado la presencia de Jesús. Su capacidad de autoconversión probaría que el Dios de la salvación esta con ella; el reconocerse pecadora no de palabra sino penitencialmente con los hechos, que le separaran de su ser pecaminoso y de sus alianzas o connivencias con el pecado, sería signo de la fuerza de santidad que sigue teniendo. La Iglesia antes de lanzarse al mundo debe hacer penitencia y lo debe hacer como Iglesia. No creamos que el pecado está sólo en los miembros de la Iglesia; - lo está en la Iglesia misma al menos como institución y como proceso institucional, que debiera ser signo de su configuración con</p>	<p>TTQ 4.1.55: The church, insofar as it is a penitential sign of permanent conversion, must recognize and acknowledge that it has not always been a radiant sign of Gods justice and Christ’s <i>kenosis</i>: that it has been far removed from the lifestyle of the Lord; that the presence of Jesus has been distorted in the Church’s own body. All of us who make up the Church must make this same admission. The Church’s ability to undergo conversion would prove that the God of salvation is with it. If it acknowledged its sinfulness in penitential deeds rather than mere words, if it left acknowledged its sinfulness and its complicity with sin, this would serve as a sign of its continuing hold on the power of holiness. Before launching out into the world, the Church must do penance precisely as Church. We must not think that sin resides only in the members of the Church. It resides in the Church herself, at least insofar as it is an institution and an institutional process. As such it</p>

<p>Cristo y ha podido ser frecuentemente configuración con el mundo del pecado. Sin esta efectiva y dolorosa conversión, sin este desnudamiento de Viernes Santo no puede esperar – ni la gloria de la resurrección ni la aceptación de un mundo para quien no es signo adecuado de la santidad de su Fundador.</p>	<p>should serve as a concrete sign of conformation to Christ, but it has frequently conformed itself more to the world of sin. If it does not effectively undergo this painful conversion, if it does not endure the humiliation of Good Friday, then it cannot expect the glory of resurrection or its acceptance by the world. For it will not be a satisfactory sign of the holiness of its Founder.</p>
<p>STQ 4.1.56: Todavía más. Debe ayudar desde sí misma a la lucha de los oprimidos que buscan su propia liberación. No debe volver a caer en la trampa de que a través de la conversión de los poderosos se obtendrá la liberación de los oprimidos. Es cierto que debe buscar la liberación de todos los hombres en una libertad universal, pero la historia, e incluso la figura bíblica del siervo de Yahwe, demuestran que al opresor le va liberar el oprimido: la negación activa del oprimido redimirá la afirmación pecaminosa del opresor; hay una interacción entre opresor y oprimido, pero la de aquel propende a mantener la opresión mientras que la de éste propende no a cambiar las tornas como suele decirse, sino a anular la opresión. Esta identificación con la lucha de los oprimidos le enfrentará con los opresores, con los dominantes, pero ahí se dará el signo inconfundible de que está dedicada con dolor y con verdad a la instauración de la justicia. Identificada con los poderosos – la historia de</p>	<p>TTQ 4.1.56: And the Church has more to do. It must support the struggle of the oppressed from within as they seek to obtain their liberation. It must not be deluded into thinking that the liberation of the oppressed will be achieved by the conversion of those in power. Certainly the Church must serve for the liberation of all human beings to a universal liberty. But history and the biblical image of the servant of Yahweh show us that it is the oppressed who will liberate the oppressor. The active nay-saying of the oppressed is what will redeem the sin-laden yea-saying of the oppressor. There is real interaction between oppressor and oppressed, but the activity of the former tends to maintain the state of oppression whereas that of the latter tends to eliminate it rather than merely seek revenge. If the Church identifies itself with the struggle of the oppressed, it will run head on into the oppressors who hold power. But only in this way can the Church</p>

<p>la Iglesia lo muestra página tras página – quedará mundanizada; en cuanto se identifique – con los oprimidos, el mundo la rechazará y este rechazo del mundo será la mejor prueba de su carácter cristiano.</p>	<p>serve as an irrefutable sign of the fact that it is dedicated to the establishment of justice no matter what the cost. If it continues to identify with those in power, and page after page of church history bear witness to this tendency, then it will be turned into a worldling. If it identifies with the oppressed, the world will reject it; but this rejection will be the clearest proof of its Christian character.</p>
<p>STQ 4.1.57: Con esto no hará sino seguir la línea más pura de la historia de la salvación. Así lo hicieron los profetas, así lo hizo Jesús. La continuación de la línea profética, el seguimiento de la vida de Jesús le llevará forzosamente al enfrentamiento con los poderes de este mundo. A esto mismo apunta el significado que debe darse a la identificación de Jesús con los más necesitados: lo que con uno de ellos hiciste, conmigo lo hiciste; identificación con el necesitado pero en la actividad que resuelve la necesidad.</p>	<p>TTQ 4.1.57: In acting thus, the Church will be following the purest strain of salvation history. That is what the prophets did; that is what Jesus himself did. If it follows in the footsteps of the prophets and Jesus, the Church will be forced to come into confrontation with those who hold power in this world. That is the implication behind Jesus' identification with those who are neediest. What one does them, one does for Jesus himself. It is an active process of identification which seeks to solve their needs.</p>
<p>STQ 4.1.58: La ayuda debe ser operativa y eficaz. La Iglesia tiene sus propios medios, pero con esos medios propios debe hacer real lo que anuncia para probar la operatividad salvífica de Dios entre los hombres. Con ello no sustituye ninguna instancia, porque bien sabe la Iglesia que el reino de Dios no es sin más el reino de este mundo; su operatividad no</p>	<p>TTQ 4.1.58: The help given to the oppressed must be active and effective. The Church has its own specific means and tools. With them it must flesh out in reality what it proclaims in words in order to prove that God's salvation is actually at work among human beings. The Church does not try to take the place of some other agency, for it realizes full well</p>

<p>consiste en ofrecer una opción técnica entre otras opciones técnicas, es más bien la operatividad del fermento en la masa. Hacer desde el reino que el hombre sea hombre, que el mundo de los hombres sea un mundo humano; ser, en definitiva, salvación del hombre, de modo que el Señor Jesús reine en los hombres y en todas las cosas no para que dejen de ser hombres sino para que sean más que hombres.</p>	<p>that the kingdom of God is not to be identified wholly with the kingdom of this world. The Church's activity does not consist in offering another possible technique among many. Its activity is rather that of the leaven in the mass of dough. Operating from within the context of God's kingdom, it works to make sure that man can truly be man, that the world of human beings will really be a human world. <u>It works for the salvation of man</u>,⁸²⁶ so that the Lord Jesus may truly reign over human beings and created things, so that they may be more truly human rather than something less than human.</p>
<p>STQ 4.1.59: Cuando se habla de la liberación redentora y de lucha contra la injusticia parece que se olvida el puesto central que tiene el amor personal en el mensaje cristiano. El peligro existe. Pero existe el peligro más grave aún de concebir idealística y falsamente el amor cristiano, si se lo predica ahistóricamente al margen de la liberación y de la lucha por la implantación de la justicia. Por eso, ahora nos preguntamos qué función tiene el amor cristiano como signo de credibilidad de la misión de la Iglesia, cómo debe entenderse concretamente este amor, que no puede quedar reducido a un aditamento exterior ni siquiera a un objetivo final,</p>	<p>TTQ 4.1.59: When we talk about redemptive liberation and the fight against injustice, it might seem that we are forgetting the central place accorded to personal love in the Christian message. There is that danger, of course. But it would be even more dangerous to fashion a false, idealistic picture of Christian love, to picture it in ahistorical terms and place it outside the boundaries of liberation the struggle for justice. So now we might pose this question: In what way should Christian love serve as a sign of credibility for the mission of the Church? Christian love cannot be reduced to an external addendum,</p>

⁸²⁶ This is the part of the TTQ that seems to reflect differences between Drury's [ATVs](#) and Ellacuría's.

<p>sino que debe informa esencialmente todo proceso y toda actitud cristiana.</p>	<p>or even to a final goal. In some essential way it must inform the whole outlook of the Christian and the whole process of history.</p>
<p>STQ 4.1.60: esta unión del amor al hombre y del amor a Dios ha sido expresada por todo el Nuevo Testamento, pero tiene en Juan su resonancia particular. Juan se preocupa temáticamente por los ‘signos’ que anuncian la divinidad de Jesús y cuya ‘significación’ debe prolongarse en un sano equilibrio entre sacramento actuante y predicación evangelizadora; es el teólogo del Verbo hecho carne y de la manifestación en El del amor del Padre, por lo que la vida eterna, la dimensión escatológica de la salvación, se ha hecho ya presente entre los hombres en un proceso que avanza hacia la culminación de la revelación de Dios y de la divinización del mundo de los hombres; un proceso que implica un enfrentamiento y un juicio de este mundo en el que se objetivan los poderes del mal. La síntesis del mandato supremo de Dios es taxativa: “que creamos en el nombre de su Hijo, Jesucristo, y que nos amemos unos a otros”, (1 Juan 3: 23) y este amor debe presentarse de formas bien concretas: “si alguno que posee bienes de la tierra, ve a su hermano padecer necesidad y le cierra su corazón, ¿Cómo puede permanecer en él el amor de Dios?” (1 Juan 3: 17).</p>	<p>TTQ 4.1.60: The union of these two loves, God’s love for man and man’s love for God, is expressed most forcefully in the New Testament, particularly in the Johannine writings. John is explicitly with concerned the “signs” that proclaim Jesus’ divinity. Their sign-bearing role is to be prolonged in a healthy balance between operative sacrament and evangelizing proclamation. John is the theologian of the Word-made-flesh of the manifestation of the Father’s love in him. Through the Word-made-flesh, eternal love – the eschatological dimension of salvation – is now made present among human beings in an ongoing process that will reach its culmination in the full revelation of God and the full divinization of the human world. This process implies and entails a confrontation with, and a judgment upon, the world; for in the world the powers of evil are objectified. The supreme command of God is expressed pointedly: “This is his command: to give our allegiance to his Son Jesus Christ and love one another as he commanded: (1Jn 3:23). And this love must show itself in very concrete terms: “If a man has enough to live on, and yet when he sees</p>

	<p>his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?” (1 Jn 3:17).</p>
<p>STQ 4.1.61:</p> <p>Baste este mínimo recordatorio para orientar nuestras reflexiones. El amor es esencial al mensaje cristiano. Pero el amor cristiano tiene un paradigma fundamental: la vida de Jesús. El amor que anuncia el cristianismo y por el que los cristianos serán conocidos como tales y darán a conocer la divinidad de Jesús, debe configurarse según el amor que Jesús anunció y vivió. Es menester subrayarlo porque el amor cristiano, como la fe cristiana, ha convenido a muchos entenderlo en forma de interiorización espiritualista o de exteriorización misericorde. La selección de algunos aspectos del amor ha sido manipulada para quitar el amor su propia eficacia transformadora. Sólo una lectura realista de lo que fue el amor en la vida de Jesús devolvería al amor cristiano su radicalidad transformadora. Y sólo si el amor cristiano llega a mostrar en la historia su radicalidad transformadora servirá de signo de la salvación que predica. ¿Es más fuerte el amor que el odio para la transformación de la sociedad? ¿Es más fuerte el amor que el afán de lucro y de propiedad privada la transformación de la sociedad? ¿Es cierto que el amor cristiano todo lo puede?</p>	<p>TTQ 4.1.61:</p> <p>These two brief texts will suffice to give direction to our reflections here. Love is in fact essential to the Christian message. But Christian love has a paradigmatic model: the life of Jesus himself. The love which Christianity proclaims, the love whereby Christians will be recognized as such and will make known the divinity of Jesus, must conform itself to the love which Jesus proclaimed and lived in his own life. This point deserves stress because Christian love, like Christian faith, has often been presented in terms of purely interior spirituality or eternal works of mercy. By selecting only certain features of Christian love, people have managed to deprive it of its effectiveness as an instrument of transformation. Only a realistic look at what love truly was in Jesus’ own life will restore to Christian love its radical power of transformation. And only when it displays this radical transforming power in history will it be able to serve as a sign of the salvation that it proclaims. Is love stronger than hate in the task of transforming society? Is love stronger than the thirst for profit and the desire for private property in the task of transforming society? Can we even be sure that Christian love can do all this?</p>

<p>STQ 4.1.62:</p> <p>Pero no es la lucha en cuanto tal la determinación última del comportamiento cristiano. Al pecado responde y supera la salvación, a la liberación redentora la libertad de los hijos de Dios, a la injusticia la justicia nueva del Reino, a la lucha dolorosa la esperanza de un futuro mejor. El cristiano vive desde la fe y la esperanza su objetivación histórica del amor. Sin atender a esta dirección positiva corre el peligro de desfigurar la debida objetivación de su amor. La desfiguraría si no atendiera a la situación del pecado y lucha contra el pecado, pero la desfiguraría también si no atendiera al futuro de su esperanza.</p>	<p>TTQ 4.1.62:</p> <p>However, it is not the conflict as such that ultimately determines Christian behavior. Over against sin resides and presides salvation. Redemptive liberation is matched and surpassed by the liberty of the children of God, injustice is matched and surpassed by the new justice of the kingdom, and the painful struggle is matched and surpassed by the hope for a better future. The Christian lives his objectification of love in history in the framework of faith and hope. If he does not pay due heed to this positive thrust and direction underlying his activity, there is a real danger that he will disfigure the objectification of his love and turn it into something that is offbase. He must pay due heed to the existing sinful situation and the struggle against it; he must also pay due heed to the future for which he hopes.</p>
<p>STQ 4.1.63:</p> <p>Esta fe y esta esperanza son, por lo tanto, un límite a las posibles objetivaciones del amor cristiano, en cuanto anunciadas y realizadas por la Iglesia y en Iglesia. Desde sí mismos el Cristianismo y la Iglesia no tienen soluciones únicas ni técnicas para quitar la objetivación del pecado del mundo. Hay leyes independientes de la voluntad de las personas que condicionan las posibles soluciones: dentro del sistema las soluciones están condicionadas por el carácter mismo del sistema, sin</p>	<p>TTQ 4.1.63:</p> <p>His faith and hope set limits on the potential objectifications of Christian love that are proclaimed and fleshed out by the Church and in the Church. In and of themselves Christianity and the Church do not have unique solutions or techniques for eliminating the objectified forms of sin in the world. There are laws, existing independently of the will of individual persons, which condition any potential solutions. Within the overall system, the solutions are conditioned by</p>

<p>que esto suponga pasividad sino atención al análisis técnico de la situación y de sus soluciones. Hay campos enteros en que el cristiano no tiene una palabra específica o única, porque si la Iglesia es depositaria de la historia de la salvación no es depositaria única de la salvación en la historia.</p>	<p>the very character of the system itself. This does not mean we are doomed to passivity. It means that we must devote adequate attention to the technical analysis of the situation and to possible solutions. There are whole areas where Christians do not have any distinctive or unique words to offer. For while the Church is the trustee of salvation history, it is not the sole trustee of salvation in history.</p>
<p>STQ 4.1.64: La fe y la esperanza no sólo vedan campos y modos de actuación a la Iglesia en cuanto tal otro sería el caso de los cristianos en cuanto hombres que no comprometen en su actuación a la Iglesia en cuanto tal, sino que especifican delimitándolas las posibilidades cristianas del amor. Esta limitación es fundamentalmente en dos líneas: aunque puede ver la llamada de Dios en los más distintos acontecimientos y aprender lo que es concretamente la historia de salvación en diferentes formas de pensar., la fuente primigenia y decisiva de su comprensión y orientación de la salvación es la Iglesia misma, en cuanto portadora viva de la Palabra de Dios no puede olvidar nunca y es la segunda línea de limitación que toda su acción secular en pro de la salvación está condicionada por su carácter de signo.</p>	<p>TTQ 4.1.64: Faith and hope not only prohibit certain fields and ways of acting to the Church as such; they also specify the possibilities of Christian love by giving them clearer delimitation. (The case different with Christians insofar as they are individual human beings whose actions do not implicate the Church as such). This fact is operative in two ways. First of all, even though one can see God's summons in the most diverse happenings and learn what salvation history is in the concrete from the most diverse ways of thinking, the primeval and decisive wellspring for comprehending and giving direction to salvation is the Church itself insofar as it is the living bearer of God's word. Secondly, the Church itself can never forget the fact that all its secular activity is conditioned by its own character as a sign.</p>
<p>STQ 4.1.65:</p>	<p>TTQ 4.1.65:</p>

Por eso, la esperanza cristiana impulsa en la Iglesia a una construcción activa del mundo que realmente signifique y conduzca al reino de Dios. Esto le lleva a limitarse, como acabamos de decir, pero le lleva también el trascender la construcción activa del mundo pues en esta construcción tal como la hemos ido determinando busca el ir más allá: hacia el reino de Dios que no es sin más el reino de este mundo, como lo significado no es sin más el signo, aun en el caso de la pertenencia intrínseca de signo y significado. La esperanza activa lleva así a una transcendencia de la historia, en la que ve la preparación de la segunda venida del Señor. Dios es el futuro presente de la historia porque es el futuro presente en la historia: junto al pecado hay que ver en el mundo la presencia activa de Dios desde la que el cristiano actúa para alcanzar en la liberación de la injusticia y en la construcción de la justicia la condición y el disfrute de la fraternidad universal de los hijos de Dios. Jesús ha venido y ha vencido al mundo, aunque todavía no pueda aparecer como Señor definitivo de la historia, porque ni ha desaparecido la presencia del pecado ni ha estallado en la carne de la naturaleza y de la historia la gloria de su resurrección. En la proyección hacia el futuro, como lugar de la manifestación de Dios entre los hombres, la Iglesia se va acompañada, iluminada y movida por la presencia en ella del Jesús histórico y del Cristo resucitado.

Thus Christian hopes impels the Church to engage in the active construction of the world, in a process that will really signify and lead towards the kingdom of God. This hope does set limits on the Church and its activity, as we just noted. But it also impels the Church to go beyond the active building up of the world, for in this work of building up the world it seeks also to move beyond the word. The Church seeks to move towards the kingdom of God, which is not to be identified wholly with the kingdom of this world any more than something signified is to identified with its sign. The sign and the thing signified are not wholly the same, even when they are intrinsically related to each other.

Active, operative hope leads towards the transcending of history, a history in which the second coming of the Lord is being prepared. God is the present future of history because he is the future present in history. It is not only sin that we must see in the world. We must also see the active presence of God. Operating out of this vision, Christians work for liberation from injustice and for the establishment of justice, seeing them as the condition for enjoying the universal fellowship of God's children. Jesus has come already, and he has overcome the world. But he cannot yet appear as the definitive Lord of history because sin is still present and because the glory of his

	<p>resurrection has not yet been fleshed out in nature and history. As the Church moves pointedly towards the future, seeing it as the locale of God’s manifestation among human beings, it is illuminated, motivated, and accompanied by the presence of the historical Jesus and the risen Christ.</p>
<p>STQ 4.1.66: El cristiano resulta así inconforme, contestario permanente de cualquier forma histórica de realización de la salvación. Su inconformidad y contestación nacen de que busca una presencia más viva y total de Dios en la historia, presencia que a él le mueve en fe y en esperanza. Un Dios que ha de seguir viniendo para que el mundo tenga más vida, un más que no anula la plenitud de la vida acá sino que la proyecta más allá. En esta dialéctica del que todavía no posee plenamente porque ya posee, el cristiano en su lucha debe significar – no sólo la muerte sino también la resurrección, debe significarla y gozarla. Parte de ese gozo le viene del esfuerzo creador de aquella tierra nueva que dé connaturalmente la esperanza de la presencia viva de Jesús resucitado, la fe en que el Señor de la historia, que ya ha vencido al mundo, acompaña a su Iglesia en la esperanza activa de su historia en este mundo.</p>	<p>TTQ 4.1.66: <u>So the Christian is and remains a non-conformist, ever challenging the particular historical forms in which salvation is supposedly being realized.</u>⁸²⁷ The non-conformity and protest of Christians stems from the fact that they are seeking a more vital and fuller presence of God in history; they keep moving towards this fuller presence out of faith and hope. God must continue to draw nearer and nearer so that the world may have <i>more</i> life. This ‘more’ does not negate or annul a full life here; it simply projects it further towards something beyond. In this dialectical tension between what they already possess but do not yet possess fully. Christians committed to the struggle must signify not only the aspect of death but also the aspect of resurrection. They must signify it and take delight in it. Their joy comes in part from their active effort to create a new earth. And behind it lies their hope in the active presence of the risen Jesus and their belief that the Lord</p>

⁸²⁷ This is the part of the TTQ that seems to reflect differences between Barr’s [ATVs](#) and Ellacuría’s.

	<p>of history, who has already overcome the world, is now accompanying his Church as it puts its hope to work in the course of its history in this world.</p>
<p>STQ 4.1.67: La misión de la Iglesia en el anuncio del Evangelio no se reduce a la tarea apuntada en las páginas anteriores. Es cierto que en términos de liberación, justicia y amor, si los profundizamos hasta el fin y los unificamos en la totalidad de lo que es Jesucristo para la salvación de los hombres, puede expresarse lo más esencial del mensaje evangélico. Nuestra exposición ha sido forzosamente limitada y ha acentuado aquellos aspectos que le corresponden a la Iglesia como signo de credibilidad ante un mundo que busca la salvación y que duda vehementemente de que la salvación anunciada por la Iglesia sea la salvación que él está necesitando. Pero pensamos que esta acentuación es hoy necesaria en la línea del signo: la Iglesia debe ser toda ella y en cada una de sus actuaciones signo de Jesús salvador, lo cual le obliga a la doble tensión de hacer aquello que realmente signifique y que no quedarse en el mero signo sino lanzarse y lanzar del signo visible a lo que es más que el signo.</p>	<p>TTQ 4.1.67: The Church's mission in proclaiming the gospel message is not restricted to the task that was spelled out in the preceding pages. There is no doubt that the most essential aspects of the Christian message could be expressed in terms of liberation., justice, and love, - if we explored the full depths of these terms and combined them in the total reality that Jesus Christ represents for the salvation of humankind. But my treatment here has necessarily been limited. I have focused on those aspects that relate to the Church as a sign of credibility vis-à-vis a world which is seeking salvation but which seriously doubts that the salvation proclaimed by the Church is the salvation it really needs. My feeling is that the focus and stress presented here is necessary for the Church insofar as it is a sign. The Church as a whole, in all of its activities, must be a sign of Jesus the Savior. This obliges it to a twofold thrust in its activity: 1) it must do what it really and truly signifies: 2) it must not rest content with being a mere sign but rather move from being a visible sign towards that which is more than just sign.</p>

<p>STQ 4.1.68:</p> <p>Dentro de la Iglesia los que mejor pueden promover esta significación actual de la salvación son los que tengan el carisma profético. La Iglesia misma en cuanto tal es profética pero el ejercicio de su profetismo tiene que ser actualizado en sus miembros. Nada obsta para que el Papa, el colegio episcopal, grupos de obispos o de clero, grupos seculares sean en uno u otro caso actualizaciones proféticas singulares. Ningún estamento de la Iglesia tiene la exclusividad del carisma profético, aunque el Magisterio y la Jerarquía tengan ciertas prerrogativas en la prueba de los carismas.</p>	<p>TTQ 4.1.68:</p> <p>Within the Church itself those who can best promote this work of signifying salvation are those who possess the charism of prophecy. The Church itself is prophetic, of course; but the exercise of this prophetic function must be actualized in its members. In a given instance this prophetic function may be fleshed out by any one of the sectors of the Church: the pope, the episcopal college, groups of bishops or priests, or groups of lay people. No sector of the Church enjoys exclusive rights over the charism of prophecy although the magisterium and the hierarchy do enjoy certain prerogatives in testing the validity of charisms.</p>
<p>STQ 4.1.69:</p> <p>Pero lo que más importa es que la Iglesia en cuanto tal y en el ejercicio de todas sus actividades se esfuerce en ser el signo que los tiempos actuales requieren. Cuanto más exclusivamente sus miembros se dediquen a expresar la totalidad del mensaje y de la encarnación de Jesús en el mundo más efectivo – será su carácter de fermento. A los seculares cristianos toca más el buscar – formas positivas seculares que objetiven mejor lo que la Iglesia denuncia y anuncia. Les toca también sin duda hacer el anuncio y la denuncia como miembros de la Iglesia profética pero por su directa contribución a la construcción de este</p>	<p>TTQ 4.1.69:</p> <p>It is even more important, however, that the Church as such, make every effort to be the sign demanded by our times; and it must make this effort in all its activities. Its work as the leaven in the mass will be effective to the extent that its members wholeheartedly dedicate themselves to the task of expressing the totality of the Christian message and the full implications of Jesus' incarnation in the world. More directly the concern of lay people is the task of seeking positive secular forms that better objectify what the Church announces and proclaims. Annunciation and denunciation is also their concern, of</p>

<p>mundo se verán obligados a optar por diversas concreciones ninguna de las cuales puede identificarse con la opción fundamental del Evangelio. En general, la misión que cada quien debe ejercer en la Iglesia estará condicionada por su vocación, por su carisma y por su situación en la jerarquía.</p> <p>Por eso en estas páginas se ha intentado mostrar cuál es hoy la misión de la Iglesia en el anuncio del Evangelio; dentro de esa misión fundamental que le compete a la Iglesia y a todos los miembros de la Iglesia es más fácil poder encontrar las pautas que dentro de la totalidad que es el Pueblo de Dios tanto la jerarquía como los fieles encuentren su propio real.</p>	<p>course, insofar as they are members of the prophetic Church. But in the area of their direct contributions to the upbuilding of this world, they will sometimes find themselves obliged to opt for certain concrete steps, none of which can be equated with the basic, underlying option of the gospel message. In general it can be said that the mission which the individual is called upon to exercise in the Church will be conditioned by his or her personal vocation, charism, and place in the hierarchy. In these pages I have tried to show what is the basic mission of the Church today in proclaiming the gospel message. Within the framework of this fundamental mission, which is incumbent on the Church and all its members, it will be easier to find guidelines that will help the hierarchy and the laity to determine their own proper roles within the people of God as a whole.</p>
<p>STQ 4.1.70:</p> <p>Aires y palabras de liberación corren hoy por todo el mundo, especialmente en aquellas regiones y aquellos sectores que se sienten oprimidos y encadenados. Se habla de liberación política, de liberación social, de liberación económica... Se habla de liberación en varios sentidos, que si prueban la riqueza y profundidad del término, entorpecen también su elaboración unitaria. Al árbol de la liberación él han brotado demasiadas ramas, que pueden dificultar el crecimiento</p>	<p>TTQ 4.1.70:</p> <p>Talk of liberation is in the air all over the world today, particularly in those regions which feel that they are shackled by oppression. People talk about political liberation, social liberation, economic liberation, and so forth. The varied uses to the word suggest the wealth and depth of the term, but they also hinder its elaboration in any unified or unitary sense. Too many branches have sprouted on the tree of</p>

<p>robusto del tronco principal. No se pretende aquí entrar directamente en la poda de las ramas inútiles; el propósito es más bien esclarecer y ahondar el concepto desde lo que pueda entenderse como vocación histórica de la Iglesia latinoamericana hoy. Decir que la misión y el carisma de la Iglesia latinoamericana se pueden integrar hoy en el esquema de la liberación es, a la par un ahondamiento en el concepto de la liberación y una radicalización de la acción de la Iglesia.</p>	<p>liberation, and their profusion now threatens the healthy growth of the trunk itself.</p> <p>My purpose here is not to prune the tree by excising the superfluous branches. My purpose here is to explore and clarify the term insofar as that it is possible by considering the vocation of the Latin American Church in present-day history. I shall suggest that the specific mission and charism of the Latin American Church can be tied up integrally with the basic concept of liberation.</p> <p>To say this is to explore the deeper recesses of the concept of liberation and to call for the radicalization of the Church's activity.</p>
<p>STQ 4.1.71:</p> <p>En ese 'a la par' se esconde el núcleo de ese trabajo. La liberación es, desde luego, un concepto político. Y es, también, un concepto religioso, el menos un concepto formalmente cristiano. Que tenga esta doble vertiente no es para asustar. Al contrario, es un aliciente. En estos momentos de clara versión de la Iglesia al mundo no puede verse la misión del cristiano al margen de lo político, porque el mundo humano en cuanto totalidad formal no puede menos de ser político. Por lo que a la Iglesia no se vierte totalmente al mundo, o tiene forzosamente que encarnarse en lo político. Y esto no porque lo político sea un apartado de la realidad social que también deba atenderse sino porque lo político,</p>	<p>TTQ 4.1.71:</p> <p>The linking of these two tasks lies at the very heart of this study. Liberation is both a political concept and a religious concept. At the very least it is certainly a Christian concept. We should not be frightened by the fact that it processes both these features. Rather, we should be stimulated. Today the Church is clearly and openly turning its gaze to the world. At such a moment we cannot view the mission of the Church as something outside the boundaries of the political realm. The fact is that the world of humanity, as a formal totality, cannot help but be political. Hence the Church has only two alternatives. Either it does not turn fully to the world or else it must</p>

<p>hoy más que nunca, es una dimensión englobante de todo lo que el hombre padece más que hace. No es sólo que lo político incida sobre toda otra dimensión, es, más bien, que todo lo que se hace y lo que se deja hacer repercute en una medida u en otra en la configuración de lo político. Y, a su vez, esto que llamamos lo político a diferencia de la política, configura de modo singular lo que va a ser la vida personal. Creer que se puede llevar una vida personal al margen de lo político, es una grave equivocación, más o menos culpable según los casos.</p>	<p>incarnate herself in the political realm. The reason for choosing the latter alternative is not that the political realm is a part of the overall social reality and hence deserves attention also. It is that the political realm, more than ever before, is an all-encompassing dimension which embraces what human beings are forced to put up with rather than what they can actively do. It is not simply that the political element touches upon every other dimension. Even more to the point is the fact that everything which is done or not done has some impact on the configuration of the political realm. And in turn the political realm – note that I am distinguishing “the political realm” from “politics” here - gives singular configuration to the shape of man’s personal life. It is a grave mistake to think that one can lead a personal life outside the bounds of the political realm.</p>
<p>STQ 4.1.72: La teología de la liberación se puede apoyar en una discusión de lo que hoy se entiende por teología política, pero no depende de ésta y está siendo elaborada latinoamericanamente con independencia de ella. Además no puede olvidarse lo que la teología política debe al tirón del Tercer Mundo.</p>	<p>TTQ 4.1.72: The theology of liberation can find support in a preliminary analysis of what we are to understand by “political theology,” but it does not depend on the latter. It is being worked out in terms of Latin America, and it is independent of political theology as the term is often used. Furthermore, it should be remembered that political theology owes its impetus to the Third World.</p>
<p>STQ 4.1.73:</p>	<p>TTQ 4.1.73:</p>

<p>Los caminos de solución para este conjunto de problemas deben buscarse a través de un análisis de lo que es la misión y el carisma de la Iglesia latinoamericana como parte viva y diferenciada de la Iglesia universal, y a través asimismo del análisis cristiano de ese concepto aparentemente político de liberación, utilizado de manera tan distinta por diversos grupos políticos. ¿Se ha adherido la Iglesia, como lo ha hecho en otras ocasiones a un concepto político en boga para actualizar más su poder que su misión? ¿Qué relación intrínseca puede verse entre la misión de la iglesia y la liberación? ¿Qué liberación puede entenderse como expresión actual de la misión salvadora de la Iglesia? ¿Ofrecerá la liberación una síntesis adecuada de lo que deber ser unitariamente acción secular del hombre cristiano en Latinoamérica y acción cristiana del hombre latinoamericano?</p>	<p>The road towards solving this whole problem complex would seem to lie in a thorough analysis of the mission and charism of the Latin American Church insofar as it is a living and distinct segment of the universal Church, and in a thorough Christian analysis of the concept of liberation. This concept seems at first glance to be political, and it is certainly used different senses by different political groups. Has the Church acted here as it has often done in the past, maintaining allegiance to a political concept in vogue in order to bolster its power rather than to carry out its mission? What is the intrinsic relationship, if any, between the Church's mission and liberation? What sort of liberation can be viewed as a contemporary and pertinent embodiment of the Church's salvific mission? Can the concept of liberation offer a sound and adequate synthesis of what the secular activity and the Christian activity of Latin Americans should be?</p>
<p>STQ 4.1.74: Para enfrentar estos interrogantes, que pueden aclarar el concepto integral de la liberación al mismo tiempo que la orientación general de la pastoral de la Iglesia en determinadas circunstancias de Latinoamérica, debemos analizar primero en qué sentido puede hablarse de una misión y un carisma de la Iglesia latinoamericana, y después mostrar que un concepto adecuado de liberación expresa bien lo que es</p>	<p>TTQ 4.1.74: These questions may help us to spell out a well-rounded concept of liberation and to give a sound orientation to the pastoral activity of the church in the specifically Latin American situation. But if we are to answer these questions satisfactorily, we must first consider in what sense it is possible to talk about a charism and mission peculiar to the Latin American Church. Having done that, we should be able to show</p>

<p>el carisma y la misión de la Iglesia latinoamericana hoy. La historicidad de la salvación exige que la Iglesia en Latinoamérica sea latinoamericana. Esta conversión de la Iglesia a su circunstancia latinoamericana es la que debe mostrar desde el evangelio cuál es su misión y su carisma. Dos apartados dedicaremos al primer punto, y otros dos al segundo.</p>	<p>that a sound concept of liberation gives adequate expression to that charism and mission today. The historicity of salvation demands that the Church in Latin America be Latin American. If it turns its energy and attention to the Latin American situation, it should be able to figure out what its mission and charism is in the light of the gospel message. In the remaining pages of this chapter, I shall devote two sections in the historicity of salvation and its implications and two sections to the specific mission and charism of the Latin American Church.</p>
<p>STQ 4.1.75: Hoy es un lugar común hablar de historia de la salvación, del cristianismo como historia de la salvación. Dejando de lado sí el cristianismo es sin más una religión de salvación o, si más bien, su peculiaridad está en haber superado el marco clásico de las religiones de salvación englobando este concepto en el de deiformación, no puede negarse la importancia que la categoría de salvación tiene en el mensaje y en la acción cristiana. Hay ciertamente una historia de la salvación, y el Vaticano II se ha montado dogmáticamente en buena medida sobre ese tema. Pero entonces debe concluirse obviamente que la salvación cristiana es una salvación histórica. Veamos por separado los dos matices.</p>	<p>TTQ 4.1.75: Today people commonly talk about salvation history, and about Christianity as salvation history. Some people, to be sure, do wonder whether Christianity really is a religion of salvation purely and simply. They feel that the peculiar character of Christianity lies in the fact that it has gone beyond the classic framework of salvation peculiar to most religions; that it is to be viewed more in terms of “deification”. Leaving that whole question aside, we can certainly say that the category of salvation does have an important place in the Christian message and in Christian activity. There certainly is a salvation history and Vatican II based its dogmatic thinking on this theme to a large extent. But if we accept the importance of salvation</p>

	<p>history, then obviously we must accept the fact that Christian salvation is a historical salvation. Let us consider these two points in a bit more detail.</p>
<p>STQ 4.1.76: La palabra de Dios al hombre es una Palabra histórica de salvación. Es ciertamente una palabra de salvación a lo largo de toda su historia, pero cuando la palabra revelada culmina en la Palabra, el nombre que adopta es precisamente el de Jesús, el Salvador. El Nombre y el ser-para-nosotros-y-entre-nosotros de Dios, es el de Jesús, el nombre de una función y de un sentido, el nombre de Salvador. El cristianismo asegura que el hombre necesita de salvación, y que la salvación necesitada por el hombre no puede lograrse al margen de Jesús. No precisaremos todavía el sentido de esa salvación ofrecida por el Padre en el Hijo a los hombres. Decir que sólo en el Dios encarnado está la salvación del hombre es toda una interpretación del hombre, es una transcendencia del hombre. Pero transcendencia no supone superación; supone más bien asunción de la totalidad. Ya aquí se insinúa la necesidad de interpretar dialécticamente una salvación que es del hombre pero que no es del hombre, es decir, que subjetiva la acción salvadora en una instancia superior al hombre pero que asume en ese movimiento al hombre</p>	<p>TTQ 4.1.76: God’s word to man is a historical Word of salvation. It is certainly a word concerning salvation throughout its history; but when this revealed word reaches its culmination in the Word, then it takes on a very specific name, i.e., Jesus the Savior. <u>The name of God for us, his being-with-us and his being-for-us, is embodied in the name of Jesus; and its purport and function is embodied in the word “Savior.”</u>⁸²⁸ Christianity affirms that man is in need of salvation, and that the salvation needed by man cannot be attained apart from Jesus. At this point we are not yet going to try to spell out the thrust and the import of this salvation offered by the Father and through his Son. But in the very fact of saying that the salvation of mankind is to be found only in the incarnate God, we are already offering an interpretation of man and alluding to something that transcends man. This transcending, however, does not imply separation; instead it implies the shouldering of the totality that man is. At this point we glimpse the necessity of interpreting this salvation in dialectical terms; for while it is the</p>

⁸²⁸ This is the part of the TTQ that seems to reflect differences between Drury’s [ATVs](#) and Ellacuría’s.

<p>tomado como objeto de salvación, precisamente por tratarse de la salvación de una persona.</p>	<p>salvation of man, it is not from man. In other words, this salvation subjectivizes the work of salvation in a locus that is superior to man; at the same time, however, it incorporates everything that man is as an object of salvation and draws it into the overall process, so that it can truly be the salvation of a person.</p>
<p>STQ 4.1.77: La objeción es de Zubiri, que no considera la salvación como el elemento formal del cristianismo, sino más bien el de deiformación.</p>	<p>TTQ 4.1.77: It is Zubiri who objects to calling Christianity a salvation religion. He sees man's deification as the essential and formal element of Christianity.</p>
<p>STQ 4.1.78: Pero esta palabra de salvación es, no sólo como salvación sino también como palabra, histórica. No es sin más una palabra natural en el sentido de una palabra deducida de la esencia natural del mundo y de las cosas. Tal concepción negaría al tiempo la dimensión personal y la dimensión teológica de la revelación. Al contrario, la singularidad histórica de Jesús como Palabra de Dios, que a su vez descubre el sentido último de toda anterior palabra sobre Dios, principia definitivamente la esencial historicidad, que, por serlo, permite una verdadera metahistoricidad en la que se hace presente la transcendencia no tanto de lo natural cuanto de lo personal. Por eso el mensaje y la promesa del cristianismo no es</p>	<p>TTQ 4.1.78: This supreme Word of salvation is historical, not only as salvation but also as word. It is not simply a natural word, a word that is deduced from the natural essence of the world and existing things. This view would strip time of the personal and theological dimensions of revelation. In fact, however, the historical singularity of Jesus as the Word of God uncovers the ultimate meaning of every prior divine word and definitively sets in motion the essential historicity of the whole process. By so doing, it allows for a truly metahistorical dimension in which the transcendence of both the natural and the personal realm is rendered present. Thus the message and promise of</p>

<p>deducible apriorísticamente de lo que es la naturaleza del mundo y del hombre, sino que es una irrupción libre e histórica.</p>	<p>Christianity cannot be deduced <i>a priori</i> from the nature of man or the world; it must be related to an irruption that is both free and historical.</p>
<p>STQ 4.1.79: En otro sentido es también histórica la palabra de salvación. Jesús, el Cristo, es palabra para todos pero también para cada uno; es palabra para siempre pero también para ahora. Y esto no porque cada uno asimile lo que es para todos, ni porque el ahora sea un momento siempre unívoco del siempre, sino porque es como Palabra persona y como palabra personal. La Palabra es palabra personal en cuanto dicha a una persona determinada. Lo demás son voces en el desierto. Jesús-Palabra y las palabras de Jesús no han sido dichas ni escuchadas una vez por todas. Son palabras que se escuchan, crecen y se cumplen en un transcurso histórico determinado por la situación histórica. Más que de una historia de los dogmas debe hablarse de una historia de la revelación, aunque en sentido distinto. El hombre que escucha es siempre distinto y la palabra personal que se escucha personalmente no es algo que se recibe sino algo que se intercomunica. Este profundo carácter histórico es el que hace, en la feliz expresión de Zubiri referida a todo dinamismo, que la revelación “de más de sí”.</p>	<p>TTQ 4.1.79: The word of salvation is historical in another sense as well. Jesus, the Christ, is a word for all human beings; but he is also a word for each individual human being. He is the word for all time, but he is also the word for here and now. He is the latter, not because each individual assimilates what is meant for all or because the here and now is simply a moment in a process that remains ever the same, but because he is a Word that is a person and because his Word is a personal one. It is a personal Word because this word is spoken to a given individual. All other voices are voices crying in the wilderness. Jesus the Word and the words of Jesus have not been spoken or heard once for all time and all people. They are heard and nurtured and fulfilled in a journey through history that is shaped by the historical situation. Rather than talking about a history of dogmas, we should talk about a history of revelation – although the two terms cannot be used in the same way. The human being who hears the word is always a distinct and different human being; and the personal word that he or she hears personally is not something that is simply received but rather something that is shared between two persons. Because of its</p>

	<p>profoundly historical character, then, revelation always gives more and more of itself – to paraphrase the happy expression of Zubiri.</p>
<p>STQ 4.1.80: Pero no solo hay una historia de la salvación, sino que la salvación debe ser histórica. Esto significa dos cosas: será distinta según el tiempo y el lugar en que se realice, y debe realizarse ya en la historia y en el hombre histórico. Es decir, ni debe entenderse unívocamente ni debe entenderse como si el hombre fuera espíritu sin historia, sin encarnación en el mundo, o como si la salvación del más allá no debiera significarse, hacerse signo, en el más acá.</p>	<p>TTQ 4.1.80: But it is not just that there is a salvation history. There is also the fact that salvation must be historical. This implies two things: 1) Salvation will differ with the time and place in which it is fleshed out; 2) it must be fleshed out in history, in human beings who live in history. Salvation cannot be defined in univocal terms. Nor can it be defined as if man were a spirit without history, a spirit who is not incarnated in history. Nor can it be defined as if salvation in the “hereafter” were not supposed to be signified and signaled in the “here and now”.</p>
<p>STQ 4.1.81: Esta historicidad de la salvación sería deducible del mero hecho de la historia de la revelación. Si ha habido historia en la revelación y si la salvación ha sido anunciada históricamente se ha debido a que el hombre es historia y a que se busca la salvación del hombre concreto y real, es decir, del hombre histórico. Es preferible, con todo, no insistir en lo que sería una deducción para atender a los datos bíblicos. No interesa aquí reunirlos todos para probar desde la Biblia la historicidad de la salvación sino de presentar algunos de ellos más significativos para introducir la discusión del carácter secular de la salvación.</p>	<p>TTQ 4.1.81: The historicity of salvation could be deducted from the history of revelation itself. If revelation has a history and if salvation has been proclaimed in a historical way, that is due to the fact that man himself is historical and it is his salvation that is being sought. It seems preferable, however, not to focus on a deductive process when one is trying to pay heed to the biblical message. Here I do not intend to present all the data of the Bible in order to prove the historicity of salvation. But I do want to highlight some of the more noteworthy</p>

	points in order to lead into a discussion of the historical character of salvation.
<p>STQ 4.1.82:</p> <p>Israel entendió su salvación desde su propia liberación histórica. En su propia historia de pueblo, antes que de individuos, y de pueblo con problemas concretos de índole predominantemente política, es donde la revelación de la palabra de Dios fue tomando carne. Es una salvación que tiene mucho de liberación de los enemigos políticos, que lo eran de Yahvé, porque lo eran del pueblo de Yahvé. En este estadio de la historia de la salvación, se va de la experiencia política a la experiencia religiosa, y se espera de la religión que venga a interpretar y, en su caso, resolver problemas políticos, es decir, problemas del pueblo como totalidad pública. Se pertenecía al pueblo de Israel y en la pertenencia a este pueblo, que era el objeto global de la salvación, es donde cada miembro del pueblo podría esperar su salvación, salvación de su aquí y de su ahora, que sin duda tenía una proyección religiosa. Proyección imperfecta y ambigua, como enseguida veremos, cuya imitación repetida sería la negación de la Historia de la salvación.</p>	<p>TTQ 4.1.82:</p> <p>Israel comprehended its salvation on the basis of its own liberation in history. The revelation of God’s word was embodied in its own history as a people, a people with concrete problems of a predominantly political cast. It was the salvation of a people, rather than of isolated individuals. This salvation had much to do with liberation from the nation’s political enemies. They were the enemies of Yahweh because they were the enemies of his people. At this stage of salvation history people moved from political experience to religious experience. They hoped and expected that religion would interpret and resolve political problems – that is, problems which were those of the nation as a political totality. The individual belonged to the people of Israel, the people being the overall object of salvation. Through membership in this people, the individual could hope for his or her own salvation in the here and now situation. To be sure, there were religious projections associated with this notion of salvation; and on the whole they were imperfect and ambiguous. Indeed, as we shall see, mere aping of these same projections would be tantamount to denying salvation history itself.</p>

<p>STQ 4.1.83:</p> <p>Los problemas personales no eran ajenos a este movimiento de salvación. La salvación es una liberación del propio dolor, del propio pecado, y en alguna medida, también de la muerte. Todo ello está visto a la luz de la relación Dios-hombre pero con inmediatas consecuencias de índole profana y pública. Israel necesita de la categoría de culpa y pecado para interpretar la realidad de la circunda. Pero si el pecado dice referencia inmediata a Dios, es asimismo una categoría que cualifica lo humano a todos los niveles, privados y colectivos, personales y estructurales. Es una categoría que, como veremos más tarde, transforma la interpretación de la historia y de la acción política.</p>	<p>TTQ 41.83:</p> <p>Personal problems did not lie outside this process of salvation. Salvation was liberation from one's personal sorrows, one's personal sins, and – to some extent- from death itself. All this was seen in the light of the relationship between man and God, but it had immediate repercussions of a profane and public nature. Israel needed the categories of guilt and sin in order to interpret the reality surrounding it. But even though sin suggested an immediate reference to God, it was also a category that evaluated the human world on every level – private and public, personal and structural. As we shall see later, it was a category that transformed the interpretation of history and of political activity.</p>
<p>STQ 4.1.84:</p> <p>Israel veía de tal modo politizada su salvación que no alcanzó en un primer momento a diferenciar adecuadamente lo religioso de lo político. Pensaba que su salvación iba a lograrse históricamente en función de su relación histórica como pueblo de Yahvé. En un transcurso de fidelidad a la alianza sería recompensado con un pleno triunfo político respecto de las demás naciones, que les posibilitaría un bienestar material definitivo.</p>	<p>TTQ 4.1.84:</p> <p>So politicized was salvation in the eyes of the Israelite nation that in the early stages it was not able to differentiate the religious realm and the political realm satisfactorily. Israel thought that its salvation would be attained historically by virtue of its historical relationship to Yahweh as his special people. If it remained faithful to the covenant in the course of history, its reward would be complete political triumph over other nations; and this would pave the way for a definitive material well-being for all.</p>

<p>STQ 4.1.85:</p> <p>Como muestra de la transición de los Profetas hacia la interpretación más espiritualista del Nuevo Testamento puede aportarse un texto singular de Jeremías:</p> <p style="padding-left: 40px;">He aquí que vendrán días – oráculo de Yahvé – en que suscitaré a David un germen justo, que reinará como rey verdadero, y estará lleno de inteligencia, practicará el derecho y la justicia en la tierra. En sus días estará Judá a salvo e Israel habitará con seguridad. Y este es el nombre con que le llamarán: Yahvé – nuestra- justicia. (Jer., 23, 5-6).</p> <p>El texto es importante porque repite el esquema clásico: necesidad de salvación, pues no se ejerce el derecho y la justicia, y, por tanto no hay seguridad, no hay paz; esperanza de salvación histórica para un pueblo histórico; promesa de un salvador, cuyo nombre y esencia es el de Yahvé-nuestra-justicia, pues El será quien traiga la justicia sobre la tierra, y su presencia entre los hombres debe ser interpretada a la par como Dios y como justicia. Sólo así habrá paz y seguridad entre los hombres y los pueblos.</p>	<p>TTQ 4.1.85:</p> <p>To indicate the shift of the prophets towards the more spiritualistic interpretation of the New Testament, one can look to a singular text in Jeremiah for support:</p> <p style="padding-left: 40px;">The days are now coming, says the Lord, when I will make a righteous Branch spring from David’s line, a king who shall rule wisely, maintaining law and justice in the land. In his days Judah shall be kept safe, and Israel shall live undisturbed. This is the name to be given to him: The Lord is our Righteousness. (Jer 23, 5-6).</p> <p>It is an important passage because it reiterates the classic scheme: the need for salvation, since uprightness and justice are not practiced and here there is no security or peace; the hope of a historical salvation for a historical people; the promise of a savior whose name is “The Lord is our Righteousness.” This saving Lord will bring justice to the earth, and his presence among men must be viewed as the presence of God and of righteousness. Only then will there be peace and security among human individuals and nations.</p>
<p>STQ 4.1.86:</p> <p>Este término ‘justicia’ es de extraordinaria complejidad en el profetismo. Con todo es nuclearmente lo contrario de la injusticia que se comete contra el hombre, especialmente el débil. Dará paulatinamente paso al concepto neotestamentario de la justificación. No podemos</p>	<p>TTQ 4.1.86:</p> <p>The term “righteousness” (or “justice”) is extraordinarily complex in the prophetic tradition. In essence, however, it is the opposite of the injustice that is committed against human beings – particularly against the weak and powerless. This notion gradually paves the way</p>

<p>mostrar aquí cómo no hay justificación sin justicia: bastará con indicar que en su utilización se corre el peligro de someterlo a una doble reducción: la dimensión religiosa es una dimensión interior y espiritualista de relación directa con Dios, y es una dimensión puramente individual de modo que salvación y condenación son las de cada uno por separado.</p>	<p>for the New Testament conception of justification. We cannot show here how there is clearly no justification without justice or righteousness, so I shall simply mention the fact that in its use it can be illegitimately restricted in two ways. It can be interpreted in such a way that the religious dimension is reduced to a purely interior and spiritualistic one of direct relationship to God, and to a purely individual dimension in which salvation and condemnation apply solely to the individual as an isolated entity.</p>
<p>STQ 4.1.87: Si el Cristianismo es una historia de salvación, si la salvación debe ser histórica, si la Iglesia es la portadora de esta salvación histórica, si la Iglesia no puede cumplir con su misión sino encarnándose históricamente como la hizo su fundador de la que es signo histórico, la Iglesia en Latinoamérica no puede menos de ser latinoamericana. Por la Iglesia se historiza, es decir, se comunica realmente a cada hombre la presencia y la interpretación de la Palabra histórica de Dios. La historización exige encarnación en el tiempo y en el lugar y en el condicionamiento de cada tiempo por cada lugar, porque no todos los que vivimos en el mismo siglo vivimos en el mismo tiempo.</p>	<p>TTQ 4.1.87: We have noted that Christianity is a salvation history, that salvation is meant to be historical, that the Church is the bearer of this historical salvation, and that the Church must flesh out its sign function in history even as its founder became incarnate in history. Now if all that is true, the Church in Latin America must necessarily be Latin American. The Church must operate in history and in a historical way. It must, in other words, communicate the presence and summons of God's historical word to each and every human being in a real-life way. This process of historicization means that the Church must be incarnated in time and place, and in the set of conditions which each place exerts on a given time. By that I mean that not all of us who live in the same age necessarily live in the same time frame.</p>

<p>STQ 4.1.88:</p> <p>En esa fe se comunica la salvación. La Palabra aceptada por la fe es la que salva, pero salva en cuanto recibida no por el hombre sino por este hombre. Sólo historizada salva la Palabra y sólo desde la concreta realidad viva de cada hombre se historiza y plenifica la Palabra. La universalidad de la salvación y de la Palabra no debe entenderse en el sentido de que no toca más que aquello en que son común todos los hombres. No es universal por abstracción sino por concreción. Sólo de la totalidad de sí en la salvación de todo el hombre y de todos los hombres. La verdadera universalidad de la salvación sólo se logrará alcanzando con totalidad a la variación histórica de las existencias humanas.</p>	<p>TTQ 4.1.88:</p> <p>In and through this faith, salvation is communicated. The divine word accepted by faith is what saves; but it saves insofar as it is received and accepted, not by mankind in general, but by this specific human being. God's word saves only insofar as it has been historicized, and it can be historicized and brought to its fulfillment only in the concrete reality of the living human individual. The universality of salvation and God's word should not be taken to mean that it touches only that which is common to all human beings. It is not universal by a process of abstraction; it is universal by a process of concretization. Its full totality becomes real only in the salvation of the whole human being and of all human beings. The authentic universality of salvation will be achieved only when it fully takes in all the historical variation and variety of concrete human lives.</p>
<p>STQ 4.1.89:</p> <p>Toca a la Iglesia perpetua esta salvación universal conforme a la verdadera universalidad. Pensar que la universalidad católica de su misión pueda consistir en la repetición ahistórica de un mismo esquema salvífico multiplicado unívocamente en el número de hombres que existen históricamente, es desconocer el carácter histórico de la salvación y el carácter salvífico de la Iglesia. Jugando con un clásico</p>	<p>TTQ 4.1.89:</p> <p>It is up to the Church to perpetuate this universal salvation in a way that fits in with this authentic universality. The Church may not entertain the notion that the catholic universality of its mission consists in the ahistorical repetition of the same salvific scheme over and over again to all the human beings who exist and live in history. To do so would be to disown the historical character of salvation and</p>

<p>dicho de la teología, debe decirse que fuera de la Iglesia no hay salvación y que sólo será salvado en la Iglesia lo que haya sido asumido por ella.</p>	<p>the salvific character of the Church. To paraphrase a classic dictum of theology, one can say that outside the Church there is no salvation, but only what has been taken up by the Church can be saved within it.</p>
<p>STQ 4.1.90: Pero si la plenitud de salvación que compete a la Iglesia exige la plena encarnación en las radicales diferencias históricas, que viven los pueblos, la Iglesia, recíprocamente, sólo se alcanzará su plenitud salvífica cuando quede salvado todo hombre en su totalidad. Y es la totalidad en su doble sentido de universalidad y plenitud la que dará a la Iglesia la plena medida de su crecimiento. No se trata de cantidad, de que sean muchos o pocos los que se salven. Se trata de plenitud cualitativamente histórica e históricamente cualitativa; que los distintos modos del existir humano sean asumidos y salvados por esa continuación salvífica de Cristo, que es la Iglesia. Cristo mismo no alcanzará su plenitud de salvador mientras no sea integrado por las distintas salvaciones, que exigen hombres y situaciones históricamente distintas. No sólo a la redención⁸²⁹ sino a la encarnación y resurrección de Cristo le faltan para llegar a su plenitud.</p>	<p>TTQ 4.1.90: The fulness of salvation that is proper to the Church requires a full-fledged incarnation in the radical historical variety that is lived by human populations. By the same token, the Church will attain its salvific plenitude only when every human is saved in his or her totality. It is this totality, in the twofold sense of universality and plenitude, that will offer the Church quantity or numbers, of the saved being few or many. It is a matter of plenitude, of a plenitude that is qualitatively historical and qualitative in an historical way. The distinct and different modes of human existence must be assumed and saved by that which carries on the salvation of Jesus Christ, i.e., by the Church. Christ himself will not attain his full measure as Savior until all the different kinds of salvation needed by human beings and their historically different situations are integrated into him. Until this happens, Christ's incarnation, redemption and resurrection will not attain their full measure.</p>

⁸²⁹ In the 1970s the word redención was synonymous with the word liberación. See Real Academia Española., *Diccionario De La Lengua Española*. op. cit., pp. 1117. Entries titled 'Redención' & 'Redimir'.

<p>STQ 4.1.91:</p> <p>En esta marcha a la plenitud cualitativa de la salvación en la Iglesia, la encarnación plenamente cristiana en algunos lugares privilegiados según el evangelio pondrá en entredicho algunas formas espúreas de encarnación. La Iglesia está amenazada constantemente de mundanización, es decir, de convertir su exigencia de encarnación en un vivir como el mundo en lo que el mundo tiene de pecado y alienación. Más aún, debe reconocerse dentro de la Iglesia no sólo diversidad de miembros y carismas de tipo individual; debe admitirse también diversidad de Iglesias locales, a las que por su peculiar encarnación en situaciones peculiares, se les ha dado vivir según una vertiente distinta la plenitud del evangelio. Algo de esto se admite al reconocer vocaciones distintas a las diferencias órdenes y congregaciones religiosas, pero el concepto debe ampliarse y debe quedar referido a sectores enteros de la Iglesia, que viven el cristianismo de forma peculiar.</p>	<p>TTQ 4.1.91:</p> <p>On this journey towards the qualitative plenitude of salvation in the Church, full-fledged Christian incarnation in specific privileged locales will challenge and contradict spurious forms of incarnation that are not in line with the gospel message. The Church is ever in danger of being turned into a worldling, of distorting the obligation of incarnation in such a way that it ends up aping the sinfulness and alienation evident in the world's mode of existence. Within the Church we must recognize and accept the diversity of its members, the charisms of different individuals, and the diversity of the local churches. By virtue of their distinctive forms of incarnation in specific situations, these local churches are called upon to live the plenitude of the gospel message in distinct ways. We see some acknowledgement of this fact insofar as the distinct vocations of various religious orders are recognized; but this recognition must be broadened to cover all the sectors of the Church that live Christianity in their own distinctive ways.</p>
<p>STQ 4.1.92:</p> <p>Pretendemos en este apartado describir a Latinoamérica como categoría salvífica, es decir, como algo peculiar que debe ser salvado peculiarmente por el evangelio, y por como algo peculiar que puede</p>	<p>TTQ 4.1.92:</p> <p>In this section I shall try to describe Latin America as a salvific category, that is to say, as a distinctive reality which must be saved in a distinctive and specific way by the gospel message and which can</p>

<p>plenificar cualitativamente lo que es la salvación cristiana. No es pues sin más una realidad geográfica, de modo que el mero hecho de la pertenencia a la región geográfica conocida como tal permita utilizar correctamente el término. La pertenencia geográfica es una condición pero no es lo que formaliza la realidad latinoamericana. Por difícil que sea la cualificación sociológica de la realidad latinoamericana y por mucho que depende de esta cualificación la debida interpretación teológica, no es del todo desacertado intentar esta última a sabiendas de que es tan sólo un punto de vista.</p>	<p>contribute to the plenitude of Christian salvation in its own qualitative way. It is not just a geographic reality. Proper use of the term cannot be based solely on the fact that one belongs to a designated geographical region. Geographic location is one condition, but it is not the thing that gives formal identity to the reality called Latin America. It is no easy matter to provide a sound sociological description of the Latin American reality, but a solid theological interpretation of Latin America depends on such a description. So I shall attempt it, knowing full well that I am not telling the whole story but rather speaking from a specific point of view.</p>
<p>STQ 4.1.93: La Iglesia tiene una vocación universal de salvación, pero su lugar más propio es el mundo de los pobres. No es que sean necesarios los pobres para que haya Iglesia o para que la Iglesia sea santa - tesis en la que coinciden al menos materialmente algunos marxistas y algunos servidores del capital más que del capitalismo entre los que se llaman cristianos – sino que no puede ser santa y salvadora, si los hay, más que desde, con, y para los pobres. Pero los pobres no son sólo misión de la Iglesia; son también su salvación, lugar de presencia de Cristo salvador, así como los que están al otro extremo de los pobres han sido históricamente, lo son actualmente, y lo seguirán siendo el lugar de la</p>	<p>TTQ 4.1.93: The church has a universal vocation of salvation, but its most proper locale is the world of the poor. This does not mean that there must be poor people for the Church to exist or to be holy – a thesis which is shared by certain Marxists and certain lackeys of capital (more than capitalism) including some Christians. But if there are poor people around, then the Church cannot be holy or salvific unless it lives in, with, and for the poor. But the poor are not just the mission of the Church. They are also its salvation and the locus of Christ the Savior’s presence. By the same token, it is true both in terms of past history and the present day that those who stand at the other end of</p>

<p>perdición de la Iglesia. Solo por la encarnación en la Realidad del Tercer Mundo como servicio a los más necesitados debe esperarse que la Iglesia se purifique y se renueve, recupere su pulso evangélico. Inmediatamente se convertirá en signo de contradicción y será perseguida, con lo que se probará que es la continuadora veraz de la palabra y de la promesa de su Fundador.</p>	<p>the spectrum represent the locus of the Church's perdition. Only by incarnating itself in the reality of the Third World and serving the most needy can the Church hope to purify itself, renew its life, and recover the true impulse of the gospel message. If it does this, it will immediately turn into a sign of contradiction and suffer persecution, and this will prove that the Church is the authentic bearer of the Word and promise of its founder.</p>
<p>STQ 4.1.94: Cuál sea el fundamental carisma específico de una Iglesia no puede deducirse en abstracto. Que haya carismas específicos de la Iglesias locales no puede extrañar a poco que se piense en lo esencial que es a la Iglesia la localización. Que la determinación del carisma comunitario no puede deducirse abstractamente sino experiencial e históricamente se desprende del carácter histórico de la Iglesia y de la salvación anunciada y realizada por ella. Pero la condición previa para que la localización no sea mundanización y para que la conciencia experimental sea auténticamente cristiana, es que haya vuelta a los pobres: la palabra del evangelio perenne debe oírse en su lugar natural que es la Iglesia encarnada en el mundo de los pobres. Este mundo quedará iluminado desde el evangelio y la buena nueva se hará vida y luz desde el mundo de los pobres. Si esto se realiza adecuadamente no podrán menos de</p>	<p>TTQ 4.1.94: The fundamental, specific charism of a given Church cannot be determined in the abstract. We should not be surprised that local churches have their own specific charisms when we realize that localization is essential to the Church. The determination of a community's specific charism cannot be made in the abstract; it must be figured out on the basis of real-life experience and history. This follows from the fact that the Church itself is historical, as is the salvation proclaimed by it and realized in it. But if localization is not to turn the Church into a worldling, if its real-life awareness is to remain authentically Christian, then it must meet a prior condition; it must first turn towards the poor. The perennial message of the Gospel must be heard and heeded in its natural locale, that is, in a Church incarnated in the world of the poor. That world is lit up by the gospel</p>

<p>aparecer carismas de voz más individual, sean proféticos, sean jerárquicos, teológicos, etc.,</p>	<p>message, and the good news becomes light and life from within the context of that world. If this is realized adequately, then there will inevitably appear charisms of a more individual character, charisms that are prophetic, or hierarchical, or theological, or whatever.</p>
<p>STQ 4.1.95: Por evidentes razones históricas la Iglesia latinoamericana se encuentra ante la necesidad y la posibilidad de dar total encarnación al mensaje cristiano de salvación. Y esa totalidad, como se dijo al principio de este trabajo, no puede menos de presentarse en términos seculares y políticos. No se trata de que la Iglesia sea o no una fuerza política, que entre en colisión con otras fuerzas políticas, pues la Iglesia no debería nunca ir en busca del poder político. Se trata de que la Iglesia, fiel a su misión, promueva la salvación integral del hombre, salvación que en su integralidad tiene una dimensión política. La Iglesia, precisamente por ser portadora de la salvación cristiana, no puede dejar de servir desde sí misma a la tarea que Latinoamérica exige.</p>	<p>TTQ 4.1.95: For obvious historical reasons the Latin American Church is faced with the obligation and possibility of giving a total incarnation to the Christian message of salvation. As we noted earlier, this incarnation cannot help but present itself in secular and political terms. The question is not whether the Church should be a political force or not, whether it should clash with other political forces, for the Church should never go out in search of political power. What is involved here is the Church's fidelity to its own mission. It must foster the full, integral salvation of man – and that entails a political dimension. Precisely because the Church is the bearer of Christian salvation, it cannot fail to offer its service to the task that confronts Latin America.</p>
<p>STQ 4.1.96: La teología de la liberación está haciéndose. Pone en juego conceptos teológicos capitales como los de pecado colectivo, redención, resurrección, salvación, Tercer Mundo como siervo de Yahvé,</p>	<p>TTQ 4.1.96: The theology of liberation is now in the process of formation. It is focusing attention on, and raising questions about, many major theological concepts: collective sin, redemption, resurrection,</p>

<p>secularización, naturaleza y persona, esperanza escatológica, signo y trascendencia, política y cristianismo, denuncia profética, revolución, y violencia, tierra nueva y hombre nuevo...</p>	<p>salvation, the Third World as the Servant of Yahweh, secularization, nature and person, eschatological hope, sign and transcendence, politics and Christianity, prophetic denunciation, revolution and violence, the new man and the new earth, and so forth.</p>
<p>STQ 4.1.97: La liberación se diferencia de otras posibles alternativas por su radicalidad. Los cristianos radicalizados acuden al concepto y los cristianos contemporáneos lo eluden o lo dulcifican. Igualmente los políticos en el poder prefieren términos como desarrollo, mientras que los políticos de la oposición – con las excepciones conocidas según la relación poder-oposición – se inclinan hacia la liberación u otros términos más o menos equivalentes.</p>	<p>TTQ 4.1.97: Liberation differs from other possible alternatives in its radical nature. Radicalized Christians latch on to the concept of liberation while other Christians shun it or try to soften its impact. Politicians in power tend to prefer other terms – “development,” for example – while opposition politicians lean towards “liberation” or equivalent terms. (It all depends, of course, on the relationship that exists between the party in power and the party out of power. Sometimes the opposition is the “loyal” opposition.)</p>
<p>STQ 4.1.98: Se dirá que algunos de esos aspectos son ajenos a la voluntad particular de las personas y que, por tanto, deben estimarse como deficiencias naturales que deberán subsanarse por el desarrollo integral, pero no como pecado que debe ser redimido por la liberación. Pero la observación no es válida. Será válida para disculpar responsabilidades particulares, pero no para negar el carácter de pecado que a la estructura como tal le compete. Es una estructura que niega la vida cristiana. La</p>	<p>TTQ 4.1.98: Some people will claim that some of these negative features are not due to the specific will of persons as such; that they should be regarded as natural deficiencies which can be cured by integral This viewpoint is not valid, however. It is valid insofar as it exculpates individuals as such from guilt. It is not valid insofar as it denies the character of sin that applies to the structure as such. The existing structure negates and denies the Christian way of life. It is not just</p>

<p>niega, porque en cuanto tal, no sólo no es visibilidad significativa de lo que es el Cristianismo como presencia de Dios entre los hombres, sino que positivamente imposibilita el llevar una vida cristiana.</p> <p>Históricamente no debe hablarse sólo de deficiencias, debe hablarse de pecado. Lo contrario es una abstracción que llevaría a gravísimos errores en las soluciones. Querer, por otro lado, olvidar la importancia que la categoría de pecado tiene en la interpretación cristiana de la realidad personal y de la realidad social, es empobrecer radicalmente el cristianismo y relativizar al hombre y a la sociedad. Se dice que se ha perdido la conciencia de pecado: antes que la conciencia se había perdido la ciencia del pecado, se había ignorado lo que es el pecado.</p> <p>Superada la idea parcial del pecado como violación individual de una ley, es menester recuperar la dimensión social del pecado como anulación de la presencia de Dios entre los hombres, como dominio del mal que impide la libertad de los hijos de Dios.</p>	<p>that it does not signify in a visible way what Christianity is as God's presence among men; it positively and actively makes it impossible for people to lead a Christian life. Historically speaking, we cannot simply talk about defects of deficiencies; we must regard the situation as one of sin. To do otherwise would be to wallow in abstractions that would lead us into serious mistakes in trying to formulate solutions. Moreover, if we forget the important place of the category of sin in any Christian interpretation of personal and societal reality, we will greatly impoverish the Christian message and relativize man and society. It is said that we have lost our consciousness of sin, but the problem goes deeper than that. We have also lost our knowledge of what sin is to begin with. We must get beyond the partial notion of sin as a merely individual violation of some law. We must recover the social dimension of sin as the annulment of God's presence among human beings and the domination of evil which prohibits the freedom of God's children.</p>
<p>STQ 4.1.99:</p> <p>La liberación toma con radical seriedad la significación histórica de Jesús de Nazaret. Lo hace aceptando con todas las consecuencias la idea arquetípica muerte-resurrección con el presupuesto de la encarnación como forma ineludible por donde debe transcurrir la salvación supuesta</p>	<p>TTQ 4.1.99:</p> <p>Liberation takes the historical signification of Jesus of Nazareth with full and radical seriousness. It accepts the archetypal idea of death and resurrection with all its implications. It accepts the presupposition that salvation must necessarily take the form of incarnation, granting the</p>

<p>la presencia histórica del pecado. Pero no se queda en esta idea arquetípica, que incluso podría deducirse de un análisis filosófico de la realidad histórica. Se atiene, además, a lo que es la concreta imagen del Cristo en la existencia concreta de su vida terrena; ciertamente lo hace a modo de seguimiento y no de pura imitación, pero esto no obsta a que se dé valor trascendente a su individual figura histórica respecto de lo que debe ser la salvación integral. Hace, por tanto, una teología cristiana y no puramente divina; no pretende que se puede saber de Dios y de sus planes sobre la historia con independencia de quien es la Palabra de Dios; cree, al contrario, que esta Palabra por quien fueron hechas todas las cosas, ha tenido que ser una Palabra encarnada para que lo que fue inicialmente naturaleza alcance a ser por la muerte y la resurrección, y no por duro desarrollo progresivo, plenitud personal.</p>	<p>presence of sin in history. But it does not rest content with this archetypal idea, which might just as well be inferred from a philosophical analysis of historical reality. It also turns its attention to the concrete image of Christ in the concrete circumstances of his earthly life in history. Its aim, of course, is not mere imitation but rather an authentic following of Christ; but this does not prevent it from giving transcendent value to his individual figure in history in the whole matter of determining what integral salvation is meant to be. It does not presume that one can know God and his plans for history apart from the one who is the Word of God. Instead it believes that this Word, for whom all things were created, had to be an incarnate Word so that what was originally nature could move through death and resurrection towards personal plenitude.</p>
<p>STQ 4.1.100: La Iglesia en Latinoamérica, como no puede ser menos, se concibe a sí mismo como lugar de salvación. Pero la idea latente de salvación que maneja mayoritariamente es la de la salvación eterna individual de la que es garante y, hasta cierto punto, causante la organización eclesiástica. Que se dé también en la misma Iglesia el otro extremo de entender la salvación en términos puramente temporales con la negación</p>	<p>TTQ 4.1.100: The Church in Latin America sees itself as a locus of salvation, as it must. But the notion of salvation that underlies the thinking of most people in the church is that of the eternal salvation of the individual, which is guaranteed and to a certain extent effected by the ecclesiastical organization. To be sure, the polar opposite of this view is also to be found in the same church. Some people see salvation in</p>

<p>de todo carácter organizativo a la Iglesia, es, por su carácter de reacción, la mejor contraprueba de cuál es la idea dominante. Sin entrar a fondo en el análisis de las consecuencias de este enfoque de la salvación, son claras unas cuantas de primera importancia: se piensa casi exclusivamente en pecados interiores e individuales descuidando la dimensión social de los pecados históricos que condicionan políticamente el comportamiento de las personas y el significado trascendente de sus acciones; se minusvalora el seguimiento de Cristo en beneficio de la gracia sacramental, de modo que desaparece la visibilidad histórica de la gracia y la configuración visible de la vida conforme a la vida histórica de Jesús de Nazaret; no se ahonda en la dimensión cristiana de la acción temporal; se mira más por la organización misma de la Iglesia, por su cuerpo sociológico e institucional que por las personas y las comunidades de personas.</p>	<p>purely temporal terms and deny any role to the organizational Church as such. But the very existence of this view proves the prevalence and weight of the prevailing individualistic view.</p> <p>Without going into a detailed study of the consequences of the prevailing view, we can readily see some of the more important consequences of such a view of salvation. There is an almost exclusive emphasis on internal, individual sins, and an almost total neglect of the social dimension of historical sins which politically condition the behavior of individuals and the transcendent import of their actions. The authentic following of Christ is devalued and stress is laid on sacramental grace. As a result, people completely lose sight of the historical visibility of grace and the visible configuration of one's life in accordance with the historical life of Jesus of Nazareth. The Christian dimension of temporal activity is not explored. There is greater concern for the organizational setup of the Church, for its institutional and sociological form, than for persons and interpersonal community.</p>
<p>STQ 4.1.101: En cuanto a la comprensión de su misión, no resplandece como lo principal en ella la dedicación al mundo de los pobres ni puede decirse que articule su tarea en orden a la liberación de forma de opresión. Al</p>	<p>TTQ 4.1.101: Insofar as the Church's understanding of its mission is concerned, dedication to the poor does not stand out as the principal task; nor can it be said that the Church articulates its mission as that of liberating</p>

contrario, más de lo debido, la Iglesia en Latinoamérica ha estado y está en la línea del poder y de la riqueza, al servicio de los más privilegiados. Las consecuencias para su valoración como verdadero signo de Cristo y para su libertad y eficacia evangélica no pueden menos de ser gravísimas. Donde lo peor no es que la Iglesia corra el peligro de mundanizarse – la sal que ha perdido su sabor, la levadura que no fermenta la masa -, es que se considera como imprescindible para la eficacia cristiana la mundanización, es decir, la utilización en orden a la evangelización de aquellos modos con los que el mundo parece triunfar: poder, riqueza, presión... No es de ahora que la Iglesia encuentre preciso intervenir en tareas seculares, especialmente de educación, para realizar su tarea evangelizadora, pero el tirón secular de su tarea profana, la dinámica de la obra temporal, precisamente por estar – condicionada por el dinamismo del mundo en su sentido peyorativo tan denostado en el Nuevo Testamento, ha podido muchas veces con su dinámica evangélica. Lo que se propone ahora como misión de la Iglesia es también una tarea secular y política pero movida y orientada por una dinámica no mundana, no de la riqueza, el poder y la opresión, sino por la dinámica cristiana de la pobreza, el servicio y la liberación. Como ya antes insinuábamos la dinámica del Tercer Mundo, del mundo de los pobres y la dinámica del Cristianismo, no es que sean

human beings from every form of oppression. The Church in Latin America has been, and continues to be, excessively concerned with wealth and power and overly caught up in service to the privileged sectors of society. This cannot help but have grave consequences for its functions as a sign of Christ, and for its evangelical liberty and effectiveness. It is not just that the Latin American Church runs the risk of turning into a worldling, of becoming salt without savor and leaven that does not uplift the mass. The bad thing is that this approach may be viewed as an inescapable means for carrying out the task of evangelization; that the Church may feel it has to use power, wealth, and pressure tactics in order to come out triumphant in the task of evangelization. That the Church finds it necessary to get involved in secular tasks, particularly in education, is scarcely a new phenomenon. But secular tasks have their own dynamic, and this dynamic is conditioned by the dynamism of the world that was so strongly condemned in the New Testament. Hence it has often happened that the secular dynamism has won out over the dynamism of the gospel message. Today another secular and political task is proposed in connection with the mission of the Church. This time, however, it must be guided and motivated by a non-worldly dynamism, by the Christian dynamism of poverty, service, and

<p>coincidentes sin más, pero si son paralelas de modo que pueden potenciarse entre sí y aun unificarse en la síntesis dialéctica del signo y de lo significado.</p>	<p>liberation rather than by the worldly dynamism of wealth, power, and oppression. As I have already suggested, the whole dynamic of the Third World must be interwoven with the dynamic of Christianity. This does not mean that they are to be equated outright, but it does mean that they are parallel. They can give impetus to each other, and they can even be brought together in the dialectical synthesis of sign and signified.</p>
<p>STQ 4.1.102: Pero no es suficiente con que la Iglesia se dedique a quitar el pecado del mundo. La salvación cristiana no consiste en la ausencia del pecado sino en la plenitud de vida. La Iglesia Latinoamericana debe tender a la promoción del hombre nuevo en la tierra nueva como signo escatológico de lo que está por venir pero que es ya presente y operante. No debe quedarse en una pura denuncia profética y apocalíptica. Nunca podrá abandonar esta denuncia, esta posición crítica ante toda realización humana, precisamente porque ve en esta realización su carácter de signo y de mediación de lo que no es puramente humano: nunca debe olvidar que debe contribuir a la destrucción de las estructuras objetivas del pecado, del pecado objetivado. Pero debe asimismo construir el hombre nuevo y las estructuras nuevas sin las que no es posible el hombre nuevo. No le corresponderá formalmente a ella</p>	<p>TTQ 4.1.102: But it is not enough for the Church to dedicate itself to taking away the sin of the world. Christian salvation does not consist in the absence of sin but rather in the fulness of life. The Latin American Church must work to promote the creation of a new man on a new earth as the eschatological sign of something that is yet to come but is already present and operative. The Church must not rest content with prophetic and apocalyptic denunciation. Admittedly it can never give up this work of denunciation. It must always adopt a critical attitude towards any human achievement, precisely because it sees the character of any achievement as a sign and medium of something that is not merely and purely human. The Church can never forget that it must contribute to the destruction of the objective structures of sin, to the obstruction of objectified sin. But the Church is also obliged to</p>

<p>el crear los modelos técnicos sin más bien el sentido de su creación y utilización, pues la Iglesia no es la masa sino tan sólo la levadura en la masa.</p>	<p>help fashion the new man and the new structures that will make his existence possible. It is not the Church's specific job to create the actual technical models. Its task is rather to work out the true meaning and import of their creation and utilization. The Church is not the mass, but the leaven in the mass.</p>
<p>STQ 4.1.103: ¿Cuál puede ser ese sentido visto desde la realidad latinoamericana? El de la liberación y el de la libertad.</p>	<p>TTQ 4.1.103: What might this meaning be in terms of the reality of Latin America? It can be expressed in terms of liberation and liberty.</p>
<p>STQ 4.1.104: La liberación que debe predicarse y debe realizarse, porque, en definitiva, es una liberación del pecado. Predicarse y denunciarse en cuanto se muestre el carácter de pecado de ciertas estructuras y aun de ciertos comportamientos. Pero realizarse también, en cuanto la Iglesia, signo ella misma, debe hacer a modo de signo la libertad plena de los hombres que posibilita y figura la libertad de los hijos de Dios. Liberación, ante todo, de lo que pueda estimarse como opresión injusta de la plenitud y de la dignidad humana, liberación de toda forma de injusticia; liberación también de las necesidades objetivas – fundamentales como el hambre, la enfermedad, la ignorancia, el desamparo; liberación de las necesidades subjetivas falsas impuestas por una sociedad de consumo que encadena al hombre con el juego de</p>	<p>TTQ 4.1.104: Liberation must be preached and turned into a reality because it is, in the last analysis, a liberation from sin. It must be proclaimed insofar as the sinful character of certain structures and behavior patterns becomes evident. But liberation must also be turned into a reality. The Church, itself a sign, must work for the full liberty of human beings as the sign that foreshadows and makes possible the liberty of the children of God. First of all, this liberation must be from every form of injustice and from everything that can be regarded as unjust oppression that demeans man's dignity and fulfillment. It must also be liberation from the pangs of basic human needs. It must be liberation from the objective shackles of hunger, sickness, ignorance, and the helplessness, and from the artificially created subjective</p>

<p>necesidad suscitada artificialmente y satisfacción de esa necesidad; liberación, en definitiva, de la naturaleza para la constitución de la persona.</p>	<p>shackles of a consumer society. In short, it must be liberation from nature that is designed to further the creation of the human person.</p>
<p>STQ 4.1.105: Supuesta la situación presente no hay libertad sin liberación. Pero la Iglesia debe trabajar por la liberación con la vista puesta en la libertad, es decir, debe trabajar por la negación de la necesidad y de la opresión pero para luchar por la afirmación de la plenitud de la persona y de la comunidad personal como plena disposición de sí mismo, que a esto se dirige el trabajo por la humanización y personalización de la persona humana. La libertad define a fondo si no total y formalmente el ser de la persona humana, y define también en otro plano paralelo la esencia del cristiano, libre de la ley que oprime al hombre desde fuera, libre de la concupiscencia que oprime al hombre desde dentro, y libre de la muerte como opresión total y permanente; sólo así alcanza la plena liberación del pecado en una nueva divinización que posibilitará la libertad total.</p>	<p>TTQ 4.1.105: Given the existing situation, there can be no liberty without liberation. But the Church must work for liberation with its gaze focused on liberty. In other words, its work on behalf of the elimination of dire needs and oppression will serve as a backdrop for its struggle to affirm the values of human fulfillment and personal community as signs of man's full control over himself. It is to this end that the Church's efforts on behalf of the humanization and personalization of man are directed. In the last analysis it is liberty that defines the being of the human person, even though it may not serve as a complete or formal definition. On a different plane, it also defines the essence of the Christian. The Christian is one who is free from the law, which oppresses man from without; the Christian is one who is free from the concupiscence that oppresses man from within. And the Christian is one who is free from the total and permanent oppression of death. Only in this way does the Christian achieve full liberation from sin in a new divinization which makes total liberty possible.</p>
<p>STQ 4.1.106:</p>	<p>TTQ 4.1.106:</p>

<p>No hay duda de que en esta tarea de liberación la Iglesia latinoamericana puede coincidir en parte con distintos movimientos animados de parecidos propósitos. Lo cual puede confundir incluso a gentes de buena voluntad. Pero si se mira el lado más positivo del problema, la libertad que se pretende posibilitar, la confusión ya no es posible, al menos a hombres de buena voluntad. Dos aspectos, entre otros, deben ser señalados como diferenciativos: la atención a la dimensión estrictamente personal de la libertad, y la atención a la dimensión trascendente de la actividad del cristiano en el mundo.</p>	<p>In this work of liberation there is no doubt that the Latin American Church can to some extent be in accord with various movements that have similar aims. This fact may create confusion for some people, even for people of good will. But if people consider the most positive aspect of the problem – that is, the liberty that one is trying to make possible – no confusion is really possible, at least for people of good will. Two features of the Church’s commitment can be highlighted as differentiating ones: its attention to the strictly personal dimension of liberty, and its attention to the transcendent dimension of the Christian’s activity in the world.</p>
<p>STQ 4.1.107: La Iglesia en su tarea de salvación ha exagerado con frecuencia la dimensión individualista, la responsabilidad personal sea cuales fueren las estructuras o, como se solía decir, sea cuales fueren las circunstancias. Era ésta una de las razones por las que no veía por qué debiera intervenir sobre las estructuras mismas, a las que no juzgaba objeto directo de su acción salvífica. Lo único que pedía de ellas es que le dejaran actuar libremente sobre los individuos o que le facilitaran sus trabajos con las almas. Sólo más tarde y lentamente se ha percatado sociológicamente de la importancia de las estructuras: sociológicamente, por la importancia que en la configuración de la vida</p>	<p>TTQ 4.1.107: In its work of salvation the Church has frequently exaggerated the individual dimension, the element of personal responsibility regardless of what structures or circumstances prevailed. That was one of the reasons why the Church did not see why it ought to interfere with structures themselves. It did not see them as a direct object of its salvific activity. All it asked of them was that they allow it to act freely upon individuals or that they facilitate its efforts with human souls. Only slowly and belatedly did the Church come to pay close theological and sociological attention to the importance of structures. It began to pay sociological attention to them when it noted</p>

personal tienen las estructuras; teológicamente porque las estructuras median a modo de signo lo que pudiéramos llamar la presenciabilidad de Dios. Pero esta nueva conciencia del papel de las estructuras, por cuyo cambio la Iglesia ha de luchar, no le han hecho olvidar a la Iglesia el papel imprescindible que, para el mismo cambio social, tienen las personas y las comunidades de personas. La Iglesia ha aprendido la importancia de las estructuras, pero la Iglesia puede seguir enseñando que sin correlativa conversión de los individuos, los cambios de estructuras no posibilitarán efectivamente el hombre nuevo que se busca. Son también las personas – no discutamos ahora quién primero, si las personas o las estructuras, porque la interacción es evidente – las que deben convertirse según el esquema de muerte-resurrección; son las personas quienes deben adquirir la libertad anunciada en el monte de las bienaventuranzas para pueda construirse un mundo nuevo; son las personas las que deben adquirir en Dios la plenitud de sí mismas para no caer con las nuevas estructuras en los esquemas del hombre viejo. Con las estructuras y en las estructuras debe convertirse, salvarse y plenificarse la persona. Olvidar esto, es uno de los grandes peligros de la Iglesia nueva.

the importance of structures in giving shape and configuration to the personal life of the individual. It began to pay theological attention to them when it realized that structures serve as a sign medium which either abet or hinder what we might call the “presentability” of God.

This new awareness of the role of structures helped the Church to realize that it must work for the transformation of structures. But this awareness has not caused the Church to forget the indispensable role of persons and interpersonal community in this same process of social change. It has learned the importance of structures. But it continues to teach the point that structural changes, without a corresponding conversion in individuals, cannot really facilitate the rise of the new man whom we are seeking. There is no sense debating here which should come first, for the new types of transformation are obviously tied together. The point is that individual persons, too, must undergo conversion. Through the process of death and resurrection they are supposed to attain the liberty proclaimed in the Sermon on the Mount, so that the new world can come into existence. Human persons are the ones who are meant to find their fulfilment in God so that they do not fall back into the molds of the old man as they attempt to fashion new structures. It is the human person who is supposed to attain

	conversion, salvation, and fulfilment in and with structures. One of the great dangers facing the renewed Church is that it forget this.
<p>STQ 4.1.108:</p> <p>En segundo lugar, la dimensión trascendente de la acción secular. También aquí – y no accidentalmente – nos encontramos con el mismo esquema del punto anterior: una Iglesia que trabaja exclusivamente por la transcendencia, en el sentido temporal de lo espiritual y en el sentido del hombre total pero sólo más allá; una Iglesia que no hace suficiente hincapié en la necesidad de realizar ya aquí la salvación, en la necesidad de realizar el más allá en el signo del aquí y ahora. La Iglesia cobra conciencia cada vez más urgente de la necesidad de mediar y significar la salvación total en la visibilidad significativa de una acción secular; sabe – y es la portador y efectora – por excelencia de ese saber – que la realidad no se agota en su dimensión temporal y mundana, que la acción humana no termina en la inmanencia terrena e histórica. La libertad que la Iglesia procura no termina aquí y ahora sino que la realiza aquí y ahora para que su plenitud se consuma más allá. El futuro escatológico es ya presente transcendentemente en la acción actual, una transcendencia que admite la presencia actual entre los hombres de Jesucristo resucitado, apoyo último y ejemplo definitivo de la esperanza de nuestra acción.</p>	<p>TTQ 4.1.108:</p> <p>The second differentiating feature mentioned above is the transcendent dimension of secular activity. Once again we find that the Church has only gradually come to its present view of the matter, and that is no accident. For a long time it has worked exclusively on behalf of the transcendent dimension. It has paid attention to the temporal thrust of the spiritual realm and to the importance of the whole man, but only in terms of the hereafter. The Church has not devoted sufficient attention to the necessity of fleshing out salvation here and now and embodying the hereafter in the here-and-now sign. The Church is now growing more and more acutely aware of the necessity of mediating and signifying the totality of salvation in the sign-bearing visibility of activity in this world. The Church is the one who most truly possesses and implements a particular kinds of knowledge. It knows that reality is not exhausted by its temporal, worldly dimension; that human activity does not terminate in the immanence of this world and history. The liberty which the Church tries to procure by its efforts does not terminate in the here and now; it is fleshed out here and now so that its full measure may be attained</p>

	<p>in the hereafter. In some transcendent way the eschatological future is already present in our activity today; it makes room for the here-and-now presence of the risen Christ among men, and he is the ultimate exemplar and pillar of the hope that underlies our activity.</p>
<p>STQ 4.1.109: Cada vez más se ve la acción secular como praxis obligada de la fe cristiana. Entendida la liberación como liberación cristiana parece que puede afrontarse adecuadamente la necesidad de vivir la fe cristiana y la necesidad de vivir la acción secular. La liberación cristiana que es una liberación redentora, es una interpretación y una praxis plenamente secular y plenamente cristiana. Y lo es de forma singular en la realidad latinoamericana. Verlo y sentirlo así parece ser de modo esencial carisma de la Iglesia latinoamericana; realizar esa liberación en un sentido plenamente cristiano parece ser su misión. Por esa para bien de ella misma y de la Iglesia universal la Iglesia en Latinoamérica debe ser hasta sus últimas consecuencias una Iglesia latinoamericana.</p>	<p>TTQ 4.1.109: More and more it is becoming clear that secular activity is an obligatory praxis for Christian faith. Once liberation is viewed as Christian liberation, it seems that there is no real difficulty in establishing a link between the obligation to live a life of activity in the world. Christian liberation, which is a redemptive liberation, is an interpretation and a praxis that is both fully secular and fully Christian. And it is this in a singular way within the context of the reality of Latin America. To see it in this light seems to be the particular charism of the Latin American Church. To carry out this liberation in a fully Christian sense seems to be the particular mission of the Latin American Church. For its own good and the good of the universal Church, the Church in Latin America must be truly Latin American with all the consequences that entails.</p>

STQ 4.1.110:

Cada vez más se ve la acción secular como praxis obligada de la fe cristiana. Entendida la liberación como liberación cristiana parece que puede afrontarse adecuadamente la necesidad de vivir la fe cristiana y la necesidad de vivir la acción secular. La liberación cristiana que es una liberación redentora, es una interpretación y una praxis plenamente secular y plenamente cristiana. Y lo es de forma singular en la realidad latinoamericana. Verlo y sentirlo así parece ser de modo esencial carisma de la Iglesia latinoamericana; realizar esa liberación en un sentido plenamente cristiano parece ser su misión. Por esa para bien de ella misma y de la Iglesia universal la Iglesia en Latinoamérica debe ser hasta sus últimas consecuencias una Iglesia latinoamericana.

No es cierto que en el ejemplo de Cristo haya de verse una sangrienta busca de la cruz por la cruz. Cristo no vino a ser crucificado. Vino a convertir, a salvar por el ofrecimiento de una palabra de conversión. Esta palabra no fue aceptada por los poderosos. Y este repudio convirtió la salvación, por la fidelidad de Cristo a su misión, en una redención cruenta, la expresada por los términos de sacrificio, de cruz, de sangre. Cristo nos muestra bien que el primer deber del redentor es encarnarse entre aquellos y al nivel de aquellos que se pretende redimir, siguiendo la dinámica de la situación histórica. Esta dinámica es la que, en el caso

TTQ 4.1.110:

There is no certainty to the view that we are to see the example of Christ as a bloody quest for the cross as such. Christ did not come to be crucified. He came to convert, to save people by offering them a message of conversion. This message was not accepted by those in power. Because Christ remained faithful to his mission, their repudiation transformed salvation into a bloody redemption that is embodied in the notions of sacrifice, cross, and bloodshed. Christ clearly shows us that the first duty of the redeemer is to incarnate himself among those whom one seeks to redeem and to flesh out a life at their level, paying heed to the dynamics of the real historical situation. The case of Christ and of many others reveals the underlying dynamic of much history and the tremendous effectiveness of established violence. As the letter to the Hebrews puts it: "Indeed, according to the Law, it might almost be said, everything is cleansed by blood and without the shedding of blood there is no forgiveness" (Heb 9:22).

<p>de Cristo y en tantos otros casos de la historia – y es otro prueba de la tremenda eficacia de la violencia establecida-, viene a mostrar que “según la Ley, casi todas las cosas han de ser purificadas con sangre, y sin efusión de sangre no hay remisión” (Heb 9:22).</p>	
<p>STQ 4.1.111: La resurrección es la esperanza de esta muerte redentora. Una esperanza que aguarda no sólo un cielo nuevo sino también una tierra nueva. Esta tierra nueva es uno de los deseos más clásicos en el corazón de todos los hombres religiosos. Proyectarla más allá de la existencia terrena es en definitiva negarla. Es en la tierra donde debe reinar, después del dolor del parto, la paz y el amor fundados en la justicia; donde llegará la libertad mediante una dolorosa liberación, sin la que la libertad en una pura fórmula. La nueva tierra hará presente el Reino de Dios. Sólo en él culminará la encarnación de Dios entre los hombres.</p>	<p>TTQ 4.1.111: Resurrection is the hopeful expectation in this redemptive death. It is a hope that looks towards not only a new heaven but also a new earth. The latter is one of the most classic desires to be found in the hearts of all religious human beings. If we simply protect it beyond existence here on earth, then we are in fact denying it altogether. It is on earth that the painful process of birth to a new world must take place. It is on earth that peace and love founded on justice are to reign. It is on earth that we are to attain liberty through a painful process of liberation; without the latter, the former is nothing but an empty word. The new earth will render present the kingdom of God; and only in this kingdom will God’s incarnation among human beings reach its culmination.</p>
<p>STQ 4.1.112: La experiencia profética como superación de la manifestación a su pueblo tiene en gran parte las mismas características. No en vano los teólogos y pastores actuales de la liberación se vuelven con tanta</p>	<p>TTQ 4.1.112: The same features can be found in the prophetic experience of the nation, which further develops God’s manifestation to his people. It is with good reason that present-day pastors and theologians of</p>

<p>insistencia al mensaje de los profetas, que ofrecen cantera inagotable para alcanzar una liberación a la par secular y religiosa. Los profetas representan una superación de la experiencia religiosa del pueblo elegido y se lanzan vigorosamente a una lucha contra toda forma de opresión: contra los reyes, contra los sacerdotes, contra los jueces injustos, contra los poderosos depredadores, contra las desigualdades económicas, contra los imperios extranjeros...Y ésto lo hacen no porque hayan perdido el espíritu religioso sino porque se han acrecentado en ellos su acercamiento a Dios. Quienes gustan de decir que la Iglesia se dedica hoy a tareas socio-políticas porque ha perdido la tensión de su fe, debieran volverse a los profetas para corregir su juicio.</p>	<p>liberation hearken back so insistently to the message of the prophets, for that message is an inexhaustible wellspring for achieving both secular and religious liberation. Advancing the religious experiences of the chosen people, the prophets launch a vigorous attack on every kind of oppressor and oppression. They attack rulers, priests, unjust judges, and predatory power interests. They attack economic inequities and foreign imperialism. They do not do all this because they have lost their religious sense. They do so because they have attained a heightened awareness of man's closeness to God. Those who claim that the Church today is dedicating herself to socio-political tasks because it has lost the inner tension and thrust of the faith would do well to go back to the prophets and reconsider their judgement.</p>
<p>STQ 4.1.113: Incluso la oración de Israel tal como nos la expresan los salmos de una importancia singular a la liberación. La liberación en que se implora a los salmos abarca toda forma de opresión y no la socio-política: liberación del pecado, de la enfermedad y de la muerte, de los enemigos y perseguidores, de los violentos, de los que hacen injusticia, de los opresores... Hay en los salmos un grito indiferenciado de liberación que parece definir al hombre oprimido por toda suerte de dominaciones y a</p>	<p>TTQ 4.1.113: The prayer life of Israel embodied in the Psalms also highlights the singular importance of liberation. This liberation is not confined to socio-political liberation. It touches upon every form of oppression. The Psalms talk about liberation from sin, sickness, death; from enemies and persecutors; from the violent, the unjust and the oppressor. In the Psalms we find a cry for liberation which seems to suggest that man in history is a being oppressed by all sorts of</p>

Dios como el liberador por excelencia; es llamativo las veces en que liberación y salvación son equiparadas y el nuevo sentido de Dios que se alcanza en este proceso de liberación salvífica. Por otro lado, la oración en su vertiente pública y comunitaria, no por ser oración inmediatamente referida a Dios deja detener un fuerte acento socio-político, como si ésta fuera una esfera privilegiada para encontrar a Dios.

domination and that God is the supreme liberator. One is struck by the number of times that liberation and salvation are equated, and by the new view of God that is attained in this process of salvific liberation. In its public and communitarian aspects, too, this prayer has a marked socio-political stress even though it is directed to God himself. It almost seems that the socio-political realm is the privileged locale for encountering God.

Table 4.2: A Comparison of Usages and Translations of the Words *Salvación* and *Liberación* in *La Fuerza Histórica De Los Pobres* and *The Power of the Poor in History*.

<p><u>STQ</u> 4.2.1:⁸³⁰</p> <p>The data from STQs 4.2.1 – 4.2.10 has been removed due to copyright restrictions.</p> <p>STQ 4.2.1 begins with 'la historia de la que arranca' and ends with 'según la Biblia'.</p>	<p><u>TTQ</u> 4.2.1:⁸³¹</p> <p>The history from which biblical faith springs is an open-ended history, a history open to the future. Liberation from Egypt is an event that will be reread again and again, to shed light on other historical interventions of Yahweh (See Pss 105 and 106, for example). The land where he leads this people fulfills a promise, a promise made to their ancestors; but the land in turn is itself a promise, opening history to still other fulfillments.</p> <p>Faith is transmitted not by remembering a past event, but by rereading it in the light of the present – in the light of Yahweh’s new promises. “I am who I Am,” Yahweh had said (Exod. 3:14); I am the one I shall be, the one you shall discover me to be. The God of biblical faith launches the faith into the future. Knowledge of Yahweh is an eschatological stance. God is love – love in the present and, fully, at the end of time. Hope is an essential element of a faith in accord with the bible.</p>
<p>STQ 4.2.2:</p>	<p>TTQ 4.2.2:</p>

⁸³⁰ The STQs in this table come from Gutiérrez, *La Fuerza Histórica De Los Pobres: Selección De Trabajos*, 2nd ed. op. cit., pp. 16-17, 19-20, 25-27, 31-34, 49-50, 53-57, 64-68, 77-78, 80-81, 90, 93-95, 97-98, 101, 03, 06-17, 21-27, 32-33, 35-36, 38-40, 43, 47-48, 50, 56-62, 70, 72-74, 76-81, 91-92, 96-98, 219-20, 23, 27-30, 32-33, 41, 58-60, 62-63, 72-83, 85-87, 91-92, 95, 302, 05-08, 20-21, 30, 33-34, 36-37, 41, 44-45, 47-51, 53-58, 60-62, 65-70, 75-85, 86-88, 91-94 & 414-415. Nos. 4.2.3 - 4.2.5, 4.2.7, 4.2.34, 4.2.78, 4.2.79, 4.2.81, 4.2.82, 4.2.83, 4.2.92, 4.2.93, 4.2.95, 4.2.100, 4.2.102, 4.2.104, 4.2.106, 4.2.108, 4.2.110-4.2.115, 4.2.128, 4.2.135 - 4.2.137, 4.2.147-4.2.151, 4.2.153, 4.2.156, 4.2.163 & 4.2.168 have been adapted.

<p>This STQ is the last paragraph of page 17.</p>	<p>This is the meaning of Yahweh’s intervention in history. The purpose of his activity is not to demonstrate his power, but to liberate, and make justice reign:</p> <p style="padding-left: 40px;">Father of orphans, defender of widows, such is God in his holy dwelling; God gives the lonely a permanent home, makes prisoners happy by setting them free, but rebels must live in an arid land (Ps. 68:5-6).</p> <p>This is Yahweh. His might is at the service of justice. His power is expressed in the defense of the rights of the poor (See Ps. 146: 7-9). The real theophany, or revelation of God, is in the liberation of person who is poor.</p>
<p>STQ 4.2.3: This STQ is from the paragraph that starts on page 19 and ends and ends on page 20.</p>	<p>TTQ 4.2.3: Touchstone of Injustice. To sin- not to love, not to know, Yahweh – is to create relationship of injustice, ta make an option for oppression and against liberation. Still worse, if persons feign a belief in Yahweh, and proclaim that he is in their midst, the truth will come out in their practice with regard to the poor:</p> <p style="padding-left: 40px;">Now listen to this, you princes of the House of Jacob, Rulers of the House of Israel, you who loathe justice and</p>

⁸³¹ The TTQs in this table are from *The Power of the Poor in History: Selected Writings*. op. cit., pp. 6-7, 9, 13-14, 17-19, 29, 31-33, 37-39, 44-46, 50, 52-55, 57-58, 60-64, 64-66, 68-71, 73, 75-81, 83, 85, 87, 90-94, 99-100, 02-07, 25, 36-39, 43, 45-52, 54, 63-65, 69-70, 77, 82, 84-86, 89-95, 200-01, 04 -14, 16-20 & 32-33. Nos. 4.2.3 - 4.2.5, 4.2.7, 4.2.92, 4.2.93, 4.2.95, 4.2.100, 4.2.102, 4.2.104, 4.2.106, 4.2.110 - 4.2.112, 4.2.114, 4.2.115, 4.2.136 - 4.2.139, 4.2.147 - 4.2.151, 4.2.153 & 4.2.156 have been adapted.

	<p>pervert all that is right, you who build Zion with blood, Jerusalem with crime. Her princes pronounce their verdict for bribes, her priests take a fee for their rulings, her prophets make divinations for money. And yet they rely on Yahweh. They say, “Is not Yahweh in our midst? No evil is going to overtake us.” Because of this, since the fault is yours, Zion will become plowland, Jerusalem a heap of rubble, And the mountain of the Temple a wooded height (Mic. 3:9-12).</p> <p>Knowledge of God is tested on the terrain of actual practice. Failure to know God means to make an option against the God who rescued Israel from Egypt in order to establish justice and right.</p>
<p>STQ 4.2.4: STQ 4.2.4 comes from the paragraph on page 25 that follows the heading.</p>	<p>TTQ 4.2.4: Being a Christian does not mean, first and foremost, believing in a message. It means believing in a person. Having faith means believing that a certain human being of our own history, a Jew named Jesus, who was born of Mary, who proclaimed the Father’s love, the gospel, to the poor, and liberation to those in captivity, who boldly confronted the great ones of his people and the representatives of the occupying power, who was executed as a subversive, is the Christ, the Messiah, the Anointed One, the Son. “These [signs] are recorded so</p>

	<p>that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name: (John 20:31; cf. Rom. 10:9). The gospel is the good news because it comes from Jesus the Christ. “Here begins the gospel of Jesus Christ, the Son of God” (Mark 1:1; NAB).</p>
<p>STQ 4.2.5: STQ 4.2.5 is from the paragraph that starts on page 26 and ends on page 27.</p>	<p>TTQ 4.2.5: Christ came to proclaim the kingdom of God to us. Matthew and Mark say so at the beginning of their gospels. Kingdom signifies globalization. Nothing escapes it. “Kingdom of God” means, God reigns, - that is, that this love, his fatherhood, and a community of brothers and sisters, is going to reign among all human beings. This is the mystery hidden until this moment and now revealed. (Rom. 16:25). Luke specifies that the kingdom is a kingdom of justice: He came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath days as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: <div style="padding-left: 40px;"> <p>The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free,</p> </div> </p>

	<p>to proclaim the Lord’s year of favor He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, “This text is being fulfilled today even as you listen” [Isa. 61:1-2, cited in Luke 4:16-21]. He is proclaiming a kingdom of justice and liberation, to be established in favor of the poor, the oppressed, and the marginalized of history.</p>
<p>STQ 4.2.6: This STQ is the last paragraph of page 31.</p>	<p>TTQ 4.2.6: Nevertheless, the relationship between deed and word is asymmetric. What basically counts is the deed. Of course it will not do to overemphasize this or push it to extremes; its only purpose is the better to express a complex reality. Jesus Christ, the heart of the gospel message, is the Word made flesh., the Word become deed. Only in this unity of deed and word is there any sense in the distinctions we make in the task of proclaiming liberation in Jesus Christ.</p>
<p>STQ 4.2.7: STQ 4.2.7 comes from the paragraph that starts and ends on page 32.</p>	<p>TTQ 4.2.7: Evangelization, or the proclamation of the good news, is the proclamation of Christ’s liberation. It is a total liberation, which goes straight to the root of all injustice and exploitation, straight to the root of the breach in friendship and love. But it is a liberation that dare not be interpreted “spiritually”, spiritualistically – though there is a strong</p>

	<p>penchant for such interpretation in certain Christian circles. Love and its antithesis, sin, are historical realities. They are experienced and lived in concrete circumstances. Hence it is that the Bible speaks of liberation and justice as opposed to slavery and the humiliation of the poor.</p> <p>The gift of the status of child of God is experienced only in historical contexts. It is in making our neighbors into sisters and brothers that we receive this gift, for it is a gift not of word but of work. This is what it means to experience the Father's love and to bear him witness. The proclamation of a God who loves all human beings in equal fashion must be enfleshed, incarnated, in history – must become history.</p> <p>The proclamation of this liberating love in the midst of a society characterized by injustice and the exploitation of one social class by another social class is what will make this emergent history something challenging and filled with conflict. This is how we bring to pass the truth of God at the very heart of a society in which social classes confront one another with hostility. For we shall be taking sides with the poor, with the populous classes, with the ethnic groups others scorn with cultures that are marginalized. It is from here that we must strive to live and proclaim the love of God. Its proclamation</p>
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	<p>to the exploited, the laborers and <i>campesinos</i> of our lands, will lead them to perceive that their situation is contrary to the will of the God who makes himself known in events of liberation. It will help them come to a consciousness of the profound injustice of their situation.</p>
<p>STQ 4.2.8: STQ 4.2.8 is the paragraph that begins on page 33 and ends on page 34.</p>	<p>TTQ 4.2.8: This is what we mean by a liberating proclamation of the gospel, a liberating evangelization. Only from the viewpoint of the poor are we going to understand the radical nature of Christ's liberation. As José María Arguedas put it, "the God of the masters is not the same", - is not the God of the poor, not the God of the Bible. The biblical God is the one who proclaims the good news to the poor. The concrete implications are many:</p> <p style="padding-left: 40px;">The spirit of the Lord Yahweh has been given to me, for Yahweh has anointed me. He has sent me to bring good news to the poor, to bind up hearts that are broken; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favor from Yahweh., a day of vengeance for our God (Isa 61:1-2).</p> <p>This is the God who has taken sides with the poor, who considers the rich blasphemers because they speak of God in order to better oppress the poor:</p> <p style="padding-left: 40px;">Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the</p>

	<p>heirs to the kingdom which he promised to those who love him. In spite of this, you have no respect for anybody who is poor. Isn't it always the rich who are against you? Isn't it always their doing when you are dragged before the court? Aren't they the ones who insult the honorable name to which you have been dedicated? (James 2: 5-7).</p>
<p>STQ 4.2.9: STQs 4.2.9 and 4.2.10 are on page 49. STQ 4.2.9 begins with 'caracterizar la realidad latinoamericana' and concludes with 'la situación de América Latina'. It is immediately followed by No. 4.2.10.</p>	<p>TTQ 4.2.9: When we characterize the Latin American situation as one of dependence and unfair domination, we are naturally led to talk about liberation, and to participate in the process that will lead to it. We are in fact dealing with a term that expresses the new stance adopted by Latin Americans, a stance that is gradually taking concrete shape in official documents. It is recapitulated forcefully in the Medellin conference and in the Thirty-Sixth Episcopal Assembly of Peru. Expressions such as "development" and "integration", with their attendant retinue of international alliances, agencies, and experts, are relegated to the shadows; for they involve a different vision of the Latin American situation.</p>
<p>STQ 4.2.10:</p>	<p>TTQ 4.2.10: But to stress the need for liberation presupposes far more than simply differences in our analyses of the situation. At a deeper level, it means that we see the ongoing development of humanity in a particular perspective, and in terms of a specific philosophy and theology of</p>

	<p>history. It means that we see it as a process of human emancipation, aiming toward a society where men and women are truly free from servitude, and where they are the active shapers of their own destiny. Such a process does not lead us simply to a radical transformation of structures – to a revolution. It goes much further, implying the perjurating creation of a wholly new way for men and women to be human.</p>
<p>STQ 4.2.11: Because of restrictions on copyrighted materials the data from STQs 4.2.11 – 4.2.20 has been deleted. STQ 4.2.11 is the first paragraph of page 50.</p>	<p>TTQ 4.2.11: There is an urgent need for Christians to involve themselves in the work of liberating this oppressed continent, by establish real solidarity with the oppressed persons who are the chief victims. By establishing real solidarity with the oppressed persons who are the chief victims. The first step is for the church as a whole to break its many ties with the present order, ties that it has maintained overtly covertly, wittingly or unwittingly, up to now. This will not be an easy task, for it will mean abandoning outworn traditions, suspicions, viewpoints, advantages, and privileges, as well as the forces of inertia. It will also mean accepting the fact that future cast of the church will be radically different from the one we know today. It will mean incurring the wrath of the groups in power- with all the risks that entails. Above all, it will mean believing in the revolutionary and</p>

	<p>liberating power of the gospel- believing in the Lord- and authentic faith, a faith that goes beyond the mere recitation and acceptance of codified truths. This will not be easy. We know it, of course, and we have said it countless times. But perhaps we have not been sufficiently aware of the fears and vacillations of the vast majority of the Christian community in Latin America. Perhaps we have not realized how much they bore ironic witness to this truth.</p>
<p>STQ 4.2.12:</p>	<p>TTQ 4.2.12: <u>A Theology Of Human Liberation</u> We have suggested that an authentic presence in Latin America presupposes a concern on the part of the church for the specifically political dimension of that presence. Would such a concern mean the church were falling prey to some sort of aberrant temporalism, and abandoning its spiritual mission? After all, this is what frightens many persons of good will (and bad will).</p>
<p>STQ 4.2.13: STQ 4.2.13 is the paragraph that starts on page 53 and ends on page 54.</p>	<p>TTQ 4.2.13: The gospel, these persons say, is first and foremost a message of eternal salvation, building the earth is a task for human beings on this earth. The first task belongs to the church, the second task belongs to temporal society. The most they will admit is that the church may lay down certain ethical dictates for the work of building civil society-so</p>

	<p>long as they don't openly question the interest of those who hold the reins of economic and political power.</p>
<p>STQ 4.2.14: This quotation is the paragraph that goes from page 54 until page 55.</p>	<p>TTQ 4.2.14: In the rather simplistic catechetics of the past, creation was presented as the explanation for the existing world. This is not incorrect, but it is incomplete. In the Bible, creation is not a stage prior to the work of salvation; it is the first salvific activity. "Before the world was made, he chose us in Christ" (Eph. 1:4). Creation is inserted in the salvation process, in God's self-communication. The religious experience of Israel is primarily history, but this history is simply the prolongation of God's creative activity. That is why the Psalms praise Yahweh simultaneously as Creator and Savior. (See Ps. 136). The God who transformed chaos into cosmos is the same as the one who acts in salvation history. The redemptive work of Christ, in turn, is presented in the context of creation. (see John. 1). Creation and salvation have a christological import; in Christ all have been created and all have been saved (see Col. 1: 15-20).</p>
<p>STQ 4.2.15: STQ 4.2.15 is the second paragraph of page 55.</p>	<p>TTQ 4.2.15: Thus when we say that men and women fulfil themselves by carrying on the work of creation through their own labors, we are asserting that they are operating within the framework of God's salvific work from</p>

	<p>the very first. Subduing the earth, as Genesis bids them do, is a salvific work. To work in the world and transform it is to save it. Inasmuch as it is a humanizing factor that transforms nature, work tends to build a society that is more just and more worth of humankind-as Marx clearly saw. The Bible helps us to appreciate the deeper reaches of this effort. Building the earthly city is not simply a humanizing phase prior to evangelization, as theology used to put it. Building the earthly city actually immerses human beings in the salvation process that touches all humanity. Every obstacle that degrades or alienates the work of men and women in building a humane society is an obstacle to the work of salvation.</p>
<p>STQ 4.2.16: The quotation is the paragraph that starts on page 56 and ends on page 57.</p>	<p>TTQ 4.2.16: The message to be gleaned from these two biblical themes is clear. Salvation embraces all, as <i>Populorum Progressio</i> reminds us. Preaching the gospel message is not preaching escape from the world. On the contrary, the word of God deepens and fortifies our involvement in history. Concretely, this involvement means solidarity with the oppressed of Latin America and participation in their struggle for emancipation. And this solidarity and participation involve the realization that salvation history is a continuing process of liberation. It is through encounters with the poor and the exploited</p>

	<p>that we shall encounter the Lord (see Matt. 25:31ff). To be a Christian in our day is to involve ourselves creatively in the different phases of humanity's liberation process. Faith opens up infinite horizons to our human effort, giving dynamic vitality to our active presence in history.</p>
<p>STQ 4.2.17: This quotation is the paragraph that starts on page 64 and ends on page 65.</p>	<p>TTQ 4.2.17: The theology of liberation is an attempt to understand the faith from within the concrete historical, liberating, and subversive praxis of the poor of this world – the exploited classes, despised ethnic groups, and marginalized cultures. It is born of a disquieting, unsettling hope of liberation. It is born of the struggles, the failures, and the successes of the oppressed themselves. It is born of a manner of seeing oneself and one another as daughters and sons of the Father, as a deep and demanding community of brothers and sisters. This is why theology comes later. This is why it is a second moment, after faith –a “faith that makes its power felt through love” (Gal. 5:6). This, over and above the real and fruitful demands of other contemporary thought, is the reason why the theology of liberation, as a reflection, takes a different approach to the relationship of practice with theory.</p>
<p>STQ 4.2.18:</p>	<p>TTQ 4.2.18:</p>

<p>STQ 4.2.18 is the paragraph from page 66 that starts with ‘esta participación’.</p>	<p>This new Christian participation in the liberation process has various degrees of radicality and different nuances in different Latin American countries. It is expressed in languages that are still tentative, that grope their way forward by trial and error. Sometimes these modes of expression become lost in byways along the route, and sometimes they quicken their pace as the result of a particular occurrence.</p>
<p>STQ 4.2.19: This STQ is the second paragraph of page 67.</p>	<p>TTQ 4.2.19: The irruption of the “other”, onto one’s own scene, the perception of the world of the poor, leads one to an active solidarity with that other’s interests and struggles. It leads to an involvement, a commitment, which translates into a pledge: to transform a social order that generates marginalized and oppressed persons. Participation in the praxis of liberation places us at the very heart of a concrete, conflictual history, in which we meet the Christ who reveals God to us as Father and reveals our neighbors to us as our sisters and brothers.</p>
<p>STQ 4.2.20: This quotation is the paragraph that begins on page 67 with ‘lo que hemos señalado’.</p>	<p>TTQ 4.2.20: The phenomenon we have identified as the most important fact in the Latin American Christian community is both a stage along the way and the fruit of a process. Perhaps the most practical way to penetrate</p>

	<p>this process and demonstrate its consequences will be to follow the route that many Christians, driven by the demands of the actual, concrete praxis of liberation, have taken in Latin America.</p>
<p>STQ 4.2.21: The data from STQs 4.2.21 – 4.2.30 has been deleted due to copyright restrictions. STQ 4.2.21’s data is the paragraph that starts on page 77 and finishes on page 78.</p>	<p>TTQ 4.2.21: Further – and this is important for our purposes – in the theology of development as well as in the theology of revolution, the point of departure, and consequently the mode of theological reflection, was the same as it had been in all the theologies before. The development enterprise, or revolutionary activity, was still merely the field of <i>application</i> of a given theological reflection, this time one concerned with certain facets of the political world. It was still not a theological reflection <i>from within</i> the liberation process. It was not a critical reflection from within, and upon, the concrete historical praxis of liberation. It was not theology done from within and upon faith as liberating praxis. When theology is finally done in the locus, perspectives will change.</p>
<p>STQ 4.2.22: This STQ is the paragraph that starts on page 80 with ‘estamos en primer lugar ante un cuestionamiento radical del origen social imperante’.</p>	<p>TTQ 4.2.22: The first and main question here is a radical one. It is a question of the prevailing social order. Latin American misery and injustice go too deep to be responsive to palliatives. Hence we speak of social revolution, not reform; of liberation, not development; of socialism,</p>

not modernization of the prevailing system. “Realists” call these statements romantic and utopian. And they should, for the rationality of these statements is of a kind quite unfamiliar to them. It is the rationality of a concrete, historical undertaking that heralds a different society, one built in function of the poor and the oppressed, and that denounces a society built for the benefit of a few. It is an undertaking “in progress,” based on studies of the most rigorous scientific exactitude, from a point of departure in the exploitation of Latin America’s great majorities by the dominant classes – and the perception that we live on a continent that is economically, socially, politically, and culturally dependent on power centers outside it, in the affluent countries.

External dependency and internal domination are the marks of the social structures of Latin America. Hence only class analysis will show what is really at stake in the opposition between oppressed lands and dominant peoples. Merely to consider the confrontation among nations is to dissimulate the real situation and of course render it more tolerable. The theory of dependency would be mistaking its way, and betraying the truth, if it did not situate its analysis in the framework of a class struggle taking shape all over the world. All these considerations enable us to grasp the Latin American social

	configuration as one of a dependent capitalism, and to anticipate the strategy that will be needed to extricate ourselves from this situation.
<p>STQ 4.2.23:</p> <p>This STQ is the paragraph that starts on page 90 with ‘la opción por el pobre, por los sectores sociales oprimidos’.</p>	<p>TTQ 4.2.23:</p> <p>The option for the poor, for the oppressed strata of society, and for the struggles of the proletariat of Latin America, comports a whole new political outlook and calls for a concrete praxis of liberation. This outlook and this praxis place us in a different universe. All these things lead to a new spiritual experience, at the very heart of this praxis. That experience is the matrix of a new understanding of the word of God, of God’s free gift bursting into human existence and transforming it.</p>
<p>STQ 4.2.24:</p>	<p>TTQ 4.2.24:</p> <p>It is in these concrete conditions that the process of evangelical conversion takes place, that central element of all spirituality. Conversion is an abandonment of oneself and an opening up to God and others. It implies breach, but most of all it implies new departure. And this is precisely why it is not a purely “interior,” private attitude, but a process occurring in the socio-economic, political, and cultural milieu in which we live, and which we ought to transform.</p>

	<p>Encounter with Christ in the poor person constitutes an authentic spiritual experience. It is a life in the Spirit, the bond of love between Father and Son, between God and human being, and between human being and human being. It is in this profound communion that Christians involved in a concrete historical liberation praxis strive to live – in a love for Christ in solidarity with the poor, in faith in our status as children of the Father as we forge a society of sisters and brothers, and in the hope of Christ’s salvation in a commitment to the liberation of the oppressed.</p>
<p>STQ 4.2.25:</p>	<p>TTQ 4.2.25:</p> <p>This is the life and attitude of a growing number of Latin American Christians – laity, bishops, priests and religious. It is a unifying experience, one that frequently has difficulty expressing itself adequately, perhaps owing to the manipulated condition of theologies that tend to separate the two elements of this experience, and even to oppose them to each other, or perhaps owing to a defensive attitude on the part of Christians who see the liberation commitment as a threat to their privileges in the prevailing social order. This Christian experience is not exempt from the risk of oversimplified identifications and distortive reductions. But it is one that strives, with daring and depth, to live in Christ by taking on the concrete</p>

	<p>experience of suffering and injustice of the poor of Latin America. This experiment has already partially succeeded in expressing itself authentically, succeeded in freeing itself from an indirect, mediated language, and to this extent in contribution has already begun to bear fruit for the whole ecclesial community.</p>
<p>STQ 4.2.26: This STQ is the passage that starts on page 94 with ‘El Magnificat podría’.</p>	<p>TTQ 4.2.26: The spirituality of liberation is admirably expressed in the Magnificat. The Magnificat is a song of thanksgiving for the gifts of the Lord, in the humble joy of being loved by him: “And my spirit exults in God my savior; because he has looked upon his lowly handmaid...for the Almighty has done great things for me” (Luke 1:47-49).</p> <p>But at the same time it is one of the most liberating and political passages in the New Testament. This thanksgiving and this joy are intimately bound up with the liberating activity of God in favor of the oppressed and his bringing low the mighty: ‘He has pulled down princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away’ (Luke 1: 52-53).</p> <p>The future of history lies with the poor and exploited. Authentic liberation will be the deed of the oppressed themselves: in them, the</p>

	Lord will save history. The spirituality of liberation will have its point of departure in the spirituality of the <i>anawim</i> .
STQ 4.2.27: This STQ is the paragraph from page 95 that follows the heading 'pobreza y solidaridad'.	TTQ 4.2.27: The praxis of liberation is coming of age. It is beginning to ask questions. Henceforward it will be the framework of politics, in the sense in which we have defined it above, where Christians committed to the poor and to the liberation of the exploited classes will live and think their faith. Christians will spontaneously orientate themselves toward poverty, a fundamental demand of the gospel. Identification with Christ, who came into the world to proclaim the gospel to the poor and to liberate the oppressed, demands poverty. Those who undertake this identification will be surprised at what they discover.
STQ 4.2.28: This quotation is the second paragraph from page 97.	TTQ 4.2.28: But what we are dealing with here is not a simple extension of the demand for a poor life. Still less is it a mechanical transfer of "religious poverty" to new segments of Christian society. It is the manner of living and understanding poverty that has changed and is changing. Solidarity with the poor, involvement with the liberation of the exploited classes, and entry into the world of the political, has led a good many Christians to do a rereading of the gospel. For only a critique from within a liberation praxis enables one to denounce the

	<p>ideological function performed by the various ways of misunderstanding poverty; this then leads to a reinterpretation of the gospel. Medellín, bolstered by the new experiences of numerous Christian groups took its stand along the lines of this rereading.</p>
<p>STQ 4.2.29: This STQ's sole paragraph starts on page 97 and finishes on page 98.</p>	<p>TTQ 4.2.29: Now evangelical poverty began to be lived as an act of love and liberation toward the poor of this world. It began to be lived as solidarity with them and protest against the poverty they live in, as identification with the interests of the oppressed classes, and as indictment of the exploitation of which they are the victims.</p> <p>The ultimate cause of exploitation and alienation is selfishness. The deep reason for voluntary poverty in love of neighbor. Poverty – the fruit of social injustice, whose deepest roots are sin – is taken up not in order to erect it into an ideal of live, but in order to bear testimony to the evil it represents. Our sinful condition, and its consequences, were not assumed by Christ in order to idealize them, surely, but in order to redeem us from sinfulness, to battle human selfishness, to abolish all injustice and division among human beings, to suppress what divides us into rich and poor, exploiters and exploited.</p>

	<p>The witness of poverty, lived as an authentic imitation of Christ, instead of alienating us from the world, places us at the very heart of a situation of spoliation and oppression. From there it proclaims, and lives, spiritual poverty: total availability to God.</p>
<p>STQ 4.2.30:</p>	<p>TTQ 4.2.30:</p> <p>This complexity, this multidimensionality of human knowledge, is at work in the concrete, historical praxis of liberation, and is contributing to its effectiveness. It is likewise present in the discourse on faith from within solidarity with the poor and oppressed.</p>
<p>STQ 4.2.31:</p> <p>The data from STQs 4.2.31 – 4.2.40 has been taken out as a result of copyright restrictions.</p> <p>STQ 4.2.31 is the paragraph that starts on page 103 with ‘el compromiso en el proceso de liberación introduce al cristiano en’.</p>	<p>TTQ 4.2.31:</p> <p>Involvement in the liberation process involves Christians to an altogether unfamiliar world. They must make a quantum leap. They must now subject the social order and its familiar ideology to a new, radical questioning. In a word, they must break with the old ways of knowing.</p> <p>As a consequence, any theological reflection undertaken from within a cultural context other than that of the liberation process will not afford much enlightenment. It may transmit the awareness that previous Christian generations had of their faith, and thus provide believers with certain points of reference, but it will not preserve them from theological orphanhood in this new cultural context. It will not</p>

	<p>provide them with the theological tools for doing theology in Latin America today, for it will not speak the strong, clear, and incisive language of the human and Christian experience actually being lived out today in Latin America.</p>
<p>STQ 4.2.32: This STQ is an adaptation of the paragraph that starts on page 106 and ends on page 107.</p>	<p>TTQ 4.2.32: Theology in this context will be a critical reflection both from within, and upon, historical praxis, in confrontation with the word of the Lord as lived and accepted in faith. Ours is a faith that comes down to us through manifold and ambiguous historical mediations. But it is also a faith which we relive every day. Hence theology in Latin America today will be a reflection in, and on, faith as liberation praxis. It will be an understanding of the faith from an option and a commitment. It will be an understanding of the faith from a point of departure in real, effective solidarity with the exploited classes, oppressed ethnic groups, and despised cultures of Latin America., and from within their world. It will be a reflection that starts out from a commitment to create a just society, a commitment of sisters and brothers, and that ought to see that this commitment grows more radical and complete. It will be a theological reflection that becomes true, verified, in real and fruitful involvement in the liberation process.</p>

<p>STQ 4.2.33:</p> <p>This STQ is the footnote from page 107.</p>	<p>TTQ 4.2.33:</p> <p>Hence the theologian must be personally involved in the liberation process. Such involvement is necessary not only for concrete results, but for genuinely scientific results as well.</p>
<p>STQ 4.2.34:</p>	<p>TTQ 4.2.34:</p> <p>What we have seen about the way to do theology differentiates liberation theology from the theologies of development, revolution, and violence to which it is sometimes linked and even erroneously reduced. Liberation theology not only makes different analyses of reality, owing to its more global and radical political opinions and positions, but, more importantly, it takes a different approach to the theological task itself.</p> <p>The theology of liberation is not an attempt to justify positions already taken. It has no intention of being a revolutionary Christian ideology. It is a reflection from a point of departure in the concrete historical praxis and from within the manner of living the faith in a revolutionary commitment. As a result, theology comes after involvement. Liberation theology is a second act. Hence its themes are the great themes of all true theology, but its focus, its manner of approaching them, is different. It has a different relationship with historical praxis.</p>

<p>STQ 4.2.35:</p> <p>This STQ is from Note 25 of page 109. It is the part of the note that follows the citation.</p>	<p>TTQ 4.2.35:</p> <p>That this is the proper way to do theology was one of the earliest insights of liberation theology.</p>
<p>STQ 4.2.36:</p>	<p>TTQ 4.2.36:</p> <p>To say that liberation theology makes no claim to be a revolutionary Christian ideology is not to say that it stands aloof from the revolutionary process. On the contrary, it has its point of departure precisely in an involvement with that process and attempts to help make it more critical of itself and hence more radical and global. And the way it attempts to do this is to situate liberating political commitment within a perspective of the free gift of Christ's total liberation.</p>
<p>STQ 4.2.37:</p> <p>This STQ is the paragraph that starts on page 111 and finishes on page 112.</p>	<p>TTQ 4.2.37:</p> <p>Faith – acceptance of, and response to, the Father's love – strikes at the very root of social injustice: sin, the breach of friendship with God and with the human community. But it will not tear up that root without coming to grips with historical mediations and with a socio-political analysis of these historical realities.</p> <p>Sin is present in the denial that a human is a sister or brother to me. It is present in structures of oppression, created for the benefit of a few. It is present in the spoliation of peoples, cultures, and social classes.</p>

	<p>Sin is the basic alienation. For that very reason, sin cannot be touched in itself, in the abstract. It can be attacked only in concrete historical situations – in particular instances of alienation. Apart from particular, concrete alienation, sin is meaningless and incomprehensible.</p> <p>Sin calls for a radical liberation, and this necessarily includes a political kind of liberation. Only in aggressive, efficacious participation in the concrete historical process of liberation shall we be able to put our finger on the basic alienation present in all partial alienation. This radical liberation is the gift Christ brings to us. By his death and resurrection he redeems the human being from sin and all its consequences. Medellín says:</p> <p style="padding-left: 40px;">This is the same God, who, in the fulness of time, sends his Son in the flesh, so that He might come to liberate all men from the slavery to which sin has subjected them: hunger, misery, oppression and ignorance, in a word, that injustice and hatred which have their origin in human selfishness.</p>
<p>STQ 4.2.38: This STQ is the paragraph that begins on page 112 and finishes on page 113.</p>	<p>TTQ 4.2.38: Christ’s liberation cannot be reduced to political liberation. But it is present in concrete historical and political liberating events. One cannot merely leap over these mediations. On the other hand, political liberation is not a religious messianism. It has its own autonomy and its own laws; it requires social analyses, and very specific political</p>

	<p>options. But seeing human history as a history in which the liberation of Christ is at work broadens our outlook and gives the political commitment its full depth and genuine meaning. It is anything but a set of facile and impoverishing equations, or of oversimplified, distortive reductions of one thing to another. It entails mutual enlightenment and reciprocal demands.</p>
<p>STQ 4.2.39:</p>	<p>TTQ 4.2.39:</p> <p>The theology of liberation is a theology of salvation in the concrete, historical, and political conditions of our day. These concrete, current, historical and political mediations possess their own validity, and they change our experience. Thereby also they change our reflection on “the message which was a mystery hidden for generations and centuries and has now been revealed” (Col 1:26; cf. Rom 16:25): namely, the Father’s love and a fellowship of brothers and sisters. This is a salvation that takes place in time and gives human history its profound unity. There are not two histories, one of filiation and another of human community, one in which we become children of God and another in which we become our another’s sisters and brothers. There is only one history, and it has both aspects together. This is what we mean when we say “liberation”.</p>
<p>STQ 4.2.40:</p>	<p>TTQ 4.2.40:</p>

This STQ is a one paragraph quotation that begins on page 113 and ends on page 114.

Theological reflection within the liberation context begins when we first perceive that the very context obliges us radically to rethink our being Christian and being church. This reflection – a reflection upon the word received in faith – will call upon the various expressions of contemporary human rationality, and not only philosophy, but the humane sciences as well. Most of all, however, it will call for concrete historical praxis, and in a new manner.

This is the difference between a theology of liberation and any attempt to apply the cosmetic vocabulary of “social concern,” or even “liberation,” to “trendiness,” or penchant for the newest vogue, have encouraged some persons simply to tack on the word “liberation” to whatever they have always been saying anyway and go on saying it, hoping to update a sluggish ole inventory by slapping a new label on obsolete goods. Another approach is to interpret Christ’s liberation in a spiritualistic sense (not a spiritual sense, which would be something else, something deep and genuine). Both of these approaches are simply ways of evacuating the liberation concept of all its human and historical content, so that now it can be accepted by the political and ecclesiastical system. For not it questions nothing. And now “the

	<p>other” in the system is forever absent – things are all nicely in the family again.</p> <p>But, as we have said, by “theology of liberation” we mean something with a direct and precise relationship with historical praxis. And this historical praxis is a liberating praxis. It is an identification with the mean and women, cultures and social classes, that are suffering misery and spoliation. It is identification with their interests and their battles. It means becoming involved in the revolutionary political process, in order to live and to proclaim the free and liberating love of Christ from within that process.</p>
<p>STQ 4.2.41: Due to copyright reasons, the data from STQs 4.2.41 – 4.2.50 has been deleted. STQ 4.2.41 is Note 28 from page 114.</p>	<p>TTQ 4.2.41: There is currently a great deal of effort being exerted to domesticate – tame, commandeer – the theology of liberation, for example by using its terminology but drained of any meaning., or by speaking of “pluralism” in such a way as simply to imply refusal to commit oneself.</p>
<p>STQ 4.2.42: This STQ is the paragraph that goes from page 114 to 115.</p>	<p>TTQ 4.2.42: The theology of liberation today is only just on the drawing board. Our insistence on the importance of a theory of knowledge, and a rationality, bound up with the work of constructing a society in function of the oppressed and marginalized poses serious questions of</p>

	<p>theological methodology. Progress made to date now demands more work in the problems of biblical hermeneutics, for we need a better and more precise understanding of our Old and New Testament roots.</p> <p>What we have already achieved is to have introduced a different perspective within which to develop the interconnections between faith and political activity. We have opened up new routes for a christological reading of solidarity with the poor, and we have raised radical questions in the area of ecclesiology. But all this leaves a vast amount of work still to be done. Doing that work will strengthen our line of thinking and fine-tune the questions posed by that thinking.</p>
<p>STQ 4.2.43: STQs 4.2.43 & 4.2.44 are the second & third paragraphs of page 115.</p>	<p>TTQ 4.2.43: Furthermore, closer communication is necessary among those working in the various areas of the liberation movement. There is still little attempt to interrelate the different theological focuses that have arisen in the committed Christian communities of Africa and Asia, among the racial minorities of the developed countries, and in Latin America. Our “rough draft” of the theology of liberation stands to gain a great deal from encounters still in the offing.</p>
<p>STQ 4.2.44:</p>	<p>TTQ 4.2.44:</p>

	<p>Faith comes to us through historical mediations. The theological endeavor presupposes a critical examination of the forms in which the faith experience has been handed down across the centuries and is still being handed down today, in the political practice of Christians. Otherwise we shall stall at the level of the abstract and ahistorical. And thereby we shall betray the basic intuition of liberation theology. We shall quickly slide back into new ideological manipulations, and no label that says “liberation” will make any difference.</p>
<p>STQ 4.2.45: This STQ is the only paragraph from page 116.</p>	<p>TTQ 4.2.45: And yet, ultimately, neither will we have an authentic theology of liberation until the oppressed themselves are able freely and creatively to express themselves in society and among the people of God. For the whole point of departure for the theology of liberation is a critical reflection on the liberating praxis of more and more groups and strata. But the popular classes are not yet present decisively and massively within this praxis. Liberation theology itself is only just underway. It is still “in first gear,” so to speak. There is so much room for improvement. We can pay attention to new biblical themes. We can sink deeper roots in the tradition of the church. We can come to grips with other aspects of contemporary thinking. We can enter into dialogue with new tendencies in theology. We can compare and</p>

combine our experiences with those of other Christians. And all these things will be most useful. They are even urgent. But they will not total up to the quantum leap we are looking for. They will only provide better insights than the ones we had before.

We shall not have our great leap forward, into a whole new theological perspective, until the marginalized and exploited have begun to become the artisans of their own liberation – until their voice makes itself heard directly, without mediations, without interpreters, - until they themselves take account, in the light of their own values, of their own experience of the Lord in their efforts to liberate themselves. We shall not have our quantum theological leap until the oppressed themselves theologize, until “the others” themselves personally reflect on their hope for a total liberation in Christ. For they are the bearers of this hope for all humanity.

Our theology will have no proper, distinct focus of its own until it takes its point of departure in the social practice of the Latin American peoples – the lowly, the repressed, and today as yet, silent peoples of Latin America. This is where the impulse will arise for a rereading of the gospel message, with a reinterpretation of the

	<p>experiences that that message has occasioned, and that constitute what we call Christian tradition.</p>
<p>STQ 4.2.46:</p>	<p>TTQ 4.2.46:</p> <p>All this implies a historical process of vast proportions. If what we have at present by way of a theology of liberation, with all its limitations, can contribute to that process, and thereby open up the possibility of a new understanding of the faith, then it will have fulfilled its transitional assignment. Like any theology, this theology too is only the new consciousness, in communion with the church, that one Christian generation has of its faith in a given amount of history. And our own generation has only just begun to break with the prevailing system and discover "the other" of the world it still has to live in. We have just begun to discover the presence of the Lord at the very heart of the history of the Latin American peoples.</p>
<p>STQ 4.2.47:</p> <p>This STQ is the paragraph that starts on page 121 and finishes on page 122.</p>	<p>TTQ 4.2.47:</p> <p>Are we confronted with a political reductionism of the gospel here? Yes, we are – in the case of those who utilize the gospel and place it at the service of the mighty. But no, we are not, in the case of those who start out from its gratuitous and liberating message in order precisely to denounce this utilization. Yes, this is evangelical reductionism for those who place the gospel and themselves in the</p>

	<p>hands of the great ones of this world, but not for those who identify with the poor Christ and go in search of solidarity with the dispossessed of Latin America.</p> <p>Yes, this is reductionism, if we keep the gospel prisoner of an ideology in the service of the capitalist system; but not if we have been set free by the gospel ourselves and now strive in our turn to free it from that captivity. Yes, for those who seek to neutralize Christ's liberation by reducing it to a "religious" plane, where it has nothing directly to do with the concrete world of human beings, we are faced with reductionism; but not in the case of those who believe that Christ's salvation is so total radical that nothing can escape it. For these latter, the gospel is liberating because it is the proclamation of total liberation in Christ, a liberation that includes a transformation of the concrete historical and political conditions that men and women live in. But this is grasped in all its depth only when one knows that this liberation leads this same history out beyond itself, to a fulness that transcends the scope of all human doing or telling.</p>
<p>STQ 4.2.48: This quotation is the paragraph from page 122 that immediately follows STQ 4.2.47.</p>	<p>TTQ 4.2.48: A rereading of the gospel from a position of solidarity with the poor and the oppressed will enable us to denounce the use made of the gospel by the mighty in order to place it at the service of their own</p>

	<p>interests. But this, too, will be grasped in all its implications only if we are conscious of the ongoing creative and critical character of the gospel's liberating message. For the gospel message is a message that can never be identified with any concrete social formula, however just that formula may seem to us at the moment. The word of the Lord is a challenge to its every historical incarnation and places that incarnation in the broad perspective of the radical and total liberation of Christ, the Lord of history.</p> <p>A backsliding into ideology, to justify a determinate social situation, will be inevitable, unless we live the gospel as the word of a Father who loves us freely and gratuitously, loves us with a love that renews the face of the earth, and constantly calls us to a new life in the Son.</p>
<p>STQ 4.2.49: This STQ is the paragraph that starts on page 123 and ends on page 124.</p>	<p>TTQ 4.2.49: The gospel is already incarnate in Latin American history, yesterday and today, and this incarnation sets up the parameters and possibilities of a new proclamation of the gospel. It permits us to foresee the conflicts that this new proclamation must necessarily arouse. The fate of Henrique Pereira Neto, Néstor Paz and Héctor Gallego – to mention but three better known victims of these conflicts – is tangible proof of what we shall have to face. Others yet today are tortured and calumniated, in the name of "Western Christian civilization." They</p>

	<p>and many others like them only sought to witness to their faith along paths they themselves had to pioneer, paths the great ones of Latin America found unacceptable, the social order and paths that did not lead to a bolstering of the culture of oppression in which we in Latin America live today. All dissent is promptly punished by those in power, as likely as not to the accompaniment of fervent protestations of Christian piety.</p> <p>Here we have put a finger on what we were speaking of at the beginning of this article: that involvement in the liberation process marks the dividing line between two experiences – two eras, two worlds, two languages.</p>
<p>STQ 4.2.50: This STQ is a two-paragraph quotation from pages 124 & 125. It starts with ‘eso nos lleva a rupturas’.</p>	<p>TTQ 4.2.50: This leads us to profound breaches and reorientations in today’s church. But these breaches and reorientations will bear no fruit if they express only one’s own personal anxiety, identity crisis, emotional reactions, and impatience – however legitimate any of these personal reactions may be in themselves. This will only provoke defensive attitudes, blind authoritarian measures, and acts of fear and insecurity, and an escalating spiral of intraecclesial strife, will be underway. These breaches and reorientations must be radical – that is, they must go to the root of the problem. In this case the root lies outside the</p>

	<p>strictly ecclesiastical domain. It lies in the way and manner of being a human being and a Christian in the present reality of Latin America. Today this way and manner will be found in identification with the oppressed classes.</p> <p>Such breaches and reorientations presuppose new experiments in the task of evangelization, in the task of calling people together <i>in ecclesiam</i>. We shall live new ways of being present in the world of the people, ways that will transcend all institutional rigidity. We shall be able to hear a voice different from the one we are accustomed to hearing in the church. We shall be able to make a critical appraisal of the social and cultural categories that imprison our manner of living and proclaiming the gospel, categories that make that gospel sound foreign in the world of the dominated peoples, marginalized ethnic groups, and exploited classes, and even contrary to their deep longings for liberation. For these breaches and reorientations presuppose an authentic search for the Lord in an encounter with the poor, together with a lucid explanation of the meaning of this spiritual experience.</p>
<p>STQ 4.2.51: Due to restrictions on copyrighted materials, the data from STQs 4.2.51 – 4.2.60 has been removed.</p>	<p>TTQ 4.2.51: But none of this would mean anything to us, and we should not have the faintest notion of what the future Christian community will be</p>

<p>STQ 4.2.51 is the paragraph that starts on page 126 and ends on page 127.</p>	<p>like, were it not for the fact that a rough draft - unpretentious and tentative – of this Christian community of tomorrow is already spread out before our eyes, all over Latin America. Here and there we already have a blueprint for the future.</p> <p>These Christian communities spring up from ever growing involvement with the Latin American liberation process. Workers, professional persons, farmhands, bishops, students, priests have all begun to “get involved”. It is only a beginning, and it calls for many a clarification and skimming off of excesses, for it is a call to take a free, critical position vis-à-vis any political process that oversimplifies reality, any political outlook that fails to take into account all the dimensions of a human being. It is a challenge to allow the voice of the popular Christian sectors to grow in volume, too, and express itself in its own terms. It will be a difficult commitment. It will have to traverse deserts. It will have to face the attacks of Christians and non-Christians attached to the old order of things. But it will be real, genuine commitment, and it is o n e that is already beginning to make its contribution to the revolutionary option, to an understanding of the faith, and to a proclamation of the gospel.</p>
<p>STQ 4.2.52:</p>	<p>TTQ 4.2.52:</p>

This STQ is the paragraph that starts on page 132 and finishes on page 133.

The Latin American people – this poor, exploited, believing people – has taken a great stride forward in these past ten years. The price has been error, impasse, and martyrdom. But this is ever the case when history moves forward. And the trophy has been triumph, and the apprenticeship of the popular masses in the craft of their own liberation. It has been a decade of precious experience, during which the masses have promoted their own march forward themselves, their own historical alternative. Here “signs of struggle and hope” spring up indeed, challenging the pessimism and depressing prognoses of those whose description of the situation and its future has its point of departure (and, alas, of arrival) in analyses churned out in political and ecclesiastical ivory towers. But the true pulse of history can be taken only by listening to the heart of the lowly, so often anonymous. Latin Americans. Here is where we can seize both the old and the new – both what lingers on in the panicky spasms of the oppressor, and what is fresh and irreversible: the forward momentum of the oppressed of Latin America.

Yes, here are “signs of struggle and hope,” testifying in word and work to the mighty deed of all who fight and die for liberation, for love of their brother and sister, the mighty deed of all who rediscover the Lord alive in the poor and oppressed. Here is the witness of those

	<p>who proclaim Christ risen and alive in the very midst of the death that seems dominator. Here are testimonials of living subversively the gladness of Easter right at the heart of a people's movement crushed and oppressed. For that groundswell refuses annihilation. It continuously regenerates its leadership and uncannily lands on its feet. An intellectual elite may sway in the wind. But we have documentary evidence that it is and ever shall be the poor who are the makers of history, and we have it right in these pages.</p>
<p>STQ 4.2.53:</p>	<p>TTQ 4.2.53:</p> <p>This story of captivity and deliverance – which must be retold now, from the viewpoint of the oppressed – is the constant undercurrent of our contemporary praxis in Latin America. These years have given us many occasions to speak of the rise of a new political consciousness among Latin American peoples. But this new awareness is nothing other than our new perception of the concrete situation in which we live – the world of death created by the conquistadors. Of course, we gained our perception all the more rapidly as the prevailing system became the more oppressive and repressive – until this popular awareness could burst forth as a social force in the popular liberation struggles of the 1960s. Latin American social situations differ from land to land, however, and the people's struggle reflects their variety.</p>

	<p>The dominant sectors take the occasion of this variety to allege that liberation struggles are the work of minority factions – little groups of radicals, students, and a few priests out of touch with the people – thus altogether ignoring the historical significance of these struggles. They are abetted in certain ecclesiastical circles by individuals and groups who repeat the rightist “party line”.</p>
<p>STQ 4.2.54: This STQ is the paragraph from page 138 that begins with ‘todo lo que las mayorías populares vivieron en esos años’.</p>	<p>TTQ 4.2.54: All these experiences in the life of the popular masses, in the 1960s as today, have been the hotbed of intense life, in Christian communities of a popular makeup and involvement. The attempt to reflect on these experiences in the light of faith is what we call the theology of liberation. For it is life experience that both affords this theology its strength and assigns its limits. The theology of liberation is radicated in this historical, popular process. It has its roots in the faith as lived in this social experience – the experience of following Jesus in the defense of the rights of the poor, in the proclamation of the gospel in the midst of the struggle for liberation. This is the theology’s turf and terrain, and so of course it will attend much more to what is transpiring on this terrain, and so of course it will attend much more to what is transpiring on this terrain than to the analyses and critiques</p>

	<p>of the world of academic theology, however worthy these analyses and critique may be in themselves.</p>
<p>STQ 4.2.55: This quotation is the paragraph that commences near the bottom of page 139 and finishes on page 140.</p>	<p>TTQ 4.2.55: The euphoria that is supposed to have held sway in Latin America in the years around 1968 is but another facet of this same effort to disqualify everything new that came to light at that time. It is normal for hopes to rise when something exciting happens. Illusions are possible. And the new breadth, and radical depths, of the popular struggles of the late 1960s were certainly a new happening. But to assert that anyone entertained the illusion that revolution and the new society were just around the corner is to make a gratuitous travesty of historical reality.</p> <p>What was happening during those years – in Brazil, Bolivia, Peru, Argentina, Mexico and even Chile, along with the continuing tragedy of Paraguay, Nicaragua and other countries – was scarcely calculated to encourage any light-minded illusions. Hope, yes, - an uneasy one but still hope. It is not difficult to see why certain political events of the early 1970s, and of course the current initiated by the Latin American bishops' meeting in Medellín, provoked a certain optimism in Latin America. But I want to make it clear that this attitude was not present in the 1960s.</p>

	<p>What the conservative elements are attempting to do here, by harping on the euphoria in the late 1960s, is retrospectively and retroactively to pull the rug out from al the new undertakings initiated then. They are trying to render the involvement of Christians in the liberation process, and the power and prophecy of Medellín, devoid and meaning of importance. But we remember the power and propheticism. And we long for it again.</p> <p>Some, today, owing to a faulty grasp of what was at stake in those years, or understandably shaken by the new, refined forms of repression under which we agonize in Latin America today, unreflectingly repeat, without any attempt to sort out the reasons one might have for making such assertions, certain blithe comments being bruited abroad by groups with a special concern to falsify and distort a set of facts that disturbs their complacency.</p>
<p>STQ 4.2.56: STQ 4.2.56 is a single quotation that can be found on page 143. It starts with ‘afirmar las viejas raíces históricas y permanencia de una situación de cautividad en América Latina’.</p>	<p>TTQ 4.2.56: As I have been insisting so strongly, the situation of captivity in which the peoples of Latin America find themselves today has its roots in history long gone by. This situation of ours is an ongoing one. I likewise emphasize the maturation, despite appearances, of the popular movement. But I am by no means denying that new forms of</p>

	<p>oppression exist in our region of the world today. I appreciate that our polemical tack may have given a wrong impression.</p> <p>My purpose in taking this approach has been to recall the deep-rooted character of this exploitative situation and to point out that this is the reason why the popular classes raised the banner of liberation some years ago, not because they thought their deliverance was at hand. They called for liberation because they had become conscious of oppression. This may seem evident, but it apparently bears repeating today.</p>
<p>STQ 4.2.57:</p>	<p>TTQ 4.2.57:</p> <p>Changes in the international economic order, begun in decades past and seemingly immune from crisis thus far, entail no diminution whatever of the level of dependency of our Latin American countries. On the contrary, they diversify and deepen it. Accordingly, the apostles of compromise have abandoned their half-hearted longings for viable nationalisms, and now unashamedly throw themselves into the arms of transnational capital. The hypocritical mask of “negotiation” fails to disguise the capitulation. Thus any hopes for national liberation slip from the hands of the other social strata into the laps of the exploited classes alone.</p>

<p>STQ 4.2.58:</p> <p>This quotation is the paragraph that starts on page 150 with ‘todo ello constituyere’.</p>	<p>TTQ 4.2.58:</p> <p>All this makes for a complicated and explosive setting for the presence and voice of the church in Latin America. The coming of age of the popular masses’ political awareness over the last decade, the growing involvement of Christian groups, in the liberation process, and the fact that repression has begun to strike the official church to a degree hitherto unknown, coupled with the brutality shown by repressive regimes during these same years, have moved bishops’ conferences and other church groups to undertake a vigorous defense of human rights. At times, the church’s voice has been the only one to be raised against the crushing of human liberties. Thus the church has helped bring this nefarious situation to the attention of the world, with the effect that its scope has been reduced.</p>
<p>STQ 4.2.59:</p> <p>This STQ is the only paragraph to start and end on page 156.</p>	<p>TTQ 4.2.59:</p> <p>All genuine theology has its point of departure in the life of faith. Faith, after all, is what leads us to become disciples of Christ, and theology is about discipleship. Discipleship is not simply listening to a teaching. Before all else, discipleship is the following of Christ. Discipleship means making his practice our practice. In the first part of this chapter we considered the deeply human and Christian meaning of the “temporal life and increase of the poor.”</p>

	<p>That is, we considered the meaning of the physical life of the poor, the area in which, precisely, the poor are despoiled and have their most elemental rights violated. For there is a dialectic between the life of faith and the life of the body, between faith in the resurrection and our temporal death. In this dialectic the theology of liberation represents <i>the right of the poor to think</i>.</p> <p>What do we mean by the right of the poor to think? We mean the right to express – to plumb, comprehend, come to appreciate, and then insist upon – that other right that an oppressive system denies them: the right to a human life.</p>
<p>STQ 4.2.60: This quotation is the paragraph that starts on page 157 and ends on page 158.</p>	<p>TTQ 4.2.60: The theology of liberation began to be articulated in systematic form in 1968. Contrary to the misapprehensions of some observers of good will, doubtless occasioned by the emphasis of liberation theology on the political dimension of the gospel and on social analysis, it did not have any intentions of being a “leftist political theology”. Neither was it a spin-off from certain secular theologies, as was alleged by persons of less good will and perceptivity, perhaps owing to its emphasis on the autonomy of historical praxis. In retrospect, these criticisms are easy to understand. Who would have thought that there could be</p>

	<p>theology outside the classic centers of theology, other than one merely parroting the theology of the dominators?</p>
<p>STQ 4.2.61: Due to copyright restrictions, the data from STQs 4.2.61 – 4.2.70 has been removed. This STQ is the first paragraph to begin on page 158.</p>	<p>TTQ 4.2.61: Today it is easy to isolate the first insights of liberation theology. We are not jealous or presumptuous. We have not stake in a reputation for intellectual originality. Our concern is only for a deep, fruitful fidelity to a way of living the faith in a world of oppression, a way of living the faith in the midst of the struggle of the poor for their liberation. What we care about is not a matter of having “our own theology,” the way the petit bourgeois used to dream of having “their own house some day.” Such a dream does haunt the intellectual world. No, our concern is to establish the fact that theologies arise out of concrete historical ambiances, and then to go ahead and produce a theology out of our own ambience. Having our very own theology is thus of no importance.</p>
<p>STQ 4.2.62: This quotation is the paragraph from page 158 that starts with ‘lo que decíamos que se hallaba presente desde el inicio pero que’.</p>	<p>TTQ 4.2.62: What we have said from the very beginning – and it is being more and more accepted today – is that the theology of liberation has a different “interlocutor” from other contemporary theologies, be they Catholic or Protestant, “postconciliar” or “progressive.” The best</p>

	<p>thing about these latter theologies is their attempt to deal seriously with the challenges of the modern spirit and liberal ideology.</p> <p>Western civilization, proclaimed the Enlightenment triumphantly, has “come of age.” The bourgeois revolutions of eighteenth-century Europe promulgated a code of “modern freedoms.” Theology today in Europe and North America has come to grips with the modern mentality. Its historical agent is the bourgeois middle class. For, from an exclusively economic turf in the beginning, this class moved out to the realm of the political, assumed complete power, and endeavored to create a complex of new social relationships.</p>
<p>STQ 4.2.63: This STQ is the paragraph that starts right at the very bottom of page 158.</p>	<p>TTQ 4.2.63: Thus it is the point of departure of “progressive theology” – which it explicitly and perceptively recognizes to be its conversation with the “modern human being” – that distinguishes it from “traditional theology”. “Traditional theology” is theology still bearing the mark of the feudal world. It has stuck fast in the ancient regime and the world of classical philosophy.</p> <p>The same point of departure also distinguishes “progressive theology” from the theology of liberation. The theology of liberation begins not with the problematic of the “modern (bourgeois) human being,” but</p>

	<p>with that of the poor and dispossessed – those whom the bourgeois dominators, seek to maintain “without a history,” while they present their own, middle-class society, which they have only just molded, as pertaining to the natural and constant order of things.</p>
<p>STQ 4.2.64: This STQ is the paragraph that commences on page 159 and ends on page 160.</p>	<p>TTQ 4.2.64: “Progressive theology” seeks to answer the question of the <i>nonbeliever</i>; liberation theology confronts the challenge of the <i>nonperson</i>. The spirit of modernity, typically skeptical, or even frankly nonbelieving, where religion is concerned, calls the faith into question by challenging the meaning of religion for human life. Its critique originates in an individualistic, and indeed critical, mentality. It takes its point of departure in its own proclamation of the modern freedoms. It prefers to situate the debate on religious terrain, attacking the philosophical presuppositions and historical truth of religion, along with the role of the church in traditional society. To be sure, when we say “nonperson” or “nonhuman being,” we are not using these terms in an ontological sense. We do not mean that the interlocutor of liberation theology is actually a nonentity. We are using this term to denote those human beings who are considered less than human by society, because that society is based on privileges arrogated by a minority.</p>

	<p>We seek to call attention to the historical and concrete conditions of the situation of the poor and the exploited. We refuse to attempt to conceal the conflictive nature of society under the cloak of generic, innocent-looking terminology. For it is from their place in society that these nonpersons call us to account, and this is why their questioning goes to the economic, social, political, and ideological root of the society that marginalizes them. The yawning chasm that divides these two theological perspectives, that of progressivist theology and that of liberation theology, mirrors a rift in the real world, where persons live and die – not in the world of ideas.</p>
<p>STQ 4.2.65: This STQ is the only paragraph to start and end on page 160.</p>	<p>TTQ 4.2.65: Progressivist theology, in its efforts to come to grips with the challenge of the bourgeois, middle-class unbeliever, necessarily comes in contact with the problematic of the modern mind. The historical bloc, the concrete matrix and context in which the theology has been shaped, is the key to an understanding and an explanation of the contributions it is making to theological thought. I do not imply that its reflection on the faith is limited to the mechanical transposition of the themes of modernity into the field of theology. On the contrary, the great power and meaning of the best part of the progressivist theological endeavor is precisely its own critical sense</p>

	<p>and its independent thought. And yet this theology is a situated theology. What structure of thought is not? Thus, to divorce it from the historical process of its social and cultural worlds is modern society, and middle-class or bourgeois, ideology.</p> <p>The point of departure of liberation theology is not only different from that of progressivist theology, it is an historical contradiction with it. The contradiction has its roots deep in social reality itself. Liberation theology is an expression of a dialectical opposition to bourgeois ideology and the dominant culture that comes up out of the popular classes. It is the exploited segments of society, the despised ethnic groups, the marginalized cultures, the persons we may know in their energy and vitality only by looking at them from the underside of history – in a word, those whom the bible calls “the poor” – who are the historical agent and repository of this new understanding of the faith.</p>
<p>STQ 4.2.66: This quotation is the paragraph that starts near the bottom of page 160 and finishes on page 161.</p>	<p>TTQ 4.2.66: The breach of liberation theology with other theological perspectives is not simply theological. It transcends the world of theology strictly so called – the realm of ideas – and enters real history, where persons and social groups live in confrontation. In modern society – or more</p>

	<p>precisely, within the social class that incarnates the mentality of modernity – a difference in religious convictions creates a division among persons who share the same basic social world, and a similar lifestyle, a similar quality of life. This is the sphere in which the modern spirit launches its critique of religion, and this is the sphere in which progressivist theology elaborates its answers.</p>
<p>STQ 4.2.67: This STQ is the only paragraph that starts on page 161.</p>	<p>TTQ 4.2.67: With the theology of liberation, and the society of the nonperson, however, the case is the other way around. Here, right from the start, the rift that separates persons is not a “religious” one at all. Here the rift is between oppressed and oppressors – sharing the same faith, at least superficially. Here the breach is not religious, but economic, social, and political. And this breach is sharp and clean to the point of being a situation of oppression of some by others. It leaps out at you. It is impossible not to see it. To tolerate such a total lack of correlation between faith and the historical reality in which that faith is to be lived does not come off very well when confronted with the word of God. And there, at the widest extremity of the breach, where the social tension is sharpest, and where the inviability of this separation between faith and life is</p>

	<p>most perceptible – if that faith is a biblical faith – there the theology of liberation rises to speak.</p>
<p>STQ 4.2.68: This STQ is the paragraph from page 162 that begins with ‘esta teología dominada brotó de la vida’.</p>	<p>TTQ 4.2.68: The theology of the dominated sprang over from the life and struggles of the poor who believed in the living God. Consequently it suffered their fate: destruction and oblivion. To follow the road of the poor through history will be a most fruitful endeavor for the theology of liberation, for here that theology must grapple with the crucial question of its own historical continuity.</p> <p>These reflections of the poor upon their faith, this theology of the poor, will be sought in vain in our histories of academic theology. There are oases in the desert. Underground springs do manage to break to the surface here and there. But the perspective of the poor never constitutes the central element of an academic expression of theology.</p> <p>We usually find the theology of the poor emanating from spiritual movements of the poor, which are frequently social movements as well. A number of currents of medieval piety constitute a good example of this tendency. This is significant, for the life and reflection of the poor always was a contemplative and mystical dimension – and a dimension of protest and social transformation.</p>

STQ 4.2.69:

TTQ 4.2.69:

The question may be uncomfortable, because it is demanding. But it is legitimate. We have to recognize, honestly, that when we began the work of liberation theology this question did not seem as urgent or demanding as it does today. Our thrust was more spontaneous in those days. Our theological reflection simply sprang up out of the praxis of the basic Christian communities. More or less intuitively, we felt a need to systematize the insights of our faith.

But new problems are arising today. Besides, this theology of ours, welcome or not, has attracted some publicity. It has found a place on the theological map. Hence we now have to ask ourselves, in today's terms, the why and wherefore of what we are about.

But there is another reason as well, an intrinsic one. By asking ourselves, autocratically, what we are about, we may hope to avoid the purely intellectual (or worse, "editorial") thrust of abstract discussions among the theologians. They carry us far afield from the historical matrix of a theological interpretation of the faith: the life and struggles of the poor on the road to their liberation.

STQ 4.2.70:

TTQ 4.2.70:

<p>This STQ is the paragraph from page 172 that starts with 'un pueblo tiene' and ends with 'las clases dominantes'.</p>	<p>Even the poor have the right to think. The right to think is a corollary of the human right to be, and to assert the right to think is only to assert the right to exist. “Blacks assert that they exist,” begins a famous text of black theology published by black church leaders in the United States.</p> <p>This kind of language could be somewhat shocking. But it is altogether justified. The right to be, to exist, is the first demand of those whom James H. Cone, the principal representative of black liberation theology, calls the victims of history. Of course, recognition of the blacks’ existence is sure to be subversive, hence disquieting for the dominating classes.</p>
<p>STQ 4.2.71: The data from STQs 4.2.71 – 4.2.80 has been removed due to copyright restrictions. STQ 4.2.71 is the paragraph that begins on page 173 with ‘por eso en las comunidades’.</p>	<p>TTQ 4.2.71: This is the reason why certain Christian communities committed to the liberation process have, for some time now, been attempting to develop an elaboration of the faith out of their own experience – an elaboration of which they themselves are the primary historical subject. Similar theological undertakings have arisen among the black descendants of slaves in the United States, in the cruel context of racial discrimination in South Africa, and in the midst of the oppression suffered in certain Asian countries (the Philippines and Korea, for instance). The same thing is occurring among women in</p>

	<p>today's society – especially women who, as members of the popular classes, are doubly exploited, marginalized and degraded.</p> <p>We are seeing only the beginnings. But these beginnings already show a way of taking account of the hope of the Lord that is present at the very heart of the historical praxis of liberation. For the first time in many centuries, the confluence of these various currents is producing an effort of reflection on the faith outside the classic centers of theological production. The international conferences of the Ecumenical Association of Third World Theologians are a case in point. They are examples of reflection springing up from the “underside of history.”</p> <p>To renounce thinking, as some persons seems to advise use, is to give ground, to give up thinking would be to betray the vitality of the faith of a people struggling for liberation. It would mean creating a vacuum hat would promptly be filled by reflection representing other categories, other concerns and interests.</p>
<p>STQ 4.2.72: This STQ is page 176's first paragraph.</p>	<p>TTQ 4.2.72: In the perspective of liberation theology, theology “comes second”. We call theology “second act”. “First act” is involvement in historical liberation praxis, and the simple proclamation of the word in relation</p>

	<p>to that praxis. This does not mean, however, that theologians should situate themselves in the second moment alone. Their presence in what we call the “first act” is a necessary precondition for their reflection in the second. What comes second is theology, not the theologian.</p> <p>In other words, the theologian is to be an “organic intellectual”, a thinker with organic links to the popular liberation undertaking, and with the Christian communities that live their faith by taking this historical task upon themselves as their own. Sometimes this commitment entails the risk of physical death. And it always means the death of the intelligence of the intelligent, the “wisdom of the wise”.</p>
<p>STQ 4.2.73: This quotation is the paragraph that ends near the top of page 177 and begins on page 176.</p>	<p>TTQ 4.2.73: And this brings us to a third consideration. A theology that insists so much on the concrete grounds of the faith experience at the heart of a liberation process ought to be prepared, one would think, to face questions concerning its impact and influence on the historical process of the Latin American people. If praxis is so important for this theology, then its theologians ought to go to the heart of the matter and ask what influence their theology has on praxis. But in order to go to the heart of the matter, they are not to begin by asking</p>

	<p>directly what the “impact” of liberation theology is on praxis. They are to begin by asking what the concrete situation is in Latin America, what it is that constitutes the matrix of that theology, and hence is all-important for that theology: the liberation process, and the proclamation of the gospel within that process, in Latin America today.</p>
<p>STQ 4.2.74: The paragraph STQ 4.2.74 is comprised of starts with ‘de esos dos puntos’ and is found on page 177.</p>	<p>TTQ 4.2.74: We have been treating these two elements all through these pages. Here we may simply reposition the question, because the first statement seems to assign an importance to liberation theology that in point of fact we do not accord it, and in the final analysis falsifies its perspective by displacing the legitimate field of verification. Intellectual discussion tends to exaggerate the scope of theological reflection. Theology has a meaning and function of its own, but it cannot substitute for what is of ultimate importance: the proclamation of the gospel and involvement with the liberation of the popular masses. Strictly speaking, this proclamation and this involvement are not theological at all. Hence the first treatment of them will not be theological either. This proclamation and this involvement are not theological: they transcend an exclusively theological field. Many</p>

	<p>nontheological factors enter their makeup. But if we respect these priorities and face up to the complexity of our task, we may indeed hope to have a serious and realistic answer to the question of the meaning of liberation theology for Latin America today.</p>
<p>STQ 4.2.75:</p>	<p>TTQ 4.2.75:</p> <p>Theology seeks to be an utterance that is coherent with praxis. This is what makes theology dangerous. It seeks to express what is being done and, in so expressing it expresses as well the hope that lies in the doing. Thus theology is an interpretation of hope in the Lord, the hope lived by the poor at the heart of their historical struggle.</p> <p>Theology is not a wisdom closed in upon itself. Its cohesiveness is not in its reasonings. It is not a finished discussion. Rather, it keeps open to the practice that it must interpret. And from there it opens up to history, and all the new and surprising practices of “a faith that makes its power felt through love” (Gal. 5:6). These new practices will reiterate the hope that a new and different word is really possible, and that the kingdom of God, the kingdom of love and justice, is in the making.</p> <p>The key to every theological interpretation is Christ, and it was precisely the coherence of Christ’s word with his practice that led him</p>

	<p>to his death a christological approach makes it possible to subsume the experiences of, and reflections on, the faith that the poor have realized throughout the course of history, and incorporate these experiences and reflections into a valid and authentic theology. At the same time a christological perspective will open up for the future of the resurrection – the life that conquers death, and that we know we have within us “because we love our brothers and sisters” (cf. 1 John 3:14).</p>
<p>STQ 4.2.76: This STQ is the paragraph from page 179 that starts with ‘de otro lado’.</p>	<p>TTQ 4.2.76: But we also know that the poor, the masses of the people, are history’s transforming power, the agents of a liberating praxis. This is not a matter of “parallel affirmations” – sheer coincidence. The relationship between evangelization and subversion is a profound one for these two praxes are bound up together at the very heart of history. No, it is no accident that the poor evangelize and subvert at the same time. This affirmation, this conception, far from allowing us to take our case in triumphalistic illusions, far from allowing us to rely on superficial historical techniques, places us before redoubtable challenges and tasks.</p>
<p>STQ 4.2.77:</p>	<p>TTQ 4.2.77:</p>

STQ 4.2.77 is the paragraph that starts on page 179 with ‘la evangelización, el anuncio de la buena nueva.’

Evangelization, which is the proclamation of the good news of the Fathers’ love, takes place within the same liberation process in which we express our love for our sisters and brothers. Thus we have learned from praxis itself that not only are the poor evangelized on the road to their liberation, but they themselves evangelize while liberating themselves. This profound and reciprocal relationship between evangelization and liberation is established, in the first place and primarily, on the concrete terrain, in the real life, of the exploited Christian people of whom we have been speaking. We know the God of the Bible as *Go’el*, the rescuer of the oppressed, through the evangelizing witness of the poor who battle for their liberation.

The poor person is a member of a people, and hence, as poor, the product of a social structure. As such, he or she is the product and result of a historical process – a conflictual historical process. In that situation of conflict, God reveals himself as a God who takes the part of “the poor of the land.” His love is universal, yes, but it is from a point of departure in his preference for the poor that he manifests his universal love, his love for all humanity.

Our own love for all men and women, too, if it is to be concrete, must pass by way of this particularity. It must take a stand for those who

	<p>suffer injustice. Thus the proclamation of the gospel leads us to an encounter with the living God, right in the life and death of the people in their struggles and hopes.</p>
<p>STQ 4.2.78: This STQ's data has been taken from page 181's main paragraph.</p>	<p>TTQ 4.2.78: Here, on the terrain of real life, among the very poorest, is where the eucharistic celebration takes on its full meaning of a sharing in the death and resurrection of Christ. In "the baking of the bread" – that staple lacking to the disinherited of the earth – the life of the resurrected Christ becomes present reality. The life of his assures us that death is not to triumph, and that sin and injustice will be abolished.</p> <p>In the fullness of life brought to us by liberation in Jesus Christ, and in the historical power of the poor, we discover the source of the remarkable joy that the poor manifest in their struggle, in their prayerful praxis. No superficial glee, this; no empty "joy" born of unawareness of the reality of oppression and suffering. This is Easter gladness – joy that passes through death and pain, in intense, profound hope.</p> <p>The poor know that history is theirs. They know that if they must cry today, tomorrow they shall laugh (cf. Luke 6:21). And they are discovering that that "laughter" is an expression of deep confidence in</p>

	the Lord, the confidence we find in the songs of Hannah (1 Sam. 2:1-10) and Mary (Luke 1), the confidence of the poor who live in the midst of a history they seek to transform. It is a subversive gladness – subversive of the world of oppression, and this is why it disquiets dominators for it denounces the fear of waverers and reveals the love of the God of hope.
STQ 4.2.79:	TTQ 4.2.79: ⁸³²
STQ 4.2.80:	TTQ 4.2.80:
STQ 4.2.81: The data from STQs 4.2.81 – 4.2.90 has been removed as a consequence of restrictions on copyrighted materials.	TTQ 4.2.81:
STQ 4.2.82:	TTQ 4.2.82:
STQ 4.2.83:	TTQ 4.2.83:
STQ 4.2.84:	TTQ 4.2.84:
STQ 4.2.85:	TTQ 4.2.85:

⁸³² The Power Of The Poor In History appears to have no target text equivalents to STQs 4.2.79 - 4.2.89.

STQ 4.2.86:	TTQ 4.2.86:
STQ 4.2.87:	TTQ 4.2.87
STQ 4.2.88:	TTQ 4.2.88
STQ 4.2.89:	TTQ 4.2.89
STQ 4.2.90:	<p>TTQ 4.2.90:</p> <p>But there was another factor at work here as well. Over and above any empty words of compliance and conformity that might be pronounced – apart from all the courtesy nods – what about real continuity with Medellín? After all, Medellín had made a clear option of solidarity with the poor and their liberation. Nor was anyone ignorant of the fact that the perspective of the poor had been a central theme in Latin American theological reflection on liberation for at least ten years, and this was another home of contention.</p>
<p>STQ 4.2.91:</p> <p>Because of copyright restrictions, the data from STQs 4.2.91 – 4.2.100 has been removed.</p>	<p>TTQ 4.2.91:</p> <p>The poverty – the “inhuman poverty” - in which Latin America is living represents and “anti-evangelical situation,” a situation contrary</p>

<p>STQ 4.2.91 is an adaptation of the paragraph that starts on page 258 with ‘la pobreza’.</p>	<p>to the gospel, and cries out against the guilty. The breach of friendship with God, and among persons – that is to say, sin – is the true root of the institutionalized injustice. Puebla says this with all the frankness one could wish for. There are the guilty, and there are victims. This must be denounced. The denunciation refuses to whitewash the facts, and turns into a challenge:</p> <p style="padding-left: 40px;">Faced with the situation of sin, the Church has a duty to engage in denunciation. Such denunciation must be objective, courageous, and evangelical. Rather than condemning, it attempts to save both the guilty party and the victim. Such denunciation, made after prior agreement has been reached between pastors, appeals to the internal solidarity of the Church and that exercise of collegiality.</p> <p>As in Medellín, a structural analysis of a social order that oppresses and despoils the poor is accompanied by a judgment and a denunciation from the standpoint of faith that leave no loopholes. Both the analysis and the judgment have been objects of practice and theological reflection during recent years on the part of Christians committed to the process of liberation of the exploited masses of Latin America.</p>
<p>STQ 4.2.92: This STQ is an adaptation of the paragraph that starts on page 259 with ‘profundizando, la línea’.</p>	<p>TTQ 4.2.92: Reinforcing the thinking of Medellín and the theology of liberation, Puebla understands the gospel demand for poverty in terms of</p>

	<p>solidarity with Latin America’s poor, and protest against the situation of spoliation and oppression that prevents them from living as human beings. This solidarity and rejection are set forth as the indispensable condition for authentically living and proclaiming that central aspect of the gospel constituted by spiritual childlikeness – understood as availability in the sight of the Lord.</p> <p>After all, to become as little children, is a condition for entry into the kingdom of God, and, as Puebla reminds us, “the poorest sometimes seem to intuit this Kingdom in a privileged and forceful way”. For “many of the poor incarnate in their lives the evangelical values of solidarity, service, simplicity, and openness to accepting the gift of God”.</p> <p>For some persons, as we have already noted, emphasis on the concrete situation of the poor and oppressed meant a neglect of the spiritual perspective they considered essential to the genuine notion of evangelical poverty. They were mistaken. Let us examine Puebla on this point.</p>
<p>STQ 4.2.93: This STQ comes from the passage that starts on page 262 with ‘la conclusión es clara’ and concludes on page 263 with ‘el Magnificat’ (cf. Lc. 1, 51-53).</p>	<p>TTQ 4.2.93: The conclusion is unmistakable. The preferential option for the poor is for the poor, as such, the poor as poor. The value of their attitude of openness toward God is not neglected, and we shall return to this</p>

point below. But this does not constitute the primary motive of the privilege of the poor, as is clear from our Puebla document when it says:

This central feature of evangelization was stressed by Pope John Paul II: “I have earnestly desired this meeting because I feel solidarity with you, and because you, being poor, have a right to my special concern and attention. I will tell you the reason: the pope loves you because you are God’s favorites. In founding his family, the Church, God had mind poor and needy humanity. To redeem it, he sent his Son specifically, who was born poor and lived among the poor to make us rich with his poverty (2 Cor. 8-9)”.

The barrio of Santa Cecilia is a poor neighborhood of the city of Guadalajara. The pope maintains that, in their quality as poor and marginalized persons, and independently of their spiritual dispositions, those who live in this neighborhood are “God’s favorites”. The quotation from the poor in the next paragraph, again from a homily delivered during his Latin American visit, reinforces this perspective. It is an important statement, and Puebla introduces it with another assertion charged with meaning:

In her Magnificat (Luke 1:46-55), Mary proclaims that God’s salvation has to do with justice for the poor. From her, too, “stems authentic commitment to other human beings, our brothers and sisters, especially to the poorest and neediest, and to the necessary transformation of society”.

	<p>The interpretation of the Magnificat has been a favorite element in the life and reflection of the Christians committed to the process of liberation in Latin America. It receives further papal encouragement later on in the Zapopán address:</p> <p style="padding-left: 40px;">As my predecessor, Paul VI, states in his Apostolic Exhortation <i>Marialis Cultus</i>, Mary is also the model, as faithful handmaid of the will of God, of those who refuse passively to accept the adverse circumstances of their personal and social life, who refuse to be victims of “alienation,” as you say today, but who proclaim with her that God is the “avenger of the lowly,” and that if need be he “pulls down the mighty from their thrones” – to sue the words of her Magnificat once more.</p>
<p>STQ 4.2.94: This quotation is the first paragraph to begin on page 272.</p>	<p>TTQ 4.2.94: From a number of points of view, evangelization and liberation are closely connected in the life of the Latin American church. But this link runs the risk of taking off for the blue sky of the abstract unless it maintains its orientation toward the concrete poor. This is a point that had been made with precision and force in Latin American practice and reflection for a number of years. Then it was taken over in Medellín and now we find it in Puebla.</p>
<p>STQ 4.2.95: STQ 4.2.95 has been taken from the paragraph that starts on page 272 and finishes on page 273.</p>	<p>TTQ 4.2.95: Liberation has been a key term in the experience of the Latin American people for some years now. At the economic and political</p>

	<p>level, it expresses a breach with compromise and reformism. But the term “liberation” also means, at the theological level, an effort to cut to the very roots of the social injustice rampant in our part of the world – to go all the way to an understanding of the notion of salvation in present historical conditions, as a free gift of the Lord who becomes flesh in the life of a people fighting for its human dignity, and its status as offspring of God.</p>
<p>STQ 4.2.96: This STQ is the first paragraph of page 273.</p>	<p>TTQ 4.2.96: The synthetic, complete – and demanding – perspective expressed in this term immediately gave rise to a lively polemic. At first it was said we were running the risk of reducing Christ’s liberation to its historical and social implications. Then it was said, without batting an eyelash and without taking the trouble to read what was actually written, that these historical and social consequences were the only thing in which the Christians involved in the liberation process were interested. Finally, with all the foregoing as a self-evident premise, the term “integral liberation” came into currency, as a “response” to this alleged reductionism. What was curious in all this was that “integral liberation,” as understood by the proponents of the new term, was no more integral, for all its valuing, than the reductionism</p>

	<p>they were themselves alleging. For they were <i>reducing</i> liberation to the so-called religious or spiritual – spiritualistic – plane.</p>
<p>STQ 4.2.97: This quotation is the paragraph that starts on page 273 and finishes on page 275.</p>	<p>TTQ 4.2.97: One of the oldest themes in the theology of liberation is the totality and complexity of the liberation process. This theology conceives total liberation as a single process, within which it is necessary to distinguish different dimensions or levels: economic liberation, social liberation, political liberation, liberation of the human being from all manner of servitude, liberation from sin, and communion with God as the ultimate basis of a human community of brothers and sisters. As I have written elsewhere:</p> <p style="padding-left: 40px;">This is not a matter of three parallel or chronologically successive processes, however. These are three levels of meaning of a single, complex process, which finds its deepest sense and its full realization in the saving work of Christ. These levels of meaning, therefore, are interdependent. A comprehensive view of the matter presupposes that all three aspects can be considered together. In this way two pitfalls will be avoided: first, <i>idealist or spiritualist</i> approaches, which are nothing but ways of evading a harsh and demanding reality, and second, shallow analyses and programs of short-term effect initiated under the pretext of meeting immediate needs.</p> <p>Paradoxically, then, integral or total liberation, presented in this polemic as an alternative to its supposedly lopsided antithesis in the</p>

	<p>theology of liberation is actually one of the latter’s most classic themes. But – and this important – one must be careful to conceive of it as <i>really integral</i>. That is, one must keep account of the complexity of the subject, avoid sidetracking any of its dimensions, and understand it in conjunction with all the exigencies and demands from which it cannot be divorced. This, at bottom, is what those who deny that they see the historical implications of Christ’s salvation have refused to do, and will so continue.</p>
<p>STQ 4.2.98:⁸³³</p>	<p>TTQ 4.2.98: The importance for the theology of liberation, ever since it began, of understanding Christ’s salvation to include these different dimensions has been very well pointed out by Maqueo and Manzanero.</p>
<p>STQ 4.2.99:</p>	<p>TTQ 4.2.99: The Cry For Liberation: A Threat Medellín had spoken of the mute cry for liberation of millions of Latin Americans. Puebla asserts that, ten years later, things have changed: “The cry might well have seemed muted back then. Today it is loud and clear, increasing in volume and intensity, and at times full of menace”.</p>

⁸³³ As previously alluded to, this STQ only has a partial rendering. See Section [4.2: Observations about the data on La Fuerza Histórica De Los Pobres and The Power of the Poor in History](#)

<p>STQ 4.2.100:</p> <p>This STQ is an adaptation of the paragraph from page 275 that begins with ‘toma acta así Puebla de un anhelo a la liberación que se ha hecho aún más urgente y exigente’.</p>	<p>TTQ 4.2.100:</p> <p>Puebla recognizes that the yearning for liberation in Latin America has become even more urgent and demanding than before. In his addresses in Santo Domingo and Mexico, the pope had already spoken in this vein more than once, and now Puebla takes up the theme –frequently employing the adjective “integral.” Hence it is important to see what Puebla means by “integral.” One text is especially interesting. It expatriates on the integral character of true liberation, and makes some important precisions. This passage, part of the contribution of the Commission on Human Dignity, is so long that we can cite only a few extracts, paraphrasing and condensing the text.</p>
<p>STQ 4.2.101:</p> <p>As a result of restrictions on materials that are under copyright, the data from STQs 4.2.101 – 4.2.110 has been deleted.</p> <p>STQ 4.2.101 is an adaptation of the paragraph that is straight after STQ 4.2.100.</p>	<p>TTQ 4.2.101:</p> <p>After asserting that freedom is a gift and a task, which “cannot be truly achieved integral liberation (John 8:36),” and which “in a real sense ...is the goal of human beings, according to our faith,” Puebla cites a text from St. Paul that has played an important role in our reflection on liberation – Galatians 5:1,. The apostle says, “When Christ freed us, he meant us to remain free”.</p> <p>Puebla goes on to say that fashioning a community, a participation, having its roots in the freedom that is the capacity to dispose of</p>

ourselves – fashioning our lives in their concrete reality - is something that must be done “on three inseparable planes; our relationship to the world as its master, to other persons as brothers or sisters, and to God as God’s children”. There follows a detailed presentation of these three planes. Finally, their intimate links with one another are expounded, as based upon a profound unity:

Through the indissoluble unity of these three planes, the exigencies of communion and participation flowing from human dignity appear more clearly. If our freedom is fully realized on the transcendent plane by our faithful and filial acceptance of God, then we enter into loving communion with the divine mystery and share its very life. The opposite alternative is to break with filial love, to reject and despise the Father. These are the two extreme possibilities, which Christian revelation calls grace and sin respectively. But these two possibilities do not occur without simultaneously extending to the other two planes and having enormous consequences for human dignity.

The last two points are an effort to identify the relationship between the third plane – one’s relationship with God – and the other two: the relationship among persons and the relationship between persons and the material world. The link between the third and second planes will be “first and foremost a labor of justice””

The love of God, which is the root of our dignity, necessarily becomes loving communion with other human beings and fraternal participation. For us today it must become first and

	<p>foremost a labor of justice on behalf of the oppressed. The fact is that “one who has no love for the brother h has seen cannot love the God he has not seen: (1 John 4:20).</p> <p>This “labor of justice,” then, means the effort of liberation. The link with the first plane is expressed in a transformation of the material world with a view to the construction of a just lordship there – one that will consist in a true communion of sisters and brothers:</p> <p>Authentic communion and participation can exist in this life only if they are projected on to the very concrete plane of temporal realities, so that mastery, use, and transformation of the goods of this earth and those of culture, science, and technology find embodiment in humanity’s just and fraternal lordship over the world – which would include respect for ecology.</p>
<p>STQ 4.2.102:</p> <p>This STQ is an adaptation of the passage that starts on page 278 with ‘es necesario ir hasta’ and concludes on p. 279 with ‘frecuentemente es silenciado’.</p>	<p>TTQ 4.2.102:</p> <p>This is how far one must go if one wishes to grasp the meaning of Christ’s liberation and its implications. As Medellín says, in a now familiar passage:</p> <p>It is the same God who, in the fullness of time, sends his Son in the flesh, so that He might come to liberate all men from the slavery to which sin has subjected them; hunger, misery, oppression and ignorance, in a word, that injustice and hatred which have their origin in human selfishness.</p> <p>Puebla takes up the same idea, in the conclusion of this long passage on manner of understanding the expression “integral liberation” – and</p>

	<p>reasserts from this viewpoint the inseparability of the three planes that have now been so carefully expounded:</p> <p style="padding-left: 40px;">It is from this sin, sin as the destroyer of human dignity, that we all must be liberated. We are liberated by our participation in the new life brought to us by Jesus Christ, and by communion with him in the mystery of his death and resurrection. But this is true only on the condition that we live out this mystery on the three planes described above, without focusing exclusively on any of them. Only in this way will we avoid reducing the mystery to the verticalism of a disembodied spiritual union with God, to the mere existential personalism of individual or small-group ties, or to one or another form of social, economic, or political horizontalism.</p> <p>Puebla has the perspicacity to insist on the pope’s integral focus – which condemns not only horizontal reductionism (the shibboleth of the polemicists) but the vertical as well, so frequently passed over in silence.</p>
<p>STQ 4.2.103: STQ 4.2.103 is from the footnote from page 279.</p>	<p>TTQ 4.2.103: Elsewhere, resuming the old classic distinction between freedom <i>from</i> and freedom <i>for</i>, a distinction used in the theology of liberation as well, the bishops say: “There are two complementary and inseparable elements. The first is liberation from all the forms of bondage, from personal and social sin, and from everything that tears apart the human individual and society; all this finds its source to be in</p>

	<p>egotism, in the mystery of iniquity. The second element is liberation for progressive growth in being through communion with God and other human beings; this reaches its culmination in the perfect communion in heaven, where God is all in all and weeping forever ceases”. And then, still in a perspective embracing all the various dimensions of a human being: “This liberation is gradually being realized in history, in our personal history and that of our peoples. It takes in all the different dimensions of life: the social, the political, the economic, the cultural, and from all their interrelationships.</p>
<p>STQ 4.2.104: This STQ comes from the paragraph that starts on page 279 and ends on page 280.</p>	<p>TTQ 4.2.104: The passage is crystal clear. And the precision of its language recaptures the best of Latin American reflection on the point at issue. Puebla does not fall prey to the terrorist attitudes of those who undertake to ignore the complex, rich meaning of the term “liberation” as it has been used during recent years – years of increasing commitment, in the form of Christian practice and reflection to the struggles of an exploited community of believers to build a humane and just society. Their communion with the death and resurrection of Jesus Christ, at the heart of this battle, is the magnificent witness of this people during these years.</p>

	<p>To live the love of Christ to the point of giving one's life for one's sisters and brothers, affirming ones' hope in the life of the resurrected Christ who vanquishes all death and injustice, is the central element of the power of the poor in history. This is why the aspirations and struggles of the poor for liberation are a threat to the great ones of this world, those who reap the benefits of a social order where they sow death – but fail to stifle hope.</p>
<p>STQ 4.2.105: This STQ has been adapted from page 280's second footnote.</p>	<p>TTQ 4.2.105: There are echoes here of a passage from <i>Evangelii Nuntiandi</i>, which it will be worthwhile to reproduce in its entirety:</p> <p style="padding-left: 40px;">It is well known in what terms numerous bishops from all the continents spoke of this at the last Synod, especially the bishops from the Third World, with a pastoral accent resonant with the voice of the millions of sons and daughters of the Church who make up those peoples. Peoples, as we know, engaged with all their energy in the effort and struggle to overcome everything which condemns them to remain on the margin of life: famine, chronic disease, illiteracy, poverty, injustices in international relations and especially in commercial exchanges, situations of economic and cultural neo-colonialism sometimes as cruel as the old political colonialism. The Church, as the bishops repeated, has the duty to proclaim the liberation of millions of human beings, many of whom are her own children- the duty of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete. This is not foreign to evangelization.</p>
<p>STQ 4.2.106:</p>	<p>TTQ 4.2.106:</p>

<p>As a result of restrictions on copyrighted materials, the data from this quotation has been removed.</p>	<p>This long passage, then, is the key to the correct understanding of the term “integral liberation,” so frequently used in Puebla. It is in light of this notion of liberation that the whole series of Puebla documents on the subject should be read.</p>
<p>STQ 4.2.107: STQ 4.2.107 is the footnote from page 281.</p>	<p>TTQ 4.2.107: The media made a great deal of what they liked to see as a “condemnation of the theology of liberation.” Wishful thinking indeed. For one thing, as everyone knows, the magisterium of the church, and the papal magisterium especially, is not exercised in unverifiable oral statements made to journalists. Secondly, the pope certainly did not use the words “condemn” or “condemnation” in any of his addresses in Santo Domingo or Mexico. Thirdly, the imagined condemnation was denied on more than one occasion by bishops in Puebla who had great influence at the conference. Finally, if any doubts remain, they must be dispelled by Pope John Paul II’s catechetical address of Feb. 21, 1979, in which he spoke directly of the theology of liberation in terms calculated to put an end to a stubborn campaign that had only betrayed again what interests it represented. How uninformed the representatives of those interests are when it comes to knowing how such matters are dealt with in the church today!</p>

<p>STQ 4.2.108:</p> <p>This quotation is an adaptation from the paragraph that starts on page 281 and ends on page 282.</p>	<p>TTQ 4.2.108:</p> <p>When Puebla was in preparation, there was a great deal of searching to identify the primary and most urgent challenge to the task of evangelization in the church. After, this would be the theme of the conference itself. But when the conference convened there was no hesitation. Puebla stated its position at the very beginning. Hence we too may enter at once upon the point that interests us here – the relationship between gospel and liberation, from the perspective of the poor:</p> <p style="padding-left: 40px;">The situation of injustice described in the previous section forces us to reflect on the great challenge our pastoral work faces in trying to help human beings to move from less human to more human conditions. The deep-rooted social differences, the extreme poverty, and the violation of human rights found in many areas pose challenges to evangelization. Our mission to bring God to human beings, and human beings to God, also entails the task of fashioning a more fraternal society here.</p> <p>Bringing God to human beings presupposes the building of a society of brothers and sisters. A dominant theme in Puebla will be this relationship between the proclamation of the gospel and the struggle of justice - the relationship between salvation and that “justice for the poor” that is the teaching of the Magnificat.</p>
<p>STQ 4.2.109:</p>	<p>TTQ 4.2.109:</p>

<p>STQ 4.2.109 is an adaptation of the footnote from page 282.</p>	<p>See also the document “Evangelization, Liberation, and Human Promotion. All these approaches frequently have as their backdrop the notion of “integral development” as presented in <i>Populorum Progressio</i>, 21.</p>
<p>STQ 4.2.110: This STQ has been adapted from the paragraph that starts on page 282 and ends on page 283.</p>	<p>TTQ 4.2.110: Puebla takes up a position from one of the richest gospel perspectives when it recalls:</p> <p style="padding-left: 40px;">The poor are the first ones to whom Jesus’ mission is directed (Luke 4:18-21), and ... the evangelization of the poor is the supreme sign and proof of his mission (Luke 7:21-23).</p> <p>But given the concrete situation of the poor in Latin America, this evangelization will make an option for liberation. This is why, after pointing out that service rendered to the poor is the “privileged gauge” of the following of Christ, Puebla asserts:</p> <p style="padding-left: 40px;">The best service to our fellows is evangelization, which disposes them to fulfill themselves as children of God, liberates them from injustices, and fosters their integral advancement.</p> <p>The passage is brief, but precise. It explains the meaning of a liberating evangelization by placing it within the context of the three planes of integral liberation, which we saw above and which we saw to be inseparable. This is the context in which the preferential option for the poor is situated:</p>

	<p>The objective of our preferential option for the poor is to proclaim Christ the Savior. This will enlighten them about their dignity, help them in their efforts to liberate themselves from all their wants, and lead them to communion with the Father and their fellow human beings through a life lived in evangelical poverty.</p> <p>The option is demanded by the “scandalous reality of ...Latin America,” as we saw. It “should lead us to establish a dignified, fraternal way of life together as human beings and to construct a just and free society”. The proclamation of the gospel is a contribution to liberation from whatever oppresses the poor in the here and now of the social injustice in which they live. It summons them to live as children of God and to enter into communion with the Father. The condition for this proclamation of the gospel is “the lived experience of evangelical poverty”- which we now know to be solidarity with poor and rejection of the situation of spoliation in which the vast majority in Latin America live.</p>
<p>STQ 4.2.111: The data from STQs 4.2.111 – 4.2.120 has been removed as a consequence of copyright restrictions. STQ 4.2.111 is an adaptation of the paragraph that starts on page 285 with ‘en relación con esto’.</p>	<p>TTQ 4.2.111: In this same connection, some observations on the basic Christian communities, the grassroots Christian communities, will not be out of date. This was a bone of contention in Puebla. Persons unfamiliar with concrete pastoral work, and perhaps influenced by connotations</p>

that certain terms have in other parts of the world, looked on this phenomenon – one of the most fertile in the life of the church in recent years –with a certain diffidence at first. But here again, life is not easily ignored.

There is nothing more massive and bruising than reality itself, and any effort to conjure it away or counterfeit it eventually ends up in smithereens. And here the Brazilian bishops – without a doubt one of the most outstanding delegations present – along with others (both bishops and non-bishops – members of the Latin American Conference of Religious (“CLAR”), for example) gave the doubters to understand the meaning of these Christian groups. They are groups born in, and committed to, the world of the common people. By whatever name they are called, they express a gospel experience, in communion with the church, of great wealth and promise for the presence of the church of Jesus Christ in Latin America. Hence Puebla notes with approval: “The poor, too, have been encouraged by the church. They have begun to organize themselves and to live their faith in an integral way, and hence to reclaim their rights.”

	<p>Latin Americans have found, in their grassroots community life, a rich vein of faith and vitality, and have found a way to carry forward their combat against social injustice, their struggle for liberation, and their experience of the gospel. And they have done so with ability, courage, and a sense of realism. The Puebla bishops declare their approval and patronage in a passage from the document “Evangelization and the People’s Religiosity”:</p> <p style="padding-left: 40px;">The gap between rich and poor, the menacing situation faced by the weakest, the injustices, and the humiliating disregard and subjection endured by them radically contradict the values of personal dignity and solidary brotherhood. Yet the people of Latin America carry these values in their hearts as imperatives received from the Gospel. That is why the religiosity of the Latin American people is often turned into a cry for true liberation. It is an exigency that is still unmet. Motivated by their religiosity, however, the people create or utilize space for the practice of brotherhood in the more intimate areas of their lives together: e.g., the neighborhood, the village, their labor unions, and their recreational activities. Rather than giving way to despair, they confidently and shrewdly wait for the right opportunities to move forward toward the liberation they so ardently desire.</p>
<p>STQ 4.2.112: STQ 4.2.112 is an adaptation of the footnote on pages 285 and 286.</p>	<p>TTQ 4.2.112: Several passages in the Puebla documents take note of the expansion and maturation of these communities since Medellín. Puebla emphasizes the promise they hold for the Latin American church: “In 1968 base-level ecclesial communities [CEBs: <i>comunidades</i></p>

eclesiales de base] were just coming into being. Over the past ten years they have multiplied and matured, particularly in some countries, so that now they are one of the causes for joy and hope in the Church. In communion with their bishops, and in line with Medellín's request, they have become centers of evangelization and moving forces for liberating and development. The vitality of these CEBs is now beginning to bear fruit. They have been one of the sources for the increase in lay ministers, who are now acting as leaders and organizers of their communities, as catechists, and as missionaries". See also, of course, the document "Base-Level Ecclesial Communities" itself, which has a great many worthwhile things to say about these grassroots communities. Numerous other passages throughout the Puebla material make other contributions. It is this grassroots experience that forms the basis for that bone of contention, the church as "born of the people under the influence of the Spirit." A Puebla text laments the use of the *expression* "people's church" or "church born of the people" as "rather unfortunate".— but then the very same passage goes on to endorse the actual *content* of these expressions (as the Working Document had already done, tenuously): "The problem of the 'people's Church,' the Church born of the People, has various aspects. The first obstacle is readily

	<p>surmounted if it is interpreted as a Church that is trying to incarnate itself in the ranks of the common people on our continent, and that therefore arises out of their response in faith to the Lord. This rules out the seeming denial of a basic truth: i.e., that the Church always arises from a first initiative ‘from above,’ from the Spirit who raises it up and from the Lord who convokes it”. Actually John Paul II himself had already opened up this approach when he said that one should not understand “people” here as a “mental category” and explicitly maintained that “the church is <i>born</i> of the faith response we make to Jesus Christ”. And indeed the point is precisely the faith response that persons make to the convoking, summoning, message of Christ, of which they are the privileged addressees. A “<u>church born of the people</u>⁸³⁴ under the action of the Spirit,” all arbitrary interpretations by its enthusiasts or its adversaries notwithstanding, is a challenging vocation for the whole church, not a sterile alternative to the church that already is. Viewed in this light, commitment along those lines becomes all the more urgent, given the conditions of the life of the Latin American church today.</p>
STQ 4.2.113:	TTQ 4.2.113:

⁸³⁴ The underlined phrase is where repetition, possibly for emphasis, has occurred.

	<p>Latin America today is full of manifestations of these reservations. They are by no means divorced from the anxieties aroused by the prospect of an episcopal conference in Puebla in the first place. Fearing a “second Medellín,” elements in the dominant sectors undertook harsh attacks upon the sectors most committed to the process of Latin American liberation. They also sought in various ways to bring pressure to bear on the course of the conference itself. In this sense Puebla’s day was both painful and instructive. Conservative groups, many of them calling themselves Catholics, carried out a campaign of defamation before and during the conference. When the conference was in progress, even bishops of great pastoral experience, who were playing an important role at Puebla were attacked and calumniated.</p> <p>With great lucidity, Puebla itself gives the profound reason for this attitude:</p> <p style="padding-left: 40px;">The enormously positive activity of the Church in defense of human rights and its dealings with the poor have led groups with economic power, who thought that they were the front ranks of Catholicism, to feel that they have been abandoned by the Church. As they see it, the Church has forsaken its “spiritual mission”.</p>
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	<p>The analysis is clear. There is no mistaking the bishops’ meaning. By “spiritual mission” the dominant sectors mean something that not only does not call their interests into question but actually protects them.</p>
<p>STQ 4.2.114:</p>	<p>TTQ 4.2.114:</p> <p>At bottom, the dominant groups understood very well what is at stake. A newspaper noted for its coarse and offensive campaigns against progressive elements during the Puebla conference ran this revealing headline over an article on a meeting of business executives: <i>Dañina a La Empresa Teología De La Liberación</i> (“Theology of Liberation Business In Trouble”).</p>
<p>STQ 4.2.115:</p> <p>This quotation is an adaptation of the note from page 295.</p>	<p>TTQ 4.2.115:</p> <p>Puebla indicates one of the reasons for the accusations: “Fear of Marxism keeps many from facing up to the oppressive reality of liberal capitalism. One could say that some people, faced with the danger of one clearly sinful system, forget to denounce and combat the established reality of another equally sinful system. This distinction between <i>existing reality</i> and <i>potential danger</i>, and especially the importance of the poor and their liberation for an understanding of the mission of the church – our subject in these</p>

	<p>pages – affords a better appreciation of what Puebla means when it talks about the thorny problems of the relationship between faith and politics, theology and the social sciences, or social reality and Marxist analysis. When these problems are handled on the doctrinal level they are subjected to more of an ideological approach, whereas they actually deserve an ad hoc examination in their own right.</p>
<p>STQ 4.2.116: STQ 4.2.116 is the first paragraph from page 302.</p>	<p>TTQ 4.2.116: Puebla addressed itself to many topics. It opened many promising paths. Other points are left for the future. In these pages we have sought only to shed light on two great themes: the perspective of the <i>poor</i>, and, in relationship with it, the subject of <i>liberation</i>. This is why we took the document “A Preferential Option For The Poor” as our guide. We have left many other themes out of consideration here. We trust that the points selected will afford access to what is fundamental option in Puebla’s option and thereby shed light on other important and controversial questions as well.</p>
<p>STQ 4.2.117:</p>	<p>TTQ 4.2.117: In solidarity, then, with the poor and oppressed of Latin America in their life, their sufferings, their struggles to break free of an unjust social order, and their longing for liberation, let us now address ourselves to a task that we shall surely find to be rigorously</p>

	<p>demanding: that of entering into, taking upon ourselves, the reality of the misery and exploitation in which the great majority of our people live. But we shall also find in it a communion – communion in the profound hope of the people in God as their Liberator, as the “Avenger of the Lowly”, Rescuer and Vindicator of this exploited Christian people. This is what Puebla meant when it said that with a preferential option for the poor, and in the footsteps of Medellín, it was opening “new horizons of hope”.</p>
<p>STQ 4.2.118: This STQ is the paragraph that starts on p. 305 and ends on p. 306.</p>	<p>TTQ 4.2.118: For many a Latin American Christian, new involvement in the popular struggles for liberation has been, and is, the beginning of a new way of living, sharing and celebrating the faith. Whether these Christians come from the popular classes, or are from other sectors of society, in either case, in spite of different breaks they must make with the past and different roads they must take for the future, they all share a conscious, clear identification with the interests of the embattled oppressed of Latin America. This is the major phenomenon affecting the Christian community in Latin America in recent years. This is what has been, and continues to be, the springboard of theological clarification that has led to the theology of liberation.</p>

	<p>Apart from this relationship to practice, the theology of liberation is incomprehensible.</p> <p>The liberating practice of the popular classes today, with all its advances and all its setbacks, poses new questions. First of all it poses them in the social and political field. Then as a consequence it poses them in the area of current Christian and theological consciousness. By definition, the challenges of practice are the foremost concern of the theology of liberation. These are the challenges that constitute the initial locus and criterion of discernment of all the other questions that arise in the course of its endeavors.</p>
<p>STQ 4.2.119:</p>	<p>TTQ 4.2.119:</p> <p>It is only against this background – or, better, only from this solid standpoint – that we shall be able adequately to comprehend the various attitudes taken toward the theology of liberation. Whether it be a matter of systematic hostility, as in some sectors, or diffidence, as in others, or even the shrewd attempt by those who have sought to co-opt this theology for their own system – in no case can one coolly dismiss the most courageous undertaking in Latin America, and in the Latin American church, in recent years. But there are also observations and critical discussions of quite another nature to be</p>

	considered, and from quite another direction: that of the most advanced currents in progressivist theology today.
STQ 4.2.120: This quotation is Note 3 from page 306.	TTQ 4.2.120: I refer to efforts to dress up wizened pastoral and theological attitudes with a vocabulary of liberation, or attempts to hitch up to a liberation-theology bandwagon while jettisoning all its real, historical cargo by means of a distinction between a “good, genuine current” and a “bad, spurious” one.
STQ 4.2.121: Due to copyright restrictions, the data from STQs 4.2.121 – 4.2.130 has been deleted. STQ 4.2.121 is the paragraph that begins near the bottom of page 306.	TTQ 4.2.121: The first requirement for keeping one’s feet on the hard ground of practice, with a view to entering into theological discussion with these various critical positions from a concrete point of departure, is not to mistake the adversary. The most lethal assaults on the theology of liberation have been mounted from quarters holding aloft the banner of orthodoxy and fidelity to the magisterium of the church (quite a novelty in the case of some of the more illustrious figures here). These assaults are the expression of a sudden defensive reaction by a social order that feels its foundations shaken, and once more has appealed to religion in the hope of shoring up its position. But in our day and age it cannot do this without attacking, tiresomely and with a remarkable absence of any personal thought, the Christian element in

	<p>the threat to this social order. Here is where the hardest battle, and the most important one, is to be waged. One cannot afford to lose sight of this.</p> <p>To be sure, the unsubstantial argumentation and penchant for distortion that characterize these sectors scarcely invite theological discussion. But in view of the political function these groups reform in today's society, and in the church in Latin America, one must realize that deeper things are at stake: life and death for countless Latin Americans and the hope of a Christian community bearing witness to a God of liberation.</p>
<p>STQ 4.2.122: This STQ is the last paragraph to start on page 307.</p>	<p>TTQ 4.2.122: We shall try to take account, then, of these various levels of opposition and confrontation as we attempt in the following pages to sketch out two theological perspectives: that of progressivist theology and that of the theology of liberation. More precisely, we shall be seeking to pinpoint the nature of the breach between the two. For, owing to the concrete context in which the theology of liberation locates itself today, what we shall have to say will necessarily bear more directly upon the points of opposition between the two currents of thought. Still, for the reasons given above, we shall make every attempt not to forget what the conservative positions mean for both</p>

	<p>perspectives in the present situation in which the churches find themselves.</p>
<p>STQ 4.2.123:</p>	<p>TTQ 4.2.123:</p> <p>In the following pages I shall attempt to develop certain concepts I presented initially in a course given at the Catholic University of Lima in the spring of 1974 and first published as “Liberation, Theology, and Proclamation”.</p>
<p>STQ 4.2.124:</p> <p>STQ 4.2.124 is the paragraph that starts on page 320 and ends on page 321.</p>	<p>TTQ 4.2.124:</p> <p>But the eighteenth century meant to replace the revealed, authoritarian, Christian religion with a rational religion – one that, being rational, would be the only valid religion for every human being. After all, the universality of reason is one of the characteristic traits of the modern spirit. Reason would provide a religion that could be embraced freely, without dogma and without authority.</p> <p>Original sin seemed one of Christianity’s aberrations: the principle of individualism found it inadmissible that one person could be responsible for another’s sin, just as the democratic spirit found it inadmissible that God would arbitrarily bestow grace and salvation on some and not on others. Such a God seemed tyrannical. The modern mind postulated a universal salvation and thereby contradicted a</p>

	<p>theological tenet that had come down from the church of the fourth century.</p> <p>This rational religion was seen as the religion of philosophers, of the heirs of the Enlightenment, of human beings who had attained their majority and now dared to use their reason. It was an elitist attitude, for the other side of the coin was that that the popular masses were considered to be wallowing in superstition and ignorance.</p>
<p>STQ 4.2.125: This STQ is the main paragraph of page 330.</p>	<p>TTQ 4.2.125: The Dogmatic Constitution on the Church in the Modern World – which had not been envisioned in the council’s planning stage – presents a new horizon for the activity of the church. It is an optimistic view of the world and its progress, of contemporary science and technology, of the human person seen as the agent of history. And it is optimistic as to the possibilities for liberation. True, the fathers have some slight reservations. The recognition of these human values carries its risks, especially if it were to be forgotten that they attain their fullness only in relationship with the Christian message.</p> <p>But in all the document’s view is encouraging and confident. It recognizes the existence of atheism in the world today, but points out the responsibility Christians have for it and issues a call for</p>

	<p>collaboration between believers and nonbelievers in the “just upbuilding of this world in which they live in common”. The Lord of history is present, the council declares, in this world, a world distinct from the church but not necessarily hostile to it, and it is from this world that he calls the Christian community in greater fidelity to the gospel. This is the world in which the church is summoned to carry out its mission as “universal sacrament of salvation”.</p>
<p>STQ 4.2.126: STQ 4.2.126 is the paragraph that starts on page 333 with ‘recuperar esa memoria’.</p>	<p>TTQ 4.2.126: The recovery of this provocative, critic-liberative memory will at last permit us to acquit ourselves of “the ancient and ever new task of the Christian message: the task of speaking of God”. And it will enable us to do so in the manner Bonhoeffer demanded: so as to be intelligible to the human being of today. As Bonhoeffer himself implied, with his theme of God’s weakness, it is a matter of the memory of the message of salvation, pardon, and reconciliation in Jesus Christ, publicly proclaimed in radical form in his death on the cross. The cross here symbolizes the moral combat waged by Jesus with the public powers of his time. The crucified Christ is the foundation of the human being’s liberation by means of faith and hope. The cross rips the mask from the face of all political idolatry, deprives the powers that be of the justification “from above” they thought was their refuge.</p>

	<p>From this point of departure, Metz has mined a most rich vein for theology in the form of “narrative”. According to Metz, the history of death and resurrection is accessible to us in a special manner via “narrative”. The language of narrative must be a language that leads us to the memory of persons in their suffering, a memory of the suffering of the poor of this world. Theology and theologians have kept aloof from this “pain of the people”. They must “permit themselves to be interrupted by the mute pain of a people”.</p>
<p>STQ 4.2.127: This STQ is the paragraph from page 336.</p>	<p>TTQ 4.2.127: Thus the new political theology takes its stance, altogether frankly but with fertile originality, within the parameters marked out by humanity’s so-called adulthood. Its context is the challenge of bourgeois revolution and the Enlightenment, together with the criticism of religion by reason and its consequent relegation to the private sphere – just as they were the context of its two predecessors, whose theology we sketched in rapid strokes above. Today political theology has entered into fruitful dialogue with the theology of liberation, and interesting points of convergence are emerging. The first encounters, however, were uncomfortable – perhaps because the theological undertaking centered on the liberation process comes from a different purview, and not only from a different</p>

	<p>purview, but from an essential opposition (and not a lack of attention) to the principal elements of the historical process we summarized at the beginning of this article. It is this opposition to some concrete aspects of history that we shall attempt to explain and clarify in the following pages.</p>
<p>STQ 4.2.128: STQ 4.2.128 is an adaptation of Note 22 from page 336.</p>	<p>TTQ 4.2.128: In their introduction to the texts of the talks given by Moltmann and Metz in Madrid in 1974 A. Alvarez Bolado and J. Gómez Caffarena remark that liberation theology was on the minds of audience and speakers alike. Gómez writes: “It is safe to say that liberation was the contrasting backdrop against which many of the participants instinctively tended to see this new German way of theologizing... If it is possible, then, to summarize in very broad strokes what is new in these approaches, we should perhaps have to say: Moltmann opts for a systematic, clearer, and more nuanced reaffirmation, and thus finds himself able to deal with situations such as that of Latin America or Spain – or at any rate he claims to be able to do so with greater maturity than liberation theology can. Metz opts for a powerful emphasis on a heretofore relatively neglected aspect in his theology, and thus he too finds himself able to handle situations as in Latin America or Spain, and claims to be able to do so with greater</p>

	<p>authenticity than can liberation theology – namely, the relevancy of the people as active subject.”</p>
<p>STQ 4.2.129: This STQ is the second paragraph from page 337.</p>	<p>TTQ 4.2.129: The encounter with the American Indian posed Western Christianity a series of new problems, in which politics and religions were neatly intertwined. And Western Christianity attempted to meet those problems with its old categories. But the impact of the Indian, this stranger, this “other” with respect to the Western world, gave rise to practices and reflection that called the prevailing theology into question. This disquieting discovery of the “other” has continued to our own day.</p> <p>Today we see clearly that what was a movement for liberty in some parts of the world, when seen from the other side of the world, from beneath, from the popular classes, only meant new and more refined forms of exploitation of the very poorest – of the wretched of the earth. For them, the attainment of freedom can only be the result of a process of liberation from the spoliation and oppression being carried on in the name of “modern liberties and democracy.” Here faith is lived by the poor of this world. Here the theological reflection seeking self-expression has no intention of being a palliative for these sufferings and refuses integration into the dominant theology. Here</p>

	<p>theology is ever more conscious of what separates it from the dominant theologies, conservative or progressive.</p>
<p>STQ 4.2.130: The note from page 341 is the entirety of STQ 4.2.130.</p>	<p>TTQ 4.2.130: Moltmann, in his “open letter” to Míguez Bonino, seems unable to grasp the perspective from the other side of history. He expresses concern for what he considers the scant interest that liberation theology takes in freedom and democracy. My experience, on the contrary, is that it is the prevarications of bourgeois society that ought to be the object of concern, along with the routes the popular classes should take in order to attain authentic democracy and real freedom. This process is an abstract of what we call liberation. The same lack of comprehension is manifested in Moltmann’s remark about a neglect of historical facts and of European thinkers in Liberation Theology. Surely both historical facts and European thinkers are necessary for a grasp of certain facets of our reality in Latin America. But given the historical and cultural facts of Latin America itself, what is important is not allusion to these events or ideas, but the viewpoint from which we read them. And it is this latter to which we are concerned in the present article.</p>
<p>STQ 4.2.131:</p>	<p>TTQ 4.2.131:</p>

<p>As a result of copyright restrictions, the data from STQs 4.2.131 – 4.2.140 has been removed.</p> <p>STQ 4.2.131 is the paragraph that starts on page 344 with ‘desde los inicios’.</p>	<p>From the very beginning of the <i>Conquista</i> the native American peoples rebelled against their dominators, just as the black slaves would rebel against their new masters. Recorded history has little to say in this regard. Nevertheless, little by little we are recovering the memory of the struggles of liberation in Latin America. Depending on the moment, Christian motives might well have been present in those rebellions.</p> <p>Indians, black, and <i>mestizos</i> who had received the gospel found reasons in it for resisting the oppression to which they were subjected. Reading the gospel from within their own situation and culture, they sometimes departed from traditional orthodoxy, but often times their understanding of the Bible enabled them to grasp the depth of its meaning in justice. Frequently the ideological basis for a movement would be in a politico-religious messianism- a precarious but rich vein to follow, in pursuit of the liberation of the poor in Latin America.</p>
<p>STQ 4.2.132:</p> <p>The data from STQ 4.2.132 is made up of the last paragraph to begin on page 347.</p>	<p>TTQ 4.2.132:</p> <p>This participation by Christians – of various confessions – in the liberation process exhibits varying degrees of radicality. It has different nuances in each Latin American country. It is expressed in experimental languages, which grope along by trial and error. At</p>

	<p>times it becomes lost in detours and blind alleys along the way. At other times, some special occurrence will encourage it, and its pace quickens.</p>
<p>STQ 4.2.133: This STQ is the paragraph that starts near the bottom of page 349 and ends just before the heading on page 350.</p>	<p>TTQ 4.2.133: This is the context in which the theology of liberation was born and grew. It could not have come to be before the popular movement itself and its concrete, historical liberation praxis had achieved a certain degree of development and maturity. These struggles are the locus of a new way of being men and women in Latin America, and thereby as well of a new manner of living the faith, a new mode of encounter with the Father and with one's sisters and brothers. It is this spiritual experience (in Paul's sense of "living according to the spirit"), at the very heart of social conflict, that is, in solidarity with "history's absent ones," the very spring and source of our new theological effort..</p>
<p>STQ 4.2.134: This paragraph starts on page 350 and ends on page 351 with 'formación social latinoamericana'.</p>	<p>TTQ 4.2.134: Their questioning seeks to go to the very root of the misery and injustice in which millions in Latin America and other parts of the world live. This is why they take the road of social revolution and not of reformist palliatives. This is why they go in search of liberation,</p>

not developmentalism; they call for socialism, not some updating of the system in effect.

To “realists” these options may seem utopian, romantic. And well they should. They form part of a rationality that is new and foreign to “realists” – the rationality of a concrete thrust in history, no longer originating with the dominant classes but with those on the underside of that history. It is a work of denunciation of a society built to benefit the few, and of proclamation of a social order established in favor of the poor and oppressed. It is a project just underway, nourished by the daily struggle of the people to live in spite of oppression – and to resist oppression and struggle for liberation.

The theory of dependency, in the social sciences, has contributed in recent years to a new political awareness in Latin America. According to these analyses the social structures of Latin America are structures of “external dependency and internal domination.” Early researchers perhaps failed sufficiently to point up that the confrontation is not in the first instance between nations or continents, or between a “center” and a “periphery” (understanding these terms geographically), but between social classes. In the dependency framework one can analyze other confrontations as well. These have their own dynamisms, and it will not do to underestimate them – nationalism, for example, or

	<p>racial confrontations. The role of the multinational corporations, too, in the economic and political control of the poor countries, becomes clearer when analyzed in the light of the theory of dependency. Today all of this is at our fingertips, and it permits us to sketch a better outline of the nature of the dependence on capitalism that characterizes Latin American social configurations.</p>
<p>STQ 4.2.135: This quotation has been adapted from Note 32 of page 350.</p>	<p>TTQ 4.2.135: This spiritual experience is distasteful to intellectuals formed in a state scholastic rationalism that prefers to work with abstract theological hypotheses. For them a concrete faith, when all is said and done, is just a nuisance. But for the theology of liberation this experience is a capital theme. Many Christians have begun to see for themselves what Frei Betto hoped for when he was in prison: “Finding an appropriate way to live the gospel in Latin America today requires something else as well: a spirituality, a concrete form of docility to the Spirit who leads us to communion with God and with persons, in the history of this people so exploited and expressed”.</p>
<p>STQ 4.2.136: This STQ is an adaptation of the paragraph that starts at the top of page 353.</p>	<p>TTQ 4.2.136: However, the building of a different society, and of a new human person, will be authentic only if it is undertaken by the oppressed themselves. Hence the point of departure for this undertaking must be</p>

	<p>the values of these persons. For it is from within the people that the prevailing social order is being so radically questioned. It is from within the people that the culture of oppression is on its way to being abolished. Indeed this is the only way in which a genuine social and cultural revolution can be carried out.</p> <p>One of the values of the people of Latin America is popular religion. Popular religion is something beyond the comprehension, and beneath the contempt, of the “enlightened” bourgeois mentality. And yet off course the representatives of this mentality do not hesitate to manipulate it in defense of these privileges. Hence the presence of elements of the dominant ideology in popular religion. But the religious experiences of the people are also charged with values of protest, resistance, and liberation.</p>
STQ 4.2.137:	<p>TTQ 4.2.137:</p> <p>Some years ago, I began research on a project called “Popular religion and Liberating Evangelization,” at the Bartolomé de Las Casas Center in Lima, and the theoretical framework of this project appeared in a pilot work by Raúl Vidales and Tokihiro Kudó, The importance of this question had already been emphasized in my work <i>A Theology of Liberation</i>, and I had better point this out right now, before I am intercepted by overeager commentators! There I noted that “the</p>

	<p>relationship between evangelization and popular religiosity is beginning to appear in a different light,” and I went on to indicate a preliminary bibliography on this matter. This concern was the consequence (and this will likewise contradict arbitrary interpretations) of my refusal simplistically to accept the validity of the secularization process in Latin America, in spite of the spirit then in vogue.</p>
<p>STQ 4.2.138:⁸³⁵ This STQ is the paragraph that starts near the bottom of page 353 and finishes on page 354.</p>	<p>TTQ 4.2.138: This is why our question is not how to speak of God in an adult world. That was the old question asked by progressivist theology. No, the interlocutor of the theology of liberation is the “<i>nonperson</i>,” the human being who is not considered human by the present social order – the exploited classes, marginalized ethnic groups, and despised cultures. Our question is how to tell the nonperson, the nonhuman, that God is love, and that this love makes us all brothers and sisters.</p> <p>The faith experience and faith reflection welling up here are not only on the religious plane, as when the critique originates on the behalf of</p>

⁸³⁵ In one particular spot of this quotation Gutiérrez has included a footnote which says, ‘la mujer de esos sectores es doblemente explotada, marginada y despreciada’. The corresponding [II](#) footnote is cited in Gutiérrez, *The Power of the Poor in History: Selected Writings*. op. cit., pp. 193 & 218. It says ‘women in these social strata are doubly exploited, marginalized, and looked down upon’. The word women is italicized. The ST footnote uses no italics or other options to make words stand out.

	<p>nonbelievers. Here the hiatus is not primarily between believer and nonbeliever, but between oppressor and oppressed. And among the oppressors are those who “hold themselves forth as Christians,” as Bartolomé de Las Casas would say.</p> <p>The case is not the same when the critique of religion is made by the modern spirit, where the religious element creates a division among persons sharing the same quality of life and the same social world. Here the oppressors and the oppressed share, superficially at any rate, the same faith, and what differentiates them is precisely their economic, social, and political levels. Indeed, some are actually exploiting others on this level. The contradiction is clear as can be. A like divorce between the area of faith and the historical realities in which faith must be lived crumbles at the touch of even a rudimentary analysis in the light of the word of God. And yet this lie has shown itself to be extremely tenacious in circles calling themselves Christian.</p>
<p>STQ 4.2.139: This STQ's sole paragraph starts on page 354 with ‘vivir y pensar’.</p>	<p>TTQ 4.2.139: Living and thinking the faith from within the culture of “history’s absent ones” demands a new mode of understanding the salvific message of the gospel. Taking one’s stand in the very midst of the world of oppression, sharing the popular struggles for liberation, leads</p>

	<p>one to reread the faith. But this rereading presupposes that we move to a different history from that of society's dominant sectors.</p> <p>The breach between the traditional and the progressivist theologies, and the theology of liberation, is not purely theological. There is first of all a political breach – without which it is impossible to understand the effort of liberation theology to rethink the struggles of the poor and oppressed of this world. This political breach, rooted in the differences between social classes, enables us to see that the central issue is not between European theology and Latin American theology. We have a traditional, and a modern, theology in Latin [America] too. They are the theologies of the dominant sectors in our societies. The locus of liberation theology is elsewhere – among the poor, among the native masses, among the popular classes, as agents and creators of their own history. The place where the theology of liberation materializes is in the expressions of their faith, in their hope in the poor Christ, and in their struggles for freedom.</p>
STQ 4.2.140:	<p>TTQ 4.2.140:</p> <p>Pablo Richard has remarked this with precision in his excellent “Teología de la liberación latinoamericana. Un aporte crítico a la teología europea” en Páginas (Lima).</p>
STQ 4.2.141:	TTQ 4.2.141:

<p>As a result of copyright restrictions, the data from STQs 4.2.141 – 4.2.150 has been removed.</p> <p>STQ 4.2.141 starts on page 356. It is the paragraph that follows the heading.</p>	<p>The conquest and colonization of the lands Columbus discovered were promptly presented as a missionary endeavor. The salvation of the “heathen” there, by their incorporation into the church, soon became the ostensible reason for Spain’s involvement in the Americas. Christian considerations were brought forward in order to justify the colonial enterprise. But they were also brought forward to indict it. Thus Christianity, in this double function, became the center of the “controversy for the Indies”.</p>
<p>STQ 4.2.142:</p> <p>STQ 4.2.142’s sole paragraph immediately follows STQ 4.2.141.</p>	<p>TTQ 4.2.142:</p> <p>For Bartolomé de Las Casas, salvation – that great, lifelong concern of his, the ultimate motive for his missionary activity – was bound up with the establishment of social justice. And the link between the two was so profound, as he saw it, that he was led to invert the hierarchy of problems traditionally posed by missionaries, on at least two points.</p> <p>First, Las Casa pointed out that the Spaniards were placing their own salvation in jeopardy by their behavior toward the Indians. If they did not cease their degradation, spoliation, and exploitation of the Indians, Las Casas said, they would without a doubt be damned: “for it is impossible for anyone to be saved who does not observe justice”. For Las Casas, the salvation of the “faithful,” the salvation of those</p>

	<p>who claimed to be Christian, was more in jeopardy than that of the “heathen”.</p> <p>Secondly, Las Casas had the prophetic depth to see the Indians more as poor persons, in the gospel sense, than as heathen. Thus in a letter to the emperor he says that if the Indians conversion to Christianity “could not take place without their death and destruction, as has happened until now,” it would be better “for them never to become Christians.” A live heathen Indian was better than a dead Christian Indian. This is the attitude we hear characterized today as a “materialistic viewpoint. But Las Casas thought that salvation in Christ had to include social justice.</p>
<p>STQ 4.2.143: This STQ begins on page 357 with 'las posiciones de Las Casas'. It is a single paragraph quotation.</p>	<p>TTQ 4.2.143: His positions were shared by many who worked, as did he, actively and in an organized fashion in defense of the Indian. But these positions also had determined enemies. One of the most renowned apologists of the <i>Conquista</i> and colonization was Juan Ginés de Sepúlveda. The heavy canon in Sepúlveda’s arsenal was the argument that the Indians were natural slaves, inferior to the Europeans, their natural masters. This distinction between two classes of human beings was based on a celebrated text of Aristotle, along with some unclear texts of Thomas Aquinas, on slavery. The subjection of the Indians to</p>

	<p>the Spaniards, for Sepúlveda, was in conformity with human nature. Hence wars to achieve this subjection were fully justified. Furthermore, these wars were necessary in order to be able to evangelize these rude, barbarous peoples, with their unnatural customs.</p> <p>All this was expounded brilliantly, with abundant citations, and presented as traditional doctrine. It is a well-known strategy, and has been used in our own day. It is a theological justification for the oppression carried out by the <i>encomendero</i> class – who, as might be expected, roundly applauded this doughty defender of their privileges. We have had a good many Sepúlvedas since then in the Americas - advocates of the exploitation and enslavement of the majority in the name of “Western Christian civilization.” But it is only in recent years, perhaps, that they have become as frank and plainspoken as he in their attempts to justify the oppression and massacre of the Latin American poor and exploited as they struggle for liberation.</p>
<p>STQ 4.2.144: This STQ is an adaptation of the quotation that starts on page 360 with ‘y esto nos lleva a una tercera consideración’.</p>	<p>TTQ 4.2.144: And this brings us to a third consideration. Is it really true that a theology that is more closely bound up in practice, with a commitment to the struggles of the people, with planning for effective action, and with the witness of faith, is less serious and scientific? For</p>

this is often what differentiates Vitoria and Las Casas. I think the answer is no. Rather, it would seem that the scientific rigor and rationality of a concrete theology is something so unfamiliar to the system's dominators, and to those who depend on the ideology of the dominators, that it seems to *them* to lack rigor and reason. In any case it is certainly a fact that direct participation in a concrete historical process, in the struggles of the poor and in popular expression of the faith, afford a perception of aspects of the Christian message that escapes other approaches. We have seen this in La Casa's exposition of his ideas on salvation and justice. This, we suggest, is the result of his having seen the Indian not as just a heathen to evangelize, but as a poor person, in the gospel sense – as an "other." who is calling Western Christianity to account.

The depth of La Casa's perception is due to one of his greatest insights: that Christ speaks to us from among the Indians. This is already apparent in his account of his own conversion, and it is something he will repeat many times. In the Indies, he writes, he had seen "Jesus Christ, our God scourged and afflicted and crucified, not once but millions of times". How inconceivable for the theology of a Sepúlveda, for whom the Indian was to be born a slave. Identified with Christ! The masters, perhaps; but surely not the Indian. Not even

	<p>Vitoria would have allowed such a concept to creep into his theology. Here is what is deepest and most profound in the theology of Las Casas. Christ calls us, summons us, challenges us, from within the mass of the oppressed.</p>
<p>STQ 4.2.145: This STQ is the first paragraph to begin on page 362.</p>	<p>TTQ 4.2.145: The thrust of involvement and theological reflection that began with Las Casas had its protagonists all through the colonial period. But it had never had the breadth and assertiveness it had in the sixteenth century. Only well into the twentieth century will this same outlook return to the theological scene. In Las Casa, and those who like him allow themselves to be summoned and challenged by the Indian, liberation theology recognizes its pioneers. For they blazed the trail the theology of liberation would follow.</p> <p>The theology of liberation seeks continuity, on another horizon and in another age, with this sixteenth-century theology. And it seeks to break with the dominant theology marked by the modern spirit. Hence before resuming the thread of a theology that comes up from among the “scourged Christs of the Indies,” it will be appropriate to say something about the influence of the modern spirit on theological reflection in Latin America. Our digression will be brief, however, because, as already indicated, the modern mentality has not produced</p>

	<p>any creative theological reflection, properly so-called, in Latin America.</p>
<p>STQ 4.2.146: This STQ's sole paragraph begins on page 365.</p>	<p>TTQ 4.2.146: The years from 1965 to 1968 were decisive ones in the experience of Latin America's popular movement. They were also decisive for Christian participation in the movement. The theology of liberation, born just before Medellín is rooted in those years. Apart from the life of Christian communities during this time, there is no explaining what happened at the Second Latin American Bishops' Conference in Medellín. For it was in Medellín that these Christians' experience with involvement in the liberation process found expression. Medellín's acceptance and support of this experience was a matter of surprise to many. But Medellín did even more. It set in motion new wheels of activity and reflection, and thereby undertook one of the tasks assigned to the council by Pope John XXIII, one that the council was unable to carry out: to take account of the challenge of poverty in the world of today. In fact it is the viewpoint of the poor that gives Medellín its character and originality, whatever may have been its inevitable lacunae and shortcomings.</p>

	<p>The principal theme of Medellín was “The Church in the Current Transformation of Latin America, in the Light of Vatican II.” Thus the conference’s professed intention was take the principles of the council and apply them to the situation in Latin America. But contact with reality had the effect of reversing the order of the elements in the theme into something more like “The Church of Vatican II in the Light of the Latin American Situation.” This reversal, this expression of the maturity of the Latin American Christian community – and, above all, this expression of the misery, hope, and commitment in which the peoples of Latin America live – gave Medellín its thrust and power.</p> <p>It is this reversal that certain persons refuse to give Medellín for, as they seek to blot it from the Latin American landscape. They err if they think they can succeed. When you place your hope in the Lord and sink your roots into the concrete power of the poor in history, you are not living on nostalgia. You are living in a present moment, whose only direction is forwards.</p>
STQ 4.2.147:	<p>TTQ 4.2.147:</p> <p>This is the year, 1968, when the Brazilian dictatorship became more harsh and repressive. In Argentina there was a military dictatorship, not Cámpora or Perón. In Chile we had not Allende, but Frei. And in</p>

	<p>Mexico hundreds of students were murdered by their government. Peru had a depressing and difficult year. The situation in the other countries of Latin America, with the exception of Uruguay, was by now more or less the same as it would be in the years immediately to come. Then too, the death of “Che” Guevara the previous year had dealt the armed struggle a rude blow. But most of all, the poor and lowly peoples of Latin America had enjoyed little improvement in their conditions during these years. In some countries political oppression had become even more refined and cruel; but the economic repression, known by the poorest, had always been so atrocious that there is simply no possible way to maintain that it had only just recently created, or caused a return to, and especially dehumanizing situation. It was a situation which had always obtained, and these people had never been really able to struggle free of it. May I be permitted to recall that, in a work presented in CICOP (Washington) in January 1970, I stated that the situation in Latin America was so harsh and difficult that one simply had to “Hope against hope”, – surely not a very euphoric commentary on the times. For the historical context, and first steps, of the theology of liberation see Roberto Oliveros [Maqueo].</p>
STQ 4.2.148:	TTQ 4.2.148:

<p>STQ 4.2.148 has been adapted from the passage that starts on page 366 with 'la difícil situación' and ends on p. 367 with 'en el Señor'.</p>	<p>Latin America's difficult situation today, along with the changes undergone by the Latin American Episcopal Conference ("CELAM") since 1972, have led some to glorify the past, and glibly parrot what they have heard about the birth of liberation theology at a time of euphoria and enthusiasm. "The good old days," of course, will always look better than life right now. But the years from 1965 to 1968 were more a time of struggles, successes, failures, and new experiments, than of euphoria. And 1968, the year the first formulations were worked out for a theology of liberation, was not, to be sure, a time like the time we are living through today, but it was certainly not a year of facile optimism either.</p> <p>Furthermore – and this may come as a surprise to superficial analysts – the reasons we had for hope in 1968 are ultimately the same reasons we have today. This bears repeating in a difficult moment such as the present. Scramble as they may, the puppets of repression we will not be able to drive the Latin American people down the road, away from the liberation toward which they have begun to march. For this is the road that, in the circumstances of today, one must follow as a condition and requirement of a life of authentic faith and hope in the Lord.</p>
<p>STQ 4.2.149:</p>	<p>TTQ 4.2.149:</p>

<p>This STQ has been adapted from the passage that begins with ‘En la teología de la liberación hay dos intuiciones centrales’. It finishes on page 368 with 'la relación práctica y teoría' and is an adaptation.</p>	<p>From the beginning, the theology of liberation had two fundamental insights. Not only did they come first chronologically, but they have continued to form the very backbone of this theology. I am referring to its theological method and its perspective of the poor.</p> <p>From the beginning, the theology of liberation posited that the first act is involvement in the liberation process, and that theology comes afterward, as a second act. The theological moment is one of critical reflection from within, and upon, concrete historical praxis, in confrontation with the word of the Lord as lived and accepted in faith – a faith that comes to us through manifold, and sometimes ambiguous, historical mediations, but which we are daily remaking and repairing.</p>
<p>STQ 4.2.150: STQs 4.2.150 and 4.2.151 are adaptations of Footnotes 47 and 48 from pages 367 and 368.</p>	<p>TTQ 4.2.150: For methodological questions within the theology of liberation, see especially Segundo.</p>
<p>STQ 4.2.151: Due to copyright restrictions, the data from STQs 4.2.151 – 4.2.160 has been removed.</p>	<p>TTQ 4.2.151: Poverty is one of the earliest great biblical themes of the theology of liberation. I apologize for this and other references to my own writings. Here it would scarcely be worth the trouble were it not for friends who, naively “buying” a distortion propagated by persons</p>

	<p>with other interests, have begun to repeat what they have heard of the effect that, in its beginnings, the theology of liberation was centered exclusively on the Old Testament theme of the exodus. This is altogether in error. (On the other hand, we are far from denying the central importance of the exodus theme throughout the Bible, and hence throughout theology). Alejandro Cussianovich has called attention with force and originality, to the contemporary significance of the biblical theme of poverty for evangelization and the religious life.</p>
<p>STQ 4.2.152: This STQ is the paragraph that commences on page 368 and ends on page 369.</p>	<p>TTQ 4.2.152: The second insight of the theology of liberation in its decision to work from the viewpoint of the poor – the exploited classes, marginalized ethnic groups, and scorned cultures. This led it to take up the great theme of poverty and the poor in the Bible. As a result the poor appear within this theology as the key to an understanding of the meaning of liberation and of the meaning of the revelation of a liberating God. The second point, of course, is inseparable from the first. If theology is to be a reflection from within, and upon, praxis, it will be important to bear in mind that what is being reflected upon is the praxis of liberation of the oppressed of this world. To divorce theological</p>

	<p>method from this perspective would be to lose the nub of the question and fall back into the academic.</p>
<p>STQ 4.2.153: This quotation has been adapted from the paragraph that starts on page 369 with 'la inseparabilidad'.</p>	<p>TTQ 4.2.153: The inseparability of these two prime intuitions, furthermore, is what enabled liberation theologians to see from the very beginning that they were not going to be able to build a theology of any substance if the poor had no grasps of the hope that was theirs. Any attempt to make progress in theology apart from the hope of the poor – a hope from within their world and in their own terms – could well gain a little here and a little there, perhaps, but would not give us the quantum leap we were looking for. This is important. The only way to come to a new theological focus and language was to sink our roots in the social life of the Latin American people – this people whose own roots are geographically, historically, and culturally so deep in this land; this lowly people who had so long kept silent and now suddenly wished to speak, to cry out. A historical process of vast implications is underway. If what we have today in the way of a theology of liberation, with all its limitations, can make a contribution to this process, and thereby open up the possibility of a new understanding of the faith, then it will have accomplished its interim task. For the task of any theology is a</p>

	<p>transitional one, and liberation theology, like any other, is only a new generation's new awareness of its faith, in ecclesial communion, at a given moment of history. Our own generation has only just begun to cut the many ties that bind it, consciously or unconsciously, to its prevailing system and to discover the "other" in the world in which it continues to live. Our own generation has only just begun to discover the presence of the Lord at the heart of the history of the Latin American people.</p>
<p>STQ 4.2.154: This quotation is from the paragraph that starts on page 375 with 'en la medida en que las clases explotadas'.</p>	<p>TTQ 4.2.154: To the extent that the exploited classes, poor peoples, and despised ethnic groups have been raising their consciousness of the oppression they have suffered for centuries, they have created a new historical situation. It is an ambivalent situation, as is everything historical. But at the same time it is a situation charged with promise – a promise that the lords of this world see rather as a menace. This is the situation in which the Christian communities of these downtrodden human cultures are endeavoring to live and think their faith. Their efforts have led them to read the biblical message – the liberating love of the Father – from the outlook of the poor of this world.</p>

	<p>Various theologies of liberation have come along this path – black theology, Hispanic-American theology, African, Latin American, Asian theology, feminist theology. For the first time in many centuries, theological reflection rooted in the world of poverty and oppression is arising from many sides. It is a theology being done primarily by history’s nameless ones. Hence it makes little difference whose name appears on articles and books.</p> <p><u>What had been a dominated, repressed theology, an underground spring working its own way to the surface, today has burst into the sunlight in uncappable geysers.</u>⁸³⁶ Rivulets have formed, then streams, and now, in the rivers of this theology, we recognize not only the tributaries of the present situation, but waters flowing from the living wellsprings of a historical, concrete past as well. These torrents are thundering straight for the windows of the great ones of this world. They in turn peer out and see all this, only too well. The waters are mounting for them. Their time is up. The ill humor, the thinly-veiled contempt – even the occasional condemnations that these movements provoke – are not long for this world. The poor of the earth, in their struggles for liberation, in their faith and hope in the Father, are coming to the realization that, to put it in the words of</p>
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⁸³⁶ The underlined sentence is Barr’s rendering of the sentence from STQ 4.2.154 that contains the term *teología dominada y reprimida*.

	Arguedas, “the God of the masters is not the same.” This God is not the God of the poor. For ultimately the dominator is one who does not really believe in the God of the Bible.
<p>STQ 4.2.155:</p> <p>STQs 4.2.155 and 4.2.156 are from quotations that end on page 377. Whilst No. 4.2.155 is from the paragraph that finishes with ‘surgidas en medio de ellos’, STQ 4.2.156 is an adaptation of that page’s note. It starts with ‘aunque en desacuerdo en este punto’ and ends at the end of the footnote.</p>	<p>TTQ 4.2.155:</p> <p>This is the historical and theological context of the theology of liberation in Latin America. As we have said, this theology could not have come into existence before a certain degree of maturity had been achieved in the popular movement in Latin America. But it is also inscribed in an experience and search that go beyond Latin America and plunge their roots in the past, a past filled with struggle and reflection both on the part of the dominated areas of our societies and on the part of the Christian communities that have sprung up in their midst.</p>
<p>STQ 4.2.156:</p>	<p>TTQ 4.2.156:</p> <p>Although not in agreement with Scannone here – he seems to have generalized too rapidly from a small number of cases – we must confess ourselves in his debt for important observations on the problematic of the theology of liberation, as well as for having so clearly posed questions that will contribute to a more lucid and critical resumption of our own points of departure. To this end we shall have need of a broad, critical study that will take account of the</p>

	<p>various lines of approach of liberation theology, as well as of the complex political and ecclesial panorama against which it is situated.</p>
<p>STQ 4.2.157: This STQ is from the paragraph that starts on page 377 with ‘hablar así globalmente de América Latina’. The STQ goes for the entire paragraph.</p>	<p>TTQ 4.2.157: Our discussion of Latin America as a whole is not intended to imply that life and reflection there does not vary from one national context to another. The intense political experience of Peronism, for example, has led certain Latin American theologians to distinguish, within the theology of liberation in recent years, a particular current, having its own traits, which they call the “theology of popular pastoral ministry.” Juan Carlos Scannone has systematized this approach with clarity and penetration, centering it on the category of “people.”</p> <p>Internal polemics will doubtless be of some use in charting positions and in avoiding the ambiguities into which an enthusiasm of the first hour often causes one to fall. I am not in agreement, however with the way in which Scannone sets up an opposition between what he calls “two vectors in the theology of liberation”. In doing so, he devitalizes – and indeed, without intending to, deforms – one of these vectors, by withholding from it elements (a reference to the popular movement, a sense of Latin American history, popular piety, and popular pastoral</p>

approaches) that swell the current to which he sees himself as belonging.

There is a difference. But the difference is not in the absence of these elements or in a denial of their importance and richness. The difference is in the manner of bringing them into focus. Many factors come into play here, and among them is the historical and political context to which we have alluded above. This context colors one's precise understanding of "people," and "popular classes," and even of the genuine nature of a popular evangelization and of the function of the church in this concrete moment in Latin America.

The theology of liberation is rooted in a revolutionary militancy. It is aware of the grave questions posed by social conflict, but it considers that these should be attacked and overcome in their roots, without turning one's back on the concrete situations in which they have arisen. Furthermore, this theological line of thinking not only does not neglect, but actually demands, the labor and proclamation of the gospel on the wavelength of the masses. It is not the perspective of the elite, or of little groups, but it is one of organizations – which the popular movement, and the Christian people within that popular movement, build for themselves.

STQ 4.2.158:

This STQ's paragraph starts on page 378 and ends on page 380.

TTQ 4.2.158:

On the other hand, when we speak of the maturity of the popular movement, we do not mean to imply that the popular movement is simply tumbling along from victory to victory. Things go deeper than that, and when we understand things more deeply than that we shall be able to better to understand the vagaries of history. It is right to emphasize the situation of captivity and exile in which we live in Latin America today. This is a rich and fruitful approach, and it helps us see more clearly what the liberation process and its theological reflection actually mean today.

Interpretations are arising here and there that demonstrate the importance of avoiding superficial analyses and facile categories, which with all the good will in the world run the risk of disarming and demobilizing a people that resists, that fights. They err, therefore, who think that all is submerged by repression and fascism in Latin America today. For this downtrodden people, suffering and captivity are nothing new. These have always been there. But the will to rebellion, and hope, have always been here too. Long has this people been in exile in its own land. But long, too, has it been in exodus, on the road to its redemption.

	<p>It is this dialectic – not enthusiasm for a liberation just around the corner – that has given birth to the theology of liberation. And this dialectic, living and vital at the heart of the history of a poor people, continues in full process today. It is true that new dimensions have been added to the secular captivity and exile of these popular classes. Not to keep these in account would betray the lack of an elemental realism and would mean taking the road to suicide. <u>But to overestimate these dimensions, and present them as an altogether new stage, in the wake of some form of liberation that these classes are supposed to have enjoyed during the years before, shows an ignorance of the deep and ancient experience of oppression and marginalization so familiar to the masses of Latin America.</u>⁸³⁷ It also shows and ignorance of the capacity for resistance and creativity and an ignorance of the hope of liberation, which these popular classes have always kept alive.</p> <p>Let us be aware of an elitist view of history. Let us not make our personal or group experiences, however important they may be the point of departure for a sketch of Latin America as a whole. Those who live in the poorer countries, which have had little occasion for</p>
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⁸³⁷ This sentence is Barr's rendering of the sentence from the STQ that starts with 'pero sobreestimarlas' and ends with 'las masas populares del subcontinente'.

illusions in recent years, are particularly sensitive to deformed, simplistic readings of recent history.

Then again, new and creative efforts are springing up in Latin America from all sides, right in the midst of today's cruel conditions. They are less well known, perhaps, and less bustling, than others in the immediate past. They may be carried on by persons who, for "Latin American observers," are anonymous. But they are nonetheless real for all that, nor are they any less deeply rooted in a lowly people. Today more than ever before, it is important to those who belong to those who resist, who fight, who believe and hope. Intellectuals may allow themselves extravagances and disquisitions the people may not. And what this people knows as a living experience, even more than suffering, and demands even more than compassion, is a will to affirmation in the midst of a situation that denies their condition as human beings.

Finally, what Christ came to proclaim and actualize is not captivity and exile, but liberation that begins from within these oppressive situations. The heart of his message is the fulness of the saving and liberating love of the Father. This should also be the core of our Christian life and theological reflection.

<p>STQ 4.2.159:</p>	<p>TTQ 4.2.159:</p> <p>An understanding of the faith from within the concrete, historical praxis practice of liberation leads to a proclamation of the gospel at the very heart of this practice. It is a proclamation that is at once vigilant deed, active involvement, concrete solidarity with the interests and battles of the popular classes – and word, which is rooted and verified in deed, which defines attitudes, and which is celebrated with thanksgiving.</p>
<p>STQ 4.2.160:</p> <p>This STQ is the only paragraph to start on page 381.</p>	<p>TTQ 4.2.160:</p> <p>Evangelization proclaims liberation in Jesus Christ. And the scope of this liberation is presented to us in the programmatic discourse recorded in well-known text of Luke:</p> <p style="padding-left: 40px;">He came to Nazara, where he had been brought up, and went into the synagogue on the Sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:</p> <p style="padding-left: 80px;">The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord’s year of favor (Isa. 61: 1-2).</p> <p>He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he</p>

began to speak to them, “This text is being fulfilled today even as you listen” (Luke 4:16-21).

For Jesus, then, liberation is total liberation. And thereby he identifies the root of all injustice and exploitation: breach of friendship, breach of love. We are not presented with a liberation open to a “spiritualistic” interpretation, still so tightly clung to in certain Christian circles. Hunger and justice are not just economic and social questions. They are global human questions, and they challenge our way of living the faith in its very roots.

We must radically revise our notions of matter and spirit. They are steeped in a Greek thinking and idealistic philosophy having little in common with the biblical mentality. As Berdyaev put it, reinterpreting these terms so lightly bandied about in Christian circles, “If I am hungry, that is a material problem, if someone else is hungry, that is a spiritual problem.” Love and sin are concrete realities. They occur in concrete, living situations. This is why the Bible speaks of liberation and justice as opposed to the slavery and humiliation of the poor in concrete history. The gift of filiation, by which we become the daughters and sons of God, occurs in concrete history. We receive this free gift, which is not a gift in word, but one in deed, when we make ourselves brothers and sisters to one another.

	<p>This is what it means to live the love of the Father and give testimony to him. The proclamation of a God who loves all persons equally must take flesh in history, must become history.</p> <p>The proclamation of this liberating love in a society scarred by injustice and the exploitation of one social class by another will transform this “emergent history” into something challenging and conflictual. Within the very heart of a society in which social classes, ethnic groups, and cultures are in conflict with one another, we verify God, we make God to be true, by taking the part of the poor, of the masses, of the despised ethnic groups, of the marginalized classes. It is from within them that we strive to live and proclaim the gospel. Its proclamation to the poor of this world gives them to perceive that their situation is contrary to the will of a God who makes himself known in events of liberation. This will contribute to a raising of their consciousness of the profound injustice of their situation – and a raising of their hope of liberation.</p>
<p>STQ 4.2.161: Due to copyright restrictions, the data from STQs 4.2.161 – 4.2.170 has been removed. STQ 4.2.161 is the paragraph that begins on page 382 and finishes on page 383.</p>	<p>TTQ 4.2.161: The gospel read, then, from the viewpoint of the poor, from the viewpoint of the militancy of their struggles for liberation, convokes a popular church – that is, a church, born of the people, the “poor of the earth,” the predilect of the kingdom, “God’s favorites.” It is a church</p>

	<p>rooted in a people that snatches the gospel from the hands of the great ones of this world. It prevents it from being utilized henceforward as an element in the justification of a situation contrary to the will of the Liberator-God.</p> <p>Thus there comes into existence what for some time now has been called a “social appropriation of the gospel.” It is one of the moments in what we all call a “militant reading of the bible.” The Bible must be restored to the Christian peoples who believe and hope in the God who reveals himself there. Otherwise all self-styled “scientific” exegesis loses its validity. We must reclaim a believing, militant reading of the word of the Lord, and re-discover the popular language needed to communicate it. It will be a reading done from within, and in function of, its proclamation by the people itself.</p> <p>At the point of departure of this communication of the gospel there is a spiritual experience. It is a collective experience, a popular experience. It is the experience of encounter with the Lord in the midst of the battles of the “condemned of the earth”. It is a moment of silence, a moment of careful listening to the Lord and to the people. It is a time of contemplation, and an experience of joy. To evangelize is to communicate the silence and gladness that the word of the Lord</p>
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	<p>creates within us. But the silence is a silence of rebellion, and the gladness is an Easter gladness. It is the resurrection of hope, which the conciliator reduced to desperation. It is the presence of the free love of the Father, who takes up all things.</p>
<p>STQ 4.2.162: STQ 4.2.162 is the entirety of Note 61 of page 384 up until ‘textos escritos’.</p>	<p>TTQ 4.2.162: The popular expressions used in the present paragraphs have sprung up in the life of the Christian communities committed to popular liberation. Generally they are oral in their origin, even when they have eventually found their way into the written word.</p>
<p>STQ 4.2.163: STQ 4.2.163 has been adapted from the paragraph that starts on page 384 with ‘reconocerse como pueblo de Dios’.</p>	<p>TTQ 4.2.163: To see ourselves as a people of God means to pose all over again the question of who God is for us today. The God who reveals himself in concrete history is a God who is irreducible to our manner of understanding him, irreducible to our theology and even to our faith. This God cannot be appropriated. He cannot become anyone’s private property, this God who makes himself present in events, this God who becomes history. God is a love that ever transcends us, “Since it is in him that we live, and move, and exist” (Acts 17:28). He is the Utterly Other, the Holy Ones – “for I am God, not man: I am the Holy One in your midst” (Hos. 11:9). God manifests himself in time of trial as a God of mist (Exod. 19:18), <i>but</i> he can also be heard in a gentle</p>

	<p>breeze (1 Kings 19:12). But ultimately he is a God who dwells in the heart that can love (Ezek. 36:26), and in the bosom of his people (John 3:16).</p> <p>The God we believe and hope in comes to us as the God of the poor, the God of the oppressed. This is why he reveals himself only in the person who does justice to the poor. But a great deal of work needs to be done along this line of thought. A radical reflection on our idea of God is an urgent necessity if we wish to progress beyond our first insights and not become mired down in clichés. One of the tasks before us, as we subject the praxis of liberation to a theological reflection, is to arrive at a deeper grasp of what “God of the poor” means in a concrete history of oppression and struggle for liberation – in a world of adversity, but at the same time in a world of hope for the exploited. This is the path marked out by what we called the “historical creed” in reference to the people of Israel. For it is precisely faith and hope in the God of the people that makes us a people of God; “I shall be your God, and you shall be my people.”</p>
<p>STQ 4.2.164: This STQ is the footnote that can be found on pages 386-87.</p>	<p>TTQ 4.2.164: Let us hope that this reflection will have its point of departure in the practice of this people, as writ large on the horizon of popular</p>

	<p>liberation. Sometimes discussion of these subjects develops intellectual dynamics of its own that remove it from the humble but massive realities that actually constitute their authentic springboard. This alienation from reality only yields up the exhaustion of these subjects in a labyrinth of endless intrachurch squabbling.</p>
<p>STQ 4.2.165: This STQ is the first paragraph to begin on page 387.</p>	<p>TTQ 4.2.165: During the greater part of its long historical experience, all through the era of Christendom, the church studied itself from within, so to speak. Supernatural salvation appeared as an absolute vale of which the church was the sole depository. Western Christendom was built pastorally and theologically in function of the believer, the Christian. In order to understand itself the church looked at itself. This is what we call “ecclesiocentrism”. Here, Christ is viewed mainly as the founder of the church. The historical matrix of this attitude is easy to uncover and understand. When new peoples were discovered, the task of incorporating them into the church was seen as a salvific mission. Linked historically to Western culture, white societies, and European values, the expansion of the church throughout the world bears the mark of the West.</p>
<p>STQ 4.2.166:</p>	<p>TTQ 4.2.166:</p>

This quotation is the paragraph that begins on page 387 with ‘es clásico decir que Vaticano II puso fin a la mentalidad de cristiandad’. The STQ closes with ‘la abertura al mundo lleva la marca de la sociedad moderna’.

It is commonplace to say that Vatican II put an end to the Christendom mentality. Now is the hour of dialogue and service to the world. The church’s consciousness of itself now begins from without, from the modern world. It is a world hostile to the church, a world centuries old now, prideful in its own values.

The Pastoral Constitution On The Church In The Modern World presents the new horizon against which Vatican II views the activity of the church.⁸³⁸ It is an optimistic view of the world, of its progress, of contemporary science and technology, of the person as agent of history, of liberty. Of course, it is a somewhat reserved endorsement, in view of the risks of accompanying these human values. In particular, the pastoral constitution is concerned to recall that these modern values reach their fulness only when they are referred to the Christian message.

The document issues a call for collaboration between believers and non-believers in the “just upbuilding of this world in which they live in common.” It is a world that is different from, but that need not be hostile to, the church.

⁸³⁸ This sentence is the part of the TTQ where information that was left out or implicit in the STQ has been made explicit.

	<p>It is a world in which Christ is present and active, and it is from outside itself, from the world, that he calls the Christian community, too, to the gospel. Hence Vatican II resumes the Pauline theme of Christ as Lord of history. This is the history in which the church must accomplish its mission as sign, as “universal sacrament of salvation.” The church’s openness to the world bears the mark of modern society.</p>
<p>STQ 4.2.167: This quotation is the paragraph from page 391 that begins with ‘nuestra intención’.</p>	<p>TTQ 4.2.167: I have also tried to indicate, along the same lines of thought, the point of breach between progressivist theology and the theology of liberation. Evidently they cross paths. But their points of intersection can be understood only in light of the point of breach.</p>
<p>STQ 4.2.168: This quotation has been adapted from the paragraph that starts with ‘la teología progresista’.</p>	<p>TTQ 4.2.168: The interlocutor of progressivist theology is the modern spirit and liberal ideology, whose agent – historical subject – is the bourgeois class. This point of departure distinguishes it from traditional theology, with its mark of the feudal world and its prolongation in the ancien régime. But it distinguishes it from the theology of liberation as well. The theology of liberation begins from the questions asked by the poor and plundered of the world, by “those without a history,” by those who are oppressed and marginalized precisely by the</p>

	<p>interlocutor of progressivist theology. The modern forms of this oppression must not deceive us, but rather show us the exact point of this oppression must not deceive us, but rather show us the exact point of historical, political, and social breach between the two perspectives. This is why we said that theologies of liberation could arise only after a popular movement had attained a certain maturity.</p>
<p>STQ 4.2.169: STQ 4.2.169 is the last paragraph to begin on page 392.</p>	<p>TTQ 4.2.169: Theology that attempts to come to grips with the challenges of the bourgeois nonbeliever necessarily enters into the problematic of modernity. We have seen this in some examples, especially from the advance wing of Protestant theology, the great Christian theology of modernity. By comparison, Catholic theology appears rather closely linked with traditional forms of thought. But the historical antecedents of the new society, and the assertiveness of the modern sector of the Catholic world, have been effacing this difference in recent years. The historical bloc to which reflection on the faith belongs determines both the material and the limits of the reflection.</p> <p>Of course, when I say “belong” I do not mean to imply that modernity is accepted without critique. This is not a theology that mechanically translates the great modern themes into a reflection on the faith. An</p>

	<p>original rethinking of these themes is what gives this theology its breadth and importance. But it must be said that this is a theology situated in a context. To separate it from the social and cultural world in which it subsists is to render it incomprehensible, and this is recognized by its most competent representatives. This context, this social and cultural world, is the world of modern society and bourgeois ideology.</p> <p>The point of departure of the theology of liberation is not only different from that of the progressivist theology, it is in contradiction with it. The contradiction can be grasped only in the real world of history. To speak of the “postmodern world” is a superficial response, and of little help. It is not a matter of chronological order, but of concrete historical and dialectical contradiction. This dialectical opposition to the bourgeois ideology and the dominant culture comes up out of the popular classes, and from the vanguard. The exploited strata of society are the concrete, historical agents of a new understanding of the faith. The God of the Bible reveals himself through those despoiled of their dignity as a people and as human beings. He manifests himself in those the gospel calls “the poor” and “the least”.</p>
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	<p>There are a number of paths for life, and for one’s understanding of the presence of the Lord, in a world of oppression and repression (but of resistance and hope as well). In their journey along these paths, “history’s absent ones” make the free gift of the Father’s love their own by creating new social relationships – relationships of a community of sisters and brothers.</p>
<p>STQ 4.2.170: This STQ is the paragraph that begins on page 393 and finishes on page 394.</p>	<p>TTQ 4.2.170: Theological reflection along these lines of thought is just taking its first steps. Let us not overestimate its scope. What is primarily at issue is not a theology, but popular liberation. Theology comes only later. When intellectual discussion leads someone to invert the order of the stages, the liberation project finds itself in trammels, and the work of theology is inevitably sterile as well. In order for theology to be a part of, and a service to, a concrete process of liberation, it has to be liberated – as do we also – from every restraint that impedes solidarity with the poor and exploited of this world. Only in this way can the effort of reflection on the faith escape being coopted by the system.</p> <p>Living and thinking the faith from within the immurement of the “wretched of the earth” will lead us along paths where we shall not meet the great ones of this world. Instead we shall meet the Lord. We</p>

	<p>shall meet him in the poor of Latin America and of other continents. And like the disciples at Emmaus, we shall interpret his words and his deeds in the light of Easter, and our eyes will be opened. Then we shall understand – to cite Arguedas once more – that “God is hope, God is gladness. God is daring”.</p>
<p>STQ 4.2.171: Due to copyright restrictions, the data from this STQ (which is the paragraph that starts on page 414) has been removed.</p>	<p>TTQ 4.2.171: Barth’s thinking offers an example of the irruption of the perspective of the poor into the modern problematic – where, despite all, Barth’s theology remains. But something very important is stirring at the theological limits reached by a Bonhoeffer, and even by a Barth. Each of them discerns the glimmer of a dialectic in the history of the Christian faith. The modern, bourgeois mentality is not overcome in ideological dialogue, but in a dialectical opposition to the social contradictions this mentality represents in the real world of history. Only from beyond the frontiers of this modern bourgeois world will it be possible to respond to the challenges of that world. That is, only from within the world of poverty and exploitation that the bourgeois world produces can that same world be confronted and overcome.</p> <p>It may be that the absence of social analysis prevented Bonhoeffer from carrying his intuition to its mature theological implications. But</p>

he had made a beginning. He had moved toward a perspective “from beneath” – not in the sense of proceeding it from the human being to God (as in the expression, “christology from beneath,” or “low christology,” for example), but from a point of departure in the universe of oppression, and of aspirations for deliverance, in which the poor are languishing. He had moved toward a theological outlook whose point of departure is in a faith lived by exploited classes, condemned ethnic groups, and marginalized cultures. The heretofore “absent from history” are making the free gift of the Father’s love their own today, creating new social relationships of a communion of brothers and sisters. This is the point of departure for what we call “theology from the underside of history”.

Table 4.3: A Comparison of Usages and Translations of the Words *Salvación* and *Liberación* in *La Teología De La Liberación* and *A Theology of Liberation*

<p>STQ 4.3.1:⁸³⁹</p> <p>Due to copyright restrictions, the data from STQs 4.3.1 – 4.3.10 has been eliminated.</p> <p>STQ 4.3.1 is the first paragraph from page 9 of the original edition.</p>	<p>TTQ 4.3.1:⁸⁴⁰</p> <p>This book is an attempt at reflection, based on the gospel and the experiences of men and women committed to the process of liberation in the oppressed and exploited land of Latin America. It is a theological reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human. Many in Latin America have started along the path of a commitment to liberation, and among them is a growing number of Christians; whatever the validity of these pages, it is due to their experiences and reflections. My greatest desire is not to betray their experiences and efforts to elucidate the meaning of their solidarity with the oppressed.</p>
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⁸³⁹ The STQs in this table are from Gutiérrez, *La Teología De La Liberación: Perspectivas*, 1971 ed, op. cit., pp. 9-11, 13, 33-34, 41, 43-45, 49-52 & 54-60, 63-69, 72, 88-90, 97-99, 118, 20-22, 30-36, 44-46, 48, 53, 55-56, 58-60, 63, 68-71, 77-81, 83-89, 91-200, 06-07, 13, 15-19, 22-29, 31, 36-37, 51, 53-59, 62, 80, 82-83, 87-88, 302-07, 17-19, 23-27, 45, 47-48, 60, 70 & 73-74 & *Teología De La Liberación: Perspectivas 18th Edn*, 18th ed. (Salamanca: Ediciones Sígueme, 2009), 14, 88, 96-99, 123, 24, 27, 40-41, 43, 52-53. Nos. 4.3.8, 4.3.12, 4.3.14, 4.3.17 - 4.3.19, 4.3.27, 4.3.35-4.3.37, 4.3.56, 4.3.57, 4.3.62, 4.3.63, 4.3.72, 4.3.74, 4.3.76, 4.3.78, 4.3.81, 4.3.84, 4.3.88, 4.3.101, 4.3.105, 4.3.117, 4.3.119, 4.3.136 - 4.3.138 & 4.3.142 - 4.3.143 have been adapted.

⁸⁴⁰ TTQs 4.3.1 - 4.3.6 come from *A Theology of Liberation: History, Politics and Salvation 15th Anniversary Edition*. op. cit., pp. xiii-xv, & 1.

STQ 4.3.2:

This quotation is the second paragraph of page 14 of the 18th edition.

TTQ 4.3.2:

A reflection on the theological meaning of the process of human liberation throughout history demands methodologically that I define my terms. The first part of this book is devoted to that purpose. This will enable me to indicate why I pay special attention in this work to the critical function of theology with respect to the presence and activity of humankind in history. The most important instance of this presence in our times, especially in underdeveloped and oppressed countries, is the struggle to construct a just and fraternal society, where persons can live with dignity and be the agents of their own destiny. It is my opinion that the term *development* does not well express these profound aspirations. *Liberation*, on the other hand, seems to express them better. Moreover, in another way the notion of liberation is more exact and all-embracing: it emphasizes that human beings transform themselves by conquering their liberty throughout their existence and their history. The Bible presents liberation – salvation – in Christ as the total gift, which, by taking on the levels I indicate, gives the whole process of liberation its deepest meaning and its complete and unforeseeable fulfillment. Liberation can thus be approached as a single salvific process. This viewpoint, therefore, permits us to consider *the unity, without confusion*, of the various

	<p>human dimensions, that is, one's relationships with other humans and with the Lord, which theology has been attempting to establish for some time; this approach will provide the framework for our reflection.</p>
<p>STQ 4.3.3: STQ 4.3.3 is the second paragraph of page 10 of the original 1971 edition.</p>	<p>TTQ 4.3.3: It is fitting, secondly, to show that the problem that the theology of liberation poses is simultaneously traditional and new. This twofold characteristic will be more evident if I analyze the different ways in which theology has historically responded to this problem. This will lead me to conclude that because the traditional approaches have been exhausted, new areas of theological reflection are being sought. My examination should help me remove the obstacles from my path and move ahead more quickly. The second part of the work deals with this matter.</p>
<p>STQ 4.3.4: This STQ is the quotation that starts on page 10 of the original edition and finishes on page 11.</p>	<p>TTQ 4.3.4: The preceding analysis leads me to reconsider the "practice" of the church in today's world. The situation in Latin America, the only continent among the exploited and oppressed peoples where Christians are in the majority, is especially interesting. An attempt to describe and interpret the forms under which the Latin American church is present in the process of liberation – especially among the</p>

	<p>most committed Christian groups – will allow me to establish the questions for an authentic theological reflection. These will be the first efforts along these lines. The third part of this treatise is devoted to this attempt.</p>
<p>STQ 4.3.5: This quotation is the first paragraph to start on page 11 of the original edition.</p>	<p>TTQ 4.3.5: The previous remarks make it clear that the question regarding the theological meaning of liberation is, in truth, a question <i>about the very meaning of Christianity and about the mission of the church</i>. There was a time when the church responded to any problem by calmly appealing to its doctrinal and vital resources. Today the seriousness and scope of the process that we call liberation is such that Christian faith and the church are radically challenged. They are being asked to show what significance they have for a human task that has reached adulthood. The greater part of my study is concerned with this aspect. I approach the subject within the framework of the unity and, at the same time, the complexity of the process of liberation centered in the salvific work of Christ. I am aware, however, that I can only sketch these considerations, or more precisely, outline the new questions – without claiming to give conclusive answers.</p>
<p>STQ 4.3.6:</p>	<p>TTQ 4.3.6:</p>

<p>This quotation is from the part of page 13 of the 1971 edition that begins with ‘teología y liberación son términos de interpretaciones diversas’ and ends with ‘por lo demás, a medida que se avance en este trabajo se podrá matizar y profundizar este intento inicial’.</p>	<p>Theology and liberation are terms subject to a variety of interpretations. In order to present our study properly, we must examine critically the notion of theology which we will use throughout. Likewise, it is necessary to determine, at least in rough outline, what it is we understand by liberation. As we progress, various shades of meaning and deeper levels of understanding will complement this initial effort.</p>
<p>STQ 4.3.7: The quotation is the last paragraph to start on page 33 of the original edition.</p>	<p>TTQ 4.3.7:⁸⁴¹ It is for all of these reasons that the theology of liberation offers us not so much a new theme for reflection as a <i>new way</i> to do theology. Theology as critical reflection on historical praxis is a liberating theology., a theology of the liberating transformation of the history of mankind and also therefore that part of mankind – gathered into <i>ecclesia</i> – which openly confesses Christ. This is a theology which does not stop with reflecting on the world, but rather tries to be part of the process through which the world is transformed. It is a theology which is open – in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of people, in</p>

⁸⁴¹ TTQs 4.3.7 - 4.3.34 come from *A Theology of Liberation: History, Politics and Salvation*. op. cit., pp. 15, 25, 27-28, 30-37, 45-49, 53, 59 & 277-278. Nos. 4.3.8, 4.3.14 & 4.3.17 & 4.3.19 have been adapted.

	<p>liberating love, and in the building of a new, just, and fraternal society – to the gift of the Kingdom of God.</p>
<p>STQ 4.3.8: This STQ has two paragraphs and has been adapted from the passage that starts on page 41 of the 1971 edition with ‘sería un error pensar’.</p>	<p>TTQ 4.3.8: It would be a mistake to think that this point of view, which is concerned with human values, is the exclusive preserve of scholars of a Christian inspiration. Converging viewpoints are found in Marxist-inspired positions. This humanistic approaches attempts to place the notion of development in a wider context: a historical vision in which mankind assumes control of [its] own destiny. But this leads precisely to a change of perspective which – after certain additions and corrections – we would prefer to call liberation. We shall attempt to clarify this below.</p>
<p>STQ 4.3.9: This STQ is the last paragraph of page 43 of the 1971 edition.</p>	<p>TTQ 4.3.9: In this light, to speak about the process of <i>liberation</i> begins to appear more appropriate and richer in human context. Liberation in fact expresses the inescapable moment of radical change which is foreign to the ordinary use of the term <i>development</i>. Only in the context of such a process can a policy of development be effectively implemented, have any real meaning, and avoid misleading formulations.</p>

<p>STQ 4.3.10:</p> <p>This quotation is the first paragraph to begin on page 44 of the original edition.</p>	<p>TTQ 4.3.10:</p> <p>To characterize the situation of the poor countries as dominated and oppressed leads one to speak of economic, social, and political liberation. But we are dealing here with a much more integral and profound understanding of human existence and its historical future.</p>
<p>STQ 4.3.11:</p> <p>As a consequence of copyright restrictions, the data from STQs 4.3.11 – 4.3.20 has been deleted.</p> <p>STQ 4.3.11 is the paragraph that starts on page 44 of the first edition and ends on page 45. This is immediately followed by STQ 4.3.12 (which is a single paragraph quotation and an adaptation).</p>	<p>TTQ 4.3.11:</p> <p>A broad and deep aspiration for liberation inflames the history of mankind in our day, liberation from all that limits or keeps man from self-fulfillment, liberation from all impediments to the exercise of his freedom. Proof of this is the awareness of new and subtle forms of oppression in the heart of advanced, industrial societies, which often offer themselves as models to the underdeveloped countries. In them subversion does not appear as a protest against poverty, but rather against wealth. The context in the rich countries, however, is quite different from that of the poor countries: we must beware of all kinds of imitations as well as new forms of imperialism – revolutionary this time – of the rich countries, which consider themselves central to the history of mankind. Such mimicry would only lead the revolutionary groups of the Third World to a new deception regarding their own reality. They would be led to fight against windmills.</p>
<p>STQ 4.3.12:</p>	<p>TTQ 4.3.12:</p>

	<p>But, having acknowledged this danger, it is important to remember also that the poor countries would err in not following these events closely since their future depends at least partially upon what happens on the domestic scene in the dominant countries. Their own efforts at liberation cannot be indifferent to that proclaimed by growing minorities in rich nations. There are, moreover, valuable lessons to be learned by the revolutionaries of the countries on the periphery, who could in turn use them as corrective measures in the difficult task of building a new society.</p>
<p>STQ 4.3.13: This STQ has been taken from the paragraph of the original edition that starts on page 49 and ends on page 50.</p>	<p>TTQ 4.3.13: But modern man's aspirations include not only liberation from <i>exterior</i> pressures which prevent his fulfillment as a member of a certain social class, country, or society. He seeks likewise an <i>interior</i> liberation, in an individual and intimate dimension; he seeks liberation not only on a social plane but also on a psychological. He seeks an interior freedom understood, however, not as an ideological evasion from social confrontation or as the internalization of a situation of dependency. Rather it must be in relation to the real world of the human psyche as understood since Freud. A new frontier was in effect opened up when Freud highlighted the unconscious determinants of human behavior, with repression as the</p>

	<p>central element of man's psychic make-up. Repression is the result of the conflict between instinctive drives and the cultural and ethical demands of the social environment. For Freud, unconscious motivations exercise a tyrannical power and can produce aberrant behavior. This behavior is controllable only if the subject becomes aware of these motivations through an accurate reading of the new language of meanings created by the unconscious. Since Hegel we have seen conflict used as a germinal explanatory category and <i>awareness</i> as a step in the conquest of freedom. In Freud, however, they appear in a psychological process which ought also to lead to a fuller liberation of man.</p>
<p>STQ 4.3.14:</p>	<p>TTQ 4.3.14:</p> <p>The scope of liberation on the collective and historical level does not always and satisfactorily include psychological liberation.</p> <p>Psychological liberation includes dimensions which did not exist in or are not sufficiently integrated with collective, historical liberation. We are not speaking here, however, of facilely separating them or putting them in opposition to one another. "It seems to me", writes David Cooper..., "that a cardinal failure of all past revolutions has been the dissociation of liberation on the mass social level, i.e. liberation of whole classes in economic and political terms, and liberation on the</p>

	<p>level of the individual and the concrete groups in which he is directly engaged. If we are to talk of revolution today our talk will be meaningless unless we effect some union between the macro-social and micro-social, and between ‘inner reality’ and ‘outer reality’”. Moreover, alienation and exploitation as well as the very struggle for liberation from them have ramifications on the personal and psychological planes which it would be dangerous to overlook in the process of constructing a new society and a new person. These personal aspects – considered not as excessively privatized, but rather as encompassing all human dimensions – are also under consideration in the contemporary debate concerning greater participation of all in political activity. This is so even in a socialist society.</p>
<p>STQ 4.3.15: This STQ’s sole paragraph is the one that begins on page 52 of the 1971 edition with ‘no se trata, por cierto’.</p>	<p>TTQ 4.3.15: We are not suggesting, of course, that we should endorse without question every aspect of this development of ideas. There are ambiguities, critical observations to be made, and points to be clarified. Many ideas must be reconsidered in light of a history that advances inexorably, simultaneously confirming and rejecting previous assertions. Ideas must be reconsidered too in light of praxis, which is the proving ground of all theory, and in light of socio-cultural realities very different from those from which the ideas</p>

	<p>emerged. But all this should not lead us to an attitude of distrustful reserve toward these ideas; rather it should suggest that the task to be undertaken is formidable. And the task is all the more urgent because these reflections are attempts to express a deeply-rooted sentiment in today's masses: the aspiration to liberation. This aspiration is still confusedly perceived, but there is an ever-greater awareness of it. Furthermore, for many persons in various ways this aspiration – in Vietnam or Brazil, New York or Prague – has become a norm for their behavior and a sufficient reason to lead lives of dedication. Their commitment is the backbone which validates and gives historical viability to the development of the ideas outlined above.</p>
<p>STQ 4.3.16:</p>	<p>TTQ 4.3.16: To conceive of history as a process of the liberation of man is to consider freedom as a historical conquest; it is to understand that the step from an abstract to a real freedom is not taken without a struggle against all the forces that oppress man, a struggle full of pitfalls, detours, and temptations to run away. The goal is not only better living conditions, a radical change of structures, a social revolution; it is much more; the continuous creation, never ending, of a new way to be a man, a <i>permanent cultural revolution</i>.</p>

<p>STQ 4.3.17:⁸⁴²</p> <p>This STQ is from page 88 of the 18th edition. The quotation starts with ‘esas nuevas perspectivas’ and concludes with ‘de toda suerte de inadmisibles dependencias’.</p>	<p>TTQ 4.3.17:</p> <p>These new viewpoints were already hinted at in the sketchy discussion of Vatican Council II on dependence and liberation. <i>Gaudium et spes</i> points out that “nations on the road to progress ...continually fall behind while very often their <i>dependence</i> on wealthier nations deepens more rapidly, even in the economic sphere”. Later it acknowledges that “although nearly all peoples have gained their independence, it is still far from true that they are free from excessive inequalities and from every form of <i>undue dependence</i>.”</p>
<p>STQ 4.3.18:</p>	<p>TTQ 4.3.18:</p> <p>These assertions should lead to a discernment of the need to be from dependence, to be liberated from it. The same <i>Gaudium et spes</i> on two occasions touches on liberation and laments the fact that it is seen exclusively as the fruit of human effort: “Many look forward to a genuine and total <i>emancipation</i> of humanity wrought solely by human effort. They are convinced that the future role of man over the earth will satisfy every desire of his heart”. Or it is concerned that liberation be reduced to a purely economic and social level: “Among</p>

⁸⁴² The part of STQ 4.3.17 in which *Gaudium et Spes* is being called ‘The Constitution *Gaudium et Spes*’ occurs when the quotation uses the following term; la constitución *Gaudium et Spes*.

	<p>the forms of modern atheism is that which anticipates the <i>liberation</i> of man, especially through his economic and social emancipation”. These assertions presuppose, negatively speaking, that liberation must be placed in a wider context; they criticize a narrow vision. They allow, therefore, for the possibility of a “genuine and total” liberation.</p>
<p>STQ 4.3.19: This quotation is an adaptation of a single paragraph quotation that begins on page 55 with ‘la encíclica <i>Populurum progressio</i> da un paso más’.</p>	<p>TTQ 4.3.19: The encyclical <i>Populurum Progressio</i> goes one step further. In a somewhat isolated text it speaks clearly of “building a world where every man, no what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control”. It is unfortunate, however, that this idea was not expanded in the encyclical. From this point of view, <i>Populurum progressio</i> is a transitional document. Although it energetically denounces the “international imperialism of money,” “situations whose injustice cries to heaven,” and the growing gap between rich and poor countries, ultimately it addresses itself to the great ones of this world urging them to carry out the necessary changes. The outright use of the language of liberation, instead of its mere suggestion, would have given a more decided and direct thrust in favor of the oppressed,</p>

	encouraging them to break with their present situation and take control of their own destiny.
<p>STQ 4.3.20:</p> <p>This STQ is a single paragraph quotation that starts on page 56 of the original edition and ends on page 57.</p>	<p>TTQ 4.3.20:</p> <p>The theme of liberation appears more completely discussed in the message from eighteen bishops of the Third World, published as a specific response to the call made by <i>Populorum progressio</i>. It is also treated frequently – almost to the point of being a synthesis of its message – in the conclusions of the Second General Conference of Latin American Bishops held in Medellín, Colombia, in 1968, which have more doctrinal authority than the eighteen bishops’ message. In both these documents the focus has changed. The situation is not judged from the point of view of the countries at the center, but rather of those on the periphery, providing insiders’ experience of their anguish and aspirations.</p>
<p>STQ 4.3.21:</p> <p>As a consequence of copyright restrictions, the data from STQs 4.3.21 – 4.3.30 has been removed.</p> <p>STQ 4.3.21 is the paragraph from page 57 that begins with ‘surgida de un hondo movimiento histórico’.</p>	<p>TTQ 4.3.21:</p> <p>The product of a profound, historical movement, this aspiration to liberation is beginning to be accepted by the Christian community as a sign of the times, as a call to commitment and interpretation. The Biblical message, which presents the work of Christ as a liberation, provides the framework for this interpretation. Theology seems to have avoided for a long time reflecting on the conflictual character of</p>

	<p>human history, the confrontations among men, social classes, and countries. St. Paul continuously reminds us, however, of the paschal core of Christian existence and of all human life: the passage from the old man to the new, from sin to grace, from slavery to freedom.</p>
<p>STQ 4.3.22: This STQ is the paragraph that starts on page 57 of the original edition and ends on page 58.</p>	<p>TTQ 4.3.22: “For freedom, Christ has set us free: (Gal. 5:1) St. Paul tells us. He refers here to liberation from sin insofar as it represents a selfish turning in upon oneself. To sin is to refuse to love one’s neighbors and, therefore, the Lord himself. Sin – a breach of friendship with God and others – is according to the Bible the ultimate cause of poverty, injustice, and the oppression in which men live. In describing sin as the ultimate cause we do not in any way negate the structural reasons and the objective determinants leading to these situations. It does, however, emphasize the fact that things do not happen by chance and that behind an unjust structure there is a personal or collective will responsible – a willingness to reject God and neighbor. It suggests, likewise, that a social transformation, no matter how radical it may be, does not automatically achieve the suppression of all evils.</p>

<p>STQ 4.3.23:⁸⁴³</p> <p>This STQ is the last paragraph of page 58 of the original edition.</p>	<p>TTQ 4.3.23:</p> <p>In the first place, <i>liberation</i> expresses the aspirations of oppressed peoples and social classes, emphasizing the conflictual aspect of the economic, social, and political process which puts them at odds with wealthy nations and oppressed classes. In contrast, the word <i>development</i>, and above all the policies characterized as developmentalist (<i>desarrollista</i>), appear somewhat aseptic, giving a false picture of a tragic and conflictual reality. The issue of development does in fact find its true place in the more universal, profound, and radical perspective of liberation. It is only within this framework that <i>development</i> finds its true meaning and possibilities of accomplishing something worthwhile.</p>
<p>STQ 4.3.24:⁸⁴⁴</p> <p>STQs 4.3.24 & 4.3.25 are the first two paragraphs from page 59 of the original edition.</p>	<p>TTQ 4.3.24:</p> <p>At a deeper level, <i>liberation</i> can be applied to an understanding of history. Man is seen as assuming conscious responsibility for his own destiny. This understanding provides a dynamic context and broadens the horizons of the desired social changes. In this perspective the unfolding of all of man's dimensions is demanded – a man who</p>

⁸⁴³ The language from this STQ with SLMSDs that has been rendered by Eagleson and Inda as language with [ELMSDs](#) can be found right throughout the quotation.

⁸⁴⁴ This entire STQ has language with [SLMSDs](#) that Eagleson and Inda have rendered as language with ELMSDs.

	<p>makes himself throughout his life and throughout history. The gradual conquest of true freedom leads to the creation of a new man and a qualitatively different society. This vision provides, therefore, a better understanding of what in fact is at stake in our times.</p>
<p>STQ 4.3.25:⁸⁴⁵</p>	<p>TTQ 4.3.25:</p> <p>Finally, the word <i>development</i> to a certain extent limits and obscures the theological problems implied in the process designated by this term. On the contrary the word <i>liberation</i> allows for another approach leading to the Biblical sources which inspire the presence and action of man in history. In the Bible, Christ is presented as the one who brings us liberation. Christ the Savior liberates from sin, which is the ultimate root of all disruption of friendship and of all injustice and oppression. Christ makes man truly free, that is to say, he enables man to live in communion with him; and this is the basis for all human brotherhood.</p>
<p>STQ 4.3.26:</p> <p>This quotation is the top paragraph of page 63 of the 1971 edition.</p>	<p>TTQ 4.3.26:</p> <p>To speak about a theology of liberation is to seek an answer to the following question: what relation is there between salvation and the historical process of the liberation of man? In other words, we must</p>

⁸⁴⁵ The language from this STQ that has SLMSDs and that Eagleson and Inda have rendered as Marxist language with ELMSDs is evident right throughout the STQ.

	<p>attempt to discern the interrelationship among the different meanings of the term <i>liberation</i> which we indicated above. The scope of the problem will be clarified in the course of this work; but it might be helpful to point out at this stage some of its fundamental features.</p>
<p>STQ 4.3.27: This quotation starts on page 96 of the 18th edition with ‘pero esto no nos debe’ and finishes on page 97 with ‘concretos de la situación presente’.</p>	<p>TTQ 4.3.27: Its perennial quality, however, must not make us forget the new aspects which the traditional question takes on today.</p> <p>Under new forms it maintains all its topicality. J.B. Metz asserted recently that “despite the many discussions about the Church and the world, there is nothing more unclear than the nature of their relationship to one another.” But if this is so, if the problem continues to be current and yet the attempted responses are not wholly satisfactory, it is perhaps because as traditionally stated the problem has become tangential to a new and changing reality; as traditionally stated the problem does not go deep enough. In studying these questions, the texts and especially the spirit of Vatican II are undoubtedly necessary as points of reference. Nevertheless, the new design of the problem was – and could only be – partially present in the conciliar documents. “It seems to me of utmost importance,” said Karl Rahner recently, “to agree on the fact that the ideas explicitly</p>

	<p>considered during Vatican Council II do not actually represent the central problems of the postconciliar church.” It is not enough to say that Christians should not “shirk” their earthly responsibilities or that these have a “certain relationship” to salvation. <i>Gaudium et spes</i> itself sometimes gives the impression of remaining at this level of generalization. More regrettably, the same is true of a considerable number of commentators. The task of contemporary theology is to elucidate the current state of these problems, drawing with sharper lines the terms in which they are expressed. Only thus will it be possible to confront the concrete problems of the present.</p>
<p>STQ 4.3.28: This STQ is on page 97 of the 18th edition and goes for one paragraph. It starts with ‘en la problemática actual’.</p>	<p>TTQ 4.3.28: In the current statement of the problem, one fact is evident: the social praxis of contemporary man has begun to reach maturity. It is the behavior of man ever more conscious of being an active subject of history, he is ever more articulate in the face of social injustice and of all repressive forces which stand in the way of his fulfilment; he is ever more determined to participate both in the transformation of social structures and in effective political action. It was above all the great social revolutions – the French and the Russian, for example, to mention only two important milestones – together with the whole process of revolutionary ferment that they initiated which wrested –</p>

	<p>or at least began to – political decisions from the hands of an elite who were “destined” to rule. Up to that time the great majority of people did not participate in political decisions or did so only sporadically and formally. Although it is true that the majority of people are far from this level of awareness, it is also certain that they have had confused glimpses of it and are oriented in its direction. The phenomenon that we designate with the term “politicization” – which is increasing in breadth and depth in Latin America – is one of the manifestations of this complex process. And in the struggle for the liberation of the oppressed class on this continent – which is implicit in the effective and human political responsibility of all – people are searching out new paths.</p>
<p>STQ 4.3.29: This STQ is the paragraph that starts on page 347 of the original edition and ends on page 348.</p>	<p>TTQ 4.3.29: Unity is a gift of God and a historical conquest of man. Unity is not something already given. It is a process, the result of overcoming all that divides men. The promise of unity is at the heart of the work of Christ; in him men are sons before the Father and brothers among themselves. The Church, the community of those who confess Christ as their Lord, is a sign of unity among men. The unity of the Church is not truly achieved without the unity of the world. In a radically divided world, the function of the ecclesial community is to struggle</p>

	<p>against the profound causes of the division among men. It is only this commitment that can make of it an authentic sign of unity. Today, in Latin America especially, this unity implies the option for the oppressed; to opt for them is the honest, resolute way to combat that which gives rise to this social division. The Church itself will become more and more unified in this historical process and commitment to the liberation of the marginated and exploited. Unity will thus be forged not among those who only say, “Lord, Lord,” but among those who “do the will of the Father.” For the ecclesial community to recognize the fact of the class struggle and to participate actively in it will not be therefore a negation of the message of unity which it bears; rather it will be to discover the path by which it can free itself from that which now prevents it from being a clear and true sign of brotherhood.</p>
<p>STQ 4.3.30: This quotation is the paragraph from page 98 of the 18th edition that starts with ‘además de este aspecto de totalidad’.</p>	<p>TTQ 4.3.30: In addition to this universality of the political sphere, we are faced with an increasing radicalization of social praxis. Contemporary man has begun to lose his naiveté as he confronts economic and socio-cultural determinants; the deep causes of the situation in which he finds himself are becoming clearer. He realizes that to attack these deep causes is the indispensable prerequisite for radical change. And</p>

	<p>so he has gradually abandoned a simple reformist attitude regarding the existing social order, for, by its very shallowness this reformism perpetuates the existing system. The revolutionary situation which prevails today, especially in the Third World, is an expression of this growing radicalization. To support the social revolution means to abolish the present status quo and to attempt to replace it with a qualitatively different one; it means to build a just society based on new relationships of production; it means to attempt to put an end to the domination of some countries by others, of some social classes by others, of some persons by others. The liberation of these countries, social classes, and people undermines the very foundation of the present order; it is the greatest challenge of our time.</p>
<p>STQ 4.3.31: The data from STQs 4.3.31 - 4.3.40 has been removed, due to copyright restrictions. STQ 4.3.31 is the first paragraph to begin on page 68 of the original edition.</p>	<p>TTQ 4.3.31: This radicality has led us to see quite clearly that the political arena is necessarily conflictual. More precisely, the building of a just society means the confrontation – in which different kinds of violence are present – between groups with different interests and opinions. The building of a just society means overcoming every obstacle to the creation of authentic peace among people. Concretely, in Latin America this conflict revolves around the <i>oppression-liberation axis</i>. Social praxis makes demands which may seem difficult or disturbing</p>

	<p>to those who wish to achieve – or maintain – a low-cost conciliation. Such a conciliation can be only a justifying ideology for a profound disorder, a device for the few to keep living off the poverty of the many. But to become aware of the conflictual nature of the political sphere should not mean to become complacent. On the contrary, it should mean struggling – with clarity and courage, deceiving neither oneself nor others – for the establishment of peace and justice among all people.</p>
<p>STQ 4.3.32: This STQ is the first paragraph to begin on page 69 of the 1971 edition.</p>	<p>TTQ 4.3.32: What we have discussed above leads us to understand why for Christians social praxis is becoming less and less merely a duty imposed by their moral conscience or a reaction to an attack on Church interests. The characteristics of totality, radicalness, and conflict which we have attributed to the political sphere preclude any compartmentalized approach and lead us to see its deepest human dimensions. Social praxis is gradually becoming more of the arena itself in which the Christian works out – along with others – both his destiny as man and the life of faith in the Lord of history. Participation in the process of liberation is an obligatory and privileged <i>locus</i> for Christian life and reflection. In this participation will be heard nuances of the Word of God which are imperceptible in</p>

	other existential situations and without which there can be no authentic and fruitful faithfulness to the Lord.
STQ 4.3.33: STQs 4.3.33 and 4.3.34 have been taken from page 72 of the original edition. STQ 4.3.33 is the entirety of Note 3 minus the citation. No. 4.3.34 comes from the first paragraph to begin on the page.	TTQ 4.3.33: “The church did not face an autonomous world, since society was ordered towards serving the ends of eternal salvation according to rules determined by the Church”.
STQ 4.3.34:	TTQ 4.3.34: The church is regarded substantially as the exclusive depository of salvation: “Outside the church there is no salvation.” Because of this exclusiveness, notwithstanding certain qualifications which do not change the overall picture, the Church feels justified in considering itself as the center of economy of salvation and therefore presenting itself as a powerful force in relation to the world. This power will spontaneously and inevitably seek to express itself in the political arena.
STQ 4.3.35: This quotation has been adapted from the paragraph that starts on page 88 of the 1971 edition and finishes on page 89.	TTQ 4.3.35: ⁸⁴⁶ Secularization poses a serious challenge to the Christian community. In the future it will have to live and celebrate its faith in a <i>nonreligious</i> world, which the faith itself has helped create. It becomes even more urgent that it redefine the formulation of its faith,

⁸⁴⁶ Taken from Gutiérrez, *A Theology of Liberation: History, Politics and Salvation 15th Anniversary Edition*. op. cit., pp. 42-43.

	<p>its insertion in the dynamics of history, its morality, its lifestyle, the language of its preaching, and its worship. The secularization process is reaching Latin America insofar as the history of humanity becomes unified and global. It is true that some features, and especially some interpretations, are once again only a simple reflection of the European scene, the fruit of a kind of <i>demonstration effect</i>. However, this should not mislead us. There is a deep-rooted movement; its characteristics have been poorly studied; because it is peculiar to Latin America, this makes it no less real. Latin Americans, by participating in their own liberation, gradually are taking hold of the reins of their historical initiative and perceiving themselves as artisans of their own destiny. Moreover, in the revolutionary struggle they are freeing themselves in one way or another from the tutelage of an alienating religion which tends to support the status quo.</p>
<p>STQ 4.3.36: This quotation's sole paragraph immediately succeeds STQ 4.3.35's and is an adaptation of a passage from the original version.</p>	<p>TTQ 4.3.36:⁸⁴⁷ But the problem is complex. It is not a matter of achieving the same end by other means. Latin America is not purely and simply passing through "less developed" stages of the secularization experienced in</p>

⁸⁴⁷ TTQs 4.3.36 - 4.3.147 are from *A Theology of Liberation: History, Politics and Salvation*. op. cit., pp. 68, 72, 79, 81, 89-91, 97, 104-05, 09-11, 13-14, 16-17, 21-23, 26, 30, 35-37, 43-46, 49-59, 63, 68-71, 73-80, 85-86, 89, 92-93, 203-08, 11-14, 23-24, 27-28, 35-39, 58, 61-63, 69, 76, 80-82, 93-94, 300-01 & 07-08. Nos. 4.3.36, 4.3.42, 4.3.72, 4.3.74, 4.3.76, 4.3.78, 4.3.81, 4.3.84, 4.3.88, 4.3.101, 4.3.105, 4.3.117, 4.3.119, 4.3.135-4.3.138, 4.3.142, 4.3.143 & 4.3.144 have been adapted.

	<p>Europe. It could rather be said, if we may borrow an expression from another discipline, that in Latin America we are witnessing a secularization process which is “uneven and combined”. A rhythm different from Europe’s, coexistence with other ways of living religion and of experiencing its relation to the world, the possibility of effectively concretizing the potentialities of the Gospel and the Churches in order to contribute to the liberation of Latin American man - all these factors suggest an original process which defies any simplistic conceptualization and all extrapolation. A consideration of this process helps explain many attitudes and crises of persons who might not be fully aware of their root causes. The challenge of redefinition with regard to an ever more adult world also faces the Latin American Church, but has very peculiar characteristics.</p>
<p>STQ 4.3.37: This quotation is an adaptation of the first paragraph of page 97 of the original version.</p>	<p>TTQ 4.3.37: But there is another important consequence. This affirmation of the single vocation to salvation, beyond all distinctions, gives religious value in a completely new way to human action in history, Christian and non-Christian alike. The building of a just society has worth in terms of the Kingdom, or in more current phraseology, to participate in the process of liberation is already, in a certain sense, a salvific work.</p>

<p>STQ 4.3.38:</p>	<p>TTQ 4.3.38:</p> <p>We are faced on the one hand with the affirmation of an ever more autonomous world, not religious, or in more positive terms, a world come of age. On the other hand we are also faced with this single vocation to salvation which values human history in Christian terms, although in a way different than in the past. Caught in this pincerlike movement, which was not exempt from misinterpretation and sloppy expression, the distinction of planes appears as a burnt-out model with nothing to say to the advance in theological training.</p> <p>Both on the level of the concrete commitments of Christians in the world and on that of contemporary theological thought, the distinction of planes model was thus inadequate. If at a given moment this theology stimulated and supported the presence of Christians in the building up of the world, today it is rigid, lacking in dynamism in the face of the new questions being posed, and therefore no longer viable. Whatever was valid in those distinctions can be maintained only within a radical change of perspective.</p>
<p>STQ 4.3.39:</p> <p>This quotation is the last paragraph from page 99 of the original edition.</p>	<p>TTQ 4.3.39:</p> <p>In this connection it is useful to recall, at least in broad outline, the new awareness of the reality of the continent which Latin Americans</p>

	<p>have acquired as well as the way in which they understand their own liberation. We will also look at the options which important sectors of the Church are making here in the only predominantly Christian continent among those inhabited by oppressed peoples. The Latin American Church indeed faces peculiar and acute problems related to the process of liberation.</p>
<p>STQ 4.3.40: This STQ is the first paragraph of page 127 of the 18th edition.</p>	<p>TTQ 4.3.40: <i>Dependence</i> and <i>liberation</i> are correlative terms. An analysis of the situation of dependence leads one to attempt to escape from it. But at the same time participation in the process of liberation allows one to acquire a more concrete living awareness of this situation of domination, to perceive its intensity, and to want to understand better its mechanisms. This participation likewise highlights the profound aspirations which play a part in the struggle for a more just society.</p>
<p>STQ 4.3.41: As a result of copyright restrictions, the data from STQs 4.3.41 – 4.3.50 has been deleted. This STQ is the main paragraph of page 370 of the original edition.</p>	<p>TTQ 4.3.41: Poverty is an act of love and liberation. It has a redemptive value. If the ultimate cause of man's exploitation and alienation is selfishness, the deepest reason for voluntary poverty is love of neighbor. Christian poverty has meaning only as a commitment of solidarity with the poor, with those who suffer misery and injustice. The commitment is to witness to the evil which has resulted from sin and is a breach of</p>

	<p>communion. It is not a question of idealizing poverty, but rather of taking it on as it is – an evil – to protest against it and to struggle to abolish it. As Ricoeur says, you cannot really be with the poor unless you are struggling against poverty. Because of this solidarity – which must manifest itself in specific action, a style of life, a break with one’s social class – one can also help the poor and exploited to become aware of their exploitation and seek liberation from it. Christian poverty, an expression of love, is solidarity <i>with the poor</i> and is a protest <i>against poverty</i>. This is the concrete, contemporary meaning of the witness of poverty. It is a poverty lived not for its own sake, but rather as an authentic imitation of Christ; it is a poverty which means taking <i>on</i> the sinful condition of man to liberate him from sin and all its consequences.</p>
<p>STQ 4.3.42: This quotation is Note 37 of page 118 of the 1971 edition.</p>	<p>TTQ 4.3.42: Dom Helder supports “a liberating moral pressure” to destroy the oppressive and unjust structures which prevail in Latin America. However, there are many that hold that this liberation will sooner or later take some form of counterviolence in response to the legalized violence. For an analysis of certain aspects of revolutionary violence, see the articles published in <i>Paz E Terra</i> and Francisco León, “La violencia revolucionaria”.</p>

STQ 4.3.43:

This STQ starts on page 140 of the 18th edition with ‘entre los grupos y personas’ and finishes on page 141 with ‘una realidad histórica original’.

TTQ 4.3.43:

These groups and individuals who have raised the banner of Latin American liberation are most frequently of socialist inspiration; socialism, moreover, represent the most fruitful and far-reaching approach. There is, however, no monolithic orientation. A theoretical and practical diversity is emerging. Strategies and tactics are different and in many cases even contrary. Theoretical approaches also vary. This can be a result both of different interpretations of reality and of conscious or unconscious imitation of others’ approaches. Indeed, cultural dependence has a role to play even here. Nevertheless, the search for indigenous socialist paths continues. In this filed the outstanding figure of José Carlos Mariátegui, despite the inconclusiveness of his work, continues to chart the course. “We certainly do not wish”, he wrote in an often-quoted text, “for socialism in America to be an exact copy of others’ socialism. It must be a heroic creation. We must bring Indo-American socialism to life with our own reality, in our own language. This is a mission worthy of a new generation”. According to Mariátegui, “Marxism is not “a body of principles which can be rigidly applied the same way in all historical climates and all social latitudes... Marxism, in each country, for each people, works and acts on the situation, on the

	<p>milieu, without overlooking any of its modalities”. For Mariátegui as for many today in Latin America, historical materialism is above all “a method for the historical interpretation of society”. All his work, thought, and action – although not exempt from understandable limitations – was characterized by these concerns. His socialism was creative because it was fashioned in loyalty. He was loyal to his sources that is, to the central intuitions of Marx, yet was beyond all dogmatism; he was simultaneously loyal to a unique historical reality.</p>
<p>STQ 4.3.44: This quotation is a single paragraph one that starts on page 120 of the original edition with ‘en este proceso de liberación está presente, además, explícita o implícitamente, un trasfondo que conviene no olvidar’.</p>	<p>TTQ 4.3.44: There is also present in this process of liberation, explicitly or implicitly, a further ramification which it is well to keep in mind. The liberation of our continent means more than overcoming economic, social, and political dependence. It means, in a deeper sense, to see the becoming of mankind as a process of the emancipation of man in history. It is to see man in search of a qualitatively different society in which it will be free from all servitude, in which he will be the artisan of his own destiny. It is to seek the building up of a <i>new man</i>. Ernesto Che Guevara wrote: We revolutionaries often lack the knowledge and the intellectual audacity to face the task of the development of a knowledge and the intellectual audacity to face the task of the development of a new human being by methods different</p>

	from the conventional ones, and the conventional methods suffer from the influence of the society that created them.
STQ 4.3.45: This STQ is the second paragraph to begin on page 143 of the 18 th edition.	TTQ 4.3.45: This vision is what in the last instance sustains the liberation efforts of Latin Americans. But in order for this liberation to be authentic and complete, it has to be undertaken by the oppressed themselves and so must stem from the values proper to them. Only in this context can a true cultural revolution come about.
STQ 4.3.46: This quotation is the paragraph that starts on page 130 of the 1971 edition and ends on page 132.	TTQ 4.3.46: A profound renewal or renaissance of various lay apostolic movements is nevertheless apparent. After the initial impact of a radical <i>politicization</i> for which they were inadequately prepared theologically, pedagogically, and spiritually, everything seems to indicate that they are beginning to find new approaches. There are also arising new kinds of groups as well as close collaboration among existing movements. These go beyond any particular specialization, yet recognize the need for specialized pedagogies and are oriented toward a specific social milieu; the “cement” holding them together is their particular posture within the church and within the Latin American political process. A clear option in favor of the oppressed and their liberation leads to basic changes in outlook; there emerges a

	<p>new vision of the fruitfulness and originality of Christianity and the Christian community's role in this liberation. This is not a matter merely of a reaffirmation of a choice but also of concrete experiences of how to witness to the Gospel in Latin America today. But many questions remain unanswered. The new vitality that can be foreseen does not have before it a completely clear path.</p>
<p>STQ 4.3.47: This STQ is an adaptation of Note 11 from pages 130 and 131 of the original edition.</p>	<p>TTQ 4.3.47: ISAL (Iglesia y Sociedad Para América Latina) is an important experiment in cooperation among Christians of different denominations who have made a clear option for liberation. See the statements made by Julio de Santa Ana. See also the lucid analysis of Rubem Alves.</p>
<p>STQ 4.3.48: This STQ is an adaptation of Note 13 from page 131 of the 1971 edition.</p>	<p>TTQ 4.3.48: The symposia on the theology of liberation provide an interesting example.</p>
<p>STQ 4.3.49: The first paragraph of page 373 of the original edition comprises the entirety of STQ 4.3.49.</p>	<p>TTQ 4.3.49: The theology of liberation attempts to reflect on the experience and meaning of the faith based on the commitment to abolish injustice and to build a new society; this theology must be verified by the practice of that commitment, by active, effective participation in the struggle which the exploited social classes have undertaken against their</p>

	<p>oppressors. Liberation from every form of exploitation, the possibility of a more human and more dignified life, the creation of a new man – all pass through this struggle.</p>
<p>STQ 4.3.50: This STQ is the last paragraph of page 373 of the original edition.</p>	<p>TTQ 4.3.50: But in the last instance we will have an authentic theology of liberation only when the oppressed themselves can freely raise their voice and express themselves directly and creatively in society and in the heart of the People of God, when they themselves “account for the hope”, which they bear, when they are the protagonists of their own liberation. For now we must limit ourselves to efforts which ought to deepen and support that process, which has barely begun. If theological reflection does not vitalize the action of the Christian community in the world by making its commitment to charity fuller and more radical, if – more concretely⁰ in Latin America it does not lead the Church to be on the side of the oppressed classes and dominated peoples, clearly and without qualifications, then this theological reflection will have been of little value. Worse yet, it will have served only to justify half-measures and ineffective approaches and to rationalize a departure from the Gospel.</p>
<p>STQ 4.3.51:</p>	<p>TTQ 4.3.51:</p>

<p>Because of copyright restrictions, the data from STQs 4.3.51 – 4.3.60 has been deleted.</p> <p>STQ 4.3.51 is the sole paragraph of page 374 of the original edition.</p>	<p>We must be careful not to fall into an intellectual self-satisfaction, into a kind of triumphalism of erudite and advanced “new” visions of Christianity. The only thing that is really new is to accept day by day the gift of the Spirit, who makes us love – in our concrete options to build a true human brotherhood, in our historical initiatives to subvert an order of injustice – with the fullness with which Christ loved us. To paraphrase a well-known text of Pascal, we can say that all the political theologies, the theologies of hope, of revolution, and of liberation, are not worth one act of genuine solidarity with exploited social classes. They are not worth one act of faith, love, and hope, committed – in one way or another – in active participation to liberate man from everything that dehumanizes him from living according to the will of the Father.</p>
<p>STQ 4.3.52: This STQ is the first paragraph of page 133 of the 1971 edition.</p>	<p>TTQ 4.3.52: In a considerable number of countries, we observe the creation of groups of priests – with characteristics not foreseen by canon law! – who have organized to channel and reinforce their growing concern. These groups are characterized by their determination to commit themselves to the process of liberation and by their desire for radical change in the present internal structures of the Latin American</p>

	Church as well as in the manner in which the Church is present and active on this continent of revolution.
<p>STQ 4.3.53: STQs 4.2.53 and 4.2.54 are the first and second paragraphs of Note 18 from page 152 of the 18th edition.</p>	<p>TTQ 4.3.53: After recognizing certain similarities between the movements, Jorge Vernazza, in the name of the Permanent Secretariat of the “Sacerdotes Para El Tercer Mundo” movement wrote as follows to a representative of the “Exchanges et Dialogue” movement in France: “However, we believe that our focus is fundamentally different. Our main objective is not “to put an end to our status as clergy; but rather to commit ourselves as priests to the Latin American revolutionary process. Undoubtedly our social and ecclesiastical conditioning is very different: Latin America demands above all a salvation which is verified in liberation from widespread injustice and oppression. It is the Church that must proclaim and support this liberation, and the Church is in the eyes of the people permanently linked to the image and function of the priest. It is for this reason that – although our actions and words may cause, in fact have already caused, opposition and suspicion on the part of much of the ‘official’ Church – we are concerned that we do not appear to be separate from it. We do not want to detract from the efficacy of our action and we believe that the church has a great conscientizing impact upon the people... It seems</p>

	<p>to us that for many sociological and historical reasons we Latin Americans regard the ‘clerical status’ differently than you. Perhaps less formality and efficiency and also more relaxed and ‘democratic’ social relationships in our ecclesiastical government have led us to feel less oppressed by it... Therefore, we believe that our very commitments to man and the revolutionary process impel us to continue as clerics’.</p>
<p>STQ 4.3.54:</p>	<p>TTQ 4.3.54;</p> <p>And in an open letter to the Dutch clergy regarding the problem of celibacy, the same group of Argentinian priests says: “Celibate or married, the important thing is that you make present in today’s world the salvation of Jesus Christ. But this salvation in 1970 demands an end of the ‘imperialism of money...’ You, priests of Holland, you are witnesses of Jesus Christ and his salvation in a rich, imperialistic, and exploitative country. Allow us to address this call to you: while you were celibate you did not know how or were not able to be the voice of the exploited countries, those suffering the consequences of the unjust economic policy of the leaders of your countries. We hope that once you are married you can do this better. Indeed, if marriage does not help you to be more open to the world in general and especially to those who are being exploited by the ‘laws’ of international trade, you</p>

	<p>will have accomplished nothing more than becoming more bourgeois. Remember that that while you seek the right to establish a home, many poor people in the Third World are renouncing theirs to give themselves completely to the liberation of their brother.”</p>
<p>STQ 4.3.55: STQs 4.3.55 and 4.3.56 start on page 144 of the original edition and finish on page 145. STQ 4.3.55 has two paragraphs – the first of which begins with ‘en efecto, en los textos, de origen y autoridad diferentes, de la Iglesia’. STQ 4.3.56 is Note 41.</p>	<p>TTQ 4.3.55: Indeed, in texts of the Latin American Church of varying origins and degrees of authority, in the last few years there has been a significant although perhaps not completely coherent replacement of the theme of <i>development</i> by the theme of <i>liberation</i>. Both the terms and the idea express the aspirations to be free from a situation of dependence; the “Message of the Bishops of the Third world states that “an irresistible impulse drives these people on to better themselves and to free themselves from the forces of oppression”. In the words of 120 Bolivian priests: We observe in our people a desire for liberation and a movement of struggle for justice, not only to obtain a better standard of living, but also to be able to participate in the socio-economic resources and the decision-making processes of the country”. The deeper meaning of these expressions is the insistence on the need for the oppressed peoples of Latin America to control their own destiny. Quoting <i>Populorum Progressio</i> Medellín advocated therefore, a “liberating education.” The bishops see this as</p>

	<p>the “the key instrument for liberating the masses from all servitude and for causing them to ascend ‘from less human to more human conditions,’ bearing in mind that man is responsible for and ‘the principle author of his success or failure.’ Moreover, liberation from this servitude is considered in an important passage of Medellín as a manifestation of liberation from sin made possible by Christ: “It is the same God who, in the fullness of time, sends his Son in the flesh so that He might come to liberate all men from the slavery to which sin has subjected them: hunger, misery, oppression and ignorance, in a word, that injustice and hatred which have their origin in human selfishness.</p>
<p>STQ 4.3.56:</p>	<p>TTQ 4.3.56: “For some time now, however, a new element has been taking shape in this panorama of poverty and injustice. It is the rapid and growing self-awareness of the exploited peoples, who see a real possibility for their own liberation. For many this liberation is impossible without a fundamental change in the socioeconomic structures of our continent. More than a few feel that the time is already past for accomplishing this by purely nonviolent means”.</p>
<p>STQ 4.3.57:</p>	<p>TTQ 4.3.57:</p>

<p>This quotation comes from the paragraph that starts on page 144 of the original edition with ‘la iglesia quiere compartir esta aspiración de los pueblos latinoamericanos’ and ends on page 145.</p>	<p>The church wishes to share in this aspiration of the Latin American peoples; the bishops at Medellín think of themselves as belonging to a people who are “beginning to discover their proper self-awareness and their task in the consort of nations”. “We are vitally aware of the social revolution now in progress. We identify with it”. Argentinian priests and laymen also declare their total commitment to the process of liberation: “We wish to express our total commitment to the liberation of the oppressed and the working class and to the search for a social order radically different from the present one, an order seeking to achieve more adequately justice and evangelical solidarity”.</p>
<p>STQ 4.3.58: This quotation has been taken from Note 43 of page 145 of the original edition.</p>	<p>TTQ 4.3.58: The notion of liberation is found frequently in other documents from Medellín as well (“Message of the People of Latin America,” “Introduction to the Final Documents,” “Pastoral concern for the Elites,” “Poverty of the Church,” etc.).</p>
<p>STQ 4.3.59: This STQ is from the paragraph that begins near the top of page 148.</p>	<p>TTQ 4.3.59: For some, participation in this process of liberation means not allowing themselves to be intimidated by the accusation of being “communist”. On the positive side, it can even mean taking the path of <i>socialism</i>. A group of Colombian priests affirmed, “We</p>

	<p>forthrightly denounce neo-colonial capitalism, since it is incapable of solving the acute problems that confront our people. We are led to direct our efforts and actions toward the building of a Socialist type of society that would allow us to eliminate all forms of man's exploitation of his fellow man, and that fits in with the historical tendencies of our time and the distinctive character of Colombians. According to the Argentinian Priests for the Third World, this socialism will be a "Latin American socialism that will promote the advent of the New Man".</p>
<p>STQ 4.3.60: This quotation is the main paragraph from page 153 of the original edition.</p>	<p>TTQ 4.3.60: Finally, the process of liberation requires the <i>active participation of the oppressed</i>; this certainly is one of the most important themes running through the writings of the Latin American Church. Based on the evidence of the usually frustrated aspirations of the popular classes to participate in decisions which affect all of society, the realization emerges that it is the poor who must be the protagonists of their own liberation: "It is primarily up to the poor nations and the poor of other nations to effect their own betterment". Rejecting every kind of paternalism, the ONIS priests say, "We believe that social transformation is not simply a revolution for the people, but that the people themselves especially farmers and working men, exploited and</p>

	<p>unjustly kept in the background, must take part in their own liberation”. The participation of the oppressed presupposes an awareness on their part of their unjust situation. “Justice, and therefore, peace,” say the Latin American bishops, “conquer by means of a dynamic action of awakening (<i>concientización</i>) and organization of the popular sectors which are capable of pressing public officials who are often impotent in their social projects without popular support”.</p>
<p>STQ 4.3.61: Due to copyright restrictions, the data from STQs 4.3.61 – 4.3.70 has been removed. STQ 4.3.61 is the paragraph that starts on page 158 of the original edition and ends on page 160.</p>	<p>TTQ 4.3.61: A second thematic line in the texts we have examined is the urgent need for a <i>conscientizing evangelization</i>. “To us, the Pastors of the Church, belongs the duty to educate the Christian conscience, to inspire, stimulate, and help orient all of the initiative that contribute to the formation of man,” asserted the bishops at Medellín. This awareness of being oppressed but nevertheless of being masters of their own destiny is nothing other than a consequence of a well-understood evangelization: “As we see it, a perhaps faulty presentation of the Christian message may have given the impression that religion is indeed the opiate of the people. And we would be guilty of betraying the cause of Peru’s development, if we did not stress the fact that the doctrinal riches of the Gospel contain a</p>

revolutionary thrust.” Indeed, the God whom we know in the Bible is a liberating God, a God who destroys myths and alienations, a God who intervenes in history in order to break down the structures of injustice and who raises up prophets in order to point out the way of justice and mercy. He is the God who liberates slaves (Exodus), who causes empires to fall and raises up the oppressed.” The whole climate of the Gospel is a continual demand for the right of the poor to make themselves heard, to be considered preferentially by society, a demand to subordinate economic needs to those of the deprived. Was not Christ’s first preaching to “proclaim the liberation of the oppressed?” the content of the message itself, the process of liberation in Latin America, and the demands for participation on the part of the people, all determine “the priority of a conscientizing evangelization. This evangelization will free, humanize, and better become aware of their own mission, by cooperating in their liberation and development.” It is then to the oppressed that the Church should address itself and not so much to the oppressors; furthermore, man... and will be nourished by the recovery of a living faith committed to human society.” The same idea appears in another important text: “In Latin American today evangelization in the context of the youth movements is closely linked to conscientization – insofar as this is

	<p>understood as an analysis of reality which has Christ as its center and which seeks the liberation of the person.” At Medellín the bishops have resolved “to be certain that our preaching, liturgy and catechesis take into account social and community dimension of Christianity, forming men committed to world peace.” Others point out that this conscientizing evangelization is a form of “service and commitment to the poorest; evangelizing action ought to be directed preferentially to this group, not only because of the need to understand their life, but also to help them this action will give true meaning to the Church’s witness to poverty. “Poverty in the Church will only be truly achieved when the Church focuses on the evangelization of the oppressed as its primary duty.”</p>
<p>STQ 4.3.62: STQs 4.3.62 and 4.3.63 are from footnotes that are on page 159 of the original edition. No. 4.3.62 is from Footnote 82 and STQ 4.3.63, the page’s last footnote. Both quotations are adaptations.</p>	<p>TTQ 4.3.62: This same document points out the need for an effort at conscientization: “the formation of a critical awareness in the Bolivian people ... is part of the mission which God has entrusted to us”. Within the process of liberation there are possibilities for an authentic ecumenism: “We believe that the Christian churches are able to give a common message in these decisive moments, thus indicating the love which comes from God to all men, the dignity of</p>

	the human being, as well as offering an invitation to join the struggle for a more just Peru.
STQ 4.3.63:	TTQ 4.3.63: “The Commission ought to contribute to awakening in the whole people of God an awareness of the seriousness and the urgency of the process of liberation in such a way that the section of the Church is orientated toward this change and their active participation in it.”
STQ 4.3.64: This STQ is from the paragraph that starts on page 168 of the original edition and ends on page 169.	TTQ 4.3.64: The options which Christians in Latin America are taking have brought a fundamental question to the fore: What is the <i>meaning of the faith</i> in a life committed to the struggle against injustice and alienation? How do we relate the work of building a just society to the absolute value of the Kingdom? For many the participation in the process of liberation causes a wearying, anguished, long, and unbearable dichotomy between their life of faith and their revolutionary commitment. What is called for is not to accuse them of confusing the Kingdom with revolution, only because they take the latter seriously and because they believe that the Kingdom is incompatible with the present unjust situation and that in Latin America the coming of the Kingdom presupposes the breaking up of this state of affairs; these accusations often come from those who are

	<p>comfortably established in a very safe “religious” life. Rather, what is called for is to search out theological responses to the problems which arise in the life of a Christian who has chosen for the oppressed and against the oppressors. Moreover, the close collaboration with people of different spiritual outlooks which this option provides leads one to ponder the contribution proper to the faith. This question must be carefully considered in order to avoid the petty ambition of “having more”.</p>
<p>STQ 4.3.65: This quotation's paragraph is the only one that starts and ends on page 169 of the 1971 edition.</p>	<p>TTQ 4.3.65: The problem, however, is not only to find a new theological framework. The <i>personal and community prayer</i> of many Christians committed to the process of liberation is undergoing a serious crisis. This could purify prayer life of childish attitudes, routine and escapes. But it will not do this if new paths are not broken and new spiritual experiences are not lived. For example, without “contemplative life,” to use a traditional term, there is no authentic Christian life; yet what this contemplative life will be is still unknown. There is great need for a spirituality of liberation; yet in Latin America those who have opted to participate in the process of liberation as we have outlined it above, comprise, in a manner of speaking, a first Christian generation. In</p>

	<p>many areas of their life they are without a theological and spiritual tradition. They are creating their own.</p>
<p>STQ 4.3.66.⁸⁴⁸</p> <p>This quotation is a one paragraph STQ that can be found on page 169 of the 1971 edition. It starts with ‘la realidad latinoamericana, el <i>momento histórico</i> que atraviesa América Latina es <i>profundamente conflictual</i>’.</p>	<p>TTQ 4.3.66:</p> <p>The Latin American reality, <i>the historical moment</i> which Latin America is experiencing, is <i>deeply conflictual</i>. One of Medellín’s great merits is to have been rooted in this reality and to have expressed it in terms surprisingly clear and accessible for an ecclesiastical document. Medellín marks the beginning of a new relationship between theological and pastoral language on the one hand and the social sciences which seek to interpret this reality on the other. This relationship gives rise to statements which are to a large extent contingent and provisional; this is the price one must pay for being incisive and contemporary and for expressing the Word <i>today</i> in our deeper process, a new awareness. The commitments and statements referred to in the two preceding chapters are placing us face to face with a new social experience of Latin Americans and with new directions that the Christian community is beginning to take. It is important to be aware of the newness of this phenomenon. It implies a different, very concrete way of looking at the historical process, that is, of perceiving the presence of the Lord in history, who encourages</p>

⁸⁴⁸ This entire STQ has language with SLMSDs that Eagleson and Inda have rendered as language with [ELMSDs](#).

	<p>us to be artisans of this process. Moreover, because of close contact with those who see historical development from a Marxist viewpoint, we are led to review and revitalize the eschatological values of Christianity, which stress not only the provisional nature of historical accomplishments, but above all their openness towards the total communion of all men with God. We Christians, however, are not used to thinking in conflictual and historical terms. We prefer peaceful conciliation to antagonism and an evasive eternity to a provisional arrangement. We must learn to live and think of peace in conflict and of what is definitive in what is historical. Very important in this regard are collaboration and dialogue with those who from different vantage points are also struggling for the liberation of the oppressed peoples. At stake is the meaning of Christians' participation in this liberation.</p>
<p>STQ 4.3.67:⁸⁴⁹ This quotation is the paragraph from the original edition that begins on page 170 and finishes on page 171.</p>	<p>TTQ 4.3.67: The Latin American church is sharply <i>divided</i> with regard to the process of liberation. Living in a capitalist society in which one class confronts another, the Church, in the measure that its presence increases, cannot escape – nor try to ignore any longer – the profound division among its members. Active participation in the liberation</p>

⁸⁴⁹ The language with [SLMSDs](#) that Eagleson and Inda have rendered as language with ELMSDs can be found throughout the entirety of STQ 4.3.67.

	<p>process is far from being a uniform position of the Latin American Christian community. The majority of the church continues to be linked in many different ways to the established order. And what is worse, among Latin American Christians there are not only different political options within a framework of free interplay of ideas; the polarization of these options and the extreme seriousness of the situation have even placed some Christians among the oppressed and persecuted and others among the oppressors and persecutors, some among the tortured and others among the torturers or those who condone torture. This gives rise to a serious and radical confrontation between Christians who suffer from injustice and exploitation and those who benefit from the established order. Under such circumstances life in the contemporary Christian community becomes particularly difficult and conflictual. Participation in the Eucharist, for example, as it is celebrated today, appears to many to be an action which, for want of the support of an authentic community, becomes an exercise in make-believe.</p>
STQ 4.3.68:	<p>TTQ 4.3.68: The most important point seems to be the following: the scope and gravity of the process of liberation is such that to ponder its significance is really to examine the meaning of Christianity itself and</p>

	<p>the mission of the Church in the world. These questions are posed, explicitly or implicitly, by the commitments which Christians are making in the struggle against an unjust and alienated society. This serious self-examination is occurring in the very midst of the church. J.B. Metz correctly comments on this point: “Today it is more the person of faith who lives within the Church than he who lives outside it to whom the faith must be justified”. The exhortation of Leo the Great, “Christian know your dignity”, is not easily understood and accepted by today’s Christian.</p>
<p>STQ 4.3.69:</p>	<p>TTQ 4.3.69: From the viewpoint of faith, the motive which in the last instance moves Christians to participate in the liberation of oppressed people and exploited social classes is the conviction of the radical incompatibility of evangelical demands with an unjust and alienating society. They feel keenly that they cannot claim to be Christians without a commitment to liberation. But the articulation of the way in which this action for a more just world is related to a life of faith belongs to the level of intuition and groping – at times in anguish.</p>
<p>STQ 4.3.70: This STQ is a single paragraph quotation from pages 179-180 of the 1971 edition.</p>	<p>TTQ 4.3.70: If theology is a critical reflection – in the light of the Word accepted in faith – on historical praxis and therefore on the presence of</p>

	<p>Christians in the world, it should help us to establish this relationship. Theological reflection should attempt to discern the positive and negative values in this presence. It should make explicit the values of faith, hope, and charity contained in it. And it should contribute to correcting possible aberrations as well as the neglect of other aspects of Christian life, pitfalls into which the demands of immediate political action, regardless of how generous it is, sometimes allow us to fall. This too is the task of critical reflection, which by definition should not be simply a Christian justification a posteriori. Basically this reflection should contribute in one way or another to a more evangelical, more authentic, more concrete, and more efficacious commitment to liberation.</p>
<p>STQ 4.3.71: As a result of copyright restrictions, the quotation data from STQs 4.3.71 – 4.3.80 has been removed.</p>	<p>TTQ 4.3.71: This quest poses questions and challenges to the Christian faith. What the faith says about itself will demonstrate its relationship to this goal of the people who are struggling for the emancipation for others and of themselves. Indeed, an awareness of the need for self-liberation is essential to a correct understanding of the liberation process. It is not a matter of “struggling for others, “ which suggests paternalism and reformist objectives, but rather of becoming aware of oneself as not completely fulfilled and as living in an alienated society. And thus</p>

	<p>one can identify radically and militantly with those – the people and the social class – who bear the brunt of oppression.</p>
<p>STQ 4.3.72:</p>	<p>TTQ 4.3.72:</p> <p>This is clearly stated by Piet Smulders. More recently Yves Congar has written, “There is a question on which very little has been written: What does it mean, for the world and for man, to be saved? In what sense does salvation consist? And in another place he writes, “it is necessary to ask ourselves again very seriously about our idea of salvation. There is hardly any other theological notion implying immediate consequence- very concrete and very important –which has been left so vague and which calls in a most urgent way for an adequate elaboration.”</p>
<p>STQ 4.3.73:</p>	<p>TTQ 4.3.73:</p> <p>One of the great deficiencies of contemporary theology is the absence of a profound and lucid reflection on the theme of salvation. On a superficial level this might seem surprising. But actually it is what often happens with difficult matters; people are afraid to tackle them. It is taken for granted that they are understood. Meanwhile, new edifices are raised on old foundations established in the past of untested assumptions and vague generalities. The moment comes, however, when the whole building totters; this is the time to look</p>

	again to the foundation. This hour has arrived for the notion of salvation. Recently various works have appeared attempting to revise and deepen our understanding of this idea. These are only a beginning.
STQ 4.3.74:	TTQ 4.3.74: Even including the very term <i>salvation</i> ; with its connotation of evasion it would seem more and more inadequate to express the reality in question.
STQ 4.3.75: This quotation is the paragraph that starts on page 184 of the original edition with ‘la problemática de la noción de salvación’.	TTQ 4.3.75: The questions raised by the notion of salvation have for a long time been considered under and limited by the classical question of the “salvation of the pagans.” This is the quantitative, extensive aspect of salvation; it is the problem of the number of persons saved, the possibility of being saved, and the role which the Church plays in this process. The terms of the problem are, on the one hand, the universality of salvation, and on the other, the visible Church as the mediator of salvation.
STQ 4.3.76:	TTQ 4.3.76: The old book of Congar gathered together different studies on the notion of salvation and opened new paths which are still relevant.

	<p>Moreover, we cannot forget in this regard the concerns and intuitions of Teilhard de Chartin.</p>
<p>STQ 4.3.77: This STQ is the paragraph that starts on page 185 of the 1971 edition and finishes on page 186.</p>	<p>TTQ 4.3.77: Here we will briefly consider one important point and leave for later a treatment of the repercussions of this idea on ecclesiological matters. The notion of salvation implied in this point of view has two very well-defined characteristics: it is a cure for sin in this life; and this cure is in virtue of a salvation to be attained beyond this life. What is important, therefore, is to know how a man outside the normal pale of grace, which resides in the institutional Church, can attain salvation. Multiple explanations have attempted to show the extraordinary ways by which a person could be assured of salvation, understood above all as life beyond this one. The present life is considered to be a test: one's actions are judged and assessed in relation to the transcendent end. The perspective here is moralistic, and the spirituality is one of flight from this world. Normally, only contact with the channels of grace instituted by God can eliminate, sin, the obstacle which stands in the way of reaching that life beyond. This approach is very understandable if we remember that the question of "the salvation of the pagans" was raised at the time of the discovery of people</p>

	<p>belonging to other religions and living in areas far from those where the Church had been traditionally rooted.</p>
<p>STQ 4.3.78:</p>	<p>TTQ 4.3.78:</p> <p>In the first place, for a theology of the Church and therefore for a theology of missionary activity, see the study done by the missionary periodical <i>Spiritus</i> and the position papers of the Thirty-fifth Missiology Week gathered in <i>Repenser la mission</i>: these are revealing examples of the crisis caused by this revision which has led to the clear and simple affirmation of the universality of salvation. See the state of the question of this revision in Boniface Willems.</p>
<p>STQ 4.3.79:</p>	<p>TTQ 4.3.79:</p> <p>As the idea of the universality of salvation and the possibility of reaching it gained ground in the Christian consciousness and as the quantitative question was resolved and decreased in interest, the whole problem of salvation made a qualitative leap and began to be perceived differently. Indeed, there is more to the idea of the universality of salvation than simply asserting the possibility of reaching it while outside the visible frontiers of the Church. The very heart of the question was touched in the search for a means to widen the scope of the possibility of salvation: man is saved if he opens himself to God and to others, even if he is not clearly aware that he is</p>

	<p>doing so. This is valid for Christians and non-Christians alike – for all people. To speak about the presence of grace – whether accepted or rejected – in all people implies, on the other hand, to value from a Christian standpoint the very roots of human activity. We can no longer speak properly of a profane world. A <i>qualitative and intensive</i> approach replaces a <i>quantitative and extensive</i> one. human existence, in the last instance, is nothing but a yes or a no to the Lord: “Men already partly accept communion with God, although they do not explicitly confess Christ as their Lord, insofar as they are moved by grace, sometimes secretly, renounce their selfishness, and seek to create an authentic brotherhood among men. They reject union with God insofar as they turn away from the building up of this world, do not open themselves to others, and culpably withdraw into themselves (Mt. 25, 31-46).”</p>
<p>STQ 4.3.80:</p>	<p>TTQ 4.3.80: From this point of view the notion of salvation appears differently than it did before. Salvation is not something other-worldly, in regard to which the present life is merely a test. Salvation – the communion of men with God and the communion of men among themselves – is something which embraces all human reality, transforms it, and leads it to its fullness in Christ: “Thus the center of God’s salvific design is</p>

	<p>Jesus Christ, who by his death and resurrection transforms the universe and makes it possible for man to reach fulfillment as a human being. This fulfillment embraces every aspect of humanity: body and spirit, individual and society, person and cosmos, time and eternity, Christ, the image of the Father and the perfect God-Man, takes on all the dimension of human existence.”</p>
<p>STQ 4.3.81: Due to copyright restrictions, the data from STQs 4.3.81 – 4.3.90 has been deleted.</p>	<p>TTQ 4.3.81: The same idea is found in another text which also presents and interesting theological reflection: “Men respond of their own free will to this salvation that is offered to them in Christ. They can respond to it somehow, even when they do not know Jesus Christ explicitly; they do so, when, under the influence of grace, they try to move out of their egoism, to take on the task of constructing the world, and to enter into communion with their fellow men...They fail to respond when they refuse to recognize this task of building the world and serving others in fellowship, thus committing sin”.</p>
<p>STQ 4.3.82: This STQ is the top paragraph of page 188 of the original edition.</p>	<p>TTQ 4.3.82: Therefore, sin is not only an impediment to salvation in the afterlife. Insofar as it constitutes a break with God, sin is a historical reality, it is a breach of the communion of men with each other, it is a turning in of man on himself which manifests itself in a multifaceted</p>

	<p>withdrawal from others. And because sin is a personal and social intrahistorical reality, a part of the daily events of human life, it is also, and above all, an obstacle to life's reaching the fullness we call salvation.</p>
<p>STQ 4.3.83:</p>	<p>TTQ 4.3.83:</p> <p>The idea of a universal salvation, which was accepted only with great difficulty and was based on the desire to expand the possibilities of achieving salvation, leads to the question of the intensity of the presence of the Lord and therefore of the religious significance of man's action in history. One looks then to this world, and now sees in the world beyond not the "true life," but rather the transformation and fulfillment of the present life. The absolute value of salvation – far from devaluing this world – gives it its authentic meaning and its own autonomy, in terms of Biblical theology: the prophetic perspective (in which the Kingdom takes on the present life, transforming it) is vindicated before the sapiential outlook (which stresses the life beyond).</p>
<p>STQ 4.3.84:</p>	<p>TTQ 4.3.84:</p> <p>Regarding the interpretation of the Beatitudes in Luke from this viewpoint, see below Chapter 13. In the interesting essay on the notion of salvation which we have already mentioned, Juan Luis</p>

	<p>Segundo notes a difference in focus between the thinking of Paul and the other authors of the New Testament, a difference parallel to the one we have just pointed out; Segundo concludes, “We can say then that Christianity although like the religions of extraterrestrial salvation because of its absolute salvation, differs from them because it introduced this absolute value into the midst of the historical and apparently profane reality of the existence of man”.</p>
<p>STQ 4.3.85:</p>	<p>TTQ 4.3.85:</p> <p>This qualitative, intensive approach has undoubtedly been influenced by the factor which marked the last push toward the unequivocal assertion of the universality of salvation, that is, the appearance of atheism, especially in the heart of Christian countries. The nonbeliever is not interested in an other-worldly salvation, as are believers in other religions; rather he considers it an evasion of the only question he wishes to deal with; the value of earthly existence. The qualitative approach to the notion of salvation attempts to respond to this problem.</p>
<p>STQ 4.3.86:</p> <p>This STQ is the paragraph from page 189 of the 1971 edition that immediately precedes the following heading; 'Una Sola Historia'.</p>	<p>TTQ 4.3.86:</p> <p>The developments which we have reviewed here have allowed us definitively to recover an essential element of the notion of salvation which had been overshadowed for a long time by the question of the</p>

	<p>possibility of reaching it. We have recovered the idea that salvation is an intrahistorical reality. Furthermore, salvation – the communion of men with God and the communion of men among themselves – orients, transforms, and guides history to its fulfillment.</p>
<p>STQ 4.3.87: This STQ can be found in pages 191 and 192 of the 1971 edition. The quotation starts with ‘la fe bíblica’ and ends with ‘esfuerzo del hombre’.</p>	<p>TTQ 4.3.87: Biblical faith is, above all, faith in a God who reveals himself through historical events, a God who saves in history. Creation is presented in the Bible, not as a stage previous to salvation, but as a part of the salvific process: “Praise be to God the Father of our Lord Jesus Christ... In Christ he chose us before the world was founded, to be dedicated, to be without blemish in his sight, to be full of love; and he destined us – such was his will and pleasure – to be accepted as his sons through Jesus Christ” (Eph. 1:3-5). God did not create only in the beginning; he also had an end in mind. God creates all men to be his children. Moreover, creation appears as the first salvific act: “Creation” writes Von Rad, “is regarded as a work of Yahweh in history, a work within time. This means that there is a real and true opening up of historical present. No doubt, Creation as the first of Yahweh’s works stands at the very remotest beginnings – only, it does not stand alone, other works are to follow”. The creation of this world initiates history, the human struggle, and the salvific adventure</p>

	<p>of Yahweh. Faith in creation does away with its mythical and supernatural character. It is the work of a God who saves and acts in history: since man is the center of creation, it is integrated into the history which is being built by man's efforts.</p>
<p>STQ 4.3.88:</p>	<p>TTQ 4.3.88: “With the creation of the world (the six-day schema) the dimension of history opens up. Only by referring history to the creation of the world could the saving action within Israel be brought into the appropriate theological frame of reference, because creation is part of Israel's etiology”.</p>
<p>STQ 4.3.89:</p>	<p>TTQ 4.3.89: The liberation from Egypt – both a historical fact and at the same time a fertile Biblical theme – enriches this vision and is moreover its true source. The creative act is linked, almost identified with, the act which freed Israel from slavery in Egypt. Second Isaiah, who writes in exile, is likewise the best witness to this idea: “Awake, awake, put on your strength, O arm of the Lord, awake as you did long ago, in days gone, by. Was it not you who hacked the Rahab in pieces and ran the dragon through? Was it not you who dried up the sea, the waters of the great abyss, and made the ocean depths a path for the ransomed? (51: 9-10). The words and images refer simultaneously to</p>

	<p>two events: creation and liberation from Egypt. Rahab, which for Israel symbolizes Egypt (cf. 30:7; cf. also Ps 87:4), likewise symbolizes the chaos Yahweh had to overcome to create the world (cf. Pss. 74:14; 89:11). The “waters of the great abyss” are those which enveloped the word and from which creation arose, but they are also the Red Sea which the Jews crossed to begin the Exodus. Creation and liberation from Egypt are but one salvific act. It is significant, furthermore, that the technical term <i>bara</i>, designating the original creation, was used for the first time by Second Isaiah (43:1, 15; cf. Deut. 32:6) to refer to the creation of Israel. Yahweh’s historical actions on behalf of his people are considered creative (41:20; 43:7; 45:8; 48:7). The God who frees Israel is the Creator of the world.</p>
STQ 4.3.90:	<p>TTQ 4.3.90: The liberation of Egypt is a political action. It is the breaking away from a situation of despoliation and misery and the beginning of the construction of a just and fraternal society. It is the suppression of disorder and the creation of a new order. The initial characters of Exodus describe the oppression in which the Jewish people lived in Egypt, in that “land of slavery” (13:3; 20:2; Deut. 5:6): repression (1:10-11), alienated work (5:6-14), humiliation (1:13-14), enforced</p>

	<p>birth control policy (1:15-22). Yahweh then awakens the vocation of a liberator: Moses. “I have indeed seen the misery of my people in Egypt. I have heard their outcry against their slave-masters. I have taken heed of their sufferings, and have come down to rescue them from the power of Egypt. I have seen the brutality of the Egyptians towards them. Come now; I will send you to Pharaoh and you shall bring my people Israel out of Egypt: (3:7-10).</p>
<p>STQ 4.3.91:⁸⁵⁰ As a consequence of copyright restrictions, the data from STQs 4.3.91 – 4.3.100 has been deleted.</p>	<p>TTQ 4.3.91: Sent by Yahweh, Moses began a long, hard struggle for the liberation of his people. The alienation of the children of Israel was such that at first “they did not listen to him; had become impatient because of their cruel slavery” (6, 9). And even after they had left Egypt, when they were threatened by Pharaoh’s armies, they complained to Moses: “were there no graves in Egypt, that you should have brought us here to die in the wilderness? See what you have done to us by bringing us out of Egypt! Is not this just what we meant when we said in Egypt, “Leave us alone; let us be slaves to the Egyptians”? We would rather be slaves to the Egyptians than die here in the wilderness” (14: 11-12). And in the midst of the desert, faced with the first difficulties, they told him that they preferred the security of slavery – whose</p>

⁸⁵⁰ Unless otherwise indicated, the biblical quotations this quotation & TTQ 4.3.91 have are from the 2nd book of Isaiah.

	<p>cruelty they were beginning to forget – to the uncertainties of a liberation in process: “If only we had died at the Lord’s hand in Egypt, where we sat round the fleshpots and had plenty of bread to eat!” (16:3). A gradual pedagogy of successes and failures would be necessary for the Jewish people to become aware of the roots of their oppression, to struggle against it, and to perceive the profound sense of the liberation to which they were called. The Creator of this world is the Creator and Liberator of Israel, to whom he entrust the mission of establishing justice: “Thus speaks the Lord who is God, he who created the skies... who fashioned the earth...I, the Lord, have called you with righteous purpose and taken you by the hand; I have formed you, and appointed you...to open eyes that are blind, to bring captives out of prison, out of the dungeons where they live in darkness” (Isa. 42:5-7).</p>
STQ 4.3.92:	<p>TTQ 4.3.92: Creation, as we mentioned above, is regarded in terms of the Exodus, a historical-salvific fact which structures the faith of Israel. And this fact is a political liberation through which Yahweh expresses his love for his people and the gift of total liberation is received.</p>
STQ 4.3.93:	TTQ 4.3.93:

This quotation is the paragraph that starts near the bottom of 195 of the original edition and concludes near the top of page 197.

Yahweh summons Israel not only to leave Egypt but also and above all to “bring them up out of that country into a fine, broad land; it is a land flowing with milk and honey” (Isa 3:8). The Exodus is the long march towards the promised land in which Israel can establish a society free from misery and alienation. Throughout the whole process, the religious event is not set apart. It is placed in the context of the entire narrative, or more precisely, it is its deepest meaning. It is the root of the situation. In the last instance, it is in this event that the dislocation introduced by sin is resolved and justice and injustice, oppression and liberation, are determined. Yahweh liberates the Jewish people politically in order to make them a holy nation: “You have seen with your own eyes what I did to Egypt...If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation” (Isa. 19: 4-6). The God of Exodus is the God of history and of political liberation more than he is the God of nature. Yahweh is the Liberator, the *goel* of Israel. (Isa. 43:14; 47:4; Jer. 50:34). The Covenant gives full meaning to the liberation from Egypt; one makes no sense without the other: “The Covenant was historical event,” asserts Gelin, “which occurred in a moment of disruption, in an atmosphere of liberation; the

	<p>revolutionary climate still prevailed: an intense spiritual impulse would arise from it, as often happens in history”. The Covenant and the liberation from Egypt were different aspects of the same movement, a movement which led to encounter with God. The eschatological horizon is present in the heart of the Exodus. Casalis rightly notes that “the heart of the Old Testament is the Exodus from the servitude of Egypt and the journey towards the promised land... The hope of the people of God is not to return to the mythological primitive garden, to regain paradise lost, but to march forward towards a new city, a human and brotherly city whose heart is Christ.</p>
<p>STQ 4.3.94:</p>	<p>TTQ 4.3.94: Yahweh will be remembered throughout the history of Israel by this act which inaugurates its history, a history which is a re-creation. The God who makes the cosmos from chaos is the same God who leads Israel from alienation to liberation. This is what is celebrated in the Jewish Passover. André Neher writes: “The first thing that is expressed in the Jewish Passover is the certainty in freedom. With the Exodus a new age has struck for humanity: redemption from misery. If the Exodus had not taken place, marked as it was by the twofold sign of the overriding will of God and the free and conscious assent of men, the historical destiny of humanity would have followed another</p>

	<p>course. This course would have been radically different, as the redemption, the <i>geulah</i> of the Exodus from Egypt, would not have been its foundation... All constraint is accidental; all misery is only provisional. The breath of freedom which has blown over the world since the Exodus can dispel them this very day.” The memory of the Exodus pervades the pages of the Bible and inspires one to reread often the Old as well as the New Testaments.</p>
<p>STQ 4.3.95:</p>	<p>TTQ 4.3.95:</p> <p>The work of Christ is a new creation. In this sense, Paul speaks of a “new creation” in Christ (Gal. 6:15; 2 Cor. 5:17). Moreover, it is through this “new creation,” that is to say, through the salvation which Christ affords, that creation acquires its full meaning (Cf. Rom. 8). But the work of Christ is presented simultaneously as a liberation from sin and from all its consequences: despoliation, injustice, hatred. This liberation fulfills in an unexpected way the promises of the prophets and creates a new chosen people, which this time includes all humanity. Creation and salvation therefore, have, in the first place, a Christological sense: all things have been created in Christ, all things have been saved in him (cf. Col, 1, 15-20).</p>
<p>STQ 4.3.96:</p> <p>This quotation is the top paragraph of page 199 of the original edition.</p>	<p>TTQ 4.3.96:</p>

	<p>Man is the Crown and center of the work of creation and is called to continue it through his labor (cf. Gen. 1:28). And not only through his labor. The liberation from Egypt, linked to and even coinciding with creation, adds an element of capital importance: the need and the place for man's active participation in the building of society. If faith "desacralizes" creation, making it the area proper for the work of man, the Exodus from Egypt, the home of a sacred monarchy, reinforces this idea: it is the "deserialization" of social praxis, which from that time on will be the work of man. By working, transforming the world, breaking out of servitude, building a just society, and assuming his destiny in history, man forges himself. In Egypt, work is alienated and, far from building a just society, contributes rather to increasing injustice and to widening the gap between exploiters and exploited.</p>
<p>STQ 4.3.97:</p>	<p>TTQ 4.3.97:</p> <p>To dominate the earth as Genesis prescribed, to continue creation, is worth nothing if it is not done for the good of man, if it does not contribute to his liberation, in solidarity with all, in history. The liberating initiative of Yahweh responds to this need by stirring up Moses' vocation. Only the <i>mediation of this self-creation</i> – first revealed by the liberation from Egypt – allows us to rise above poetic</p>

	expressions and general categories and to understand in a profound and synthesizing way the relationship between creation and salvation so vigorously proclaimed by the Bible.
STQ 4.3.98: This quotation is the paragraph that starts on page 199 of the original edition and ends on page 200.	TTQ 4.3.98: The Exodus experience is paradigmatic. It remains vital and contemporary due to similar historical experiences which the People of God undergo. As Neher writes, it is characterized “by the twofold sign of the overriding will of God and the free and conscious consent of men.” And it structures our faith in the gift of the Father’s love. In Christ and through the Spirit, men are becoming one in the very heart of history, as they confront and struggle against all that divides and opposes them. But the true agents of this quest for unity are those who today are oppressed (economically, politically, culturally) and struggle to become free. Salvation – totally and freely given by God the communion of men with God and among themselves – is the inner force and the fullness of this movement of man’s self-generation which was initiated by the work of creation.
STQ 4.3.99:	TTQ 4.3.99: It is due to their posture toward the <i>future</i> that the prophets are the typical representatives of the Yahwist religion. What is characteristic of the prophets’ message is that the situation they announce “cannot

be understood as the continuation of what went before.” Their starting point is an awareness of a break with the past: the sins of Israel have rendered it unacceptable; the guarantees given by Yahweh are no longer in force. Salvation can come only from a new historical action of Yahweh which will renew in unknown ways his earlier interventions in favor of his people; the signs announcing this action come to be dimly seen by the prophets rereading those earlier events. The Exodus is a favorite theme of the prophets; what they retain of it is fundamentally the break with the past and the projection toward the future. This causes Von Rad to conclude that “the message of the prophets has to be termed eschatological whenever it regards the old historical bases of salvation as null and void” and he notes that “we ought then to go on and limit the term. it should not be applied to cases where Israel gave a general expression of her faith in the future, or ...in the future of one of her sacred institutions.” Von Rad ends by saying that “the prophetic teaching is only eschatological when the prophets expelled Israel from the safety of the old saving actions and suddenly shifted the basis of salvation to a future action of God”. The core of eschatological thought is in this tension towards that which is to come, towards a new action of God. Hope in new acts of God is based on Yahweh’s “fidelity.” On the strength of this love for his

	<p>people which was manifested in the past initiative on their behalf. These new actions lead to and are nourished by an act to take place at the end of history.</p>
STQ 4.3.100:	<p>TTQ 4.3.100: “Christ wants the liberation of man and his total liberation...and this is not limited to his spiritual liberation”.</p>
<p>STQ 4.3.101: The data from STQs 4.3.101 – 4.3.110 has, due to copyright restrictions, been eliminated.</p>	<p>TTQ 4.3.101: The text continues, “It is impossible that the Gospel should not strike the conscience of Christians and stimulate an understanding among all men of good will regarding the liberation of all, especially the poorest and most abandoned.</p>
STQ 4.3.102:	<p>TTQ 4.3.102: The conclusion to be drawn from all the above is clear: salvation embraces all men and the whole man; the liberating action of Christ – made main in this history and not in a history marginal to the real life of man – as at the heart of the historical current of humanity; the struggle of a just society is in its own right very much a part of salvation history.</p>
STQ 4.3.103:	<p>TTQ 4.3.103: The tone of the schema of Ariccia was very different from the former document. It vigorously stresses the unity of the vocation of man (see</p>

Part 1, Chapter 4) and recalls what its principal drafter calls “this elemental but very forgotten truth that redemption embraces the totality of creation.” And he adds, “This profound unity of the divine plan for man, creation, and the Kingdom is a leitmotiv of Schema 13.” Indeed, the Schema asserts that “man’s history and the history of salvation are closely implicated with each other; in the present, definitive economy of salvation the order of redemption includes the order or creation. Two consequences flow from this statement. The first concerns the mission of the Church: “Since redemption includes the order of creation, the ministry of the Church necessarily encompasses – from its particular point of view – the whole complexus of human realities and problems”. The phrase “from its particular point of view” seeks to establish the angle from which the principals cope of the mission of the Church ought to be considered. But this restriction does not detract from the strength and even the boldness of the text. The second consequence also results from the “inclusion of all creation in the order of redemption”; it refers to the unity of the Christian life: “All human activities, even the most humble, must be vivified for Christians by the Spirit of God and order to the Kingdom of God”. The text is based on the attitude of the prophets who “saw in injustice not a social disorder or an offense to

	<p>the poor, but a violation of the divine law and insult to the holiness of God.” It emphasizes the fact that Christ not only did “not soften this doctrine; he perfected it”. In this perfection it refers to 1 John 3:14 and Matt. 25:31-46, texts which emphasize the oneness of man’s attitude toward God and his neighbor; these texts have disappeared from the final version of the Constitution.</p>
<p>STQ 4.3.104:</p>	<p>TTQ 4.3.104:</p> <p>The Schema of Ariccia was discussed at the beginning of the fourth session of the Council. At this time it was asked that the distinction between the natural and supernatural orders be clarified and that the confusion between temporal progress and salvation be avoided. This was supported, both by the “minority” as well as some representatives of the conciliar “majority” (Cardinals Doepfner and Frings). There was also objection to an excessive optimism. It was asked that more stress be laid on the meaning of sin and it was feared that the autonomy of the temporal sphere was not sufficiently emphasized. The text was watered down. The present Chapter of the first part of <i>Gaudium et Spes</i> does not emphasize as strongly as did the Schema of Ariccia the concrete and historical unity of these two orders. With this background, the distinction established in <i>Gaudium et Spes</i> no. 39 can be seen in a different light.</p>

<p>STQ 4.3.105:</p>	<p>TTQ 4.3.105:</p> <p>The relationship which Ariccia establishes between creation and redemption gave rise at this initial stage to a text modified in this way: “Although in the present economy the order of redemption includes in itself the order of creation, and the history of men is profoundly implicated in the history of salvation, this inclusion, nevertheless, in no way destroys the order of creation; rather it elevates it and preserves it in its dignity.” After much reworking there resulted the final version: “Though the same God is Savior and Creator, Lord of human history as well as of salvation history, in the divine arrangement itself the rightful autonomy of the creature, and particularly of man, is not withdrawn. Rather it is reestablished in its own dignity and strengthened in it”. Because of this same effort at moderation regarding the mission of the Church, the first lines of no. 51 of the Schema of Ariccia – already quoted – are reduced, or rather transformed, into “The union of the human family is greatly fortified and fulfilled by the unity, founded on Christ, of the family of God’s sons”.</p>
<p>STQ 4.3.106:</p> <p>This quotation is the paragraph that begins on page 222 of the original edition and concludes on page 223.</p>	<p>TTQ 4.3.106:</p> <p>“Creation”, the cosmos suffers from the consequences of sin. To cite Rom. 8 in this regard is interesting and does broaden our perspective,</p>

but this passage is not directly related to the question at hand. The immediate relationship between creation and redemption easily leads to a juxtaposition or to an artificial inclusion of the former into the latter, in which creation is granted autonomy and yet struggles to escape from the straitjacket it is thus put into. It will be necessary to look at the question from a greater distance, or in other terms, to penetrate it more deeply, in order to capture in a single view or to establish on a single principle the creation-redemption relationship. In the way the problem has previously been stated, there is a curious omission of the liberating and protagonistic role of man, the lord of creation and coparticipant in his own salvation. As we have already pointed out in this chapter, only the concept of the mediation of man's self-creation in history can lead us to an accurate and fruitful understanding of the relationship between creation and redemption. This line of interpretation is suggested by the outstanding fact of the Exodus; because of it, creation is regarded as the first salvific act and salvation as a new creation. Without the perspective of political liberation we cannot go beyond a relationship between two separate "orders," that of creation and that of redemption. The liberation approach subverts also the very "order" involved in the posing of the question.

STQ 4.3.107:

This STQ is the paragraph that commences on page 223 and finishes on page 224.

TTQ 4.3.107:

The work of man, the transformation of nature, continues creation only if it is a human act, that is to say, if it is not alienated by unjust socio-economic structures. A whole theology of work, despite its evident insights, appears naïve from a political point of view. Teilhard de Chardin is among those who contributed most to a search for a unity between faith and the “religion of the world,” but he does so from a scientific point of view. He values the dominion over nature man has achieved and speaks of it as the penetration point of evolution, enabling man to control it. Politically his vision is, on the whole, neutral. This focus has had a definite impact, as could be expected, on the view of theologians of the developed world. The faith-science conflict and the application of science to the transformation of the world have sapped most of their energy. This is why concern for human society is translated into terms of development and progress. In other areas the problems are different. The concerns of the so-called Third World countries revolve around the social injustice-justice axis, or, in concrete terms, the oppression-liberation axis. Thus there is a great challenge to the faith of Christians in these countries. In contradistinction to a pessimistic approach to this world which is so frequent in tradition Christian

	<p>groups and which encourages escapism, there is proposed in these other countries an optimistic vision which seeks to reconcile faith and the world and to facilitate commitment. But this optimism must be based on facts. Otherwise, this posture can be deceitful and treacherous and can even lead to a justification of the present order of things. In the underdeveloped countries one starts with a rejection of the existing situation, considered as fundamentally unjust and dehumanizing. Although this is a negative vision, it is nevertheless the only one which allows us to go to the root of the problems and to create without compromises a new social order, based on justice and brotherhood. This rejection does not produce an escapist attitude, but rather a will to revolution.</p>
<p>STQ 4.3.108:</p>	<p>TTQ 4.3.108: The concept of political liberation – with economic roots – recalls the conflictual aspect of the historical current of humanity. In this current there is not only an effort to know and dominate nature. There is also a situation – which both affects and is affect by this current – of misery and despoliation of the fruit of man’s work, the result of the exploitation of many by man; there is a confrontation between social classes and, therefore, a struggle for liberation from oppressive structure which hinder man from living with dignity and assuming his</p>

	<p>own destiny. This struggle is the human activity whose ultimate goal must in the first place be enlightened by faith. Once this has been achieved, other facets will likewise be illuminated. The horizon of political liberation allows for a new approach to the problem., it throws new light on it, and it enables us to see aspects which had been but dimly perceived; it permits us also to get away from an alleged apolitical science and provides a different context for the crucial role of scientific knowledge in the historical praxis of man. Other religions think in terms of cosmos and nature; Christianity, rooted in Biblical sources, thinks in terms of history. And in this history, injustice and oppression, division and confrontations exist. But the hope of liberation is also present.</p>
<p>STQ 4.3.109:</p>	<p>TTQ 4.3.109: In this approach we are far, therefore, from that naïve optimism which denies the role of sin in the historical development of humanity. This was the criticism, one will remember, of the Schema of Ariccia and it is frequent made in connection with Teilhard de Chardin and all those theologies enthusiastic about human progress. But in the liberation approach sin is not considered as an individual, private, or merely interior reality –asserted just enough to necessitate a “spiritual” redemption which does not challenge the order in which we live. Sin</p>

is regarded as a social, historical fact, the absence of brotherhood and love in relationships among men, the breach of friendship with God and with other men, and, therefore, an interior, personal facture.

When it is considered in this way, the collective dimensions of sin are rediscovered. This is the biblical notion that José María González Ruiz calls the hamartiosphere,” the sphere of sin: “a kind of parameter of structure which objectively conditions the progress of human history itself.” Moreover, sin does not appear as an afterthought, something which ones has to mention so as not to stray from tradition or leave oneself open to attack. Nor is this a matter of escape into a fleshless spiritualism. Sin is evident in oppressive structures, in the exploitation of man by man, in the domination and slavery of peoples, races, and social classes. Sin appears, therefore, as the fundamental alienation, the root of a situation of injustice and exploitation. It cannot be encountered in itself, but only in concrete instances, in particular alienations. It is impossible to understand the concrete manifestations without understanding the underlying basis and vice versa. Sin demands a radical liberation, which in turn necessarily implies a political liberation. Only by participating in the historical process of liberation will it be possible to show the fundamental alienation present in every partial alienation.

<p>STQ 4.3.110:</p>	<p>TTQ 4.3.110:</p> <p>This radical liberation is the gift which Christ offers us. By his death and resurrection he redeems man from sin and all its consequences, as has been well said in a text we quote again: “It is the same God who, in the fullness of time, sends his Son in the flesh, so that He might come to liberate all men from <i>all</i> slavery to which sin has subjected them: hunger, misery, oppression, and ignorance, in a word, that injustice and hatred which have their origin in human selfishness.”</p> <p>This is why the Christian life is a passover, a transition from sin to grace, from death to life, from injustice to justice, from the subhuman to the human. Christ introduces us by the gift of his Spirit into communion with God and with all men. More precisely, it is <i>because</i> he introduces us into this communion, into a continuous search for its fullness, that he conquers sin – which is the negation of love – and all its consequences.</p>
<p>STQ 4.3.111:</p> <p>Because of restrictions copyrighted materials have, the data from STQs 4.3.111 – 4.3.120 has been removed.</p>	<p>TTQ 4.3.111:</p> <p>In dealing with the notion of liberation in Chapter 2, we distinguished three levels of meaning: political liberation, the liberation of man through history, liberation from sin and admission to communion with God. In the light of the present chapter, we can now study this question again. These three levels mutually effect each other, but they</p>

	<p>are not the same. One is not present without the other, but they are distinct: they are all part of a single, all-encompassing salvific process, but they are to be found at different levels. Not only is the growth of the Kingdom not reduced to temporal progress; because of the Word accepted in faith, we see that the fundamental obstacle to the Kingdom not reduced to temporal progress; because of the Word accepted in faith, we see that the fundamental obstacle to the Kingdom, which is sin, is also the root of all miser and injustice; we see that the very meaning of the growth of the Kingdom is also the ultimate precondition for a just society and a new man. One reaches this root and this ultimate precondition only through the acceptance of the liberating gift of Christ, which surpasses all expectations. But, inversely, all struggle against exploitation and alienation, in a history which is fundamentally one, is an attempt to vanquish selfishness, the negation of love. This is the reason why any effort to build a just society is liberation. And it has an indirect but effective impact on the fundamental alienation. It is a salvific work, although it is not all of salvation. As a human work it is not exempt from ambiguities, any more than what is considered to be strictly “religious “work. But this does not weaken its basic orientation or its objective results.</p>
STQ 4.3.112:	TTQ 4.3.112:

Temporal progress, - or, to avoid this aseptic term, the liberation of man – and the growth of the Kingdom both are directed toward complete communion of men with God and of men among themselves. They have the same goal. But they do not follow parallel roads, not even convergent ones. The growth of the Kingdom is a process which occurs historically *in* liberation, insofar as liberation means a greater fulfillment of man. Liberation is a precondition for the new society, but this is not all it is. While liberation is implemented in liberating historical events, it also denounces their limitations and ambiguities, proclaims their fulfillment, and impels them effectively towards total communion. This is not an identification. Without liberating historical events, there would be no growth of the Kingdom. But the process of liberation will not have conquered the very roots of oppression and the exploitation of man by man with the coming of the Kingdom, which is above all a gift. Moreover, we can say that the historical, political liberating event is the growth of the Kingdom and *is* a salvific event; but it is not *the* coming of the Kingdom, not *all* of salvation. It is the historical realization of the Kingdom and, therefore, it also proclaims its fullness. This is where the difference lies. It is a distinction made from a dynamic viewpoint, which has nothing to do with the one

	<p>which holds for the existence of two juxtaposed “orders,” closely connected or convergent, but deep down different from each other.</p>
<p>STQ 4.3.113:</p>	<p>TTQ 4.3.113:</p> <p>The very radicalness and totality of the salvific process require this relationship. Nothing escapes this process, nothing is outside the pale of the action of Christ and the gift of the Spirit. This gives human history its profound unity. Those who reduce the work of salvation are indeed those who limit it to the strictly “religious” sphere and are not aware of the universality of the process. It is those who think that the work of Christ touches the social order in which we live only indirectly or tangentially, and not in its roots and basic structure. It is those who in order to protect salvation (or to protect their interests) lift salvation from the midst of history, where men and social classes struggle to liberate themselves from the slavery and oppression to which other men and social classes have subjected them. It is those who refuse to see that the salvation of Christ is a radical liberation from all misery, all despoliation, all alienation. IT is those who by trying to “save” the work of Christ will “lose” it.</p>
<p>STQ 4.3.114:</p>	<p>TTQ 4.3.114:</p> <p>In Christ the all-comprehensiveness of the liberating process reaches its fullest sense. His work encompasses the three levels of meaning</p>

	<p>which we mentioned above. A Latin American text on the missions seems to us to summarize this assertion accurately: “All the dynamism of the cosmos and of human history, the movement towards the creation of a more just and fraternal world the overcoming of social inequalities among men, the efforts so urgently needed on our continent =, to liberate man from all that depersonalize him – physical and moral misery, ignorance, and hunger – as well as the awareness of human dignity, all these originate, are transformed, and reach their perfection in the saving work of Christ. In him and through him salvation is present at the heart of man’s history and there is no human act which, in the last instance, is not defined in terms of it.</p>
<p>STQ 4.3.115:</p>	<p>TTQ 4.3.115: As was mentioned above, the purpose of those who participate in the process of liberation is to “create a new man.” We have attempted to answer our first question, namely, what is the meaning of this struggle, this creation, in the light of the Word accepted in faith? We can now ask ourselves what does this option mean for <i>man</i>?</p>
<p>STQ 4.3.116: This quotation is the paragraph that starts on page 236 of the original edition and ends on page 237.</p>	<p>TTQ 4.3.116: Christ is the temple of God. This explains Paul’s insertions that the Christian community is a temple of living stones, and that each</p>

	<p>Christian, a member of this community, is a <i>temple of the Holy Spirit</i>: “Surely you know that you are God’s temple, where the Spirit of God dwells. Anyone who destroys God’s temple will himself be destroyed by God, because the temple of God is holy; and that temple you are” (1 Cor. 3:16-17): “Do you not know that our body is a shrine of the indwelling Holy Spirit, and the spirit is God’s gift to you?” (1 Cor. 6:19). The spirit sent by the Father and the Son to carry the work of salvation to its fulfillment dwells in every man – in men who form part of a very specific fabric of human relationships, in men who are in concrete historical situations.</p>
<p>STQ 4.3.117:</p>	<p>TTQ 4.3.117: Congar sees in this the basis for the possibility for universal salvation: “We may call it the realm of ‘God in disguise’: he is really met, the dialogue is really with him, but he does not call himself God and one does not know that it is he”.</p>
<p>STQ 4.3.118:</p>	<p>TTQ 4.3.118: To place oneself in the perspective of the Kingdom means to participate in the struggle for the liberation of those oppressed by others. This is what many Christians who have committed themselves to the Latin American revolutionary process have begun to experience. If this option seems to separate them from the Christian</p>

	<p>community, it is because many Christians, intent on domesticating the Good News, see them as wayward and perhaps even dangerous. If they are not always able to express in appropriate terms the profound reasons for their commitment, it is because the theology in which they were formed – and which they share with other Christians – has not produced the categories necessary to express this action, which seeks to respond creatively to the new demands of the Gospel and of the oppressed and exploited peoples of this continent. But in their commitments, and even in their attempts to explain them, there is a greater understanding of the faith, greater faith, greater fidelity to the Lord than in the “orthodox” doctrine (some prefer to call it by this name) of the reputable Christian circles. This doctrine is supported by authority and much publicized because of access to social communications media, but it is so static and devitalized that it is not even strong enough to abandon the Gospel. It is the Gospel which is disowning it.</p>
<p>STQ 4.3.119: This STQ is an adaptation of the note from page 254 of the original edition.</p>	<p>TTQ 4.3.119: Arturo Gaete observed a short time ago the need for a “spirituality of liberation”. See also the attempt of Arturo Paoli. The poet Ernesto Cardenal offers us a collection of profound “Psalms” which seek and</p>

	<p>sing liberation in the midst of modern forms of oppression and exploitation of man by man.</p> <p>See also the interesting ideas of Gonzalo Arroyo on the “rebel communities.”</p>
<p>STQ 4.3.120:</p>	<p>TTQ 4.3.120:</p> <p>The truth is that a Christianity lived in commitment to the process of liberation presents its own problems which cannot be ignored and meets obstacles which must be overcome. For many, the encounter with the Lord under these conditions can disappear by giving way to what he himself brings forth and nourishes: love for man. This love, however, does not know the fullness of its potential. This is a real difficulty, but the solution must come from the heart of the problem itself. Otherwise, it would be just one more patchwork remedy, a new impasse. This is the challenge confronting a spirituality of liberation. Where oppression and the liberation of man seem to make God irrelevant – a God filtered by our long-time indifference to these problems- these must blossom faith and hope in him who comes to root out injustice and to offer, in an unforeseen way, total liberation. This is a spirituality which dares to sink roots in the soil of oppression-liberation.</p>
<p>STQ 4.3.121:</p>	<p>TTQ 4.3.121:</p>

<p>The data from STQs 4.3.121 – 4.3.130 has been removed due to restrictions on copyrighted materials.</p> <p>STQ 4.3.121 is the paragraph that goes from page 255 of the original version until near the top of page 256.</p>	<p>A spirituality of liberation will center on a <i>conversion</i> to the neighbor, the oppressed person, the exploited social class, the despised race, the dominated country. Our conversion to the Lord implies this conversion to the neighbor. Evangelical conversion is indeed the touchstone of all spirituality. Conversion means a radical transformation of ourselves; it means thinking, feeling, and living as Christ. – present in exploited and alienated man. To be converted is to commit oneself to the process of the liberation of the poor and oppressed, to commit oneself lucidly, realistically, and concretely. It means to commit oneself not only generously, but also with an analysis of the situation and a strategy of action. To be converted is to know and experience the fact that, contrary to the laws of physics, we can stand straight, according to the Gospel, only when our center of gravity is outside ourselves.</p>
<p>STQ 4.3.122:</p> <p>This STQ is the paragraph that starts on page 256 of the 1971 edition and finishes on page 257.</p>	<p>TTQ 4.3.122:</p> <p>A spirituality of liberation must be filled with a living sense of <i>gratuitousness</i>. Communion with the Lord and with all men is more than anything else a gift. Hence the universality and the radicalness of the liberation which it affords. This gift, far from being a call to passivity, demands a vigilant attitude. This is one of the most constant Biblical themes: the encounter with the Lord presupposes attention,</p>

	<p>active disposition, work, fidelity to his will, the good use of talents received. But the knowledge that at the root of our personal and community existence lies the gift of the self-communication of God, the grace of his friendship, fills our life with gratitude. It allows us to see our encounters with men, our loves, everything that happens in our life as a gift. There is a real love only when there is free giving – without conditions or coercion. Only gratuitous love goes to our very roots and elicits true love.</p>
<p>STQ 4.3.123:⁸⁵¹ This STQ is the paragraph that starts on page 258 of the original edition and finishes on page 259.</p>	<p>TTQ 4.3.123: The conversion to the neighbor, and in him to the Lord, the gratuitousness which allows me to encounter others fully, the unique encounter which is the foundation of communion of men among themselves and of men with God, these are the source of Christian <i>joy</i>. This joy is born of the gift already received yet still awaited and is expressed in the present despite the difficulties and tensions of the struggle for the construction of a just society. Every prophetic proclamation of total liberation is accompanied by an invitation to participate in eschatological joy: “I will take delight in Jerusalem and rejoice in my people” (Isa. 65:19). This joy ought to fill our entire existence, making us attentive both to the gift of integral liberation of</p>

⁸⁵¹ This whole STQ has language that has [SLMSDs](#) and that Eagleson and Inda have rendered as language with ELMSDs.

	<p>man and history as well as to the detail of our life and the lives of others. This joy ought not to lessen our commitment to man who lives in an unjust world, nor should it lead us to a facile, low-cost conciliation. On the contrary, our joy is paschal, guaranteed by the Spirit (Gal. 5:22; 1 Tim. 1:6; Rom. 14:17); it passes through the conflict with the great ones of this world and through the cross in order to enter into life. This is why we celebrate our joy in the present by recalling the passover of the Lord. To recall Christ is to believe in him. And this celebration is a feast (Apoc. 19:7), a feast of the Christian community, those who explicitly confess Christ to be the Lord of history, the liberator of the oppressed. This community has been referred to as the small temple in contradistinction to the large temple of human history. Without community support neither the emergence nor the continued existence of a new spirituality is possible.</p>
STQ 4.3.124:	<p>TTQ 4.3.124: The Magnificat expresses well this spirituality of liberation. A song of thanksgiving for the gifts of the Lord, it expresses humbly the joy of being loved by him: “Rejoice, my spirit, in God my Savior; so tenderly has he looked upon his servant, humbly as she is... So wonderfully has he dealt with me, the Lord, the Mighty One: (Luke</p>

	<p>1:47-49). But at the same time it is one of the New Testament texts which contains great implications both as regards liberation and the political sphere. This thanksgiving and joy are closely linked to the action of God who liberates the oppressed and humbles the powerful. “The hungry he has satisfied with good things, the rich sent away” (52-53). The future of history belongs to the poor and exploited. True liberation will be the work of the oppressed themselves; in them, the Lord saves history. The spirituality of liberation will have as its basis the spirituality of the <i>anawim</i>.</p>
<p>STQ 4.3.125: This STQ is the first paragraph to begin on page 262 of the original edition.</p>	<p>TTQ 4.3.125: But, are we not painting an idealized picture, valid perhaps for other places, but not for Latin America? It is, indeed, inaccurate to regard this sketch as a complete description of the contemporary life-experience of this continent. Large numbers of Latin Americans suffer from a fixation which leads them to overvalue the past. This problem has been correctly interpreted by Paulo Freire. It is one of the elements of what he has called a precritical consciousness, that is, the consciousness of a man who has not taken hold of the reins of his own destiny. Nevertheless, it is necessary to recall that the revolutionary process now under way is generating the kind of man who critically analyzes the present, controls his destiny, and is</p>

	<p>oriented towards the future. This kind of person, whose actions are directed toward a new society yet to be built, is in Latin America more of a motivating ideal than a reality already realized and generalized. But things are moving in this direction. A profound aspiration for the creation of a new man underlies the process of liberation which the continent is undergoing. This is a difficult creation which will have to overcome conflicts and antagonisms. Rightly does Medellín comment that “we are on the threshold of a new epoch in the history of our continent. It appears to be a time full of zeal for full emancipation, of liberation from every form of servitude, of personal maturity and of collective integration. In these signs we perceive the first indication of the painful birth of a new civilization.</p>
<p>STQ 4.3.126: This quotation is the paragraph that starts on page 280 of the original edition with ‘todo lo anterior llevará a hacer de la Iglesia “una <i>institución crítica</i> de la sociedad’.</p>	<p>TTQ 4.3.126: All this will lead the church to become an “<i>institution of social criticism.</i>” Its critical mission will be defined as a service to the history of freedom, or more precisely, as a service to the liberation of man. The church and not the individual Christian would then be the subject of the praxis of liberation, enlivened by the evangelical message. But in order for this to be true, the Church will have to become a non-repressive institution, a “second degree institution”,</p>

	<p>critical and liberating. The current situation of the Church, a legacy of its past, seems to negate this possibility. Nevertheless Metz thinks it is possible, because the very existence of the Church as institution is under the sign of the eschatological proviso. The church does not exist for itself. Preaching hope in the Kingdom of God, she lives “on the proclamation of her own proviso”. Metz is aware that this is an ideal concept of the Church and that for the Church to be an institution of freedom a new praxis is needed. Is this new praxis possible? He responds that his political theology lives in the hope that by exercising its critical function toward society the Church will find a new awareness of itself.</p>
<p>STQ 4.3.127:</p>	<p>TTQ 4.3.127: Reading the works of Metz, one gets the impression of a certain inadequacy in his analyses of the contemporary political situation. On the one hand, because the climate in which his reflections develop is far from the revolutionary ferment of the Third World countries, he cannot penetrate the situation of dependency, injustice, and exploitation in which most of mankind finds itself. His conception of the political sphere lacks what could be acquired both by the experience of the confrontations and conflicts stemming from the rejection of this oppression of some men by others and of some</p>

	<p>countries by others, as well as by the experience of the aspiration to liberation which emerges from the heart of these conditions.</p> <p>Moreover, as a result there is a need for a critique of certain assumptions in Metz's thought. Indeed, the situation of the dominated countries explain more than one characteristic of the affluent societies, which are the immediate context for the new political theology. This explains the rather abstract level on which the political sphere is at times treated in Metz's writings. The analyses of political theology would have much to gain from the contribution of the social sciences; some of his supporters as well as Metz himself seem now to be turning to them. The analyses would also have much to gain from the contribution of certain aspects of Marxism, which, despite (or because of?) the mediation of Bloch's thought, do not seem to be sufficiently present.</p>
STQ 4.3.128:	<p>TTQ 4.3.128:</p> <p>But, at the same time, Jesus kept his distance from the Zealot movement. The awareness of the universality of his mission did not conform with the somewhat narrow nationalism of the Zealots.</p> <p>Because they disdainfully rejected the Samaritans and pagans, the Zealots must have objected to the behavior of Jesus towards them.</p> <p>The message of Jesus is addressed to all men. The justice and peace</p>

he advocated know no national boundaries. In this he was even more revolutionary than the Zealots, who were defenders of literal obedience to the Law; Jesus taught an attitude of spiritual freedom to it. Moreover, for Jesus the Kingdom was, in the first place, a gift. Only on this basis can we understand the meaning of the active participation of man in its coming; the Zealots tended to see it rather as the fruit of their own efforts. For Jesus, oppression and injustice were not limited to a specific historical situation; their causes go deeper and cannot be truly eliminated without going to the very roots of the problem: the disintegration of brotherhood and communion among men. Besides, and this will have enormous consequences, Jesus is opposed to all politico-religious messianism which does not respect either the depth of the religious realm nor the autonomy of political action. Messianism can be efficacious in the short run but the ambiguities and confusions which it entails frustrate the ends it attempts to accomplish. This idea was considered as a temptation by Jesus; as such, he rejected it. The liberation which Jesus offers is universal and integral; it transcends national boundaries, attacks the foundation of injustice and exploitation, and eliminates politico-religious confusions, without therefore being limited to a purely “spiritual” plane.

STQ 4.3.129:

TTQ 4.3.129:

The relationship between faith and political action could, perhaps, be clarified by recalling the comments we have made above regarding the historical plan designated by the term *utopia*. When we discussed the notion of liberation, we said that we were dealing with a single process; but it is a complex, differentiated unity, which has within itself various levels of meaning which are not to be confused: economic, social, and political liberation: liberation which leads us to the creation of a new man in a new society of solidarity; and liberation from sin and entrance into communion with God and with all men. The first corresponds to the level of scientific rationality which supports real and effective transforming political action; the second stands at the level of utopia, of historical projections, with the characteristics we have just considered; the third is on the level of faith. These different levels are profoundly linked; one does not occur without the others. On the basis of the clarifications we have just made, we can perhaps go one step further towards understanding the bond which unites them. It is not our intention to reduce to an oversimplified schematization what we have said regarding the complex relationship which exists between the Kingdom and

	<p>historical events, between eschatology and politics. However, to shed light on the subject from another point of view may be helpful.</p>
<p>STQ 4.3.130:</p>	<p>TTQ 4.3.130:</p> <p>Faith and political action will not enter into a correct and fruitful relationship except through the effort to create a new type of person in a different society, that is, except through utopia, to use the term we have attempted to clarify in preceding paragraphs. This plan provides the basis for the struggle for better living conditions. Political liberation appears as a path toward the utopia of a freer, more humane man, the protagonist of his own history. Che Guevara has said: “Socialism currently, in this stage of the construction of socialism and communism, has not as its only purpose to have shining factories; it is intended to help the whole man; man must be transformed as production increases, and we would not be doing our job well if we produced only things and not at the same time men.” It follows that for him the important things for the building up of a new society is simultaneously “a daily increase in both productivity and awareness”.</p>
<p>STQ 4.3.131:</p> <p>As a consequence of copyright restrictions, the data from STQs 4.3.131 – 4.3.140 has been removed.</p>	<p>TTQ 4.3.131:</p> <p>Utopia, so understood, far from making the political struggler a dreamer, radicalizes his commitment and helps him keep his work from betraying his purpose – which is to achieve a real encounter</p>

<p>STQ 4.3.131 is the paragraph that starts on page 304 of the original edition and finishes on page 305.</p>	<p>among men in midst of free society without social inequalities. “Only Utopia,” comments Ricoeur can give economic, social, and political action a human focus”. The loss of utopia is responsible for man’s falling into bureaucratism and sectarianism, into new structures which oppress men. The process, apart from understandable ups and downs and deficiencies, is not liberating if the plan for a new man in a freer society is not held to and concretized. This plan is not for later, when political liberation will have been attained. It ought to go side by side with the struggle for a more just society at all times. Without this critical and creative imagination, science and political action see a changing reality slip out of their hands and easily fall into dogmatism. And political dogmatism is as worthless as religious dogmatism; both represent a step backward towards ideology. But for Utopia validly to fulfil this role, it must be verified in social praxis; it must become effective commitment, without intellectual purisms, without inordinate claims; it must be revised and concretized constantly.</p>
<p>STQ 4.3.132: This STQ is the paragraph that begins on page 305 of the 1971 edition with ‘el proyecto histórico’ and concludes on page 306 with ‘ruptura con Él’.</p>	<p>TTQ 4.3.132: The historical plan, the utopia of liberation as the creation of a new social consciousness and as a social appropriation not only of the means of production, but also of the political process, and, definitively, of freedom, is the proper arena for the cultural</p>

	<p>revolution. That is to say, it is the arena of the permanent creation of a new man in a different society characterized by solidarity. Therefore, that creation is the place of encounter between political liberation and the communion of all men with God. This communion implies liberation from sin, the ultimate root of all injustice, all exploitation, all dissidence among men. Faith proclaims that the brotherhood which is sought through the abolition of the exploitation of man by man is something possible, that efforts to bring it about are not in vain, that God calls us to it and assures us of its complete fulfillment, and that the definitive reality is being built on what is transitory. Faith reveals to us the deep meaning of the history which we fashion with our own hands: it teaches us that every human act which is oriented towards the construction of a more just society has value in terms of communion with God – in terms of salvation; inversely it teaches that all injustice is a breach with him.</p>
<p>STQ 4.3.133: This STQ is a two-paragraph long quotation that starts on page 306 with 'en el amor humano'.</p>	<p>TTQ 4.3.133: In human love there is a depth which man does not suspect: it is through it that man encounters God. If utopia humanizes economic, social, and political liberation, this humanness – in the light of the Gospel – reveals God. If doing justice leads us to a knowledge of God, to find him is in turn a necessary consequence. The mediation of</p>

	<p>the historical task of the creation of a new man assures that liberation from sin and communion with God in solidarity with all men – manifested in political liberation and enriched by its contributions – does not fall into idealism and evasion. But, at the same time, this mediation prevents these manifestations from becoming translated into any kind of Christian ideology of political action or a politico-religious messianism. Christian hope opens us, in an attitude of spiritual childhood, to the gift of the future promised by God. It keeps us from any confusion of the Kingdom with any one historical stage, from any idolatry toward unavoidably ambiguous human achievement, from any absolutizing of revolution. In this way hope makes us radically free to commit ourselves to social praxis, motivated by a liberating utopia and with the means which the scientific analysis of reality provides for us. And our hope not only frees us for this commitment; it simultaneously demands and judges it.</p>
<p>STQ 4.3.134:</p>	<p>TTQ 4.3.134: In this way, the claim that “the victory which has conquered death is our faith” will be lived, inescapably, at the very heart of history, in the midst of a single process of liberation which leads that history to its fulfilment in the definitive encounter with God. To hope in Christ is</p>

	at the same time to believe in the adventure of history, which opens infinite vistas to the love and action of the Christian.
STQ 4.3.135:	<p>TTQ 4.3.135:</p> <p>The effects of the new historical situation in which the Church found itself began to be felt more strongly in the nineteenth century and even more so in recent decades. Vatican II did not hesitate to place in the line of a full affirmation of the universal will of salvation and to put an end to the anachronistic theological and pastoral consequences deduced from the eccesiocentrism which we have already mentioned. This explains the change of attitude regarding religious liberty. The declaration dedicated to this subject tried to achieve a consensus by placing itself simply on the level of the dignity of the human person. But this position implies a change of position with regard to deep theological questions having to do with the role of the Church in the encounter between God and man.</p>
<p>STQ 4.3.136:</p> <p>This STQ is Note 11 of page 318 of the original edition.</p>	<p>TTQ 4.3.136:</p> <p>Hans Urs von Balthasar writes in this respect, “Centuries of wasted opportunity are being made good; and fundamental Christian truths are being formulated which once expressed appear so right and obvious, that it is difficult to conceive how they can have been overlooked or forgotten for so long. Bridges which should never have</p>

	<p>been severed are being rebuilt...Consequences that should have been drawn long ago are being drawn from premises which have always been there: for example, that if all men are called to supernatural salvation, grace must be active in them in some sense or other; that a dialogue between Christian and non-Christian is possible and necessary within that grace...Truths such as these appear overwhelmingly great to the Christians of today – and so they are. But that they should appear <i>new</i> is, for anyone who knows the Fathers, somewhat surprising; for at bottom they are not new”.</p>
<p>STQ 4.3.137:</p>	<p>TTQ 4.3.137: “In our opinion, the most important milestone of Vatican II in the field of dogmatic theology is to have designate the Church as ‘sacrament’, that is as a visible sign of salvation through the Holy Spirit sent by Christ”.</p>
<p>STQ 4.3.138:</p>	<p>TTQ 4.3.138: Karl Rahner says that the Christian of tomorrow, when he studies the history of the Council, “will be astonished that this statement was made at the Council quietly and spontaneously without opposition, without surprise, without anyone’s appearing to notice just what was being said. <i>Sacramentum salutis totius mundi: sign of the salvation of the world</i>”</p>

STQ 4.3.139:

TTQ 4.3.139:

As a sacramental community, the church should signify in its own internal structure the salvation whose fulfillment it announces. Its organization ought to serve this task. As a sign of the liberation of man and history, the church itself in its concrete existence ought to be a place of liberation. A sign should be clear and understandable. If we conceive of the Church as a sacrament of the salvation of the world, then it has all the more obligation to manifest in its visible structures the message that it bears. Since the Church is not an end in itself, it finds its meaning in its capacity to signify the reality in function of which it exists. Outside of this reality the Church is nothing; because of it the Church is always provisional; and it is towards the fulfillment of this reality that the Church is oriented: this reality is the Kingdom of God which has already begun in history. The break with an unjust social order and the search for new ecclesial structures – in which the most dynamic sectors of the Christian community are engaged – have their basis in this ecclesiological perspective. We are moving towards forms of presence and structure of the Church the radical newness of which can barely be discerned on the basis of our present experience. This trend, as its best and healthiest, is not a fad; nor is it due to professional nonconformists. Rather it has its roots in a profound

	<p>fidelity to the Church as sacrament of the unity and salvation of mankind and in the conviction that its only support should be the Word which liberates.</p>
<p>STQ 4.3.140:</p>	<p>TTQ 4.3.140: In Latin America the world in which the Christian community must live and celebrate its eschatological hope is the world of social revolution; the Church's task must be defined in relation to this. Its fidelity to the Gospel leaves it no alternative: the Church must be the visible sign of the presence of the Lord within the aspiration for liberation and the struggle for a more human and just society. Only in this way will the message of love which the Church bears be made credible and efficacious.</p>
<p>STQ 4.3.141: The data from STQs 4.3.141 – 4.3.147 has, as a result of copyright restrictions, been removed.</p>	<p>TTQ 4.3.141: In the Eucharist we celebrate the cross and the resurrection of Christ, his Passover from death to life, and our passing from sin to grace. In the Gospel the Last Supper is presented against the background of the Jewish Passover, which celebrated the liberation from Egypt and the Sinai Covenant. The Christian Passover takes on and reveals the full meaning of the Jewish Passover. Liberation from sin is at the very root of political liberation. The former reveals what is really involved in the latter. But on the other hand, communion with God and others</p>

presupposes the abolition of all injustice and exploitation. This is expressed by the very fact that the Eucharist was instituted during a meal. For the Jews a meal in common was a sign of brotherhood. It united the diners in a kind of sacred pact. Moreover, the bread and the wine are signs of brotherhood which at the same time suggest the gift of creation. The objects used in the Eucharist themselves recall that brotherhood is rooted in God's will to give the goods of this earth to all people so that they might build a more human world. The Gospel of John, which does not contain the story of the Eucharistic institution, reinforces this idea, for it substitutes the episode of the washing of the feet – a gesture of service, love, and brotherhood. This substitution is significant; John seems to see in this episode the profound meaning of the Eucharistic celebration, the institution of which he does not relate. Thus the Eucharist appears inseparably united to creation and to the building up of a real human brotherhood. "The reference to community," writes Tillard "does not therefore represent a simple consequence, an accidental dimension, a second level of a rite that is in the first place and above all individual – as the simple act of eating is. From the beginning it is seen in the human context of the meal as it was conceived in Israel. The Eucharistic rite

	in its essential elements is communitarian and oriented toward the constitution of human brotherhood.
STQ 4.3.142:	<p>TTQ 4.3.142:</p> <p>The Exodus and the Covenant form a single entity. The God who established the Covenant is the same God who brought Israel “out of Egypt, out of the land of slavery” (Exod 20:2; Deut. 5:6). As we have already recalled, this liberation is above all political act. On the basis of this liberation we can interpret correctly the meaning of the Exodus and the Covenant which are celebrated in this paschal meal.</p>
STQ 4.3.143:	<p>TTQ 4.3.143:</p> <p>Joseph Blenkinsopp can therefore write that an “effect of this better understanding of the political dimension of early Israel’s faith is that scholars are less inclined to accept the historical separation between covenant-traditions and exodus-tradition proposed by Von Radd”.</p> <p>And he continues, “The founding event begins with a community in an intolerable economic and political situation and deals in the first place with their economic and political salvation – ‘Yahweh brought them out from there’”.</p>
STQ 4.3.144:	<p>TTQ 4.3.144:</p> <p>“The hour has come,” declared a group of Ecuadorian priests “for us as servants of the People of God in Ecuador, to unite our voices to the</p>

	<p>cry of the people and the voice of the apostle Paul: we cannot continue calmly to celebrate the event of liberation in the Eucharist, in which the oppressors and the oppressed eat the same bread and drink the same wine – without any true reconciliation</p>
<p>STQ 4.3.145:</p>	<p>TTQ 4.3.145:</p> <p>Moreover, the personalization stimulated by the annunciation of the Gospel can take on – in cases like Latin America – very particular and demanding forms. If a situation of injustice and exploitation is incompatible with the coming of the Kingdom, the Word which announces this coming ought normally to point out this incompatibility. This means that the people who hear this message and live in these conditions by the mere fact of hearing it should perceive themselves as oppressed and feel impelled to seek their own liberation. Very concretely, they should “feel their hunger” and become aware that this hunger is due to a situation which the Gospel repudiates. The annunciation of the Gospel thus has a conscientizing function, or in other words, a politicizing function. But this is made real and meaningful only by living and announcing the Gospel from within a commitment to liberation, only in concrete, effective solidarity with people and exploited classes. Only by participating in their struggles can we understand the implication of the Gospel</p>

	<p>message and make it have an impact on history. The preaching of the Word will be empty and ahistorical if it tries to avoid this dimension. It will not be the message of the God who liberates, of “Him who restores,” as José María Arguedas says.</p>
<p>STQ 4.3.146:</p>	<p>TTQ 4.3.146:</p> <p>Universal love comes down from the level of abstractions and becomes concrete and effective by becoming incarnate in the struggle for the liberation of the oppressed. It is a question of loving all people, not in some vague, general way, but rather in the exploited person, in the concrete person who is struggling to live humanly. Our love for him does not “abstract him”, it does not isolate him from the social class to which he belongs, so that we can have “pity” on him. On the contrary, our love is not authentic if it does not take the path of class solidarity and social struggle. To participate in class struggle not only is not opposed to universal love; this commitment is today the necessary and inescapable means of making this love concrete. For this participation is what leads to a classless society without owners and dispossessed, without oppressors and oppressed. In dialectical thinking, reconciliation is the overcoming of conflict. The communion of paschal joy passes through confrontation and the cross.</p>

STQ 4.3.147:

This STQ is the main paragraph of page 360 of the original edition.

TTQ 4.3.147:

But it is not simply a matter of denouncing poverty. The Bible speaks of positive and concrete measures to prevent poverty from becoming established among the People of God. In Leviticus and Deuteronomy there is very detailed legislation designed to prevent the accumulation of wealth and the consequent exploitation. It is said, for example, that what remains in the fields after the harvest and the gathering of olives and grapes should not be collected; it is for the alien, the orphan, and the widow (Deut. 24:19-21; Lev. 19:9-10). Even more, the fields should not be harvested to the very edge so that something remains for the poor and the aliens. (Lev. 23:22). The Sabbath, the day of the Lord, has a social significance; it is a day of rest for the slave and the alien (Exod. 23:12; Deut. 5:14). The triennial tithe is not to be carried to the temple; rather it is for the alien, the orphan and the widow (Deut. 14:28-29; 26:12). Interest on loans is forbidden (Exod. 22:25; Lev. 25:35-37; Deut. 23:20). Other important measures include the Sabbath year and the jubilee year. Every seven years the fields will be left to lie fallow “to provide food for the poor of your people” (Exod. 23:11; Lev. 25:2-7), although it is recognized that this duty is not always fulfilled (Lev. 26:34-35). After seven years the slaves were to regain their freedom (Exod. 21: 2-6) and debts were to be pardoned

	<p>(Deut. 15: 1-18). This is also the meaning of Lev. 25: 10ff. “It was,” writes de Vaux, “a general emancipation...of all the inhabitants of the land. The fields lay fallow: every man re-entered his ancestral property, <i>i.e.</i> fields and houses which had been alienated returned to their original owners.</p>
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Table 4.4: A Comparison of Usages and Translations of the Words *Salvación* and *Liberación* in the Sermons by Romero.

<p>STQ 4.4.1:⁸⁵²</p> <p><u>Sermon Title And Date:</u></p> <p>A Las Madres Por Sus Hijos Desaparecidos 1 de Diciembre de 1977</p> <p>Due to copyright restrictions, the data from STQs 4.4.1 – 4.4.10 has been removed.</p>	<p>TTQ 4.4.1:⁸⁵³</p> <p><u>Sermon Title And Date:</u></p> <p>To The Mothers, For Their Disappeared Children December 1, 1977</p> <p>Thus we have the third reading, sisters and brothers, where the prophet tells Mary, <<You will be the victim of injustice. You will suffer greatly, but this child will be the salvation of this world>> (Luke 2:35). Here is the secret, sisters and brothers: pain is useless</p>
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⁸⁵² STQs 4.4.1 - 4.4.20 have been sourced from Oficina De La Causa De Canonización., "Homilias 1977: Página 4 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1977?start=45>; "Homilias 1977: Página 3 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1977?start=30>; "Homilias 1979: Página 4 De 4," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1979?start=45>; RomeroES., "Homilias 1977". op. cit; Principales Fiestas Católicas., "Entradas Populares: Predica De Mons. Romero Sobre Marginación-Curación Y Promoción Del Espíritu". loc. cit; Romero, "Vocaciones Al Sacerdocio: Vigilia De Pentecostés". loc. cit; "Cristo, Rey Mesianico". loc. cit; "Iglesia Perseguida: Santa Catalina De Alejandría". loc. cit & SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit; Alternative versions for STQs 4.4.1 - 4.4.2, 4.4.5 - 4.4.6 & 4.4.20 can be found in Ó.A. Romero, *Homilias*, vol. II: Ciclo A: 27 De Noviembre De 1977 - 28 De Mayo De 1978 (San Salvador: UCA Editores, 2005), 45-46 & Ó.A. Romero, *Mons. Oscar A. Romero, Su Pensamiento*, 2nd ed., vol. I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 de Marzo 1977 25 de Noviembre 1977 (San Salvador: Imprenta Criterio, 2000). op. cit., pp. 156, 203 & 280-281. No. 4.4.16 has been adapted. Also, for the citation details for STQs 4.4.21 – 4.4.400 see Footnotes 861, 865, 867, 873, 874, 875, 878, 880, 883, 887, 892, 895 & 897.

⁸⁵³ Quotation Comes From *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, trans. J.V. Owens, vol. 2 (Miami: Convivium Press, 2015), 60. Also, the citation details for TTQs 4.4.21 – 4.4.400 are in Footnotes 862, 866, 868, 870, 872, 876, 877, 879, 888, 893 & 898.

<p>STQ 4.4.1 begins with ‘y por eso, hermanos, la tercera lectura, y donde el profeta le dice a María’. The quotation ends with ‘el Resucitado volverá para darnos la redención que esperamos’.</p>	<p>when endured without Christ, but when human pain continues the pain of Christ, then it is a suffering that continues to save the world – it is a suffering like Mary’s. She was calm and full of hope even when all were despairing at the moment of Christ’s death on the cross. Mary remained calm, waiting for the hour of the resurrection. My sisters and brothers, Mary is the symbol of the people who suffer oppression and injustice because hers is the calm suffering that waits patiently for the hour of the resurrection. This is Christian suffering, the suffering of the church that opposes the present injustices but does so without resentment because we await the hour when the risen One will return to give us the redemption we long for.</p>
<p>STQ 4.4.2: <u>Sermon Title And Date:</u> Una Antorcha Puesta En Alto 19 de Junio de 1977 Aguilares</p>	<p>TTQ 4.4.2:⁸⁵⁴ <u>Sermon Title And Date:</u> A Torch Raised On High June 19, 1977 Aguilares</p> <p>I therefore speak a word of encouragement because the light of the Lord will always illuminate these paths. New pastors will come, but the Gospel will remain the same. We ask future pastors to continue</p>

⁸⁵⁴ Quotation taken from *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1, 165.

	<p>this work with the same light and courage. May they know how to guide the people along the true path of Christian liberation, as the church desires, especially on this Latin American continent. The brilliant documents of Medellin, which are authentic church doctrine, should not be feared but understood: they should be put into practice because they provide light that will lead these peoples of Latin America to salvation.</p>
<p>STQ 4.4.3: <u>Sermon Title And Date:</u> Dios Escoge Providencialmente A Los Hombres Para Sus Planes De Redención 28 de Diciembre de 1977</p> <p>This STQ goes from ‘en fin, hermanos, un conjunto de personajes en los cuales’ until ‘instrumentos de la salvación de Dios’.</p>	<p>TTQ 4.4.3: ⁸⁵⁵ <u>Sermon Title And Date:</u> All People Are God’s Instruments Holy Innocents, Antiguo Cuscatlán December 28, 1977</p> <p>There is then, sisters and brothers, a whole cast of characters in whom we should see own history reflected. We see the evil characters in order not to be like them. They represent the sin the church repudiates. The church is the kingdom of God that attempts to engrave in people’s hearts the good that appears in the gospel in order</p>

⁸⁵⁵ TTQs 4.4.3 & 4.4.4 come from *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 2, 154 & 58-59.

	<p>to eliminate from society, from our families, and from individuals all the evil the gospel repudiates.</p> <p>That is why the church, as she reflects on the characters in this story of the Holy Innocents, must proclaim God's kingdom and say to all of you, <<Dear pilgrims of the Holy Innocents in Antiguo Cuscatlán, let us be like Joseph and Mary and all those providential persons whom God uses to realize his plans of redemption. All of us Christians here have received the vocation to be good: good fathers, good mothers, good collaborators in establishing God's kingdom. All the Christians here present should commit themselves this morning to be collaborators of God. God needs people to be instruments like Joseph and the angels, people who will collaborate with him in the development of his designs of love, of salvation, of hope on earth. Blessed are the Christians who know how to sanctify their lives with the Gospel and become instruments of God's salvation like Joseph>>.</p>
<p>STQ 4.4.4:</p> <p><u>Sermon Title And Date:</u></p> <p>Dios Escoge Providencialmente A Los Hombres Para Sus Planes De Redención</p> <p>28 de Diciembre de 1977</p>	<p>TTQ 4.4.4:</p> <p><u>Sermon Title And Date:</u></p> <p>All People Are God's Instruments</p> <p>Holy Innocents, Antiguo Cuscatlán</p> <p>December 28, 1977</p>

My sisters and brothers, may this pilgrimage to the church of Antiguo Cuscatlán in honor of the Holy Innocents, which preserves the joyful tradition of our people, become a prayer for our personal intentions and our family concerns. But in a special way, sisters and brothers, I ask you to pray above all for our dear Salvadoran land and for the church that has given us this faith, this hope, this love. Pray that in these circumstances of our national history we do not become victims of pessimism as though everything were lost. Let us contemplate the triumph of Christ over the ambitions and misdeeds of humanity. And just as the child Jesus in the arms of Mary and Joseph was exposed to malicious intrigues, may the church, as the prolongation of Christ in history and so protected by God, always fulfil her duty of being a good instrument of salvation and a courageous instrument for rooting out of the world the sins that hinder God's kingdom.

Let us then celebrate this Eucharist. As this community is gathered together in prayerful devotion to the Holy Innocents, may it be inspired by the Lamb of God who takes away the sins of [the] world, by the Christ born in Bethlehem and saved by God so that he now carries forward God's plan of salvation and love. Let us lift up this prayer that has value, as we have said, not by our own merits, not by

	<p>our alms-giving or the candles we light, not by our own popular devotions, but because Christ is God made man and here present giving meaning to these alms, these candles, and these prayers. This pilgrimage in honor of the Holy Innocents has a divine value because we have faith that it is not just our prayer alone but that Christ is present in this morning's Mass and in the faith of each heart. He it is who offers to God and gives true meaning to the prayer and the pilgrimage we have undertaken this morning.</p>
<p>STQ 4.4.5: <u>Sermon Title And Date:</u> La Iglesia, Cuerpo De Cristo En La Historia 6 de Agosto de 1977</p> <p>This STQ goes from 'como Cristo, una preferencia para el que sufre' until 'construcción en este mundo'.</p>	<p>TTQ 4.4.5.⁸⁵⁶ <u>Sermon Title And Date:</u> The Church, The Body Of Christ In History August the 6th, 1977</p> <p>Like Christ, there is a preference for those who suffer. Without partiality we point out to everybody the road of charity and love, and we also tell everybody that the poor must also be converted. Indeed, the situation of social injustice that prevails in our continent is not the fault only of the rich and the powerful. It is the fault also of the poor who do not want to develop, who live in idleness, who do not try to</p>

⁸⁵⁶ TTQs 4.4.5 & 4.4.6 have been taken from *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1, 233-34 & 85-86.

	<p>remake their lives and live as children of God. They also are collaborating with this situation of social injustice.</p> <p>The church preaches human development, and for preaching this promotion of people, for waking people out of their unhealthy state of conformity, and for urging them to be active in forging their own destiny, the church must suffer. The reason is that all those who want to keep the masses tranquilized and gullible, incapable of reshaping their lives and their own history, will feel that they are being deprived of this sad situation in which some people are able to exploit others. Therefore, when the church preaches this authentic liberation in Christ, she helps some people develop and urges others to put aside their selfishness. Like Christ in his day she tells everyone to stop sinning and to turn to God, for the kingdom of God is near, and we will be blameworthy if we do not collaborate in his construction of this world.</p>
<p>STQ 4.4.6: <u>Sermon Title And Date:</u> Iglesia del Espíritu Santo y de la Cruz 4 de Septiembre de 1977</p>	<p>TTQ 4.4.6: <u>Sermon Title And Date:</u> Church Of The Holy Spirit And The Church Of The Cross September 4th, 1977</p>

<p>STQ 4.4.6 starts with ‘yo les invito, queridos hermanos, a que pongamos en juego esta capacidad de cada hombre’. It finishes with ‘salvar, no por la ciencia humana, sino por la sabiduría de la humildad, de la cruz, de la austeridad, del sacrificio’.</p>	<p>Let all of us, dear sisters and brothers, make our abilities available to others. The more scientific knowledge you have, the more I invite you to do so, and I challenge you to find any real opposition between the boasting of science and the humble faith of our God who has revealed to us his plan for eternal salvation. Science is not authentic as long as it is not harmonized with this humble faith. The truly wise person is the one who achieves this wisdom for the sake of science. The humble achieve this with prayer and simplicity. Both the learned and the simple, if they are people of faith, will have to meet with God and will have to abide humbly by the plans of the divine wisdom that wishes to save us, not through human science but through the wisdom of humility, the cross, austerity and sacrifice.</p>
<p>STQ 4.4.7: <u>Sermon Title And Date:</u> Vigilia De Navidad 24 de Diciembre de 1977</p>	<p>TTQ 4.4.7:⁸⁵⁷ <u>Sermon Title And Date:</u> Today A Savior Is Born For Us December 24, 1977 God brings salvation, and he is teaching us to <<put aside our irreligious life and our earthly desires and to live frugal and honest lives, lives filled with hope>> (Titus 2:12-13).</p>

⁸⁵⁷ Quotation comes from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 4, 138-39.

This is God's call tonight, sisters and brothers. How I would love to draw near to your hearts and ask you to which group you belong on this holy night. To those who oppose God and sow darkness on the earth? To those who do not know Christ but are unsuspecting instruments of his kingdom, like the emperor and the great figures in the time of Christ? Rather than those, you are hopefully part of this third group, the group of the Virgin and the obedient shepherds, the group of those who respond to the Lord's call. Let us Christians be aware tonight that Christ was not born twenty centuries ago. Christ is being born today in our people and in our hearts to the degree that every Christian tries to live with integrity the Gospel, the Christian life, the standards of the true church of God. To shepherds who give glory to God and sing with joy because they have come to know Christ; and like those humble shepherds of Bethlehem, we try to bring this news to others. To do this, a sincere conversion to Christ is necessary; we must be converted to the love that has visited us; we must echo the infinite goodness of God who brings us redemption. Let us not reject redemption! Let us not be darkness! Let our hearts be open like a cradle so that Christ can be born in each soul tonight and from there flood every heart with light. Then we will sing with the

	<p>angels the news that we must bring to all people, to the whole of society, and to the whole of the nation: <<today a Savior has been born to you!>> (Luke 2:11).</p> <p>My sisters and brothers, with this message of God's glory and peace to humankind, I want to say to you, backed by the divine word: Merry Christmas!</p> <p>Let us now proclaim in a special way our creed.</p>
<p>STQ 4.4.8:</p> <p><u>Sermon Title And Date:</u></p> <p>Vocaciones al Sacerdocio</p> <p>Vigilia de Pentecostés</p> <p>28 de Mayo de 1977</p> <p>This quotation begins with 'es entonces cuando el pueblo sacerdotal siente que culmina su sacerdocio' and ends with 'hombres de ahí que el interés de tener sacerdotes es interés de todo el pueblo de Dios'.</p>	<p>TTQ 4.4.8.⁸⁵⁸</p> <p><u>Sermon Title And Date:</u></p> <p>Vocations To The Priesthood</p> <p>Church of María Auxiliadora</p> <p>28th of May 1977</p> <p>At that moment the priestly people feel the culmination of their priesthood because there is a sacred minister who changes their work into bread and wine and then changes the bread and wine into the Body and Blood of the Lord, into the glory of God, into the salvation of the world. That is what priests are prepared for: giving divine</p>

⁸⁵⁸ Source Of TTQs 4.4.8-4.4.13: Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1, 125, 267, 69, 71, 442-43 & 52.

	<p>meaning to the priestly work of the world. That is why a community is not complete as long as there is not a representative of God who gives a divine orientation to people's lives and divine meaning to their work. In every town and village and neighborhood the people offer their work and their lives to God through a priest mediating between God and themselves. That is why having priests is for the benefit of the whole people of God.</p>
<p>STQ 4.4.9: <u>Sermon Title And Date:</u> Características de Nuestra Iglesia 21° Domingo del Tiempo Ordinario, 21 de Agosto de 1977</p> <p>STQ 4.4.9 starts with 'el cristiano sabe que por más que trabajemos, el bienestar' and concludes with 'es la Iglesia escatológica'.</p>	<p>TTQ 4.4.9: <u>Sermon Title And Date:</u> Characteristics Of Our Church August 21, 1977</p> <p>Christians know that, no matter how hard they work, the well-being of this earth will always be transitory, passing, provisional, missionary. We must keep working without expecting fulfillment on this earth but only in eternity, where God's kingdom is perfect. That is eschatology; the perspective of eternal salvation and of God's kingdom consummated in glory where the church has her arms stretched out and her eyes raised to heaven – that is the eschatological church.</p>

<p>STQ 4.4.10:</p> <p><u>Sermon Title And Date:</u></p> <p>Características de Nuestra Iglesia 21° Domingo del Tiempo Ordinario, 21 de Agosto de 1977</p> <p>This STQ begins with ‘dice esta frase el Concilio: "Todo cristiano que descuida sus deberes’. It concludes with ‘que se nos presenta en la lectura de hoy: una Iglesia en conversión’.</p>	<p>TTQ 4.4.10:</p> <p><u>Sermon Title And Date:</u></p> <p>Characteristics Of Our Church Twenty-first Sunday of Ordinary Time August 21, 1977</p> <p>The Council has stated, <<The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God and jeopardizes his eternal salvation>>. Let us respond, then, to the question they put to Jesus: <<Lord, will only a few people be saved?>> (Luke 13:23). Christ seems not only to be interested in the number, because what follows is his great teaching about the narrow gages and the need to live fully Christian lives. Let us say the same: whether there are few or many is not important. What is important for us is that we fulfil our obligations here on earth, that we try to enter through the narrow gage, and that we avoid the wide paths of vice and selfishness and injustice. From this follows the third consideration, and here I will conclude my thoughts. Today’s readings present us with a church that is in a process of conversion.</p>
<p>STQ 4.4.11:</p> <p><u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.11:</p> <p><u>Sermon Title And Date:</u></p>

Características de Nuestra Iglesia

21° Domingo del Tiempo Ordinario,

21 de Agosto de 1977

As a consequence of copyright restrictions, the data from STQs 4.4.11 – 4.4.20 has been deleted.

Characteristics Of Our Church

Twenty-first Sunday of Ordinary Time

August 21, 1977

Considering this, sisters and brothers, I call everyone to conversion. In the publication that came out this week many crimes are denounced. Who has committed these crimes? Will their names remain hidden in darkness? From human justice, perhaps. It seems that so many crimes remain a mystery, such as the assassinations of Father Grande and Father Navarro and so many other murders and disappearances and awful deeds. But I know that certain people have committed these crimes, and unless they are converted they will not enter the kingdom of Heaven.

This life will pass away; human power and life will pass. Everything will pass away; but the church will remain as an eschatological sign that says eternity will not pass away; and what is truly worthwhile is being saved. But salvation begins here on earth because those who struggle here to establish the kingdom of God in the midst of society and history will also be part of the kingdom of God in heaven. And those who here oppose and reject the church and the kingdom of God,

	<p>those who repudiate her ministers and her preachers, are obstructing the kingdom of God. They persecute the church by impeding her ministry.</p>
<p>STQ 4.4.12: <u>Sermon Title And Date:</u> Cristo, Rey Mesianoico Jesucristo Rey, 20 de Noviembre de 1977</p> <p>This STQ begins with ‘María concibe en sus entrañas un Dios que, al hacerse hombre, se hace sacerdote, medianero de las causas humanas’. The quotation ends with ‘su sentido divino, su verdadera orientación’.</p>	<p>TTQ 4.4.12: <u>Sermon Title And Date:</u> Christ: Prophet, Priest And King Christ the King November 20, 1977</p> <p>Mary conceives in her womb a God who in becoming man becomes also a priest and mediator of human causes. That is why Mary is also the mother of the church. On this feast of Christ the King, our eyes turn with filial devotion toward the Virgin Mary, Mother of Christ, mother of the king, mother of the prophet, mother of the eternal priest. As priest, Christ goes up silently to Jerusalem. He has already spoken; he has already taught us by his words. Now the example he gives is absolute priestly surrender in silence. On the cross Christ dies. Christ dies as a priest, giving his life for the glory of God and the salvation of all people.</p>

	<p>We cannot conceive the kingdom of God without the help of this great messianic concept of salvation. When the prophets of the Old Testament were announcing the coming of Christ, they fused two perspectives: the messianic, temporal perspective of Christ and the eschatological, eternal perspective which brings the kingdom of Christ to fulfillment. In other words, Christ's entrance into the world as priest gives a sacred meaning to creation and orients all of creation to God. The incarnate Christ who is born and lives among human beings is God giving history and the universe their true orientation and their divine meaning.</p>
<p>STQ 4.4.13: <u>Sermon Title And Date:</u> Iglesia Perseguida: Santa Catalina De Alejandría 25 de Noviembre de 1977</p> <p>STQ 4.4.13 begins with 'hermanos, espero que en esta oportunidad revisen'. The quotation concludes with 'de esta doctrina, de esta evangelización'.</p>	<p>TTQ 4.4.13: <u>Sermon Title And Date:</u> The Strength Of The Word Apopa November 25, 1977</p> <p>The word has power when it communicates God's doctrine. What does the word of the kingdom of God communicate? I hope, sisters and brothers, that at the time you renew the content of this doctrine, I address this to all of you who are parents, catechists, celebrators of the word, collaborators with Christ in spreading his kingdom by the</p>

power of the word. This ministry is necessary. You know that in Rome representatives of the bishops from around the world have just me together with the pope to study the problem of catechesis, that is, how to transmit the treasure of the true doctrine to children and young people. What is this true doctrine? It is that which Christ brought us; that a God exists; that God created us; that this God sent his Son to save the world; that there is no salvation apart from Christ our Redeemer; and that this redemption of Christ is not only the redemption we hope for after death but a redemption that is already at work in this life.

The word <<liberation>> bothers many people, but it is the reality of Christ's redemption. Liberation does not only mean redemption after death, so that people should just confirm to the system while they are alive. No, liberation is redemption that is already beginning on this earth. Liberation means that the exploitation of one human being by another no longer exists in the world. Liberation means redemption that seeks to free people from every form of slavery. Slavery is illiteracy; slavery is hunger, not having money to buy food; slavery is being homeless, not having a place to live. Slavery is misery; they go together. When the church preaches that Christ came to redeem us and that because of that redemption no form of slavery should exist

	<p>on earth, the church is not preaching subversion or politics of communism. The church is preaching the true redemption of Christ. Christ does not want slaves; he wants all people to be redeemed; he wants us all, rich and poor, to love one another as sisters and brothers. He wants liberation to reach everywhere so that no slavery exists in the world, none at all. No person should be the slave of another, nor a slave of misery, nor a slave of anything that supposes sin in the world. This is the content of this revelation, this doctrine, this evangelization.</p>
<p>STQ 4.4.14: <u>Sermon Title And Date:</u> La Iglesia De La Esperanza 27 de Noviembre de 1977</p> <p>This STQ starts with ‘año con año la Iglesia retorna a esa fuente’ and ends with ‘el Cristo que llega a cumplir esas promesas’.</p>	<p>TTQ 4.4.14:⁸⁵⁹ <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>Year after year the Church returns to this source. As the Church presents the unfolding of the redemptive mysteries of Christ during each liturgical year, she is simply not recalling past events. My sisters and brothers, I want to be very clear in this idea. The liturgical celebration is not simply remembrance of some past event, such as when we celebrate September 15 and recall that date in 1821, a date</p>

⁸⁵⁹ TTQs 4.4.14 - 4.4.16 come from *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 2, 43-44 & 54-55.

	<p>that remains in the past. Rather, this liturgy is presence, as the Second Vatican Council states. I have copied out this passage from the Council for you <<Within the cycle of a year, [the church] unfolds the whole mystery of Christ... Recalling thus the mysteries of redemption, the church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace>>. This is how the Israelites celebrated Passover, their deliverance from Egypt (Exod 12: 25-27). Even though years and centuries had passed, when the Jewish families gathered together, they recited, <<This night we are leaving Egypt>>. It is a present day reality; it is liturgy. That is the meaning of liturgy in the church; it makes present today, November 27, 1977, all the expectation of the Old Testament, the Christ who comes to fulfil God's promises.</p>
<p>STQ 4.4.15: <u>Sermon Title And Date:</u> La Iglesia De La Esperanza 27 de Noviembre de 1977</p>	<p>TTQ 4.4.15: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p>

	<p>The Advent Season that begins today and continues until Christmas helps us to understand better what I have explained in previous Sundays, namely, the meaning of eschatology or the last days. Seven centuries before Christ the prophet Isaiah announced that with the coming of Christ, the Son of God made man, the final phase of history would begin. How long will it last? We do not know, but we are already in this final age, Saint Paul tells us. We are closer now than when it was first proclaimed by the prophets. We are living now in the eschatological hour because Christ by his incarnation and resurrection has injected into the earth the final opportunity that God is giving human beings to be saved. Salvation is already beginning on this earth. Salvation means freedom; true freedom from sin, from selfishness, from illiteracy, from hunger. These earthly freedoms prepare us for the great freedom for the kingdom of Heaven.</p>
<p>STQ 4.4.16: <u>Sermon Title And Date:</u> La Iglesia De La Esperanza 27 de Noviembre de 1977</p>	<p>TTQ 4.4.16: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>The risen Christ must now be the light for those who are creating history. The inspiration for all the laws that are set down for the</p>

This quotation starts with 'ya Cristo resucitado debe ser luz de los hombres que construyen la historia' and concludes with 'lleva la alegría de estar tratando de serle fiel a Cristo el Salvador'.

people must be Christ, not the whims of the powerful. Rather, what Christ desires is the conversion of the powerful. The law of Christ is eschatology. Only those who live conformed to Christ here in this life will be chosen for eternal life.

The gospel relates this great truth to us by using the image of an abduction. At the end of time, we are told, two men will be working, and two women will also be working. One will be taken and one left (Matt 24: 40-41). In other words, on this earth the difference is not apparent; we are all working side by side. Nevertheless, some will be taken by God for his kingdom, and others will be left behind.

How sad it will be to be left behind, to be marginalized from the kingdom of Heaven! That would really be living on the margins!

Those who are left will ask, <<And what about us, Lord?>> And in one instance, the gospel reply is, <<Depart from me, you that are accursed, into everlasting fire, because I was hungry and you didn't give me to eat>> (Matt 25: 41-42). Christ means to say, <<You didn't live the eschatology in the Christian sense I wanted when I came to earth to take on flesh, to become human, to die for sinners, to rise and give them new life and a message of liberation>>. Blessed are those who accepted Christ! They are taken up. Whereas the others – how many will there be? We don't know; it is the mystery of eschatology.

	<p>But it is a mystery we can resolve in our favor, beginning now in this Advent as we prepare for Christmas. Let us respond to the call to repentance; let us be converted to Christ; let us clothe ourselves in Christ. When joy invaded the depths of our conscience, sisters and brothers, human considerations are of little importance because we are trying to be faithful to Christ our savior.</p>
<p>STQ 4.4.17: <u>Sermon Title And Date:</u> La Iglesia De La Promoción Integral 9 de Octubre de 1977</p> <p>STQ 4.4.17 starts with ‘la primera lectura y el evangelio nos introducen en el mundo triste’ and concludes ends with ‘con ellos va al encuentro del Señor’.</p>	<p>TTQ 4.4.17:⁸⁶⁰ <u>Sermon Title And Date:</u> The Church Of Integral Development October 9, 1977</p> <p>The first reading and the gospel situate us in the sad world of illness and in one of its most painful expressions, leprosy. In the face of leprosy, which was then thought to be a consequence of sin, the prophet Elisha and Christ himself adopt an attitude of liberation. If the illness is a sad consequence of sin, then people must be freed from sin and its consequences. This is the church’s norm regarding human development. The bishops in Medellín stated, <<The masses who live in misery are a sin, an injustice that cries out to heaven>>.</p>

⁸⁶⁰ TTQs 4.4.17 - 4.4.20 come from *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1, 359-60, 63-64, 67-68, & 76-77.

Marginalization, hunger, illiteracy, malnutrition, and so many other terrible realities that enter into all the pores of our being are the consequences of sin, both the sin of those who have nothing but still do not struggle for their own development. They are lazy conformists who do not struggle to develop themselves.

But often the poor are not at fault for their struggle to survive. There is a series of conditions and structures that do not allow them to advance. Thus, there is a whole complex of mutual sin which Medellín calls <<institutionalized injustice>>. This enveloping injustice produces situations such as those placed before us in today's readings: the Syrian leper, Naaman seeking redemption from the prophet of God and the anguish of the ten lepers who cry out to Jesus, <<Master, have pity on us!>> (Luke 17:13).

In these ill persons we can see the languishing multitude that today cries out from their situation of marginalization. They are seeking, as the Medellín documents tell us, <<a liberation that reaches them from nowhere else>>. The church, faithful to Jesus Christ, would be cruel if she, like the priests in the gospel, turned her back and walked away without caring for the poor wounded man on the road (Luke 10:29-37). Both Christ and the prophet Elisha confronted this situation

	<p>directly. Leprosy had inspired some terrible laws in the people of God. Read the book of Leviticus: those marked by this terrible illness must leave the human community and live in the wasteland, and anytime they approached a person they must cry out <<Unclean! Unclean!>> (Lev 13:45-46). The voice of the poor lepers on the road would sound like a cry from the tomb as they shouted to those approaching to beware and stay clear: <<Unclean! Dirty! Do not come near us! We will contaminate you! This anguish obliged the lepers to come together as a community in pain. People have the right to come together even if they are lepers, <i>campesinos</i> or workers. People need to rise up from their prostration and find support in one another. Why should we condemn organizations? Christ sees an organization of lepers approaching him. It is true that one of them was a Samaritan, and Samaritans and Jews did not get along well together. This could be compared, though perhaps, not exactly to Hondurans and Salvadorans who are politically at odds but who feel the need to unite in their pain; the borders disappear, and the only the pain is left. This Samaritan did not feel out of place; rather, he felt like a brother to his political enemies, the Jews, and with them he goes out to meet the Lord.</p>
STQ 4.4.18:	TTQ 4.4.18:

Sermon Title And Date:

La Iglesia De La Promoción Integral

9 de Octubre de 1977

STQ 4.4.18 begins with 'es necesario humanizar las relaciones con los que sufren'. The quotation ends with 'ya sanos, al pueblo de Dios'.

Sermon Title And Date:

The Church And Integral Development

October 9, 1977

It is necessary to humanize our relationships with those who suffer and with those who appear useless. Christ leaves us with a great mystery: on the day of judgment we will be judged by the way we have treated the needy because <<whatever you did for one of these, you did for me>> (Matt 25:40). For this reason, as I said before, the political, medical and technical considerations of society should be subordinate to Christian considerations, for Christians know that whatever they do for those who are ill or poor or in misery, they are doing for the very person of Christ.

From this world of sick people, sisters and brothers, I want to draw the following conclusion. Pope Paul VI said that it is necessary to develop the whole person. Thus, when Jesus is concerned about those physically sick, he is not just saving their souls. At our time there is dangerous spirituality abroad; it is a reaction against the new language of the church which speaks of liberation and human rights, which protests against the abuses committed by political power, and which decries the lack of respect for the human person. Some people

	<p>react against this loyal attitude of the church, saying that the church should preach only about spirituality, only about God and the kingdom of heaven, and should not be concerned about earthly matters. These critics are unaware that they are leaving the Gospel disjointed; after all, Christ who came to save people also took care of their bodies. As Elisha cured Naaman, so Jesus cured the ten lepers using the ministry of the priests: <<Go and show yourselves to the priests>> (Luke 17:14). Read in Leviticus the beautiful ceremony in which a priest reincorporates a leper who has been cleansed; it is a special consecration for restoring a person to the people of God (Lev 14: 1-32). Christ respected the ecclesiastical laws of his time just as we should respect them. If today's priests were to fall into the same defects as the priest in the time of Christ, then we have the example of Christ showing respect for the laws regarding priests: <<Go and show yourselves to the priests>> (Luke 147:145). And when the lepers were on their way, they were cleansed because of their obedience, but certainly they continued on so that the priest would place his hands on them and restore them, now cured, to the people of God.</p>
<p>STQ 4.4.19: <u>Sermon Title And Date:</u> La Iglesia De La Promoción Integral</p>	<p>TTQ 4.4.19: <u>Sermon Title And Date:</u> The Church And Integral Development</p>

9 de Octubre de 1977

STQ 4.4.19 begins with 'por eso, hermanos, con esto terminamos' and finishes with 'estar en paz con Dios y con nuestros hermanos'.

October 9, 1977

With this, then, sisters and brothers, we conclude our humble explanation of the church of integral development, of the church that is concerned about saving souls but is also concerned about saving bodies and defending the historical rights of humankind. This mission of the church does not confine itself just to worldly political affairs but gives primacy to the absolute relations of humanity with God. The church seeks the conversion of every heart because there would be no sense in an economic liberation in which the poor possess houses and wealth but were all sinners. What good is a heart estranged from God? At the present time there are nations that are economically and socially quite advanced, such as those of northern Europe, but how much vice and disorder is found there! The church will always have one word to say: conversion. Human development is never complete, not even when the economy and the political and social order of our people are ideally organized. It is still not finished, and that incompleteness provides the basis for accomplishing what the church proclaims and pursues: God adored by all people, Christ acknowledged as the only Savior, and profound joy of spirit in being at peace with God and with our sisters and brothers.

STQ 4.4.20:

Sermon Title And Date:

Iglesia En Oración, Iglesia Misionera

16 de Octubre de 1977

STQ 4.4.20 is a quotation that starts with ‘y el otro pensamiento, hermanos, la Iglesia misionera, lo que quiero presentar brevemente como un anuncio del próximo domingo’.

The STQ concludes with the quotation that finishes with "Toda Escritura inspirada por Dios es también útil para enseñar, para reprender, para corregir, para educar en la virtud"(2 Tim 3:16).

TTQ 4.4.20:

Sermon Title And Date:

The Church At Prayer, The Missionary Church

October 16, 1977

My other reflection, sisters and brothers, concerns the missionary church, which I want to present briefly as an announcement concerning next Sunday. On the penultimate Sunday in October, which will be the twenty-third, we celebrate World Mission Sunday. But this does not mean that we must be just missionaries on that Sunday. Next Sunday should be like a knock on the heart of every Christian to say <<What is your missionary spirit like? Your whole life has to be on of mission>>>

The basis of all of this is found in Saint Paul’s letter to Timothy, which was read today: <<Remain faithful to what you have learned and believed, because you know from whom you have learned it and that from your infancy you have known the sacred scriptures>> (2 Tim 3:14-15a). Belonging to a family of converts, Timothy had learned from his grandmother and his mother the religion that he professed and Paul helped him deepen. His family was a missionary

family. Indeed, every family that catechizes its children is fulfilling the mission of transmitting the great message of salvation.

Speaking about this revelation, Saint Paul tells him, <<The Sacred Scriptures are capable of giving you wisdom through faith in Christ Jesus” (2 Tim 3:15b). This is a great aspect of our faith. It is not a philosophy that promises happiness on earth. It is not one of those popular courses that produce successful salespersons. It is not a psychology for making people happy and taking away their worldly worries. It is wisdom that comes from God. Again we are in the presence of transcendence. Only that which comes from God can bring salvation because salvation comes from the Lord. That is why Saint Paul tells Timothy: <<All scripture is inspired by God and is useful for teaching, for refutation, for correction and for training in righteousness>> (2 Tim 3:16).

<p>STQ 4.4.21.⁸⁶¹</p> <p><u>Sermon Title And Date:</u></p> <p>Las Misiones 23 de Octubre de 1977</p> <p>The data from STQs 4.4.21 - 4.4.30 has been removed due to copyright restrictions.</p> <p>STQ 4.4.21 begins with ‘pero en la segunda lectura, San Pablo a los romanos les dice que de’. It finishes with ‘este mundo en la tierra no quieren colaborar con ese Dios’.</p>	<p>TTQ 4.4.21.⁸⁶²</p> <p><u>Sermon Title And Date:</u></p> <p>The Missionary Church October 23, 1977</p> <p>In the second reading Saint Paul tells the Romans that his preaching will be useless unless their hearts are converted. Saint Paul writes in a context where his preaching has already been heard. We might say that he is preaching to the Salvadoran nation where all have heard his preaching. <<Have they not heard?>> asks Saint Paul (Rom 10:18). Certainly they have heard! The word of the Gospel is heard throughout the earth, but people don’t want to believe in their hearts. So it is not enough just to have an organization of external structures. The Medellín document states that as long as this continent does not</p>
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⁸⁶¹ STQs 4.4.21 - 4.4.40 were originally sourced from Oficina De La Causa De Canonización., "Homilías 1977: Página 1 De 5". op. cit; "Homilias 1977: Página 3 De 5". loc. cit; RomeroES., "Homilias 1977". loc. cit & The Archbishop Romero Trust., "La Fuerza De La Oración". loc. cit; STQs 4.4.21 - 4.4.26, 4.4.28 - 4.4.38 & 4.4.40 can also be located in Fundación Biblioteca Virtual Miguel De Cervantes., "El Misterio De Cristo," http://www.cervantesvirtual.com/obra-visor/monsenor-oscar-a-romero-su-pensamiento-volumen-i-ii-0/html/ff335fd0-82b1-11df-acc7-002185ce6064_3.html#l_19_; Romero, *Mons. Oscar A. Romero, Su Pensamiento*, I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 de Marzo 1977 25 de Noviembre 1977. op. cit., pp. 7, 52-53, 60, 98, 100, 109-110, 112, 130-131, 202, 291-292 & 296-297 & , & The Archbishop Romero Trust., "The Motivation of Love," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/motivation-love>. No. 4.4.22 has been adapted.

⁸⁶² TTQs 4.4.21 - 4.4.53 & 4.4.55 - 4.4.65 are from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., pp. 59, 63, 65, 73, 76, 79, 81-83, 105, 118-119, 124-125, 145, 154-160, 162, 164-165, 170-171, 174, 195-200, 207-208, 230, 238-241, 250-252, 271, 273, 284-285, 292-293, 297, 311-312, 327, 389-391 & 396.

	<p>have new people we will not have a new order. There is the need to believe, says Saint Paul, because only faith in God saves (Rom 10:10).</p> <p>The liberation preached by the church is based on this belief in God. Liberation will not be achieved by the efforts of men and women. Let us not fool ourselves! Liberation comes only from God, but it depends on the conversion of people's hearts. It is useless for God to offer us his redemption, his liberation, and a better world if those who are charged with building this world on earth refuse to collaborate with God.</p>
<p>STQ 4.4.22: <u>Sermon Title And Date:</u> Las Misiones 23 de Octubre de 1977</p> <p>STQ 4.4.22 commences with 'y es entonces cuando habrá conversión en la intimidad de cada corazón'. The quotation finishes with 'todos los que buscan salvación no la encontrarán fuera de Dios'.</p>	<p>TTQ 4.4.22: <u>Sermon Title And Date:</u> The Missionary Church October 23, 1977</p> <p>There will be conversion in the intimacy of each person's heart only when we no longer profess a Christianity based on self-interest. Some say, <<I stay in this sect because it is to my interest; since this way of belief is to my liking, I refuse to accept the authentic Gospel which appears to me to be Marxism. It is preaching social justice, and that doesn't suit me, so I say the bishop is wrong and certain priests are</p>

	<p>revolutionaries>>. In this way we are sowing division instead of uniting together in an authentic, humble conversion of heart. We all need to be converted. I who preach to you am the first one who needs to be converted. I pray to God so that he may enlighten my paths so that I do not say or do things that are against his will. I need to be converted to what God wants. I need to speak what God wants me to speak, not what suits certain sectors or what suits me, if it is against the Lord's will. We must be converted to this mission of Christ: <<Go through all the world, and preach the things I have preached to you. Whoever believes will be saved; whoever does not believe will be condemned>> (Mark 16:15-16). There is no salvation other than that brought by Christ. That is why we all need conversion: Catholics, Protestants, and atheists too. All those seeking salvation will find it nowhere but in God.</p>
<p>STQ 4.4.23: <u>Sermon Title And Date:</u> Los Signos De Los Tiempos 30 de Octubre de 1977</p>	<p>TTQ 4.4.23: <u>Sermon Title And Date:</u> Signs Of The Times 30th of October, 1977</p> <p>At the same time, I was saddened by a telegram I received from a cane farmer. It stated, <<The archbishop knows nothing about costs.</p>

<p>This STQ starts with ‘así como también me dolió un telegrama de un sembrador de caña’ and ends with ‘liberación de los hijos de Dios (Rom 8:20-21)’.</p>	<p>That is why he is making claims for the workers>>. I have made it clear that I do not speak as an expert. I do not know how much money is spent or how much should be paid in wages. But I do know that God gives the fruits of the earth for everyone. As pastor and in the name of God who creates all things, I say to those who have wealth and to those who labor and to government officials: Be just! Hear the cries of the people! Violence and bloodshed will not resolve any of these economic, social, or political situations! We must deepen our knowledge of these matters so that there are no more tragic weeks and no more sorrows. It is necessary for us all to listen! The people have waited too long. I believe that it is only just that this situation be studied in depth by experts, without squandering government funds or sending the products of our land to other destinations. God has created these goods for the welfare of the whole community. Let us act with justice and respect for private property and all the other things that the church also defends. But let it be always according to what Saint Paul says about rescuing creation from the oppression of sin, the creation that is groaning and awaiting the liberation of the children of God (Rom 8:20-21).</p>
<p>STQ 4.4.24: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.24: <u>Sermon Title And Date:</u></p>

<p>Homilía En La Misa Exequial Del Padre Rutilio Grande 14 de Marzo de 1977</p> <p>This STQ goes from ‘el mensaje quiero tomarlo de las palabras mismas del Papa’ to ‘rápido de estos sacrificios que la Iglesia está ofreciendo’.</p>	<p>The Motivation Of Love March 14, 1977</p> <p>I want to base my message on the words of the pope, present here in his representative, the nuncio, whom I thank because he gives our church a sense of unity. During these tragic hours I am feeling this sense of unity in the archdiocese as a hurried blossoming of these sacrifices that the church is offering. <u>The message of Paul VI, when he speaks to us about evangelization provides us with guidelines for understanding Rutilio Grande.</u>⁸⁶³ What does the church contribute to this universal struggle for liberation from so much misery? The pope reminds us that in the 1974 Synod the voices of the world’s bishops, especially bishops from the Third World, lamented the anguish of those who <<remain on the margin of life, suffering from famine, chronic disease, illiteracy, poverty>>. The Church cannot be absent from this struggle for liberation; its presence in this struggle to lift up and dignify human beings must be a very original message – a very unique way of being present that the world may not understand but that provides the seed and the promise of victory and success. The pope declares: << The church is providing these Christian “liberators”</p>
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⁸⁶³ This is the part of the TTQ in which *Paulo VI* has been rendered as ‘Paul VI’.

with the inspiration of faith, the motivation of fraternal love, a social teaching which the true Christian cannot ignore and which he must make the foundation of his wisdom and of his experience in order to translate it concretely into forms of action, participation, and commitment>>. This is the liberation that the church proclaims. For this reason the Pope states that the church's liberation cannot be confused with other liberation movements that lack supernatural and spiritual horizons and especially the inspiration of faith.

Here before us today is Father Rutilio Grande, a priest, a Christian who at the time of his baptism and priestly ordination made a profession of faith; <<I believe, in God the Father, revealed by Christ his Son who loves us and invites us to love. I believe in a church that is a sign of the presence of God's love in the world, where and women extend their hands and encounter one another as sisters and brothers>>. This is an illumination of faith that distinguished Christians from any liberation of a purely political, economic, or worldly sort, and from any liberation that does not move beyond this world's ideologies, interests, and realities.

My sisters and brothers, no one here present should ever think that this gathering around Father Grande's body is some political act with

	<p>sociological or economic implications. By no means; rather, it is a gathering in faith, a faith that through Father Grande's body, dead in hope, is opened to eternal horizons.</p> <p>The liberation that Father Grande preached is inspired by faith, a faith that speaks to us about eternal life, a faith that he, with his face raised toward heaven and accompanied by two <i>campesinos</i> offered up in its totality and perfection. It is liberation which culminates in happiness with God, liberation which begins from repentance from sin, liberation based on Christ, the only saving power. This is the liberation that Father Rutilio Grande preached, and he has therefore lived the church's message.</p>
<p>STQ 4.4.25: <u>Sermon Title And Date:</u> Homilía En La Misa Exequial Del Padre Rutilio Grande 14 de Marzo de 1977</p> <p>STQ 4.4.25 goes from 'queridos hermanos, en nombre de la Arquidiócesis' to 'esa fuerza del amor'.</p>	<p>TTQ 4.4.25: <u>Sermon Title And Date:</u> The Motivation Of Love March 14, 1977</p> <p>My dear sisters and brother, in the name of the archdiocese I want to thank those collaborators of Christian liberation, Father Grande and his two companions, now on the journey to eternity. They are helping us to understand the true dimensions of our mission as church. As we gather now with all our beloved priests of other dioceses, in union</p>

	<p>with the Holy Father who is present through the nuncio, let us never forget this. We are a pilgrim church, exposed to misunderstanding and persecution, but we are a church that walks calmly because we carry within us this power of love.</p>
<p>STQ 4.4.26: <u>Sermon Title And Date:</u> La Misa Única, 4º Domingo de Cuaresma 20 de Marzo de 1977</p> <p>This STQ starts with ‘ojalá esta misa en la que se ha proclamado’ and concludes with ‘la única fuerza que puede salvar es Jesús, que nos habla de la verdadera liberación’.</p>	<p>TTQ 4.4.26: <u>Sermon Title And Date:</u> The One Mass March 20, 1977</p> <p>I hope that this Mass, in which we have heard the Lenten gospel of the Prodigal Son proclaimed, sets many people thinking. Perhaps they come to this single Mass attracted by a sense of calling: <<We do not find happiness in the world. Let us go and see if in this Mass, in this church, we are offered something that truly responds to our longing for happiness>>. We say to you, sisters and brothers, if you have faith, you will find the answer here. The Mass is Christ who evangelizes. The Mass is Christ who offers his Body and Blood for the life of the world. These two realities are the Mass. At this moment, we are in the first part of the Mass, the word of God; only in this word is to be found the solution to all our problems: political, economic and social. These problems cannot be solved with human</p>

	<p>ideologies or worldly utopias or narrow Marxisms or atheisms that exclude the one force that can save: Jesus, who speaks to us of true liberation.</p>
<p>STQ 4.4.27: <u>Sermon Title And Date:</u> Misión de la Iglesia 8 de Mayo de 1977</p>	<p>TTQ 4.4.27: <u>Sermon Title And Date:</u> The Church's Mission 8th May, 1977</p> <p>In the light of God's word and the church's magisterium, we must speak in the same way that Peter addressed the authorities in Jerusalem when he said, <<We must obey God rather than men>> (Acts 5:29). And we must also obey the magisterium, of the church <<Therefore we are conscious>> - note the balance we propose here - <<that we would not be in communion with our church is proclaimed and worked for a liberation that was merely political or socio-economic>>. In other words, if the liberation and redemption that the church preaches through her priests only a political or economic sort of redemption – after the fashion of Marxism, which has no faith in God or hope in heaven – then it would not be the true message of the church. Let it be very clear, then, that when the church preaches social justice, equality, and human dignity; when the church defends</p>

	<p>those who suffer poverty or violence, this is not subversive nor is it Marxism. This is the authentic magisterium of the church. I sincerely hope, dear sisters and brothers, that we are all interested in knowing what the church has been saying since the Second Vatican Council.</p>
<p>STQ 4.4.28: <u>Sermon Title And Date:</u> La Iglesia Es Cristo en Nuestra Historia 15 de Mayo de 1977</p> <p>STQ 4.4.28 begins with ‘y por eso, hermanos, todos hacemos la Iglesia’ and ends with ‘bajo el magisterio del Señor, eso es la Iglesia’.</p>	<p>TTQ 4.4.28: <u>Sermon Title And Date:</u> The Church Is Christ In Our History May 15th, 1977</p> <p>That is why, sisters and brothers, we all make up the church. In keeping with the church’s teaching, I want to tell you that a well-known tactic in this defamatory campaign is to separate and divide. Some priests yes; others, no. The archbishop, yes; the auxiliary bishop, no. That parish or that community, yes; those other parishes, no. If we are Catholic, we are all united in the magisterium of the church. It is not a question of pressure from Jesuits or pressure from leftist priests or pressure from the extreme right. In the church there is neither left nor right. There exists only one magisterium to which we must all be converted. Those who want to preserve traditions, like the Jews who wanted to preserve circumcision, have to be converted to Peter, who tells them that circumcision is no longer necessary (Acts</p>

	<p>15:7-11). Those who want to take the work of the church too far afield and do not even confess Christ are also held accountable to the magisterium of the church. There are some people who want to preach liberation but are unwilling to take any action; there are those who get angry because their interests are affected; and there are those who are bothered by false concerns about state security when the church backs the demands of persons are suffering the abuse of power. On the other hand, there are those who want to subvert authority and preach a liberation without God; they desire power through class struggle and hatred, and they are upset when the church reminds them that communism is not the solution, that subversion is not the way. Hatred results in the murder of important people and ministers of God. Hatred that commits sacrilege and plays horrible political games with human lives is not the solution; it is crime, plain and simple. Neither is right nor left: in the heart of God, under the word of God, under the magisterium of the Lord, this is the church.</p>
<p>STQ 4.4.29: <u>Sermon Title And Date:</u> El Misterio De Cristo 19 de Junio de 1977</p>	<p>TTQ 4.4.29: <u>Sermon Title And Date:</u> The Mystery Of Christ, June 19th, 1977</p>

I want to congratulate here, in public, the Jesuit fathers for the declaration of culpability and repentance that they published in the newspapers: They confess that they have perhaps served power and wealth, but now they understand that they must forego these advantages and honors in order to serve Christ crucified wherever Christ wants them to serve. The point is not that the upper class should be disregarded. We esteem them, we love them we would give our life for them, we would serve them so that they take stock and commit themselves to Christ our Lord. We truly do love them, and I ask you all to pray hard that we will all be converted so that we no longer distinguish between rich and poor but between those who are converted to Christ and those who are not. Even if we lose our life and our comforts, we still have the satisfaction of following in the lover of the Redeemer, who being rich became poor to make us rich with the true wealth of heaven (2 Cor 8:9). Let us not be deceived by the illusion of earthly advantages. Let us not take the risk of losing heaven for the things of this world. Let us embrace true liberation, the liberation that we feel in our souls when we are not dependent on praise or money or political and social advantage. Let our hearts be free to follow Christ and say to him, <<Lord, I hand my life over for

	<p>you, even if I have to lose it in this word>>. This is the conversion that Christs asks of us.</p>
<p>STQ 4.4.30: <u>Sermon Title And Date:</u> La Violencia Que Enluta Al País 22 de Mayo de 1977</p> <p>This STQ begins with 'el mensaje dice entonces' and concludes with 'en categorías de acción, de participación y de compromiso'.</p>	<p>TTQ 4.4.30: <u>Sermon Title And Date:</u> The Violence That Saddens The Country May 22nd, 1977</p> <p>The bishops' message then asks: what is the church's contribution to this struggle for liberation in the world? It can neither be communist nor capitalist. The messages cites the words of the pope of consultation he made with the world's bishops in 1974. One year later the pope published the famous exhortation, <i>Evangelii Nuntiandi</i>, where he stated, <<We have listened to the voice of our brother bishops>>, and he mentioned especially what the bishops of the Third World said about malnutrition, illiteracy, and marginalization. The pope said the church could not remain indifferent before the voices of millions of people who need the help of the message of redemption. Then the pope asked, what about the collaborators that the church prepares for this work of liberating the world? They are neither Marxists not capitalists, but Christians, he explained: <<The specific contribution of the church and of Christian "liberators" should not be</p>

	<p>confused with tactical attitudes or with the service of a political system>>· These are the words of the pope . <<The church is providing these Christian “liberators” with the inspiration of the faith, the motivation of fraternal love, [and] a social teaching. Christians should be aware of the church’s contribution and use this contribution as the basis for their knowledge and experience in order to translate this liberation into categories of action, participation, and commitment.>>·</p>
<p>STQ 4.4.31: <u>Sermon Title And Date:</u> El Misterio de Cristo 19 de Junio de 1977</p> <p>The data from STQs 4.4.31 - 4.4.40 has been removed because of copyright restrictions.</p> <p>STQ 4.4.31 goes from 'el segundo mensaje de hoy' until 'de ese Dios'.</p>	<p>TTQ 4.4.31: <u>Sermon Title And Date:</u> The Mystery Of Christ, June 19th, 1977</p> <p>The second message of today is that this Christ presents himself to us with his great liberating work. I would like to explain this word <<liberation >> clearly. Many are fearful of this word; many also abuse this word. Well, there should be neither fear nor abuse. The truth is that <<liberation>> is a biblical word that expresses the whole work of the Lord in saving us from sin. The first liberation that Jesus proclaims is described marvelously by Saint Paul in today’s second reading: Christ has come to overthrow sin. By baptism which cleanses</p>

us of sin and by repentance which converts us if we have grown apart from God, we are incorporated into Christ and become new men and new women. New human beings are the liberating work: it means making new men and new women who separate themselves from sin, cast aside their selfishness, idolatry, and pride and become humble followers of Christ the Lord. <<Because of faith in Jesus Christ, all are children of God,>>. (Gal 3:26). This is the work of Jesus: calling all people without discrimination. Saint Paul has stated that there is no place for discrimination in Christianity: <<There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus>>. There are no longer social classes for Christianity. There is no more racial discrimination. That is why Christianity is shocking: because it must preach this liberating work or declaring all men and women equal in Christ Jesus. Interior renewal of the heart is what makes all people equal, so let us renew ourselves! As long as there are no new men and women, there will only be pride and discrimination. Rich people and poor people, when they are truly converted and interiorly cleansed by this baptism of Christ, and when they truly believe in the Lord, will no longer distinguish themselves as rich or poor because they will only be a feeling of fraternity in Christ Jesus. There is no longer superior and

inferior because both know that they are nothing in the order of grace without Christ the Redeemer. Only one is great: Christ who redeems us. There is only one liberator. That is why, sisters and brother, we make the very prudent distinction in our time between true and false liberation. This is very important. Look at how the church has been persecuted because her message is being misunderstood as subversive and this disturbing the country. The church preaches liberation in Christ Jesus. The church promotes the dignity of the *campesino*, the dignity of the worker.⁸⁶⁴ She promotes the dignity of those who are humiliated by the situation that confronts our country, as if they were not human. There are truly people among who live subhuman lives! And the church proclaims the liberation of these people which will come through the banishment of sin and denunciation of injustice, abuse, and violence. She announces to all that we are children of God, for we have been baptized by Christ.

This is a liberation that places hope in people's heart: hop for a paradise that is not given on this earth. Therefore the church cannot be communist. The church cannot seek only liberation of a temporal nature. The church does not want to liberate poor people so that they

⁸⁶⁴ The underlined sentence is the one in which Owens has rendered *campesino* as 'campesino'. It is Owens' rendering of the part of the STQ that starts with 'la Iglesia predica' and ends with 'la dignidad del obrero'.

	<p>can <i>have</i> more, but rather wants them to <i>be</i> more. She promotes people so that they <i>are</i> more. The church is hardly concerned with having more or having less. She is interested in making sure that all person, whether they have many possessions or not, make progress and become true human beings and children of God. She wants people to be valued not for what they have bur for what they are. This is the human dignity that the church preaches. It is the hope people have in their heart that the tells them: when you complete your life. You will participate in the kingdom of heaven. Don't expect a perfect paradise here, but the kingdom will exist to the extent that you work on this earth for a more just world, one in which you try to be more neighborly to your neighbors. This will also be your reward in eternity, but on this earth there is no paradise. This is the difference, then, between communism which does not believe in heaven or in God and the church that promotes community which hopes for that heaven and that God.</p>
<p>STQ 4.4.32: <u>Sermon Title And Date:</u> El Misterio de Cristo 19 de Junio de 1977</p>	<p>TTQ 4.4.32: <u>Sermon Title And Date:</u> The Mystery Of Christ, June 19th, 1977</p>

This quotation begins with ‘y hermanos, también quisiera adelantar una felicitación muy cordial al gremio de maestros que va a celebrar su día el 22 de junio’. The STQ ends with ‘el llamamiento a la penitencia y a la conversión’.

Sisters and brothers, I would like to offer my cordial best wishes to the teachers’ union; they will celebrate their special day on June 22. During my priesthood I have always had much sympathy for these collaborators in promoting our culture. They are often misunderstood; however, they also often misunderstand the church and do not allow her to enter their schools. I would like, dear teachers, to anticipate your special days and congratulate you for your work in the schools, and I pray that there will be cooperation with the church so that we can sow in the hearts of our children and young people the true sentiments that assure a better future for our nation. In our classrooms, as in our church, may we sow a profound respect for Good, without which there can be no respect for fellow human beings. For this special day of the teachers I would ask the pastors to make every effort to approach the schools so that, in response to all the violence and the abuses we suffer, you pastors and teachers may find ways to create new children and young people in a healthier and more Christian environment. Christ has proclaimed to us this morning that we need to school ourselves in sacrifice and the cross; we need to be willing to lose our lives for Christ; we need to be free of selfishness and therefore of pride, arrogance, and vulgarity. Only after doing this can we make our country truly a home where we all that

	<p>we are sisters and brothers, we behold our elder brother whom we have pierced, but from who flow all the life and true progress that our people need.</p> <p>Let us celebrate our Eucharist this morning as we embrace this beautiful message of the word of God. The central figure is Christ; his message is one of liberation, freeing people from sin, so that they might become new men and women in their hearts. A call still echoes in every heart, the call to repentance and conversion. Let us therefore proclaim our Creed</p>
<p>STQ 4.4.33: <u>Sermon Title And Date:</u> Una Antorcha Puesta En Alto 19 de Junio de 1977 Aguilares</p>	<p>TTQ 4.4.33: <u>Sermon Title And Date:</u> A Torch Raised On High Twelfth Sunday of Ordinary Time June 19, 1977 Aguilares</p> <p>Today's first reading becomes highly expressive when the prophet bewails the desolation of Jerusalem, but at the same time he announces that the Lord's mercy and goodness will rain down upon the suffering people. You are the image of the Divine One who has</p>

been pierced, the one of whom the first reading speaks in prophetic, mysterious language. That figure representing Christ nailed on the cross and pierced by the lance is the image of all those people who, like Aguilares, have been pierced and violated. But if you suffer with faith and give your suffering redemptive meaning, then Aguilares will sing a joyful hymn of liberation because when they look on the One they have pierced they will repent, and they will see the heroism and the joy of those whom the Lord blesses in their suffering.

Therefore, sisters and brothers, our word of solidarity extends also to our many beloved dead and our murdered friends. In this Mass we ask eternal rest for them, certain that the Lord will grant them this blessing and that from their place in heaven they will continue to work for this holy liberation that Aguilares has set in motion. We also suffer with those who are lost, with those whose whereabouts is unknown, and with those who are fleeing and don't know what's happening with their families. We are witnesses of this suffering and this separation. We experience it close at hand because as pastors we experience the aching trust of those who through the church hope to reunite aging with those whom cruelty has dispersed. But be assured, dear sisters and brothers, that in the eyes of God they are not lost:

	<p>rather, they are very close to the heart of the Lord even though their families who cannot find them are in pain. For God there is no one lost. For God there is only the mystery of suffering which, if accepted as sanctification and redemption, will also be redemptive suffering like that of Christ our Lord.</p>
<p>STQ 4.4.34: <u>Sermon Title And Date:</u> Una Antorcha Puesta En Alto 19 de Junio de 1977 Aguilares</p> <p>STQ 4.4.34 starts with ‘pero les decía también, hermanos, una palabra de orientación’. It ends with ‘pero morir con la fe en Cristo, y haber trabajado a la luz de Cristo, esta sí es auténtica liberación’.</p>	<p>TTQ 4.4.34: <u>Sermon Title And Date:</u> A Torch Raised On High Twelfth Sunday of Ordinary Time June 19, 1977 Aguilares</p> <p>I also want to share with you a word of orientation. Do not confuse the liberation of Christ with the false liberations that are merely temporal. As Christians formed by the Gospel, you have the right to organize and to make concrete decisions inspired by the Gospel. But be careful not betray those evangelical, Christian, supernatural convictions by replacing them with liberations of a merely economic, political, or temporal sort. Even though Christians collaborate in the work of liberation with other ideologies, they must preserve the original liberation that Saint Paul announces to us today; the</p>

	<p>liberation based on Christ and inseparable from Christ. Baptism incorporated me into Christ (Gal 3: 26-27); in Christ I am one with God, and I cannot betray all that derives from that: being a new person. We become new persons who purify their hearts of all sin, new persons who do not speak with resentful hearts, new persons who never foment violence, hatred, or rancor. We love with the heart of Jesus even as we defend our rights with love, which is the power of our church. We never promote hatred or class struggle which are the false powers of other kinds of liberation that really leads to no liberation.</p> <p>The Council has said that it is a form of modern atheism when people expect human struggle to achieve a future kingdom in which they will find great happiness. My sisters and brothers, if Christ and his Church are not taken into consideration, then this future kingdom will never be achieved. There will be nothing but tears, nothing but violence. No sound will be heard except that of machine guns and the violent outcries of those who are massacred. None of this leads to building up our society. Yet dying with faith in Christ, having in the light of Christ – <i>that</i> is authentic liberation.</p>
<p>STQ 4.4.35: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.35: <u>Sermon Title And Date:</u></p>

Responsabilidad Del Reino De Dios

26 de Junio de 1977.

STQ 4.4.35's first sentence is 'justificación, y aquí miremos el evangelio de hoy'. The quotation concludes with 'consecuencias del pecado'.

Responsibility For God's Kingdom

June 26, 1977

To understand justification let us look at today's gospel, the last part of Saint Luke's Gospel. It begins by narrating how Christ travels toward Jerusalem, where he will accomplish the great work of liberation. By the Father's plan he marches firmly toward the sacrifice of the cross and from there toward the freedom of the resurrection. There are many trials to pass through beforehand, but Christ will give us freedom. Only by his dying on the cross can humankind achieve true freedom, because human sin can be forgiven only with the redemption of Christ.

First of all, sisters and brothers, the freedom that we ought to desire cannot prescind from Christ. Only Christ is the liberator because liberation comes from removing sin, becoming free of sin. That is why the church, spiritual and religious in her essence, has to preach above all else penance and conversion. If people are not converted from their sin, they are not themselves free nor can they free others. Therefore the church confirms their liberation. She is not communist. Let this be quite clear because I have been accused of being a

	<p>communist. The church never preaches communism, because the church, if she wants to be free, is rooted in Christ. This is what we have always preached: that the freedom the church desires is, above all else, a freedom based on justification, on repentance of sin, on detachment from selfishness, and on abandoning everything from which derive the other consequences of sin.</p>
<p>STQ 4.4.36: <u>Sermon Title And Date:</u> Responsabilidad Del Reino De Dios 26 de Junio de 1977.</p> <p>This STQ goes from ‘esta es la violencia que se institucionaliza, la que quiere abusar del poder o de sus derechos’ to ‘cada cristiano para vivir según el evangelio’.</p>	<p>TTQ 4.4.36: <u>Sermon Title And Date:</u> Responsibility For God’s Kingdom June 26, 1977</p> <p>This violence that is abusive of power or people’s rights is the violence that becomes institutionalized. In response there arises what has arisen in Latin America today: the bishops of Medellín tell us that a sign of the times is the universal desire for liberation: The church feels that this desire of the people of Latin America comes from the Holy Spirit who is inspiring in them a sense of their dignity and making them aware of the misery in which they live. Therefore, the church cannot be deaf tot their cries. She must give a response, but a response that is in no way violent. Because of this situation of violence which becomes institutionalized, there arise liberation</p>

	<p>movements apart from the church; there is class struggle, hatred, and armed violence. That is not Christian either. The church must prepare her people – and I am doing this at the present time – to live in the true freedom of the children of God. They must understand that the root of the distress of our continent is in the heart of each person, in sin, and that Christians must do valence to themselves in order to live according to the Gospel.</p>
<p>STQ 4.4.37: <u>Sermon Title And Date:</u> La Virgen Del Carmen 16 de Julio de 1977</p> <p>This quotation starts with ‘yo quisiera que esta plegaria eucarística en honor de la Virgen del Carmen’. It concludes with ‘y entonces nos reclama la renovación interior, el Reino de Dios que ya comienza en esta tierra, en nuestro propio corazón’.</p>	<p>TTQ 4.4.37: <u>Sermon Title And Date:</u> The Virgin Mary Offers Us A Promise Of Salvation July 16th, 1977</p> <p>I would ask that we pray in this Eucharist celebration in honor of the Virgin of Mount Carmel for protection of the church of El Salvador and for peace throughout the country. May we also pray specifically for the Jesuit fathers at this critical time when they have been criminally threatened with death. We are deeply moved by the serenity of these men of God. We now understand the meaning of the Jesuit formation in the school of the Spiritual Exercise, where they ask Christ for opprobrium, humiliation, the cross, and sacrifice. When they see them come, they are not frightened; they have asked for them</p>

	<p>and desired them, Indeed, the Jesuit is an <<other Christ>> who must expect ingratitude in return for the goodness he brings to the world. Still, sisters and brothers, we should understand that the Jesuits are a living part of the Church and that at this time of trial for their ministry they are giving us a marvelous example with their serenity and their commitment to the Church's cause. Even if some of must die, like Christ, still with all our hearts we as the Virgin of Mount Carmel for a sign of the protection for these soldiers of Christ and his church. And the Virgin responds to us with her scapular, her permanent promise, which I would like to interpret in my message this morning. The Virgin offers us a promise of salvation, but this is not a salvation that occurs only after death. It is a salvation that demands work here in history, among temporal realities. This salvation also demands interior renewal for the kingdom of God is already beginning on this earth, in our own hearts.</p>
<p>STQ 4.4.38: <u>Sermon Title And Date:</u> La Virgen Del Carmen 16 de Julio de 1977</p>	<p>TTQ 4.4.38: <u>Sermon Title And Date:</u> The Virgin Mary Offers Us A Promise Of Salvation July 16th, 1977</p>

First of all I say that the scapular of the Virgin of Mount Carmel is a sign of the hope for salvation that all persons have in their souls, in their hearts, in their lives. Those who die wearing this scapular will not see the flames of hell. This is a promise of salvation. But I want to tell many people frankly that it is not a false promise; it is not a promise that is unrelated to the reality of each one of us. The Virgin's promise is intended to awaken in each person's heart an eschatological sense, that is hope in what lies beyond. We should work on this earth with our whole soul and with our heart set on heaven, knowing that no is permanently installed in this world; we are on a voyage toward eternity. The realities of earth will pass, but what is eternal remains. This is the meaning of transcendence! The Virgin, like Christ and like the church, offers us a transcendental message which means that the church offers something unique, something which no other promise of liberation can offer.

The Marxists and other liberation movements of the earth do not think of God or hope of heaven. That is why they are tremendously different. Though the church also speaks of liberation and demands a more just social order, she does not place her hope in an earthly paradise. The church wants a better world, but she knows that

	<p>perfection will never be achieved here in history, but only in what is beyond history. Salvation lies in the place from which the Virgin came, a heavenly destination where our Mother awaits us, the place in Paradise where the scapular had its origins, the bond that ties us to eternity. People wear this scapular thinking not just about an earthly paradise but about eternal salvation, about being saved when they die. This is very good. Let us cultivate this devotion and not lose sight of it. This is the first part of the Virgin's message: spirituality.</p>
<p>STQ 4.4.39: <u>Sermon Title And Date:</u> La Fuerza De La Oración 17 de Julio de 1977</p> <p>This STQ starts with 'el ejemplo de Abraham hablando con Dios como un hombre habla con otro hombre'. The quotation concludes with 'esta oración con Dios, es falsa. Si no es que es hipócrita'.</p>	<p>TTQ 4.4.39: <u>Sermon Title And Date:</u> The Force Of Prayer July 17th, 1977</p> <p>We have the example of Abraham speaking with God as one person would speak with another, and we have the example of Mary keenly attentive to the words of Jesus: these are examples of the souls that the world needs today. Many people have stopped communicating with God. Many do not believe. Atheism is a phenomenon that is spreading among us – at least practical atheism, for God does not exist if people do not pray. But how can people live without believing in God if it is that encounter with the Almighty that gives them</p>

	<p>strength? Only from God do I have my origin and destiny, my reason for living, the light of my mind, the love of my heart, the force of my life, and perseverance in my resolutions. Every form of morality and liberation and every brand of humanism that does not take into account this contemplation and prayer with God is false and even hypocritical.</p>
<p>STQ 4.4.40: <u>Sermon Title And Date:</u> Iglesia Del Espíritu Santo Y De La Cruz 4 de Septiembre de 1977</p> <p>This STQ begins with ‘creo, hermanos, que vivimos, como lo dije en mi primera carta’) and concludes with ‘la liberación humana y de la justicia social en la Iglesia’.</p>	<p>TTQ 4.4.40: <u>Sermon Title And Date:</u> The Church Of The Holy Spirit And The Church Of The Cross September 4th, 1977</p> <p>As I said in my first pastoral letter, sisters and brothers, I believe we are living in a paschal period of the church, a paschal time rooted in the Cross of Christ, a time that brings suffering but also fruitfulness. We are invited to reflect on this by the precious word of God that has been proclaimed today. I would like to reduce the message to two ideas that define the position and the nature of this church to which we faithfully belong. I ask all of you dear Catholics who belong to the church to be aware that she is not a product of human wisdom. This church that we possess is one that we have come to know by the grace of God, not by our own merits. We have the immense power honor of</p>

	<p>serving her as the realization of God's ideals on earth. We will never fully understand these ideals on this earth, but we can at least try not to oppose this reality, for that is to sin against the Holy Spirit. Rather, we must try to enter more and more into this mystery each Sunday as the word of God describes for us with greater clarity what God wants of the church in the world, for God has set his church in the midst of the humanity he loves in order to save and enlighten all people. So then, the two ideas are these: first, the church of the Holy Spirit and second, the church of the cross and detachment. These are the points I would like to highlight from the readings we have just heard. The second reading, Saint Paul's short letter to Philemon, gives us a starting point in its portrayal of an authentic Christian and an authentic promoter of human liberation and social justice in the church.</p>
STQ 4.4.41: ⁸⁶⁵	TTQ 4.4.41:

⁸⁶⁵ STQs 4.4.41 - 4.4.60 were taken from Oficina De La Causa De Canonización., "Homilias 1980," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1980>; "Homilias 1978: Página 1 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1978>; "Homilias 1977: Página 1 De 5". loc. cit; RomeroES., "Homilias 1977". loc. cit; Ó.A. Romero, *Mons. Oscar A. Romero, Su Pensamiento*, vol. 1 (San Salvador: Publicaciones Pastorales del Arzobispado, 1981), 131-34, 61, 90-91 & 93; *Mons. Oscar A. Romero, Su Pensamiento: I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 De Marzo 1977 25 De Noviembre 1977*. op. cit., p. 162; Romero, "Vocaciones Al Sacerdocio: Vigilia De Pentecostés". loc. cit & The Archbishop Romero Trust., "La Fuerza De La Oración". loc. cit; Alternative versions of STQs 4.4.41 - 4.4.44, 4.4.46 - 4.4.48, 4.4.54 & 4.56 - 4.4.58 can also be found in Fundación Biblioteca Virtual Miguel De Cervantes., "El Misterio De Cristo". loc. cit; "La Iglesia De La Pascua," <http://www.cervantesvirtual.com/obra-visor/monsenor-oscar-a-romero-su-pensamiento-volumen-i-ii-->

<p><u>Sermon Title And Date:</u> La Unción Del Espíritu, Misa Crismal, Jueves Santo 7 de Abril de 1977</p> <p>The data from STQs 4.4.41 – 4.4.50 has been removed, as a consequence of restrictions on materials that are under copyright.</p>	<p><u>Sermon Title And Date:</u> Anointing Of The Spirit April the 7th, 1977</p> <p>My dear sisters and brothers, in this gathering of love and hope and faith, the priest shares the word of God with the people. And it must be the word of God, for the word that saves is not the word of human beings but the word of God. Therefore the priest must be careful to maintain himself in perfect harmony with what God wants and with what God asks. As the bishops said a few days ago the present time is a time for conversion. As priests we must be converted to the true word of God so that this word does not become a simply human word through either excess or defect. Ours must be a conversion to what God wants and to what God says. The council says that this word has a religious mission, and that it therefore has a human mission. It seeks after God, but because it is a human word, it seeks to resolve and help people with the great problems that they confront on earth. As the</p>
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0/html/ff335fd0-82b1-11df-acc7-002185ce6064_2.html#l_6_; Romero, *Mons. Oscar A. Romero, Su Pensamiento*, I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 de Marzo 1977 25 de Noviembre 1977. op. cit., pp. 14, 28-29, 153-154, 172-173; The Archbishop Romero Trust., "The Church, a Communion of People with God," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/church-communion-people-god> & SICAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo C," <http://www.sical.net/romero/homilias/C/index.html>. loc. cit. No. 4.4.55 has been adapted.

	<p>pope said, evangelization must have an intimate relationship with human promotion and liberation. Here, then, we priests are called to a conversion in which we ask ourselves earnestly what God wants to say through our preaching. May our preaching be an authentic evangelization and also contribute concretely to what God wants to do in the world. To separate evangelization and promotion is to forget the great commandment of love, which means loving our neighbor, being concerned about the needs of others in their concrete situations, and helping them as the good Samaritan helped the wounded man on the road (Luke 10: 29-37).</p>
<p>STQ 4.4.42: <u>Sermon Title And Date:</u> La Iglesia De La Pascua 17 de Abril de 1977</p> <p>STQs 4.4.42 and 4.4.43 are from the same sermon. STQ 4.2.42 begins with ‘y la reflexión que luego sigue, hermanos, nos remonta a la Pascua’ and STQ 4.4.43 with ‘este es el equilibrio santo a que la Virgen misma nos invita’. The quotations conclude with ‘Antiguo Testamento se hacen presentes en esta Pascua, salvadoreña, nuestra’</p>	<p>TTQ 4.4.42: <u>Sermon Title And Date:</u> The Easter Church April 17th, 1977</p> <p>My reflection brings us back to the ancient Passover that flowed toward Christ, whom we confess to be our Passover. All the liberating force of the Old Testament is seen in the wonderful actions that God performed to express his underlying desire to free the nations and work his salvation in the history of all peoples. And all of this becomes a reality in Christ the Lord, not only for Israel but for all</p>

<p>and 'luz del peregrinante pueblo de Dios, como signo de esperanza cierta y de consuelo hasta que llegue el día del Señor'.</p>	<p>those who believe in him. Therefore we are able to say: Christ saves the republic of El Salvador in the history we are now living, and all those marvelous deeds of the Old Testament become present in this Passover of El Salvador, which is our Passover.</p>
<p>STQ 4.4.43: <u>Sermon Title And Date:</u> La Iglesia De La Pascua 17 de Abril de 1977</p>	<p>TTQ 4.4.43: <u>Sermon Title And Date:</u> The Easter Church April 17th, 1977</p> <p>The Virgin herself invites us to live in this holy balance, and in my document I conclude the following invocation of Mary: Our Divine Savior will not cheat us of hope. Let us appeal to the Queen of Peace, the heavenly patroness of our people, to intercede with him for us. May the Mother of the risen One defend our church, the sacrament of Easter. Like Mary, may the church live out this happy balance of the Easter of Jesus, which ought to characterize the true salvation of men and women in Christ. May the church feel herself already glorified in heaven as the image and first flowering of the future life, and at the same time may she be here on earth the light for God's pilgrim people</p>

	<p><<as a sign of sure hope and solace until the Day of the Lord comes>>.</p>
<p>STQ 4.4.44: <u>Sermon Title And Date:</u> Misión De La Iglesia 8 de Mayo de 1977</p>	<p>TTQ 4.4.44: <u>Sermon Title And Date:</u> The Church's Mission May the 8th, 1977</p> <p>But there must be a voice that speaks for the whole organism that suffers, a voice that cries out and speaks the truth, a voice that encourages and strengthens. I honestly feel, sisters and brothers, that I am that voice and that we are fulfilling a mission. That is precisely what we stated in the message that you all probably read in the papers this week. On the one hand, we are in solidarity with the anguish and the hope of the people of our time, especially those who are poor and who suffer. The council has stated (and I put these words in quotation marks): <<The church has the right to pass moral judgments, even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgments necessary>>. When I was a student in Rome, I was deeply moved by a very beautiful statement of Pope Pius XI <<The church is not involved in politics, but when politics touches the altar, the church defends the altar>>. The rights of</p>

	<p>the human person are of great concern to the church. Whenever life is endangered, mother church is concerned. At this moment the church is very mindful of the many mothers who are suffering in our land. The church is concerned about those who are unable to speak, those who suffer, and those who are tortured or silenced. This is not being political. Rather, those involved in politics are touching the altar and touching morality, and the church has the right to speak its word of moral orientation.</p>
<p>STQ 4.4.45: Vocaciones al Sacerdocio 28 de Mayo de 1977</p> <p>This STQ starts with ‘Un día, dice el Concilio, todo este pueblo sacerdotal: religiosas’ and concludes with es interés de todo el pueblo de Dios’.</p>	<p>TTQ 4.4.45: <u>Sermon Title And Date:</u> Vocations To The Priesthood, May the 28th, 1977</p> <p>One day, says the Council, this whole priestly people – religious women and men, married people, university students, professionals, <i>campesinos</i>, workers, market vendors – all who are part of this people of God must divinize the work of their hands, for they are all priestly people. You give divine meaning to your work by offering it as a host to God. You are priests, but your priesthood remains truncated and pointless unless there is an individual chosen from the same people and anointed with the powers of Christ and in his name. He it is who</p>

	<p>brings to the altar under the symbols of bread and wine the work of the laborer, the work of the professional, the work of the people of God. He can say to God as he lifts the paten and the chalice, <<We offer you this host and this wine, fruit of the earth and work of human hands>>.</p> <p>At that moment the priestly people feel the culmination of their priesthood because there is a sacred minister who changes their work into bread and wine and then changes the bread and wine into the Body and Blood of the Lord, into the glory of God, into the salvation of the world. That is what priests are prepared for: giving divine meaning to the priestly work of the world. That is why a community is not complete as long as there is not a representative of God who gives a divine orientation to people's lives and diving meaning to their work. In every town and village and neighborhood the people offer their work and their lives to God through a priest mediating between God and themselves. That is why having priests is for the benefit of the whole people of God.</p>
<p>STQ 4.4.46: <u>Sermon Title And Date:</u> La Iglesia, Comunion De Los Hombres Con Dios 5 de Junio de 1977</p>	<p>TTQ 4.4.46: <u>Sermon Title And Date:</u> The Church, A Communion Of People With God June the 5th, 1977</p>

	<p>Naturally, my sisters and brothers, this communion at the level of the baptized is also a condition of salvation. Therefore, note this question: will those outside the church not be saved? I have not said this. I said that those who the conditions for belonging to this people of God and who consciously reject them are outside salvation. But if there are non-Catholics who are convinced in conscience that they are in the truth, be they Protestant or Jewish or Muslim or pagan, and if they try to fulfill the laws of God as they understand him, then these individuals are in the heart of Christ and in the heart of the church, even though they are not in the body of the church. The opposite is also true. There are many people who have been baptized into the body of the church, not in the heart of the church. They call themselves Catholic, but they are not Catholic and outside salvation. Those who are outside the church but live their religion in good faith are on the road to salvation. They are in the heart of the church, not outside Christ. Christ overflows the Catholic church and makes present to Protestants, to Muslims, and to Jews who live as they do in good faith. It is Christ who is saving them.</p>
<p>STQ 4.4.47: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.47: <u>Sermon Title And Date:</u></p>

El Misterio de Cristo

19 de Junio de 1977

The Mystery Of Christ,

June 19th, 1977

What a mysterious saying! What a difficult saying! All of us want to save our lives, but there is an immediate salvation and there is a definitive, eventual salvation when our whole life is over. Those who want to save their lives here and now, those who do not want to forego their comfortable life style, those who want to live well without being concerned for others – those persons will lose their lives. On the other hand, those who truly want to save their lives will lose their lives for Christ. What does it mean to lose one's life for Christ? This is the difficult thing at this moment, sisters and brothers. I received a letter analyzing the situation we have in El Salvador; the writer tells me, <<Those who have to part from you will do so, but there will remain with you those who must remain>>, I feel that this is what today's gospel is saying, for Jesus declares, <<If you want truly to save your life, come with me, take up your cross, and do not become attached to the advantages of earth. Detach yourself, live as one poor in heart, and work with me for the liberation of the people>>. But there are those who want to be well-off. How sad it is when people approach me and say, <<bishop, I am with you, but

	<p>please understand my situation>>. Such people might be employees, people who have many possessions, and naturally it is hard for them to commit themselves to Christ; it might even mean the loss of their lives. This is the hour of discernment, the hour of knowing who is who; this is the hour of coming face to face with Christ who says, <<Those who are not with me are against me>> (Luke 11:23). Blessed are those who say to the Lord, <<Even though I lose my life, I am with you, Lord>>. This is conversion.</p>
<p>STQ 4.4.48: <u>Sermon Title And Date:</u> El Misterio de Cristo 19 de Junio de 1977</p>	<p>TTQ 4.4.48: <u>Sermon Title And Date:</u> The Mystery Of Christ, June 19th, 1977</p> <p>The first point that stands out in today's message is the interesting dialogue of Jesus with his disciples: <<Who do the crowds say that I am?>> (Luke 9:18). This question becomes real for those of us gathered here in the cathedral and those reflecting by way of the radio. If Christ were to ask us, if Christ were to stand before me now and say to me, <<Who do the people say that I am? What do you say about me? You who call yourselves Christians, what do you think about Christ, from whom you take the name you bear:>> How many</p>

	<p>of us would stumble in responding, as did the apostles, <<According to popular rumor, some say that you are one of the prophets>>. <<But I am asking you>>, insists Jesus, <<who do you say that I am, you who live with me?>> the one who answers is Peter, inspired by the eternal Father because no one knows the Son except the Father and those to whom the Father wants to reveal him (Luke 10:22). This is the grace of knowing Christ. By a singular grace Peter defines Jesus with a few brief words: <<You are the Messiah of God>>(Luke 9:20). <<You are the long awaited, the one promised to Abraham, the one foretold by the prophets. You are the center of the bible. You are the heart of God's promises. You are the one hoped for. In you all people have placed their longing, and all peoples have desired you even without understanding why. You are the Messiah. You are the name that God has given to save every person, and apart from that name there is no salvation>>.</p>
<p>STQ 4.4.49: <u>Sermon Title And Date:</u> La Virgen Del Carmen 16 de Julio de 1977</p>	<p>TTQ 4.4.49: <u>Sermon Title And Date:</u> The Virgin Mary Offers Us A Promise Of Salvation July 16th, 1977</p>

	<p>After the Holy Father heard the opinions of all the world's bishops are expressed in the 1974 synod, he wrote his famous exhortation on the evangelization in the modern world. The pope stated that in the bishops' words he had heard the cries of those suffering tremendous misery in the world and that both he and the bishops wanted to free the world from that misery. But the pope joined the bishops in insisting that the primary aim of Christian salvation is the spiritual, the heavenly, and the eternal and that those who work for earthly liberation must never forget this hope of heaven. My sisters and brothers, let us reaffirm this Carmelite morning our hope in this heaven of which the Virgin's holy scapular speaks to us so eloquently. Let us wear it always reflecting on that eternity where we will be asked to render and account of our work on this earth.</p>
<p>STQ 4.4.50: <u>Sermon Title And Date:</u> La Virgen Del Carmen 16 de Julio de 1977</p>	<p>TTQ 4.4.50: <u>Sermon Title And Date:</u> The Virgin Mary Offers Us A Promise Of Salvation July 16th, 1977</p> <p>The Council tells us that those persons offend God who do not work in faithful fulfillment of the law of God and in managing temporal affairs. They are also offending against love of neighbor. Those who</p>

	<p>are lax and do nothing for their neighbors are jeopardizing their own salvation. Not only purgatory but hell is there for those who could have done good but did not do it. The Bible blesses those who would have done and did not do it and says they are holy and will be saved. Conversely, it says that those who could have done good but did not do it will be condemned. They had wealth in their hands and could have made their sisters and brothers happy, but because of selfishness they did not do it. They had power in their hands and could have changed the course of the nation and made it more happy, more just, and more peaceful, but they did not do it. All those who had ability and responsibility in their hands and did not make good use of them will be held accountable at the time of the final judgement and at the time when their own lives are judged. The scapular of the Virgin, therefore, cannot separate us from the Gospel of Christ, and the Virgin cannot say anything different from the church's doctrine because she is a member of the church and will not allow anything to be preached or done against the church.</p>
<p>STQ 4.4.51: <u>Sermon Title And Date:</u> La Virgen Del Carmen 16 de Julio de 1977</p>	<p>TTQ 4.4.51: <u>Sermon Title And Date:</u> The Virgin Mary Offers Us A Promise Of Salvation July 16th, 1977</p>

<p>The data from STQs 4.4.51 – 4.4.60 has been deleted, as a consequence of restrictions on copyrighted materials.</p>	<p>My dear sisters and brothers, on this morning the Virgin of Mount Carmel responds to our prayers for protection by giving us, the Salvadoran people, the holy scapular just as she gave to Simon Stock.</p> <p>This is the sign of salvation, and the Second Vatican Council explains the meaning of salvation. Sisters and brothers, some people in certain traditional circles do not want to hear that salvation is a concept that evolves, as does everything in the Gospel tradition. The tradition remains the same; it is the tradition Christ gave to the apostles. That cannot change, but it evolves according to the times and people's needs. So when Jesus speaks of salvation, we must understand it as it is understood by the church of 1977, for this church is assisted by the Holy Spirit.</p>
<p>STQ 4.4.52: <u>Sermon Title And Date:</u> La Virgen Del Carmen 16 de Julio de 1977</p>	<p>TTQ 4.4.52: <u>Sermon Title And Date:</u> The Virgin Mary Offers Us A Promise Of Salvation July 16th, 1977</p> <p>More than eight centuries ago, when the Virgin presented the scapular as a sign of salvation, she understood that word as the church</p>

understood it then, since it is necessary to explain the meaning of salvation to each age. According to the present teaching of the church, inspired as she is by the Holy Spirit, it is not enough to speak of <<salvation of the soul>>. Notice that many people say,<<As long as I save my soul, I'll live as I please>>. But you cannot save your soul alone, the Council tells us. It is not enough to save the soul; it is the whole person that is saved: soul, body, heart, intelligence, will. We are saved both as individuals and as members of society. It is society that must be saved. Pope Pius XII said that the whole world must be saved from its savagery in order to make it human and then to make the human divine. In other words, all the customs that are not in accord with the Gospel must be eliminated if we want to save humankind. It is not just soul at the hour of their death that must be saved; all the people living in history must be saved. We have to provide today's children and young people with the environment and social conditions in which they can fully develop the vocation that God has given them. The poor should not be marginalized and unable to attend university just because they are poor. We must provide an environment where men and women as images of God can truly shine forth in the world as divine images, participate in the common good of the country, and share in those goods that have been created for

	<p>everyone. This is the doctrine of salvation. If the Virgin were to present the scapular to Simon Stock in 1977, she would tell him, <<This is the sign of protection, a sign of God’s doctrine, a sign of the integral vocation of men and women, a sign for the salvation of the whole person, even in this life>>. All who wear this scapular must be persons who live this salvation here on earth; they have to feel satisfied and capable of developing their human abilities for the good of others.</p>
<p>STQ 4.4.53: <u>Sermon Title And Date:</u> La Fuerza De La Oración 17 de Julio de 1977</p>	<p>TTQ 4.4.53: <u>Sermon Title And Date:</u> The Force Of Prayer July 17th, 1977</p> <p>The church is not a human society. There is something divine in this human organism that fills and transcends everything and makes her aware that she is a sacrament of God in the world, offering herself and the power of salvation to the people of today with all the energy of the risen One. She gives life to those who are dying and finds hope for those who grow old and sickly. That is why at the start of this situation of the church in El Salvador, when I first had the privilege of speaking to this dear archdiocese, I told you – and you understood my</p>

	<p>words- that what people are seeking in the world, the church possesses and offers to them. What has filled me deep satisfaction during my time here as bishop, a time full of interesting circumstances, is that many people have come to me and told me that they found in the church what they found nowhere else. They have felt the church as the power of God. I am filled with great joy whenever comes to me and says <<I was separated from the church, but now you can count on me. I want to be a faithful Catholic>>. They are discovering in this church what the church bears in her bosom: the power of God. To the extent that the children of the church pray, they also become instruments of God.</p>
<p>STQ 4.4.54: <u>Sermon Title And Date:</u> La Reconciliación De Los Hombres En Cristo, Proyecto De La Verdadera Liberación 16 De Marzo De 1980 A La Coordinadora Revolucionaria De Masas</p>	<p>TTQ 4.4.54:⁸⁶⁶ <u>Sermon Title And Date:</u> The Reconciliation Of All In Christ Is God's Project For The True Liberation Of All Peoples 16th March, 1980</p> <p>I want to tell the Revolutionary Coordinator of the Masses that you offer us hope if you continue to mature by being more open and ready</p>

⁸⁶⁶ Sourced from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 6. op. cit., p. 391.

to dialogue. In this regard, I felt very happy this week when I received representatives of the Movement of Progressive Professionals and Technicians. These are people who say that they are glad to be able to assist the process of the people as professionals and technicians. They want to devote their professional talents to serving the needs of the country. The objectives they have proposed are these;

First, working for the establishment of a democratic government with a broad popular base; second, helping to strengthen the unity among the people and among the democratic and revolutionary forces; third, contributing to the political awareness of the technical and professional groups; fourth, organizing and incorporating into the process of liberation all the honest members of our associations; fifth, proposing technical options that are beneficial for the majority of the country's people and that demonstrate the reasonableness of a democratic, Salvadoran solution, as opposed to the elitist, demagogical solutions now being imposed with foreign backing; sixth, denouncing both nationally and internationally the critical situation of the people and its causes, and exposing the irrational, repressive it is being dealt with; and seventh, denouncing the continual violation of

	<p>human rights and collaborating with competent national and international organizations for the defense of same>>.</p>
<p>STQ 4.4.55: <u>Sermon Title And Date:</u> El Divino Salvador Del Mundo 7 de Agosto de 1977</p> <p>STQ 4.4.55 starts with ‘y a pasar de todas las cosas de esta semana, y mejor dicho’ and ends with ‘y en esa pastoral está el pensamiento que hoy se ilumina maravillosamente con la palabra de Dios’.</p>	<p>TTQ 4.4.55: <u>Sermon Title And Date:</u> The History Of Salvation 7th August, 1977</p> <p>Despite all the things that occurred this week, God is working his salvation or it might be better said that God is taking advantage of the concrete history of our nation, our families, and our diocese.</p> <p>Yesterday, I announced that a pastoral letter is being published. A pastoral letter is one that contains the teaching by which we bishops seek to orient the diocese. In this pastoral letter we especially want to orient those minds that are confused; we want to help the people of good will who are surprised by the present changes in the church and those who are tottering in their faith and having doubts. We want to tell you that there is no reason to be doubtful. Those who out of ill will persecute the church are sinning against the Holy Spirit. Far from being a special grace of God, their actions are very sad, and it will be hard to convert them. The pastoral letter is therefore addressed to good people, to people of good will, and also to those who doubt in</p>

	<p>good faith and are searching for light and truth. At the same time, we do not lose hope for those who are hostile, those who persecute and malign, those who, as Scripture says, have perverted their hearts by serving creatures rather than the Creator. Let us pray, sisters and brother, that we may all be truly converted to the Lord. Our thinking in this pastoral letter is marvelously illuminated by today's readings of the word of God.</p>
<p>STQ 4.4.56: <u>Sermon Title And Date:</u> El Mensaje Del Profeta 14 de Agosto de 1977</p>	<p>TTQ 4.4.56: <u>Sermon Title And Date:</u> The Mission Of The Prophets August the 14th, 1977</p> <p>And here we are now with the word of God, brothers and sisters. What I find in the message of the prophet Jeremiah and the letter to the Hebrews and above all the divine words of Christ in the gospel, is the secret of happiness. Perhaps some of you are surprised by how Christ presents himself today, saying, <<Do you think that I have come to bring peace to the earth? No, but rather division (Luke 12:51). Now don't go saying that Christ is preaching physical violence, but it is the true violence that is needed for true peace. He</p>

	<p>tells people, <<Don't think that I have come to bring a superficial peace>>.</p> <p>This is the first point of today's message. In what does peace consist? Peace consists in harmony with the plan of God. When a life, a family, or a people is in harmony with the will of God, then there is true peace. In my pastoral letter I stress this concept. True peace occurs when the history of humankind faithfully reflects salvation history. There are not two histories. The nation – is not distinct from the history of salvation or the plan of the God. That project that God proposes is similar to the plan that an architect presents for the construction of a building. As the contractor follows the architectural plans, the building will be solidly constructed. But if a foreman or some workers should happen to lay the foundation incorrectly or nail beams where they don't belong, the plan of the architect is useless. The same can be said of God's plan for humankind and his history of salvation; if people decide to construct the world according to their selfish caprices and not according to the plan of God, then that plan is frustrated.</p>
<p>STQ 4.4.57: <u>Sermon Title And Date:</u> El Mensaje Del Profeta</p>	<p>TTQ 4.4.57: <u>Sermon Title And Date:</u> The Mission Of The Prophets</p>

14 de Agosto de 1977

August the 14th, 1977

When history is developed in this way, it is magnificent. When it coincides with the history of salvation, then there is peace. This is a very profound reality and not everyone understands it. That is why Christ says division will arise as a result of this doctrine. <<A household of five will be divided, three against two and two against three>>, says Christ. Even among family members, a daughter and a mother will be in disagreement because one understands true peace and the other wants a false peace (Luke 12:52-53). One person understands the meaning of a true peace and another wants a superficial peace. In any society there will be division as long as certain people, stubbornly determined to have their own way, seek to establish peace on the basis of injustices, self-interests, repression, and violation of rights. Peace is not built that way. There will be a false peace not the peace that Christ gives us. <<My peace I give you>> (John 14:27). The world is falsely irenic when there is the mere appearance of peace: we shake hands, but we know that we have very different ideas. In former times there were greater social sanctions so that people behaved differently. They had such a sense of their nobility that if a murderer or thief arrived, even if we were a

	<p>great lord, they would not shake his hand because to shake hands meant that one was in full accord with the other. Would that this noble sense of social sanction were restored in our society so that we could make claims against those who are not in agreement with the plan of God. Yes, we must respect their way of thinking, but we must also understand that they are not establishing true peace, and this is where conflicts arise.</p>
<p>STQ 4.4.58: <u>Sermon Title And Date:</u> La Iglesia, Cuerpo De Cristo En La Historia 6 de Agosto de 1977</p>	<p>TTQ 4.4.58: <u>Sermon Title And Date:</u> The Church, The Body Of Christ In History 6 August, 1977</p> <p>And this is the second way to explain the present changes. Previously we seemed to be living two parallel histories that were joined together only after death. The history of the world and the history of the country were preached as realities we just had to accept, but they were not especially interesting in view of heaven. But as the church reflected on how the Bible is simply one people's history intimately tied up with the history of salvation and permeated by the saving plan of Christ, she concluded that there is not a profane history on one side and a history of salvation on the other. Rather, the history of every</p>

	<p>people is in the concrete context in which God desires to save that people by means of his church. The church identifies with history, and the church moves forward with history. She tells Salvadorans, <<We have to save ourselves by our own history; but that history must be penetrated with the light of salvation and Christian hope>>. The whole history of El Salvador – all her politics, all her economy, and all that constitutes the concrete live of Salvadorans – must be illuminated with faith. There must be no divorce. The history of the country must be penetrated with the plan of God so that it is a history lived with faith and hope, a history that will lead us to salvation in Christ.</p>
<p>STQ 4.4.59: <u>Sermon Title And Date:</u> El Divino Salvador del Mundo 7 de Agosto de 1977</p>	<p>TTQ 4.4.59: <u>Sermon Title And Date:</u> The History Of Salvation 7th August, 1977</p> <p>Right there in the first reading we find this people chosen by God. The history of salvation is described beautifully in today’s three readings.! What I would like to give you now is a beautiful catechetical lesson on the history of salvation, which begins with the vocation of Abraham. In the letter to the Hebrews – we are not sure if</p>

	<p>Paul wrote this letter which is being studied very carefully these days – but whoever the author might be, the letter is an analysis of the history of Israel into which the history of salvation is inserted.</p>
<p>STQ 4.4.60: <u>Sermon Title And Date:</u> Características de Nuestra Iglesia 21 de Agosto de 1977</p>	<p>TTQ 4.4.60: <u>Sermon Title And Date:</u> Characteristics Of Our Church 21st August, 1977</p> <p>Considering this, sisters and brothers, I call everyone to conversion. In the publication that came out this week many crimes are denounced. Who has committed these crimes? Will their names remain hidden in darkness? From human justice, perhaps. It seems that so many crimes remain a mystery, such as the assassinations of Father Grande and Father Navarro and so many other murders and disappearances and other awful deeds. But I know that certain people have committed these crimes, and unless they are converted they will not enter the kingdom of Heaven.</p> <p>This life will pass away; human power and life will pass. Everything will pass away, but the church will remain as an eschatological sign that says; eternity will not pass away, and what is truly worthwhile is being saved. But salvation begins here on earth because those who</p>

	<p>struggle here to establish the kingdom of God in the midst of society and history will also be part of the kingdom of God in heaven. And those who here oppose and reject the church and the kingdom of God, those who repudiate her ministers and her preachers, are obstructing the kingdom of God. They persecute the church by impeding her ministry.</p>
<p>STQ 4.4.61:⁸⁶⁷ <u>Sermon Title And Date:</u> La Iglesia de la Alianza y de la Pobreza 28 de Agosto de 1977</p>	<p>TTQ 4.4.61: <u>Sermon Title And Date:</u> The Church Of The Covenant And Of True Poverty 28th August, 1977</p>

⁸⁶⁷ STQs 4.4.61-4.4.80 originally came from Oficina De La Causa De Canonización., "Homilias 1980". loc. cit; "Homilias 1978: Página 1 De 5". loc. cit; "Homilias 1977: Página 3 De 5". loc. cit; "Homilias 1977: Página 4 De 5". loc. cit; RomeroES., "Homilias 1977". loc. cit; Romero, "Iglesia Perseguida: Santa Catalina De Alejandría". loc. cit; Romero, *Mons. Oscar A. Romero, Su Pensamiento*, 1. op. cit., p. 193; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit & The Archbishop Romero Trust., "The Church of Salvation," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/church-salvation>. Nos. 4.4.70, 4.4.75 & 4.4.76 have been adapted; STQs 4.4.62 - 4.4.68, 4.4.73 - 4.4.76 & 4.4.80 can also be found in Romero, *Homilias*, II: Ciclo A: 27 De Noviembre De 1977 - 28 De Mayo De 1978. op. cit., p. 226; Romero, *Mons. Oscar A. Romero, Su Pensamiento*, I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 de Marzo 1977 25 de Noviembre 1977. op. cit., pp. 209, 224 & 239; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit; "Índice Ciclo C". loc. cit; The Archbishop Romero Trust., "The Eschatological Meaning of the Church," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/eschatological-meaning-church> & "Church of True Independence, Church of Authentic Liberation," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/church-true-independence-church-authentic-liberation>. Nos. 4.4.70, 4.4.75 & 4.4.76 have been adapted.

<p>Due to copyright restrictions, the data from STQs 4.4.61 – 4.4.70 has been removed.</p>	<p>As always, the church speaks out in broad daylight, and her message continues to be that of Jesus Christ. It is not some theory about loving one another, but a message that is enfleshed in this reality where there is no love, where there is only hatred, where people prey on one another like wolves, and where the extortion of some by other continues to be a sad reality. Such exploitation should not exist in a Christian environment, and the church wants to remove from the world the sinfulness that blemishes our history. I repeat once again: God wants to use the history of every people, and concretely the history of El Salvador, for his history of salvation. Since the church is sent by God to purify history and make it the source of salvation, she must continue to denounce the sins of history. In whatever quarter sin is found, it is an obstacle to the kingdom of God., which cannot be established in the world while sin impedes its presence. That is why Christian communities continue to be faithful to their mission of removing sin from the world and so remain faithful to Jesus Christ.</p>
<p>STQ 4.4.62: <u>Sermon Title And Date:</u> Iglesia Del Espíritu Santo Y De La Cruz 4 de Septiembre de 1977</p>	<p>TTQ 4.4.62: <u>Sermon Title And Date:</u> Church Of The Holy Spirit And The Church Of The Cross September 4th, 1977</p>

	<p>My brothers and sisters, this is the cross that the gospel offers us today. This is how our Divine Redeemer and Savior invites us to follow him. This is the wisdom that should enlighten the minds of all men and women so that they will be truly happy and loyal to their God. As the Book of Wisdom tells us today, this is language that he people of the world cannot understand. May our Lord allow us to understand it by faith and the Holy Spirit. In the Eucharist that we are going to celebrate today, this Sunday in September of 1977, our Lord will remind us that his love and his cross and his wisdom continue to be his offering to the world. From the Calvary of each altar of the Sunday Mass, the Lord keeps telling us, <<This is the bread that become my Body; this is the cup of my Blood which is given for the pardon of sins. It is only through the forgiveness of the cross that there is hope for the liberation of Latin America and all people. Who wants to be collaborate with me? Who will embrace this cross and bring it to the world and plant it as the only sign of salvation?>> My sisters and brothers, I hope that all of us reflecting on this message will from the depths of our hearts tell the Lord that we embrace his cross completely and that we want to live as a church that is truly a sign and a sacrament of salvation for our country and for our time.</p>
STQ 4.4.63:	TTQ 4.4.63:

<p><u>Sermon Title And Date:</u> La Iglesia De La Verdadera Independencia - La Iglesia De La Auténtica Libertad 11 de Septiembre de 1977</p>	<p><u>Sermon Title And Date:</u> The Church Of True Independence, The Church Of Authentic Liberation 11th September 1977</p> <p>The second reading is an example of a sinner who confesses his sin. He is not ashamed of his sin, which remains as a glorious scar when he is converted (I Tim 1:15-17). This example of Paul, sisters and brothers, is an example for all of us sinners, and me first of all. Imitating Saint Paul, I could say that I am preaching to you not as a model of holiness but as a sinner whom God has forgiven and to whom has been entrusted this ministry of proclaiming the word of salvation. Like Saint Paul, the more sinful I am, the more eloquent I am in witnessing to the goodness of God from whom the past is of no concern. The only thing that counts is the love with which we now serve him.</p>
<p>STQ 4.4.64: <u>Sermon Title And Date:</u> La Palabra De Dios, En El Mundo De Hoy 18 de Septiembre de 1977</p>	<p>TTQ 4.4.64: <u>Sermon Title And Date:</u> God's Word In The World 18th September 1977</p>

Today's second reading is rich in content, sisters and brothers. I invite you to spend time reflecting on it in your homes, for in it God describes for us his plan: <<For there is one God. There is also one Mediator between God and the human race, Christ Jesus, himself human, who gave himself as a ransom for all>> (I Tim 2:5). This is the true absolute for Christians: God and his Christ. Christ is the absolute wealth of humankind. To gain Christ we must be willing to lose everything. Christ himself told us on a recent Sunday, <<If anyone comes to me without hating his family, and even his own life, he is not worthy of me>> (Luke 14:26). All those who create an idol of money have made money an absolute. They create a god, a golden calf, and they prostrate themselves before it and offer sacrifice. They will even have people killed in order to preserve this situation. The only value for Christians is God and Christ. The only wealth for which it is worth losing everything else is the One who paid the price of my redemption with his life. What does it profit you to gain the whole world and in the end to lose your life? What use is it to enjoy all the goods of the earth obtained through extortion – as described today by the prophet Amos – if you are now regretful, like the rich man who has been sunk into the fires of hell for administering his wealth badly? (Luke 16:24).

	<p>Therefore, my sisters and brothers, the church exists for the salvation of all, as Saint Paul has told us, <<God ...wills everyone to be saved>> (I Tim 2:4). This is what God desires: the salvation of all. The church and the Gospel are pained when people create an idol of money and turn their backs on God, for such people are on the road to perdition and will be condemned. Because the church wants them to be converted to the one true God, she preaches to them about the fallacy of the things of earth and all that remains behind., we must find friends who will receive us into eternal dwellings (Luke 16:9). Some will say, <<but heaven is far off. Here is where life is to be enjoyed>>. They are like children who are asked, <<Which is greater, the moon or the volcano of San Salvador?>> When they see the volcano close up, it appears very large and so they say, <<The volcano is larger>>. Since the moon is so far way, the distance prevents them from seeing that it is really much larger.</p>
<p>STQ 4.4.65: <u>Sermon Title And Date:</u> El Recto Uso De Los Bienes Que Dios Ha Creado 25 de Septiembre de 1977</p>	<p>TTQ 4.4.65: <u>Sermon Title And Date:</u> The Proper Use Of The Goods That God Has Created 25th September, 1977</p>

This is what the church preaches: God has given those goods to everyone so that together we can make this world, which was created by God for the happiness of all, a foretaste of the kingdom of heaven. I state in my pastoral letter: <<The church knows that in this world we will not have a perfect paradise, but we do have the obligation to reflect in this imperfect world something of the loving beauty of eternity. As Christians who live with a hope for the afterlife in this heaven, let us gain that life by acting with justice and love in this world>>. As I have already repeated here many times, the [Second] Vatican Council spoke out against the Marxist calumnies which claim that the church is the opium of the people because she preaches eternity and makes people forget the earth. That is a lie! The church, in preaching eternity says, as does the Council, that those who neglect their temporal duties and fail to administer them according to God's desires do not collaborate with God and do not love their neighbors; they therefore endanger their salvation. Thus, there is a very direct relationship between the salvation we hope for after death and our present work here in this world. No one is unjust here in this world will have a share in the kingdom of heaven where love and justice reign supreme.

<p>STQ 4.4.66:</p> <p><u>Sermon Title And Date:</u></p> <p>La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.66.⁸⁶⁸</p> <p><u>Sermon Title And Date:</u></p> <p>Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p> <p>In today's second reading Saint Paul tells us about this Christ in whom God offers us the project of true liberation. Opposed to the followers of Christ, he says are <<the enemies of the cross of Christ>> (Phil 3:18). They seek only earthly benefits and aspire only to earthly things: <<Their god is their belly, and their glory is their shame>> (Phil 3:19). These harsh words are used by Saint Paul to disparage the projects of history that pursue only temporal goods. Paul presents instead the great project of God, which he wants to infuse into earthly projects so they become part of the great divine project. God is time of Christ's resurrection we Christians are inhabitants of eternity. We continue our pilgrimage and our work on this earth because we must give an account of it to God, but our definitive homeland is there, where Christ is living always and where</p>
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⁸⁶⁸ TTQs 4.4.66 & 4.4.67 are from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 6. op. cit., pp. 326-327.

	<p>we will be happy with him, the great liberated One. The truly liberated persons and peoples will be those who have made their own what Saint Paul calls <<the power by which Christ subjects all things to himself>> (Phil 3:21).</p>
<p>STQ 4.4.67:⁸⁶⁹ <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.67: <u>Sermon Title And Date:</u> Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p> <p>That is why we are truly interested in those who are liberating the history of our people and of all the peoples of America and the world. I haven't forgotten that people are also listening to me in Costa Rica and other countries of the continent, through the shortwave band of Radio Noticias del Continente. The silencing of YSAX has worked this miracle of making my voice heard beyond the borders of my own country. Dear sisters and brothers of the continent, accept this applause from an overflowing church that sends greetings to all of you and that joins me in saying that our Christian faith, this faith in Christ, is what gives true value to all the liberation movements of our</p>

⁸⁶⁹ In the 1970s, *los procesos liberadores* was another way of saying *los procesos de liberación*.

	<p>Latin American countries. I am happy that the close-minded intransigence of those who want to silence the voice of YSAX has opened up wider horizons to the voice of this tiny church of the tiniest country of the continent, so that from here we can speak to all of you those words of liberation.</p>
<p>STQ 4.4.68: <u>Sermon Title And Date:</u> La Perspectiva Eterna 13 de Noviembre de 1977</p>	<p>TTQ 4.4.68.⁸⁷⁰ <u>Sermon Title And Date:</u> The Eschatological Meaning Of The Church 13th November, 1977</p> <p>This hour may not come quickly, sisters and brothers, and Saint Paul denounces the false ideas in the community of Thessalonica. There are two letters of Saint Paul to the Thessalonian, and they the two letters of the Bible that contain the best doctrine on eschatology. Saint Paul tried to correct the errors of some Thessalonians who thought that the coming of the Lord was very near; due to this false belief they no longer worked. What a serious mistake! Saint Paul wrote them some harsh words, telling them to work because <<if anyone was unwilling to work neither should that one eat>> (2 Thess 3:10). You</p>

⁸⁷⁰ TTQs 4.4.68 - 4.4.70 are from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., pp. 427 & 452-453.

see here how the Church, even as she awaits heaven, does not forget about earth. She proclaims the need to work and pay just salaries to workers; she wants to make this earth, for as long as it may last, into an antechamber of heaven. According to the Second Vatican Council, those who think only of heaven and neglect their temporal duties, do harm to their neighbors and place their own salvation in danger. Lazy persons will not enter into heaven. Those who refuse to work and develop themselves will not enter into that kingdom of love and caring 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 could demand your help in order to dedicate myself only to preaching. But look at how I work>> (2 Thess 3:7-9). And Saint Paul did work. He was a weaver. When he wasn't preaching, he was weaving and then selling his products. In that way he was able to eat and give alms and not be a burden to anyone. That is why the church does not preach subversion. The church does not approve of any demonstration which is not for the sake of just demands but is simply intent on doing evil.

STQ 4.4.69:⁸⁷¹

Sermon Title And Date:

Iglesia Perseguida: Santa Catalina De Alejandría

25 de Noviembre de 1977

TTQ 4.4.69:

Sermon Title And Date:

The Strength Of The Word

Apopa

November 25, 1977

The word has power when it communicates God's doctrine. What does the word of the kingdom of God communicate? I hope, sisters and brother, that at this time you renew the content of this doctrine. I address this to all of you who are parents, catechists, celebrators of the word, collaborators with Christ in spreading his kingdom by the power of the word. This ministry is necessary. You know that in Rome representatives of the bishops from around the world have just met together with the pope to study the problem of catechesis, that is, how to transmit the treasure of the true doctrine to children and young people. What is this true doctrine? It is that which Christ brought us: that a God exists; that God created us; that this God sent his Son to save the world; that there is no salvation apart from Christ our

⁸⁷¹ In the 1970s the word redención was synonymous with the word liberación and still is. See Real Academia Española., *Diccionario De La Lengua Española*. loc. cit. Entries titled 'Redención' & 'Redimir'; See also "Redención," <https://dle.rae.es/?id=VYEjQcD> & "Redimir," <https://dle.rae.es/?id=VYpi2LB>.

	<p>Redeemer; and that this redemption of Christ is not only the redemption we hope for after death but a redemption that is already at work in this life.</p>
<p>STQ 4.4.70: <u>Sermon Title And Date:</u> Iglesia Perseguida: Santa Catalina De Alejandría 25 de Noviembre de 1977</p>	<p>TTQ 4.4.70: <u>Sermon Title And Date:</u> The Strength Of The Word Apopa November 25, 1977</p> <p>The church continues to preach that this kingdom of God proclaiming evangelization also wants to form community. As long as evangelization does not lead to a community, sisters and brothers, it is incomplete. When evangelization ends forming a community, it means that I – as one who believes in Christ and his revelation, as one who believes in God and my temporal and eternal salvation – share this faith with other people who believe the same thing, and it means that we who believe the same thing form a community, a community of faith and love, a community of the redeemed. Therefore, sisters and brothers, when others try to scatter the communities, when terror is sown in those who proclaim the word of God and in those who meet to reflect on it, then there is no persecution of the church. We</p>

	<p>have a right to meet together to complement one another and to help one another in our community reflection. In this way our faith keeps growing, our worship of God becomes more profound, and we become more united among ourselves. To create community is a command of Christ: <<Go and proclaim the Gospel to every creature. Gather together all those who share the same faith>> (Mark 16:15). This is the church: the coming together of all those who believe in the one true God and in Christ the redeemer.</p>
<p>STQ 4.4.71: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p> <p>As a result of copyright restrictions, the data from STQs 4.4.71 – 4.4.80 has been removed.</p>	<p>TTQ 4.4.71:⁸⁷² <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>The church views with sadness those liberators who are not bold enough to raise their hopes to the same heights as the church. The church disarms all the liberation movements that do not take Christian faith and hope into account. The liberation that the church hopes for and proclaims comes through the true liberation of the human heart,</p>

⁸⁷² TTQs 4.4.71 - 4.4.134 come from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 2. op. cit., pp. 93, 96, 99-101, 102-104, 107, 110, 112, 181, 191-192, 213-214, 262, 268-270, 272, 283, 285-286, 290, 292-296, 302, 308, 313-315, 318, 321-323, 328, 333-334, 339-340, 350, 352, 364-367, 371, 382-383, 385, 413-414, 423-424 & 473. No. 4.4.75 has been adapted.

<p>STQ 4.4.71 begins with ‘la Iglesia mira con lástima a estos liberadores que no tienen’. The quotation ends with ‘va a cantar la felicidad en el Dios liberador’.</p>	<p>the liberation from sin. That is why the basic liberation must come from a God who can forgive sin. The liberation that the church awaits is a cosmic liberation. The church believes that all of nature is groaning beneath the wait of sin. What beautiful coffee groves, what fine cane fields, what magnificent cotton crops, what marvelous farms and lands God has given us! Nature is so beautiful! But when we see nature groan under oppression, under wickedness, under injustice, under assault, then the church feels pain and looks for a liberation that will not be only material well-being. Rather, it will be the power of God freeing nature from sinful human hands so that nature, along with the redeemed, will sing a hymn of joy to God the Liberator.</p>
<p>STQ 4.4.72: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.72: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>How beautiful is the song of freedom we heard in today’s first reading. The prophet Isaiah becomes a poet as he sings of liberation: <<The desert and the parched land will exult; the wilderness will rejoice and bloom>>> who can change a desert into a garden? Only God! <<Let the desert richly bloom; let it rejoice and should with</p>

	<p>delight! It is given the grandeur of Lebanon, the splendor of Carmel and Sharon>> (Isa 35: 1-2). These are the beautiful terrains of Palestine that were barren but that God was capable of planting once again so that nature could flourish in all its beauty. These are images that change when the prophet applies them to the human environment: <<Strengthen the hands that are feeble, make firm the knees that are weak...The eyes of the blind are opened, and the ears of the deaf are cleared. The lame will leap like a stag, then the tongue of the dumb will sing... Those whom the Lord has ransomed will return:: (Isa 35: 3,5-6,10). This is complete liberation that Christ himself announced to the messengers of John the Baptist: <<The blind see. Go tell John the Baptist what you are seeing. The dead rise. The Gospel is preached to the poor>> (Matt 11:4-6). Are these not the signs of the coming of the messiah? Why has the prisoner of Machaerus sent his disciples to ask about this? Has he become pessimistic? No, John the Baptist wanted to confirm the faith of his disciples in the Messiah. They returned to John convinced that Christ was the God who was coming to save the world, but with a liberation that not even John the Baptist in all his greatness could have imagined.</p>
STQ 4.4.73:	TTQ 4.4.73:

<p><u>Sermon Title And Date:</u> Virgen De Guadalupe 12 de Diciembre de 1977</p>	<p><u>Sermon Title And Date:</u> The Church In Latin America 12th December, 1977</p> <p>This is true human development and the true liberation that the church learned from Mary and from other great Christians. Human renewal is needed because there cannot be a new continent without new women and men, without hearts renewed by Christian redemption, without hearts and souls like Mary's. We need holy people who have learned at the foot of the cross how to sprinkle Christ's redeeming blood so as to save the societies of our continent.</p>
<p>STQ 4.4.74: <u>Sermon Title And Date:</u> Dios Viene A Salvarnos 18 de Diciembre de 1977</p> <p>STQ 4.4.74 begins with 'Pablo predica a los romanos, un pueblo pagano donde abundaban los crímenes, las injusticias, y les dice: también a Uds'. It concludes with 'cuando se mete a hablar también de estas cosas'.</p>	<p>TTQ 4.4.74: <u>Sermon Title And Date:</u> God Comes To Save Us 18th December, 1977</p> <p>Paul preached to the Romans, a pagan people, among whom crimes and injustices abounded, but he told them, <<This redemption in Christ is summoning you, but it summons you in Christ, in Christ brought by the Virgin>>.</p>

	<p>This redemption is a redemption from sin, sisters and brothers, for that is what the angel told Saint Joseph, <<You are to name him Jesus because he will forgive the sins of the world>>. (Matt 1:21). That is the starting point of Christian liberation. When we struggle now for human rights, for freedom, for dignity; when we feel the church's ministry means showing concern for those who are hungry, those who have no school, or those who suffer exclusion, we are not departing from God's promise. He comes to free us from sin, and the church knows that the consequences of sin are all these injustices and crimes. That is why the church knows that she is saving the world when she undertakes to speak of such things.</p>
<p>STQ 4.4.75: <u>Sermon Title And Date:</u> Dios Viene A Salvarnos 18 de Diciembre de 1977</p>	<p>TTQ 4.4.75: <u>Sermon Title And Date:</u> God Comes To Save Us 18th December, 1977</p> <p>The pope has echoed the views of the bishops who participated in the synod of 1974. We have heard from the bishops of the world, the pope said, the cries of millions of people asking for the church's help in obtaining their liberation. The church cannot be deaf to these cries; she is concerned about promoting liberation from sin and all its</p>

	<p>consequences. The pope then spoke this beautiful phrase that is found in <i>Evangelli Nuntiandi</i>: <<The church strives always to insert the Christian struggle for liberation into the universal plan of salvation which she herself proclaims>>.</p>
<p>STQ 4.4.76: <u>Sermon Title And Date:</u> Dios Viene A Salvarnos 18 de Diciembre de 1977</p> <p>STQ 4.4.76 begins with ‘¿qué quiere decir?’ and ends with ‘arrepintiéndose de sus pecados y tratando de vivir más justamente’.</p>	<p>TTQ 4.4.76: <u>Sermon Title And Date:</u> God Comes To Save Us 18th December, 1977</p> <p>What does this mean? The church continues to carry out the saving plan of God; she has not withdrawn herself from this task. When she sees the great desire for liberation in the peoples of America, she incorporates this desire and this struggle into her mission of Christian liberation in Christ. She tells all who work for liberation that a liberation without faith, without Christ, without hope, is not authentic; a liberation brought by violence and revolution is not effective. Liberation must begin with the redemption of Christ, the redemption from sin. Laws and structures are meaningless as long as people do not renew themselves interiorly and repent of their sins and try to live more justly.</p>
STQ 4.4.77:	TTQ 4.4.77:

<p><u>Sermon Title And Date:</u> No A La Violencia, Si A La Paz 6 de Enero de 1978</p> <p>This quotation begins with ‘yo hago un llamamiento también, para que en esta lucha renunciemos a liberaciones’. It finishes with ‘amamantado en el mismo pecho de nuestras madres’.</p>	<p><u>Sermon Title And Date:</u> No To Violence, Yes To Peace 6th January, 1978</p> <p>As we engage in this struggle, I also make a call for us to renounce temporal types of liberation, those that do not transcend beyond history, those that seek to resolve problems with hatred, violence, and armed struggle. This is not true to our Salvadoran character but is a deformity of the heart. When the hearts of Salvadorans are aflame with hatred, armed struggle, abductions, crime, and bloodshed, they are no longer true Salvadorans; they honor neither their country nor their faith. They are traitors to the transcendence on which we were nourished at our mothers’ breasts.</p>
<p>STQ 4.4.78: <u>Sermon Title And Date:</u> Cristo, Manifestación Universal De Salvación. 8 de Enero de 1978</p> <p>STQ 4.4.78 commences with ‘¿qué es esto? It ends with ‘es decir, la trascendencia de la renovación en Dios’</p>	<p>TTQ 4.4.78: <u>Sermon Title And Date:</u> Christ, Universal Revelation Of Salvation 8th January, 1978</p> <p>What is this transcendence? Transcendence means that we in the church do not preach an earth-based liberation, a revolution that seeks to resolve problems with violence and abductions and repression and</p>

	<p>crime. That is not the voice of the church. Whenever the church preaches that all must be treated worthily as free and equal persons, she appeals to the light of God: <<The light of God shines on you!>> The dignity of the church proclaims is based on the freedom of those who break the chains of sin and become children of God. It is not based on economics, on having more – that is quite secondary. The development of the human person is based on people’s own awareness that they are children of God, enlightened by God, and intimately renewed in the depths of their hearts. At Medellín the bishops said, <<There will be no new continent without new persons>>, that is, the transcendence of being renewed in God.</p>
<p>STQ 4.4.79: <u>Sermon Title And Date:</u> Cristo, Manifestación Universal De Salvación. 8 de Enero de 1978</p>	<p>TTQ 4.4.79: <u>Sermon Title And Date:</u> Christ, Universal Revelation Of Salvation 8th January, 1978</p> <p>The light of God should shed light on this struggle of the church and this renewal in Christ. Our hope is that this earth, even if it is not paradise, still in some way will reflect the reality of paradise. The kingdom of God, which will be perfect only in eternity, must nevertheless be reflect in our relations here on earth because such</p>

	<p>matters cannot simply be improvised. The citizen of heaven must first be a good citizen on earth. Those who want to take part in the promises of eternity must collaborate with God in justice and peace and love in this kingdom of earth. And so, sisters and brothers, the struggle of the church is precisely to sow more love, to awaken greater hope, to help sinners repent of their sins and draw closer to God, and to renew us all interiorly. As long as we fail to understand this language about the light of the Epiphany, we will have no clear concept of the liberation the church is preaching.</p>
<p>STQ 4.4.80: <u>Sermon Title And Date:</u> Dios Salva A Todos Los Hombres Como Pueblo 22 de Enero de 1978</p> <p>STQ 4.4.80 begins with ‘Y el profeta no se engaña’. The quotation ends with ‘Y esto es lo que ahora está haciendo Dios en la historia’.</p>	<p>TTQ 4.4.80: <u>Sermon Title And Date:</u> The Church, The Surest Seed Of Unity For Humankind 22nd January, 1978</p> <p>The prophet was not deceived. Something began to change on earth when Christ appeared in those lands curing the sick, raising the dead, preaching to the poor, bringing hope to the people. It was like when a stone is cast into a quiet lake – ripples appear, and they spread until they reach the shores. Christ appeared in Zebulun and Naphtali with the same signs of liberation: he broke the oppressive yokes, he</p>

	brought joy to the hearts of the people, and he sowed hope in their hearts. This is what God is doing now in history.
<p>STQ 4.4.81:⁸⁷³</p> <p><u>Sermon Title And Date:</u></p> <p>Dios Salva A Todos Los Hombres Como Pueblo 22 de Enero de 1978</p> <p>Due to copyright restrictions, the data from STQs 4.4.81 – 4.4.90 has been deleted.</p>	<p>TTQ 4.4.81:</p> <p><u>Sermon Title And Date:</u></p> <p>The Church, The Surest Seed Of Unity For Humankind 22nd January, 1978</p> <p>Christ calls everyone, but he calls them to conversion. I have explained to you already the meaning of this word. Conversion means orienting oneself in a certain direction. Military officers give an order like <<left face, right face>>. We say instead <<Be converted>> (Matt 4:17). This is the condition for following Christ: being converted. Conversion is necessary to bring about the liberation people hope for. In proclaiming this conversion, therefore, the church must point out the kingdom that is opposed to the kingdom of God, namely, the kingdom of sin. Preaching that does not denounce sin is not the preaching of the Gospel. Preaching that makes sinners feel</p>

⁸⁷³ STQs 4.4.81-4.4.100 originally came from Oficina De La Causa De Canonización., "Homilias 1978: Página 2 De 5". op. cit; "Homilias 1978: Página 1 De 5". loc. cit & The Archbishop Romero Trust., "The Humiliation and Exaltation of the Son of God". loc. cit; Alternative versions of STQs 4.4.81 - 4.4.98 can be found in Romero, *Homilias*, II: Ciclo A: 27 De Noviembre De 1977 - 28 De Mayo De 1978. op. cit., pp. 227-228; ibid. op. cit., pp. 345-346, 348 & 350-351.& SICAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit., STQs. 4.4.95 & 4.4.96 have been adapted.

	<p>god and entrenches them in their sinful state is a betrayal of the Gospel's call. Preaching that causes sinners no discomfort but lulls them deeper into sin is like leaving Zebulun and Naphtali in the shadow of death (Matt 4:15-16, Isa 9:1-2). Preaching that awakens and enlightens people is like a light that is turned on. If some people are asleep, naturally they are disturbed, but they wake up! That is the preaching of Christ: <<Wake up! Be converted!>>. This is also the church's authentic preaching. Naturally, sisters and brothers, such preaching gives rise to conflict; it forfeits worldly prestige; it bothers people and will surely be persecuted. The church's preaching cannot get along with the powers of darkness and sin.</p>
<p>STQ 4.4.82: <u>Sermon Title And Date:</u> La Iglesia, Israel Espiritual 19 de Febrero de 1978</p>	<p>TTQ 4.4.82: <u>Sermon Title And Date:</u> The Church, A Spiritual Israel 19th February, 1978</p> <p>On Tabor Christ reveals the fullness of his glory. Saint Paul tells us that the Christ, the Divine Savior who is the patron of our country, is the <<Yes>> of God's promises. What a beautiful expression: Christ is the <<Yes>>, the one who says yes to the Father, the one in whom the promises of forgiveness and salvation are fulfilled. Christ is the</p>

	<p>road by which fallen humankind is converted to God. The chapter of conversion began with Abraham: <i>conversio ad Deum</i>, turning toward God. Through his cross and resurrection Christ is summoning human beings to their true greatness as individuals and as society. There cannot be a new society or a new way of living without Christ. There cannot be wellbeing for all people without the justice of Christ the Redeemer. He alone can inspire selfish people to repent. He alone can inspire resentful people to work honestly and honorably. He alone can give a true meaning to Christian liberation and redeem us from sin and death so that we can participate in his glory.</p>
<p>STQ 4.4.83: <u>Sermon Title And Date:</u> La Redención, Iniciativa De Dios, Cristo La Trae A Los Hombres 26 de Febrero de 1978</p>	<p>TTQ 4.4.83: <u>Sermon Title And Date:</u> Redemption, God's Initiative Brought By Christ To Humankind 26th February, 1978</p> <p>In the same spirit, we have also been asked to celebrate Mass in the parish of El Rosario on February 28 in memory of those who died in the Plaza Libertad. I want to make it clear, dear sisters and brothers, that in doing so the church has no other intention than to pray for the dead. When those we pray for have died as a result of violence, then we must also deliver the same message about violence that we have</p>

	<p>repeated here on many occasions. There can never be peace as long as we seek to establish peace through repression. There will be peace only when human rights are respected, and among these is the natural right to participate in politics and government in order to work with our God-given gifts for the common good of the nation. When some people believe they are irreplaceable and refuse to allow others to collaborate, then such attitudes result, as the pope says, in painful situations that are later lamented when they produce violence.</p> <p>God willing, may these prayers for Father Grande and his companions in death, as well as the suffrages for others who have died, be understood as true messages of the church. Let it be very clear that the church has religious goals; her reflections on social, political, and economic matters come from her religious nature, from union with God and from prayer. Every liberation movement, every political party, and every group that seeks purely objectives should not attempt to manipulate the church and her lofty religious goals. No one has the right to confuse the religious ends of the church these coincide with the temporal ends of other groups. The church has a transcendent mission about which the word of God speaks clearly to us today.</p>
<p>STQ 4.4.84: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.84: <u>Sermon Title And Date:</u></p>

La Redención, Iniciativa De Dios, Cristo La Trae A Los Hombres

26 de Febrero de 1978

Redemption, God's Initiative Brought By Christ To Humankind

26th February, 1978

I invite you, sisters and brothers, to read for yourselves the book of Exodus during this week. Biblical scholars tell us that the exodus is for the Old Testament what the incarnation of Christ is for the New Testament. The Gospel makes no sense without the angel's announcement to Mary about a God who becomes human (Luke 1:26-38). So too, all the ancient history of the Bible is rooted in the initiative of God to form a people, to lead them out of bondage in Egypt to freedom, and to establish a covenant with them. The central figure of the exodus is Moses. He is God's instrument for this covenant and for liberation; he is called to forge a people that is distinguished from others by its laws and institutions; he is a gigantic figure, the pillar of the Old Testament. We cannot go through Lent without dedicating some thought to him since Lent is a time that prepares us for the feast of our redemption. In the history of salvation persons appear who foretell and announce this redemption. Moses is presented to us in today's reading in a quick glimpse, like a photo taken with a flashbulb, Moses strikes the rock with his rod, and abundant water gushes forth (Exod 17:6).

<p>STQ 4.4.85:</p> <p><u>Sermon Title And Date:</u></p> <p>La Redención, Iniciativa De Dios, Cristo La Trae A Los Hombres 26 de Febrero de 1978</p>	<p>TTQ 4.4.85:</p> <p><u>Sermon Title And Date:</u></p> <p>Redemption, God's Initiative Brought By Christ To Humankind 26th February, 1978</p> <p>How limited people's vision is when they see only the immediate things of earth! That is why I told before: do not confuse Christ's perspective with a merely human perspective. Never confuse Christian liberation with temporal, economic, social or political kinds of liberation. Sadly, much slander is uttered against the church out of a desire to obscure her transcendent, rightful intentions. Like the Samaritan woman, many find it hard to understand; they say that <<the church is meddling in politics>>, or <<the church is subversive>> or <<the church only preaches to the poor>>.</p>
<p>STQ 4.4.86:</p> <p><u>Sermon Title And Date:</u></p> <p>La Redención, Iniciativa De Dios, Cristo La Trae A Los Hombres 26 de Febrero de 1978</p>	<p>TTQ 4.4.86:</p> <p><u>Sermon Title And Date:</u></p> <p>Redemption, God's Initiative Brought By Christ To Humankind 26th February, 1978</p> <p>This is the myopic vision of earthly liberation, sisters and brothers. When a liberation movement attempts to manipulate the church for its</p>

	<p>temporal goods, it is misusing the church, and the church will not allow it. Likewise, when influential persons with political power want to use or manipulate the church for their own ends, the church refuses to let them. Christ does not want to lose the perspective of eternity that he is offering the Samaritan woman just to satisfy his thirst. He prefers to sacrifice the thirst of his throat rather than betray the thirst for eternity that he is trying to satisfy in that woman who thirsts for so much more than water.</p>
<p>STQ 4.4.87: <u>Sermon Title And Date:</u> El Bautismo, Vocación Y Participacion En La Vida Divina Provoca Una Crisis 5 de Marzo de 1978</p>	<p>TTQ 4.4.87: <u>Sermon Title And Date:</u> Baptism, Vocation And Participation In The Divine Life 5th March, 1978</p> <p>Therefore, my Salvadoran sisters and brothers, I invite you to celebrate this Holy Week as it should be celebrated; right up until Easter. In this way we reinforce our efforts on behalf of liberation, and we make our redeemed people a people filled with Christian hope. Thus I announce to you now that the night of Holy Saturday will be a night of true victory. Our young people are already preparing the Holy Saturday liturgy, and all the young men and</p>

	<p>women who want to be part of the church's hymn of hope are invited to participate. The same goes for adults and children. May you all see what the church sows in Holy Week, which is not just the pain that ends with the Holy Burial. The pain is there, yes, and we sing hymns of thanksgiving for this love that suffered so much, but we also sing alleluias of hope to the victorious One who promises us that we also will be victorious in our struggle for the genuine liberation of our people.</p>
<p>STQ 4.4.88: <u>Sermon Title And Date:</u> El Bautismo, Vocación Y Participacion En La Vida Divina Provoca Una Crisis 5 de Marzo de 1978</p>	<p>TTQ 4.4.88: <u>Sermon Title And Date:</u> Baptism, Vocation And Participation In The Divine Life 5th March, 1978</p> <p>When I spoke to you about liberation, I said we should not confuse it with the earthly types of liberation. That is why the church rejects any liberation that is characterized by materialism, atheism, war and violence. That is not God's liberation. Likewise, liberation that is based on money or power or selfishness has nothing to do with the peace of God. The peace of God is seen in the blind man who encounters Christ and says, <<Lord, I believe. I don't know where</p>

	<p>you are taking history, but I know that you are the Lord of history, and you fill my heart with hope>>. (John 9:38). So also is the Christian who during Holy Week, on the holy night of the resurrection, celebrates the risen Christ and tells him, <<You are powerful. You are the Lord of eternity and life. You know how you are going to lead our beloved country and our church out of this dead-end alley>>.</p>
<p>STQ 4.4.89: <u>Sermon Title And Date:</u> Primer Aniversario De La Muerte De P. Rutilio Grande, El Paisnal 5 de Marzo de 1978</p>	<p>TTQ 4.4.89: <u>Sermon Title And Date:</u> Rutilio Grande, Man, Christian, And Priest 5th March 1978</p> <p>I want to base my reflection on the word that has just been read by highlighting three thoughts. I want Father Grande to be seen in his full greatness, of which the church is proud. I do not want to see his Christian greatness mutilated or distorted. He proclaimed authentic liberation, and we gather here to embrace his message. I want to speak about Rutilio Grande as a man, Rutilio Grande as a Christian, and Rutilio Grande as a priest. That is the message I want to offer from his burial place this morning. My brother priests, along with the religious, pastoral workers, and all the people of God, desire to</p>

	<p>continue the wonderful mission that he undertook and that one year ago came to a glorious end as he walked with his people.</p>
<p>STQ 4.4.90: <u>Sermon Title And Date:</u> Primer Aniversario De La Muerte De P. Rutilio Grande, El Paisnal 5 de Marzo de 1978</p> <p>STQs 4.4.90 and 4.4.91 are from the same sermon. STQ 4.4.90 commences with ‘Rutilio -como hombre- hubiera muerto hace un año’ and No. 4.4.91 with ‘yo les invito, queridos hermanos, que en esta mañana haciendo esta reflexión a la luz del Evangelio’. These quotations end with ‘aunque se muera mártir, predicarlo, anunciarlo’ and ‘el que se mueve porque vive en la esperanza’.</p>	<p>TTQ 4.4.90: <u>Sermon Title And Date:</u> Rutilio Grande, Man, Christian, And Priest 5th March 1978</p> <p>As a man, Rutilio died one year ago, but as a Christian he can never die. The immortal light of a Christ has shone on him. In the depths of his being he made a commitment to Christ, like the man born blind who was asked, <<Do you believe in the Son of Man?>> and who responded, <<Who is he that I may believe?>> (John 9:35-36). Rutilio came to know Christ in his catechism, in the seminary, and in his religious life. Like the man born blind, he prostrated himself every day before Christ and said, <<Yes Lord, I believe in you. I will follow you. My doctrine is Christian and my liberation is that of the Gospel. I do not want this liberation to be confused with other doctrines that are merely temporal. I want to be a Christian who inspires hope for the true progress of this society. While paradise will never be found here on earth, yet this earth should reflect the paradise toward which we journey. This is the kingdom of God that we human beings are</p>

	<p>working for, a kingdom that is necessary even if people do not accept it. Even if we must die as martyrs, this kingdom must be preached and announced>>.</p>
<p>STQ 4.4.91: <u>Sermon Title And Date:</u> Primer Aniversario De La Muerte De P. Rutilio Grande 5 de Marzo de 1978</p> <p>As a consequence of copyright restrictions, the data from STQs 4.4.91 – 4.4.100 has been removed.</p>	<p>TTQ 4.4.91: <u>Sermon Title And Date:</u> Rutilio Grande, Man, Christian, And Priest 5th March 1978</p> <p>I urge you, dear sisters and brothers reflecting with me this morning in light of the gospel, to realize that this is the example that must be followed by you and by us and by everyone who is concerned about the liberation of our people. Let us not mutilate this liberation with other liberations that are content with merely earthly horizons. No, let us open ourselves to the horizons of faith. Let us believe as Father Grande believed. Let us proclaim the church’s doctrine of liberation with the confidence that one does not die when one is killed: rather, one rises above death and continues to be incarnated in the lives of those who follow. Great Christian ideals were what made this man great and enhanced his humanity; he was a human Christianity that expands toward God and motivates us to live in hope.</p>
STQ 4.4.92:	TTQ 4.4.92:

<p><u>Sermon Title And Date:</u> Primer Aniversario De La Muerte De P. Rutilio Grande 5 de Marzo de 1978</p> <p>STQ 4.4.92 begins with ‘queridos hermanos Jesuitas, tenemos en El Paisnal un Jesuita mártir’. It finishes with ‘vendrán días mejores para estas tierras’.</p>	<p><u>Sermon Title And Date:</u> Rutilio Grande, Man, Christian, And Priest 5th March 1978</p> <p>Dear brother Jesuits, we have in El Paisnal a Jesuit martyr. His tomb gives glory to the Society of Jesus and the church, I want to thank you for all that you as a team brought here: you taught the people to love Jesus and helped them see in their poverty and suffering the source of salvation, liberation, and redemption. Father Grande’s greatest suffering was being misunderstood and having his message of liberation mutilated. Let us honor him by embracing his true message in Christ Jesus. Otherwise, we can never understand the depths of hope that filled his heart – a hope that makes him rejoice in heaven because he knows that better times will come for these lands.</p>
<p>STQ 4.4.93: <u>Sermon Title And Date:</u> Primer Aniversario De La Muerte De P. Rutilio Grande 5 de Marzo de 1978</p> <p>STQ 4.4.93’s begins with ‘finalmente es el sacerdote que junto a Cristo’ and ends with ‘verdadero mensaje y la luz del Señor’.</p>	<p>TTQ 4.4.93: <u>Sermon Title And Date:</u> Rutilio Grande, Man, Christian, And Priest 5th March 1978</p> <p>Finally, Rutilio, as priest becomes a judge alongside the accused Christ who said <<I have come into this world for judgment>> (John</p>

	<p>9:39). The judgment is to make blind those who see and to give sight to the blind. There is a cutting irony in Saint John’s gospel. The Pharisees ask Jesus, <<Surely we are not also blind, are we? >> (John 9:40-41). Jesus responds, <<No, if you were blind you would have no sin; but now you boastfully say, “We see”. You see too much, you think you see like God, and that is why you are blind>>. They were blind of heart because they could not understand the true message of liberation; they were blind because they were self-sufficient; they were blind because they despised others but understood little of the true light in the Lord’s message.</p>
<p>STQ 4.4.94: <u>Sermon Title And Date:</u> La Entrada De Cristo A Jerusalén: Alegría Y Pasión 19 de Marzo de 1978</p> <p>This quotation starts with ‘y este es mi segundo pensamiento: ¿Quién es el que hoy entra a Jerusalén?’. It concludes with ‘has aprendido en el dolor a consolar a los demás’.</p>	<p>TTQ 4.4.94: <u>Sermon Title And Date:</u> Christ Enters Jerusalem, Joy And Passion 19th March 1978</p> <p>This is my second thought: who is this man who enters Jerusalem today? He is described in today’s readings. The first reading from the prophet Isaiah presents use with a people who have lost almost all hope, a people disheartened. God raises up a mysterious servant and tells him, <<Listen to my words. You are going to take on all these crimes. Upon you my divine justice will be discharged. But in your</p>

	<p>suffering you will learn to console others and give them liberation. You will guide the people>> (Isa 50:5-7). This servant of Yahweh – biblical commentators are uncertain about his identity – could certainly represent the people of Israel, or he could also be Christ, but never Christ alone without his people. In the Bible this mystery is referred to as a collective personality. That is, an individual displays a character or personality that is extended to the whole community. Christ enters into solidarity with all of us, and we feel that Christ’s destiny is our destiny. As Christ carries his cross in Holy Week, we feel that is the people carrying their cross. We experience the crucified people in the open, crucified arms of Christ, and this humbled, crucified people find hope in him: <<I have taught you words of comfort, and through suffering you have learned how to console others.>></p>
<p>STQ 4.4.95: <u>Sermon Title And Date:</u> El Espíritu Santo Unge Al Presbiterio Y Al Pueblo De Dios 23 de Marzo de 1978</p>	<p>TTQ 4.4.95: <u>Sermon Title And Date:</u> The Spirit Anoints The Priest And The People Of God 23rd March 1978</p> <p>Sisters and brothers, when we think this morning of the Holy Spirit’s anointing of priests, be mindful of the great respect owed to these</p>

<p>STQ 4.4.95 starts with ‘hermanos, cuando pensamos esta mañana en el Espíritu Santo’ and finishes with ‘para conducir al pueblo de Dios’.</p>	<p>men who are today so reviled, like Christ the great benefactor of humanity who was so misunderstood. Priests preach the message of salvation, but it is distorted by others because it disturbs the world. They live close to the poor, the wretched, the <i>campesinos</i>, whom they love and defend. Like Christ our Lord they proclaim liberation to the poor, the oppressed, the prisoners, and all those who suffer. These priests are Christ in our midst. The Council states that Christ is present in the person of the bishop whom the priests are called to assist. It is Christ who is present in them to teach, to sanctify, to govern, and to lead the people of God.</p>
<p>STQ 4.4.96: <u>Sermon Title And Date:</u> La Cena Pascual 23 de Marzo de 1978</p> <p>STQs 4.4.96 – 4.4.98 are from the same sermon.</p> <p>Nos. 4.4.96 and 4.4.97 start with ‘la vieja historia nos la ha contado el libro del Éxodo que se acaba de leer’ and ‘el pueblo cristiano es un pueblo que vive de un recuerdo’. These quotations conclude with</p>	<p>TTQ 4.4.96: <u>Sermon Title And Date:</u> The Paschal Meal 23rd March, 1978</p> <p>The book of Exodus that was just read tells about the ancient history of Israel. As commanded by God, the Jews celebrated the feast of Passover at the time of the full moon of the month of Nisan (the first month of the Hebrew calendar, overlapping our months of March and April). The Passover was the celebration of two great Old Testament mysteries, the liberation from Egypt and the covenant with the Lord.</p>

<p>‘Israel va a ser liberación (Éxodo 12:12-13)’ and ‘con la esperanza de una liberación que ha de venir definitiva’.</p> <p>STQ 4.4.98 begins with ‘¡qué gran ejemplo para esta hora de orgullos, de vanidades y de soberbias! and finishes with ‘corazones en los cuales brille el amor como característica cristiana’.</p>	<p>Passover was that moment when the Israelites, enslaved in Egypt by the Pharaoh, could finally leave the land after the terrifying tenth plague in which the firstborn of the Egyptians were slaughtered. To spare the Hebrew families, God ordered the people through Moses to kill a lamb and wipe the blood of the lamb on their doorposts because that night the angel of death would pass by. That’s what Passover means: the passage of the angel, the passage of God, which for the Egyptians would be punishment and for Israel liberation (Exod 12:12-13).</p>
<p>STQ 4.4.97: <u>Sermon Title And Date:</u> La Cena Pascual 23 de Marzo de 1978</p>	<p>TTQ 4.4.97: <u>Sermon Title And Date:</u> The Paschal Meal 23rd March, 1978</p> <p>The Christian people are a people who live with a memory, the memory of Calvary. But it is not just a memory; it is something present and even becomes hope for the future. This Christ who becomes present in our host at the Mass is the Christ who will return; he is the Christ who will come to judge history; he is the Christ in whom all people find the solution to their problems. The definitive solution can be found only in him because he is the hope of the</p>

	<p>people who travel through history as tormented martyrs, always hoping for the definitive liberation that is to come.</p>
<p>STQ 4.4.98: <u>Sermon Title And Date:</u> La Cena Pascual 23 de Marzo de 1978</p>	<p>TTQ 4.4.98: <u>Sermon Title And Date:</u> The Paschal Meal 23rd March, 1978</p> <p>What a wonderful example for this era of vain pride and arrogance. Because of a lack of humility the world is the way it is. No one wants to be inferior to anybody; we all want the world to revolve around ourselves. We have set ourselves up as gods and become idols unto ourselves. We must destroy all these idols, sisters and brothers, the idols of <<me>> most of all, so as to be humble. Only by humility can we be redeemers and collaborators in the true collaboration that the world needs. Liberation that cries out against others is not true liberation. No liberation brings true freedom if it causes hateful, violent revolutions that destroy the lives and offend the dignity of people. True freedom is that which does violence to itself just as Christ, almost disregarding his sovereign power, becomes a slave in order to serve others. These are the true liberators that this</p>

	tremendous hour demands of our country, liberators with humble hearts in which Christian love shines bright.
<p>STQ 4.4.99:</p> <p><u>Sermon Title And Date:</u></p> <p>La Humillación Y Exaltación Del Hijo De Dios</p> <p>24 de Marzo de 1978</p>	<p>TTQ 4.4.99:</p> <p><u>Sermon Title And Date:</u></p> <p>The Humiliation And Exaltation Of The Son Of God</p> <p>24th March, 1978</p> <p>Pope Paul VI has said that the church of our day cannot be indifferent to the people's desire for liberation. A church that does not feel as her own the anguish, the distress, and the suffering of the people, cannot be the authentic church of redemption. But the pope, paying heed to the bishops, also described the liberation the church offers. If the church in her desire for liberation were to allow herself to be manipulated by unchristian forms of liberation based on hatred, revolution, and violence, she would lose her strength and not be the true redemption of Jesus Christ.</p>
<p>STQ 4.4.100:</p> <p><u>Sermon Title And Date:</u></p> <p>La Humillación Y Exaltación Del Hijo De Dios</p> <p>24 de Marzo de 1978</p>	<p>TTQ 4.4.100:</p> <p><u>Sermon Title And Date:</u></p> <p>The Humiliation And Exaltation Of The Son Of God</p> <p>24th March, 1978</p>

<p>STQs 4.4.100 – 4.4.103 are from the same sermon. They start with ‘por eso, hermanos, a quienes ansían con sinceridad y con una gran’, ‘oigamos la primera palabra de Cristo’, ‘la segunda palabra de Cristo es al buen ladrón’ and ‘la palabra de Cristo viene enseguida en un diálogo amoroso con su santísima madre y con el discípulo amado’. These quotations conclude with ‘mundo, a esta situación’, ‘¡Padre, perdónalos!’ (Lucas 23:34), ‘y también en la eternidad’ and ‘que nos lleva a Jesús’.</p>	<p>The message I have, sisters and brothers, for those who sincerely and conscientiously long for a better world and a better country, for those who want to wipe away the spit from the face of our nation, for those who want to wash away the blood that stains our people is this: you must hear from the lips of the great liberator, Jesus Christ, what kind of liberation the church and her Christians offer this nation, this world, this situation.</p>
<p>STQ 4.4.101:⁸⁷⁴ <u>Sermon Title And Date:</u> La Humillación Y Exaltación Del Hijo De Dios 24 de Marzo de 1978</p> <p>As a result of restrictions on materials that are under copyright, the data from STQs 4.4.101 – 4.4.110 has been removed.</p>	<p>TTQ 4.4.101: <u>Sermon Title And Date:</u> The Humiliation And Exaltation Of The Son Of God 24th March, 1978</p> <p>Listen to this first word of Christ: <<Father, forgive them for they know not what they do (Luke 23:34). How far the liberator is from hatred, resentment, and vengeance! He could have unleashed the</p>

⁸⁷⁴ Sources Of STQs 4.4.101-4.4.120: Oficina De La Causa De Canonización., "Homilias 1978: Página 2 De 5". loc. cit; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A"; The Archbishop Romero Trust., "The Paschal Mystery". loc. cit; "El Misterio Pascual Se Hace Nuestro Por El Bautismo," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/paschal-mystery-ours-through-baptism> & "The Humiliation and Exaltation of the Son of God". loc. cit; Alternative versions of STQs 4.4.106 - 4.4.112 can also be found in SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit. STQs 4.4.107, 4.4.109, 4.4.119 & 4.4.120 have been adapted.

	<p>forces of nature and destroyed those who crucified him. He could have freed himself and pulverized his persecutors, but he wants no violence. One day when John and James resented the ingratitude of the Samaritans who refused them lodging, they asked Jesus to send fire down upon that city. Christ told them, <<You do not know what manner of spirit you are, for the Son of Man came not to destroy lives but to save them and to give his life for the salvation of all (Luke 09:54-56; 19:10). This is Christian liberation. Christians in the church must offer their collaboration in the liberation of our people, but with an attitude of love and forgiveness modeled on Christ's plea: <<Father, forgive them!>> (Luke 23:34).</p>
<p>STQ 4.4.102: <u>Sermon Title And Date:</u> La Humillación Y Exaltación Del Hijo De Dios 24 de Marzo de 1978</p>	<p>TTQ 4.4.102: <u>Sermon Title And Date:</u> The Humiliation And Exaltation Of The Son Of God 24th March, 1978</p> <p>The second word is spoken to the good thief. The thief discovers that his companion in torture is something more than human and says to him, <<Lord, remember me when you are in your kingdom>>. The divine crucified man turns to the thief and says, <<Today you will be with me in paradise>> (Luke 23:42-43). The liberator of humankind</p>

	<p>knows that paradise is not on this earth; he knows that even a man like the thief, nailed to a cross, can aspire to paradise and will reach it if he has faith. Christian liberation, sisters and brothers, is transcendent. As Christians we know that on this earth there cannot be a paradise. But this does not mean that we want to put people to sleep. Religion must not be the opium of the people. Religion is not conformity. Religion is not apathy. Rather, religion tells Christians, <<Develop yourselves, lift yourselves up, and become better, but do so hoping in a paradise that exists beyond history>>. We do not promote a form of liberation that only waits for heaven and allows us to put here with slavery on earth. We must work for the establishment of a kingdom of heaven where we feel we are truly brothers and sisters and where our relationships are more human, more equal, less oppressive, and less miserable. That heaven must be reflected on this earth so that as earthly pilgrims we may be happy both here on earth and also in eternity.</p>
<p>STQ 4.4.103: <u>Sermon Title And Date:</u> La Humillación Y Exaltación Del Hijo De Dios 24 de Marzo de 1978</p>	<p>TTQ 4.4.103: <u>Sermon Title And Date:</u> The Humiliation And Exaltation Of The Son Of God 24th March, 1978</p>

	<p>The next word of Christ is a loving dialogue with his most holy Mother and his beloved disciple: <Woman, behold your son! Son, behold your mother>> (John 19:26-27). Christ's liberation, sisters and brothers, is tenderness and love; it is the presence of a kind mother, Mary, who is a model for those who collaborate with Christ in liberation earth and gaining heaven. In her hymn of thanksgiving Mary proclaims the greatness of God and declares that God will reject the pride of the power and will exalt the humble (Luke 1:46-55). She teaches us that the road of true liberation and Christian redemption is the road of humility, the road of love, the road of commitment like her own. We are invited to love one another and discover in her the bright road that leads us to Jesus.</p>
<p>STQ 4.4.104: <u>Sermon Title And Date:</u> La Humillación Y Exaltación Del Hijo De Dios 24 de Marzo de 1978</p>	<p>TTQ 4.4.104: <u>Sermon Title And Date:</u> The Humiliation And Exaltation Of The Son Of God 24th March, 1978</p> <p>Christ, our Lord, then felt what all crucified men felt: fever, thirst, loss of blood. His jaws, desiccated by the heat, cried out in anguish, <<I thirst!>> (John 19:28). The liberation of Christ does not flee from the physiological anguish of humans; he feels the hunger of those</p>

	<p>who have no food; he feels thirst, he feels the anguish of those who earn too little. The thirst of Christ, sisters and brothers, is a sign that he feels concern for the temporal anguish of those of us who are pilgrims on earth. The redemption of Christ also has to do with human development: the well-being of the throat, the stomach, the human body, housing, literacy, all the needs that make of earth the road to God. Some mystics have tried to interpret his thirst as some mysterious thirst for souls. This may be, but above all it was true thirst, thirst for water. He wanted water, but there was none for his parched lips, only gall and sour wine (John 19:29).</p>
<p>STQ 4.4.105: <u>Sermon Title And Date:</u> El Misterio Pascual Se Hace Nuestro Por El Bautismo 25 de Marzo de 1978</p>	<p>TTQ 4.4.105: <u>Sermon Title And Date:</u> The Paschal Mystery Becomes Ours Through Baptism 25th March, 1978</p> <p>We need to nourish this hope, sisters and brothers, especially during those hours when many people are trying to resolve our political, social, and economic problems by organizing earthly forces and using only worldly means. Redemption tells us that our true liberation is the fruit of the triumphant Christ and of the hope we place in him. The greater our problems, the more opportunity we are giving the</p>

	<p>Redeemer and the greater must be our hope. This is the night of hope, the night of Easter, the night of the empty tomb.</p>
<p>STQ 4.4.106: <u>Sermon Title And Date:</u> ¡Cristo Ha Resucitado! ¡Cristo Vive! 26 de Marzo de 1978</p> <p>STQ 4.4.106 starts with ‘esta salvación que hoy anhelamos tanto y que en América Latina toma un nombre muy sugestivo’. The quotation concludes with ‘en su fama y en su honor y lo dejó crucificado’.</p>	<p>TTQ 4.4.106: <u>Sermon Title And Date:</u> Christ Has Risen! Christ Lives! 26th March, 1978</p> <p>This salvation we so long for today has very suggestive name in Latin America: liberation. How easily it can be confused with earthly redemptions! How often the church is misunderstood and seen as communist and subversive, as if it had nothing more to offer than political, economic or social forms of liberation! It is true that the church is interested in these practical matters because Christ would not be the Redeemer if he had not been concerned about feeding the multitudes who were hungry, if he had not restored sight to the blind, if he had not felt anguish for the crowds of lost sheep who had no one to love them or help them. Human development with its political and social dimensions is of great concern for Christianity. Redemption would not be complete if it did not take into consideration these dimensions of Christ, who chose to be simply a typical person</p>

	<p>oppressed by a powerful empire, living under a ruling class who savaged his reputation and his honor and left him crucified.</p>
<p>STQ 4.4.107: <u>Sermon Title And Date:</u> ¡Cristo Ha Resucitado! ¡Cristo Vive! 26 de Marzo de 1978</p>	<p>TTQ 4.4.107: <u>Sermon Title And Date:</u> Christ Has Risen! Christ Lives! 26th March, 1978</p> <p>But this is not all that Christ offers us. If he offered only an earthly paradise, then he would have had nothing to offer the good thief on Good Friday afternoon. (Luke 23:43) Even as he hung dying, the victim of the system that used them for executions, Christ still offered words of liberation. He does not offer utopias or fantasy or sterile consolation he is truly the King of Glory who offers humankind happiness not only on earth but primarily in heaven. But this, sisters and brothers, doesn't mean being alienated from earthly realities. Rather, infusing a sense of glory and joy into the earth with his resurrection, Christ tells the powerful of earth, the rulers of earth, and also those who suffer on this earth, the oppressed of this earth, that his glorious, heavenly paradise already belongs to this earth. He seeks to present himself as glorious in the history of this world as he will be in eternity. He wants to be present in human history.</p>

<p>STQ 4.4.108:</p> <p><u>Sermon Title And Date:</u></p> <p>¡Cristo Ha Resucitado! ¡Cristo Vive!</p> <p>26 de Marzo de 1978</p>	<p>TTQ 4.4.108:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ Has Risen! Christ Lives!</p> <p>26th March, 1978</p> <p>This is authentic liberation, sisters and brothers. This is the liberation that is concerned about freeing people from the shameful forms of slavery in which so many people are shackled. But this liberation is not of time and space; it is not confined to this world; it is the complete Christian liberation that Christ offers us in his person. There is no more beautiful example of a free person, of one who is independent of all ties to earthly systems, than this Christ who presents himself before the world as completely autonomous and independent even though he belongs to a class, a category, a world called humanity. That is why Christ knows, sisters and brothers, that his redemption has not ended with this event of the resurrection. There is something even greater.</p>
<p>STQ 4.4.109:</p> <p><u>Sermon Title And Date:</u></p> <p>¡Cristo Ha Resucitado! ¡Cristo Vive!</p> <p>26 de Marzo de 1978</p>	<p>TTQ 4.4.109:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ Has Risen! Christ Lives!</p> <p>26th March, 1978</p>

	<p>Therefore, sisters and brothers, I want to conclude by reading these precious words of the Council's Constitution on the Church in the Modern World: <<Undergoing death itself for all of us sinners, Christ taught us by example that we too must shoulder that cross which the world and the flesh inflict upon those who search after peace and justice. Appointed Lord by his resurrection and given plenary power in heaven and on earth, Christ is now at work in the hearts of men through the energy of his Holy Spirit, arousing not only a desire for the age to come, but by that very fact animating, purifying, and strengthening those noble longings too by which the human family makes its life more human and strives to render the whole earth submissive to this goal>>. In other words, the resurrection is also a message of liberation for the things of the world.</p>
<p>STQ 4.4.110: <u>Sermon Title And Date:</u> ¡Cristo Ha Resucitado! ¡Cristo Vive! 26 de Marzo de 1978</p>	<p>TTQ 4.4.110: <u>Sermon Title And Date:</u> Christ Has Risen! Christ Lives! 26th March, 1978</p> <p>That is why the resurrection must give people courage and integrity. Far from being cowards, Christians must be like Christ in confronting</p>

	<p>Pontius Pilate and Herod and all the persecutors. With the serenity of lambs led to the slaughter, Christians must await in graves of martyrdom the hour when God will glorify them. That hour is not decided by human beings; it is the hour of God who is the only One who can save us. But waiting on God and trusting in Christ is the secret of true liberation.</p>
<p>STQ 4.4.111: <u>Sermon Title And Date:</u> El Resucitado Vive En Su Iglesia 2 de Abril de 1978</p> <p>The data from STQs 4.4.111 – 4.4.120 has, as a consequence of copyright restrictions, been removed.</p> <p>STQ 4.4.111 starts with ‘la segunda lectura de San Pedro es hermosa’ and finishes with ‘y hacer de la historia una ofrenda para nuestro Dios’.</p>	<p>TTQ 4.4.111: <u>Sermon Title And Date:</u> The Risen One Lives In His Church 2nd April, 1978</p> <p>The second reading from Saint Peter is beautiful. Saint Peter says, <<Even though, we may have to suffer trials yet we await the Lord’s return. At that time our faith, which now is being tested, will achieve its culmination with the great event of salvation>>. (I Pet 1:5-6)</p> <p>Those who are open to salvation and who today believe that this salvation cannot prescind from the political, economic, and social liberation of this world likewise must realize that the church cannot prescind from this liberation of the world either for she hopes in the Christ who will come to put things in their place and make history an offering to God.</p>

<p>STQ 4.4.112:</p> <p><u>Sermon Title And Date:</u></p> <p>El Resucitado Vive En Su Iglesia</p> <p>2 de Abril de 1978</p>	<p>TTQ 4.4.112:</p> <p><u>Sermon Title And Date:</u></p> <p>The Risen One Lives In His Church</p> <p>2nd April, 1978</p> <p>We have a <i>community of faith</i> above all, sisters and brothers. Be very careful with this phrase because our community must distinguish itself from all other human organizations and groups. Catholics, as members of their church community, have to live out the commitments of their faith. If some Catholics want to carry their Christian light outside the church and join some group to collaborate in the liberation of the world, then they are personally responsible. They should not tell their fellow Catholics that they have an obligation to become members of the same organization. By no means! Everyone is free! We must all decide for ourselves the concrete options outside the church we feel called in conscience to follow. But as church, we commit ourselves only to being a community of faith.</p>
<p>STQ 4.4.113:</p> <p><u>Sermon Title And Date:</u></p> <p>El Misterio Pascual</p>	<p>TTQ 4.4.113:</p> <p><u>Sermon Title And Date:</u></p> <p>The Paschal Mystery</p>

9 de Abril de 1978

STQ 4.4.113 starts with 'Entonces, este concepto de Pascua, de paso, fue lo que asumió Israel naciente en Egipto'. It ends with '¡qué alegría!, ¡qué gratitud!

9th April, 1978

This concept of Passover was adopted by the people of Israel when they resided in Egypt. When they were persecuted and oppressed there, God revealed to them that on that night of the full moon of spring the angel of God would pass over the land, and the doors that were marked with the blood of the lamb that had been eaten by the Israelites would be spared (Exod 12:21-27). But the doors of the Egyptians, without that mark of blood as protection, would experience anguish since their firstborn children would die. On that night of extermination God passed over the land; it was the Passover of God, the passing of God. How terrible was the passing of God's justice that put in their place the oppressive people who were ungrateful toward the pilgrims of Israel! All the firstborn children of Egypt died. At the same time, the families marked with the blood of the lamb ate their Passover meal; they did so dressed already as pilgrims because that night would begin their exodus. The Passover meant exodus, leaving the people who held them captive in slavery and going <<to a land I will show you>> (Gen 12:1). So they left, and that night was celebrated, as Moses commanded, every year in their history (Exod 12:24).

	<p>Passover, then, meant a night of liberation: the passage from slavery to freedom, the passage from oppression to a land of promise, the passage through the Red Sea. In this stupendous miracle the people of Israel passed through the waters, and the Egyptian army was drowned (Exod 14:26-31). The Passover was celebrated when the pilgrim people arrived at Gilgal and offered their first sacrifice in the Promised Land. What joy! What gratitude!</p>
<p>STQ 4.4.114: <u>Sermon Title And Date:</u> El Misterio Pascual 9 de Abril de 1978</p>	<p>TTQ 4.4.114: <u>Sermon Title And Date:</u> The Paschal Mystery 9th April, 1978</p> <p>There, let us look at the gospel, verse 21. As the disciples were traveling to Emmaus on that Easter afternoon, they felt disillusioned and deceived: <<We were hoping that he would be the future liberator of Israel, and now, you see, it is the third day since this took place>> (Luke 24:21). This is the disillusionment that occurs when people look for worldly liberation. Sisters and brothers, I want to emphasize this especially because I am being accused of preaching a revolutionary liberation of an earthly sort. No one believes such</p>

	<p>foolishness, but I want to make it clear once again that the liberation I preach is not the liberation that caused the disciples of Emmaus to be disillusioned. The apostles themselves, when they accompanied Christ at the time of his ascension, asked him, <<Lord, are you going to free Israel now?>> (Acts 1:6). This was a political hope, a worldly hope, a myopic hope without horizons. It is the same hope shared by many liberation movements of our day, by those who do not share our Christian hope but believe that they are going to resolve everything through violence and hatred and class struggle. This is not the liberation of Christ; this cannot be the liberation the church proclaims.</p>
<p>STQ 4.4.115: <u>Sermon Title And Date:</u> El Misterio Pascual 9 de Abril de 1978</p>	<p>TTQ 4.4.115: <u>Sermon Title And Date:</u> The Paschal Mystery 9th April, 1978</p> <p>In response to those disciples who had their hopes dashed, Christ says, <<Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!>> (Luke 24:25). Christians cannot forget that the true Passover celebrated every Sunday at the Eucharist and the true hope they have in their hearts is liberation from sin, a liberation that breaks for us the chains of death and hell and assures for us the</p>

	<p>holy freedom of the children of God. There are no freer persons than those who have been freed from sin and from the fear of death and hell because they know that they love God and they follow Christ who is alive and will give them true liberation.</p>
<p>STQ 4.4.116: <u>Sermon Title And Date:</u> El Misterio Pascual 9 de Abril de 1978</p>	<p>TTQ 4.4.116: <u>Sermon Title And Date:</u> The Paschal Mystery 9th April, 1978</p> <p>True liberation is what Christ began to explain to the disciples of Emmaus: <<Was it not necessary”, he asked them, “that the Messiah should suffer these things and so enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him all the scriptures>> (Luke 24:26-27). The redemption and the liberation that the church preaches and longs for is not a liberation that disappoints even when things turn out badly, even when people must die on a cross, even when people are tortured and killed because of the cruelty of those who do not want to hear cries of true liberation. These are episodes in Christ’s war to save the world.</p>
<p>STQ 4.4.117:</p>	<p>TTQ 4.4.117:</p>

Sermon Title And Date:

El Misterio Pascual
9 de Abril de 1978

Sermon Title And Date:

The Paschal Mystery
9th April, 1978

Let us not forget, sisters and brothers, that redemption is still taking place, and that is why we die, that is why there are cemeteries. If Christ triumphed over death, why do people still die? They still die because redemption has not ended. Saint Paul tells us, <<The last enemy of Christ to be destroyed is death>> (I Cor 15:26). This is what Saint Peter told us today in his letter when he spoke of the Lamb who was announced before creation and who will come at the end of time (1 Pet 1:19-20). Sisters and brothers, we are now living in that age! We are building something! When a building is being constructed, we are not surprised to see scaffolding and building materials scattered about. Something is being built! When the building is inaugurated, we remove the scaffolding, we clean up the area, and we see a handsomely constructed building. Christ's liberation is like that. Much work is in process, and so there are remnants of death, there is unsightly scaffolding. Even in the church there is sin and defect because she is still not the church triumphant of heaven. She is the church still being built among sinful, envious,

	<p>stingy people, as all of us are. Redemption is being worked out. Therefore, let us not expect a paradise or a redemption that comes just through human effort, just through mundane ideologies. The church cannot be communist. The church cannot be a liberator with only worldly liberations. But she still motivates human liberation by inspiring a hope that is powerful enough to give effectiveness to all liberation that seeks to be truly Christian.</p>
<p>STQ 4.4.118: <u>Sermon Title And Date:</u> El Misterio Pascual 9 de Abril de 1978</p>	<p>TTQ 4.4.118: <u>Sermon Title And Date:</u> The Paschal Mystery 9th April, 1978</p> <p>As long as we have faith and hope in this Christ who will return and in the realities that exist beyond our failures and our death and our difficulties, as long as we keep present that horizon, then we are the Passover church, the church of hope. The gospel speaks to us also about this eschatological sense: <<Foolish and slow to believe! Did he not have to suffer all this so as to enter into glory?>> (Luke 24:25-26). Suffering is necessary, and we should not be surprised or scandalized by afflictions and unexpected failures. How many times have we heard relatives of a deceased person weeping and almost</p>

	<p>blaspheming: <<If God loves, why has he taken my beloved away?>> God loves you, and that is why he took her away. He sends her ahead of you and wants you to meet her there. Those who struggle for liberation and see their efforts fail are tempted to say, <<This is not, solved with Christian hope. We have to resort to violence>>. That is a lie. God is patient because he is eternal. We must be patient with him, awaiting the definitive heave, the sure triumph, the true Passover.</p>
<p>STQ 4.4.119: <u>Sermon Title And Date:</u> El Buen Pastor, 16 de Abril de 1978</p> <p>STQ 4.4.119 goes from ‘Pero cuando llegó su hora y Él dice: ha llegado la hora de mi’ until ‘y cuánta esperanza da a los liberadores de hoy esta enseñanza de Cristo, del Buen Pastor que da su vida’.</p>	<p>TTQ 4.4.119: <u>Sermon Title And Date:</u> The Good Shepherd, 16th April, 1978</p> <p>But when his hour arrives and he says, <<The hour has come for my glorification>> (John 12:23), then the Lord will distinguish him, first by humbling him in a way no other human being has ever been humbled. And there we have the second reading. Saint Peter’s wonderful letter which seems more like a passage from Isaiah: <Silent, like a lamb led to slaughter, he taught with his attitude of humility how we should suffer>> (1 Pet 2:24). As the Messiah who embodies all the prophecies of the Old Testament, <<he took onto himself the sins of all of use>> (1 Pet 2:21). Peter tells us that Christ</p>

	<p>is our savior precisely because of his suffering. He is the Messiah whom many awaited with triumphalist expectations and so were disillusioned, like the disciples of Emmaus, who were going to their homes because it was the third day since they had killed him. <<We were hoping for political liberation, but look, they finished him off>> (Luke 24:21). So Christ took them to task: <<Oh how foolish you are and how slow of heart! Was it not necessary that the Messiah should suffer these things and so enter into glory? (Luke 24:25). This is Christ's condition. Therefore, sisters and brothers, I tell you: the church cannot be confused with other liberation movements, neither with the Popular Revolutionary Bloc nor with the Communist Party nor with any other earthly organization. Those who speak about the church in this way are speaking vile, slanderous words. The church is this Christ who says, <<It is necessary to suffer. There is no liberation without the cross. There are no true liberators without hope in another life. Yes, we must work for a more just worlds, but we cannot expect paradise here on earth>>. The Messiah speaks to us about a liberation that is bought with blood and suffering. This teaching of Christ provides great hope to today's liberators for he is the Good Shepherd who gives his life.</p>
STQ 4.4.120:	TTQ 4.4.120:

Sermon Title And Date:

El Buen Pastor,

16 de Abril de 1978

Sermon Title And Date:

The Good Shepherd,

16th April, 1978

Therefore, I tell you, sisters and brothers, any liberation that is achieved without suffering and pain is a pure lie. There is no paradise here on earth. Complete liberation will be beyond our death, but it needs to begin to be realized here on earth. It is necessary, then, for us to stay free. I feel bad, sisters and brothers, that at this time when the people can no longer tolerate the present situation, there are so many people who are indifferent and who would prefer, like the ancient Israelites, to continue to eat the onions of Egypt (Num 11:5). They protested against Moses because in the desert they were suffering on the way to liberation: <<Why did you take us away from Egypt? Even though we were slaves, we were better off. We had meat to eat; our pots were full!>> (Exod 16:3). This is the situation of many people: they just want to be well off. But how long will it last? Definitive liberation implies suffering and a passage through a dark tunnel, like the passion of Christ. Saint Peter encourages us by saying that the passion is brief. The time of suffering is brief, but we have to accept it with the same joy with which Christ embraced his cross and walked

	<p>toward Calvary. He fell, but instead of remaining on the ground, he got up three things and kept going until they nailed him to the cross because he knew that only then would redemption be complete. Everything was accomplished, to the very end (John 19:30). I urge you, sisters and brothers, as Christians, not to be afraid of suffering; rather let us realize that is the common vocation of every Christian.</p>
<p>STQ 4.4.121:⁸⁷⁵ <u>Sermon Title And Date:</u> Cristo Vive, Cristo Ha Resucitado, Lo Verán Y Vivirán 30 de Abril de 1978</p> <p>The data from STQs 4.4.121 – 4.4.130 has, due to copyright reasons, been removed.</p>	<p>TTQ 4.4.121: <u>Sermon Title And Date:</u> Christ Lives, Christ Has Risen 30th April 1978</p> <p>This is what the church preaches. That is why the church does not take sides with any liberating force of earth. The church cannot be the Popular Revolutionary Bloc, the church cannot be the FAPU, the church cannot be the Christian Democratic Party nor the PCN nor ORDEN. The church cannot be any of these. But the church tells</p>

⁸⁷⁵ STQs 4.4.121 - 4.4.140 are from Oficina De La Causa De Canonización., "Homilias 1980". loc. cit; "Homilias 1978: Página 2 De 5". loc. cit; "Homilias 1978: Página 1 De 5". loc. cit; "Homilias 1977: Página 4 De 5". loc. cit; The Archbishop Romero Trust., "La Resurrección, Sello Y Clave De La Nueva Alianza," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/resurrection-key-and-seal-new-covenant> & "Christ Saves All People, as a People". loc. cit. STQs 4.4.122, 4.4.129 - 4.4.131, 4.4.136 - 4.4.137 & 4.4.139 have been adapted. Alternative versions of STQs 4.4.121-4.4.124, 4.4.126 - 4.4.134 & 4.4.138 - 4.4.140 can be found in; Romero, *Homilias*, II: Ciclo A: 27 De Noviembre De 1977 - 28 De Mayo De 1978. op. cit., pp. 85, 89, 92-93 & 95-97 & SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit., STQs 4.4.122, 4.4.129 - 4.4.131, 4.4.136 - 4.4.137 & 4.4.139 have been adapted.

	<p>them all, <Courage in your efforts to establish true liberation!>> Just as she also tells them, <<That action is sinful!>> whenever they abuse their power or try to lead politics along twisted paths or use the power of capital to exploit other human beings. The church is free to preach to one party or another. Not belonging to any of them, the church has autonomy so that she can say the same as Paul VI: <<The church strives always to insert the Christian struggle for liberation into the universal plan of salvation which she herself proclaims>>. The salvation that the church announces is the salvation that Peter writes about in the letter we read today; it is the salvation that Saint John is preaching this Sunday in the whole world.</p>
<p>STQ 4.4.122: <u>Sermon Title And Date:</u> Cristo Vive, Cristo Ha Resucitado, Lo Verán Y Vivirán 30 de Abril de 1978</p>	<p>TTQ 4.4.122: <u>Sermon Title And Date:</u> Christ Lives, Christ Has Risen 30th April 1978</p> <p>What liberation is it, then? Above all, liberation from sin. Christ says it clearly today, <<The world cannot accept this Spirit because it neither sees nor knows it>> (John 14:17). This is the world of sin. That is why the church will always have conflicts in the world: because she preaches liberation from sin. This is often the church's</p>

	<p>plan: not to agree with either side. Those who flatter the church thinking that she is on their sides may very well here her say one day, <<No! You are a sinner. I am not on your side either!>> That is liberation from sin.</p> <p>The church would not be the church of the Gospel if she took sides with one social class and did not denounce their sins. The church would not be the authentic Gospel of Christ if she allowed herself to be manipulated by some group that sides with poor but taught them the ways of violence and sin. The church promotes the human person through love. The church is love even though people do not want to understand this. Of course it is a strong love, a love like that of good parents who correct their children because they love them and do not want to see them fall into sin. That is why the church is often treated as though she has betrayed some friendship. Yet the church must speak the truth even to her most beloved friends. This is what love consists of: trying to snatch people from the clutches of sin in order to set them on the road of conversion to God. Anything else would not be true love.</p>
<p>STQ 4.4.123: <u>Sermon Title And Date:</u> La Hora De La Glorificación</p>	<p>TTQ 4.4.123: <u>Sermon Title And Date:</u> The Hour Of Glorification</p>

<p>7 De Mayo De 1978</p>	<p>7th May, 1978</p> <p>If I do no more than preach these words, sisters and brothers, what need do I have to seek out the trivialities of earth? Why should the church be seeking rivalries with earthly powers or worldly wealth if we already possess him who existed before all human beings and all other creatures, if we possess him who reveals the power of God? Those who do not understand Christ can never become a voice of liberation, nor can they feel the greatness which all people should feel in comparison to the trivialities of earth. This is Christ: the glory of the Father, the glory of God who is reflected in him. That is why Saint Paul asks the Lord to give his Christians the grace to know him and to know the power with which God has revealed his wonderful works in our Lord Jesus Christ.</p>
<p>STQ 4.4.124: <u>Sermon Title And Date:</u> Cristo, El Pan Vivo Que Da Vida Al Mundo 28 de Mayo de 1978</p>	<p>TTQ 4.4.124: <u>Sermon Title And Date:</u> Christ, The Living Bread That Gives Life To The World 28th May, 1978</p> <p>Let us not forget this, dear sisters and brothers. At this time when there are so many forces struggling for the temporal liberation of</p>

	<p>humankind, even Christian liberation has its starting point here in the Eucharist, in the redeeming power of Christ. Our liberation first of all seeks to free us from sin. If we are not freed from sin, if we are not identified with the divine power that unites Christ to the Father, the Creator, then we cannot be effective liberators. That is why the church bases her liberation, her denunciations, and her proclamations on this perspective of faith in God's life. If Christians distort this liberation and forget about God's grace and living in communion with Christ, then they are not Christian liberators.</p>
<p>STQ 4.4.125: <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.125: <u>Sermon Title And Date:</u> Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p> <p>In this way the liberation movement of our Salvadoran nation can be assured that the church will not abandon it but will continue to accompany it with the authentic voice of the Gospel, the voice of transcendence and Christ. And the church will continue to appeal to all the liberators of history, telling them that if they want to be strong and effective, they must place their confidence in the great Liberator,</p>

	<p>Jesus Christ, and not draw apart from him. And they must be very careful about robbing the people of the Christian sentiments that make them so noble and so vigorous!</p>
<p>STQ 4.4.126: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.126: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>We could call the homily of this Sunday <<The Church of Salvation>> because the mission of the church is to save as Christ saved. This is her function in history. As God continues to save in the history of nations, so too the church cannot leave aside the concrete history and context in which she has to develop. Therefore, before commenting on the divine word to shed light on our history and our reality, it is good to take into account the reality in which we live.</p>
<p>STQ 4.4.127: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.127: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p>

	<p>Also in service to the world, the church was present (in my person) at the fifteenth anniversary of the group of Alcoholics Anonymous (“AA”) in the parish of Santa Ana, where I had the honor of talking to a large cloud of AA members on the theme, <<Religion and Alcoholics Anonymous>>. I use this opportunity to recommend to all those who have problems with alcohol that they take hold of this raft of salvation. I greatly admire the movement, and I pray to the Lord that it flourish. May those who suffer complications or become a torment for their wives and their families seek there in AA a solution which I’m certain they will find. I send my warmest greetings to Alcoholics Anonymous, and I tell you also that I am completely at your service.</p>
<p>STQ 4.4.128: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.128: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>Dear sisters and brothers, all this tells us that the church is getting stronger. She is hard at work in so many places, precisely in the service of salvation. In today’s readings I find three thoughts that sum up my message: first, only God can save us, second, God saves in the</p>

	<p>history of every people; and third, the mission of the church is to make the history of God's people become salvation history.</p>
<p>STQ 4.4.129: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.129: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>This truth that only God can save follows from today's readings. The object of these homilies, sisters and brothers, is to repeat the Second Vatican Council's response to those who expect that the solution to the world's problems will come through human effort and that one day here on earth there will be a paradise created by human beings. As the church has always maintained, that is false. We human beings cannot bring about the salvation that humanity needs. Rather, we agree with what the Second Vatican Council says, <<The church firmly believes that Christ, who dies and was raised up for all, can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under the heaven been given to man by which it is fitting for him to be saved. She likewise holds that in her most benign Lord and Master can be found</p>

	<p>the key, the focal point and the goal of man, as well as of all human history>>. By the light of Christ, the church continues to preach to the world that salvation cannot come from human beings, but only from God.</p>
<p>STQ 4.4.130: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.130: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>This is the coming of the Messiah that Christ proclaimed and that the church continues to preach. That is why, sisters and brothers, it must be a salvation that only God can bring about. Human beings can sow rancor and put arms in the hands of the weak. Human beings can pass laws that are terribly repressive. Human beings can assault others with arms and power, but these things do not bring true salvation, as the diplomat told us in the message I read to you. I am telling you this now, not only from a diplomatic perspective but on the basis of the Gospel: the salvation hoped for by all those who believe in Christ can come only from God.</p>
<p>STQ 4.4.131: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.131: <u>Sermon Title And Date:</u></p>

La Iglesia De La Salvación

10 de Diciembre de 1977

Due to copyright restrictions, the data from STQs 4.4.131 – 4.4.140 has been removed.

The Church Of Salvation

10th December, 1977

Second, the salvation of God takes place in history. The Council says, <<At all times and in every race, anyone who fears God and does what is right has been acceptable to him. As God did not create man for life in isolation, but for the formation of social unity, so also it has pleased God to make men holy and save them not merely as individuals, without bond or link between them, but by making them into a single people, a people which acknowledges Him in truth and serves him in holiness>>. The Council goes on to say that this people was Israel and that therefore the history of Israel was different from the history of other peoples. Israel had a special guarantee, and we shouldn't be confused here. Israel had a theocratic history. God wrote the history with his prophets and with the people's deeds. The historical events of Israel have a prophetic meaning. What God did with Israel he wants to do also with other peoples. Other peoples must learn from the sacred history in the Bible, which is the paradigm for all histories. Thus we as Salvadorans become hopeful as we read today's first reading. Just as Judah was restored after returning from exile in Babylon, just as the dessert steppes were turned into gardens,

	<p>just as Judah, purified of here social sins, flourished again in holiness and justice, so also El Salvador will experience the salvation that comes as we are purified from the sins of our history, as we eliminate the awful violence, and as we raise up all those who are marginalized.</p>
<p>STQ 4.4.132: <u>Sermon Title And Date:</u> La Iglesia De La Salvación 10 de Diciembre de 1977</p>	<p>TTQ 4.4.132: <u>Sermon Title And Date:</u> The Church Of Salvation 10th December, 1977</p> <p>My third thought, then, sisters and brothers, is that the church strives in every nation to make the people's own history salvation history. The church is not foreign in any country. It is true that pastoral ministers have come to our country, priests like Father Mallizori from Italy who died here in El Salvador, and also the religious women who leave the warmth of their homes and their countries who come here to work with us. This shows the universality of this message that sanctifies all people. The <<foreigners>> (in quotes) who work here in El Salvador are more Salvadoran than those Salvadorans who don't respect the uniqueness of Salvadorans.</p>
<p>STQ 4.4.133: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.133: <u>Sermon Title And Date:</u></p>

La Iglesia De La Salvación

10 de Diciembre de 1977

The Church Of Salvation

10th December, 1977

The nation is built upon these plans of God, and the true vocation of my country is to be a homeland of salvation. We will be true to our vocation as Salvadorans when we come one day to constitute God's kingdom. No longer baptized in name only, we will be true Christians committed to making our homes, our estates, our farms, our roads, and our laws into an edifice of salvation, a solid edifice where Salvadorans feel truly realized as Christians. With complete freedom we'll be able to adore our God and proclaim the integral religion that God wants us to proclaim.

We'll be able to come together to reflect on the word without any fear of surveillance or false reports. We'll show our love of God by meeting in our chapels without being suspected of doing something subversive. That is why the Hungarian bishop said, <<When my nation's hymn could no longer be sung in the streets of the city, it could still be sung in the churches of my country>>. In our churches we will always sing, <<Let us salute the motherland, proud to be called her children>>, because we feel that the history of our nation is where God is carrying out his great work of saving those who have

	<p>had the honor of being born on this soil. Let no one feel ashamed to be called a Salvadoran. Let us feel the satisfaction and the pride of living in a nation where we serve the common good without fears or suspicions. By our service to the common good we are already fashioning the happiness of eternal salvation.</p>
<p>STQ 4.4.134: <u>Sermon Title And Date:</u> Dios Viene A Salvarnos 18 de Diciembre de 1977</p>	<p>TTQ 4.4.134: <u>Sermon Title And Date:</u> God Comes To Save Us 18th December, 1977</p> <p>How beautiful is this image of Mary, our Lady, in the earliest times. Mary cannot be absent from our Christmas hopes. A Christmas without Mary is Christmas without tenderness. A promise of salvation without a beautiful woman who is an enchanting and holy virgin would not be a human redemption, because God wants to give us his graces through the tenderness of a mother. In these days of Christmastide, sisters and brothers, may our hearts grow in love for the Virgin Mary, the mother of Emmanuel, God-with-us.</p>
<p>STQ 4.4.135: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.135:⁸⁷⁶ <u>Sermon Title And Date:</u></p>

⁸⁷⁶ Taken from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 4, 373.

La Resurrección, Sello Y Clave De La Nueva Alianza

15 de Abril de 1979

Resurrection Is The Seal And The Key Of The New Covenant

15th April, 1979

Those who preach and inspire the various earthly forms of liberation do not have to be ideologies, must less atheists who are without God and without Christ. The one who most inspires the liberation of our country and of humanity is the one and only liberator, the risen Christ. Christ is the one who proclaims this morning the true victory over all the oppressive forces of the earth. This Christ who now reigns in the glory of the Father can challenge the might of Pontius Pilate and the Roman empire; he can defy the fanaticism of the spiritual leaders of Israel, the priests who have perverted the meaning of religion. By his resurrection Christ offers all the liberators of earth this challenge: <<You will not free people! The only liberation that endures is that which breaks the chains on the human hearth, the chains of sin and selfishness>>. Christ is the one who has left the grave empty and has broken through the bars of death and hell, and now he invites all men and women to die happily so that they also, at the hour of the universal resurrection, can defy the tombs of our cemeteries, saying, <<Death, where is your victory? (1 Cor 15:55).

<p>STQ 4.4.136:</p> <p><u>Sermon Title And Date:</u></p> <p>Dios Salva A Todos Los Hombres Como Pueblo</p> <p>15 de Enero de 1978</p>	<p>TTQ 4.4.136:⁸⁷⁷</p> <p><u>Sermon Title And Date:</u></p> <p>Christ Saves All People, As A People</p> <p>15th January 1978</p> <p>How this fills us with joy, sisters and brother! Living here in El Salvador in 1978, we are confronted by this universal vision of God in Christ. <<I make you the salvation of all the ends of the earth>>. Here on this feast of the Lord of Esquipulas, the crucified God is present in Central America and in our diocese. He is the servant of God, the Christ who we believe has gathered us together in this Mass. He is present in all the communities that gather to meditate on these words. As the Council tells us, Christ becomes present in the words of the priest who preaches, in the mystery celebrated on the altar, in the communion we receive, in the sacraments that purify us. Christ is the Servant of God saving all the ends of the earth.</p>
<p>STQ 4.4.137:</p> <p><u>Sermon Title And Date:</u></p> <p>Dios Salva A Todos Los Hombres Como Pueblo</p>	<p>TTQ 4.4.137:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ Saves All People, As A People</p>

⁸⁷⁷ TTQs 4.4.136 - 4.4.155 are from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 2. op. cit., pp. 200, 203, 248-249, 251, 262, 270, 332-333, 350-352, 354, 370, 385-386, 412-413, 424 & 458.

<p>15 de Enero de 1978</p>	<p>15th January 1978</p> <p>Finally, sisters and brothers, my third thought: Jesus is presented in the River Jordan as the Lamb of God who takes away the sins of the world. <<He existed before I did>>, says John the Baptist, <<I am announcing him because the salvation of humankind consists in receiving the baptism of the Spirit that he brings>> (John 1: 30-33). Jesus wants to instill the life of God into people's hearts so that they will be renewed interiorly, and in this way he takes away the sins of people, of families, of society. This is the mission entrusted to the church, a difficult mission: to uproot sins from history, to uproot sins from politics, to uproot sins from the economy, to uproot sins from wherever they are. What a difficult task!</p>
<p>STQ 4.4.138: <u>Sermon Title And Date:</u> La Historia De La Salvación, Encuentra Su Culminación En Cristo, Pero Tuvo Su Origen En Adán Y Tiene Su Prolongación De Adán Y De Cristo En Nosotros 12 de Febrero de 1978</p>	<p>TTQ 4.4.138: <u>Sermon Title And Date:</u> The History Of Salvation, 12th February 1978</p>

	<p>These, then, are our thoughts for today's homily, sisters and brothers. Lent has changed the face of the liturgical years. It interrupts Ordinary time, and like a great university it invites all God's people to enroll in a course in salvation history, not just in theory but as something in which we participate by our lives. This history of salvation finds its culmination in Christ, but it had its origin in Adam and is prolonged in us through Christ. These are the three points of today's homily: the two protagonists of salvation history, Adam and Christ, with one objective: the people, all of use, the whole of humanity.</p>
<p>STQ 4.4.139: <u>Sermon Title And Date:</u> La Historia De La Salvación, Encuentra Su Culminación En Cristo, Pero Tuvo Su Origen En Adán Y Tiene Su Prolongación De Adán Y De Cristo En Nosotros 12 de Febrero de 1978</p>	<p>TTQ 4.4.139: <u>Sermon Title And Date:</u> The History Of Salvation, 12th February 1978</p> <p>Today's first reading takes us back to the origins of history, the first man and the first woman from whom the whole human race descends. It is interesting to see how creation and nature form the first chapter of salvation history. The redemption that Christ brings later is the</p>

	<p>second chapter, and we are part of that whole history. We read today in Genesis about the love with which God created the world in order to hand it over to humankind. Human beings are the reason for creation to exist. The human person, made in the image of God, is the owner of creation. All created things are for humankind. This is the original idea of God's plan: the human person called to collaborate with God. The Bible graphically presents God as breathing the spirit of life into a man who is formed out of clay. He is a being created by the breath of God. He is the image of God because he has been made intelligent and capable of love. Extending his creating hand over all things, God says <<Everything is yours>> (Gen2:7). We should not forget this gesture of creation. All creation exists for humankind, and human beings are created by God's love to be owners and rulers of all things that exist.</p>
<p>STQ 4.4.140: <u>Sermon Title And Date:</u> La Historia De La Salvación, Encuentra Su Culminación En Cristo, Pero Tuvo Su Origen En Adán Y Tiene Su Prolongación De Adán Y De Cristo En Nosotros 12 de Febrero de 1978</p>	<p>TTQ 4.4.140: <u>Sermon Title And Date:</u> The History Of Salvation, 12th February 1978</p>

	<p>Jesus is the second protagonist and the primary one of salvation history. The commentaries say that Saint Matthew wrote these pages thinking of the symbolic significances of Christ for the church in future centuries. It is not precisely the divine person of Christ who is tempted in such an insolent way by the devil; rather, it is the Christ who is prolonged in history through the church. It is the church that will suffer these temptations. Bishops, priests, religious, and Catholic institutions will have to suffer these tremendous temptations of power. Instead of carrying out our messianic saving mission in humility, austerity, and sacrifice, we will want to find support in power and money and well-being. How many times has our poor church fallen into this temptation!</p>
<p>STQ 4.4.141:⁸⁷⁸ <u>Sermon Title And Date:</u> La Iglesia, Israel Espiritual 19 de Febrero de 1978</p>	<p>TTQ 4.4.141: <u>Sermon Title And Date:</u> The Church, A Spiritual Israel 19th February, 1978</p>

⁸⁷⁸ STQs 4.4.141 - 4.4.160 have been taken from Oficina De La Causa De Canonización., "Homilias 1978: Página 2 De 5". loc. cit; "Homilias 1978: Página 1 De 5". loc. cit; RomeroES., "Homilias 1978," <http://www.romeroes.com/homilias/1978>; The Archbishop Romero Trust., "The Good Shepherd". loc. cit; "The Paschal Mystery". loc. cit & "The Risen One Lives in His Church". loc. cit; Alternative versions of STQs 4.4.141 & 4.4.143 - 4.4.160 can be found in SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A" & Romero, *Homilias*, II: Ciclo A: 27 De Noviembre De 1977 - 28 De Mayo De 1978. op. cit., pp. 389, 391, 393, 413 & 428-429. Nos. 4.4.143, 4.4.144, 4.4.153, 4.4.158 & 4.4.159 have been adapted.

<p>The data from STQs 4.4.141 – 4.4.150 has, due to copyright restrictions, been removed.</p>	<p>How magnificent today’s first readings! We discover the origins of Israel in the Bible. Few peoples, perhaps none, can trace their origins as can the Israelites. Last Sunday, the first Sunday of Lent, I told you that the first chapter of salvation history was created: Adam. All human life down through history is related with this first chapter because we are all descendants of Adam. The breath of life that God imparted to our first father is the spark of intelligence, love, and human abilities that every person possesses. But our first parents fell from their dignity as children of God because they wanted to achieve divine fullness without obeying their Lord. They were deceived by the devil and began to live the chapter of human history known as fallen nature. If we view the Bible from Adam until Abraham, we find that sin is truly defined as <i>a versio a Deo</i>, turning away from God.</p>
<p>STQ 4.4.142: <u>Sermon Title And Date:</u> La Redención, Iniciativa De Dios, Cristo La Trae A Los Hombres 26 de Febrero de 1978</p>	<p>TTQ 4.4.142: <u>Sermon Title And Date:</u> Redemption, God’s Initiative Brought By Christ To Humankind 26th February, 1978</p>

	<p>Remember that two weeks ago, the first Sunday of Lent, we saw how salvation began with creation in Paradise, Adam and Eve, the first sin, and the promise of redemption. Last week the figure of Abraham was highlighted, the man chosen from an ancient people to form a people of God from the midst of whom would be born Jesus Christ as the promise of redemption for all peoples. He is the son of Abraham and the son of David. And today a third person appears: Moses.</p>
<p>STQ 4.4.143: <u>Sermon Title And Date:</u> ¡Cristo Ha Resucitado! ¡Cristo Vive! 26 de Marzo de 1978</p>	<p>TTQ 4.4.143: <u>Sermon Title And Date:</u> Christ Has Risen! Christ Lives 26th March, 1978</p> <p>As we look at Christ, Saint Peter gives us the finest synthesis in the first reading this morning. Saint Peter is undergoing a conversion. Though a faithful Jew, Peter learns that Christ died not only for the Jews but for all nations. He has a vision of unclean animals whose meat his is ordered to eat, but he responds, <<I have never eaten unclean flesh. I am a Jew. I keep the law>>. But the voice of the Spirit tells him, <<Do not call unclean what God has purified>>. Since Christ the Son of God has died for all people, there is no distinction among human beings. There is no reason for religious,</p>

	<p>political, or social divisions. We are all sisters and brothers. We are all called to salvation. The Spirit then tells Peter, <<Go, for a Gentile name Cornelius is awaiting you with his family>> (Acts 10:192-22). Peter goes and discovers that the Gentile has had the same vision. He must now deal with this family that is not Jewish but pagan, and he delivers the famous discourse that was read this morning.</p>
<p>STQ 4.4.144: <u>Sermon Title And Date:</u> ¡Cristo Ha Resucitado! ¡Cristo Vive! 26 de Marzo de 1978</p>	<p>TTQ 4.4.144: <u>Sermon Title And Date:</u> Christ Has Risen! Christ Lives 26th March, 1978</p> <p>But this Christ, who <<went about doing good>> (Acts 10:38) and in whom God dwelt in all his fullness is not only a moral example for us to follow. What I want to highlight more than anything this morning, sisters and brothers, is the theological importance of this mystery. This Christ is a sacrament of the Divine. He is <<the Way, the Truth, and the Life>> (John 14:6). Only those who walk with him will find salvation. That is why he has come to save.</p>
<p>STQ 4.4.145: <u>Sermon Title And Date:</u> El Resucitado Vive En Su Iglesia</p>	<p>TTQ 4.4.145: <u>Sermon Title And Date:</u> The Risen One Lives In His Church</p>

<p>2 de Abril de 1978</p>	<p>2nd April, 1978</p> <p>And it is Christ who will come again. The second reading from Saint Peter is beautiful. Saint Peter says, <<Even though we may have to suffer trials yet we await the Lord's return. At the time our faith, which now is being tested, will achieve its culmination with the great event of salvation>> (1 Pet 1:5-6). Those who are open to salvation and who today believe that this salvation cannot prescind from the political, economic, and social liberation of this world likewise must realize that the church cannot prescind from this liberation of the world either for she hopes in the Christ who will come to put things in their place and make history and offering to our God.</p>
<p>STQ 4.4.146: <u>Sermon Title And Date:</u> El Resucitado Vive En Su Iglesia 2 de Abril de 1978</p>	<p>TTQ 4.4.146: <u>Sermon Title And Date:</u> The Risen One Lives In His Church 2nd April, 1978</p> <p>Today's reading tells us that that community of life was so attractive to others that word about it spread and people kept joining the community. Who joined? Look at the final words of today's reading: <<every day the Lord added to their number those who were being</p>

	<p>saved>> (Acts 2:47). This was a community of salvation. Only by belonging to this church, which is now known as an instrument of Christ' life, can people be saved. But it is not enough to belong to this church community if the main thing is the Spirit of Christ who must inspire all who belong to this church. That is why there are many who call themselves Catholic, but they are not Christian because they do not have the Spirit of Christ, and they will not be saved because only the Spirit of the Redeemer that in the church saves. Saying that a church and her bishops and priests preach violence and hatred is to ignore these origins of the church, which was established in the world to proclaim love and communion.</p>
<p>STQ 4.4.147: <u>Sermon Title And Date:</u> El Resucitado Vive En Su Iglesia 2 de Abril de 1978</p> <p>STQ 4.4.147 goes from 'por eso Pablo VI dice bellamente de la Iglesia actual: la Iglesia, sacramento de salvación' until 'los sacramentos de la Iglesia'.</p>	<p>TTQ 4.4.147: <u>Sermon Title And Date:</u> The Risen One Lives In His Church 2nd April, 1978</p> <p>That is why Pope Paul VI beautifully described the present church as the sacrament of salvation. Entrance into the church community is expressed by many signs that prolong and explain the sign of the church. In the dynamism of evangelization the person who accepts the Gospel as the word that saves normally expresses it in sacramental</p>

	<p>gestures. People cannot be true children of the church unless they value the church's sacraments.</p>
<p>STQ 4.4.148: <u>Sermon Title And Date:</u> El Misterio Pascual 9 de Abril de 1978</p>	<p>TTQ 4.4.148: <u>Sermon Title And Date:</u> The Paschal Mystery, 9th April 1978</p> <p>Finally, sisters and brothers, the Christian Passover is an <i>eschatological</i> Passover. Eschatology refers to the final salvation at the end of time. Saint Peter has told us today that Christ was the Lamb foreseen from before creation and that he will come to be fully revealed at the end of time (I Pet 1:19-20). Between this Lamb announced before the beginning of time and his arrival as the judge of history at the end of time, there is this period of history that we are weaving. That is why we who live in history must have as our starting point the Lamb who lived before history and who is now the goal of history. Let us not lose sight of this perspective. When we struggle for a better world without this eschatological horizon, we are losing sight of this vision.</p>
<p>STQ 4.4.149: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.149: <u>Sermon Title And Date:</u></p>

El Buen Pastor,
16 de Abril de 1978

The Good Shepherd
16th April, 1978

The gospel also speaks about the meaning of vocation: <<I am the gate. Whoever enters through me will be saved. The one who enters through the gate is shepherd of the sheep>> (John 10:2-9). Here we have a general calling. All who want to be saved have to enter through Christ. Without Christ there is no salvation. Those of us who have the honor of being pastors would not be pastors if we had not been called to enter through the gate. The true bishop, the true pastor, and the authentic pope are the ones who have entered through the gate that is Christ. The day that I am no longer in communion – God save me from that – I would be a schismatic, a thief, an assassin, a robber. I would be like the pastors who usurp churches, such as the little church of Dulce Nombre de María which some members of ORDEN have taken possession of. You see, our churches are not occupied just by members of the Bloc. The people of ORDEN have also seized many churches so that others would not occupy them, as if the church were some plaything at the disposal of every protest. Those who do not enter through the gate who is Christ are thieves. The only pastors are those who enter through Christ and preach in his name and

	<p>announce his word. This is the criterion: entering through the gate of Christ and not through the windows or some other opening.</p>
<p>STQ 4.4.150: <u>Sermon Title And Date:</u> Cristo Vive, Cristo Ha Resucitado, Lo Verán Y Vivirán 30 de Abril de 1978</p> <p>STQs 4.4.150 – 4.4.151 are from the same sermon. The quotations begin with ‘por eso no me cansaré, hermanos’ and ‘y este es el tercer pensamiento y último de esta homilía’. STQ 4.4.150 concludes with ‘la Iglesia es la liberadora por excelencia, porque Ella predica la obra de Cristo’ and No. 4.4.151 with ‘salvación integral de la humanidad’.</p>	<p>TTQ 4.4.150: <u>Sermon Title And Date:</u> Christ Lives, Christ Has Risen 30th April, 1978</p> <p>This is why I will never grow weary of preaching love, sisters and brothers, even though the revolutionary forces hope to accomplish everything with machine guns and other things that cannot establish peace but only hatred and rancor. People criticize the church because she preaches only love. Many people do not want to understand the love the church preaches because it is a dynamic love, not a love of death, not a lot of conformity; it is a love that struggles. On this May 1, I want to tell you workers that your struggle for your demands is right and just, but do not rely only on the feeble power of your hands and your organizations.</p> <p>I want to read you these thoughts of Paul VI in his encyclical on evangelizing the modern world: <<The church strives always to insert the Christian struggle for liberation into the universal plan of salvation which she herself proclaims>>. That means that the church</p>

	<p>does not view with indifference any of these struggles for liberation that are undertaken by the workers, by organizations, or by people who come together to defend human rights and true liberation. Take careful note: the church does not view them with indifference, but that does not mean that she identifies with them. What the church does is take the liberation efforts of humankind and insert them into the salvation which she proclaims, for the church knows that all salvation, all liberation, and all the just demands of workers, <i>campesinos</i>, and others will be ineffective and unsuccessful unless they become part of the great salvation that the church proclaims. The church is the liberator par excellence because she proclaims the work of Christ.</p>
<p>STQ 4.4.151: <u>Sermon Title And Date:</u> Cristo Vive, Cristo Ha Resucitado, Lo Verán Y Vivirán 30 de Abril de 1978</p> <p>The data from STQs 4.4.151 – 4.4.160 has, due to copyright restrictions, been deleted.</p>	<p>TTQ 4.4.151: <u>Sermon Title And Date:</u> Christ Lives, Christ Has Risen 30th April, 1978</p> <p>The third and final point of my homily concerns Christ’s salvation. The great Worker, Christ, has done his job, a labor that will endure for centuries, and all human labor will endure if it is incorporated into the saving work of the Lord. There no work is insignificant. The word</p>

	<p>of every baptized person, no matter how humble, is meaningful. The labor of the <i>campesino</i> who earns a living with a machete is as great as that of a doctor who does so with a scalpel in the operating room or that of a politician, as long as they know how to make their work a service that seeks the integral salvation of humankind.</p>
<p>STQ 4.4.152: <u>Sermon Title And Date:</u> La Hora De La Glorificación 7 de Mayo de 1978</p>	<p>TTQ 4.4.152: <u>Sermon Title And Date:</u> The Hour Of Glorification, 7th May, 1978</p> <p>Therefore, that God who has plans of love and salvation for humankind wants the histories of the world's peoples to coincide with his history of salvation. They are not the same thing, but the history of salvation can still be injected into the history of every people. By the saving power revealed in Christ, God wants to save the people of all nations so that they live a history that is free from sin.</p>
<p>STQ 4.4.153: <u>Sermon Title And Date:</u> La Hora De La Glorificación 7 de Mayo de 1978</p>	<p>TTQ 4.4.153: <u>Sermon Title And Date:</u> The Hour Of Glorification, 7th May, 1978</p>

	<p>This is seen in today's first reading, where the apostles approach Christ and ask him a rather impertinent question: <<Lord are you at this time going to restore the kingdom to Israel?>> Christ responds, <<It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you and you will be my witnesses>>> (Acts 1:6-8). In other words, there are two histories;: the history of God, which does not coincide with human dates and calculations, and the history of humankind, which should be concerned about believing in God and inserting itself into the history of salvation. Despite the darkness of our own history, God has his history, and he will make his glory shine through the thick clouds of our nation's history.</p>
<p>STQ 4.4.154: <u>Sermon Title And Date:</u> La Hora De La Glorificación 7 de Mayo de 1978</p>	<p>TTQ 4.4.154: <u>Sermon Title And Date:</u> The Hour Of Glorification, 7th May, 1978</p> <p>The saving plan of God does not coincide neatly with our concerns. God will save those who hope in him, those who surrender themselves to his plans, those who love Christ without being worried about dates and hours and projects and the politics that humans</p>

	<p>devise. Nevertheless, it is true that Christian politicians, Christian sociologists, and Christian technicians should be concerned about making the politics of the nation, the history of the nation, and the technology of its soil coincide with the great plan of God so that our Salvadoran reality is lifted into the divine realm and our history receives the power of salvation,. There will be no salvation for Salvadorans unless they place their faith and their hope in the One who is the Lord of history, the One who is the key of salvation for all our problems.</p>
<p>STQ 4.4.155: <u>Sermon Title And Date:</u> El Dios de Nuestra Fe 21 de Mayo de 1978</p>	<p>TTQ 4.4.155: <u>Sermon Title And Date:</u> The God Of Our Faith 21st May, 1978</p> <p>This is the true God, the living God, the god of Moses, the God of history who works salvation not only in the history of Israel but also in the history of El Salvador. And he has established a church to proclaim faith in the true God and to purify history of sin and sanctify history so that it becomes a vehicle of salvation. This is what the church wants in El Salvador: to make our land's history not a history of ruin, not a history of atheism, not a history of assaults and</p>

	injustices, but to make it a history that corresponds to the ideals of the God who loves Salvadorans.
<p>STQ 4.4.156: <u>Sermon Title And Date:</u> Misterio de Salvación en Cristo 9 de Junio de 1978</p> <p>STQ 4.4.156 goes from ‘hoy se habla mucho de justicia’ until ‘ojalá comprendamos, hermanos, que la Iglesia tiene la clave de la verdadera liberación’.</p>	<p>TTQ 4.4.156:⁸⁷⁹ <u>Sermon Title And Date:</u> The Mystery of Salvation In Christ, 4th June, 1978</p> <p>Today there is much talk of justice, and perhaps we misinterpret this word. Justice, according to today’s scripture, means God’s merciful action; it is Christ’s revelation of how God intervenes to blot out human sin and make people capable of behaving as children of God. This is true liberation. There is much concern for liberation all around us – blessed be God! – but it is unfortunate that many liberation struggles stay only with earthly realities: economic liberation, political liberation, social liberation. These are good, but all this will be added on if we seek true liberation (Matt 6:33).</p> <p>In <i>The Evangelization Of The Modern World</i>, Pope Paul VI states, <<Christian liberators, Christians who truly desire to liberate their</p>

⁸⁷⁹ TTQs 4.4.156 - 4.4.201 are from *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, trans. J.V. Owens, vol. 3 (Miami, FL: Convivium Press, 2015), 50-51, 79, 88-90, 92-93, 100-02, 09-12, 17, 23, 34-35, 50, 62-63, 75-76, 96-97, 220-21, 27, 45-46, 54-55, 60-62, 314-15, 17, 21, 26-27, 64-65, 72-73, 78-79, 96, 400 & 08-09. No. 4.4.161 has been adapted.

	<p>people, must understand all these different forms of liberation in order to incorporate them into the great plan of Christian liberation. The starting point of this liberation must be justice>>. This is the justice Saint Paul reveals to us today. The justice of God is first of all the liberation of human beings from their sins so they can fulfill the law of God. Only those who have been freed from sin and who are trying to be holy by fulfilling God's law have a right to speak about authentic liberation, including earthly forms of liberation.</p> <p>But if Christians forget about this eternal perspective of the grace of Christ and liberation from sin, then liberation has lost its power and its mystique. And often this is what happens. That's why I was telling you: don't confuse the church and her great proclamation of integral liberation in Christ with minor liberations of the world. Don't identify the liberation the church preaches, which is from sin and death through the justice of God, who gave us his Son, with those earthly types of liberation, which often don't even think of asking God's forgiveness and so are creating more injustices and disorder and violence. May we come to understand, sisters and brothers, that the church has the key to true liberation.</p>
<p>STQ 4.4.157: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.157: <u>Sermon Title And Date:</u></p>

<p>Misterio de Salvación en Cristo 9 de Junio de 1978</p>	<p>The Mystery of Salvation In Christ, 4th June, 1978</p> <p>Sisters and brothers, let us live this beautiful hope of our faith. It is the faith that saves. It saves not by the works of law of the Old Testament but by those of the New Testament, the works of our people, the concrete works asked of us here and now: the honesty of lawyers, the justice of our judges, who refuse to take bribes, the justice demanded for so many offenses committed, the honesty required of market vendors, the honesty of those who earn a wage and faithfully do their work, the honesty of those who pay wages without extortion and without exploiting their workers. These are the works that will bring true liberation to our country. Let us be filled with this hope. Let us begin with ourselves and be truly just with the divine justice that God revealed to us in Christ our Lord.</p>
<p>STQ 4.4.158: <u>Sermon Title And Date:</u> El Papa: Corazón de la Iglesia 2 de Julio de 1978</p>	<p>TTQ 4.4.158: <u>Sermon Title And Date:</u> The Pope: The Heart Of The Church 2nd July, 1978</p>

	<p>Saint Paul tells us today that Christians are nothing less than persons incorporated into the death and resurrection of Christ (Rom6:3). True redemption consists in this. That is why the church cannot confuse her preaching and her missions with other forms of liberation that are purely secular. The liberation that the church proclaims is the same as the pope proclaims: it is that of baptism, that of the sacraments, that of confession, that which comes when the sinner is told <<I absolve you of your sins. I break the chains that cause all the world's slaveries>>. For the word would not be so evil if people were pardoned for their sins. But there is evil in the world because people are slaves of selfishness, pride, ambition, envy, and cruel power. That is why there is sin. And because there is sin, there is misfortune, and there is also discrimination among human beings. Who ought to be all one family of God's children.</p>
<p>STQ 4.4.159: <u>Sermon Title And Date:</u> La Salvación: Iniciativa de Dios 9 de Julio de 1978</p>	<p>TTQ 4.4.159: <u>Sermon Title And Date:</u> The Way Of The Mystery Of Salvation 9th July, 1978</p> <p>But besides that, as the Council says, God wants to speak to human beings as friend to friend and he has revealed to them that it is</p>

	<p>possible to enter into contact with him and to share in his divine happiness. God awakens in the human heart the hope of another life, a life that becomes present now as God's kingdom on this earth. God wants us to work for this other life, to work for God's kingdom of greater justice and love among men and women. He wants us to work for faith and not only for politics; he wants us to work for faith and not just for the demands of purely human types of liberation; he wants us to work with the conviction that all those who have faith in their heart are already liberated. This was explained to me marvelously in the Secretariat for Justice and Peace in Rome, where they told us that we must sow this faith in the people even when we don't see much possibility of liberation in the social, political, or economic order. That doesn't mean preaching conformity. Rather it's telling people who have faith that they're already free. It's telling them that God's word is not bound by any form of servitude when people's hearts are filled with love and a sense of hope and freedom. It's telling our Salvadoran people that, despite their great suffering and oppression, they are already a free people when faith and hope are alive in their hearts.</p>
<p>STQ 4.4.160: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.160: <u>Sermon Title And Date:</u></p>

La Salvación: Iniciativa de Dios

9 de Julio de 1978

The Way Of The Mystery Of Salvation

9th July, 1978

We experience God present. The Father has sent his Son, the eternal Word. I find in the Council documents, sisters and brother, the fullness of the Father's revelation. The document on divine revelation states, <<He sent his Son, the eternal Word, who enlightens all people, so that he might dwell among them and tell them of the innermost being of God. Jesus Christ, the Word made flesh, was sent as a man to humankind. He speaks of the words of God and completes the work of salvation which his father gave him to do. To see Jesus is to see his Father. For this reason Jesus perfected revelation by fulfilling it through his work of making himself present and manifesting himself: through his words and deeds, his signs and wonders, but especially through his death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover he confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal>>.

How wonderful it is to know that each time we go to Mass, where Christ becomes present under the signs of bread and wine, he tells us

	<p>about the intimacy of God's life and invites us, even while in this world, to become citizens of that divine life, for we don't have to wait to die in order to be happy with eternal happiness. All those who live holy Christian lives now on this earth are already blessed; they already live in heaven. That's why I told you that true liberation starts right here, from the human heart which already possesses that eternal life through faith.</p>
<p>STQ 4.4.161:⁸⁸⁰ <u>Sermon Title And Date:</u> La Siembra de la Palabra del Reino 16 de Julio de 1978</p> <p>The data from STQs 4.4.161 – 4.4.170 has been removed due to copyright restrictions.</p>	<p>TTQ 4.4.161: <u>Sermon Title And Date:</u> Sowing The Word Of The Kingdom July the 16th, 1978</p> <p>The third element of evangelization or sowing the word is the explicit announcement. It's not enough to give good example and then be silent when one should speak. There is a need to speak; there is a need to preach the content of God's revelation; there is a need to tell people</p>

⁸⁸⁰ STQs 4.4.161 - 4.4.180 are from Oficina De La Causa De Canonización., "Homilias 1978: Página 4 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1978?start=45>; RomeroES., "Homilias 1978". loc. cit & The Archbishop Romero Trust., "The Son of Man, Light of Pilgrims on Earth". loc. cit. Nos 4.4.170, 4.4.171 & 4.4.180 have been adapted; Alternative versions of these quotations can be found in SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A" & Fundación Biblioteca Virtual Miguel de Cervantes., "Esperanzas De Redención Y Coronación De Gloria," http://www.cervantesvirtual.com/obra-visor/monsenor-oscar-a-romero-su-pensamiento-volumen-v--0/html/ff72d818-82b1-11df-acc7-002185ce6064_5.html..

	<p>that God loves, that God wants us to be good, that Christ died for truth and for justice, that Christ's redemption also has certain liberating consequences. Here the document instructs us beautifully about the true liberation which the church cannot ignore. It speaks about the need to belong vitally and visibly to a community that follows Christ; that is, we should not feel embarrassed by the church and should accept the church's sacraments as a sign that we belong to her. You can see how the pope dissolves the dichotomy between evangelization and sacramentalization; he goes as far as to say that <<the sacraments become the seal of evangelization>>.</p> <p>When people only hear the Gospel but don't receive the sacraments, they are not truly evangelized. But when here in the cathedral we see people meditating on the word of God and then being nourished by the Eucharistic; when we see contrite consciences weeping for their sins and being restored to God's grace; when we see people seeking a blessing for their living together as couples; when we see people trying to escape their addictions or trying to overcome the lure of drugs or prostitution, when we see people truly trying to open themselves to God's grace, then we have evangelization that adheres completely in its customs to the laws of the Lord.</p>
STQ 4.4.162:	TTQ 4.4.162:

Sermon Title And Date:

La Siembra De La Palabra Del Reino

16 de Julio de 1978

This STQ begins with ‘otro fruto de esta cosecha, es hermoso ver ahora el mundo entero’. The quotation concludes with ‘por eso Cristo compara las diversas categorías de campos donde cae la semilla’.

Sermon Title And Date:

Sowing The Word Of The Kingdom

July the 16th, 1978

There is still another marvelous fruit of this harvest. We behold the whole the world, the whole of creation, so subject to human failings that Saint Paul must utter the tragic words in today’s reading:

<<Creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be free from slavery to corruption and share in the glorious freedom of the children of God>> (Rom 8:19-21).

Notice that this liberation that Christians hope for is not just for human beings, nor is it the kind of liberation by which those who are oppressed today will tomorrow set about oppressing others. By doing that they only make creation groan under their sin (Rom 8:22), and this happens often when earthly liberation movements rise to power. Once in power they become even more abusive toward the people they said they were going to redeem. In contrast, the liberation that Christ offers – and that Saint Paul carries to the cosmic limits of creation – comes about when the creation is truly freed from the

selfishness, pride, envy and arrogance to which it is now subject. Creation is not evil; money is not evil; large estates are not evil; the lands are good. <<God looked at what he had made, and it was good>>, says the Bible (Gen 1:31). What has subjected it to evil? Human beings have, through sin – human beings who want to appropriate the happiness of others; selfish people who want everything for themselves and care nothing about others. And as a result, those who are left out become violent and hateful and surrender their own bodies and their own lives to sin. This is the natural creation that is now groaning. Paul’s comparison is a good one: <<the whole creation groans>> like a woman about to give birth, but she does so with the sure hope that she is bringing a new human being into the world. So also nature and humankind are groaning (Rom 8:22). We are suffering the pains of childbirth in El Salvador. That’s why it hurts so much. And it hurts, brothers and sisters, because it is one person against another; it is *campesino* against *campesino*; it is fellow citizen against fellow citizen. This is the time when a new world must be born. But the redemption will come, says Saint Paul, to the extent that we make the sowing of the Gospel our own work. That’s why Christ compares the different kinds of land where the seed falls.

<p>STQ 4.4.163:</p> <p><u>Sermon Title And Date:</u></p> <p>El Hijo Del Hombre, Luz Del Pueblo Que Peregrina En La Tierra</p> <p>6 de Agosto de 1978</p>	<p>TTQ 4.4.163:</p> <p><u>Sermon Title And Date:</u></p> <p>The Son Of Man, Light Of The Pilgrim People On Earth</p> <p>6th August, 1978</p> <p>As for the political parties, the professional organizations, the cooperatives, the people's movements – this morning the Lord wants to inspire in you the mystique of his divine transfiguration in order to transfigure you as well, not by organized force and not by futile methods or mystiques of violence, but with a truly authentic liberation. Keep in mind the spectacle we behold this morning; people who believe, people who hope in God. Let us not despise this religious sense of our people. Let us not import forces from outside, where they know nothing of the marvels of El Salvador. Let us know how to find in the soul of our own the people the power that Christ is giving them for their own redemption.</p>
<p>STQ 4.4.164:</p> <p><u>Sermon Title And Date:</u></p> <p>El Papa, Lugarteniente De Cristo En Su Iglesia</p> <p>27 de Agosto de 1978</p>	<p>TTQ 4.4.164:</p> <p><u>Sermon Title And Date:</u></p> <p>The Pope: The Deputy Of Christ In His Church</p> <p>27th August, 1978</p>

<p>STQ 4.4.164 starts with ‘en la segunda parte, ya es el tema central’. It ends with ‘en fines meramente temporales’.</p>	<p>The second part contains the central theme: the relationship of the church to the people’s organizations. We propose three basic principles that define the mission of the church, the kind of service the church should provide for the people, and most importantly, the church’s struggle on behalf of just objectives. In this second part, we recall the words of Paul VI that serve almost as a testament for us: <<Accompany your people with the kindness of pastors, illuminating them always with the light of the Gospel>>. In the third principle we show how the church tries to insert all the people’s struggles for liberation into Christ’s universal salvation. We state that no economic, social, or political effort will be complete unless it is incorporated into the great liberation about which we sang when we entered the church today: <<The people who move forward, hoping for the great liberation>>. The great liberation is liberation from sin; it is the liberating that will give us eternal glory and freedom. But even as we hope for that, we must also work for earthly forms of liberation. The church is not indifferent to them, but neither does she want to get lost in purely temporal pursuits.</p>
<p>STQ 4.4.165: <u>Sermon Title And Date:</u> El Papa, Lugarteniente De Cristo En Su Iglesia</p>	<p>TTQ 4.4.165: <u>Sermon Title And Date:</u> The Pope: The Deputy Of Christ In His Church</p>

27 de Agosto de 1978

27th August, 1978

The third part of the letter deals with a very dangerous theme, and I ask you to study it with great care. It concerns the church's judgment regarding violence. Yes, it is true that the church seeks peace as an ideal, but she is also careful to distinguish different categories of violence. I recall for you how on the peak of Tabor five men appeared alongside the transfigure Christ: Moses, Elijah, Peter, James and John. These were men of violent temperament, and they all committed acts of tremendous violence. Moses killed an Egyptian (Exod 2:11-12). Elijah put to the sword the prophets who did not adore the true God (1 Kgs 18:40). Peter drew his sword against Malchus to defend Christ (John 18:10). James and John begged Jesus to rain fire down on a town that did not want to welcome them (Luke 9:54). But I state there in my pastoral letter what Medellín says, <<Christians are peacemakers, not because they cannot fight, but because they prefer the strength of peace>>. And so I urge you: let us not devote all that flood of energy that God has given our Salvadoran people to the service of bloody violence. We have nothing to fear when Salvadorans put all the aggressiveness God has given them at the service of building true justice and creating a just order that is

truly worth defending. I hope, then, that you'll study this letter very carefully and form your own criteria about the church's thinking.

The archdiocese also has the pleasure of offering now, in a publication of the UCA, a precious volume titled *The Latin American Bishops Between Medellín And Puebla*. This is a wonderful collection of twenty-three documents issued by the bishops of Latin America. The volume contains many documents which shed light on the economic and political situation of Latin America. The authors are bishops from Brazil, Paraguay, Peru, Mexico, Guatemala, Honduras, and also El Salvador, Nicaragua, and Panama. The documents make it clear that the stance of the Archdiocese of San Salvador is not something that strays from the Gospel. That's why I urge you, sisters and brothers – dear priests, religious, Catholic institutions, faithful – to study the reality of Latin America in the light of the Gospel. This is not just the light of the archbishop of San Salvador. It is a stance that is followed by the bishops of various Latin American countries. There can be no mistake about this, for it is the Gospel itself that obliges us with those words of Christ: <<Whatever you do for one of these least brother or sisters of mine who are treated unjustly, you do for me>> (Matt. 25:40). To betray this liberation would be to betray the Gospel

	<p>itself. So there you have collection of documents; you can find them in that book.</p>
<p>STQ 4.4.166: <u>Sermon Title And Date:</u> La Iglesia. Comunidad Profética, Sacramental Y De Amor 10 de Septiembre de 1978</p> <p>STQ 4.4.166 begins with ‘también desde esta identidad de Iglesia, sin confundirse con las organizaciones, la Iglesia defiende el derecho de organización’. The quotation ends with ‘definir bien cuál es su misión’.</p>	<p>TTQ 4.4.166: <u>Sermon Title And Date:</u> The Church: A Prophetic, Sacramental Community Of Love 10th September, 1978</p> <p>On the basis of her identity and without confusing herself with the organizations, the church defends the right of people to organize. This is a human right. No one can prohibit people from organizing with others as long as the objectives they seek are honest and good – to survive, to have food for their families, to improve their living conditions. The church defends – and has defended, thank God – this right of organization.</p> <p>Another vital service of the church, one we defend in the pastoral letter, is supporting the just demands that any organization might promote. It’s not necessary for them to be Christian. As long as an organization is seeking a just objective, the church supports it because here duty is to defend the justice of the kingdom of God. Whenever there is some reflection of God’s kingdom in any human group. The</p>

church knows that God is present there and asks us to commit ourselves to defending the justice being sought.

There is still another service the church provides. Since her singular strength is the Gospel and nothing else, the church has the Gospel-given duty and right to denounce whatever is found to be unjust, evil, or sinful in any organization, even in one called Christian. The church is not so committed to any one organization that she cannot say, <<That is wrong! This is sinful! That I must denounce! This I repudiate!>> and thank God, the church has done this. Here in the archdiocese the church's duty has been to defend what is just and condemn what is unjust.

Another important service the church provides is to take the concerns of those who are seeking justice and defending their temporal rights and to incorporate them into Christ's great liberation, his grand redemption. In order to do this the church tells every person and every organization seeking just and noble ends, <That's good, but it's not enough. Integrate it into Christian redemption. You need to be freed from sin, for Christ came to break the chains of sin. Your liberation will not be complete unless you develop more and become a child of God by grace and holiness; it will not be complete if you prescind from Christ and trust only in earthly ideologies. I want to serve you.

	<p>To lead you by the hand toward true redemption for that is your true destiny, the ultimate vocation of all men and women>>. This is the great service of the church. But in order to provide this service and establish relations with earthly organizations and human groups, the church must be in full possession of herself; she must be sure of her identity as church. This is the comparison Paul VI used in his first encyclical <i>Eclesiam Suam</i>: when a doctor goes to a disease-infested area, she immunizes herself in order to stay well; otherwise she'd end up sick herself. For what use is a sick doctor to sick people? That's why the church has to go forth immunized with her own identity. The church cannot let herself be confused with any earthly organization or ideology if she is to render her true service as church for their benefit, just as a doctor provides her true service of healing sick people by immunizing herself so as to not become sick. I'm not saying that all the organizations are sick, but I'm making the comparison to show you that the church in rendering these services must first of all define clearly the nature of her mission, and that's what we do in our pastoral letter.</p>
<p>STQ 4.4.167: <u>Sermon Title And Date:</u> La Iglesia. Comunidad Profética, Sacramental Y De Amor</p>	<p>TTQ 4.4.167: <u>Sermon Title And Date:</u> The Church: A Prophetic, Sacramental Community Of Love</p>

<p>10 de Septiembre de 1978</p>	<p>10th September, 1978</p> <p>My second thought is this: the church is a sacramental community. In our pastoral letter we state that the church has a great mission regarding earthly affairs, but she does not thereby lose herself in earthly things. If she did, the pope tell us, she would lose all her force. The church would then not be announcing the true liberation of God, which involves the demands of the poor people asking for bread, the demands of the uneducated asking for learning, the demands of those who live in misery. The church would then become miserable herself, incapable of inspiring people to hope for forgiveness and resurrection.</p>
<p>STQ 4.4.168: <u>Sermon Title And Date:</u> La Crisis del Reino de Dios 24 de Septiembre de 1978</p> <p>STQ 4.4.168 starts with ‘si desde nuestra Iglesia local, extendemos la mirada a la Iglesia’ and concludes with ‘todos estos esfuerzos de justicia y de liberación en el mundo’.</p>	<p>TTQ 4.4.168: <u>Sermon Title And Date:</u> The Crisis Of The Kingdom Of God 24th September, 1978</p> <p>If we turn our gaze from the local church to the universal church, we now happily find the figure of the pope gaining more sympathy day by day. Yesterday he went to take possession of his cathedral as bishop of Rome. You know that the pope, besides being the universal pastor, is also the bishop of Rome. As the bishop of Rome his</p>

cathedral is not Saint Peter's Basilica but the Basilica of Saint John Lateran, which since the first centuries has been considered the residence of the pastor of Rome. When the pope first introduced himself in Rome with a discourse at which the civil authorities were present, he said that as pastor of the eternal city he would work for justice and peace in the city. So you see that this theme of justice is not something invented to win applause. Rather, it is the church's right and duty to point out that we cannot allow the source of world peace to be poisoned by injustice. The first role of the church is to work for justice as the source of peace wherever Providence sends one of her ministers, whether it be a pope or a humble country priest.

The pope also reminded the North American bishops that the family is the cornerstone of the Catholic Church and that divorce cannot be allowed to destroy the family. I would like to take advantage of this new to make a call for stronger families in our society. How wonderful it is when each member of the society can say, <<I have a well-organized family!>> Dear sisters and brothers, this is also the basis for a more balanced, ordered, tranquil, and just society – a society with faithful families blessed by the Lord who gives meaning to families. I don't have time, but the pope's discourse, which came

out in the newspapers, points out many valuable ways for us to strengthen or restore our family life. Here we all have to work hard and make an effort so that our Salvadoran families become true Christian families.

In another discourse, the pope insisted on the need for the church to get involved in the great problems of freedom, justice and peace by undertaking studies and recommending solutions. He also stressed the need for lay Catholics to work hard to resolve these problems. He made a very useful clarification in saying that the political, social, or economic liberation that many people seek does not coincide with salvation in Jesus Christ. Let us understand this properly. In my pastoral letter I explain to you that one of the church's services is to support people's efforts on behalf of their just demands, and that the greatest service the church can provide is to share with the people here own criterion of liberation. When the pope says <<They do not coincide>>, he means that Christian liberation is not measured by earthly liberation. But he doesn't mean that those earthly efforts for liberation should be neglected; rather, as I say in the pastoral letter, they should be assumed and integrated into Christian liberation. To all those who work for a better world and more must society, the pope

	<p>says, <<All that work is good, but remember that it doesn't all end there. Human beings also have an eternal, divine vocation, and if we want to create for them a more just world as they pass through this earth, then let us not forget that the crucial thing is their supreme liberation, the liberation that Christ brought, the liberation that saves them from sin and elevates them in grace too be children of God who are to live eternal free>>. In this sense, then, we can say with the pope, <<The two liberations don't coincide, but neither are they divorced from one another>>. Consequently, we cannot claim that we agree with the pope when we prescind from the things of earth in order to think only of the things of heaven. The pope also supports all the efforts on behalf of justice and freedom in the world.</p>
<p>STQ 4.4.169: <u>Sermon Title And Date:</u> La Crisis del Reino de Dios 24 de Septiembre de 1978</p>	<p>TTQ 4.4.169: <u>Sermon Title And Date:</u> The Crisis Of The Kingdom Of God 24th September, 1978</p> <p>You can see, then – and this is something you can study in the pastoral letter – why I say that the church provides a very important service for people's just temporal demands by incorporating them toward the transcendental form of liberation. This is a liberation that</p>

	<p>does not forget about that God whom we must seek. Any liberation that fails to take into account liberation from sin is not the liberation God wants. As the bishops of Medellín say – so that you’ll see that they’re not communists! – it is no use to change structures, governments, and situations as long as the human heart does not also change. What use it is to have new structures if the human heart is still selfish? We will simply have new people in old situations. What the church wants is interior renewal and a transcendent vision that seeks true freedom. Without the divine, eternal perspective of God, earthly liberations are of little or no use. Keep this very much in mind so that no one later claims that we are preaching communism and class struggle. What we are preaching is the renewal of human beings, the transcendence of God, and the love that comes to us from above, as hard as all this may be for us.</p>
<p>STQ 4.4.170: <u>Sermon Title And Date:</u> La Iglesia, Una Comunidad En Espera Activa Del Retorno De Cristo 19 de Noviembre de 1978</p>	<p>TTQ 4.4.170: <u>Sermon Title And Date:</u> The Church: A Community Actively Awaiting Christ’s Return 19th November, 1978</p>

	<p>Christians who do not announce this sun that is coming are not authentic Christians. Christians who offer only earthly redemption, only political and economic liberation, and forget to announce the great values of eternity are not offering people true liberation. That's why I said in my pastoral letter that the church supports the liberation efforts of all organizations as long as those efforts are just. But the church does not identify herself with those organizations; rather, she opens up a broader realm for those organizations and for all people working on behalf of justice: she opens up the realm of true liberation and propose the goal of true freedom.</p>
<p>STQ 4.4.171: <u>Sermon Title And Date:</u> La Iglesia, Una Comunidad En Espera Activa Del Retorno De Cristo 19 de Noviembre de 1978</p> <p>The data from STQs 4.4.171 – 4.4.180 has been deleted due to copyright restrictions.</p>	<p>TTQ 4.4.171: <u>Sermon Title And Date:</u> The Church: A Community Actively Awaiting Christ's Return 19th November, 1978</p> <p>My thoughts in this regard are continually illuminated by Paul VI, a man who knew his own time well and never betrayed his eternal perspective. He said, for example, that if any Christians were to join some popular political group – they could even be priests or bishops – and were to betray our eternal liberation by failing to announce</p>

<p>STQ 4.4.171 begins with ‘Pablo VI, que ilumina mi pensamiento continuamente en estos’. It ends with ‘como si fuera el único medio para arreglar las cosas’.</p>	<p>liberation from sin and the true liberation that Christ has brought to the world, then they would be mutilating the Gospel. If they limited their liberating efforts to the social, economic, and politics matters of earth, then they would not be giving people the true force that Christian liberation makes possible. Try to understand this, sisters and brothers. Try to understand this, especially you dear Christians who belong to the people’s political organizations. Don’t sell your faith and your eternal hope for immediate interests. And listen to this also, you who defame me: I am not preaching revolutionary liberation. I have never preached violence To the contrary, as I have spelled out in my pastoral letter, I detest violence when it becomes a mystical force, when it is viewed as the only means for resolving problems.</p>
<p>STQ 4.4.172: <u>Sermon Title And Date:</u> La Iglesia, Una Comunidad En Espera Activa Del Retorno De Cristo 19 de Noviembre de 1978</p> <p>STQ 4.4.172 begins with ‘yo abogo por la idea cristiana de la paz y les digo a todos los que’ and concludes with ‘acuérdense de lo eterno’.</p>	<p>TTQ 4.4.172: <u>Sermon Title And Date:</u> The Church: A Community Actively Awaiting Christ’s Return 19th November, 1978</p> <p>I uphold the Christian idea of peace, but I have a message for all of you who are working for liberation of the earth and for all of you who are seeking better wages and better treatment for workers during these</p>

	<p>days of the coffee and cotton harvests: all that is very good, but don't concentrate exclusively on those struggles. Work hard at that, but consider also the distress of our people who are now leaving their homes and their villages and painfully migrating to the estates in search of the only income they'll have for the year. Instead of finding work they meet up only with maltreatment and trickery: they find that even in their misery they are robbed and deceived. How can there be any sense of eternal justice in such relations? Well, to both workers and employers I say: remember the eternal!</p>
<p>STQ 4.4.173: <u>Sermon Title And Date:</u> Su Reino No Tendrá Fin 26 de Noviembre de 1978</p> <p>STQs 4.4.173 and 4.4.174 are from the same sermon. No. 4.4.173 begins with 'quiero alegrarme también con la solidaridad que manifestó la' and ends with 'decir los protestantes de Oaxtepec'.</p> <p>STQ 4.4.174 starts with 'muchos se han querido envalentonar cuando el Papa, en esta semana, ha dicho a los religiosos que no se</p>	<p>TTQ 4.4.173: <u>Sermon Title And Date:</u> Christ's Kingdom Will Have No End November 26th, 1978</p> <p>I rejoice also at the solidarity shown by the First Assembly of the Churches of Latin America, a group of Protestant churches that met in Oaxtepec, Mexico. In a beautiful letter addressed to CELAM they affirmed their solidarity with our reading of the Gospel in terms of liberation. They wrote as follows; <<Our continent desperately needs the liberating message of the Gospel. Defense of life, ministry to the oppressed, struggle for justice, affirmation of human dignity,</p>

<p>radicalicen en política’. This quotation finishes with ‘hermanos chiquitos, conmigo lo hicistéis’.</p>	<p>incarnated proclamation of the kingdom, and hope for its coming – these are all essential dimensions of the Good News that we are called to announce>>. Here in El Salvador there is also a branch of Protestantism that is in close agreement with our church, and I am happy to see that our separated sisters and brother are not letting themselves be deceived. They are understanding that the Gospel cannot be used to serve political aims. The Gospel can be used only for service the Lord desires, as the Protestants have just stated in Oaxtepec.</p>
<p>STQ 4.4.174: <u>Sermon Title And Date:</u> Su Reino No Tendrá Fin 26 de Noviembre de 1978</p>	<p>TTQ 4.4.174: <u>Sermon Title And Date:</u> Christ’s Kingdom Will Have No End November 26th, 1978</p> <p>Many people have taken heart this week because the pope told the religious sisters and brothers that they should not take radical political positions. <<Now you see>>, they are saying, <<the pope is telling you not to meddle in politics!>> But consider the matter carefully. As I’ve told you before, you should listen with critical ears. What the pope is condemning is radical positions. If priests or religious have a strictly horizontal perspective and fight only for temporal kinds of</p>

	<p>redemption, then yes, they have betrayed their vocation. What the pope said is what I also say humbly in my pastoral letter, where I tell the priests that the greatest liberation people expect from them is being motivated by the sublime liberation of Christ. But the pope doesn't exclude commitment. Listen to the whole of his homily in Saint John Lateran, where he says that as the new bishop of Rome he is in solidarity with the just claims of the people whom he has to shepherd. He said that the struggle for human rights is an urgent task of the church. Radical politics, according to today's gospel passage, would mean devoting oneself only to giving food to the hungry and water to the thirsty; it would mean limiting oneself to material needs. But read the whole of today's passage. Those who are saved are amazed; they claim they have never seen Christ, and yet he tells them, <<I was hungry and you gave me to eat>>. They ask him <<When, Lord?>> What he tells them is very interesting: <<As long as you did it for one of these, my little brothers or sisters, you did it for me>> (Matt 25: 35, 37 & 41).</p>
<p>STQ 4.4.175: <u>Sermon Title And Date:</u> Homilía Del Funeral Del Padre Ernesto Barrera Motto 29 de Noviembre De 1978</p>	<p>TTQ 4.4.175: <u>Sermon Title And Date:</u> A Judgment Of God 29th November, 1978</p>

But these men confronted a second dimension, the dimension of transcendence. Every person comes into this world is a reflection of the eternal God. Every person has a life that began in a certain moment but will never end. Here we have a dead body, a man with his face turned toward heaven, for his hope was in a church that does not end in death but walks in pilgrimage beyond the grave, Here we have a man entering an eternity that becomes sublimely present at the moment of death. A priest must by definition be a man of eternity, a man of the eternal kingdom, a man who sees beyond the anxious desires and concerns of earth, a man who embodies the aims and horizons of eternity.

It is for that reason that we stated in our pastoral letter that the church tries to identify with all the efforts made for human betterment, but in doing so she does not remain just with the things of earth. It is slanderous to criticize priests or bishops who are working for earthly liberation in social, economic or political realms. Their aim is not to remain there at the earthly level; rather, they are trying to liberate temporal goods from earthly servitude and incorporate them into the great liberty of heaven. Neto Barrera now fully understands that all liberation struggles, all hopes for a better world here on this earth,

	<p>ultimately become reality in the bliss of eternity. Only the liberation that Christ brings from the transcendent realm can impart true value to the liberation struggles of earth. Some myopic people listen to a priest's words as he cries out against the world's injustice, against the abuses of power, against the assaults on human dignity in this world, and then they criticize him as a communist, as a politician, as someone who has lost his way. They are myopic because they don't realize that the man calling out for a liberation is a priest who keeps before his eyes the transcendent perspective.</p>
<p>STQ 4.4.176: <u>Sermon Title And Date:</u> Misterio de Salvación en Cristo 9 de Junio de 1978</p> <p>STQ 4.4.176's starts with 'ojalá comprendamos, hermanos, que la Iglesia tiene la clave de la verdadera liberación' and concludes with 'la potencia de Dios" (2 Cor 12:9)'. </p>	<p>TTQ 4.4.176: <u>Sermon Title And Date:</u> The Mystery of Salvation In Christ, 4th June, 1978</p> <p>And so I conclude at the point where I began, telling you that we come to Sunday Mass to reflect on the great mystery of salvation. But we don't do so starting from our weak human power. We cannot save ourselves; we can't fulfill the natural law. Theology states that human beings, as intelligent as they may be, have many moral defects, but when we accept with humanity God's grace and the power of God's justice revealed in Christ, then we can say, <<Lord, I am a poor</p>

	<p>sinner. Free me from my sins. I recognize my misery; my passions weigh me down; free me from this body of death>>. When we take hold of God's hand in this way, then we are truly strong, as Saint Paul says, <<The power of God is made manifest in my weakness>> (2 Cor 12:9).</p>
<p>STQ 4.4.177: <u>Sermon Title And Date:</u> La Salvación: Iniciativa de Dios 9 de Julio de 1978</p> <p>STQs 4.4.177 - 4.4.179 are from the same sermon.</p> <p>STQ 4.4.177 starts with 'porque yo quiero presentar mi homilía como un camino del misterio' and concludes with 'a los humildes y a los sencillos" (Mat 11:25)'. No. 4.4.178 begins with 'la iniciativa es de Dios' and finishes with 'si no es que el Hijo se lo ha revelado'. STQ 4.4.179 begins with '¿y qué otra cosa es?' It ends with 'de mi Padre que nos hace felices a todos los hijos de Dios'.</p>	<p>TTQ 4.4.177: <u>Sermon Title And Date:</u> The Way Of The Mystery Of Salvation 9th July, 1978</p> <p>I want to present my homily today as a path leading to the mystery of salvation. This path arising from God's initiative can be understood as the integral redemption present in the midst of humanity; a redemption that can be received only by the simple and the humble, not by the learned of this world. So I present these three ideas: First, the initiative of salvation is God's. Second, salvation is something integral, that is, it includes the body and our social relationships; naturally, the soul and eternal life come first, but there is also temporal life. And third, we need to make ourselves ready because not everyone receives this salvation of God. Christ has said, <<I thank you, Father, because you have hidden these things from the</p>

	<p>proud and have revealed them to the humble and simple folk>> (Matt 11:25).</p>
<p>STQ 4.4.178: <u>Sermon Title And Date:</u> La Salvación: Iniciativa de Dios 9 de Julio de 1978</p>	<p>TTQ 4.4.178: <u>Sermon Title And Date:</u> The Way Of The Mystery Of Salvation 9th July, 1978</p> <p>The initiative is God's The first reading is a most beautiful song announcing the king's arrival: <<Rejoice, O daughter Zion, shout for joy, o daughter of Jerusalem! See, your king comes to you (Zech 9:9). This is a king who takes the initiative of coming to visit humanity. And humankind rejoices not because they've invited this king but because, as the Sacred Bible tells us, <<in this we realize that he has loved us: that even before we loved him, he came for us>> (1 John 4:10). In the gospel Christ speaks to us about the hidden mystery. We would have known nothing about this mystery, just as we know nothing about what other people are thinking as long as they keep their ideas to themselves. But when someone spontaneously says to us, <<I'm going to tell you something, I want to communicate to you my thoughts and my opinions>>, then we can know what is contained in the mystery of human thought. So too, God remained hidden until</p>

	<p>Christ revealed him; this is the mystery of salvation. Christ explains it more clearly when says, <<No one knows the Father except the Son, and no one knows the Son except the Father and those to whom the Father wants to reveal him>> (Matt 11:27).</p> <p>Sisters and brothers, be very careful with faith! Faith is a free gift. Blessed are those who have faith. They have not merited it; it is given to them by God. Blessed are those who know Christ because no one knows Christ except the Father, so that those who come to know Christ participate in the thought of the Father. <<Our Father who art in heaven!>> (Matt 6:9), because they have faith and they know that a Father exists whom no one knows unless the Son reveals him.</p>
<p>STQ 4.4.179:⁸⁸¹ <u>Sermon Title And Date:</u> La Salvación: Iniciativa de Dios 9 de Julio de 1978</p> <p>STQ 4.4.179 commences with ‘¿Y qué otra cosa es?’ and finishes with ‘voluntad de mi Padre que nos hace felices a todos los hijos de</p>	<p>TTQ 4.4.179: <u>Sermon Title And Date:</u> The Way Of The Mystery Of Salvation 9th July, 1978</p> <p>And what else does God offer? I urge you all to meditate on today’s second reading about the meaning of redemption. There Saint Paul</p>

⁸⁸¹ The only part of the STQ that uses any of the key terms is the part that starts with ‘¡Pero que hay que redimirla! and concludes with ‘la salvación de mi alma’.

Dios’.

goes to the heart of a great debate when he seeks the origins of the two great currents of humanity: good and evil. Evil has its origins in the flesh and good in the spirit. Today Saint Paul tells us with great clarity, <<You are not in the flesh; rather you, are in the spirit for the Spirit of God dwells in you>> (Rom 8:9). And he continues his analysis in what follows, so we must now delve deeply into Saint Paul’s theology to explain the biblical meaning of that word <<flesh>>.

<<Flesh>> is that soft tissue we wear to cover our bones, but flesh can also have a very lofty meaning, as when the Council urges us to honor our bodies: <<Human persons must not despise their bodily life; rather they are obliged to regard their bodies as good and honorable since God has created them and will raise them up on the last day. Even though we are wounded by sin and so experience rebellious stirrings in our bodies, human dignity demands that we glorify God in our bodies and not allow them to be enslaved by the depraved inclinations of our hearts>>. In this paragraph from the Council I find a complete biblical theology of the flesh. This flesh is a creature of God. God has made our bodies and has made them marvelous. The Council even states that the human body is like a synthesis of the whole material world, the place where the world

reaches free expression and so is able to please, thank, and praise God who has created this marvel of the material world.

Yet this marvelous body, a work of God and a glorification of God, has by sin become a slave of passions. That is why the word <<flesh>> takes on a pejorative meaning: flesh in the sense of the provocation to evil; flesh in the sense of weakness; flesh in the sense of love of drugs, of liquor, of overindulging, of everything that pleases that flesh without taking into account the spirit. Flesh is the human weakness that leads people toward sin. Flesh ruled by sin is an instrument of evil, but it must be redeemed.

This is the work of redemption, which Saint Paul now tells us about. We should no longer talk, sisters and brothers, about <<saving our souls>>. As the Council tells us, we should be saying instead that <<the whole person must be redeemed, body and soul, heart and conscience, mind and will>>. Salvation is of whole persons with their social relations; it is of human beings as stewards of nature; it is of human beings who must administer under the rule of God's law the good things that God has created for everyone. Salvation is of human

beings, images of God, who even if they have become weak through
fleshly sin, still can count on redemption in the Spirit.⁸⁸²

The same spirit who raised up the flesh of Christ, thus giving human flesh eternal youthfulness in the glory of the resurrection, also bestows supreme dignity on the body of every man and every woman who desires to live according to the Spirit and not according to the flesh. How useful it would be at this time when the flesh lords it over people – especially young people, married couples, those who want to use many things to satisfy the flesh – to put our flesh under the dominion of the Spirit so that we are truly redeemed in our soul and in body, redeemed by the Spirit in all our human reality, in all our social relationships, and with all of creation.

For creation has been made subject to human beings, but if human beings are dominated by the flesh, then they also submit creation to sin and make it selfish and idolatrous. In contrast, those who allow themselves to be swayed by the Spirit raise up all of nature along with themselves; they truly create harmony in their possession of the goods that God has created for the happiness of all so that this world

⁸⁸² The underlined paragraph is where the language with [SLMSDs](#) has been rendered as language with ELMsDs.

	<p>becomes a vestibule of that heaven where, as the fathers say, there no longer exists what is mine or what is yours; there exists only the will of our Father who makes all of us who are God's children happy.</p>
<p>STQ 4.4.180: <u>Sermon Title And Date:</u> La Siembra De La Palabra Del Reino 16 de Julio de 1978</p> <p>STQs 4.4.180 – 4.4.182 are from the same sermon.</p> <p>STQ 4.4.180 begins with 'cuando en el Éxodo, la palabra de Dios' and No. 4.4.181 with 'y llegamos al Nuevo Testamento'. STQ 4.4.182 starts with 'qué hermoso es ser cristiano, de veras es abrazar la palabra de Dios encarnada, hacer suya la fuerza de salvación'. These quotations end with 'lucha de clases ni egoísmos', 'me ama y me sigue. (Jn 8:12, 14:6)' and 'no puede haber salvación'.</p>	<p>TTQ 4.4.180: <u>Sermon Title And Date:</u> Sowing The Word Of The Kingdom 16th July, 1978</p> <p>During the Exodus the same Word of God that created the world was now guiding the steps of Moses and assuming another perspective: the Word of God has made creation, but it also works salvation. This is important, sisters and brothers, for the salvation that Christ brought to the world was already announced by God, and his redeeming Word is in the same line as the Word that creates. Creation and redemption are both the work of the Word of God. We cannot want creation; we cannot want fields, cattle, and ranches while prescinding from Christ's redemption. That would be utopian desire, an impossibility. The God who created the cattle, the God who created the ranches and the estates is the God who wants greater justice among human beings; he is the God who punishes Pharaoh in order to free the oppressed Israelites.</p>

	<p>This is the Word of God that is constantly creating and redeeming, that is constantly forging history and in history working salvation. How consoling it is that the God to whom I pray <<Our Father...>> (Matt 6:9) is not a God disconnected from my hunger, from my reality, from my creation. He is a God concerned about my body, about my food; he is a God who redeems me spiritually, but he is also a God who redeems me bodily and socially. He is creating our history because the God of El Salvador's history is the God of the church. When the church speaks to the history of El Salvador, she is not meddling in politics but reminding us that the God of our history is the God who speaks within his church and makes demands of politics, sociology, and the natural realities of El Salvador, requiring that they live in conformity to his word, which has created those realities for the happiness of all and not for class struggle or selfish struggling.</p>
STQ 4.4.181: ⁸⁸³	TTQ 4.4.181:

⁸⁸³ STQs 4.4.181 - 4.4.200 are from Oficina De La Causa De Canonización., "Homilias 1978: Página 4 De 5". loc. cit. ; RomeroES., "Homilias 1978". loc. cit & The Archbishop Romero Trust., "God's Kingdom Is Our True Wealth," <http://www.romerotrue.org.uk/homilies-and-writings/homilies/gods-kingdom-our-true-wealth>; Alternative versions of these quotations are available via SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit. & , & Fundación Biblioteca Virtual Miguel De Cervantes., "El Reino De Dios Es La Verdadera Riqueza Del Hombre," http://www.cervantesvirtual.com/obra-visor/monsenor-oscar-a-romero-su-pensamiento-volumen-v--0/html/ff72d818-82b1-11df-acc7-002185ce6064_5.html. Nos 4.4.181, 4.4.183, 4.4.186 & 4.4.194 have been adapted.

Sermon Title And Date:

La Siembra De La Palabra Del Reino
16 de Julio de 1978

The data from STQs 4.4.181 – 4.4.190 has, as a consequence of copyright restrictions, been removed.

Sermon Title And Date:

Sowing The Word Of The Kingdom
16th July, 1978

When we come to the New Testament, the word of God takes on even a greater theological dimension. On the lips of Christ the word of God reaches unfathomed depths: it is the Good News, the Gospel, the news of salvation (Mark 1:15). The kingdom of God has arrived, and the Christ in his own person not only speaks but *is* the Word of God: <<The Word became flesh and made his dwelling among us>>. (John 1:14). In the New Testament the Word of God is not just a power that creates, preserves, and guides the world; the Word of God is God made human, God who teaches. That is why I said to you, <<What a picturesque setting we have for our homily today: Jesus there on the lakeside getting into a boat and teaching the multitude!>> (Matt 13:1-2). It is God who is speaking with his Aramaic language in order to reach those Aramaic speakers listening to him. And on Pentecost he spoke many different languages (Acts 2:6), and now he speaks in Spanish, for through his priests God continues to speak in this church.

	<p>Since Christ is the Word of God, Saint Paul is able to coin a very original phrase. He says that <<Christ is the Yes and the Amen of the promises>> (2 Cor 1:20). In other words, regarding everything that God promised in the Old Testament Christ says <<Yes it is the truth. I am the person made man>>. The word <<amen>> means <<let it be so>>. It means the consummation of what God has said. It is an act of faith. It means that believing that everything that God has promised regarding salvation and happiness has become incarnate in Christ: <<I am the Amen, the Yes of God's promises. I am the power that can save the world, the Savior of the world. I am the Light; whoever follows me will not walk in darkness. I am the Truth, and apart from me there is no truth. All those who oppose me or cast me aside remain in untruth. I am the Light, I am the Truth, I am the Way, I am God in the midst of you, I am the saving power. Blessed are those who embrace me with faith, who love me and follow me:: (John 8:12; 14:6).</p>
<p>STQ 4.4.182: <u>Sermon Title And Date:</u> La Siembra De La Palabra Del Reino</p>	<p>TTQ 4.4.182.⁸⁸⁴ <u>Sermon Title And Date:</u> Sowing The Word Of The Kingdom</p>

⁸⁸⁴ The version of this quotation that is in Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 3. op. cit., pp. 101-102 has an error.

<p>16 de Julio de 1978</p>	<p>16th July, 1978</p> <p>How wonderful it is to be Christian! Truly, it means embracing the Word of God incarnate, making ours the power of salvation, keeping hope alive when everything seems lost! This is the reason, sisters and brothers, for my work here in the cathedral and my episcopal ministry. My greatest satisfaction and joy is when I hear people say (as I've heard this week in different demonstrations) that we transmit hope to them and strengthen their faith. They appreciate it when we tell them that, even when they have no political options or don't feel called to battle in those fields, they still can work for a better world because they nourish in their hearts this faith and this hope in Christ. And if out of love of Christ and commitment to this Christian faith they feel called to a political vocation, then they have the duty to go to work politically, but always under the inspiration of this Amen, of this Yes, of this Way that offers salvation to our people. For otherwise there can be no salvation.</p>
<p>STQ 4.4.183:⁸⁸⁵ <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.183: <u>Sermon Title And Date:</u></p>

⁸⁸⁵ The only part of this STQ that uses any of the key terms is the sentence that starts with 'en este día de la Virgen del Carmen como no pensar en Ella'.

La Siembra De La Palabra Del Reino

16 de Julio de 1978

Sowing The Word Of The Kingdom

16th July, 1978

Some scholars say that this parable does not come from Jesus Christ but from the primitive Christian community, from the time when the first Christians began to experience what we're experiencing so vividly now, that not everyone receives Christ's word with the same enthusiasm. Or they receive it enthusiastically but then become cowards in the face of persecution and take flight. Then there are those who want to receive a word in their heart, but one can grow along with the love of riches; they want to adore both God and their wealth. These various types correspond to the different kinds of earth in this parable – part of the seed of falls on rocky ground, part on the path, and part among thorns (Matt 13: 18-22).

Sisters and brothers, this is a magnificent examination of conscience for each one of us! What kind of heart do I have? What kind of Christian am I? Am I good soil or unreliable soil? Am I a coward who prefers the advantages of soil where the briars and thorns of this world's pleasure flourish? <<I don't want to leave these things, but I would like to be a Christian>>. <<I go to Mass, but I'd like to hear

the priest speak words sweet to my ears and not touch my wounds>>. <<Nowadays you can't go to Mass any more because everywhere they're causing trouble>>. Clearly, these are people who want God's word to grow in their hearts along with their selfishness and their vices. This cannot be. It is impossible to serve two masters (Matt 6:24). The authentic church must preach the true and only Lord, the true and only Word, the only Word that saves and bears fruit, the word that Christ sows- not the word that the devil and human indulgence would like you to sow.

Therefore, sisters and brothers, I conclude by evoking the creature who made God's word most fruitful. On this her special day how can we not reflect on the Virgin of Carmel? All our people look to her with hope, but not exactly in search of an easy salvation. Mary is the first to tell us, as she told the servants of Cana in Galilee, <<Do whatever he tells you>> (John 2:5). I cannot save anyone who does not obey God's word. When a woman from the crowd congratulated Christ for the mother who bore him, Christ told her, <<It is not only my mother who is blessed. Any woman could do that. She is great because she hears God's word and puts it in practice>> (Luke 11:27). This is what makes Mary great: her holiness, the fruitfulness of God's

	<p>Word in her. When she found the Child Jesus lost in the temple, the gospel uses a beautiful expression that could serve as the motto of all Christians: <<She kept all these things in her heart>> (Luke 2:51). The same phrase is used when the shepherds came to adore the child in Bethlehem: <<Mary reflected on God's word in her heart:: (Luke 2:19). In other words, when Mary heard the word of God, she reflected upon this word in her heart. This is the holiness of Christians: letting the word of God fall on fertile ground.</p> <p>Dear sisters and brothers, even as I am trying to sow the word this morning, my hope is that I am not only a sower but also a fertile soil for this word. Let us help one another mutually. Let us create a church community in which the word of the Lord produces not thirty – and sixty-fold but a hundred-fold (Matt 13:23). Let us now stand and profess our faith.</p>
<p>STQ 4.4.184: <u>Sermon Title And Date:</u> El Espíritu de Dios Entre Los Hombres 23 de Julio de 1978</p>	<p>TTQ 4.4.184: <u>Sermon Title And Date:</u> The Spirit Of God Among People, 23rd July, 1978</p>

<p>STQs 4.4.184 and 4.4.185 from the same sermon. No. 4.4.184 begins with ‘pasemos al segundo pensamiento’ and STQ 4.4.185 with ‘y digo también hermanos, que la vocación del hombre, es vocación a esa vida eterna’. These quotations end with ‘es colaborar con la salvación de todos los hombres’ and ‘fermentos de nuestra Sociedad’.</p>	<p>Let us move on to my second thought, which has to do with the designs of the God who has created humankind and wishes to come and live in the midst of humanity. So my second thought is this: what is the vocation of humankind? I will try to sum it up with these ideas: the vocation of every person is to be an image of God, to participate in the life and glory of God, and to collaborate in the salvation of all people.</p>
<p>STQ 4.4.185: <u>Sermon Title And Date:</u> El Espíritu de Dios Entre Los Hombres 23 de Julio de 1978</p>	<p>TTQ 4.4.185: <u>Sermon Title And Date:</u> The Spirit Of God Among People, 23rd July, 1978</p> <p>I also tell you, sisters and brothers, that the vocation of human beings is a vocation to eternal life: they will shine like suns in the kingdom of the Father. Let us not forget this eschatological dimension, this dimension before death. We should not seek our salvation only on this earth. A better world must be illuminated by what is beyond, by what will never come to pass in this life. Here things are always imperfect, but Christian hearts must struggle to make them less imperfect so that they become the path toward the infinite and absolute perfection of the God who awaits us.</p>

	<p>I also say that the vocation of human beings is a vocation to collaboration in the salvation of others. This is also the sense of the parable that was read today: <<The kingdom of heaven is like the yeast that a woman put into the dough so that the whole batch was leavened>>. (Matt 13:33). This is what being a Christian means, according to Christ: being leaven. Bakers know how the little bit of yeast that is placed within the dough leavens the entire mass. This is what Christians should be: the smidgeons of yeast that go on to transform their families, their neighborhoods, their communities, their towns, the entire country, the entire world! But now we are yeast without strength, and that is why we have not been able to leaven the mass. This reflection should help us, then, to understand the responsibilities we have by our Christian vocation to be apostles and to be the leaven of our society.</p>
<p>STQ 4.4.186: <u>Sermon Title And Date:</u> El Reino De Dios Es La Verdadera Riqueza Del Hombre 30 de Julio de 1978</p>	<p>TTQ 4.4.186: <u>Sermon Title And Date:</u> God's Kingdom Is The True Wealth Of Humankind 30th July, 1978</p>

<p>STQ 4.4.186 begins with ‘hermanos, por lo menos quisiera sembrar, en esta palabra, la inseguridad’ and ends with ‘el hombre que rechaza a Cristo y a sus enseñanzas y a su Iglesia, si no se convierte, va por mal camino’.</p>	<p>What I would like to do in this homily, sisters and brothers, is at least to sow some uncertainty. No one can feel certain of being chosen. We all have to adopt that great recommendation of Saint Peter:⁸⁸⁶ <<Work out your salvation with fear and trembling>> (Phil 2:12). What Luther taught is false: that believing in my salvation will give me salvation. You must still conduct yourself well. – remember what Christ says: <<Those who love me keep my commandments>>. (John 14:21). Let us recall especially what Saint Paul told us today so that we’ll know whether we’re on the path of salvation or the path of perdition: <<He chose you to be like Christ>> (Rom 8:29). Those who strive to become like Jesus Christ are on the right road. Those who reject Christ and his teaching sand his church will go astray if they are not converted.</p>
<p>STQ 4.4.187: <u>Sermon Title And Date:</u> El Reino De Dios Es La Verdadera Riqueza Del Hombre 30 de Julio de 1978</p>	<p>TTQ 4.4.187: <u>Sermon Title And Date:</u> God’s Kingdom Is The True Wealth Of Humankind 30th July, 1978</p> <p>In a little while, I’m going to relate to you a series of events that occurred this week so that you can analyze them for yourselves. And</p>

⁸⁸⁶ In this spot of the TT there is a footnote that says that in actual fact the text comes from Saint Paul.

in these events, see if you can discern which people might be at this moment predestined and which ones not predestined unless they're converted to God. We should be frightened! And now a call goes forth to all those who would play around with the church: take seriously the word of the church. It's not a question of my imposing myself by instilling fear or asking for false respect. It's just that I feel that I would not be fulfilling my duty if I did not say that predestination is a mysterious uncertainty that can be resolved only with a great sense of love, community, and justice and by imitating Jesus Christ. I would be giving you a false security if I told you, <<Yes, we're all going to be saved. Let's live as we wish, for Christ is already calling us to God's kingdom on earth>>. Do you think that Christ would have died tortured on the cross if the problem of salvation were not such a serious matter? How can we behold with indifference a redeemer of humankind who paid for people's sins with such bitterness and pain? How can we be indifferent to sin in all its manifestations, especially when it is manifested in social injustices? How can we make fun of God when we are accomplices in these injustices? We must try to improve the country so that there are no longer great differences between the images of Christ, between those called to be like Christ, for they are now very clearly

	<p>differentiated: not between those chosen by God and those rejected by God, but between rich and poor. This is not the criterion of true wisdom. The challenge is to think as God thinks and not otherwise.</p>
<p>STQ 4.4.188: <u>Sermon Title And Date:</u> El Reino De Dios Es La Verdadera Riqueza Del Hombre 30 de Julio de 1978</p>	<p>TTQ 4.4.188: <u>Sermon Title And Date:</u> God's Kingdom Is The True Wealth Of Humankind 30th July, 1978</p> <p>Ultimately, then, the problem has to do with our own will, a will filled with hope, a will that embraces Christ and confesses, <<Lord, even though I've been a great sinners, was me with your blood. Unite me to you and to your flesh which paid for my sins on the cross. I become part of this church where there are good fish and bad fish, but I will try to be a good fish>>. This is our great hope of salvation as Christians: trying to become like Christ our Lord.</p>
<p>STQ 4.4.189: <u>Sermon Title And Date:</u> El Divino Salvador y El Papa Señal de Dios con Nosotros 13 de Agosto de 1978</p>	<p>TTQ 4.4.189: <u>Sermon Title And Date:</u> The Divine Savior And The Pope, Sign Of God With Us 13th August, 1978</p>

The second principle is this: the church is a sign of God's presence and therefore is necessary. Even though the church cannot contain the whole Christ, she is a sign that Christ is in the world. Let's go back to our comparison. The glass of water that's taken from the fountain doesn't contain the whole fountain, but it's a sign that the water in the glass is from the fountain and that there exists a fountain from which a glass of water can be taken. Listen to what the Council says:

<<Fully incorporated into the society of the church are those who, possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her; they are united with her as part of her visible bodily structure and through her with Christ, who rules her through the supreme pontiff and the bishops. The bonds which bind people to the church in a visible way are the profession of faith, the sacraments, and ecclesiastical government and communion. Those persons are not saved, however, who, through part of the body of the church, do not persevere in charity. They remain indeed in the bosom of the church but only, as it were, in a *bodily manner* and not *in their hearts*>>. People can belong to the church in a bodily way: they may attend Mass in the cathedral *in body* but not *in heart*. People can be *in* the church physically and yet not be part *of* the church because they are not *heartily* there. It's not enough to say, <<I'm from a baptized

	<p>family>>. If you don't live in conformity with Christianity, you don't belong wholeheartedly to this Mystical Body of Christ.</p>
<p>STQ 4.4.190: <u>Sermon Title And Date:</u> El Divino Salvador y El Papa Señal de Dios con Nosotros 13 de Agosto de 1978</p> <p>STQ 4.4.190 begins with 'no olviden todos los hijos de la Iglesia' and finishes with 'la presencia de Dios entre nosotros'.</p>	<p>TTQ 4.4.190: <u>Sermon Title And Date:</u> The Divine Savior And The Pope, Sign Of God With Us 13th August, 1978</p> <p>The Council also tells us, <<All the children of the church should remember that their exalted condition results not from their own merits, but from the singular grace of Christ. If they fail to respond in thought, word, and deed to that grace, not only will they not be saved, but they will be more severely judged>>. That means that we Catholics have the good fortune of knowing the means of salvation that Christ has brought. In this glass called the institutional church we have the pope, the hierarchy, and the sacraments as God's instruments for giving us salvation. But it's not enough just to have them at our disposal. Even those of us who are instruments can be condemned because, even though instruments of God's grace, we may fail to make use of this grace of God for ourselves.</p>

	<p>That's why when we speak now of the pope or of the church as an institution, we should be very aware that neither the priests nor the bishops nor the pope nor the sacraments nor the church organizations contain the whole Christ. Nevertheless, they are necessary because they are palpable signs that make God's presence among us something real.</p>
<p>STQ 4.4.191: <u>Sermon Title And Date:</u> El Dinamismo de la Iglesia 20 de Agosto de 1978</p> <p>Due to copyright restrictions the data from 4.4.191 – 4.4.200 has been removed.</p>	<p>TTQ 4.4.191: <u>Sermon Title And Date:</u> The Missionary, Spiritual And Social Dynamism Of God's Kingdom In His Church 20th August, 1978</p> <p>But even before Christ looked out the window onto the Gentile world, the first reading tells us, God refused to impose territorial limits. The text speaks about foreigners, whom God says, <<I will bring them to my holy mountain, for my house is a house of prayer, and all the nations shall call it such>> (Isa 56:7). This is God's plan: it is not to save only the people of Israel. The strategy of God is to bring forth light from this people, a divinized people illumined by the light of God, and let it shine for all the peoples of the earth. The intention of God is the salvation of all. The Council has a specific document that</p>

	<p>explains beautifully this missionary dynamism of the church; it states that the pilgrim church is called missionary because it is the fruit of God the Father who sends us forth. That's what mission means; it comes from the Latin word <i>mittere</i>, to send. <<Just as my Father sends me and makes me a missionary, so I send you and make you my missionaries>>. (John 20:21). The Council says that the Father sent his Son as his missionary; after the Son accomplished this work in his person and returned, the Father and the Son sent the Holy Spirit as a missionary to give life to the church. As a result, this church, as the fruit of this mission of the Father and the Son, is herself, truly missionary; she has a universal dynamism.</p>
<p>STQ 4.4.192: <u>Sermon Title And Date:</u> El Dinamismo de la Iglesia 20 de Agosto de 1978</p>	<p>TTQ 4.4.192: <u>Sermon Title And Date:</u> The Missionary, Spiritual And Social Dynamism Of God's Kingdom In His Church 20th August, 1978</p> <p>The first part of God's strategy is expressed by Christ when he says, <<I have been sent to the lost sheep of Israel>> (Matt 15:24). He could not leave the confines of Palestine, and he didn't leave them, but he did tell all his disciples <<You will be my witnesses in</p>

	<p>Jerusalem, in Samaria, and to the farthest parts of the earth>> (Acts 1:8). When he rises full of power and majesty, he sends his church into the world, saying, <<All power in heaven and earth has been given to me. Go into the whole world, and make all the peoples disciples of Christianity. Baptize all persons in my faith>> (Matt 28:18-19). The missionary dynamism has been unleashed with the coming of Christ and the coming of the Holy Spirit.</p>
<p>STQ 4.4.193: <u>Sermon Title And Date:</u> La Iglesia, Comunidad de Amor 17 de Septiembre de 1978</p>	<p>TTQ 4.4.193: <u>Sermon Title And Date:</u> The Church: A Community Of Love 17th September, 1978</p> <p>My second thought, then, has to do with another conflict that arose in the early Christian communities; it was between two groups that Saint Paul called the <<weak> and the <>. It's possible that this part of the letter to the Romans is referring to people who converted to Christianity from the Jewish or Gentile religious traditions. These people claimed that certain kinds of meat could not be eaten and so they ate vegetables. In contrast, others understood that Saint Paul had moved beyond those ideas and taught that salvation comes through faith in Christ and does not depend on religious actions. These</p>

	<p>progressives scorned the traditionalists were scandalized by them in turn, much like our situation today.</p> <p>What is wrong is to become radicalized, to put yourself at one extreme and think, <<Only my way is good>>. That's why there exist today movements in religious life that want to take control of the church or create a monopoly on Christ and the Holy Spirit. To resolve this conflict Saint Paul speaks in the name of the Holy Spirit, as you will see in my third though when we take the three readings and combine these two conflicts – the one between violence and forgiveness and the one between progressives and conservatives – and give them just one name.</p> <p>The key to the solution, we are told by today's world, is in forgiveness and in the reasons for forgiveness. What are these reasons? Let us gather them as the fruit of our reflection.</p>
<p>STQ 4.4.194: <u>Sermon Title And Date:</u> La Crisis del Reino de Dios 24 de Septiembre de 1978</p>	<p>TTQ 4.4.194: <u>Sermon Title And Date:</u> The Crisis Of The Kingdom Of God 24th September, 1978</p>

STQ 4.4.194 starts with ‘aquí surgió este conflicto que se refleja hoy en la parábola’ and concludes with ‘¿vas a tener tú envidia, porque yo soy bueno? (Mat 20:15)’.

That is how the conflict arose that is reflected in today’s parable. The aim of this parable of the workers in the vineyard reflects the earliest crisis of Christianity. There were Pharisees and other Jews who converted to Christianity since the Bible was Jewish and so was Christ. They claimed that they had been adoring God from long before – from the dawning of the day – and so they felt they had special rights. For them, the Gentiles that Saint Paul was finding and telling about the same Christ were only second-class Christians. But Saint Paul and the early Christian community argued that only in Christ was there salvation; Jews could not be saved by observing the law of Moses but only by believing in Christ. And the Gentiles and the pagans were saved by Christ. Neither Jew nor Gentile had any rights apart from giving thanks to the Christ. And this was how the first community resolved the crisis, just as today’s parable is resolved by paying all the workers equally. That is, the crisis was resolved when Christians realized that their God, as I just explained to you, is a God who does not recognize any privilege except the holiness of persons, wherever it comes from. For God, then, there are no social classes. For God there are no categories of human beings. The only category is believing in Christ and living in accord with that belief. We find the explanation for this in today’s readings: <<My thoughts

	<p>are not like your thoughts>> (Isa 55:8). <<Are you envious because I am generous>> (Matt 20:15).</p>
<p>STQ 4.4.195: Sermon Title And Date: Festín De Dios Con Los Hombres 15 de Octubre de 1978</p> <p>STQ 4.4.195 begins with ‘¿cómo traducimos este festín de Dios en la Iglesia? The quotation concludes with ‘a esta institución que se llama la Iglesia’.</p>	<p>TTQ 4.4.195: <u>Sermon Title And Date:</u> God’s Banquet With Humankind 15th October 1978</p> <p>How do we understand this banquet in terms of the church? To help us reflect on this point this morning I have chosen the text from the Second Vatican Council which states, <<Those persons are fully incorporated into the society of the church who, possessing the spirit of Christ, accept here entire system>>. The first treasure that the church has is the Spirit of Christ. The church is a hierarchically organized society, and the bishop is the one directly responsible for his diocese. Naturally, the bishop is in communion with the pope, who is the only one to whom he must render an account. If the faithful were to prescind from the bishop, going over his head to appeal to the bishops’ conference or the pope, they would not be accepting the integral organization of the church. The Council also says that the faithful <<also accept all the means of salvation that have been established in the church>>. Here is another rich aspect of</p>

	<p>the banquet. What we are experiencing now – the Eucharist, communion, forgiveness in confession, the baptism of children, the blessing of marriages, priestly ordination, the institutes where men and women religious consecrate their lives to the Lord – all these are the means of salvation established in the Church. <<And in this visible body the faithful are united with Christ, who rules this church through the supreme pontiff and the bishops and through the bonds of the profession of faith, the sacraments, church governance, and ecclesiastical communion>> in this brief text of the Council, then, the whole of Isaiah’s beautiful prophecy is translated into the language of the church, the language of Vatican II. God is calling all nations to his banquet on the holy mountain that Christ established in this organization, this institution called the church.</p>
<p>STQ 4.4.196: Sermon Title And Date: Festín De Dios Con Los Hombres 15 de Octubre de 1978</p> <p>STQs 4.4.196 and 4.4.197 start with ‘entonces me podrán preguntar ustedes’ and ‘aquí nos está dando Cristo pues, la respuesta a una calumnia que se oye muy frecuente’. They conclude with ‘conforme</p>	<p>TTQ 4.4.196: <u>Sermon Title And Date:</u> God’s Banquet With Humankind 15th October 1978</p> <p>You will perhaps then ask me, <<How can there be salvation outside the church?>> And I will respond to you that the same Council affirms that all those who have recognized the organization of the</p>

a su riqueza en Cristo Jesús. (Fil 4:19)' and 'libremente, con sentido de justicia y de caridad'. The STQs are from the same sermon.

Catholic Church as the instrument possessing all the means of salvation cannot be saved if they do not accept her with all her means. This applies to those who recognizes the truth. In our case, sisters and brothers, I am saddened to think that in our diocese there are many people – perhaps priests, perhaps sisters and Catholic institutions – who do not accept the totality of the institution and so are not on the path to salvation. But it is different in the case of those who do not recognize this institution. Priests, of course, cannot plead ignorance because they have studied the institution of the church: the same goes for Christians who have received some instruction. But there may be situations where there is no religious instruction so that some people are ignorant about the church. In regard to these the Council states, <<They also can attain to salvation who through no fault of their own do not know the Gospel of Christ or his church but who sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience>>. How comforting it is to think that grace will also be given to those who, not through ill will but because of ignorance, are unaware of these means the church offers them but who still try to honest and holy lives. Through some other means besides the sacraments they will be

touched by grace, the Holy Spirit, Christ! There is no salvation without Christ, but they will find him in their own way.

I am going to mention here, dear sisters and brothers, the second reading from Saint Paul because he presents an excellent model for the church's messengers, and that is what we are talking about here. I already told you about the situation in which Paul wrote this letter we've been reading for the past three Sundays. Saint Paul's letter to the Philippians was written in prison. Paul, like all prisoners, is fearful and is wondering: <<What are they going to do with me?>> Nevertheless, he is filled with great trust and thanks the Philippians who sent him some economic assistance by means of a fellow Christian. It is while expressing his gratitude for the support that he pronounces the words that were read today: <<I thank you for having shared my tribulation through your alms>>. But with a healthy independence of material goods – that's the kind of apostle he is – Paul tells them, <<You should know that I am trained and ready for everything: for eating well or for going hungry, for living in abundance or for being in need. I can do everything in him who strengthens me>> (Phil 4:12-13). In other words, Paul is saying, <<Thank you for providing me food, but even if I were dying here in jail and no one remembered me, you should know that I trust in the

	<p>Lord. I receive the gifts you have placed in my hands and thank you for them because I know that “my God in return will supply your every need according to his glorious riches in Christ Jesus”>> (Phil 4:19).</p>
<p>STQ 4.4.197: Sermon Title And Date: Festín De Dios Con Los Hombres 15 de Octubre de 1978</p>	<p>TTQ 4.4.197: <u>Sermon Title And Date:</u> God’s Banquet With Humankind 15th October 1978</p> <p>Here Christ is giving us a response to the slander that’s often heard: <<Why is the church preaching only to the poor? Why speak of a church to the poor? Don’t those of us who are rich have souls?>> Of course you do, and we love you dearly and want you to be saved. We don’t want you to perish as prisoners of your own idolatry. We ask you to become spiritual, to be poor in spirit, to feel the destitution and anguish of the needy.</p> <p>Then the King says, <<Go out onto the highways, there where the poor people are. Call them and invite them to come>> (Matt 22:9). Then people of every sort fill the hall that was prepared for the chosen ones who were not worthy. At this point comes a second parable: <<When the king came in to meet the guests, he saw a man there who</p>

was not wearing a wedding garment>> (Matt 22:11). This showed a lack of courtesy. As poor as people may be, when they are invited to this kind of banquet, they try to look as decent and clean as possible, even if their clothes have patches. It seems that this individual is the kind of person who pays no attention to such matters; he was lacking in courtesy. Indeed, not even the church should be lacking in such courtesy. The king confronts the man who, despite the king's goodness in inviting the poor, made himself unworthy, and says to him, <<My friend, how is it you came in here without a wedding garment?>> (Matt 22:12). The man does not open his mouth; he can make no excuses, he has failed, and this is a great lesson.

I already read you that text where the Second Vatican Council says that the church possesses all the means for salvation, but the Council also adds some frightening words: <<They are not saved, however, who, though part of the body of the church, do not persevere in charity. They remain indeed in the bosom of the church, but, as it were, only in a "bodily" manner and "in his heart">>. It is not enough to attend Mass on Sunday. It is not enough to call yourself Catholic. It is not enough to bring your children to be baptized even though this may be a festive social occasion. Appearances are not enough. God is

	<p>not satisfied with appearances. God wants the garment of justice. God wants Christians clothed in love. God wants those who enjoy his banquet to make a personal effort. Christ alone saves us, but he will not save us without our doing our part. Saint Augustine said, <<God who created you without your help, will not save you without your co-operation>>. God did not need your consent to create you, but to save you he needs to use your freedom so that you know how to use the things you own and the person you are freely and with a sense of justice and charity.</p>
<p>STQ 4.4.198: <u>Sermon Title And Date:</u> La Iglesia Comunion de Vida, de Caridad y de Verdad para Salvación del Mundo 29 de Octubre de 1978</p> <p>This STQ begins with ‘yo llamaría a mis palabras de hoy: La Iglesia comunión de vida, de caridad y de verdad para salvación del mundo’. It concludes with ‘y sal de la tierra’.</p>	<p>TTQ 4.4.198: <u>Sermon Title And Date:</u> The Church: A Communion Of Live, Love And Truth For The World’s Salvation 29th October, 1978</p> <p>For my part, I have looked at the biblical readings, and as I usually do, I have chosen a title for my homily today, one that reinforces our sense of family and of communion. I will title my words today: <<The Church: a Communion of Live, of Charity, and of Truth for the World’s Salvation>>. Indeed, today’s readings seem to be summed up beautifully in one of the Second Vatican Council’s</p>

	<p>densest texts. In speaking of the church as a messianic people, the Council uses these words: <<This messianic people, although it does not actually include all people and at times may appear to be only a small flock, is nonetheless a lasting and sure seed of unity, hope, and salvation for the whole human race. Established by Christ as a communion of life, love, and truth, it is also used by him as an instrument for the redemption of all and is sent forth into the whole world as the light of the world and the salt of the earth>>.</p>
<p>STQ 4.4.199: <u>Sermon Title And Date:</u> La Iglesia Comunion de Vida, de Caridad y de Verdad para Salvacion del Mundo 29 de Octubre de 1978</p> <p>STQ 4.4.199 begins with ‘esto que lo vivieron tan de cerca en Jerusalem’ and concludes with ‘los poderes del mundo, surgen las persecuciones’.</p>	<p>TTQ 4.4.199: <u>Sermon Title And Date:</u> The Church: A Communion Of Live, Love And Truth For The World’s Salvation 29th October, 1978</p> <p>Even though the Jews experienced all these events close at hand, in Jerusalem, they did not understand them, except for the small group that followed Jesus. And that’s why the apostles told the Jews, <<We are going elsewhere to preach because there are people out there waiting for the Good News>>. And that’s what happened. But the book of Acts reports the consequences: <<The Jews, filled with envy, recruited some worthless men from the streets, formed a mob, and set</p>

the city in turmoil. They attacked Jason's house>> (Acts 17:5). This Jason was a recent Christian convert who offered other Christians lodging because they were not accepted in the synagogue or in the official temple. That's where Paul began to preach to the Jews, but they told Paul, <<You can no longer preach in this synagogue. Here we are the Jewish officials, and your teaching is against our order>>. (The same thing is happening in the churches that the usurpers have taken over: they have thrown out the Christians. Don't yield, beloved Christians!).

Paul then went with his group of Christians to the house of their friend Jason, and the authorities pursued them there, wanting to try them before the people. They shouted to the magistrates, <<These Christians have been turning the world upside down. Now they have come here, and Jason has given them lodging. They go against the decrees of Caesar and claim that there is another king named Jesus>> (Acts 17:6-7). What do you think of this, sisters and brothers? It's just like what they're saying about us now, <<They are subversives. They are against authority. They should be put in prison.>>. There is nothing strange in this, sisters and brothers, for the history of our communities is the history of persecution. Christians have always proclaimed that Jesus is truly King and Lord, and they have always

	<p>proclaimed that his Gospel is the one and only word of salvation. And whenever Christians have used the word of God to denounce the abuses of worldly power, persecutions have arisen.</p>
<p>STQ 4.4.200: <u>Sermon Title And Date:</u> La Iglesia Comunion De Vida, De Caridad Y De Verdad Para Salvacion Del Mundo 12 de Noviembre De 1978</p>	<p>TTQ 4.4.200: <u>Sermon Title And Date:</u> The Church As The Spouse Of Christ 12th November, 1978</p> <p>These are some of the Council that I would like you to engrave deeply in your hearts: <<Those Christians who neglect their temporal obligations and their duties toward their neighbors are also neglecting their duties toward God and therefore are jeopardizing their eternal salvation>>. What does this mean, sisters and brothers? It's a shame that our religion has sometimes betrayed the Gospel in order to please people in high positions. By telling them that those acts of worship are sufficient for salvation, we have exposed them to being forever lost! We are now returning to an authentic religion of the Gospel, one in which Christ tells us that <<the Kingdom of heaven will be like ten maidens who went forth to meet the bridegroom>> (Matt 25:1). Woe to those who do not take advantage of those hours of their lives to fill</p>

up their lamps with good works so that they may go forth to meet the Lord with charity and practical love! Speaking of virgins, Saint Bernard once said they were <<pure as angels but arrogant as devils>>. The Christian virtues must be integrated with one another. Christ came to preach and integral redemption. He wants not appearances but sincerity.

Also, dear sisters and brothers, if marriage means waiting, we should not forget that, as the Council says, the church is still in this temporal phrase. In view of this, I would like to tell those of you who are married that your marriage is also in a phase of expectation. A marriage is never a simple fact, for every day there is the need to forgive one another, and sanctify one another. The husband who wants to see his wife as a perfect angel is quite mistaken, as is the wife who wants to see her husband as an already heavenly being. They are both creatures of flesh and bone, heirs of the legacies and defects of generations, and they have to learn to put up with many things in one another. The church must also ask her Divine Spouse to tolerate many things in her for she still lives in this temporal phase in which her sacraments, institutions, hierarchy, priests and other elements are afflicted with many imperfections; yet, as the Council

	tells us, <<already on this earth she is signed with a sanctity which is real although imperfect>>, and because of her good will she moves forward toward that time of perfection. We must remember this so as not to demand of the church on earth what the church will have only when she is perfectly consummated.
<p>STQ 4.4.201:⁸⁸⁷</p> <p><u>Sermon Title And Date:</u></p> <p>La Iglesia, Una Comunidad En Espera Activa Del Retorno De Cristo</p> <p>19 de Noviembre De 1978</p>	<p>TTQ 4.4.201:</p> <p><u>Sermon Title And Date:</u></p> <p>The Church: A Community Actively Awaiting God's Return.</p> <p>19th November, 1978</p>

⁸⁸⁷ STQs 4.4.201-4.4.240 have been sourced from Oficina De La Causa De Canonización., "Homilias 1979: Página 1 De 4," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1979>; "Homilias 1978: Página 4 De 5". loc. cit; "Homilias 1978: Página 5 De 5," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1978?start=60>; The Archbishop Romero Trust., "An Assassination That Speaks of Resurrection," <http://www.romerotruster.org.uk/homilies-and-writings/homilies/assassination-speaks-resurrection>; "Christ, Epiphany of God's Saving Love," <http://www.romerotruster.org.uk/homilies-and-writings/homilies/christ-epiphany-gods-saving-love>; "Christ, an Always New Word for the Church," <http://www.romerotruster.org.uk/homilies-and-writings/homilies/christ-always-new-word-church>; "La Resurrección, Sello Y Clave De La Nueva Alianza". loc. cit & "The Mediator of the New Covenant," <http://www.romerotruster.org.uk/homilies-and-writings/homilies/mediator-new-covenant>; Alternative versions of STQs 4.4.201 - 4.4.218, 4.4.221 - 4.4.228 & 4.4.233 - 4.4.235 can be found in Evangelizadoras De Los Apóstoles., "Un Asesinato Que Nos Habla De Resurrección," <https://evangelizadorasdelosapostoles.wordpress.com/2012/01/22/un-asesinato-que-nos-habla-de-resurreccion/#respond> & SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit.; "Índice Ciclo B," <http://www.sicsal.net/romero/homilias/B/index.html>. Nos. 4.4.207, 4.4.211, 4.4.213, 4.4.219, 4.4.229 & 4.4.237 have been adapted.

As a result of copyright restrictions, the data from STQs 4.4.201 – 4.4.210 has been removed.

STQ 4.4.201 goes from ‘la salvación es un hecho histórico’ to ‘la salvación de Dios en nuestra historia’.

Salvation is a historical event, not something of the past; it is the present history of every people, of every man and woman, of every community. It is important for us to keep this in mind because, even though in our homilies we examine concrete events week by week, it not out of any desire to avoid the Gospel message and the mind of the church. Rather, we do this in order to discover the salvation that God is working right now among Salvadorans, the salvation that is incarnate in our own history. That is where we should seek salvation: in our own historical happenings; it is in the life of the church of the archdiocese; it is in the life of every parish, every village, and every community. Salvation is also to be found in the secular history that surrounds us, even though not everything there contributes to God’s kingdom. Indeed, the great realities of our faith and our hope in Christ are often forcefully opposed by attitudes that are atheist, materialist, and selfish. We must therefore understand that, because God’s kingdom is being built in history, it must inevitably clash with historical realities. This does not mean getting involved with politics; it is simply seeking God’s salvation in our own history.

<p>STQ 4.4.202:</p> <p><u>Sermon Title And Date:</u></p> <p>Adviento, El Tiempo De La Alegre Esperanza 3 de Diciembre de 1978</p> <p>STQ 4.4.202 starts with ‘adviento, preparación de Navidad, es tiempo de conversión’. It concludes with ‘es la que han escuchado en la primera lectura’.</p>	<p>TTQ 4.4.202:⁸⁸⁸</p> <p><u>Sermon Title And Date:</u></p> <p>Advent, A Time Of Joyful Hope 3rd, December, 1978</p> <p>The first thing I have to say is this: Advent calls us to the spirit of poverty and hunger for God. Advent is a time for conversation as we prepare for Christmas. Those who experience conversion seek God. But how are they going to seek God if they don’t realize that they need God? Nobody desires freedom if they’re not aware that they are wearing chains, that they are enslaved to some situation. You can’t desire liberation if you don’t realize that you’re oppressed. So poverty is precisely that. When we speak about the church of the poor, we are not engaged in Marxist dialectic, as if they were also a church of the rich. Rather, we are repeating what Christ, inspired by the Spirit of God, said: <<The Lord has sent me to preach the Gospel to the poor>> (Luke 4:18). What this text of the Bible means is that you</p>
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⁸⁸⁸ TTQs 4.4.202 - 4.4.269 have been sourced from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 4. op. cit. pp. 45, 47-48, 68-69, 77 -78, 86-87, 99-106, 115, 148-155, 161, 187, 191-192, 204, 206, 213, 233, 255-256, 260-261, 276-277, 279, 295, 301-303, 333, 336-337, 339, 347-349, 353, 372-373, 376-378, 395, 427, 447-449, 475 & 489-490.

	<p>have to become poor in order even to hear the Gospel. The poverty of Advent consists in hunger for God, and the poor are hungry.</p>
<p>STQ 4.4.203: <u>Sermon Title And Date:</u> El Señor Viene, Preparémosle El Camino 10 de Diciembre de 1978</p>	<p>TTQ 4.4.203: <u>Sermon Title And Date:</u> The Lord Is Coming: Let Us Prepare The Way For Him 10th December, 1978</p> <p>We as Christians must be just as transparent as John the Baptist in order to demonstrate that a power exists that is saving the world: it is God who became human in Jesus Christ! John Paul II, during his solemn inauguration as pope in the middle of Saint Peter's Square, cried out with the voice of the Baptist, <<Open all doors to Christ! Have no fear! I announce this to people in every sphere of activity, in politics, in business, in worldly affairs. Do not be afraid. Only Christ has the answer. Yes, only he has the words of eternal life. This is the mission of the church, and all of us <i>are</i> church. Consequently, if we truly want to honor this people of God to whom we belong by baptism, we have to make ourselves as transparent as possible to the presence of Christ, the Savior of humankind in the World. We should not believe in other ways of salvation but should preach the one and only Savior. We should not confuse the complete liberation that</p>

	<p>comes from Christ with the partial liberations offered on earth. Christ's are the true ways.</p>
<p>STQ 4.4.204; <u>Sermon Title And Date:</u> El Verbo Se Hizo Carne Y Habitó Entre Nosotros 17 de Diciembre de 1978</p>	<p>TTQ 4.4.204: <u>Sermon Title And Date:</u> The Word Became Flesh And Dwelt Among Us 17th December, 1978</p> <p>Dear sisters and brothers and esteemed radio audience, for three weeks now we have been trying to give concrete expression to the spirit of this time we call <<Advent>>. The Lord is drawing near, and we want to be ready for him. We sense that the Lord is close by, but we need faith to feel how really close God is to us. Another feeling we have is that of spiritual hunger and poverty. There is no desire to eat if there is no hunger. We cannot experience a need for God if we are proud and self-sufficient. Only those who are poor, only those who are hungry will be filled. This is the spirit of poverty that Mary the Virgin, whose canticle we have recited today in the responsorial psalm, proclaims in the name of all humankind; she gives voice to the need and the hunger we have for God. Blessed are those who see the coming of Christmas in the same way that a hungry person sees the arrival of a plate of food. We cannot long for freedom</p>

	<p>and liberation if we don't realize that we're enslaved. Still another feeling we have is a positive one; it is the missionary attitude of being present in the world, realizing that our mission is to make God present in a world that needs him.</p>
<p>STQ 4.4.205: <u>Sermon Title And Date:</u> El Verbo Se Hizo Carne Y Habitó Entre Nosotros 17 de Diciembre de 1978</p>	<p>TTQ 4.4.205: <u>Sermon Title And Date:</u> The Word Became Flesh And Dwelt Among Us 17th December, 1978</p> <p>Paul talks about joy. In these days where there seems to be no room for joy in El Salvador. I urge you to listen to Saint Paul repeating to us: <<Sisters and brothers, rejoice always! Be constant in prayer. In all circumstances give thanks, for this is God's will for you in Christ Jesus>>. (1 Thess 5:16-18). The Christian community should not despair. If someone in our family dies, we should not weep like people without hope. If thick clouds have darkened the history of our country, we should not give up. We are a community of hope, and like the Israelites in Babylon, let us trust that the hour of liberation will come. The day will come! <<It will arrive because God is faithful>, says Saint Paul, and so our joy must become a prayer :</p>

	<<The one who calls you is faithful and will fulfill his promises>> (1 Thess 5:24).
<p>STQ 4.4.206:</p> <p><u>Sermon Title And Date:</u></p> <p>La Familia: Epifanía Del Amor De Dios</p> <p>31 de Diciembre de 1978</p>	<p>TTQ 4.4.206:</p> <p><u>Sermon Title And Date:</u></p> <p>The Family, A Revelation Of God's Love</p> <p>31st December, 1978</p> <p>Anna, the venerable octogenarian, was also there, so you can see: persons of all ages are good for announcing Christ! There was Anna, declaring the presence of the Messiah to all who were looking for the liberation of Israel (Luke 2:36-38). I can just see her now, emerging from the cathedral, that little old lady who saw Christ entering in the arms of the Virgin. She is telling everybody she sees, <<The Redeemer has finally come!>>, and all those who hear her are filled with joy. How I wish that we were all prophets in this sense of announcing the Lord's coming!</p>
<p>STQ 4.4.207:</p> <p><u>Sermon Title And Date:</u></p> <p>Cristo, Epifanía Del Amor Salvífico De Dios</p> <p>7 de Enero de 1979</p>	<p>TTQ 4.4.207:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ, The Epiphany Of God's Saving Love</p> <p>7th January 1979</p>

	<p>The service the Church renders to the people's struggles to achieve justice requires us to insert those struggles into the global plan of liberation that the church proclaims. In my pastoral letter, I wrote, <<The global plan of the liberation that God has for his people encompasses the whole of human reality in all its dimensions, including its openness to the absolute that is God himself. It therefore coincides with a definite conception of humanity, one that cannot be sacrificed to the needs of any short-term strategy, plan, or achievement>>. That means that the liberation that the church promotes cannot be limited to temporal practices.</p>
<p>STQ 4.4.208: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.208: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January 1979</p> <p>Second, this liberation <<is centered on the kingdom of God. Its mission is not limited just to the religious sphere; it reaffirms the primacy of humankind's spiritual vocation and proclaims salvation in Jesus Christ>>. The primacy of the spiritual>> - let's not forget that! As regards those who say that the church is preaching revolution and class hatred, it's a lie! I have explained it clearly: the church reaffirms</p>

	<p>the primacy of the spiritual and religious vocation of human beings, and she proclaims salvation in Jesus Christ.</p>
<p>STQ 4.4.209: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.209: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January 1979</p> <p>Third, <<This liberation proclaimed by the church proceeds from an evangelical vision of human reality, it is grounded in the profound motivation of justice and charity, it possesses a truly spiritual dimension, and its final objective is salvation and happiness with God>>. We say this to everyone, including those who belong to the people's political organizations: the salvation we should seek is not only better salaries, a better government, or a better situation on earth. We must also seek the supreme objective of salvation and happiness in God. Indeed, these are already possessed by those who practice this primacy of the spiritual, even if they live in earthly poverty.</p>
<p>STQ 4.4.210: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.210: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January 1979</p>

	<p>For this reason, the liberation sought by the church, <<demands a conversion of heart and mind: it is not satisfied only with structural changes>>. What use is it to change structures, to change forms of government, to change modes of political organization if the people who are going to manage these structures will carry corruption in their hearts? What use is a change of our social situation if those of us living in the new structures are not ourselves inwardly renewed so as to be more just, more caring, truly new? feel</p>
<p>STQ 4.4.211: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p> <p>Because of copyright restrictions, the data from STQs 4.4.211 – 4.4.220 have been removed.</p>	<p>TTQ 4.4.211: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God’s Saving Love 7th January 1979</p> <p>Finally, and I ask you to note this well, this liberation <<excludes violence; it considers violence neither Christian nor evangelical; it views violence as ineffective and at odds with the dignity of the people>>.</p>
<p>STQ 4.4.212: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios</p>	<p>TTQ 4.4.212: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God’s Saving Love</p>

<p>7 de Enero de 1979</p>	<p>7th January 1979</p> <p>Here we can cite the words of the pope, who said that if the church, in supporting the liberating forces of the world, were to lose her global vision of Christian salvation, then <<she would lose her fundamental meaning. Her message of liberation would no longer have any originality and would readily be prone to monopolization and manipulation...she would have no authority to proclaim freedom in the name of God>>. In other words, the Epiphany orients us with the star of the magi. It guides us with the clear perspective of God who wants to save all peoples. The liberation we seek cannot be defined only within earthly, temporal limits. While proclaiming true liberation, the church accompanies all human efforts at liberation; it encompasses all these earthly strivings and orients them toward salvation.</p>
<p>STQ 4.4.213:</p> <p><u>Sermon Title And Date:</u></p> <p>Cristo, Epifanía Del Amor Salvífico De Dios</p> <p>7 de Enero de 1979</p>	<p>TTQ 4.4.213:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ, The Epiphany Of God's Saving Love</p> <p>7th January 1979</p>

	<p>Therefore, dear sisters and brothers, the church's main interest is to provide direction for all these struggles. You should not, then, be surprised when the church supports good and noble causes even though these are embraced also by the so-called clandestine organizations. If what they are seeking is just, then it is the kingdom of God, but the church tells them, <<Earthly intentions are not enough. You must envision that justice you're seeking within universal salvation, which means transcendent redemption and happiness in God>>. This is the great merit of the church, and that's why they want to destroy her and defame her: because she is preaching a liberating force that is absolute and unconditional. When the church preaches in favour of human rights, she does not take a political position. The political instances that today defend human rights can change tomorrow because politics is always changing, but the church, guided by her star; her transcendent perspective, will never change. And even if she's left all alone, she knows that she is with God, and that God's transcendence illumines her in the same way that the bright radiance of God shone on Jerusalem, announcing to all, <<the great liberation is at hand! Rise and shine Jerusalem, for your light has comes!>> (Isa 60:1).</p>
STQ 4.4.214:	TTQ 4.4.214:

Sermon Title And Date:

Cristo, Epifanía Del Amor Salvífico De Dios

7 de Enero de 1979

Sermon Title And Date:

Christ, The Epiphany Of God's Saving Love

7th January 1979

Given that salvation is a universal reality; we do well to remember, sisters and brothers, that the evangelical and pastoral teaching of the Second Vatican Council proclaimed that the liberation that Christ brings leads humanity to complete fulfillment. Then, ten years ago at Medellín, this teaching became the pastoral approach of Latin America as well, even though many people unfortunately don't realize that. And now a new Medellín will be dawning in Puebla! By <<complete fulfillment>> we mean that it is the whole human reality that must be saved: soul and body, individual and society. That's what it means to establish God's kingdom on earth, a kingdom which is now so thwarted and manacled by our abusive idolatry of wealth and power. Those false idols must be overthrown, just as when the first evangelizers in the Americas overthrew the false gods our indigenous ancestors were worshipping. Today the idols are different. They're called money, they're called political interests, they're called national security, but they're all forms of idolatry that seek to displace God from our altars. The church proclaims that we human beings can be

	<p>happy only when, like the magi, we worship the one and only true God; we can be happy only by freeing ourselves from the false ideologies of the <<the Orient>> and by worshipping this Christ with simple Christian faith and even greater integrity.</p>
<p>STQ 4.4.215: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p> <p>STQ 4.4.215 starts with ‘d) desde la encarnación nada humano le es extraño a Cristo y a su Iglesia’. It finishes with ‘todo ésto no es extraño a la evangelización’.</p>	<p>TTQ 4.4.215: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God’s Saving Love 7th January 1979</p> <p>I also want to remind you here about how, during the synod of 1974, Paul VI gathered the opinions of the modern magi, bishops who came from all over the world. The pope learned from those bishops about the sentiments of millions of people, and he later wrote these sad but eloquent words:</p> <p>It is well known that many bishops from all the continents spoke about this at the last synod, especially bishops from the Third World; they spoke with a pastoral accent resonant with the voices of millions of the church’s sons and daughters who make up these peoples. These peoples, as we know, have engaged all these energies in the effort and struggle to overcome everything that condemns them to remain on the margin of life: famine, chronic disease, illiteracy, poverty, injustices</p>

	<p>in intercultural relations, unfair commercial exchanges, and situations of economic and cultural neo-colonialism that are sometimes as cruel as the old political colonialism. The church, as the bishops repeated, has the duty to proclaim the liberation of millions of human beings, many of whom are her own children; she has the duty of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete. This is not foreign to evangelization.</p>
<p>STQ 4.4.216: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.216: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God’s Saving Love 7th January 1979</p> <p>Meanwhile, the two Englishmen and Mr. Suzuki remain in captivity. The FARN insists of asking for the liberation of five political prisoners as a condition for the release of the Englishmen. The FARN asked the Human Rights Commission, which is presently mediating to include me as a member. Consequently, I have now been added to that commission, and I will do everything possible to collaborate in my role as pastor. I emphasize this: my position as pastor obliges me to be in solidarity with all those who are suffering and to support every effort on behalf of human freedom and dignity. In my role as</p>

	<p>pastor, then, I have gladly joined with the Human Rights Commission for this work of freeing the kidnapped persons. And precisely as pastor I wish to renew my plea for the relief of the suffering of those families. I ask those who can resolve this conflict, which can end tragically, to do everything possible to resolve it peacefully since human lives are at stake, and human life should trump all legality since any legality is also human. We also regret that Doctor Manuel Antonio Bonilla is still being held captive although nothing is known of who is guilty of his detention. Amnesty International has also asked the FARN to free the men they hold kidnapped.</p>
<p>STQ 4.4.217: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.217: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January 1979</p> <p>The Human Rights Commission has requested a general amnesty and the repeal of the Law of Public Order. The same request had already been made by the CUTS, ANDES, the Committee for the Liberation of Political Prisoners, and the political parties PDC and MNR. This is a cry of the people, and it is also an international cry. Many letters are arriving through Amnesty International in support of this petition.</p>

	<p>The secrecy and silence with which these cries are met is amazing. An affirmative response would surely encourage us to believe that the situation of our people was getting better.</p>
<p>STQ 4.4.218: <u>Sermon Title And Date:</u> Un Asesinato Que Nos Habla De Resurrección 21 de Enero de 1979</p>	<p>TTQ 4.4.218: <u>Sermon Title And Date:</u> An Assassination That Speaks To Us Of Resurrection 21st January, 1979</p> <p>The church gathered here has also received a strong vote of support from a great prelate of South America. Bishop Leonidas Proaño, who wrote to me from Riobamba, Ecuador. I received a letter from him yesterday, in which he tells me, <<We follow with interest the painful events in El Salvador. We join together with you and with all Christians who are suffering for the cause of the Gospel. I hope we will be able to meet at the Puebla conference and support one another mutually in our struggle to bring to birth a people that will become God's people and advance toward integral liberation>>.</p>
<p>STQ 4.4.219: <u>Sermon Title And Date:</u> Cristo, La Palabra Siempre Nueva De La Iglesia 18 de Febrero de 1979</p>	<p>TTQ 4.4.219: <u>Sermon Title And Date:</u> Christ, The Church's Ever New Word 18th February, 1979</p>

Today's readings seem to me especially opportune for providing the biblical background for the message that is no doubt being proclaimed this Sunday in many cathedrals of Latin America. Since all the bishops have left Puebla and returned to their sees, they will be saying more or less the same as I want to say to you today. They will be taking these beautiful readings from the Holy Bible and incarnating them in the reality of Latin America, thus preaching a valuable message that seeks to be a summons to faith, hope, and charity. That's the way the Puebla document begins, and so it provides me my first reference for today's homily, to which I will give a title, as is my custom. The title today will be <<Christ, the Church's Ever New Word>> because I don't want my preaching to leave behind any sad memories. As Christ said, <<There are those who have ears to hear but do not hear>> (Matt 13:13), but I am happy that there are people who have always understood and grasped what has been preached here. I will speak like Saint Paul: <<I want to preach nothing else but Christ, and him crucified>> (I Cor. 2,2). This is so the eternal message of the church, which was already being proclaimed seven centuries before Christ, as the first reading from Isaiah declares, <<Remember not the things of the past; behold, I am

	<p>doing something new>> (Isa 43:18-19). Isaiah was announcing their redemption from sins that would come in Christ seven centuries later, in the fullness of time. For it is Christ who appears in today's gospel with the power to forgive sins and to lead people along the paths of true liberation. This is the Christ that Saint Paul preaches, and with Paul we will bring the homily to a close and then approach the altar. Christ is our amen. In Christ we express our full confidence in God, just as God through Christ is the yes of God's love for us. <<Christ, the Church's Ever New Word>> becomes incarnate in history – that is my first idea for today. The second idea will be that our history needs a theology, the theology of history; there is something of God in all concrete events, no matter how trivial, no matter how criminal. And third and finally: Christ and his Spirit give us the right to have hope for our history.</p>
<p>STQ 4.4.220: <u>Sermon Title And Date:</u> Cristo, La Palabra Siempre Nueva De La Iglesia 18 de Febrero de 1979</p>	<p>TTQ 4.4.220: <u>Sermon Title And Date:</u> Christ, The Church's Ever New Word 18th February, 1979</p> <p>What do we find in today's biblical readings? In the first reading God invites us not to be content just with the delights of the past, because</p>

	<p>he is able to make all things new. God does not repeat himself. What a marvelous thing that is! What new thing is God offering our Salvadoran history? Let us believe because God has spoken, just as the captives in Babylon believed the prophet when he announced to them a liberation that never seemed to arrive, but then liberation did come because God does not speak lies.</p>
<p>STQ 4.4.221: <u>Sermon Title And Date:</u> Cristo, El Novio De La Iglesia 25 de Febrero de 1979</p> <p>Due to copyright restrictions, the data for STQs 4.4.221 – 4.4.230 has been removed.</p>	<p>TTQ 4.4.221: <u>Sermon Title And Date:</u> Christ, The Bridegroom Of The Church 25th February, 1979</p> <p>These are our communities, sisters and brothers. As I was mentioning their names. I was thinking about Corinth and Ephesus because I can now say to our parish communities and our base communities what Paul told his own communities: <<Christ is there with you; what is being done among you is a work of Christ>>. The reason why Puebla encourages and promotes these base ecclesial communities is that <<they bring together adults, young people, and whole families in close interpersonal relationships of faith. They are communities of faith, hope, and charity>>. These words of encouragement to the communities are from God, and I would like to tell the government</p>

	<p>that it should respect the communities; it should recognize that in the communities the people are being nourished with the word of God. In the communities they develop a consciousness that is not a sluggish one but is instead critical, in the same way that the Gospel is critical. These are communities that cannot be stopped. The bishops gathered at Puebla determined that we should not slow down the progress of this creation of God's people throughout the length and breadth of the continent, for it is founded on the word of God and on the sacraments, and it is truly working to advance the liberation of our countries.</p>
<p>STQ 4.4.222:⁸⁸⁹ <u>Sermon Title And Date:</u> Cuaresma, Transfiguración Del Pueblo De Dios 11 de Marzo de 1979</p>	<p>TTQ 4.4.222: <u>Sermon Title And Date:</u> Lent, The Transfiguration Of The People Of God 11th March, 1979</p> <p>Thanks to the Gospel message that Father Grande left in Aguilares, the church there is marked with the seal of authenticity: <<If they persecuted me>>, Jesus said, <<they will also persecute them>> (John 15:20). I want to tell the communities of Aguilares and all the other communities that are now taking part in this pilgrimage of faith, hope, and love that they should have no fear because persecution is a</p>

⁸⁸⁹ The only sentence from the [STQ](#) that has any of the key terms is the one that begins with 'por eso hay que comenzar por estudiarlo'.

sign of the church's authenticity. The church that should be afraid is the one that is not suffering persecution but is instead enjoying privileges and being supported by earthly powers, for that is not the true church of Jesus Christ. We don't mean to say that this life of martyrdom and suffering, of fear and persecution, is something normal, but it does indicate the Christian spirit. Faith is not a question of being with the church only when everything is going well, but of following Jesus Christ with the enthusiasm of that apostle who exclaimed <<If we need to, let us die with him!>> (John 11:16).

I would also propose another circumstance of our times that is a mark of the transfigured Christ: the harsh realities of our archdiocese - and other matters I'll mention later - are crying out for transfiguration, regeneration, and beautification of the church and the homeland. In this regard I have in mind the national pilgrimage we made yesterday to San Miguel to lay at the feet of the Virgin of Peace the document of Puebla. Present there were all the bishops, the Holy Father's representative, and a great many priests, sisters, and faithful. By that simple gesture of putting our pastoral plans for Latin America at the feet of the Star of evangelization, we were saying that we are

committed to doing what the church's teaching authority has indicated for our peoples.

I felt very hopeful when I saw all the bishops there without disagreements. We reaffirmed the need to carry through with the document of Puebla, starting at once from the feet of our Patroness. We must begin, then, by studying the document; we shouldn't seek negative things in it or criticize it out of prejudice. If we study it carefully, we will see how much it helps us to promote the liberation, the enrichment, the independence, and the dignity of our Salvadoran people.⁸⁹⁰ It would be unfortunate if the Puebla document were to suffer the same fate as Medellín, since many people were carried away by prejudice and ignorance and never put Medellín into practice. Have not doubt, if our archdiocese has given rise to conflicts, it's because of our desire to be faithful to this new evangelization that is demanded by the Second Vatican Council and the meetings of the Latin American bishops. This evangelization must be fearless and unswerving, and that's why we prayed earnestly to the Virgin of Peace. May yesterday's ceremony in San Miguel not be just a superficial, romantic episode but the sign of serious commitment on the part of bishops, priests, religious communities, and parish

⁸⁹⁰ This is the only sentence from the TTQ with any source language versions of the key terms.

	<p>communities to incarnate this demanding task of evangelization in our pastoral life. It will mean courting danger and losing privilege, but we should have no fear of conflict when it arises simply from our fidelity to the Lord.</p>
<p>STQ 4.4.223: <u>Sermon Title And Date:</u> Cuaresma, Transfiguración Del Pueblo De Dios 11 de Marzo de 1979</p>	<p>TTQ 4.4.223: <u>Sermon Title And Date:</u> Lent, The Transfiguration Of The People Of God 11th March, 1979</p> <p>Let us now consider today’s gospel about Mount Tabor, which is the mountain where tradition believes these events occurred. There Moses and Elijah appeared as the two great exemplars of the people of God (Mark 9:4). Moses was the leader of that people’s liberation, and he wrote their laws for them. He was the prophet that God had announced. Speaking of Moses in the Old Testament, God told the people that they should listen to him (Exod 19:9). What a beautiful echo we hear today as well, when the Father says of the transfigured Christ, <<Listen to him!>> (Mark 9:7). It’s the same thing he said when speaking of Moses in the Old Testament. <<The new transfigured Moses is the Son in whom I take great delight – listen to him!>> Moses, then, is a high point of the Old Testament, and that’s</p>

	<p>why he had to be present there on Tabor, when the whole river of promises that God had made to Abraham was rushing forth. It had been announced by prophets and kings for centuries and centuries: <<The Savior of the nations shall come – the God of our fathers has promised it>>. The whole of the Old Testament had lived with that hope.</p>
<p>STQ 4.4.224: <u>Sermon Title And Date:</u> Cuaresma, Transfiguración Del Pueblo De Dios 11 de Marzo de 1979</p>	<p>TTQ 4.4.224: <u>Sermon Title And Date:</u> Lent, The Transfiguration Of The People Of God 11th March, 1979</p> <p>Dear sisters and brothers, this is the people of God, a people of faith. The Bible says when speaking of Abraham, <<He believed against all hope>> (Rom 4:18). How necessary it is for us now, here in El Salvador, to believe against all hope, to believe even though all the lights seem to be dimmed and all the roads blocked off. That strong faith of Abraham was infused into his people, he remained faithful to the design that God had for his life, and his courage carried him through to death. Likewise with Elijah – even when he was depressed and thinking of suicide, his fidelity led him to rise up again and continue his work. If this is how it was with them, what is stopping</p>

	<p>us, fellow Salvadorans, and people of God in 1979? Our desert, our Lent our blood, everything that happens can be turned into liberation and light, into consolation and hope. (We have asked you often not to sell things during Mass).</p>
<p>STQ 4.4.225: <u>Sermon Title And Date:</u> Cuaresma Retorno A La Ley De Dios 18 de Marzo de 1979</p>	<p>TTQ 4.4.225: <u>Sermon Title And Date:</u> Lent, Returning To God's Law, 18th March, 1979</p> <p>The book of Exodus recounts the dramatic moment when God chose Moses to free his people from slavery and lead them through the desert for forty years toward the Promised Land. The liberation from Egypt was a definitive event for the people of God. Today's reading tells how the people, after being freed by God's marvelous works and after traveling for three months through the desert, found themselves before Mount Sinai. Something extraordinary was to happen there. God told Moses that the promise he had made the people was going to be renewed but that they had to be purified in preparation. In three days God would make himself mysteriously present to speak with Moses, the leader of the chosen people. Moses told the people to purify themselves and not to touch the mountain since it was God's</p>

	<p>holy mountain. The Bible then tells how on the third day the people experienced the presence of God, who spoke to them through Moses., <<You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle's wings and brought you here to myself. Therefore if you truly hear my voice and keep my covenant, you shall be my special possession among all the nations, for all the earth is mine>> (Exod 19:4-5).</p>
<p>STQ 4.4.226: <u>Sermon Title And Date:</u> Cuaresma Retorno A La Ley De Dios 18 de Marzo de 1979</p>	<p>TTQ 4.4.226: <u>Sermon Title And Date:</u> Lent, Returning To God's Law, 18th March, 1979</p> <p>In the historical preamble God says, <<I am the Lord who brought you out of slavery>> (Exod: 20:2b), for the Exodus was the true origin of the people of Israel. The covenant that Moses was making here was God's covenant with a people, whereas the Covenant that God had made with Abraham was a covenant with an individual, the father of a future people. Since that people was now already in existence, the covenant was with them as a people. The covenant had a corporate character since it was made with a community that arose by being freed from slavery. This is wonderful to think about,</p>

	<p>especially now when there is so much talk about liberation. What is the meaning of liberation? God as the great liberator can say, <<I have given you freedom>>, but the freedom God gives us is given for a purpose, not just for dissolution. Saint Paul says that we are <<free for Christ.>> (Gal 5:1). Whenever freedom exists, it exists for some objective. If God freed Israel from Egypt, it was to establish them as a people. Naturally, he would not rule them with the harshness of the pharaoh. Rather, his yoke is easy, and his law is light. (Matt 11:30). But people cannot live without a law, and those who do not obey the law of freedom of the children of God will fall into the slavery of their passions. People who do not obey God's law think they are free, but no one is more enslaved than those who rebel against God's law. They are always enslaved to something; to the flesh, to money, to political passion, to lust, to pride. The freedom that God offers us will always lead us by the path of God's law. We do well to remember this, sisters and brothers, since the church has asked us to reflect on the Ten Commandments of God's law. I would like all of us to enter into the depths of our hearts and to see how in fact we are fulfilling our covenant with God.</p>
<p>STQ 4.4.227: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.227: <u>Sermon Title And Date:</u></p>

Cuaresma - Llamamiento A La Verdadera Reconciliación

25 de Marzo de 1979

Lent As A Call To True Reconciliation

25th March, 1979

When Moses was leading the people through the desert, there was a beautiful symbol that prefigured Christ, as is mentioned in today's gospel: <<As Moses lifted up the serpent in the desert, so too the Son of Man must be lifted up so that all who believe in him may have eternal life>> (John 3:14-15). What is this about a serpent? When the Israelites who were being led by Moses entered into the rough trails of the desert, they murmured against Moses. How difficult a job it was to lead a people who often preferred the slavery of Egypt! <<We were better off there>>, they said. <<We had food and drink, and everything there in Egypt was nicer than here in the desert, where we are dying of hunger and thirst>> (Num 21:4-5). How difficult it is for the people to understand the path of liberation! Often it is those with whom one has worked most who understand least about the loving effort that inspires sacrifice and asks for the sacrifice of collaboration. The people's murmuring in the desert was punished by the appearance of poisonous snakes that bit the people, and all those who were bitten died. Faced with calamity, the people ran to Moses to tell him what was happening. As was his custom, Moses prayed to the Lord, and the

	<p>Lord responded thus: <<Make a serpent of bronze, and put it on a pole. All those who behold the serpent with faith will be protected against the poison of the snakes>> (Num 21:6-9). That was the image of Christ crucified that Christ now recalls since it will become real to himself (John 3:14-15). Just as Moses lifted up the serpent and all those who saw it were cured of those snake bites, so those who behold Christ crucified with faith will also be free because the Son of Man has come to give his life for the salvation of the world.</p>
<p>STQ 4.4.228: <u>Sermon Title And Date:</u> Cuaresma - Llamamiento A La Verdadera Reconciliación 25 de Marzo de 1979</p>	<p>TTQ 4.4.228: <u>Sermon Title And Date:</u> Lent As A Call To True Reconciliation 25th March, 1979</p> <p>Yes, dear sisters and brothers, from the president down to the police, those who enforce the structures that cause our people to live in fear and doubt should abandon their role as scourges of God. They should be a government of hopefulness; they should be agents of security and order; they should truly be God's instruments for the liberation of our people. My dear capitalist friends, let us not idolize money or use its power to exploit those who are poorest. You could make our people very happy if only you had a little love in your hearts. What</p>

	<p>wonderful instruments of God you would be – with your bank accounts, your ranches, your lands, your treasuries all full of cash – if you used them all not for selfish ends but to bring happiness to this starving, needy, and malnourished people!</p> <p>This is not demagogical speech seeking applause. The fact is the people have feelings, and they love even those who hurt them and exploit them. Our Salvadoran people are not made for hatred; they are made for collaboration and love. They are hoping to find fraternity in all the sectors that make up this people so blessed by God. We have received such abundant gifts from God, but much sadness results from their maldistribution due to human selfishness.</p>
<p>STQ 4.4.229: <u>Sermon Title And Date:</u> Hoy Viene El Mediador De La Nueva Alianza 8 de Abril de 1979</p>	<p>TTQ 4.4.229: <u>Sermon Title And Date:</u> Today The Mediator Of The New Covenant Arrives 8th April, 1979</p> <p>These very same people who today walk side by side with the Redeemer live in rural dwellings, forty-eight percent of which do not have running water. Some sixty-six percent of the houses in this country are without electricity, and in rural areas its ninety-three</p>

	<p>percent. Some thirty-five percent of the people are illiterate. These reports mention other deficiencies that reveal the deplorable state of this people of ours who are hoping for the great liberation that comes from Christ.</p>
<p>STQ 4.4.230: <u>Sermon Title And Date:</u> Hoy Viene El Mediador De La Nueva Alianza 8 de Abril de 1979</p>	<p>TTQ 4.4.230: <u>Sermon Title And Date:</u> Today The Mediator Of The New Covenant Arrives 8th April, 1979</p> <p>The political redemption desired by many of those who went out to meet Jesus on Palm Sunday would have been useless. Liberation from the yoke of Rome would not have been true freedom because the people would have fallen under other yokes. Nations seem to learn the lesson about dominating and exploiting one another. There is only one true Liberator: God, who brings us freedom from, the source of all human wretchedness. That is why it is important for us to understand how Christ identified with suffering humanity. Let us feel great sympathy for him now, and when we accompany him on the way of the cross – sweating blood and weeping tears of pain with almost no hope in human succor – let us think about our own situation with the divine hope that Jesus inspires in us.</p>

STQ 4.4.231:

Sermon Title And Date:

Hoy Viene El Mediador De La Nueva Alianza

8 de Abril de 1979

As a consequence of copyright restrictions, the data for STQs 4.4.231 – 4.4.240 has been removed.

TTQ 4.4.231:

Sermon Title And Date:

Today The Mediator Of The New Covenant Arrives

8th April, 1979

Christ has overcome. His humiliation was not in vain. The cross is the path to true glorification. And this is the hope I would have all of us reflect on during this Holy Week. This is what the church is working on: she is trying to build a monument of hope in the human heart, and that is why she cannot side with forces that place their confidence in violence alone. The church does not want to be confused with purely political and temporal liberation movements. The church is certainly concerned about these forms of earthly liberation, and she grieves at the sight of people who are malnourished, illiterate, homeless, and without shelter or electric light. But she knows that those are not the only misfortunes people suffer; the deeper misfortune of sinfulness resides within the heart. That is why the church not only supports all the just claims of the people but wants to raise them to a higher level, one that will free us from the sad sequence of sin, death, and hell. The church tells us to strive to be truly free, but to do so from the depths of our hearts. Such is the freedom of the children of God, the freedom

	<p>that makes us children of God, the freedom that removes from us the chains of sin so that during Holy Week we can celebrate together the joy of Easter.</p>
<p>STQ 4.4.232:⁸⁹¹ <u>Sermon Title And Date:</u> Hoy Viene El Mediador De La Nueva Alianza 8 de Abril de 1979</p>	<p>TTQ 4.4.232: <u>Sermon Title And Date:</u> Today The Mediator Of The New Covenant Arrives 8th April, 1979</p> <p>I want to call upon all those organizations that struggle for the liberation of our country in ways that are different from those of the church. I ask you to dedicate some time to reflection in those days. Please do not use the language of the church about freedom from sin, which I've spoken clearly about today. Do not confuse such language and manipulate it for the specific ends of earthly liberation. Do not use the Holy Week processions to proclaim other kinds of liberation different from the liberation the church preaches. We invite everybody, and we try to include all our people. We ask you to try to understand us! Try to understand the language of the church, which in Holy Week is very clear: it tells us of a Christ humiliated to the point of death on the cross. There's violence, yes, but it is done for Christ</p>

⁸⁹¹ The word *liberadoras* comes from the word *liberación*.

	<p>himself, who gave his life for others and did not take away the life of others. This Christ who hands himself over makes us realize that the only true way out of our country's dead-end distress is the love of Christ, who is the salvation of the world.</p>
<p>STQ 4.4.233: <u>Sermon Title And Date:</u> El Amor, Ley De La Nueva Alianza 12 de Abril de 1979</p>	<p>TTQ 4.4.233: <u>Sermon Title And Date:</u> Love Is The Law Of The New Covenant 12th April, 1979</p> <p>During the feast of Passover the Jews recalled how God had <<passed over>> them with his merciful liberation. It commemorated the night when God over the territory of Egypt and freed the people of Israel who had marked their doorposts with the blood of the lamb, while all the homes of the Egyptians mourned the death of their firstborn (Exod 12:13). God decreed that every year thereafter, as we just heard, the people should celebrate this passing of the Lord, the Passover, as a feast of liberation (Exod 12:2). It was a time when the Jews renewed their commitment to the law and their covenant with God. This was the covenant that God had made with his people on Mount Sinai, when the people had responded to God by saying, <<We will do as he commands>> (Exod 19:8). The people came together on Passover, as</p>

	<p>we are together here tonight, to eat of the paschal lamb. When the children or the young people asked their parents or grandparents, <<Why are we gathered together?>> they were told the history that had been passed down from generation to generation: <<We were slaves, and God freed us>> (Exod 12:26-27).</p>
<p>STQ 4.4.234: <u>Sermon Title And Date:</u> El Amor, Ley De La Nueva Alianza 12 de Abril de 1979</p>	<p>TTQ 4.4.234: <u>Sermon Title And Date:</u> Love Is The Law Of The New Covenant 12th April, 1979</p> <p>This Passover celebration of the Israelites was full of significance. It was charged with history, with religion, with love, with family, with homeland, with returning to God, with obedience to the merciful love that freed them. Christ was carrying all these meanings in his heart on that Passover night when he said, <<With great desire I have desired to eat this Passover with you>> (Luke 22:14). At that moment the Passover was no longer just a Jewish feast. That night Christ brought together in the Passover of Israel all the prophetic announcements and gave them their true meaning and reality. Because of that, the new covenant is now here with us. We are now celebrating the new covenant. No longer is it prophecy; no longer is it symbol; no longer</p>

	<p>is it lamb; no longer is it journeying through the desert; no longer is it liberation of a people from slavery. Now it is true Christian liberation. Now it is the Eucharist.</p>
<p>STQ 4.4.235: <u>Sermon Title And Date:</u> El Amor, Ley De La Nueva Alianza 12 de Abril de 1979</p>	<p>TTQ 4.4.235: <u>Sermon Title And Date:</u> Love Is The Law Of The New Covenant 12th April, 1979</p> <p>Christ was strong and combative. Even when nailed to the cross, he told the Father: <<Forgive them, for they know not what they do>> (Luke 23:34). This is the power of forgiveness. <<The civilization of love proposes to everyone the evangelical treasure of national and international reconciliation. There is not gesture more sublime than pardon. “Whoever does not know how to pardon will not be pardoned”, said Jesus Christ (Matt 6:15). In the evangelical power of forgiveness and love is to be found the possibility of our own salvation and the liberation of humankind.</p>
<p>STQ 4.4.236: <u>Sermon Title And Date:</u> La Resurrección, Sello Y Clave De La Nueva Alianza 15 de Abril de 1979</p>	<p>TTQ 4.4.236: <u>Sermon Title And Date:</u> Resurrection Is The Seal And The Key Of The New Covenant 15th April, 1979</p>

	<p>That is the great service the church offers, as I wrote in my pastoral letter on the relationship between the church and the people's political organizations. The church cannot identify with any armed struggle: The church never promotes violence. The church is not a guerrilla force and does not seek short-range liberation of a political, social or economic nature. The church understands all these struggles and encourages people who have a political calling to organize for justice and to work for liberation on earth. But the church doesn't consider just earthly liberation. Her cry is <i>plus ultra</i> – true liberation is <<further on>>. The liberation brought by Christ envisions the goods that are above, for it is by those eternal goods on high and by the profound liberation from sin that Christ brought about on the cross that the world will be truly liberated.</p>
<p>STQ 4.4.237: <u>Sermon Title And Date:</u> La Resurrección, Sello Y Clave De La Nueva Alianza 15 de Abril de 1979</p>	<p>TTQ 4.4.237: <u>Sermon Title And Date:</u> Resurrection Is The Seal And The Key Of The New Covenant 15th April, 1979</p> <p>There can be no freedom as long as there is sin in the heart. What's the use of changing structures? What's the use of violence and armed</p>

	<p>force if the motivation is hatred and the purpose is to buttress those in power or else to overthrow them and create new tyrannies? What we seek in Christ is true freedom, the freedom that transforms the heart, the freedom the risen Christ announces for us today, <<Seek what is above>> (Col 3:1) Don't view earthly freedom and the oppression of this unjust system in El Salvador just by looking down from the rooftops. Look on high! That doesn't mean accepting the situation, because Christians know how to struggle also. Indeed, they know that their struggle is more forceful and valiant when it is inspired by this Christ who knew how to do more than turn the other cheek and let himself be nailed to a cross. Even submitting to crucifixion, he has redeemed the world and sung the definitive hymn of victory, the victory that cannot be used for other ends, but benefits those who, like Christ, are seeking the true liberation of human beings.</p>
<p>STQ 4.4.238: <u>Sermon Title And Date:</u> La Resurrección, Sello Y Clave De La Nueva Alianza 15 de Abril de 1979</p>	<p>TTQ 4.4.238: <u>Sermon Title And Date:</u> Resurrection Is The Seal And The Key Of The New Covenant 15th April, 1979</p> <p>This liberation is incomprehensible without the risen Christ, and it's what I want for you, dear sisters and brothers, especially those of you</p>

	<p>who have such great social awareness and refuse to tolerate the injustices in our country. It's wonderful that God has given you this keen sensibility, and if you have a political calling, then blessed be God! Cultivate it well, and be careful not to lose that vocation. Don't replace that social and political sensitivity with hatred, vengeance, and earthly violence. Lift your hearts on high, and consider the things that are above!</p>
<p>STQ 4.4.239: <u>Sermon Title And Date:</u> La Resurrección, Sello Y Clave De La Nueva Alianza 15 de Abril de 1979</p>	<p>TTQ 4.4.239: <u>Sermon Title And Date:</u> Resurrection Is The Seal And The Key Of The New Covenant 15th April, 1979</p> <p>The Spirit that raised up Jesus brings strength and holiness to the earth. I have always preached to you about eschatology, and I've told you, sisters and brothers, that eschatology is about the end times, the definitive perspective of history. But we don't have to wait for history to end in order to have this eschatological perspective. It is like someone who is looking toward the goal when he is halfway there; he keeps that ultimate, eschatological goal in mind so that he can proceed with hope and confidence, knowing where the road leads. That is what the risen Christ has done: he has placed the eternal</p>

	<p>aspect of his life within the flow of history, in the midst of transitory things that come and go. The life of the risen One who will never die belongs to this world, so blessed are those who know how to give an eschatological meaning to their lives, which means seeing the risen Christ as the goal of their journey. Despite all our poverty, all our trials, all our longing for liberation, if we cling to Christ we cannot fail. Christ gives us strength and energy in our struggle for a better world.</p>
<p>STQ 4.4.240: <u>Sermon Title And Date:</u> La Resurrección, Sello Y Clave De La Nueva Alianza 15 de Abril de 1979</p>	<p>TTQ 4.4.240: <u>Sermon Title And Date:</u> Resurrection Is The Seal And The Key Of The New Covenant 15th April, 1979</p> <p>That is why I repeat: let us not deprive Christians who join liberation movements of Christian energy, even if those movements don't believe in God or Christ. Dear Christians, don't let yourselves be deceived. You possess a much more vigorous force than any political group or any organization that seeks only earthly things. Political, social and economic forces also need to look to Christ and take their strength from him, for that is how they will recover their Christian forcefulness. The church does not identify with any of those forces</p>

	but inspires them; she encourages people to remain in their struggle but without losing the perspectives I am pointing out.
<p>STQ 4.4.241:⁸⁹²</p> <p><u>Sermon Title And Date:</u></p> <p>Pascua, Celebración De Los Bienes De La Nueva Alianza</p> <p>22 de Abril de 1979</p>	<p>TTQ 4.4.241:</p> <p><u>Sermon Title And Date:</u></p> <p>Easter Is Celebration Of The Riches Of The New Covenant</p> <p>22nd April, 1979</p>

⁸⁹² Sources Of STQs 4.4.241 - 4.4.280: Oficina De La Causa De Canonización., "Homilias 1979: Página 1 De 4". loc. cit; "Homilias 1979: Página 2 De 4," <http://www.romeroes.com/monsenor-romero-su-pensamiento/homilias/homilias-1979?start=15>. loc. cit; "Homilias 1978: Página 4 De 5". loc. cit; RomeroES., "Homilía Del Fin De Novenario Del Padre Rafael Palacios," <http://www.romeroes.com/homilias/1979/homilia-del-fin-de-novenario-del-padre-rafael-palacios>; "Homilias 1979," <http://www.romeroes.com/homilias/1979>; The Archbishop Romero Trust., "Christ, Epiphany of God's Saving Love". loc. cit; "Christ, an Always New Word for the Church". loc. cit; "La Resurrección, Sello Y Clave De La Nueva Alianza". loc. cit; "Easter, Celebration of the New Covenant," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/easter-celebration-new-covenant>; "In the Covenant God Adopts Us into His Family," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/covenant-god-adopts-us-his-family>; "An Assassination That Speaks of Resurrection". loc. cit; "The Voice of Blood," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/voice-blood> & "The Fullness of Time in Jesus through Mary," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/fullness-time-jesus-through-mary>; STQs 4.4.242 - 4.4.249, 4.4.264, 4.4.266 - 4.4.267 & 4.4.269 - 4.4.280 can also be sourced via Evangelizadoras De Los Apóstoles., "Un Asesinato Que Nos Habla De Resurrección". loc. cit; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo B". loc. cit; Ó.A. Romero, "Homilia En El Funeral Del Padre Rafael Palacios," <http://servicioskoinonia.org/romero/homilias/B/790621.htm>; Ó.A. Romero, "Por Su Alianza Dios Nos Adopta En Su Misma Familia," <http://servicioskoinonia.org/romero/homilias/B/790610.htm>; The Archbishop Romero Trust., "A Single Mass," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/single-mass>; "Christ Gives to Us a Prophetic Mission," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/christ-gives-us-prophetic-mission>; "Christ, Life and Treasure for All," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/christ-life-and-treasure-all>; "The Divine Saviour Solves Our Problems," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/divine-saviour-solves-our-problems> & "The Eucharist, Christ's Presence in History," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/eucharist-christs-presence-history>.

<p>The data for STQs 4.4.241 – 4.4.250 has, as a consequence of copyright restrictions, been removed.</p>	<p>We further stated that <<the church cannot renounce here evangelizing mission which, if it is authentic and genuine, must lead her to defend human rights and to proclaim liberation from every form of slavery, especially sin – and to do so even if the church’s protagonism causes her to lose privileges and to suffer persecution and martyrdom>>. It is wonderful to find among the bishops of Central America individuals who are highly committed to this line of action that our archdiocese, thank God, is already carrying out.</p>
<p>STQ 4.4.242: Sermon Title And Date: El Don Más Grande De La Pascua- El Dinamismo Del Amor 20 de Mayo de 1979</p>	<p>TTQ 4.4.242: <u>Sermon Title And Date:</u> The Greatest Gift Of Easter Is The Dynamism Of Love 20th May, 1979</p> <p>What other relationship does God establish with humankind through his son Jesus Christ? What is most beautiful, brothers and sisters, is a relationship of friendship. That is what Christ revealed to us in today’s gospel; <<I no longer call you servants or slaves because that master-slave relationship does not inspire confidence. I call you friends because I have revealed everything that my Father has told me. The child enjoys the confidence of the family, and you are my friends as children of God>> (John 15:15). I had the good fortune to</p>

	<p>visit the tomb that tradition says is the tomb of Abraham. And one word there says it all, <i>kalil</i>, which means <<friend>>. That is what the Bible calls Abraham: <<the friend of God>> (Isa 41:8; Jas 2:23). He was a man who spoke with God as a friend, as the Bible also tells us was the case with Moses: <<He spoke face to face with God, as one friend speaks to another>> (Exod 33:11). This is the relationship that God has established with Christians in Christ Jesus who told his disciples, <<I no longer want to call you servants. I want to call you friends>> (John 15:13). What a magnificent liberation! We are free because Christ has made us almost his equals, his friends. There are no longer any secrets between God and us. We talk as one friend to another. All of you, dear sisters and brothers, can this very day converse with God as his friends. This is Christ's revelation of the love the Father has for us. He wants to be our friend.</p>
<p>STQ 4.4.243: Sermon Title And Date: La Ascensión Del Señor, Proclamación De La Transcendencia Humana 27 de Mayo de 1979</p>	<p>TTQ 4.4.243: Sermon Title And Date: The Ascension Of The Lord Is A Proclamation Of Human Transcendence 27th May, 1979</p>

	<p>Considering all the good and just things that are sought by the organizations that defend the people in the midst of so much sinful injustice, it's a shame that their perspective is so myopic; they seek only temporal goods, earthly freedoms, equality only in this world, if that. In my pastoral letter I wrote as follows: <<The service that the church provides to people's just demands is precisely to incorporate all those noble efforts on behalf of freedom and justice within the great liberation of Christ>>' which supersedes all other powers not only in the present but in the future. Therefore, sisters and brothers, when I say today that every person has a transcendent vocation, I want to remind you of the serene thinking of the church. The present time is quite appropriate for this reminder, and I'm happy that the pastoral letter took note of this before the storms of today engulfed us. The letter stated, <<To struggle for justice in a popular organization, it is not necessary to be a Christian or explicitly profess faith in Christ. One can be a good politician or work effectively to bring about a more just society without being Christian, as long as the human and social value of every person is respected and taken into account.</p>
<p>STQ 4.4.244: Sermon Title And Date:</p>	<p>TTQ 4.4.244: Sermon Title And Date:</p>

<p>Por Su Alianza Dios Nos Adopta En Su Misma Familia 10 de Junio de 1979</p>	<p>By His Covenant God Adopts Us Into His Own Family 10th June, 1979</p> <p>We must keep these marvelous deeds of God in mind at this time when our peoples are struggling for their liberation and for their dignity. It is wonderful to think that we can have recourse to this God of our fathers. – with his <<signs and wonders and strong arm in war>> (Deut 3:4) – for he is also the God of our people. He is the God of those who believe in God and so are not atheists. He is not a weak God. Who knows if it’s not the atheist who is really weak! The people who are most terrified and who pray with the greatest fear at the time of testing are those who say they don’t believe in God. But we Christians know that God exists and that he is the God of our people, the God who accompanies us with great signs in our wars and struggles, the God who supports his people in their just demands. This marvelous God is the God whom we Christians have continually followed.</p>
<p>STQ 4.4.245: Sermon Title And Date: La Eucaristía, Presencia Viva Y Vivificante De Cristo En La Historia</p>	<p>TTQ 4.4.245: Sermon Title And Date: The Eucharist Is The Living And Life-giving Presence Of Christ In History</p>

17 de Junio de 1979

17th June 1979

The liberation offered by Moses was simply escape from Egypt. The Exodus was a fine example of liberation, but it was only in the temporal order. The people left Egypt only to travel to the Promised Land. In contrast, the truly great liberation is that given us by Christ under the impulse of the <<eternal spirit>>, as the Bible tells us today (Heb 9:14) that snatches us from the claws of sin and hellfire. This is the liberation that allows the church to preach persuasively the redemption of all men and women. This is the liberation – take special note of this – that includes the movements for earthly liberation, but it includes them so as to make them truly effective. It seeks to free them also from sin and abuse of power. It is only natural, then, that the church, which exercises this liberating force in order to communicate it to struggling human groups, should reproach them for the evil they do when they pursue their struggles wrongly.

But the church also confronts those who don't want other people to struggle against injustice. She sides with those who cry out against abuse of power, abuse of wealth, and all abuse that is sinful, whatever it may be. It is the power of Christ with the eternal Spirit that gives

	<p>true freedom and proclaims the autonomy and independence of God's kingdom in the midst of the world. The church is not concerned with pleasing anybody; her only concern is freeing people and pleasing God and offering him a humanity that is completely free from everything that enslaves people.</p>
<p>STQ 4.4.246: <u>Sermon Title And Date:</u> Adviento, El Tiempo De La Alegre Esperanza 3 de Diciembre de 1978</p>	<p>TTQ 4.4.246: <u>Sermon Title And Date:</u> Advent, A Time Of Joyful Hope 3rd, December, 1978</p> <p>The second virtue that appears in today's biblical readings is staying alert, which Christ himself commends to us in the Gospel of Saint Mark, this new book which we'll be treating with all respect during this coming year. Saint Mark has written a page that is like the beginning and the synthesis of all that he is going to tell us in the course of the year. Mark is the shortest gospel because for him the one most necessary message is also short: <<Beware, stay alert, for you do not know when the time will come. It is like a man going on a journey, when he leaves home and assigns each of his servants a task and commands the doorkeeper to be on the watch. Therefore, stay</p>

awake!>>(Mark 13:33-35). This is what I tell you and what I tell everyone: stay alert! This is the key message of advent: stay alert!

Advent – now I’m going to you the liturgical meaning of this beautiful word. Advent is the name given to these weeks of preparation for Christmas because the spirit of this season consists in waiting for the One who is to come. Advent means just that: <<coming>>. In today’s reading Saint Paul tells us that we are preparing ourselves for this coming (1 Cor 1:7-9). Advent recalls the first coming of Christ, which was foretold by the prophets of the Old Testament; they announced that God would come in suffering and humiliation to save the people. Advent gathers together all the sighs of the Old Testament. Advent gathers together all the pages of the prophets. Advent gives voice to all the longings of the prophets as they are expressed in the people’s hunger for God: <<Please come, Lord, to save the people!>> Advent celebrates the coming of salvation in Christ some twenty centuries ago, but it is salvation of the future, not just history. Advent also means the second coming of Christ, when he will come to judge, when he will come to bring his saving work to completion.

	<p>Right now we are doing this work in the church; we are making God's kingdom. Outside the church as well, all those who fight for justice and all those who cry out for justice in unjust situations are working for the kingdom of God, even if they aren't Christian. The kingdom of God goes beyond the borders of the church, and that's why the church applauds every effort that is in keeping with her struggle to implant God's kingdom. A church that tried to keep herself pure and uncontaminated would not be a church that helped God serve the human family. The authentic church is one that is ready to converse even with prostitutes and publicans, as Christ did (Mark 2:16). She converses with sinners, with Marxists, with members of the Bloc, with diverse movements, all for the purpose of bringing them the true message of salvation. Christ comes to save people wherever they are found. Christ wants to go forth, in his church and in his followers, to the crossroads of the world to announce the final judgment when history will reach its climax, when the new heavens will be created in which they'll be no longer any injustices (Isa 65:17). The injustices will be set apart in a place that corresponds to them, for the final word will be spoken by the Lord.</p>
<p>STQ 4.4.247: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.247: <u>Sermon Title And Date:</u></p>

El Señor Viene, Preparémosle El Camino

10 de Diciembre de 1978

The Lord Is Coming: Let Us Prepare The Way For Him

10th December, 1978

We conclude our homily by inviting you to move spiritually to the altar, where my third thought is already a reality. In his gospel Saint Mark does not so much seek to present us with a life of Christ as to tell us, <<The God who became man is here with us. Mark is the only gospel that begins with those sublime words: <<The beginning of the Gospel of Jesus Christ the Son of God>> (Mark 1:1). When Christ came as the Son of God, people felt as though all the paths of their lives and their history were meeting up with the one great Way, with the One who said, <<I am the way. No one comes to the Father except through me>> (John 14:6). That is where salvation is to be found: in Christ.

The three readings speak to us about that same Christ. He was announced by Isaiah as the one who would come to save the people in the midst of their catastrophes. The second reading proclaims that he will come soon and expresses hope that people will be converted. And in the profound theology of the Gospel of Saint Mark, Christ himself is present among us. Let us go forth to meet him, sisters and brothers, because he is not very far away. The zone where God meets

	<p>up with each one of us is Christ. Meeting up with Christ is meeting up with God. When we place the hope of the nation and our situation in Christ, we are saying, <<God is coming to save us>>. Let it be so.</p>
<p>STQ 4.4.248: <u>Sermon Title And Date:</u> El Verbo Se Hizo Carne Y Habitó Entre Nosotros 17 de Diciembre de 1978</p> <p>n</p>	<p>TTQ 4.4.248: <u>Sermon Title And Date:</u> The Word Became Flesh And Dwelt Among Us 17th December, 1978</p> <p>It is our own church community that is singing today's first reading: <<I overflow with joy in the Lord, and I rejoice with my God because he has clothed me magnificently and has wrapped me in a mantle of triumph>> - what a comparison! - <<Like a bridegroom wearing a crown or a bride decked in her jewels>> (Isa 61:10). It's a beautiful thing to see a young man and woman who love one another approaching the altar in their finest clothes. They hand themselves over to love. It is this comparison from the Old Testament that God uses today to describe this pact between the God who wants to save us and the people who need salvation.</p> <p>But Isaiah's comparison becomes even more poetic: <<As the earth brings forth its plants and a garden makes its seeds spring up, so will the Lord make justice and praise spring up before all the nations>></p>

	<p>(Isa 61:11). I imagine that when a person sows a garden, she hopes that flowers will sprout from the earth, but it is she who has planted the seeds. This is what God has done in redeeming us, as the prophet says, <<He has sent me to evangelize the poor, to announce the Good News to those who suffer, to bind up the hearts that are broken, to proclaim amnesty for the captives and freedom for the prisoners>> (Isa 61:1). Listen, is that not the voice of the church here in El Salvador crying out, <<Amnesty! Freedom! No more torture! No more suffering!>>? This is the voice of God himself, who wants to sow goodness and justice on earth so that this land will prosper. The Lord has promised this, and he will not fail. When will it come about? We don't know, but let us hope, like the farmer who sows and is not impatient – in due course the garden will flourish.</p>
<p>STQ 4.4.249: <u>Sermon Title And Date:</u> El Verbo Se Hizo Carne Y Habitó Entre Nosotros 17 de Diciembre de 1978</p>	<p>TTQ 4.4.249: <u>Sermon Title And Date:</u> The Word Became Flesh And Dwelt Among Us 17th December, 1978</p> <p><<I have faith that everything will change>> - that's the lovely song that the young people sing these days. Let us sing it with great joy: <<I have faith that everything will change>>. This is true because</p>

	<p>God has come and the Word has been made flesh, and the Word wants to live, but not just in individuals. Please, let us be very aware of this for it is the cause of very great conflict in today's church, this change from individual devotion to community devotion. We're past the time when we should be saying, <<I'll try to save myself; I don't care about others>>, because if you're not saved <i>with</i> others, it may be that you won't be saved by yourself. The salvation that Christ has brought is salvation in community – it is the church.</p>
<p>STQ 4.4.250: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p>	<p>TTQ 4.4.250: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>The young Virgin Mary, discreet as she is, experiences the illumination of faith. It is the mystery Saint Paul told us today: God wants to save the world in Christ, and the history of salvation that is about to begin in the bosom of Mary is grounded in the Son of God. Thus, the Gospel announces the divine origin of this salvation that can come from God alone. And of this God of salvation history Saint Paul says, <<To him who can strengthen us, to the only wise God be glory for ever and ever>> (Rom 16: 22,27). Everything depends on</p>

God. Every initiative is found there, in the hidden thought of God. Even if God had never revealed to us in Christ the infinite love he has for us, he would still love us greatly, but we would not know it. There was need for a woman to make that thought and that love incarnate, and that woman was Mary. That's why Dante says of her in the *Divine Comedy: Oh Virgine madre. figlia del tuo figlio* – O Virgin, daughter of your son - *termine fisso d'eterno consiglio* – you are the fixed point of eternal counsel>>.

Ages ago, before anything existed, God was thinking of you, blessed woman full of grace. You were the fixed point in God's thought. Just as a lad in love thinks constantly about his beloved, so God was in love with you. He loved you because you were to be his collaborator in this incarnation of his thought. He needs you, he loves you, you are blessed, <<the fixed point of his eternal counsel>>. Even though Mary in her humility and her smallness was unaware that God had been thinking of her for endless ages, at that very moment, the eternal Word, the One through whom all things were made, became a fetus and then a child and then a man crucified on Calvary to save the world. For that to come about he needed the immaculate bosom of this woman. How wonderful it is to think that Mary was already there, in the secret eternal thoughts of God. And we were there too,

	<p>but as objects of pity, as people in need of redemption. Mary was there as an object of redemption because she is also a creature, a daughter of Adam, but at the same time she is God's collaborator, chosen from the mass of sinners and made holy and pure. God made use of her bosom to give us the Son of God made man.</p>
<p>STQ 4.4.251: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p> <p>The data for STQs 4.4.251 – 4.4.260 has, as a result of copyright restrictions, been removed.</p>	<p>TTQ 4.4.251: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>Everything begins with God. In the first reading it is God who sends the prophet to the greatest king Judea ever had. In the gospel it is God who sends the archangel to speak to Mary: We are celebrating Christmas now in 1978, and it is the same God with the same love and the same desire who comes to us. Mary in Bethlehem is the thought of God made tenderness, made adoration, made hope. He is the God who comes to us in Mary. Let us not forget this, sisters and brothers, for this is the salvation of all our history, the salvation of each one of us. If you feel misunderstood and have a personal problem that no one seems to know about, you should realize that there <i>is</i> someone who understands. God has loved you from all</p>

	<p>eternity. You are a key detail in that history that God is creating for his glory. That's why Paul says that <<glory for ever and ever is to be given to God>> who has the eternal secret>> (Rom 16:27).</p>
<p>STQ 4.4.252: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p>	<p>TTQ 4.4.252: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>In its document on divine revelation, the Second Vatican Council sums up and synthesizes this history of God's salvation. It tells us that God, <<wanting to make known the way of heavenly salvation, revealed himself from the start to our first parents>>. As soon as creation was underway, the order of eternal salvation was also in place. Our first parents began by disobeying God, but even so <<after their fall God's promise of redemption aroused in them the hope of being saved, and from that time on he ceaselessly kept the human race in his care, giving eternal life to those who perseveringly do good and search for salvation>>. These centuries when the earth was becoming populated with humans, from the time of Adam's creation up to the time of Abraham, are called <<the time of ignorance>> in the books of the New Testament (Acts 17:30). That <<time of ignorance>> was</p>

the time of human infancy, like those days when parents see their child taking its first steps and asking for things, but still lacking the use of reason.

The Council document continues, <<Then, at that time God had appointed, he called Abraham in order to make of him a great nation>>. Here begins the great history of salvation that took concrete form in one people, a people that was to serve as a model for all the peoples of the planet. They knew that it was only in the God who created them that they could find the salvation for which all people hope.

The document goes on: <<After the age of the patriarchs, God instructed the people through Moses and the prophets so that they could recognize him as the one true God, as a provident Father and just Judge, and so wait for the promised Savior>>. This was the mission given to Moses. God charged Moses with freeing the Jews from captivity in Egypt and leading them through the desert toward the Promised Land. This historical account reveals the nature of the salvation that God wants to work with all peoples. God wants to free all people from slavery, and he needs prophets like Moses who will

	<p>tell people about their true dignity: <<You don't have to be slaves of anybody! You must strive for the freedom that God is offering you! Exodus is a book that should be treasured by all peoples for it teaches us about human dignity.</p>
<p>STQ 4.4.253: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p>	<p>TTQ 4.4.253: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>The Council refers to Mary as the blessed woman who in the mind of God was preparing the way of the Gospel. It states in number 55 of <i>Lumen Gentium</i> <<The books of the Old Testament narrate the history of salvation, by which the coming of Christ into the world was slowly prepared>>. Didn't it seem to you, as we were reading the prophecies during these last four Sundays, that we were hearing the footsteps of a divine being who was drawing close to us? That is how the Old Testament prepares us for the coming of Christ into the world.</p>
<p>STQ 4.4.254: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos</p>	<p>TTQ 4.4.254: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time</p>

24 de Diciembre de 1978

24th December, 1978

<<The Virgin stands out among the poor and humble of the Lord, those who confidently hope for and receive salvation from him>>. The heart of this poor girl – child of Yahweh pulsed with all the aspirations of the Old Testament, all the people’s hunger for God - <<Come, Lord, to save us!>> It captured all the anguish of the people taken away captive to Babylon, so much in need of a savior. Yes, all the longings of the prophets who asked God to send the Savior he had promised were alive in the heart of the Virgin. And we repeat here what we’ve been saying since the First Sunday of Advent: no one can celebrate Christmas authentically without being truly poor. The self-sufficient, the prideful, those who think they have everything and so despise others, those who have no need of God – for them there can be no Christmas. Christmas is only for the poor, the hungry those who are in need of someone to come and help them – and that someone is God, Emmanuel, God with us. Without poverty of spirit, we cannot be filled with God. If God had not found in Mary the immense emptiness of her humility, he could not have come into the world; there would have been no one worthy to receive him. We give thanks to God, and we have to thank the Virgin as well. If God chose her to

	<p>be his mother, it was because she was holy in her humility; it was because no one could express the poverty of Israel as well as she could. Nor could anyone express the longing of all the nations as she could. Mary is the expression of our own neediness as Salvadorans. Mary is the expression of the anguish of those who are in prison. Mary is the suffering of the mothers who have lost their sons and daughters (and no one tells them where they are). Mary is the tenderness that anxiously seeks a solution to our problems. In our country Mary finds herself in a dead-end alley, but she remains hopeful that God will come to save us. I hope that we all will imitate this poor child of Yahweh, realizing that without God we can do nothing., God is the only hope of our people, that Christ alone, the Divine Savior, can save our country.</p>
<p>STQ 4.4.255: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p>	<p>TTQ 4.4.255: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>And here, finally, comes my third thought: Mary, sign of the fullness of time. It's going to take some effort for us to understand how God saves in history. And how time is a necessary element of salvation.</p>

We have seen how God develops things through the ages. Creation was the beginning of time. What occurs to me at this moment is that creation is like when a painter is inspired to paint a picture. He asks what he will paint it on, and the first thing he does is spread out a blank canvas. That's what God did in creating: the blank canvas was the ages. <<Let the passage of ages begin because I am going to paint the beautiful picture of salvation across the ages>>. The Israelite conception of time, which is reflected in the Bible, is very different from the western conception that we have. We measure time exactly, and that's why we have watches and calendars; time for us is something mathematical. In contrast, for Israel time was experience; time was event. There we have it in the Bible: <<There is a time for weeping and a time for laughing>> (Wis 3:4). And the heavenly bodies appeared dividing the nights from the days, the times when people are working (Gen 1:14). In the Bible time is the blank canvas on which God and human beings are painting history, and that history will be beautiful if it's painted in accord with the eternal project. God draws the secret of the endless ages on the canvas of history in collaboration with us, for we have in our hands the history of salvation. If, on the other hand, we deface this blank canvas that God has stretched out for us to paint our history on, along with him, then

	<p>we'll end up painting only our caprices, not the eternal secrets of God; we'll only paint human passion, human politicking, human selfishness, human abuse. And what results from that? The history we have now! It's as if we took the magnificent painting that a great artist is working on and put it within easy reach of a mischievous child – soon we'd come and find it all spoiled and stained. That's what we are for God: spoiled children who have disfigured his eternal projects.</p>
<p>STQ 4.4.256: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p>	<p>TTQ 4.4.256: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>In this conception of God's time we're considering, the fullness of time has arrived: the canvas stretched by God has a center point, just as an artist has focal point in the picture he's painting. That focal point in our history is called the fullness of time. It is the precise moment when the Word becomes flesh in the womb of Mary. At that moment the life of God comes into humanity after centuries of preparation in the Old Testament and brings us to the fullness of divine life and, with it, the exciting dreams of a God who wants to exalt us and sanctify us. The council says that <<the mystery of</p>

	<p>humanity can no longer be explained except in the mystery of God who became human>>. If any of you want to understand your own mystery, the meaning of your pain, your labor, your anguish, your hope, then stand alongside Christ. If you do what Christ did, obeying the will of the Father and letting yourselves be filled with the life that Christ brought into the world, then you will become fully and truly human. But if when I compare myself to Christ, I find that my life is the antithesis, the opposite of that, then my life is a disaster. This is a mystery that I cannot explain any further except by turning to Christ, for it is he who shows us the true shape of what it means to be human. Salvation will be given us only in Christ.</p>
<p>STQ 4.4.257: <u>Sermon Title And Date:</u> María Signo De La Plenitud De Los Tiempos 24 de Diciembre de 1978</p>	<p>TTQ 4.4.257: <u>Sermon Title And Date:</u> Mary, Sign Of The Fullness Of Time 24th December, 1978</p> <p>I also want to ask you to pray for Alejandro Quinteros, also known as El Apache. His name is well known since he was a police agent responsible for torture. He has died and was found collapsed over the steering wheel of his car; one paper says it was a stroke; another a heart attack. We pray that God has pardoned him, because the church</p>

	<p>in her denunciations seeks only the conversion and salvation of everybody, even those who are assassins and those who have gratuitously declared themselves enemies of the church.</p>
<p>STQ 4.4.258: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.258: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God’s Saving Love 7th January, 1979</p> <p>As is our custom, then, we’ll give our homily a title that synthesizes all our thoughts. It will be <<Christ, the epiphany of God’s Saving Love>>. We call this feast Epiphany because Christ is the epiphany of God’s saving love. And in keeping with our style, we will develop this thought with three ideas. The first is that the Epiphany reveals a transcendent salvation, that is, a salvation that comes not from within humanity but from without – it transcends our capacity. This is the first idea: the Epiphany reveals to us a transcendent salvation. The second thought is this: the Epiphany offers a universal salvation. No one is excluded. This gift that comes in Christ is revealed to everyone and is offered to everyone. God’s saving love is offered to us all. Both here in the cathedral – now totally filled – and through the radio, thousands of those who hear me are invited, thank God, to this great</p>

	<p>feast, to this royal wedding. All of you (and I as well) are invited to participate in this joy, this hope, this salvation. No one is excluded. But there is a condition, and this is my third thought: like the magi, we partake of this salvation and this love of God by faith; there is the need for faith.</p>
<p>STQ 4.4.259: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.259: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January, 1979</p> <p>My first thought is that the Epiphany reveals a transcendent salvation, and I fix my sight on the first reading from Isaiah: "Rise up in splendor, Jerusalem, for your light has come! The glory of the Lord shines upon you, and his glory surrounds you>> (Isa 60:1-2). Isaiah is a prophet and at the same time a poet; he was encouraging the Israelites who returned from exile in Babylon and became disheartened when they beheld Jerusalem totally destroyed. Isaiah felt the need to lift up their spirits, so he told them, <<Though Jerusalem has been left this way by its enemies, it is still the hope for our people. The glory of God will shine bright over this same Jerusalem!>> All the promises of the Old Testament pointed toward</p>

	<p>something glorious that would rise up there in Jerusalem, but it would not be the city itself. In Jerusalem there were only ruins, there were only pessimism and a tremendous sense of frustration. From its innards Jerusalem could yield nothing good. There was therefore a need for something transcendent, something coming from beyond. A new day would dawn over Jerusalem, and it would be the light of God himself becoming incarnate in the heart of Jerusalem.</p>
<p>STQ 4.4.260: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.260: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January, 1979</p> <p>How can we not be filled with hope ourselves, sisters and brothers? In these days when we realize that our human strength can do no more, when we behold our homeland stuck in a dead-end alley, we realize that truly a transcendent salvation is needed. When we say <<Politics and diplomacy achieve nothing here; everything is destruction and disaster, and to deny it is madness>>, then truly a transcendent salvation is needed. Over these ruins of ours the glory of the Lord will shine. That is the great mission that Christians have at this critical moment of our land; keeping hope alive. We should not be expecting</p>

	<p>a utopia or entertaining illusions that drug us so that we can't see the reality. To the contrary, we should be closely observing this reality which by itself can yield nothing, but which can still produce wonders if only we appeal to God's transcendent redemption.</p>
<p>STQ 4.4.261: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p> <p>The data for STQs 4.4.261 – 4.4.270 has been eliminated, due to copyright restrictions.</p>	<p>TTQ 4.4.261: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January, 1979</p> <p>In the light of this reflection, I would also like to consider the star that guided the magi. It reminds us of a prophecy from the remote times of Balaam. When King Balak asked Balaam to prophecy on behalf of his armies, the prophet, inspired by the Spirit of God, looked toward the desert and saw the glory of Israel encamped there. Among his marvelous oracles, he said this: <<I behold him, but not near. A star shall advance from Jacob and a scepter shall arise from Israel>> (Num 24:17). No doubt Saint Matthew saw all these Old Testament prophecies being fulfilled in Christ, so when his gospel spoke of the mysterious star, it was thinking of the prophecy of Balaam: <<A star shall advance from Jacob. It is still far off, and centuries will pass, but it will come - from far away the star will draw close>>. The star of</p>

	<p>the magi makes immediately present the transcendence that is coming to save us. The scepter prophesied by Balaam is without a doubt the scepter of David, whose reign will have no end because from his royal progeny will be born the scion who will be the son of David according to the flesh but who will be at the same time the Son of God in eternity – and his reign will have no end. This the mystical meaning of the star. On this feast of the Epiphany, the star is the sign of transcendent salvation, it is a sign of something coming from the world of the starts, from the immensity and power of God. For God has not created us to live in mystery: rather, he marks out for us, amid these gloomy times in which we live today, a bright exodus towards salvation. Perhaps we can say with Balaam, <<We see it in the distance. We don't know when this redemption will arrive, but it will surely come. We see that star coming close, and out of the Lord's power will rise that scepter which will save us>> (Num 24:17).</p>
<p>STQ 4.4.262: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.262: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January, 1979</p>

	<p>Also, in today's second reading, Saint Paul speaks to us about the revelation of a mystery hidden for centuries, namely that salvation is for everybody. It's wonderful to realize that all of us are heirs of that revelation. We are waiting on the mystery hidden in the bosom of God, but we know that he loves us and will give us his very self to save us. Salvation comes from God, sisters and brothers, let us have no doubt about it. Therefore I'm going to repeat now, in this homily, some concepts that are of transcendent importance.</p>
<p>STQ 4.4.263: <u>Sermon Title And Date:</u> Cristo, Epifanía Del Amor Salvífico De Dios 7 de Enero de 1979</p>	<p>TTQ 4.4.263: <u>Sermon Title And Date:</u> Christ, The Epiphany Of God's Saving Love 7th January, 1979</p> <p>In the second place, these Epiphany readings inspire in us a great missionary thought: the salvation that the Epiphany offers us today is a universal salvation. The image I have in mind is this: all of us who have come here to Mass today in the cathedral and all of you who are gathered around your radio sets there, reflecting on the word – we are all part of a procession that began twenty centuries ago. Going first in the procession were the magi from the East, and after them came others. What the prophet Isaiah tells us today was being steadily</p>

	<p>fulfilled: <<Caravans of camels shall fill you, dromedaries from Midian and Ephah; all from Sheba shall come bearing gold and frankincense, and proclaiming the praises of the Lord>> (Isa 60:6). This is how poetic it is for us just to come to Mass! Let us never miss our Mass on Sunday for it is part of the procession of the magi on their way to worship Jesus; it is the procession of all nations who have discovered the universal salvation that God offers to all human beings.</p>
<p>STQ 4.4.264: <u>Sermon Title And Date:</u> Un Asesinato Que Nos Habla De Resurrección 21 de Enero de 1979</p> <p>STQ 4.4.264 goes from ‘y Cristo, el máximo maestro de este domingo, nos dice’ until ‘Dios trae para salvar al mundo’.</p>	<p>TTQ 4.4.264: <u>Sermon Title And Date:</u> An Assassination That Speaks To Us Of Resurrection 21st January 1979</p> <p>Christ, the great teacher on this Sunday, tells us <<The time is fulfilled, and the kingdom of God has come near>> (Mark 1:15). The time is fulfilled precisely in the risen Christ, who has opened up a new stage in world history. Blessed are those who find this secret of the resurrection because life in the world, despite all the crimes and evils, becomes for those Christians the power and the scenario for salvation. God saves us within the concrete history of each people and each individual. But Saint Paul tells us that <<those who are married</p>

	<p>must live as if they were not married; those who suffer as if they did not suffer; and those who enjoy life as if there were no pleasure, for we know that the world in its present form is passing away>> (1 Cor 7:29-31). This is the great message of our deceased Octavio: the present world is passing away, and there remains only the joy of having implanted in this world the kingdom of God. All kinds of pomp and triumph will pass through this world, along with the greed of capitalism and the phony successes of life. All that passes. What does not pass away is love, which means using your wealth, your assets, your profession for the service of others. What does not pass away is the joy of sharing and feeling ourselves sisters and brothers of all humanity. <<In the evening of life you will be judged on love>>. Octavio and the four young men who died with him have been judged by God on the basis of their love. How wonderful it is to be able to contemplate this poor priest, a man who renounced everything and gloried in living as simply as a <i>campesino</i>. He did so to make himself more accessible to all those who were seeking this Gospel that is preached to the poor and needy, this great message of God for the salvation of the world.</p>
<p>STQ 4.4.265: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.265: <u>Sermon Title And Date:</u></p>

<p>Cristo, La Palabra Siempre Nueva De La Iglesia 18 de Febrero de 1979</p>	<p>Christ, The Church's Ever New Word 18th February, 1979</p> <p>These chapters two and three of Saint Mark describe the ideological struggle that was waged by Christ as he announced the new salvation prefigured in the time of Isaiah and now made real in the curing of the paralytic as a sign and a sacrament of true salvation from sin.</p> <p><<Which is easier>>, he asked, <<to say to this paralytic, <<Your sins are forgiven>>, or to say, <<Get up and walk!>>? Since forgiveness of sins cannot be observed, God gave the people this sign of a sick man who could <<get up>> (Mark 2:9-11). God can heal just as easily as forgive, and so the argument was settled: forgiveness is the salvation God brings us. That paralyzed man felt happier with having his conscience cleansed than with having his body restored to health.</p>
<p>STQ 4.4.266: <u>Sermon Title And Date:</u> Cuaresma - Llamamiento A La Verdadera Reconciliación 25 de Marzo de 1979</p>	<p>TTQ 4.4.266: <u>Sermon Title And Date:</u> Lent As A Call To True Reconciliation 25th March, 1979</p>

	<p>Dear sisters and brothers and esteemed radio listeners, our people can be saved if we really experience Lent. That is why we celebrate this Fourth Sunday of Lent with a renewed hope. When it seems that all is lost, we can still find the Spirit of God and hear his word, calling us forth and orienting us toward our true salvation. Let us not forget that Lent is a journey toward Easter. Lent is always looking forward, toward the risen Christ who offers us new life. After paying off the misery suffered by humankind with his passion and death, Christ now offers us a better life. Let us not spurn this offer. Let us follow him as we journey toward Easter.</p>
<p>STQ 4.4.267: <u>Sermon Title And Date:</u> Cuaresma - Llamamiento A La Verdadera Reconciliación 25 de Marzo de 1979</p>	<p>TTQ 4.4.267: <u>Sermon Title And Date:</u> Lent As A Call To True Reconciliation 25th March, 1979</p> <p>At the Second Vatican Council, the church of today stated that <<the human person deserves to be preserved and human society deserves to be renewed; we are therefore talking of the human person who and entire, body and soul, heart and conscience, mind and will>>. Who, among us does not feel comforted by these words as human persons, as family, as people? During this Lent God is offering us salvation. It</p>

	<p>is not just a matter of law or moralizing, as we commented last Sunday – it is above all a question of love. Who is not moved by love? The love of Christ who gave his life for me should be the best motivation for us to live holy lives and try to please him. How wonderful it would be if all of us allowed ourselves to be swept away by that love that sacrificed itself for our sake?</p>
<p>STQ 4.4.268: <u>Sermon Title And Date:</u> La Resurrección, Sello Y Clave De La Nueva Alianza 15 de Abril de 1979</p>	<p>TTQ 4.4.268: <u>Sermon Title And Date:</u> Resurrection Is The Seal And The Key Of The New Covenant 15th April, 1979</p> <p>Even though the church has been given responsibility for distributing the gifts of the resurrection, she does not have exclusive control over them. Let us open our hearts wide so that we can say with the Second Vatican Council, <<Outside the church there are many elements of truth and grace which belong to Christ the redeemer. Those persons of good will who live outside the church because they do not know the truth of our church will be saved>>. Who knows, dear Catholic sisters and brothers, perhaps they will be saved with more merits than we who possess the fullness of the means of salvation! Being Catholic</p>

	<p>is no merit of ours; it is a grace of the Lord. Having faith is a gift of God.</p>
<p>STQ 4.4.269: Sermon Title And Date: La Ascensión Del Señor, Proclamación De La Transcendencia Humana 27 de Mayo de 1979</p>	<p>TTQ 4.4.269: Sermon Title And Date: The Ascension Of The Lord Is A Proclamation Of Human Transcendence 27th May, 1979</p> <p>Today's word presents the alternative of life or death. When Christ sent his disciples to preach his message, he said <<Whoever believes will be saved, and whoever does not believe will be condemned>> (Matt 16:16). This is a most frightful anathema. No one is condemned by God. God has commanded that all human beings be called: <<Go and preach this message to all people>> (Mark 16:15). We only condemn ourselves. Those who open themselves to this message of salvation are saved because they find the way to God, but those who believe only in their own efforts do not. Those who think themselves wiser than God and reject faith and the commandments cannot enter into the kingdom of heaven. If there is any place where people enter freely, it is heaven. No one is forced to enter! The people who are saved are the ones who freely want to be saved. Those who do not</p>

	freely want to be saved will have to go somewhere else, and Christ has said as much today.
<p>STQ 4.4.270:</p> <p><u>Sermon Title And Date:</u></p> <p>Homilía En El Funeral Del Padre Rafael Palacios</p> <p>21 de Junio de 1979</p>	<p>TTQ 4.4.270:⁸⁹³</p> <p><u>Sermon Title And Date:</u></p> <p>The Voice Of Blood</p> <p>21st June, 1979</p> <p>Finally, this death opens to us the perspectives of transcendence and the absolute. Now that Rafael has died, his words can no longer be confused with the voices of this earth. Perhaps slander or misunderstanding led people to confuse his voice with the voices of those seeking only earthly liberation, but now in the light of his death we can understand that his message lifts us beyond history and beyond earthly realities. His death is not silence. His death is a most eloquent voice. It is not only the voice of his blood, which has drenched the earth, but also the voice of the spirit, which has soared to heaven and from there speaks to us: <<Work to the point of leaving</p>

⁸⁹³ TTQs 4.4.270 - 4.4.346 are from Ó.A. Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, vol. 5 (Miami, FL: Convivium Press, 2016). op. cit., pp. 48, 65, 72, 81-82, 93, 122-23, 31, 37, 41, 64-66, 68-69, 76, 80-81, 206-07, 13-16, 45, 62-63, 74, 77-79, 84, 90, 303, 22, 26, 31, 36-37, 44, 46, 91-92, 95, 405, 07-08, 20-21, 24-26, 28, 37, 49, 63-64, 75-80, 93, 95-96, 98-502, 514, 24-25, 30 & 34.

	<p>blood in the streets, but die with a hope that rescues your spirit for God alone>>. Let it be so.</p>
<p>STQ 4.4.271: <u>Sermon Title And Date:</u> Natividad De San Juan Bautista 24 de Junio de 1979</p> <p>Due to copyright restrictions, the data from STQs 4.4.271 – 4.4.280 has been removed.</p>	<p>TTQ 4.4.271: <u>Sermon Title And Date:</u> John The Baptist Is The Paradigm For Those Committed To God’s Kingdom 24th June, 1979</p> <p>John the Baptist fully understands such a situation, so let us now on his feast day gather up all this blood and all this abuse of our people and draw near to the altar. John was concerned about one thing: not to be mistaken for Christ but to orient people toward Christ. Sisters and brothers, this is the same concern the church has: we should not limit ourselves only to earthly demands, and we should not trust only human prophets who will die, or even the priest who courageously defends his faith to the point of death. The one who should move us to work for our just demands more than anyone is Christ, for he is the only one who can make us free. He is the great Liberator in whom we trust above all. Even though John the Baptist had captured the attention of all of Israel and the people were expecting liberation from him, he also was wise enough to say, <<Be careful! Not me! I am also</p>

	<p>a fragile man, and all I can do is bow my head and let them cut it off. Look toward him! I must decrease, and he must increase! I am not worthy to loosen the straps of his shoes! He is the one to follow!>>> (John 3:30; 1:27).</p>
<p>STQ 4.4.272: <u>Sermon Title And Date:</u> Homilía Del Fin De Novenario Del Padre Rafael Palacios 30 de Junio de 1979</p>	<p>TTQ 4.4.272: <u>Sermon Title And Date:</u> The Single Mass 30th June, 1979</p> <p>We are fighting in the same stadium, sisters and brothers, we are living the same history, and we are running the same risks. We are all being confronted with the same challenge that God presented to Father Palacios and to which he responded heroically. The same challenge is being presented to all of us: bishops and priests, faithful and religious, communities here present. We live and move in the same arena, and the Lord is confronting us with the same demanding challenge. These times are perilous for all of us, so let us not be concerned about useless and superficial matters; let us rather abide by the glorious, venerable rule of our tradition. Let us consider how wonderfully pleasing and acceptable in the sight of the Creator is this blood that has been shed and that is now joined with the blood of</p>

	<p>Jesus Christ. And let us acknowledge how valuable that blood is in God's sight since it was shed for our liberation and obtained for the world the grace of repentance.</p>
<p>STQ 4.4.273: <u>Sermon Title And Date:</u> Cristo, Vida Y Riqueza Del Hombre 1 de Julio de 1979</p>	<p>TTQ 4.4.273: <u>Sermon Title And Date:</u> Christ Is The Life And The Treasure Of Humankind 1st July, 1979</p> <p>These observations of Puebla led the bishops to recommend pastoral measures, which they state clearly: <<With renewed hope in the verifying power of the Spirit, we reaffirm once again the stance the Medellín Conference took in making a preferential option for the poor, and we affirm the need for conversion on the part of the whole church to a preferential option for the poor, whose goal is their integral liberation.</p>
<p>STQ 4.4.274: <u>Sermon Title And Date:</u> Cristo, Vida Y Riqueza Del Hombre 1 de Julio de 1979</p>	<p>TTQ 4.4.274: <u>Sermon Title And Date:</u> Christ Is The Life And The Treasure Of Humankind 1st July, 1979</p>

	<p>We must therefore remind the people's political organizations fighting for the just demands for the people that they must integrate the struggles and efforts into the wider horizon of our liberation from sin in Christ. If they fail to do this, the liberation they offer will be only partial and often mutilated by sin. Such liberation may well take on structures tomorrow that do new violence to the poor; they will be <i>nouveaux riches</i> and nothing more. I want to tell these people who, conscious of the injustice in which we live, are working for a more just world that they must begin by having a profound change of heart, and I also want to tell those whom God has favored with abundant possessions: be converted!</p>
<p>STQ 4.4.275: <u>Sermon Title And Date:</u> Cristo Nos Ha Confiado Una Misión Profética 15 de Julio de 1979</p>	<p>TTQ 4.4.275: <u>Sermon Title And Date:</u> Christ Has Entrusted Us With A Prophetic Mission 15th July, 1979</p> <p>Saint Paul presents Christ under diverse aspects: <<By his blood we have received redemption>> (Eph 1:7). There is no redemption apart from the blood of Christ. If people are working today to defend themselves against an unjust society, dishonest politics, and the</p>

	<p>world's corruption, then they will find true freedom and true redemption only in the blood of our Lord Jesus Christ.</p> <p>Only in his blood! Coming to Mass on Sunday, then, is rendering homage to the blood that is our only hope for redemption and liberation (this word that is so controversial in our time but is mentioned in the Bible). Liberation for ancient Israel was departing from the slavery of Egypt for the Promised Land. Liberation for us Christians is Christ's paying with his blood the debt of our sins so that we feel free from sin.</p>
<p>STQ 4.4.276: <u>Sermon Title And Date:</u> Cristo Nos Ha Confiado Una Misión Profética 15 de Julio de 1979</p>	<p>TTQ 4.4.276: <u>Sermon Title And Date:</u> Christ Has Entrusted Us With A Prophetic Mission 15th July, 1979</p> <p>This is the announcement for which we are made responsible from the day of our baptism. This redemption in Christ is a fertile seed that sprouts also in those groups that are struggling for earthly liberation. That is why the church gives sympathy and support to every effort for human freedom, but she also criticizes the wrongs and abuses committed, lest the liberation movements lose their strength and</p>

	effectiveness and become hateful. She tells them, <<The cause you are fighting for is good, but the strategy you're using is not good>>.
<p>STQ 4.4.277:</p> <p><u>Sermon Title And Date:</u></p> <p>Homilía De La Misa De Treinta Días En Honor Del Padre Rafael Palacios</p> <p>20 de Julio de 1979</p>	<p>TTQ 4.4.277:</p> <p><u>Sermon Title And Date:</u></p> <p>Why Did They Kill Rafael Palacios?</p> <p>20th July, 1979</p> <p>Dear sisters and brothers, I wish to explain an absence among our priests and at the same time pronounce a word of judgment against a new injustice that has just been committed. Father Ástor Ruiz was coming here from Medellín, Colombia, and they did not let him enter the country but instead deported him to Guatemala. Before departing he had time to leave this letter he was bringing from Medellín, a letter signed by all the priests, religious, and lay persons who took part in a course on the document of Puebla. He was doing nothing wrong there, simply studying the official documents of the church in order to understand them better and learn how to put them into practice. When he arrived at the airport, however, all he could do was leave behind this letter.</p>

	<p>It reads thus: <<Dear Archbishop: Considering the recent sad events in the history of the church of our sister nation, the murder of Father Rafael Palacios on June 20, we wish to send you a message from this place in our America where we have gathered together from diverse parts for the purpose of studying the Latin American reality. We want to voice our repudiation of the attitude of those who want to eliminate the agents of evangelization, and we affirm our solidarity with you and with your clergy. Be assured, dear Archbishop, that we are closely following what is happening, and in our prayer and study we will continue to search for the way to definitive liberation since we are facing a problem that is common to all our countries. Your sisters and brothers of Latin America>>. The letter is signed by all the participants.</p>
<p>STQ 4.4.278: <u>Sermon Title And Date:</u> Cristo, Verdadero Rey-Pastor De Todos Los Pueblos 22 de Julio de 1979</p>	<p>TTQ 4.4.278: <u>Sermon Title And Date:</u> Christ, The True King And Shepherd Of All Peoples 22nd July, 1979</p> <p>I believe I interpret correctly the feelings of all of you if we send our first greetings this morning to our sister republic of Nicaragua. We send greetings to Nicaraguans in a prayerful spirit of fraternal</p>

	<p>solidarity because now more than ever they need our spiritual support. The joy we feel at the dawn of their liberation also makes us concerned that their new freedom not turn to frustration. Rather, may the Lord, who has been kind to them, continue to inspire the liberation of the Nicaraguan people. Even with Christian inspiration we need to be aware of how costly this moment has been for them. More than twenty-five thousand deaths are not trifling matter, so the gift of God now being offered should not be squandered.</p>
<p>STQ 4.4.279: <u>Sermon Title And Date:</u> Cristo, Verdadero Rey-Pastor De Todos Los Pueblos 22 de Julio de 1979</p>	<p>TTQ 4.4.279: <u>Sermon Title And Date:</u> Christ, The True King And Shepherd Of All Peoples 22nd July, 1979</p> <p>That dawn of liberation in our sister nation, Nicaragua, has aroused great rejoicing and hopeful enthusiasm in our Salvadoran people, but it is sad to think that this joy of ours in the Nicaraguan liberation is still not shared by our government and the ruling classes. Our church feels joy and satisfaction for having reaffirmed the thinking of the church of Nicaragua, and we continue to feel close to them in their joy and to share their responsibility through prayer and evangelical clarity.</p>

STQ 4.4.280.⁸⁹⁴

Sermon Title And Date:

Cristo, Vida Y Riqueza Del Hombre

29 de Julio de 1979

This quotation goes from ‘pero frente a esta interpretación tan trascendente que nos está diciendo’ until ‘aguantemos un poco, pero la solución vendrá, Cristo la puede dar’.

TTQ 4.4.280:

Sermon Title And Date:

The Divine Savior Is The Solution To All Our Problems

29th July, 1979

But this interpretation of the miracle is telling us that Christ will resolve the hunger in El Salvador. Christ will resolve the injustices in El Salvador. Christ will make to shine that the *campesino* in Sonsonate wants to shine, the sun of justice and truth. That day when we interpret his message this way – not just as a message for earthly liberation but of ultimate liberation – then our faith in Christ will not be like the faith of those who followed him imperfectly because he solved their immediate problems by giving them food to eat. During the next three Sundays we will continue to learn about Christ’s way of thinking.

But, for now, sisters and brothers, let this be quite clear: in giving us food eat; what Christ wants is to be with us, to be concerned for us. How can it be that Christ will not weep close to the mother who is grieving over the disappearance of her son? How can it be that Christ will not suffer with the poor man who dies amid tortures? How can it

⁸⁹⁴ In the 1970s the plural equivalent of *liberación* was and still is *liberaciones*.

be that Christ will not condemn the crimes of the members of the Guard or ORDEN who leave a family forsaken by shamefully capturing their son? Certainly, those things will have a price!

It is precisely for that reason that Christ invokes eternal justice, which is not found here on earth where things remain the same despite the letters written to the president of the Supreme Court of Justice. The judge is not Christ, but there is a Christ above him who will ask him to render an account, just as he'll ask all the accomplices of this unjust situation in El Salvador to render an account of themselves. Christ invokes a situation that goes beyond history, and so I ask you sisters and brothers who are suffering imprisonment, tortures, and abandoned homes not to despair. Christ is with us! The Divine Savior of the world is here, just as he was there with the multitude that was hungry. He knows what the solution is, and he will make it happen. Let us hold on a little longer; the solution will come! Christ can make it happen!

<p>STQ 4.4.281: ⁸⁹⁵, ⁸⁹⁶</p> <p><u>Sermon Title And Date:</u></p> <p>Cristo, Vida Y Riqueza Del Hombre 29 de Julio de 1979</p> <p>The data for STQs 4.4.281 – 4.4.290 has been removed because of copyright restrictions.</p> <p>STQs 4.4.281 and 4.4.282 are from the same sermons. STQ 4.4.281 starts with ‘voy a explicarme un poquito, porque ésto es muy importante’ & No. 4.4.282 with ‘en mi carta pastoral voy a decir</p>	<p>TTQ 4.4.281:</p> <p><u>Sermon Title And Date:</u></p> <p>The Divine Savior Is The Solution To All Our Problems 29th July, 1979</p> <p>I’m going to explain myself a little because this is very important. Some publications are claiming that the pope is advocating spiritual reductionism, but I want to defend the pope in the face of these irresponsible declarations that are being spread about. The pope is not asking his priests to reduce everything to spirituality, and the proof is</p>
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⁸⁹⁵ STQs 4.4.281 - 4.4.340 are from Oficina De La Causa De Canonización., "Homilias 1979: Página 4 De 4". loc. cit; RomeroEs., "Homilias 1979". loc. cit; The Archbishop Romero Trust., "Three Conditions to Enter the Kingdom of God," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/three-conditions-enter-kingdom-god> & "Jesus, the Master of True Religion," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/jesus-master-true-religion>. Nos. 4.4.281, 4.4.282, 4.4.285, 4.4.286, 4.4.289, 4.4.290, 4.4.292, 4.4.293, 4.4.296, 4.4.300, 4.4.302 & 4.4.308 have been adapted.

⁸⁹⁶ Alternative versions of STQs 4.4.281 - 4.4.294, 4.4.296 - 4.4.302 & 4.4.304 - 4.4.340 can be found in Ó.A. Romero, "Sembrar El Camino (Colaborando En La Difusión De La Obra Del P. Antonio Oliver): El Divino Salvador Personalmente Presente En Nuestra Eucaristía (Mons. Romero)," <http://sembrarelcamino.blogspot.com/2015/08/el-divino-salvador-personalmente.html>; The Archbishop Romero Trust., "In Christ the Three Dimensions of Truly Great People Are Revealed," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/christ-three-dimensions-truly-great-people-are-revealed>; SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo B". loc. cit; The Archbishop Romero Trust., "The Divine Saviour Solves Our Problems". loc. cit; "The Divine Saviour, Bread of Life," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/divine-saviour-bread-life>; "The Divine Saviour, Life of the World," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/divine-saviour-life-world>; "The Divine Saviour, Word of Eternal Life," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/divine-saviour-word-eternal-life>; "True Independence Comes Only from Christ," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/true-independence-comes-only-christ>; "What God Gives Us Is for All," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/what-god-gives-us-all> & "Three Conditions to Enter the Kingdom of God". loc. cit.

<p>esta frase: “Aunque las’. These quotations end with ‘y también acompaña y sufre con los que trabajan la liberación’ and ‘del Papa a los sacerdotes en México’.</p>	<p>that, when speaking about evangelization, Pope Paul VI used another phrase which I wish they would also publish in a paid advertisement. Paul VI spoke about the church <<preaching liberation and associating herself with those who are working and suffering for it>>. Take note of what he says: the church preaches liberation and also associates with those who are working for liberation and suffers with them!</p>
<p>STQ 4.4.282: <u>Sermon Title And Date:</u> Cristo, Vida Y Riqueza Del Hombre 29 de Julio de 1979</p>	<p>TTQ 4.4.282: <u>Sermon Title And Date:</u> The Divine Savior Is The Solution To All Our Problems 29th July, 1979</p> <p>In my pastoral letter I say the following: <<Even when the people’s political organizations abandon the church and criticize her, the church will continue to support what is just in all those organizations>>. The church accompanies them because I hold the same conviction that Paul VI and John Paul II did, namely that <<when preaching liberation and associating herself with those who are working and suffering for it, the church certainly does not want to restrict her mission only to the religious field and so dissociate herself from the temporal problems of people.>> What could be clearer? The</p>

	<p>church cannot turn her back. I would therefore urge those who have published cleverly selected texts of the pope’s speech to be honest and publish the complete discourse that the pope addressed to the priests in Mexico.</p>
<p>STQ 4.4.283: <u>Sermon Title And Date:</u> Cristo, Vida Y Riqueza Del Hombre 29 de Julio de 1979</p>	<p>TTQ 4.2.283: <u>Sermon Title And Date:</u> The Divine Savior Is The Solution To All Our Problems 29th July, 1979</p> <p>In summary, sisters and brothers, the precious message of today’s gospel – and today we’ve reflected only on the gospel – is telling us this: the multiplication of loaves represents the problems that only Christ can solve, but he does so with the collaboration of others. We have to consider Christ’s way of thinking in order not to get lost in purely earthbound kinds of politics. We need to wage our just struggles instead from the perspective of the universal liberation of Jesus Christ. Only in this way will we be able to celebrate the feast of the Divine Savior. He [brings] us liberation not so that he can be a king of the earth seeking earthly solutions. The Lord flees from such a position. He does take on earthly concerns, however, as I explain in my pastoral letter, but he does so in order to incorporate them into the</p>

	<p>great, transcendent liberation, the lasting liberation that will make us truly and profoundly happy. Se let us now prepare our spirits to celebrate worthily the approaching feast of the Divine Savior. Let it be so.</p>
<p>STQ 4.4.284: <u>Sermon Title And Date:</u> El Divino Salvador, Pan Que Baja Del Cielo Y Da La Vida Al Mundo 5 de Agosto de 1979</p>	<p>TTQ 4.2.284: <u>Sermon Title And Date:</u> The Divine Savior, The Bread That Comes Down From Heaven And Gives Life To The World 5th August, 1979</p> <p>Hunger synthesizes all these things, and that's why the Lord chose it, as we're told in this chapter six, to serve as a sign of something greater. My second thought the, is that bread is the sign of liberation. But there are two ways of understanding liberation. There is temporal liberation, the bread that fills the stomach and immediately satisfies hunger, and there is integral liberation, because if it's not enough to have plenty of bread if we're still not free.</p>
<p>STQ 4.4.285: <u>Sermon Title And Date:</u> El Divino Salvador, Pan Que Baja Del Cielo Y Da La Vida Al Mundo</p>	<p>TTQ 4.2.285: <u>Sermon Title And Date:</u> The Divine Savior, The Bread That Comes Down From Heaven And Gives Life To The World</p>

5 de Agosto de 1979

This STQ starts with 'Y así termina la reflexión que estamos haciendo'. The quotation ends with 'el egoísmo es la mejor señal de subdesarrollo'.

5th August, 1979

We want to end our reflection by describing the goal of Christian liberation as proposed by Paul VI. Please pay special attention to a paragraph in *Populorum Progressio* I am going to read to you. One of the fathers of liberation theology when he was explaining to us the nature of that theology, cited a paragraph that he said had inspired much of his theological reflections. In paragraph 20 of *Populorum Progressio* Paul VI says the following: <<This is what will permit authentic human development, a development which is for each and all the transition from less human conditions to those which are more human>>. Here the pope is defining the meaning of development, but then he begins to describe it in terms of a ladder. There are the <<less human conditions: the lack of material necessities for those who are without the minimum essential for life and the moral deficiencies of those who are mutilated by selfishness>>. Sisters and brothers, take note that this is a very good comparison. Those who are perhaps wealthy and have everything they need but are crushed by selfishness are just as underdeveloped as those who lack what they need to live. Both the rich and the poor in such a situation are on the same low level of human development: the poor do not have the minimum

	<p>needed for physical life, and the rich do not have the minimum needed for moral life. Selfishness is the clearest sign of underdevelopment.</p>
<p>STQ 4.4.286: Sermon Title And Date: El Divino Salvador, Pan Que Baja Del Cielo Y Da La Vida Al Mundo 5 de Agosto de 1979</p>	<p>TTQ 4.4.286: Sermon Title And Date: The Divine Savior, The Bread That Comes Down From Heaven And Gives Life To The World 5th August, 1979</p> <p>The pope goes on to describe other <<less human conditions, such as the oppressive structures whether these are due to the abuses of ownership or the abuses of power, to the exploitation of workers or to unjust transactions>>. All these structures of exploitation keep people at sub-human level, like the ones we described before. The pope then speaks about <<conditions that are more human: the passage from misery toward the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture>>. Then, in another step up the ladder, the pope talks about <<additional conditions that are more human: increased esteem for the dignity of others, the turning toward the spirit of poverty, cooperation for the common good, the will and desire for peace>>. Notice how the spirit</p>

	<p>of poverty is a path to development because true development does not consist in having more things but in learning to be master of what one has – that’s the spirit of poverty. The pope then describes even greater human achievements, such as <<the acknowledgement by men and women of supreme values and of God as their source and their finality>>. Notice that the summit of development is found in <<what is finally most human of all: in faith, a gift of God accepted by human good will, and in unity in the love of Christ, who calls us all to share as children in the life of the living God, the Father of all>>. True human liberation terminates there, in communion with God, in the faith by which we know him, in the love by which we are united with him, in our conversation with God, in our communion with God. That is the ultimate summit of development and authentic liberation.</p>
<p>STQ 4.4.287: <u>Sermon Title And Date:</u> El Divino Salvador, Pan Que Baja Del Cielo Y Da La Vida Al Mundo 5 de Agosto de 1979</p>	<p>TTQ 4.4.287: <u>Sermon Title And Date:</u> The Divine Savior, The Bread That Comes Down From Heaven And Gives Life To The World 5th August, 1979</p>

	<p>That is the reason, sisters and brothers, why Christ says, <<The bread of this earth is not enough to free you>>. We must discover in material bread what God really wants to give us, the gift of which the bread is only a sign. The symbolic bread spoken of today in the holy gospel is revealed for what it is when Christ says, <<I am>>(John 6:35). Listen to the sound of these words, which resemble the words God spoke to Moses in the burning bush: <<I am. I am who I am>> (Exod 3:14). Christ is. He is liberation. <<I am the bread that comes down from heaven for the true life of men and women>> (John 6:51).</p>
<p>STQ 4.4.288: <u>Sermon Title And Date:</u> El Divino Salvador, Pan Que Baja Del Cielo Y Da La Vida Al Mundo 5 de Agosto de 1979</p>	<p>TTQ 4.4.288: <u>Sermon Title And Date:</u> The Divine Savior, The Bread That Comes Down From Heaven And Gives Life To The World 5th August, 1979</p> <p>Our work is to believe in him. That's what today's gospel says. When the Jews asked Christ, <<What must we do to have this bread?>> he replied, <<This is the work that God requires: that you believe in the only one who can bring salvation>> (John 6:28-29). No one who makes use of mere earthly forces can bring about the liberation that reaches the heights of putting us in communion with God.</p>

STQ 4.4.289:

Sermon Title And Date:

El Divino Salvador, Carne Para La Vida Del Mundo

12 de Agosto de 1979

TTQ 4.4.289:

Sermon Title And Date:

The Divine Savior, Flesh For The Life Of The World

12th August, 1979

In its concern for the situation in El Salvador, the government of the United States has had some very interesting things to say in the press recently. You'll remember, for example, the headline in *El Mundo*: <<Dangerous situation in El Salvador Point Out in United States>>. Since they view our situation as similar to that of Nicaragua, they sent no one else than Undersecretary of State Viron Vaky for a secret visit. But now that it has been made public, we can read in the paper: <<It is understood that Mr. Vaky came to the conclusion that the situation in El Salvador is a faithful copy of what happened in Nicaragua. The polarization between the ultra-right government of President Carlos Romero and the opposition is becoming so intense that a moderate outcome acceptable to both sides seems improbable>>. The paper also quotes from what was later published there in the United States: <<Vaky returned from his visit to El Salvador with the impression that the regime of Romero suffers from

	<p>a persecution complex and is not willing to make any concession to facilitate the process of liberation.</p>
<p>STQ 4.4.290: <u>Sermon Title And Date:</u> El Divino Salvador, Carne Para La Vida Del Mundo 12 de Agosto de 1979</p>	<p>TTQ 4.4.290: <u>Sermon Title And Date:</u> The Divine Savior, Flesh For The Life Of The World 12th August, 1979</p> <p>Where do we stand then? While free elections and other things are announced here in El Salvador, there in the United States high-ranking observers of the State Department are stating that our government is not willing to make any concession to facilitate the process of liberation. This is sad, but if it is true, then they are closing the escape valve for this explosive situation. This cannot be! The newspaper reports, <<The president promises news of great moment for next week>>. We hope that he'll give us news that makes us capable of believing in his authority, which ought to be a more force for solving the country's problems. As the Council says, authority should be exercised <<as a moral force which appeals to each person's freedom>>. Let <i>that</i> be the moral force of our government –not the force of raids and repression.</p>
<p>STQ 4.4.291</p>	<p>TTQ 4.4.291:</p>

Sermon Title And Date:

El Divino Salvador, Carne Para La Vida Del Mundo

12 de Agosto de 1979

The data from STQs 4.4.291- 4.4.300 has been removed, as a consequence of copyright restrictions.

Sermon Title And Date:

The Divine Savior, Flesh For The Life Of The World

12th August, 1979

Dear sisters and brothers, as a community we are shedding light on these realities, and they *are* realities and not phantasms. We are citing the impartial judgments of political observers. We are not meddling politically in these things, but on the basis of the Gospel we are saying, <<That cannot be the right way. *This* is the way>>. And I tell you as good Christians that the surest way is prayer – and also participation, but legitimate participation, the kind that God wants. As you see, therefore, we are sitting on a powder keg that can explode – if it's not already exploding. In my opinion, what is happening is almost a civil war, an unacknowledged civil war in which the far right and far left are claiming victims. Is that not a war?

May God grant that it not escalate any furthers. Rather, may we find in time the solutions which only <<a moral force which appeals to each person's freedom>> can discover for our country. I do not believe it is necessary for us to pay the same high price that Nicaragua paid for its liberation, which is even now in question. For

	<p>ware are quite able to find here a salutation which is uniquely Salvadoran. I believe in the ability of Salvadorans, and I believe that, if their freedom is respected, and if the authorities make their moral force loved and not hated, then Salvadorans will be able to find a solution, not by imitating Nicaragua but by seeking their own particularly Salvadoran outcome.</p> <p>This is flesh without Christ. Do you see where all these polarizations lead? There are so many false absolutes while the one true Absolute is forgotten!</p>
<p>STQ 4.4.292: <u>Sermon Title And Date:</u> El Divino Salvador Personalmente Presente En Nuestra Eucaristía 19 de Agosto de 1979</p>	<p>TTQ 4.4.292: <u>Sermon Title And Date:</u> The Divine Savior Is Personally Present In Our Eucharist 19th August, 1979</p> <p>All this began with a miracle of Christ, the multiplication of loaves and the fish, but Saint John, the man of signs, wanted to see more than the joy of five thousand people who were satisfied with bread. Christ reproached the people, telling them, <<Do not seek me for bread that perishes, but seek rather the bread that gives eternal life>> (John 6:27). The whole sixth chapter of the Fourth Gospel is a</p>

	<p>beautiful explanation of this bread that gives eternal life. According to Saint John, therefore, the sign of the multiplication of the loaves reveals to us the gifts of redemption. All the riches that Christ has brought with him in his dying, rising, and offering us new life is symbolized in this bread. In him is found the true liberation, the true flourishing of the human person. <<Let us not work only for the bread that perishes>>, says Christ (John 6:27a). Let our struggles not be only for earthly forms of liberation. They are all good and necessary, but if everything stops there, as we've said a thousand times before, our liberation remains truncated. Christ and his church serve and support those efforts to free us from earthly servitude by elevating them into the higher liberation that Christ, the true Savior of the world, offers us: liberation from sin.</p>
<p>TTQ 4.4.293: <u>Sermon Title And Date:</u> El Divino Salvador Personalmente Presente En Nuestra Eucaristía 19 de Agosto de 1979</p>	<p>TTQ 4.4.293: <u>Sermon Title And Date:</u> The Divine Savior Is Personally Present In Our Eucharist 19th August, 1979</p> <p>The Second Vatican Council calls the church <<the universal sacrament of salvation>> because in her are found all the means that the Divine Savior desires to offer us so that we can be saved. Peoples</p>

and individuals must listen to the words of Saint Peter: <<No other name has been given us by which we can be saved except the name of Jesus>> (Acts 4:12). Only in him is there liberation; only in him is there salvation. Christ desires to represent all this richness present in the church with the image of a banquet. The Divine Savior is present in the church with all the means of salvation. That doesn't mean that only those who are in the Catholic Church can be saved. Let us be very clear about this: outside the church there are also many paths of salvation. What is certain, though, is that Christ left the complete and absolute means of total salvation in the church that was authentically founded by him upon the apostles. Many people will not make use of these means, and many who belong to this church which is God's banquet will prefer to rely on the idols of the world. Of these people the Council says, <<They are in the body of the church, but they are not in the heart of the church>>. Conversely, there are many people who have no knowledge of the Catholic Church but who want to be saved according to their own religion – they are in the heart of the church, even though they are not in the body of the church. It is better to be in the heart of the church, but it is much better still to be in both the heart and the body of the church. So good Catholics know that God has placed in the church all the marvelous means of salvation;

	<p>they should therefore take advantage of them and experience the treasures that the Lord has placed so near at hand.</p>
<p>STQ 4.4.294: <u>Sermon Title And Date:</u> El Divino Salvador Del Mundo, Tiene Palabra De Vida Eterna 26 de Agosto de 1979</p>	<p>TTQ 4.4.294: <u>Sermon Title And Date:</u> The Divine Savior Of The World Has The Words Of Eternal Life 26th August, 1979</p> <p>Yesterday in San Juan Opico, TV Channel 13 of Mexico asked me in an interview, <<if you or the church were offered the leadership of a revolution, would you accept it?>> I replied, <<That would be an absurdity. The church is not on earth for that reason. The church doesn't exist to lead an army or carry forward a revolution. The church brings about unity; she remains autonomous between two parties in conflict so that she can tell both of them what is just and what is unjust, and so that she can declare, where there are sins of war, what must not be done even in situations of conflict>>. The church always seeks to be the voice of Christ, <<the bread that comes from heaven to bring life, light, and salvation to the world>> (John 6:33).</p>

	<p>I beseech all of you dear people who collaborate with the church: let us manifest in the clearest way possible this mind of Christ and this transcendence of the church that Paul IV spoke of: <<If the church proclaimed a liberation different from that of Christ – one that did not free God’s children from sin and lead them to heaven and eternal life; if the church became involved with liberation that was only political, social, or economic, then she would lose her original force and would no right to speak of liberation in God’s name.>></p>
<p>STQ 4.4.295: <u>Sermon Title And Date:</u> Jesús, Maestro De La Verdadera Religión 2 de Septiembre de 1979</p>	<p>TTQ 4.4.295: <u>Sermon Title And Date:</u> Jesus, Teacher Of True Religion 2nd September, 1979</p> <p>Some of the labor conflicts have not progressed because of the intransigence of some of the parties, but there have also been valuable instances of negotiation that set an example. They show us that we are capable of negotiating matters reasonably. I want to be truthful and state that in recent days I have met some employers who maintain good labor relations with their workers, even beyond what the law requires. They are willing to help create a new and better climate in the country at every level. I say that we must not ignore those voices.</p>

	<p>Even if they are one-sided, they are still little lights of hope. We are not demagogic toward any social class. Rather, we are part of God's kingdom, trying to promote justice, love and understanding where they are well-intentioned hearts. There is not no need to purchase El Salvador's liberation at the cost of so much bloodshed. If we all display good will, renouncing material things and seeking divine values, we will certainly find the way forward. But of course, to do that we must be courageous enough to withdraw support from what has been an untouchable institution the root of every form of violence: the institutionalized violence which is the great injustice of our country.</p>
<p>STQ 4.4.296: <u>Sermon Title And Date:</u> Solo De Cristo Puede Venirnos La Verdadera Independencia 9 de Septiembre de 1979</p>	<p>TTQ 4.4.296: <u>Sermon Title And Date:</u> True Independence Can Come To Us Only From Christ 9th September, 1979</p> <p>Love of country brings us to reflect directly on what Isaiah has told us today: <<Speak to those whose hearts are frightened. Declare to them that blind will see and the ears of the deaf will be opened>> (Isa 35: 4a, 5). That is our situation, dear sisters and brothers. People need to presence of the God in their lives because he is our human destiny.</p>

	<p>Without God we live under oppression; we are overwhelmed by fear: our hearts are frightened. There are so many people like that now in our land: their hearts are frightened, fearful, terrified, insecure. That is a clear sign of our need for liberation. It is the desert groaning and weeping as it longs for a better world.</p>
<p>STQ 4.4.297: <u>Sermon Title And Date:</u> Solo De Cristo Puede Venirnos La Verdadera Independencia 9 de Septiembre de 1979</p>	<p>TTQ 4.4.297: <u>Sermon Title And Date:</u> True Independence Can Come To Us Only From Christ 9th September, 1979</p> <p>Notice that the first reading proclaims the liberation that God brings about: <<God will come in person; he will come with vindication and recompense. He will restore health to your bodies, and he will make the desert bloom!>> (Isa 35: 4, 6-7a). These are truly magnificent words that help us think about the true liberation that God desires.</p> <p>Vindication does not mean selfish vengeance. It is about putting things in their place and telling the people <<You are all brothers and sisters. No longer is there any reasons for some of you to debase others>> The vindication of God will happen when everyone understands the greatness of God's love as he comes to bring</p>

	<p>recompense. It is the same as when someone, after offending another, comes to repair the damage and ask pardon. That is precisely the reason why Christ comes: to ask forgiveness of the Father because human beings have offended him by their great prejudice against persons and by spreading great fear and oppression, which have nothing to do with faith in God. When Christ died on the cross, he was making recompense and bringing vindication. The recompense and the vindication that God wants are those that unchain our hearts from our own sins, which are the cause of our problems. Those who cry out for freedom and work for liberation but then keep on oppressing, killing, and doing evil have not understood that the truly saving violence is that which we do to ourselves: making recompense to God for our sins from our hearts.</p>
<p>STQ 4.4.298: <u>Sermon Title And Date:</u> Solo De Cristo Puede Venirnos La Verdadera Independencia 9 de Septiembre de 1979</p>	<p>TTQ 4.4.298: <u>Sermon Title And Date:</u> True Independence Can Come To Us Only From Christ 9th September, 1979</p> <p>Since the integral human persons has both a transcendent and a historical dimension, I would like you to see these dimensions in what Christ does. First of all, Christ showed concern for the deaf mute. If</p>

Christ's responsibility had been selfish or individualistic, he would have walked past the poor deaf mute without paying him any mind, like the priest in the parable (Luke 10:31). Instead, he stopped before him and, with the patience of one administering a sacrament, he performed those sacramental gestures: he put his fingers in the man's ears and placed saliva on the man's tongue (Mark 7:33). Behold the power that is in the body of Christ! Christ is God in person, God incarnate in a human body, and everything that Christ teaches has the power of God. Christ's fingers are as human as mine are, but he has within himself what I don't have within me: the divine person of the Son of God. When his fingers touch an infirmity, they heal it. He could have made the desert bloom gloriously, just as he calmed the waves and the tempests (Mark 4:39). There is power in God. Perhaps the deaf mute couldn't speak because he couldn't hear, and that's why Christ made that gesture which said everything, <<Touching the ears, and the tongue, he raised his eyes toward heaven and sighed deeply>> (Mark 7:33-34). These are gestures which still speak today to mute persons in need of a tongue and deaf persons in need of ears; they are signs of liberation. Christ was telling the man, <<You have a transcendent destiny, which is heaven. I myself have come from there>>. How tenderly Christ must have gazed toward the Father!

	<p>Such is the intimacy of God. The true liberators are those who do not forget that the destiny of human liberation is found only in God. The true liberators are those who know how to pray and how to raise up the hearts of those without understanding to sympathy with God. This is the redemptive dimension. What use would it have been if God had given the poor deaf mute an agile tongue and acute ears but then he failed to use them for God and so ended up condemned? What use is the beauty of the world? What use is the earth's wealth? What use are great possessions if there is nothing more? The flourishing that Christ wants for human beings is the expansion of their transcendent dimension.</p>
<p>STQ 4.4.299: <u>Sermon Title And Date:</u> Solo De Cristo Puede Venirnos La Verdadera Independencia 9 de Septiembre de 1979</p>	<p>TTQ 4.4.299: <u>Sermon Title And Date:</u> True Independence Can Come To Use Only From Christ 9th September, 1979</p> <p>But this doesn't mean that human beings are only transcendence. What we're especially striving for today is the liberation of their historical dimension. I'm hoping to make my pastoral letter available to you this week, but I want to give you a little preview of it by telling you what the church is offering El Salvador at this time of national</p>

	<p>crisis. One of the eight things that we offer is promoting integral human freedom, which is based on an integral conception of human nature. At Puebla the pope described it this way: <<Humanity is the primary road that the church must travel in fulfilling her mission; humanity is the primary and fundamental road for the church>>.</p>
<p>STQ 4.4.300: <u>Sermon Title And Date:</u> Solo De Cristo Puede Venirnos La Verdadera Independencia 9 de Septiembre de 1979</p>	<p>TTQ 4.4.300: <u>Sermon Title And Date:</u> True Independence Can Come To Use Only From Christ 9th September, 1979</p> <p>I state the following in the pastoral letter: <<This ideal brings together all the dimensions of human reality; without excluding any and without reducing faith to merely social and political development. Nevertheless we must nowadays emphasize the social and political dimensions of the liberation that Puebla is asking of us when it says, “As we face the realities of our lives today in Latin America the Gospel should teach us that we cannot truly love our fellow human beings, and therefore God, unless we commit ourselves at a personal level, and often at a structural level as well, to the service and the advancement of the mot dispossessed and downtrodden human</p>

	groups and social classes, with all the inevitable consequences on the place of temporal realities>>.
<p>STQ 4.4.301:</p> <p><u>Sermon Title And Date:</u></p> <p>Solo De Cristo Puede Venirnos La Verdadera Independencia</p> <p>9 de Septiembre de 1979</p> <p>The data for STQs 4.4.301 -4.4.310 has, as a result of copyright restrictions been removed.</p>	<p>TTQ 4.4.301:</p> <p><u>Sermon Title And Date:</u></p> <p>True Independence Can Come To Use Only From Christ</p> <p>9th September, 1979</p> <p>I will now try to apply these lessons of the word of God to our own history. I invite you to take a look at the mission of Christ in his church today. Let us look also at the desert of this bloodied, sorrowful world filled with frightened hearts. All this speaks to us of the need for liberation . The church can bring liberation to this world because inspired voices rise up from this world like winds in the desert. They may not be Christian declarations, but I keep reading in the papers expressions of the people’s demands and petitions. It is the desert sighing, and we must attend to those voices. The church sees in these statements outbursts of the Holy Spirit, who speaks also in the secular world. Carried by the force of the Spirit, the church seeks out those noble hearts in the world that can help to bring about the miracle of making our desert bloom.</p>
STQ 4.4.302:	TTQ 4.4.302:

<p><u>Sermon Title And Date:</u> Solo De Cristo Puede Venirnos La Verdadera Independencia 9 de Septiembre de 1979</p> <p>STQ 4.4.302 begins with ‘Campesinos del Bloque Popular Revolucionario causaron daños’. The quotation ends with ‘estoy recordando que Cristo, la liberación que trajo, no era destruyendo sino rehaciendo.’</p>	<p><u>Sermon Title And Date:</u> True Independence Can Come To Use Only From Christ 9th September, 1979</p> <p>Some <i>campesinos</i> of the People’s Revolutionary Bloc caused damage at the Talcualuya estate in Opico, which is administered by the ISTA. They wounded the administrator, Raúl Valencia, and set fire to furniture and equipment. At that moment I recalled a recording that Father Ástor Ruiz had sent me from Estelí in Nicaragua, where he is working. He said he was living in the church sacristy because everything there had been destroyed. Some guerrillas had destroyed the school, but they had been punished by the liberation movement because the foolish attitude of those young men was not in keeping with the movements rejection of anarchy and crime. Certainly there were excesses, as there are in every war, and the bishops have pointed out those excesses. But what prevailed mainly was an intelligent, united demand for justice. In this regard I believe our own national struggle is distorted because it is not by burning estates and burning buses that will build a nation. I remind you that Christ brought liberation not by destroying but by remaking.</p>
<p>STQ 4.4.303:</p>	<p>TTQ 4.4.303:</p>

Sermon Title And Date:

Jesús Es El Verdadero Mesías

16 de Septiembre de 1979

Sermon Title And Date:

Jesus Is The True Messiah

16th September, 1979

When Christ tells Peter, <<You are thinking as human beings do, not as God does>> (Mark 8:33), we have an example of another form of false messianism that is very fashionable these days. Perhaps there is much good will in the people's political organizations and in the various struggles to liberate the people. There is no doubt good will among those who are concerned about social justice and who clearly perceive the many injustices being committed; perhaps they are fighting so that things won't remain that way. Nowadays nobody can help but be aware of what is happening. We all have to take action, but it shouldn't be the kind of action for which Christ criticized Peter. Peter was motivated only by human concerns without thinking of God's plans, and that is the reason for the failure of many initiatives and strategies in the politics of today. People are thinking just humanly, not transcendently, and they aren't viewing the project of God as Christ saw it; <<Yes, I am the Liberator. I am the Messiah God has sent, but above all else I seek to respect the will of my Father. Father, if it is possible, take this cup away from me, but let

	<p>not my will but yours be done>> (Mark 14:36). This is the true liberation that arises from the will of God and keeps its eyes fixed on God so as not to give way to a false messianism or a false liberation.</p>
<p>STQ 4.4.304: <u>Sermon Title And Date:</u> En Cristo Se Revelan Las Tres Dimensiones De Los Verdaderos Grandes 23 de Septiembre de 1979</p>	<p>TTQ 4.4.304: <u>Sermon Title And Date:</u> In Christ Are Revealed The Three Dimensions Of The Truly Great 23rd September 1979</p> <p>This is true liberation, the liberation announced in today’s readings, especially in the gospel. In Christ are revealed the three dimensions of the truly great. I believe, sisters and brothers, that the saints have been the most ambitious of people, the ones who wanted to be truly great. In fact, they are the only ones who are truly great. Not even the most heroic earthly deeds can reach the heights attained by the saints. And that is my ambition for all of you and for myself: that we be great, ambitiously great, because we are images of God and we cannot be content with mediocre greatness. What I want is for all of us to aspire to greatness, but to greatness according to these three dimensions that Christ offers us today. Otherwise, there is no true greatness.</p>
<p>STQ 4.4.305:</p>	<p>TTQ 4.4.305:</p>

<p><u>Sermon Title And Date:</u> En Cristo Se Revelan Las Tres Dimensiones De Los Verdaderos Grandes 23 de Septiembre de 1979</p>	<p><u>Sermon Title And Date:</u> In Christ Are Revealed The Three Dimensions Of The Truly Great 23rd September 1979</p> <p>Let us hope that the lesson that Christ wants to give us through the Gospel of Saint Mark is understood and that it comes alive at this time when we truly need it. What we must understand is that our poverty, our marginalization, our suffering, our hunger, our underdevelopment should not inspire only to violence and vengeance and hatred. Rather, they should inspire us above all to true liberation. We should accept them as Christ accepted the cross, as the will of the Father, but we should not agree to die submissively under oppression. Rather, we must convert Christ's rising from oppression into the true liberating force of our people.</p>
<p>STQ 4.4.306: <u>Sermon Title And Date:</u> En Cristo Se Revelan Las Tres Dimensiones De Los Verdaderos Grandes 23 de Septiembre de 1979</p>	<p>TTQ 4.4.306: <u>Sermon Title And Date:</u> In Christ Are Revealed The Three Dimensions Of The Truly Great 23rd September 1979</p>

	<p>When men and women refuse to limit themselves to temporal kinds of liberation, when they refuse to think they should be leading others to massacres – and when instead they transcend themselves and become true leaders who endow all their followers with a divine dimension of true greatness, then that is the true liberation that the church preaches. If the church were to preach anything else, she would be disfiguring herself and losing her originality and the force of her liberation. The liberation the church preaches is that which rises from the human heart, freeing people from sin, elevating them toward God, and making them children of God.</p>
<p>STQ 4.4.307: <u>Sermon Title And Date:</u> En Cristo Se Revelan Las Tres Dimensiones De Los Verdaderos Grandes 23 de Septiembre de 1979</p>	<p>TTQ 4.4.307: <u>Sermon Title And Date:</u> In Christ Are Revealed The Three Dimensions Of The Truly Great 23rd September 1979</p> <p>I'd like to register a protest against the coarse joke played by some graduates of the Liceo Salvadoreño; they went to two schools, the Guadalupano and La Asunción, where they frightened the girls. The present circumstances and the mental state of our people are not up to</p>

	<p>such pranks. I think those boys showed little sensitivity for the moment we're living in. I wish they'd use their youthful daring and energy to undertake a work of true liberation for our people. To make matters worse, the newspaper reported this tasteless prank incorrectly and then had to issue a retraction because it didn't happen the way it was reported.</p>
<p>STQ 4.4.308: <u>Sermon Title And Date:</u> En Cristo Se Revelan Las Tres Dimensiones De Los Verdaderos Grandes 23 de Septiembre de 1979</p>	<p>TTQ 4.4.308: <u>Sermon Title And Date:</u> In Christ Are Revealed The Three Dimensions Of The Truly Great 23rd September 1979</p> <p>The front page of one paper states that the pope censured the Jesuits. Someone might say that I don't talk about such news because it's inconvenient. Not at all. In my pastoral letter I state that the church has sinners among her members and that her work is always one of penance and purification. So it would not surprise me to hear the pope reproaching the Jesuits, but what I find offensive is that the press should manipulate this news item so as to misinform readers. The paper says that the Jesuits were censured for defects, but it doesn't explain what the defects were. Once there is clarification, the news</p>

	<p>loses its punch. Since we always try to be objective, we'll wait for the further information we've already requested, and we'll certainly be frank in speaking about this matter. For our part, though, I want to state that here in the archdiocese the Society of Jesus is doing work that is very helpful for the church and for the liberation of the people, and I believe that they deserve our full support here in the archdiocese</p>
<p>STQ 4.4.309: <u>Sermon Title And Date:</u> Lo Que Dios Da, Es Para Todos Los Hombres 30 de Septiembre de 1979</p>	<p>TTQ 4.4.309: <u>Sermon Title And Date:</u> What God Gives Is For All Of Us 30th September, 1979</p> <p>The title that I'm going to put on my homily today seems to me to be a logical consequence of the three readings: <<What God Gives Is For All Of Us>>. I will break my thought down into three parts: first, as regards spiritual goods, the magnanimity of God and the meanness of people; second, as regards material goods, the justice of God and the selfishness of human beings; and third – forgive my insistence on this point – transcendence as the key for understanding the mind of God and as this force for making it a reality with joy and effectiveness. Without transcendence there can be no struggle for liberation in the world.</p>

STQ 4.4.310:

Sermon Title And Date:

Las Tres Condiciones Para Entrar En El Reino De Dios

14 de Octubre de 1979

TTQ 4.4.310:

Sermon Title And Date:

The Three Conditions For Entering The Kingdom Of God

14th October, 1979

When he speaks about the spirit of poverty, the pope says, <<why do I mention it? Because it is so clearly proclaimed in Christ's holy Gospel. It is a fundamental element of that divine plan by which we are destined to win the kingdom of God, and yet it is greatly jeopardized by the modern trend to set so much store by wealth. Zeal for the spirit of poverty is vitally necessary if we are to realize the many failures and mistakes we have made in the past and learn the principle on which we must now base our way of life and the best way to proclaim the religion of Christ>>>

This detachment gives us true freedom. In the same letter the pope explains why the spirit of poverty means true liberation for the human person: <<The inner freedom which results from zeal for evangelical poverty makes us more sensitive to the human aspects of economic questions and better fitted to understand them>>. No one can understand the relation that exists between the present miseries of El

	<p>Salvador and the greed of the powerful class as well as someone who has the spirit of poverty. Those who do not have the spirit of poverty cannot see clearly that detachment is what grants us great freedom and great sensitivity to the social and economic problems of El Salvador: <<Where necessary, we can pass a calm and often severe judgment on wealth and on progress>>. Progress and wealth must be judged with Christian criteria; they should not themselves be absolute criteria, as if everything depended on progress, especially progress that is enjoyed by only a few and leaves so many people living in misery, <<We should come promptly and generously to the aid for those in need and do our utmost to ensure that wealth – far from being a source of conflict, selfishness, and pride among human beings – be distributed more fairly and used justly and equitably for the good of all>>. If the major cause of our ills is social injustice, then only the spirit of poverty and detachment can make us happy again. That is why Christ insists so much today on that spirit of detachment and poverty.</p>
<p>STQ 4.4.311: <u>Sermon Title And Date:</u> Las Tres Condiciones Para Entrar En El Reino De Dios 14 de Octubre de 1979</p>	<p>TTQ 4.4.311: <u>Sermon Title And Date:</u> The Three Conditions For Entering The Kingdom Of God 14th October, 1979</p>

<p>As a result of copyright restrictions, the data from STQs 4.4.311 – 4.4.320 has been deleted.</p>	<p>My third and final reflection is the third condition for entering the kingdom. Christ told the young man, <<Then, come, follow me>> (Mark 10:21c). This is what is most important. When Christ spoke to Peter about <<those who leave lands and family for my sake and the sake of the Gospel>> (Mark 10:29), he was stressing the positive aspect of liberation.</p>
<p>STQ 4.4.312: <u>Sermon Title And Date:</u> Las Tres Condiciones Para Entrar En El Reino De Dios 14 de Octubre de 1979</p>	<p>TTQ 4.4.312: <u>Sermon Title And Date:</u> The Three Conditions For Entering The Kingdom Of God 14th October, 1979</p> <p>The liberation that Christianity preaches is liberation from what enslaves us and freedom for what ennobles us. That's why those who talk only about enslavement and the negative aspect of liberation are deficient in the great focus that the church gives human beings. Yes, we must struggle against earthly enslavement, against oppression, against misery, against hunger. All that is true, but to what end? Saint Paul tells us to what end in his beautiful phrase: <<To be free for love>> (Gal 5:13). Christ tells us, <<Follow me>>, to make us free for something positive, and indeed for what is most positive for all.</p>

STQ 4.4.313:

Sermon Title And Date:

Las Tres Condiciones Para Entrar En El Reino De Dios

14 de Octubre de 1979

TTQ 4.4.313:

Sermon Title And Date:

The Three Conditions For Entering The Kingdom Of God

14th October, 1979

The Second Vatican Council says something very beautiful about wisdom and the following of Christ: <<Human beings judge correctly that by their intellect they surpass the material universe, for they share in the light of the divine mind...Our era needs such wisdom more than bygone ages if the discoveries made by human beings are to be further humanized. For the future of the world stands in peril unless wiser men and women are forthcoming. It should also be pointed out that many nations, poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others>>. Notice what wonderful praise is offered for our people: wisdom is our wealth! I say this with pride because our humble folk, whether in the city or the countryside, give us this priceless contribution of their wisdom. Just talk with a campesino, with an elderly woman on the street, or with young people like the young man who was running today to seek out Christ. There you'll find communities super-rich in wisdom; if you reflect with them, you'll discover treasures of

	<p>wisdom, detachment, and dedication to our Lord Jesus Christ. So this is the greatness and wealth of our people. We are poor economically, but we have true riches we can offer the world of today. Let us be true Christians with divine wisdom who lovingly seek the truth and goodness of God. Let our lives not be marked by conformity. As Christians we should know how to fight and resist the injustice in which we now live, but we should also know how to add to our suffering the value of liberation, thus avoiding all greed, which is the sign of a weak spirit.</p>
<p>STQ 4.4.314: <u>Sermon Title And Date:</u> Misión De La Iglesia En Medio De La Crisis Del País 21 de Octubre de 1979</p>	<p>TTQ 4.4.314: <u>Sermon Title And Date:</u> The Church's Mission In The Midst Of The Nation's Crisis 21st October, 1979</p> <p>I invite you to take up this call so that we'll remain true to our Christian faith here in El Salvador and so that, as true Christian men and women, we'll communicate to others hope for salvation and liberation at this critical moment.</p>
<p>STQ 4.4.315: <u>Sermon Title And Date:</u> Misión De La Iglesia En Medio De La Crisis Del País</p>	<p>TTQ 4.4.315: <u>Sermon Title And Date:</u> The Church's Mission In The Midst Of The Nation's Crisis</p>

<p>21 de Octubre de 1979</p>	<p>21st October, 1979</p> <p><<The church has no need to depend on systems or ideologies in order to love and defend humanity and to collaborate in human liberation. At the center of the message of which the church is both trustee and herald, she finds inspiration for promoting fraternity, justice, and peace; for opposing all forms of domination, slavery, and discrimination; and for condemning attacks on religious liberty, aggression against human beings, and everything that constitutes an assault on human life.>></p>
<p>STQ 4.4.316: <u>Sermon Title And Date:</u> Misión De La Iglesia En Medio De La Crisis Del País 21 de Octubre de 1979</p>	<p>TTQ 4.4.316: <u>Sermon Title And Date:</u> The Church's Mission In The Midst Of The Nation's Crisis 21st October, 1979</p> <p>On this Day of Missions, sisters and brothers, let us conclude with this final reflection of our homily: Christ as model and strength of the true human liberation. Today, as we declare that El Salvador needs men and women who are sincerely inspired to seek liberation, we are encouraged by the pope's thoughts. He declares that this Day of Mission is the day when the universal church prays, meditates, and</p>

	works so that all men and women will receive the message of Christ's living word as a message of hope, salvation and total liberation.
<p>STQ 4.4.317:</p> <p><u>Sermon Title And Date:</u></p> <p>Misión De La Iglesia En Medio De La Crisis Del País</p> <p>21 de Octubre de 1979</p>	<p>TTQ 4.4.317:</p> <p><u>Sermon Title And Date:</u></p> <p>The Church's Mission In The Midst Of The Nation's Crisis</p> <p>21st October, 1979</p> <p>Let us conclude with the superb perspective of the second reading, from the letter to the Hebrews. It speaks of Christ, the eternal Priest, who has entered into heaven, wearing the mask of suffering. He understands the weakness of human beings, and so we can approach the throne of grace with confidence (Heb 4:14-16). He is ready to pour out the force of his salvation through this church that is us. We are not alone in our efforts to find liberation. The eternal Priest works with us, and we can go to him to be empowered and to be truly the liberators that our country needs at this time. Let it be so.</p>
<p>STQ 4.4.318:</p> <p><u>Sermon Title And Date:</u></p> <p>El Proyecto De Dios Para Salvar Al Pueblo</p> <p>28 de Octubre de 1979</p>	<p>TTQ 4.4.318:</p> <p><u>Sermon Title And Date:</u></p> <p>God's Plan For Saving The People</p> <p>28th October, 1979</p>

The readings today present us with the Old Testament prophecy that is fulfilled in Christ and in his church: the people of God who are liberated and liberating. As the liturgical year comes to an end, Saint Mark reveals even more about Christ. In four weeks it will be the Sunday of Christ the King, which crowns the liturgical year. At that time another gospel will begin to be read, but the gospel that has guided us this year, Saint Mark, is tremendously significant. It is not the longest gospel; in fact, it is the shortest, but its greatest desire is to present the person of Christ, his great mission, and his wonderful teaching. It doesn't contain many discourses, but it does identify Christ as Redeemer and Savior. This Sunday we have one of the last readings from Mark, just before the passion narrative. It tells of what happened when Christ and his apostles were travelling toward Jerusalem. Near Jericho a blind man found himself near Jesus and shouted out the great title that the Bible uses of the Messiah: <<Jesus, son of David, have pity on me!>> (Mark 10:47). <<Son of David>> had been a special titles since the time when Nathan the prophet told King David that one of his offspring would establish his kingdom forever and that all people would be saved in him. The <<son of David>> was therefore understood to be the Messiah, and that's why Jesus was the son of David. Here, then, we find the blind man uttering

	<p>this marvelous confession and providing a most appropriate setting for Jesus' entry into Jerusalem. There he would present himself as Messiah and suffer on Calvary the death that would bring redemption to the world, there he would be raised up in the resurrection that offers us new life. As the heir of the messianic promises, the son of David would bring liberation from God to the people and here he was, being announced by the eloquent cry of the blind man! The blind man represents humanity asking the son of David for redemption and for light to see. The prophetic figure who restores sight to the blind and hearing to the deaf, who raises up the dead and preaches to the poor, is the same Jesus who is speaking here to the poor and the blind. He heals not only by performing miracles but by fulfilling the promise of making the great liberator present now among us.</p>
<p>STQ 4.4.319: <u>Sermon Title And Date:</u> El Proyecto De Dios Para Salvar Al Pueblo 28 de Octubre de 1979</p>	<p>TTQ 4.4.319: <u>Sermon Title And Date:</u> God's Plan For Saving The People 28th October, 1979</p> <p><<This people>>, says the prophecy of Jeremiah, <<comes from the ends of the earth>> (Jer 31:8a). This is a reference to the universality of salvation. They are returning to God, which means conversion.</p>

	<p>The Lord is the One who saves. There is joy among those who left weeping, as slaves of the conquerors, for now they return free and forgiven. Yes, they are weak, but they have confidence in the power of God. As they walk along the road, the flowers bloom. Wherever this redeemed people of God passes, they sing with joy, proclaiming redemption and announcing the great liberation. There in the desert torrents of water flow, and the roads are made level to make their return easy. This is Jeremiah's description of the people of God (Jer 31: 8-9).</p>
<p>STQ 4.4.320: <u>Sermon Title And Date:</u> El Proyecto De Dios Para Salvar Al Pueblo 28 de Octubre de 1979</p>	<p>TTQ 4.4.320: <u>Sermon Title And Date:</u> God's Plan For Saving The People 28th October, 1979</p> <p>This splendid text of the Council states the following: <<This messianic promise, although it does not yet include all people and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race>>. Let us savor this richness. It may be that we who have the good fortune of believing in Christ and who try to follow him are just a tiny part of humanity. I said before that the church is prepared to stand alone, but</p>

	<p>she will never be alone. Even if there are only one or two Christians, they will still be with Christ who is the center of history. And just those two persons who adhere sincerely to Christ, that small group of Christians, is nevertheless <<a sure seed of unity, hope and salvation>>. If we are truly God's people, allowing ourselves to be filled with the life and spirit of the Lord, then we have liberation in our hands, we have the key to freedom, we have the true solution to all problems.</p>
<p>STQ 4.4.321: <u>Sermon Title And Date:</u> El Proyecto De Dios Para Salvar Al Pueblo 28 de Octubre de 1979</p> <p>Due to copyright restrictions, the data from STQs 4.4.321 – 4.4.330 has been removed.</p>	<p>TTQ 4.4.321: <u>Sermon Title And Date:</u> God's Plan For Saving The People 28th October, 1979</p> <p>Meanwhile, the church will always develop her unique service of evangelization, which includes all the elements that I mention in my pastoral letter. These elements include human liberation, demand for changes in the structures that cause all kinds of misery, and the necessary denunciation of idolatry and absolutism. All these the church will continue to carry out. She will be willing to mediate when the situation requires and when the parties in conflict request her help. For example, many people have asked whether the church can</p>

	<p>mediate in the occupation of the ministries. The church would do so happily if both parties were to request her mediation, because mediation means placing oneself in between two parties.</p>
<p>STQ 4.4.322: <u>Sermon Title And Date:</u> En La Iglesia Se Prolonga La Liberación Sacerdotal De Cristo 4 de Noviembre De 1979</p>	<p>TTQ 4.4.322: <u>Sermon Title And Date:</u> The Church Prolongs The Priestly Liberation Of Christ 4th November, 1979</p> <p>What I would like to experience and have others understand is that I preach and I work only to create church, only to strengthen the presence of the archdiocese in the world and in El Salvador. May it truly be the people of God in the midst of the republic of El Salvador. May it be the people of God endowed with the traits described in today's readings, which provide a title for my homily today: <<The Church Prolongs The Priestly Liberation Of Christ>>. I hope that I can make this great mystery better understood. It is one that even I do not understand in its the totality, but it helps me to see the great responsibility that is ours as members of the church, for the church prolongs the priestly liberation of Christ!</p>

	<p>Today's readings describe for us three ministries that constitute the prolongation of Christ's priestly liberation. The first mission of this people of God, which includes us priests and all of you, is the defense of monotheism. There is only one God. This is the monotheism that the church proclaims and defends. The second mission of the church, as described in today's readings, is the construction of the civilization of love. How badly we need this leaven of love in our dough, which is putrid with hatred and violence! And third, the church is a minister of true worship of the living God. This, then, is a synthesis of my thought. I ask the Holy Spirit to turn your kind attend into purpose so that all of us – you, our dear priests celebrating their twenty-fifth anniversary, the new pastor, and myself as the episcopal servant of the community – may truly make the church's presence in El Salvador a revelation of the liberating priestly power of Christ. Our first point, then, will be defending the one God and Lord, monotheism; our second, building the civilization of love; and our third, being ministers of the true worship the people render to the one true God.</p>
<p>STQ 4.4.323: <u>Sermon Title And Date:</u> En La Iglesia Se Prolonga La Liberación Sacerdotal De Cristo 4 de Noviembre De 1979</p>	<p>TTQ 4.4.323: <u>Sermon Title And Date:</u> The Church Prolongs The Priestly Liberation Of Christ 4th November, 1979</p>

While denouncing the idolatry of violence and the idolatry of organization and the other forms of idolatry, I must make reference also to the matter of the occupation of the ministries. The occupiers have already freed most of the employees who were being held as hostages; some of them were persons unconnected to the ministries. I was informed of this by a group of coffee growers who had gone to the Ministry of the Economy to negotiate on behalf of small and medium-sized growers. The junta has agreed to dialogue with the People's Revolutionary Bloc if they release the remaining hostages.

The junta's recognition of the members of a popular organization as interlocutors seems to me a positive gesture, it never would have happened with the former regime. It also seems to me a very positive development that the junta has shown interest in studying the Bloc's proposals and a willingness to dialogue. At the same time, I understand the organization's distrust; they don't want to free the hostages because they fear the same kind of brutal repression we saw in the people's demonstrations last week. I am in solidarity with the families of the hostages; I understand their anguish. Some of them have asked me to mediate, but the mediation, I repeat, must be sought

	<p>by both sides, and so far the People's Revolutionary Bloc has not wanted to allow the archbishop's mediation. In order to overcome this impasse in negotiations and to ease the pain of the many people who feel oppressed by a form of fascism and who because of the absence of loved ones, I earnestly urge the People's Revolutionary Bloc and the military Junta to look for ways to overcome these difficulties and enter into dialogue, beginning with negotiations for the freedom of the hostages. The other organizations should do the same. I know for a fact that the junta has offered to dialogue with other organizations because I've offered to mediate, but they have not accepted.</p>
<p>STQ 4.4.324: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.324: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>I speak once again to those persons who are still kneeling before the idol of their money: detach yourselves from it quickly out of love before they take it away from you by violence! This is the danger of the extreme right, and not only of the extreme right. My vision is a pastoral one; I am preaching the message of the Gospel. With Christ I</p>

	<p>say that the great danger for true civilization is excessive love of earthly goods. The stories of these two widows and the prophet Elijah are eloquent calls from God, and they come at an opportune moment for El Salvador, which needs detachment in order to have freedom. We need freedom of the heart in order to work for the true liberation of our people.</p>
<p>STQ 4.4.325: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.325: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>The other day we asked a man who was advocating political liberation, <<What does the church mean for you?>> His reply was scandalous: <<The thing is, there are two churches, the church of the rich and the church of the poor. We believe in the church of the poor, but we don't believe in the church of the rich>>. Naturally, that is a demagogical phrase. I will never allow for a division in the church. There is only one church, the church that Christ preached, the church that must give with all her heart. Those who call themselves Catholic whilst adoring their riches and refusing to be detached from them are</p>

	<p>not even Christian; they have not understood the call of the Lord. They are not church. The rich people who are on their knees before their money are idolaters, even if they go to Mass and perform pious acts. They are not Christian if they have not banished the idol of money from their hearts. There is only one church, the one that adores the true God and knows how to give things their relative value.</p>
<p>STQ 4.4.326: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.326: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>This is the greatness that belongs to us also as ministers of God. I thank you, beloved faithful, for the respect and affection you have for God's ministers, your priests. Let us hope that we know now how to respond always as Elijah did, surrendering ourselves simply to God and identifying with the problems of all of you. In this way we will experience a reality that becomes bright only when it is oriented toward God – orient our activities and our lives toward God, for only from God will come all the resources we need for political, social, and economic solutions. This is a propitious moment in El Salvador, a</p>

	<p>favorable time for all of us to orient our hopes and concerns toward the all-powerful God. Amid all our work for liberation, in all our efforts to free the people from their servitude, crisis, and violence, let us realize that God alone has the key. Like Christ, we wait on his will, and we watch his hand, which will indicate to use the hour. Let us strive to be faithful to him!</p>
<p>STQ 4.4.327: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.327: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>Let us pass now to my third and final thought, which provides the light we need to bring our reflection to culmination in the one who became mediator between God and humankind. As I've said, the three forces that will bring liberation to our country are the spirit of poverty, the sense of God, and great hope in the mystery of Christ. I am inspired by the passage of the letter to the Hebrews, which presents Jesus Christ to us as the priest who has entered heaven to take possession of the definitive altar of glory: <<Christ has not entered into a sanctuary made by human hands but into heaven itself,</p>

	<p>and he stands before God interceding for us>> (Heb 9:24). This passage alludes to the Old Testament ceremony whereby once a year the high priest entered the Holy of Holies to offer a sacrifice that was different from the sacrifices offered every day on the altar. But Saint Paul insists, <<It was not that way with Christ. Christ appeared just once, at the culminating moment of history, in order to destroy sin by sacrificing himself>> (Heb 9:26). That was his destiny. Christ offered only one sacrifice, the sacrifice that culminated with his death on Calvary, and that sacrifice was accepted by God and ratified by the resurrection. Therefore that death and resurrection are the culmination of all history. If peoples and individuals are to be saved, it is because salvation flows from that death and that resurrection. Therefore that death and resurrection are the culmination of all history. That is why we Christians know that the transformation of our country is already decreed in Christ the Redeemer. We Christians know that, as horrifying as the darkness hovering over the world may now be, a new day of bright redemption has been dawning since the time when Christ died and rose. That is what we call the paschal mystery: the death and resurrection of Christ. That is the paschal mystery, the mystery of Passover and Easter.</p>
STQ 4.4.328:	TTQ 4.4.328:

<p><u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p><u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>The Jewish Passover was celebrated as an anticipation of Easter, of the passage from death to life that appears in Christ. This liberation was already foreshadowed when the people were freed from slavery in Egypt and introduced into the freedom of the children of God in the Promised Land. Their journey was a symbol of the pilgrimage we Christians make as we journey through the desert of life toward the land of eternal promise. Ours is not a liberation that exists only beyond history; it is already reflected here within history because here is the seed, here is the ferment, here is the tomb, here is the cross, here in our history are the place and the time where Christ died. The culminating moment of that sacrifice that is life and resurrection now gives meaning to all liberation movements.</p>
<p>STQ 4.4.329: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo</p>	<p>TTQ 4.4.329: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People</p>

<p>11 de Noviembre de 1979</p>	<p>11th November, 1979</p> <p>Therefore, if any political organization or movement proclaims liberation without Christ, without Passover, without cross, then it is not true liberation. The only true liberators are the ones I am describing now with the words of Puebla: they are the ones who emerge from <<the church, the forger of the liberators of history>>. The only liberators are those who have in their hearts faith and hope in the death of Christ, who saved the world by paying for the sins of humankind and who rose never to die again. Christ offers real freedom and the dignity of being God's children to those who have renounced sin and professed the truth of human dignity. They will be the only true liberators.</p>
<p>STQ 4.4.330: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.330: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>Our Easter hope gives special meaning to those who are marginalized and illiterate, those who are dying of malnutrition. Not only does our</p>

	<p>hope cry out that this situation is intolerable, but it tells those who are suffering, <<Even if you die this way, offer it as redemption>>. That is why I told you, in my pastoral statement about the new situation in the country, that all those who have offered their lives, their heroism, their sacrifices – if they have truly offered them out of a sincere desire to obtain true liberty and dignity for our people – are incorporated into the great sacrifice of Christ. That’s the way it has to be, taking on pain as the price for buying freedom. It’s not a question of shaking off the yoke but of imitating Christ, who submitted to the Roman yoke and suffered oppression under Pontius Pilate. He died on the cross beneath the mighty machinery of the empire, but he died with a cry of love because he had redeemed the world by accepting pain and humiliation. At that moment there began to shine the tremendous freedom that is given to all peoples. All of us who desire liberation bear within us that same Christ, and we must try to experience that reality intensely, sisters and brothers.</p>
<p>STQ 4.4.331: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.331: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p>

<p>As a consequence of copyright restrictions, the data from STQs 4.4.331 – 4.4.340 has been deleted.</p>	<p>I make a fervent appeal to all those who can collaborate in the political education and organization of the people, without being limited to the existing organizations. Be creative and realize that there are other voices and other things to be done. Together let us enrich the liberation process of our people. What is important is the liberation process of our people, not particular interests. The church understands the liberating energies that are imminent in all these movements, but the church's vision is much broader. From her perspective of transcendence the church knows how to give the people a just return on all their efforts.</p>
<p>STQ 4.4.332: <u>Sermon Title And Date:</u> Las Tres Fuerzas Cristianas Que Forjaran La Liberación De Nuestro Pueblo 11 de Noviembre de 1979</p>	<p>TTQ 4.4.332: <u>Sermon Title And Date:</u> The Three Christian Forces That Will Forge The Liberation Of Our People 11th November, 1979</p> <p>So this is how I will conclude our homily. Our people will be made truly free by three Christian forces. First is the spirit of poverty. The more detached we are from earthly things and the less inclined to worship them, the freer we will be for carrying out the liberation</p>

	<p>struggles of our people. Our people are very religious, and those whose wish to use with them political strategies that are atheistic and lawless are not in tune with our people. Our people believe in God, and the more open we are to the Divine Absolute, the more capable we'll be of responding to earthly concerns. Christ knew how to be the great liberator because his heart was absorbed in his God. And the third force is our great hope in the death and resurrection of Christ, which gives liberating value to all our sorrows, illnesses, sufferings, and even death itself. Dying in Christ and living in Christ is the secret of the true liberator. Let it be so.</p>
<p>STQ 4.4.333: <u>Sermon Title And Date:</u> La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación 18 de Noviembre De 1979</p>	<p>TTQ 4.4.333: <u>Sermon Title And Date:</u> Christian Hope Is The Great Key To Our True Liberation 18th November, 1979</p> <p>The longing referred to in today's readings is the pulse of the human will; it is the sound of the longing called hope. Joyful hope is now a great virtue in our country, for we are in a difficult situation where many people have lost all hope. The word of the Lord responds to our goodwill by telling us that we must nourish hope. This message of</p>

	<p>hope is one we want to understand better on this thirty-third Sunday of the Catholic, liturgical year. We are very near the end of the year, so the liturgical context speaks to us about the coming end. Next Sunday, consecrated to Christ the King, will be the final Sunday, crowning the whole of our liturgical reflection. What we're attending today, therefore, is a kind of end-of-year celebration, but instead of seeing things come to a definitive end, we are moved by the ebb and flow of things and of time to strongly embrace Christian hope amid all the vicissitudes of life.</p> <p>Therefore the title I want to give my homily this morning is this: <<Christian Hope Is The Great Key To Our True Liberation >>. It is the great key to our true liberation because Christian hope is based on three great convictions: first, the goal of our hope is the kingdom of God; second, the force for our hope is liberation in the Son of God, and third, that goal and that dynamic force correspond to attitudes that make convinced Christians into valiant liberators of the people.</p>
<p>STQ 4.4.334: <u>Sermon Title And Date:</u> La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación</p>	<p>TTQ 4.4.334: <u>Sermon Title And Date:</u> Christian Hope Is The Great Key To Our True Liberation</p>

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This revelation concerning resurrection among the people of Israel even though they didn't have a clear idea of what existed beyond death. They believed in some kind of survival, but it was beneath the earth in some reduced form. When the Jews suffered persecution during the time of the Maccabees, however, they began to reason, <<It is not just that this nation survive only as a collective people. All those who fight for its liberation must also have some personal participation in the kingdom of heaven>>. Remember when we quoted here one day an atheist who said, <<I'm not satisfied with a communal idea or revolution, one in which some people die while the survivors go on to enjoy what was won by the suffering of the dead who no longer exist. There has to be a reward for every person who fights. A revolution that's simply collective is not acceptable>>. Christians have great respect for the conscience of every individual, and they confess that all humans will receive their just reward. This idea emerged vaguely in the earlier revelation, but it was only in the New Testament that Christ announced with noonday clarity that after our death there is immortality. It was during times of persecution that the two options described in the first reason became defined: <<They

	<p>shall awake from the dust, some to everlasting life, others to everlasting disgrace>> (Dan 12:2). It is not the same immortal fate that awaits those who have done injustice and those who have suffered injustice, the oppressors and the oppressed. The martyrs and heroes of earth's great battles will be the victors if they have placed their hope and trust in God. The victory will be theirs even if, to all appearances, they have died in silent suffering and ignominy.</p>
<p>STQ 4.4.335: <u>Sermon Title And Date:</u> La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación 18 de Noviembre De 1979</p>	<p>TTQ 4.4.335: <u>Sermon Title And Date:</u> Christian Hope Is The Great Key To Our True Liberation 18th November, 1979</p> <p>An atheistic system is therefore blind when it offers people a paradise on earth – it doesn't exist. Beyond all our efforts there is God. Perfection will come only beyond death, with the definitive liberation of immortality. That doesn't mean that we should stop working, draw apart, and die, nor does it mean that we should conform to the system. The first Christians railed against the attitude of people who didn't work because they expected heaven to come any minute. Saint Paul said it bluntly enough, <<Those who don't work shouldn't eat>> (2</p>

Thes 3:10). In other words, hoping for heaven shouldn't encourage laziness. People must work and follow the vocations they have. All of us must make an effort here on earth to improve our political, social and economic situations, but always with our eyes on eternity. Hope encourages us to create here earthly reflections of the beauty, the justice, and the love of God's kingdom. Still, they will simply be reflections because hope holds back what is ultimate and definitive and so encourages us to work harder.

Christian hope is a proper virtue for politicians and for all those who struggle. Without hope in God earthly forms of liberation remain truncated. Without hope for eternity earthly liberation results simply in a change of masters. We have no confidence in atheists who have no faith in God but seek after power thinking only of the blessings of this earth. They cannot offer an earthly paradise because such doesn't exist. What does exist is the hope that by working hard we can make the earth a better place. That is why the church nourishes your hope, sisters and brothers. She doesn't rely on analysis of political systems and strategies, but she does encourage all systems and strategies not to get sidetracked but to stay always on the road leading to true

	liberation, a liberation that will be found only within the horizon pointed out by today's revelation.
<p>STQ 4.4.336:</p> <p><u>Sermon Title And Date:</u></p> <p>La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación</p> <p>18 de Noviembre De 1979</p> <p>This STQ starts with the following heading;</p> <p>2. LA FUERZA DE NUESTRA ESPERANZA: LA LIBERACION EN CRISTO.</p> <p>The quotation ends with 'ciertamente, todo esto son bases de la liberación, pero no son toda la liberación'.</p>	<p>TTQ 4.4.336:</p> <p><u>Sermon Title And Date:</u></p> <p>Christian Hope Is The Great Key To Our True Liberation</p> <p>18th November, 1979</p> <p>My second thought is this: the power for our hope is liberation in Christ. Complete liberation is not within our reach because, as we've repeated a thousand times, true liberation is not simply a matter of better wages, lower prices, and changes in governments and systems. Those are temporal forms of liberation; they are part of the total liberation. The church does not discount them but sees them as very partial. Of course, the church points out the causes of the injustices that exist. Why is there violence in El Salvador? Why are people discontent? Why are the people's demands quite justified? Why is it selfish for some to control everything and not think of others? Certainly, these are phases of liberation, but they are not total liberation.</p>
STQ 4.4.337:	TTQ 4.4.337:

Sermon Title And Date:

La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación

18 de Noviembre De 1979

Sermon Title And Date:

Christian Hope Is The Great Key To Our True Liberation

18th November, 1979

As we wrote in our pastoral letter, we support the political pressure that the people's political organizations exercise, and we support the just demands of these organizations. At the same time we reproach those organizations when they abuse their power and when they use their demands as demagogic banners instead of genuinely struggling for the people's liberation. We criticize their deficiencies and support the good things they do because we realize that earthly forms of liberation have a root that only faith can discover. The root is sin, and the goal is the kingdom of God. The root is sin because sin produces selfishness, social injustice, and violence. All these are the fruit of sin. And the goal is beyond history and beyond all these earthly forms of liberation because human beings cannot be content with finding happiness on earth. They aspire to ultimate freedom, to life without death, to the matchless dignity of being children of God. Who then leads us to these depths, and who raises us to these heights? Only Christ. Without Christ there is no true liberation.

<p>STQ 4.4.338:</p> <p><u>Sermon Title And Date:</u></p> <p>La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación</p> <p>18 de Noviembre De 1979</p>	<p>TTQ 4.4.338:</p> <p><u>Sermon Title And Date:</u></p> <p>Christian Hope Is The Great Key To Our True Liberation</p> <p>18th November, 1979</p> <p>I especially want to use the second reading to illustrate this second reflection, that we can hope for liberation only in Christ the Liberator. The letter to the Hebrews presents Christ to us as the reason for all our hope for liberation: <<Other priests exercise their ministry daily because they can never take away sins. But Christ offered one single sacrifice for sins and took his seat at the right hand of God; now he waits until his enemies are made his footstool. For by one offering he has made perfect forever those who are being consecrated>> (Heb: 10: 11-14). Notice the amazing way he uses these two verbs: <<By one offering he has made perfect>> - the past tense - <<those who are being consecrated>> - the present tense, indicating what is still happening. Christ has set things in motion, and blessed are those who take advantage of his initiative.</p>
<p>STQ 4.4.339:</p> <p><u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.339:</p> <p><u>Sermon Title And Date:</u></p>

<p>La Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación 18 de Noviembre De 1979</p>	<p>Christian Hope Is The Great Key To Our True Liberation 18th November, 1979</p> <p>Christ has set redemption and liberation in motion through his sacrifice, which paid for our sins and obtained for us the heights of heaven and the everlasting friendship of God. By this force, therefore, all those who believe in him are being made perfect. Our hope should be great, knowing that we don't have to rely on our fragile reed and that our cries for liberation are not inspired by demagoguery that looks only to violence, weapons, and earthly things. Ours is a hope that is stronger than all violence.</p>
<p>STQ 4.4.340: Esperanza Cristiana Clave Y Fuerza De Nuestra Verdadera Liberación 18 de Noviembre De 1979</p>	<p>TTQ 4.4.340: <u>Sermon Title And Date:</u> Christian Hope Is The Great Key To Our True Liberation 18th November, 1979</p> <p>I want to finish. In referring to all these matter, we have not departed from our theological and biblical reflection. Hope is the liberating power of our people because it relies on the promise of God, who is the ground of our hope. Our hope relies above all on the redeeming</p>

	<p>power of Christ, who offered a sacrifice that continues to be the source of salvation for all people. Supported by Christ, we can say with Daniel that the people are in safe hands. But as I said in the third point of the meditation, we all have to collaborate. We must act as Christians who have hope. As people energized by hope, we must be actively involved in the collaboration the professionals are calling for. May all of us get involved, whether we're professionals and non-professionals, with Christian faith or without it, with hope in Christ, or without it. Let us realize that there is a God who cares for our people and who accommodates us in our struggle. If we collaborate with him, then the reality of liberation in El Salvador will come very soon, God willing.</p>
<p>STQ 4.4.341:⁸⁹⁷ <u>Sermon Title And Date:</u> Cristo Rey, Clave Y Orientación De Nuestra Historia</p>	<p>TTQ 4.4.341: <u>Sermon Title And Date:</u> Christ The King Is The Star That Guides Our History</p>

⁸⁹⁷ STQs 4.4.341 - 4.4.400 have been sourced from Oficina De La Causa De Canonización., "Homilias 1980". loc. cit; "Homilias 1979: Página 4 De 4". loc. cit; "Homilias 1979: Página 2 De 4". loc. cit; RomeroEs., "Homilias 1979". loc. cit & The Archbishop Romero Trust., "God Invites Us to Build Our History with Him," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/god-invites-us-build-our-history-him>; These STQs can also be sourced via Fundación Biblioteca Virtual Miguel De Cervantes., "Cristo Manifiesta Su Gloria En La Felicidad De Los Hombres," http://www.cervantesvirtual.com/obra-visor/monsenor-oscar-a-romero-su-pensamiento-volumen-viii--0/html/ff76e7c8-82b1-11df-acc7-002185ce6064_5.html; Ó.A. Romero, *Homilias*, vol. VI: Ciclo C: 9 De Diciembre De 1979 - 24 De Marzo De 1980 (San Salvador: UCA Editores, 2009); SICAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo B". loc. cit; "Índice Ciclo C". loc. cit & The Archbishop Romero Trust., "What God Gives Us Is for All". loc. cit. Nos. 4.4.361 & 4.4.367 have been adapted.

<p>25 de Noviembre De 1979</p> <p>Due to copyright restrictions, the data for STQs 4.4.341 – 4.4.350 has been deleted.</p>	<p>25th November, 1979</p> <p>My final reflection is that the objective of Christ the King is the integral liberation of all humankind. The commentators have a very interesting opinion regarding the first reading, which speaks of the Son of Man coming amid the clouds and approaching the throne of God. They say that the glorified Son of Man is not just Christ as a lone individual; it is Christ with all Christians. It is the mystical body, which includes all those who have believed in him. Those who followed him faithfully until death will be glorified in the one head which is Christ. That mystical body of Christ, made up of those who followed him on this earth, will be the glorious consummation of the heavenly church. All of us, sisters and brothers, if we are saved, will have the good fortune of being living members of the Son of Man now glorified as the Son of God. Let us strive to be faithful so that we will merit this dignity which has no equal.</p>
<p>STQ 4.4.342:</p> <p><u>Sermon Title And Date:</u></p> <p>Cristo Rey, Clave Y Orientación De Nuestra Historia</p> <p>25 de Noviembre De 1979</p>	<p>TTQ 4.4.342:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ The King Is The Star That Guides Our History</p> <p>25th November, 1979</p>

The Apocalypse also says, <<He loves us>> (Rev 1:5b). This is the first cause: God loved us, and his love took concrete human form in Christ our Lord. Seeing Christ before the sick, before the blind, before the crippled, before the sinner is seeing mercy. It is God's love walking the path of this earth. Who is not drawn by the tenderness of the Lord's love in Christ Jesus? He lives on earth, and he loves us. <<And by that love>>, says the Apocalypse, <<he has freed us from our sins at the cost of his blood>> (Rev 1:5c). Christ knew that the Father was asking him for his own blood as the price of forgiveness. He did not shrink in horror from the dreadful sufferings of Good Friday but handed himself over. On his flesh were laid all our iniquities, says the prophet (Isa 53:4-5), and God charged to him the price of our liberation. There is no liberation as profound as Christ's. How trifling are the kinds of liberation that talk only about getting higher wages or more money and better prices! The types of liberation that talk only about political changes and government officials are mere bits and pieces of the great liberation, the one that canceled the root cause of all our ills and all our injustices. If earthly forms of liberation do not fit within the great liberation of Christ, the great liberator, they are mutilated, not genuine – they are only scraps of liberation.

STQ 4.4.343:

Sermon Title And Date:

Cristo Rey, Clave Y Orientación De Nuestra Historia

25 de Noviembre De 1979

TTQ 4.4.343:

Sermon Title And Date:

Christ The King Is The Star That Guides Our History

25th November, 1979

The Bishops Conference of Nicaragua, as you're aware, published a pastoral letter on Christian commitment. I want to refer to a few sections of it because I believe they throw much light also on our situation in El Salvador. The Nicaraguan church says, <<We have confidence that the revolutionary process will be original, creative, profoundly Nicaraguan, and in no way imitative>>. I would like to speak the same words to all those who are strive for the transformation of our country. In your debates with one another, ask yourselves plainly whether you want a solution that comes from the hearts of our own people or whether you're struggling to import something from outside. Like the bishops of Nicaragua, I tell you that I will wholeheartedly support every social, economic, and political transformation that arises from the hearts of our own Salvadoran people by the light of the Gospel. That's the transformation that will bring about the true liberation of our country, not the kind imposed by some type of imperialism.

STQ 4.4.344:

Sermon Title And Date:

STQ 4.4.344:

Cristo Rey, Clave Y Orientación De Nuestra Historia

25 de Noviembre De 1979

TTQ 4.4.344:

Sermon Title And Date:

Christ The King Is The Star That Guides Our History

25th November, 1979

Neither can this transformation of our country be brought about without very radical structural changes. The UCA analysis continues, <<Some have called this complex of radical changes the “necessary revolution.”>> The revolution is necessary because it is dictated and characterized not by ideologies but by the concrete reality. The specter of ideologies should not prevent us from recognizing the need for revolution in the political and economic arenas. This country, which is now conceived and organized for the benefit of a minority, must be reconceived and reorganized, not in terms of an abstract common good that often conceals the vices of domination and exploitation, but in terms of the full development and liberation of the oppressed majority of the people. Such a perspective implies radical change for many of our institutions, which have been designed and, above all, utilized for just the opposite. This, then, is the great task and the great challenge of the new government and of anyone who is striving for the new liberation of the country: it is the reordering of

	<p>structures in the social, political, and economic spheres. Let us all pray to God, dear sisters and brothers, that the changes consist not just in applying patches. Let them truly be the <<new wine in new wineskin>> that Christ called for in demanding evangelical renewal. (Mark 2:22)</p>
<p>STQ 4.4.345: <u>Sermon Title And Date:</u> El Profeta Presencia De Dios En La Sociedad 8 de Julio de 1979</p>	<p>TTQ 4.4.345: <u>Sermon Title And Date:</u> The Prophet Is God’s Presence In Society 8th July, 1979</p> <p>My second point follows closely on the first: prophets are nothing more than instruments of God. Here, I believe, we can elaborate more on the Sacred Scriptures that we read today. Prophecy has always existed. Every religion has needed people who can interpret the will of the gods. Even if they were false religions, there were perhaps also false prophets – although, as we’ve said here many times, salvation was not an exclusive prerogative of the Bible or the church. God has a thousand other ways, using inspired persons and even naturalist religions, to bring the message of salvation to those who are not baptized but who will no doubt reach the joys of heaven. Perhaps they will reach even higher realms than many baptized persons because</p>

	<p>they listened faithfully to the voice of the Spirit speaking through those who were inspired. But here we're referring especially to the classical prophets, those whom the Holy Bible tells us were called by God to be his instruments.</p>
<p>STQ 4.4.346: <u>Sermon Title And Date:</u> Lo Que Dios Da, Es Para Todos Los Hombres 30 de Septiembre de 1979</p>	<p>TTQ 4.4.346: <u>Sermon Title And Date:</u> What God Gives Is For All Of Us 30th September, 1979</p> <p>To be sure, the same Council has stated that Christ placed all the means of salvation in the church that he established on the foundation of the apostles. Thus, if a person suspects that the fullness of salvation is to be found in the Catholic church but makes no effort to learn about the church and become a member, then that person would be walking in sin because there is still a doubt, which should be resolved by discovering the truth. However, as long as people have good will and worship God as they know best, then the elements of truth and grace are there; without grace nobody can be saved. And who knows, dear fellow Catholics: perhaps there are more holy people outside the limits of the Catholic Church than inside the church! And who knows whether we who boast of being in the institutional, hierarchical</p>

	church, including us hierarchs, are not less holy than those who perhaps live outside the church but have simpler hearts, greater respect for others, and a profound appreciation of God and his Spirit!
<p>STQ 4.4.347:</p> <p><u>Sermon Title And Date:</u></p> <p>Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres</p> <p>9 de Diciembre de 1979</p>	<p>TTQ 4.4.347:⁸⁹⁸</p> <p><u>Sermon Title And Date:</u></p> <p>God Comes To Save In History With The Collaboration Of The People.</p> <p>9th December, 1979</p> <p>During this season of Advent we celebrate God’s entrance into our history. God’s desire is to weave the history of the world’s salvation together with our own human history in such a way that our human history will bring salvation for humankind insofar as it truly reflects the designs of God’s salvation history. Even as history continues on, people must understand that history does not end with time but is embedded already in God’s eternity so that God is the Master of history.</p>
STQ 4.4.348:	TTQ 4.4.348:

⁸⁹⁸ TTQs 4.4.347 - 4.4.400 have been sourced from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 6. op. cit., pp. 45-48, 52-53, 68, 70-75, 83, 96-98, 113, 152, 157, 166, 169-170, 189, 193-194, 210-212, 226-27, 236-237, 243, 247-248, 252-253, 265, 271, 273-274, 295, 297-298, 316, 318, 320-321 & 323-326.

Sermon Title And Date:

Dios Viene A Salvar En La Historia Y Con La Colaboración De
Los Hombres

9 de Diciembre de 1979

Sermon Title And Date:

God Comes To Save In History With The Collaboration Of The
People.

9th December, 1979

That is why the church must refrain from identifying with the historical projects of human beings even while she sheds light on them. The liberation that the church preaches must be understood from the perspective of the liberating power of God our Lord. The liberation that the church preaches must be understood from the perspective of the liberating power of God our Lord. This has been explained by Pope Paul VI, and I would like all the Christian communities participating today in this Advent reflection to take the pope's vital guidance into account, now more than ever. He stated <<Many generous Christians are sensitive to the dramatic questions involved in the problem of liberation, and in their wish to commit the church to the liberation effort they are frequently tempted to reduce her mission to the dimensions of a simply temporal project. They would reduce her goals to anthropocentric dimensions>>. (That means making humans the center of history). <<The salvation which the church announces would be reduced to material well-being. The

	<p>church's activities, forgetful of all spiritual and religious concerns, would become initiatives of the political or social order. But if this happened, the church would lose her fundamental meaning. Her message of liberation would no longer have any originality and would easily be open to monopolization and manipulation by ideological systems and political parties. She would have no more authority to proclaim freedom in the name of God. This is why we have wished to emphasize, in our address at the beginning of the Synod, "the need to restate clearly the specifically religious finality of evangelization. This latter would lose its reason for existence if it were to diverge from the religious axis that guides it: the kingdom of God before anything else, in its fully theological meaning>>.</p>
<p>STQ 4.4.349: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p>	<p>TTQ 4.4.349: <u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p> <p>Last Sunday I was not fortunate enough to be with you here in the cathedral, but Father Fabián Amaya made an excellent presentation of the liturgy and the word of God, providing a synthesis of the history</p>

	<p>of salvation from beginning to end. From the very first God took the initiative, promising to raise up a descendant of King David in whom the Son of God would become incarnate. This son of David would appear as the Redeemer of humankind. That was the start of salvation history: God's initiative and God's promise to take the son of a historical king and make him the Redeemer of humankind. And the culmination of salvation history was presented to us in last Sunday's gospel in which Christ, standing before the temple of Jerusalem, told the people about the end of the ages and the end of history. He said that in those final days <<people will see the Son of Man coming with great power and majesty>> (Luke 22:27). The second reading then related how, in that definitive phase of human redemption, a righteous and redeemed humankind would encounter the Son of God in his final coming (1 Thes 3:13). And that humankind will include all of us if we have had the good fortune of experiencing and engaging ourselves in the history of salvation.</p>
<p>STQ 4.4.350: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p>	<p>TTQ 4.4.350 <u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p>

	<p>The Second and Third Sundays of Advent – that is, this one and the next one – present to us the figure John the precursor of Jesus, to show how God uses human beings as his collaborators in the history of salvation. The readings of this Sunday and next help us to understand the conditions God establishes for incorporating people into the history of salvation.</p>
<p>STQ 4.4.351: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p> <p>The data from STQs 4.4.351 – 4.4.360 has, as a result of copyright restrictions, been deleted.</p>	<p>TTQ 4.4.351: <u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p> <p>The Fourth Sunday of Advent, just before Christmas, will present us with the immediate preparations for the event in which Mary plays a major role; the King of glory, the Lord of eternity, will become also the Lord of our history and will be born in Bethlehem <i>as part of our</i> history. Christmas is all about celebrating God’s coming among us to walk at our side in the history of all the world’s peoples. That is why this season is so important, especially for those of us who feel our people’s profound desire for liberation. But let us not confuse God’s</p>

	<p>great project with earthly projects. Let us instead use that great project of God to throw light on all the redemptive projects of human beings.</p>
<p>STQ 4.4.352: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p>	<p>TTQ 4.4.352: <u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p> <p>Times change, but the project of God remains always the same: to save human beings in history. That is why the church, commissioned to carry out this project of God, cannot identify with any particular historical project. In those days the church could not ally herself with the Roman Empire or with Herod or with any of the kings of Earth or with any human political system or strategy. She can shed light on all of them, but she must always remain faithful to her role of announcing God's project, which is salvation history.</p>
<p>STQ 4.4.353: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres</p>	<p>TTQ 4.4.353: <u>Sermon Title and Date:</u> God Comes to Save In History With The Collaboration Of The People.</p>

9 de Diciembre de 1979

9th December, 1979

Certainly during the time of John the Baptist there were great political entanglements! There were political groups just as there are today. Some were in favor of the empire, others were against it. Among those who opposed the empire, there were different parties, what today we'd call political organizations of the people, and some of those had armed factions. The history of Jesus' time is amazingly like our own. John the Baptist didn't create a party for himself but instead became a herald of the king. He spoke words of salvation for one and all, as we'll see next Sunday. The Lord calls everyone to be part of his people, but he is also ready to reject anyone who is committing sin, even if the person happens to be a king. And it was precisely because John called Herod to account that he had to pay with his head; he was brave enough to denounce the sin of the king himself (Mark 6:17-29). Still, John did not identify with any faction. The Christian community must grow in love, in faith, and in the word of God. The people of God through its communities must be an expression of the love that saves. To the extent that is truly Christian, our community is saving our country today.

STQ 4.4.354:

TTQ 4.4.354:

<p><u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p>	<p><u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p> <p>Dear sisters and brothers, dear priests, dear lay ministers, dear sisters doing pastoral work, dear catechists, dear celebrators of the word – you are a great crowd of people doing pastoral ministry! Blessed be God! Still, let us take pains to make the church truly a precursor of the Lord. May our work in the church be so intimately identified with Christ that his love truly becomes our community’s love and his radiance truly becomes our community’s radiance. Let us think as Christ thinks, and let us pursue the liberation of our people as a part of salvation history, which should shed light on all the historical forms of salvation.</p>
<p>STQ 4.4.355: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p>	<p>TTQ 4.4.355: <u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p>

	<p>There is only one history of salvation, and by its light we should illuminate every attempt to save, liberate, and vindicate human beings. All those attempts will be authentic only to the extent that they aspire to, identify with, and are guided by salvation in Christ. They will be false and spurious to the extent that they distant themselves from the mind of Christ by yielding to vengeance, radicalism, and prejudice. The only efforts to save the people who are truly of Christ are the ones that seek the common good of the people by the strength of the Lord; those that seek only the benefit of a particular faction are not of Christ. In the present political and historical setting the church, like John the Baptist, must be the protests of the Lord; she must be the voice ever crying out in the desert: <<prepare the way of the Lord>> (Luke 3:4). This call goes forth to the hearts of all of us so that we will truly seek the encounter with God that will make us blessed even on this earth.</p>
<p>STQ 4.4.356: <u>Sermon Title And Date:</u> Dios Viene A Salvar En La Historia Y Con La Colaboración De Los Hombres 9 de Diciembre de 1979</p>	<p>TTQ 4.4.356: <u>Sermon Title And Date:</u> God Comes To Save In History With The Collaboration Of The People. 9th December, 1979</p>

	<p>This is something I want to stress, dear sisters and brothers: to the extent that we seek out this history of salvation, we also become incarnate in the history of our people. There is often a tendency to think that the religious sensibility of the Christian community distances us or alienates us (as we say today) from the realities of earth. But the very thing we're learning this morning is that God wants to save us in history and that the more we make the history of El Salvador our own history, the more we will have Christ within us and among us. So we don't need to import into El Salvador any form of imperialism. The salvation of God is right here in our people and in our history. Christ is right here, he is Salvadoran. Those who best understand our history will also best understand how God wants to liberate and save this people of El Salvador. We don't have to learn from other places what we already know here because of the faith we have in our own people.</p>
<p>STQ 4.4.357: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.357: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p>

	<p>My second reflection concerns that liberation which God offers under the sign of joy, which is the keynote of this Sunday. Dear sisters and brothers, and all of you who are reflecting with us on the word of God by means of the radio, how much I desire that we embrace the optimistic sentiment of true joy that we heard this Sunday: <<Rejoice in the Lord always>> (Phil 4:4)! Why be joyful? Because God is near, and God is joy and optimism! God does not want sadness. God is all-powerful in his loving and his doing good. Who can be sad in the presence of a God who fills all the world?</p>
<p>STQ 4.4.358: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.358: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>What is sad is that, while Christians should be causing ferment and injecting Christian impulses of supernatural joy into the people's political organizations, they are instead being so cowardly as to let themselves be manipulated. They end up losing their faith when they should be examples of faith for the liberating forces of the world.</p>

	<p>What I hope this Sunday message achieves, sisters and brothers, is that we truly regain our holy pride in being Christians and in trusting in the Lord with optimism and faith. Let our faith show us how to incorporate the great liberation of Christ into the struggle of our people. We are not against prolonged struggle. We have seen it prolonged already for twenty centuries. We have struggled against all forms of tyranny and slavery, and we have done so in the name of the One who is not content with any concrete earthly project. He is always ready to offer broad horizons to those who truly love humanity and want a better world, a world that can always be discovered through that joyful and optimistic faith that Christianity professes.</p>
<p>STQ 4.4.359: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>STQ 4.4.359: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>Finally, I point out the path by which we'll find the joyful liberation that all Christians should enjoy. What I mean to say is this: those who possess this joy and are interiorly free from depression have made</p>

good progress and are more disposed than anybody to help others make progress. The hearts that are depressed with hatred, vengeance, and violence cannot be genuine instruments of the liberation God wants. Beloved Christians, you are the ones offering true salvation to the country and the world, for you are cleansed of your sin, filled with optimism and hope, self-assured in your poverty, and strengthened by the cross. You are free, and you already enjoy salvation. No one is as free as those who are not bound to passions and sinfulness. As serious and unjust as the situation is, and as reinforced as the situation may be by the unjust structures imposed on our people and by all those shackled by circumstance, this is the supreme hour when the liberating force of the Lord will come from among ourselves. That is why there is no other way than conversion, conversion to God. Remember what I was saying last week about how, there in the historical setting of Palestine, the Spirit of the Lord inspired John the Baptist to go out to the desert to preach. John declared that he was the voice of a prophet crying out in the desert, <<Prepare the paths. Every hill shall be laid low, every valley filled, and every twisted road made straight>> (Luke 3:4-5). These are Eastern images used to describe moral situations. That's why today's gospel continues to say. <<John told the crowds who came out to be baptized by him, "You brood of

	<p>vipers! Who warned you to flee from the coming wrath? Show the fruits of a sincere conversion instead of thinking, 'We are children of Abraham' For I tell you, God can raise up children to Abraham from these stones. Even now the ax is laid to the root of the trees, and every tree that does not produce fruit will be cut down and thrown into the fire">> (Luke 3:7-9).</p>
<p>STQ 4.4.360: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.360: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>Members of the hierarchy meeting in Manila expressed what they felt was their obligation to extend the church's mission by identifying closely with the poor. They humbly confessed and repented for the inconsistency between words and deeds that has given the church in Asia the reputation of not being passionately concerned for the rights of the poor or totally committed to liberating them from injustice and oppression. Having spoken of conversion this very morning, we should desire that all the members of our church experience sincere conversion toward the poor.</p>
<p>STQ 4.4.361:</p>	<p>TTQ 4.4.361:</p>

<p><u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p> <p>Due to copyright restrictions', the data for STQs 4.4.361 – 4.4.370 has been removed.</p>	<p><u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>Dear brothers and sisters, this Sunday of the liturgical year has a name that signifies joy. The entrance antiphon begins with a word taken from Saint Paul: <i>Gaudete!</i> (Phil 4:4). Therefore this Sunday is called <<Gaudete Sunday>>, which means <<Sunday of rejoicing>>, and the liturgy today is full of joy and hope. In the prayer that was sung at the beginning of Mass we ask God to help us reach the delights of his great salvation and to celebrate it with joyful fervor. We could say that during this season when people are sending cards with Christmas greetings the church also gives us her special greeting. But she does so not in the superficial, conventional way of society. Instead she sends us a message that prods us to find the deeper reasons for this joy. Even people who don't believe in Christ, when they see Christmas coming, sense that something joyful is advancing on the world.</p>
<p>STQ 4.4.362: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.362: <u>Sermon Title And Date:</u></p>

<p>Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>What fills our celebrations with joy is God’s entering history. We feel joy at being made confidants of the Lord, who has revealed to us his saving project for all humankind. He makes us human beings both the objects and the subjects of this project which is for our benefit. He calls us human beings to collaborate with him in the salvation of the world.</p>
<p>STQ 4.4.363: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.363: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>That’s why last Sunday I gave you a preview of this Sunday’s theme in the figure of John the Baptist, whom we presented as the precursor and the model of the kind of people God needs to make the Good News of his salvation present in the world. As church and as Christian community, all of us continue the mission of being precursors of the</p>

	<p>Lord's coming to save the world. Besides being precursor, John the Baptist is also presented today as educator, moralist, and preacher; he is going to explain the moral demands that acceptance of God's salvation makes of us. John's is a message of austerity, but at the same time it produces profound joy.</p>
<p>STQ 4.4.364: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.364: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>In our own time, the Second Vatican Council has told us how God, after revealing himself in his creation by means of a natural world that speaks eloquently of his presence among us, sent us his own Son to give us a more intimate, supernatural revelation. God revealed himself in Christ, who did not come in a static, form, suitable only for contemplation. No, Christ came to immerse himself in history and to save history. He came to plant the seed of salvation in the history of every people and to sow his hope and his faith in the heart of every race. Christ is the fullness of revelation; he is the sign that God is in our midst loving us and understanding us. Christ takes on himself the</p>

	<p>experience of all men and women in every way except sin, for it precisely from sin that he wants to free us so that we can be all that we must be. <<God is with us>>, says the Council, <<to free us from the darkness of sin and death and to raise us up to eternal life>>.</p>
<p>STQ 4.4.365: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>STQ 4.4.365: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>Today's first reading is a classic hymn about the true joy of those who believe in God. I recommend that you read the whole of the third chapter of Zephaniah, not just the passage we read today. The prophet is describing the sadness of a people who have fallen into sin. They have been humiliated and sent into exile, but they have not lost their optimism. They understand that what they've suffering is a punishment from God, and so they ask God for forgiveness. They are converted, and their conversion brings with it a promise of salvation. Announcing the great day of the Lord, the prophet proclaims , <<On that day you will not need to be ashamed of all the times you betrayed me, for I will remove from your midst the proud braggarts, and you</p>

	<p>shall no longer exalt yourselves on my holy mountain. I will leave as a remnant in your midst a people humble and lowly who will find their consolation and their strength only in God. The remnant of Israel shall do no wrong, they shall speak no lies, and a deceitful tongue shall not be found in their mouths>> (Zeph 3:11-13).</p>
<p>STQ 4.4.366: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.366: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>Notice what we've done with this reading. Every sector of society was seeking redemption, for redemption is universal. God enters history offering salvation to one and all, as is stated in the beautiful words of the fourth eucharistic prayer that we use at Mass: <<God extends his hand to all who seek him with a sincere heart>>.</p> <p>Sometimes it is not even necessary for people to know about Christianity. Those who practice pagan religions may have no such knowledge, but if they seek to serve God as they understand him and do so with a sincere and honest heart, then God is saving them. It could be that even within our church there is not the same faithful</p>

	<p>search for God that exists outside the limits of our church! Thank God, though, we have some very holy people in our church. When I pray in the Eucharist, <<Look no on my sins but on the faith of your church, I think of the anonymous hearts of all the poor and simple folk who are the strength of our church.>></p>
<p>STQ 4.4.367: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.367: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>This morning we are trying to understand how John is a model for how the church should preach. People of all sorts were coming from many places to hear him preach. We've already mentioned two sectors of society that were especially difficult, considering Israel's' history: the publicans and the soldiers. The publicans were despised by the people, just as prostitutes were. They were moral outcasts, and honest people stayed away from them. But John told them that the way of salvation was open also to them, and Christ himself once said, <<It may be that publicans and prostitutes will enter the kingdom of heaven before you hypocritical Pharisees, who make religion consist</p>

	<p>of appearances. Because you believe that you are good, you despise others, whom you see as evil>> (Matt 21:31). Who can really know who is better and who is worse in the presence of God?</p>
<p>STQ 4.4.368: <u>Sermon Title And Date:</u> Dios Trae La Alegría De Su Liberación Para Todos Los Hombres. Convirtámonos A El 16 de Diciembre de 1979</p>	<p>TTQ 4.4.368: <u>Sermon Title And Date:</u> God Brings The Joy Of Salvation For All - Let Us Be Converted! 16th December 1979</p> <p>The soldiers also came to John. Nowadays a great many people say, <<Nothing good can be expected from soldiers>>. I believe that today's gospel presents us with a challenge, for it teaches us that no person is condemned in this life. As bad as people have been, as much deadweight as they're carrying, God is always calling them to conversion. There is hope when a tiny sprout of goodwill springs up from the quagmire. When there's even a small spark of salvation in the midst of the country's darkest crises, it is a sign that people are not totally lost.</p>
<p>STQ 4.4.369: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.369: <u>Sermon Title And Date:</u></p>

<p>Por María Quiere Dios Salvar En La Historia 23 de Diciembre de 1979</p>	<p>Through Mary God Wants To Save In History 23rd December, 1979</p> <p>The salvation we preach in Christ’s church is the same as that in which Mary believed. It is the salvation she initiated when she gave her consent and became pregnant with God’s salvation. That is why the church zealously preserves the same faith Mary had in God’s project of saving all humankind, and that is why she will not allow it to be confused with other, merely human projects. God’s project sanctifies all and permeates all. Every effort to liberate the world’s peoples will be effective in accord with God’s heart only if it allows itself to be penetrated by faith in God’s project to save humankind. These are propitious times for congratulating Mary. Let us listen to her so she can tell us what God wants by way of the liberation of our country and our people. Let us not be reduced by false kinds of liberation. Rather, let us always be the prolongation in history of God’s salvation, which arrived in Mary’s womb and by which Mary’s faith gives life to all the saving efforts of earth.</p>
<p>STQ 4.4.370: <u>Sermon Title And Date:</u> Por María Quiere Dios Salvar En La Historia</p>	<p>TTQ 4.4.370: <u>Sermon Title And Date:</u> Through Mary God Wants To Save In History</p>

<p>23 de Diciembre de 1979</p>	<p>23rd December, 1979</p> <p>The nature of this work of liberation is described in today's first reading which tells us that <<because of their sins the people were handed over to enslavement on earth until the time when she who is to give birth has borne here child>> (Micah 5:3). This is another wonderful allusion to Mary. Just thirty years earlier, the great prophet Isiah had stood before King Ahaz, who was trembling with fear at the imminent invasion by Assyria, and offered him a sign that God was with his people: <<A virgin shall conceive and bear a child while remaining still a virgin>> (Isa 7:14). This was God's marvelous sign of the salvation that is now being accomplished. When the expecting woman is ready to give birth this coming Christmas, it will be the time the prophet announced, the time when all humankind will be freed of every form of slavery.</p>
<p>STQ 4.4.371:</p> <p><u>Sermon Title And Date:</u></p> <p>Por María Quiere Dios Salvar En La Historia</p> <p>23 de Diciembre de 1979</p>	<p>TTQ 4.4.371:</p> <p><u>Sermon Title And Date:</u></p> <p>Through Mary God Wants To Save In History</p> <p>23rd December, 1979</p>

<p>The data for STQs 4.4.371 – 4.4.380 has been removed as a result of restrictions on materials that are under copyright.</p>	<p>Having this knowledge of God’s project of salvation, sisters and brothers, we can say that, starting from that moment, there could be no true liberation in history unless it was incorporated into the great liberation that God had destined for all people. All liberation that does not carry deep within itself the project of God is false liberation. All liberation that does not arise from faith in Christ’s salvation yields a salvation that is mutilated, a merely temporal, political, economic salvation. As ideal as some form of liberation may seem, if it is not embedded in Christ’s salvation, which frees us from sin and raises us up to God, then we cannot say it is the integral salvation that God desires.</p>
<p>STQ 4.4.372: <u>Sermon Title And Date:</u> Por María Quiere Dios Salvar En La Historia 23 de Diciembre de 1979</p>	<p>TTQ 4.4.372: <u>Sermon Title And Date:</u> Through Mary God Wants To Save In History 23rd December, 1979</p> <p>We’ll now participate in this activity by which the church reinforces these young men in their heroic desire to work on behalf of the liberation of their people, always doing so as part of Jesus’ project of salvation. These young men, along with the others who fill our</p>

	<p>seminaries, give us hope that God's saving power is becoming incarnate in the people of El Salvador. Let it be so!</p>
<p>STQ 4.4.373: <u>Sermon Title And Date:</u> Epifanía, Revelación Y Donación De Dios A Todos Los Pueblos 6 De Enero De 1980</p>	<p>TTQ 4.4.373: <u>Sermon Title And Date:</u> The Epiphany, God's Revelation And Self-Gift To All Peoples 6th January, 1980</p> <p>Coming now to shine as brilliantly as the sun and to guide the steps of the Magi – and the journey of all men and women – are the faith and the joy that are born in their hearts at having found Christ, for they know that he never fails them. Their joy stays afloat in every crisis and even in every failure because they know that in the end then can never fail if they have placed their confidence in the One who can save us.</p> <p>That is why I want to give today's homily a Title that I hope is an inspiration for all those who are making this reflection: <<The Epiphany: Revelation and Self-Gift of God to All Peoples>>. Let us try to grasp the spirit of this feast day. This is Epiphany: It is revelation and self-gift. God reveals himself and gives himself to all peoples. I will therefore develop this idea with three reflections: first,</p>

	<p>the Magi as the first fruits of the universal call; second, what God offers and gives to all peoples; and third, the Magi as an example of those who seek and find true liberation.</p>
<p>STQ 4.4.374: <u>Sermon Title And Date:</u> Epifanía, Revelación Y Donación De Dios A Todos Los Pueblos 6 De Enero De 1980</p>	<p>TTQ 4.4.374: <u>Sermon Title And Date:</u> The Epiphany, God's Revelation And Self-Gift To All Peoples 6th January, 1980</p> <p>The liberators who want to impose on us ideologies brought from other places betray our national identity. The church will never betray the people the people in the same way they're betrayed by an ideology inspired by Marxism of some other doctrine alien to character of our people. Thanks be to God, Christianity is alive in the depths of the Salvadoran soul, and Christianity provides the seeds for the true advancement and liberation of the Salvadoran people. What Christian faith gives our peoples is a universal unity that respects the great variety of natural traits.</p>
<p>STQ 4.4.375: <u>Sermon Title And Date:</u> Epifanía, Revelación Y Donación De Dios A Todos Los Pueblos 6 De Enero De 1980</p>	<p>TTQ 4.4.375: <u>Sermon Title And Date:</u> The Epiphany, God's Revelation And Self-Gift To All Peoples 6th January, 1980</p>

	<p>Considering all these questions, I would like right now to reaffirm my conviction, as a man of hope , that a new ray of salvation will shine forth, and I want to encourage this conviction in those who are kind enough to hear me. No one has the right to sink into despair. We all have the duty to unite and seek out new channels and keep our Christian hope alive. These events and these question lead to me to make a pastoral appeal, and that is my intent in what I am about to say to you. What must be saved before all else is the process of our people’s liberation. The people have begun a movement that has already cost them much blood, and their sacrifices cannot be allowed to go to waste. The movement is in crisis, but it must be saved and it must succeed. That has to be our goal, considering today’s gospel, we would say that the one star guiding our people, our government, and the diverse sectors should be this one: how can we make sure that the people’s movement toward social justice does not stagnate or atrophy but instead is saved and advanced!</p>
<p>STQ 4.4.376: <u>Sermon Title And Date:</u> Epifanía, Revelación Y Donación De Dios A Todos Los Pueblos 6 De Enero De 1980</p>	<p>TTQ 4.4.376: <u>Sermon Title And Date:</u> The Epiphany, God’s Revelation And Self-Gift To All Peoples 6th January, 1980</p>

Among the people themselves there is not really any extreme right or extreme left, and I want to congratulate the people for this. Even though they need the support of social forces, they have not relied on any of those groups that promote violence and mayhem. Our people are very sensible. Our people know how to discern. They know that a false redemption is not true redemption, and they are awaiting those who can offer them the true liberation they need. Considering this, I appeal to all of you who form that huge gamut between the two extremes to seek ways to participate in the shared political tasks of our people. Seek your vocation, and reflect on our reality in the light of God's word. Now is a time when the people have to be ingenious and inspire new initiatives. They need not just follow the established channels; there are other channels into which our profoundly Christian people can be led by Christian inspiration. In saying this I am simply repeating what Medellín recommended: there is a need to raise people's consciousness, a need for people to organize; and a need for people to participate actively so as to be architects of their own destiny instead of just passive spectators. I believe that those who want to govern for the people's own good must rely on the sincere participation of the noble people of El Salvador. They should

	not simply use the people's name as a ladder for rising to power and then pay no attention to the true people, are the ones that government must serve.
<p>STQ 4.4.377:</p> <p><u>Sermon Title And Date:</u></p> <p>El Bautismo, Epifanía De Las Riquezas Mesiánicas 13 De Enero De 1980</p>	<p>TTQ 4.4.377:</p> <p><u>Sermon Title And Date:</u></p> <p>Baptism, The Epiphany Of Messianic Riches 13th January, 1980</p> <p>Consider the harmful effects of certain violent actions. I received information this week that some 8,200 persons have lost their jobs because their workplaces were closed down due to arson or other insane acts. If each of those workers supports and average of four or five persons, then the damage caused by those acts has left about forty thousand persons without the support they received when they had jobs. Let us take this into account so that we don't engage in violent acts that don't lead directly to the liberation of the people.</p>
<p>STQ 4.4.378:</p> <p><u>Sermon Title And Date:</u></p> <p>Cristo Manifiesta Su Gloria En La Felicidad De Los Hombres 20 De Enero De 1980</p>	<p>TTQ 4.4.378:</p> <p><u>Sermon Title And Date:</u></p> <p>Christ Manifest His Glory In The Happiness Of Human Beings 20th January, 1980</p>

Today we ourselves in the middle of Jerusalem, along with the people returning from the exile after those horribly depressing years when God seemed to remain silent. Returning to Jerusalem, they found their homeland destroyed and in ruins. Everything seemed dead. Nevertheless, despite the silence, despite those ruins, despite the depression, despite the psychosis, the prophet lifted up his voice, <<For love of Zion I will not keep quiet. For love of Jerusalem I will not rest until the dawn of righteousness and her deliverance shine forth like a torch. The nations will see your righteousness and the kings your glory>> (Isa 62: 1-2a). This is the optimism of faith. God has been with us even in the midst of tribulation, and now that they have passed, the joyful dawn of liberation is breaking forth. Let us no longer be sad.

This is the assurance that the church wants to implant in us today: God is at our side. Christmas is a reality. God has entered history; he wants to be known and to awaken the faith of our disciples. We believe that the problems of our country are unsolvable, just as Mary thought when she said, <<They have no wine>> (John 2:3). She feared the people would feel shame if the wedding feast kept going and there was not the kind of joy that every party needs. But like Mary who

	<p>faced a problem that seemed humanly insoluble. We look to Christ, and we feel that Christ is there, as it says at the beginning of today's gospel: <<Christ was there, and Mary his mother was also with him>> (John 2:1-2).</p>
<p>STQ 4.4.379: <u>Sermon Title And Date:</u> Cristo Manifiesta Su Gloria En La Felicidad De Los Hombres 20 De Enero De 1980</p>	<p>TTQ 4.4.379: <u>Sermon Title And Date:</u> Christ Manifest His Glory In The Happiness Of Human Beings 20th January, 1980</p> <p>Also, one of the sisters who is leaving the region wrote to me, <<We leave with great sadness because we see that the repression is not just a reaction to soldier who was kidnapped. Rather, they are taking advantage of this situation and a repressing the people according to plans made beforehand at the highest level of authority. We are pained by the price in bloodshed that the people must pay for their liberation. This is a price we cannot accept as Christians, but when there is no remedy, we give it meaning by joining it with the crucified Lord so that it attains its redemptive value.>></p>
<p>STQ 4.4.380: <u>Sermon Title And Date:</u> Cristo Manifiesta Su Gloria En La Felicidad De Los Hombres</p>	<p>TTQ 4.4.380: <u>Sermon Title And Date:</u> Christ Manifest His Glory In The Happiness Of Human Beings</p>

<p>20 De Enero De 1980</p>	<p>20th January, 1980</p> <p>I also tell the people's organizations – especially those of a military and guerrilla nature, whatever their ideology – that they should halt their acts of violence and terrorism now. Such acts are often senseless and provoke even more violent situations. I tell, with the words of Puebla: <<Violence inexorably engenders new forms of oppression and bondage, which usually prove to be more severe than those from which liberation was sought. But most important, violence is an attack on life, and life depends on the Creator alone. We must also assert that whenever an ideology appeals to violence, it is thereby admitting its own weakness and inadequacy>>.</p>
<p>STQ 4.4.381: <u>Sermon Title And Date:</u> La Homilía, Actualización Viviente - IV De La Palabra De Dios - Tercer Domingo Del Tiempo Ordinario 27 De Enero De 1980</p> <p>As a consequence of restrictions on copyrighted materials, the data from STQs 4.4.381- 4.4.390 has been removed.</p>	<p>TTQ 4.4.381: <u>Sermon Title And Date:</u> The Homily Actualizes God's Living Word Among Us 27th January, 1980</p> <p>That is why he chose and recounted with delight the passage read by Christ, which tells of all the marvels of liberation: <<The Spirit is upon me because he has anointed me>> (Luke 4:18a). <<He has</p>

	<p>anointed me!>> Christ is the anointed one – that’s what <<Christ>> or <<Messiah>> means. <<Messiah>> is a Hebrew word that means the same as <<Christ>> in Greek or <<anointed>> in English. He is the anointed One, the one who has been assumed by and steeped in the Holy Spirit. As the anointed One, he is the fullness of the Spirit of God.</p>
<p>STQ 4.4.382: <u>Sermon Title And Date:</u> La Homilía, Actualización Viviente - IV De La Palabra De Dios - Tercer Domingo Del Tiempo Ordinario 27 De Enero De 1980</p>	<p>TTQ 4.4.382: <u>Sermon Title And Date:</u> The Homily Actualizes God’s Living Word Among Us 27th January, 1980</p> <p>That is why I never tire of telling everyone, especially the youth who long for their people’s liberation, that I admire your social and political sensitivity, but I feel sad when you squander it by following paths that are not the true ones. The church is telling you to follow this path, the path of Christ. Make good use of all your determination, all your commitment, all your self-sacrifice, even to the point of dying, but be sure to die for the cause of true liberation. True liberation is guaranteed by the One who is steeped in the Spirit of God and cannot lead us astray. He takes onto himself all the people’s</p>

	<p>desires and struggles for liberation, for the people's cries reach God's ears, and God must hear them.</p> <p>Let us hope that all of us will understand that the great leader of our liberation is the Lord's Anointed, who comes to announce good news to the poor, to give freedom to the captives, to give us news about the disappeared, to bring joy to all the homes that are mourning, so that our society will be made new, as during those years of grace in Israel.</p>
<p>STQ 4.4.383: <u>Sermon Title And Date:</u> La Homilía, Actualización Viviente - IV De La Palabra De Dios - Tercer Domingo Del Tiempo Ordinario 27 De Enero De 1980</p>	<p>TTQ 4.4.383: <u>Sermon Title And Date:</u> The Homily Actualizes God's Living Word Among Us 27th January, 1980</p> <p>The cry of the people for liberation is a cry that ascends to God, it is a cry that cannot be stopped by anybody or anything. We should consider those who fall in the struggle – as long as they sincerely loved the people and were seeking true liberation – as always present among us, not only because they are held in the memory of those who continue to struggle but also because the transcendence of our faith teaches us that human life does not end with the body's destruction.</p>

	<p>Rather, our hope is that we will reach by divine mercy, our complete and absolute liberation after death, Earthly liberations will inevitably be imperfect and transitory. They have validity and are worth fighting for only insofar as they reflect on earth the justice of God's kingdom.</p>
<p>STQ 4.4.384: <u>Sermon Title And Date:</u> Dios Nos Llama A Construir Con Él, Nuestra Historia 10 De Febrero De 1980</p>	<p>TTQ 4.4.384: <u>Sermon Title And Date:</u> God Calls Us To Construct Our History Together With Him 10th February, 1980</p> <p>Today I can add a new dimension to our analysis of the national reality, drawing on the perspective from abroad, from Europe. Many people already know about us, and there are many who are interested in learning more. The news reaches them without any context, and often it's not understood. It was therefore important for me to provide them not just short news items but the historical context of our country so that they could understand what is happening. Since my main job there was one of clarification, I came to understand that many people follow our situation quite closely; they feel great sympathy and solidarity with our struggle and with the liberation of our people. They are amazed that there still exists here an oligarchy that is so selfish and cliquish and so insensitive to the suffering of the</p>

	<p>masses. The papers here have never said anything about this. I tried to explain to them that that was the principal cause of our ills.</p>
<p>STQ 4.4.385: <u>Sermon Title And Date:</u> Dios Nos Llama A Construir Con Él, Nuestra Historia 10 De Febrero De 1980</p>	<p>TTQ 4.4.385: <u>Sermon Title And Date:</u> God Calls Us To Construct Our History Together With Him 10th February, 1980</p> <p>This is my second reflection: God reveals to humankind the project of authentic liberation. In the gospels Jesus is always the revelation of God. The passage that was read to us today is fascinating: it says that Jesus taught the people while sitting in a boat (Luke 5:3). Commentators have understood this to be the church, the bark of Simon, the first pope. From this church Christ continues to teach, bringing us the revelation of the Father, telling us about God's project for all the countries of the world. Only Christ knows the profound secrets of all politics and all organizations. Only Christ knows where we can find the solutions for all our problems and all our crises. Blessed are those who draw near to Christ in their reflections and ask him, <<Lord, what is your project?>></p>
<p>STQ 4.4.386: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.386: <u>Sermon Title And Date:</u></p>

<p>Dios Nos Llama A Construir Con Él, Nuestra Historia 10 De Febrero De 1980</p>	<p>God Calls Us To Construct Our History Together With Him 10th February, 1980</p> <p>The Gospel presents to us the project of integral liberation. I want to remind you of a famous statement of the Second Vatican Council: <<Earthly progress must be carefully distinguished from the growth of Christ's kingdom. However, to the extent that the former, that is, earthly progress, can contribute to the better ordering of human society, it is of vital concern to the kingdom of God>>. The project of God is the project of God's kingdom, and while we shouldn't confuse all the world's project of progress with the project of God's kingdom, we should definitely make them ever more faithful reflections of God's kingdom. Our country will resolve its problems to the extent that it tries to reflect here among Salvadorans, among rich and poor, the justice of God's kingdom and the love of God's kingdom. The genuine material progress of El Salvador is being stifled because we are opposing the project of God's kingdom. When a few people own everything while the great majority has nothing, we are opposing the kingdom of God.</p>
<p>STQ 4.4.387: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.387: <u>Sermon Title And Date:</u></p>

<p>Dios Nos Llama A Construir Con Él, Nuestra Historia 10 De Febrero De 1980</p>	<p>God Calls Us To Construct Our History Together With Him 10th February, 1980</p> <p>At this point I want to express our church's solidarity with the people and the churches of Guatemala. A statement from the Central American province of the Jesuit Fathers and the violent reaction of the right make us realize how serious the situation is there and how great the church's responsibility is in that sister country of ours. How are we going to respond to the many demonstrations of solidarity that have reached us from there? We must pray hard and stand with the struggle of the Guatemalan people for their own liberation.</p>
<p>STQ 4.4.388: <u>Sermon Title And Date:</u> La Pobreza De Las Bienaventuranzas, Fuerza De Verdadera Liberación Del Pueblo - Sexto Domingo Del Tiempo Ordinario 17 De Febrero De 1980</p>	<p>TTQ 4.4.388: <u>Sermon Title And Date:</u> The Poverty Of The Beatitudes As The Force For The True Liberation Of The People 17th February, 1980</p> <p>Therefore, I'm going to take the title of my homily today from a text of the Medellín documents that speaks about poverty and says that poverty is denunciation, a spirit, and a commitment. The general title states the theme of the homily: <<The Poverty of the Beatitudes as</p>

	<p>the Force for the True Liberation of the People>>. The three points for reflection are those indicated by Medellín. The Beatitudes are a force for liberation, first, because poverty is a divine denunciation, second, because poverty is a spirit; and third, because poverty is a commitment. Today, God willing, we'll have a clearer idea of what we so often repeat, namely; that the church has made a preferential option for the poor and that she can be the true church only if she is converted and commits herself to the poor and suffering people.</p>
<p>STQ 4.4.389: <u>Sermon Title And Date:</u> La Pobreza De Las Bienaventuranzas, Fuerza De Verdadera Liberación Del Pueblo - Sexto Domingo Del Tiempo Ordinario 17 De Febrero De 1980</p>	<p>TTQ 4.4.389: <u>Sermon Title And Date:</u> The Poverty Of The Beatitudes As The Force For The True Liberation Of The People 17th February, 1980</p> <p>Jesus Christ does not arrive with weapons or revolutionary political movements, but he does teach us that all earthly revolutions can play a part in freeing us from sin and leading us to eternal life. He provides a wider horizon for those who are struggling for the liberation of the people. When Christ spoke about the <<poor in spirit>>, he was referring to the Israelites, and he understood their love of their homeland. He was telling them, <<You must be free</p>

	<p>again. You must one day shake of the yoke of those who have invaded this land, but you must adopt this spirituality of the poor in order to do so>>.</p> <p>The Virgin Mary, the person most filled with the Spirit of Yahweh, understood this when she sang in her Magnificat about how God frees the lowly and the poor. An explicit political dimension is sounded when Mary declares that <<God sent the rich away empty and filled the poor with good things>> (Luke 15.33). This is the political dimension of our faith as experienced by Mary and by Jesus. Jesus was a true patriot in a nation that was under foreign domination, a nation that he doubtlessly wanted to see freed. Until then, though there was a need to pay tribute to Caesar: <<Grant to Caesar what belongs to Caesar, but do not give to Caesar what belongs to God, Give to God what belongs to God!>> (Mark 12:17).</p>
<p>STQ 4.4.390:</p> <p><u>Sermon Title And Date:</u></p> <p>La Pobreza De Las Bienaventuranzas, Fuerza De Verdadera Liberación Del Pueblo - Sexto Domingo Del Tiempo Ordinario</p> <p>17 De Febrero De 1980</p>	<p>TTQ 4.4.390:</p> <p><u>Sermon Title And Date:</u></p> <p>The Poverty Of The Beatitudes As The Force For The True Liberation Of The People</p> <p>17th February, 1980</p>

	<p>As my final reflection for today, I want to leave you with this idea: poverty is a force for liberation because, besides being a denunciation of sin and a key element of Christian spirituality, it is also a commitment.</p>
<p>STQ 4.4.391: <u>Sermon Title And Date:</u> La Pobreza De Las Bienaventuranzas, Fuerza De Verdadera Liberación Del Pueblo - Sexto Domingo Del Tiempo Ordinario 17 De Febrero De 1980</p> <p>Because of copyright restrictions, the data for STQs 4.4.391 – 4.4.400 has been deleted.</p>	<p>TTQ 4.4.391: <u>Sermon Title And Date:</u> The Poverty Of The Beatitudes As The Force For The True Liberation Of The People 17th February, 1980</p> <p>Today’s second reading also confirms this truth about poverty as commitment. The most extreme manifestations of poverty are sin and death. No people are more miserable than those who are in sin, and being is poorer than a corpse, but it was to these that Christ committed himself, the sinners and the dead. That is why Christ’s redemption marks all forms of earthly liberation as deficient; they are not complete since they cannot free sinners from sin or the dead from death. That is what the great Liberator offers us. Blessed therefore are those who work for political liberation on earth while keeping in mind the redemption brought by Chris, who saves us from sin and from death.</p>

STQ 4.4.392:

Sermon Title And Date:

La Pobreza De Las Bienaventuranzas, Fuerza De Verdadera
Liberación Del Pueblo - Sexto Domingo Del Tiempo Ordinario
17 De Febrero De 1980

TTQ 4.4.392:

Sermon Title And Date:

The Poverty Of The Beatitudes As The Force For The True
Liberation Of The People
17th February, 1980

Today's second reading strengthens the hearts of a people struggling to rise from the dead. Believe in the resurrection! Do not doubt that Christ has risen and that by his cross and his glory he has saved us from the sin and the death that afflict humankind. We will all die, but those who believe in Christ will not be dead forever. There in heaven we will sing of the triumph of immortality, and all the struggles for earthly liberation will seem to us like minor skirmishes. The greatest liberation is Christ's, and all those who join the freedom struggle of their people to faith in Christ will be guaranteed integral, complete, and immortal liberation. Do not be like those who draw apart from this Christian liberation and struggle only for temporal things, such as better wages, cheaper goods, different politicians, and new structures that tomorrow will be old. All those things are temporal and transitory, but when one works for them with a Christian spirit, then that stays in the soul.

<p>STQ 4.4.393:</p> <p><u>Sermon Title And Date:</u></p> <p>Cuaresma, Triunfo Del Proyecto Salvador De Dios En La Historia - Primer Domingo De Cuaresma 24 De Febrero De 1980</p>	<p>TTQ 4.4.393:</p> <p><u>Sermon Title And Date:</u></p> <p>Lent Is The Triumph Of God's Saving Plan In History 24th February, 1980</p> <p>The true liberation of our people comes from teaching them about the struggle that is going on among the false powers of earth, which are mounting constant assaults on human dignity and human rights. They establish political systems that deaden the consciences of the powerful. Woe to the powerful when they discount the power of God, the only powerful One! Woe to them when they torture and kill and massacre in order to subjugate people to power! What terrible sacrifices are being offered to the god of power, the god of money! There are so many victims, so much blood, that God, the true God, the Author of human life, will exact a high price of these worshippers of power!</p>
<p>STQ 4.4.394:</p> <p><u>Sermon Title And Date:</u></p> <p>Cuaresma, Triunfo Del Proyecto Salvador De Dios En La Historia - Primer Domingo De Cuaresma</p>	<p>TTQ 4.4.394:</p> <p><u>Sermon Title And Date:</u></p> <p>Lent Is The Triumph Of God's Saving Plan In History 24th February, 1980</p>

The creed of Israel was inspired by the Holy Spirit, and that same Spirit that gives unity to the whole of Israel's history. That is why the Bible, which is the history of that people, appears as the book of the Holy Spirit. Although it was written by people of diverse cultures and diverse centuries, it was the Holy Spirit that was writing the pages of Israel's history. The Bible, then, is model for all the histories of all the world's peoples. Everyone must therefore read the Bible and learn from it the relationship between faith and politics. The Bible is an instruction book that teaches us how to experience that marvelous relationship between faith and politics.

Accordingly, the Holy Spirit led the history of Israel towards its fulness, which came with the birth of Christ by the Holy Spirit. At that moment Christ began to form for himself a new Christian people, and that is who we are. We the people rise up again for we are the weak of the Holy Spirit. God continues the history of salvation in the history of every people, and no empire should come and interfere with our people's way of being. The God of the great empires is demanding justice of the powerful and defending the poor of the people. He already has plenty to do there! The God of our

	<p>impoverished peoples is continuing the history of salvation with our Salvadoran history, not with fabricated histories.</p> <p>The history inspired by the Holy Spirit gives the Christian people the marvelous incentive of the resurrection. The Spirit who raised up Christ has given us the model for history in the risen Christ. It is in that direction that every history must tend, toward creating men and women who, after carrying the cross all thieve lives, receive the new life of freedom. We should enjoy freedom also on earth, but its fullness we will enjoy only in the kingdom of God. That doesn't mean that we're going to leave the people's liberation for the other side of death. What I am saying is that the risen Christ already belongs to our present history; he is the fount of human freedom and dignity. That is precisely why we celebrate Lent as preparation for Easter. After experiencing the Lent which is our Salvadoran situation, we will enjoy the new life of the risen Christ as we seek a more just and harmonious country, where people will live with intensity the life of God that Christ brings with him and gives us through his paschal mystery.</p>
<p>STQ 4.4.395: <u>Sermon Title And Date:</u></p>	<p>TTQ 4.4.395: <u>Sermon Title And Date:</u></p>

<p>Homilía De Monseñor Romero En La Ordenación Sacerdotal De Jaime Paredes Osorio En La Basílica Del Sagrado Corazón 1 De Marzo De 1980</p>	<p>Chosen To Be Sent; Ordination To The Priesthood Of Jaime Paredes, Basilica Of Sacred Heart, San Salvador 1st March, 1980</p> <p>I assure you, dear Jaime, that you will deserve prestige when your priesthood embraces the cross, the poverty, and the kenosis of the Lord. There is no priesthood more appreciated, more effective; or more beneficial for the whole of humanity than that of the priest who faithfully fulfills the mission for which he has been consecrated. He will identify with his consecrated state and never betray his priestly identity or exchange his priestly goals for things of the earth. Rather, he will give salt, leaven, light, and vigor to all earthly things, including the very difficult liberation struggles our people are now involved in. And all this he will do with the courageous integrity of the Gospel which demands the justice of God's kingdom.</p>
<p>STQ 4.4.396: <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.396: <u>Sermon Title And Date:</u> Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p>

	<p>Since Lent prepares us to celebrate the feast of our redemption, our observance of Lent cannot disregard the concrete circumstances in which Christians and others celebrate this very meaningful season. We are celebrating redemption, which means the same as liberation and salvation, and liberation is precisely what our people need. Our preparation for Holy Week and Easter – when we celebrate the mystery of human redemption – is so profoundly inserted into the history of our Salvadoran people that we can truly say that Lent and Holy Week are made for us. They are the celebration of our own redemption!</p>
<p>STQ 4.4.397: <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.397: <u>Sermon Title And Date:</u> Lent As God’s Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p> <p>Joined as we are to the figure of the transfigured Christ, dear sisters and brothers, let us present our reflection for this Sunday. Our theme will be <<Lent as God’s Plan for Transfiguring the Peoples through Christ>>. Lent reveals to us God’s powerful and loving plan to transfigure the peoples and save them from all their miseries,</p>

injustices, and sin so that they will be transformed by the beauty and justice and holiness of Christ himself. As usual, I will develop this idea with the following three reflections first, the transfigured Christ is the ultimate fulfillment of the history of Israel; second, in the transfigured Christ, God offers the peoples a plan of integral liberation, and third, the transfigured Christ is the anticipated presence of the definitive liberation beyond history.

THE TRANSGURED CHRIST IS THE ULTIMATE FULFILLMENT OF THE HISTORY OF ISRAEL

My first reflection, then, is that the transfigured Christ is the ultimate fulfillment of the history of Israel. The history of Israel is an essential element in our Lenten catechesis because Israel was the nation, among all the nations of the world, which God chose to make his own. By liberating Israel, God wanted to give a foretaste of the liberation that we would then offer in Christ to all the world's peoples.

Israel, was meant to be a model for salvation history so that after Christ salvation history would become part of the histories of all peoples. That is why during Lent all Christians must go back to the

	<p>history of Israel.. From what God foreshadowed in the Old Testament we must learn everything that God wants to do today with all the world's peoples.</p>
<p>STQ 4.4.398: <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.398: <u>Sermon Title And Date:</u> Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p> <p>In Christ God offers the peoples a plan of integral liberation. This is my second reflection for today. This is the time for political projects in El Salvador, but political projects are worthless unless they reflect the project of God. It is not the mission of the pastor or of the church to enter into competition with those projects by proposing still another one. Our mission as children of God, undertaken with the autonomy and freedom of the Gospel, is to point out and to condemn and discourage whatever is bad.</p>
<p>STQ 4.4.399: <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma</p>	<p>TTQ 4.4.399: <u>Sermon Title And Date:</u> Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p>

<p>2 De Marzo De 1980</p>	<p>Standing on the heights of Tabor, Christ is a magnificent image of liberation. That's how God wants us to be: freed from sin and death and hell, and living his eternal, immortal, glorious life. This is our destiny. Talking about heaven is not something alienating; it motivates us to undertake our great responsibilities on earth more seriously and more passionately. Nobody does the earthly work of seeking the people's liberation with more enthusiasm than those who hope that all the liberation struggles of history will be incorporated into the great victory of Christ's liberation. For as the Council, says, we know that everything that we promote in the world – justice, peace, loving words, appeals to sanity – we will later find transfigured in the beauty of our eternal reward.</p>
<p>STQ 4.4.400: <u>Sermon Title And Date:</u> La Cuaresma, Plan De Dios Para Transfigurar A Los Pueblos Desde Cristo - Segundo Domingo De Cuaresma 2 De Marzo De 1980</p>	<p>TTQ 4.4.400: <u>Sermon Title And Date:</u> Lent As God's Plan For Transfiguring The Peoples Through Christ 2nd March, 1980</p>

Christ, therefore, is the model of God's plan for liberation. I don't want to abuse your patience, but I have here a beautiful passage from the Puebla document that follows the schema of John Paul II when he inaugurated the bishops' meeting in Puebla. The document brings together the three great theologies of our Latin America; the theology of Christ, the theology of the church, and the theology of the human person. I recommend that you study the section on the human person, especially those of you who have social and political concerns. Be sure to read these pages, and even more to study them, because no one can be a good politician or a good social strategist if the human person is not taken into account. The church has much to say about the human condition in the Latin American continent, especially when she views that sad parade of faces described by Puebla; the faces of landless *campesinos*, maltreated and murdered by powerful forces; the faces of workers arbitrarily dismissed, left without income to support their homes; the faces of the elderly, the faces of the marginalized, the faces of the slum dwellers, the faces of poor children who from their infancy begin to feel the cruel sting of social injustice. It seems that for all of these there is no future; for there are no schools or colleges or universities. By what right have we catalogued people into first-class and second-class human beings

when the theology of the human persona teaches us that there is only one class, that of the children of God?

Table 4.5: A Comparison of Usages and Translations from ST Sources of the words *salvación* & *liberación* in the Sermons by Romero

STQ 4.5.1: ⁸⁹⁹	TTQ 4.5.1.1: ⁹⁰⁰	TTQ 4.5.1.2: ⁹⁰¹
<p><u>Sermon Title And Date:</u> A Las Madres Por Sus Hijos Desaparecidos 1 De Diciembre De 1977</p>	<p><u>Sermon Title And Date:</u> To The Mothers, For Their Disappeared Children December 1, 1977</p>	<p><u>Sermon Title And Date:</u> To Mothers, For Disappeared Children December 1, 1977</p>
<p>As a result of copyright restrictions, the data from STQs 4.5.1 – 4.5.14 has been deleted.</p> <p>STQ 4.5.1 begins with ‘y por eso, hermanos, la tercera lectura, y donde el profeta le dice a María’.</p> <p>The quotation ends with ‘el Resucitado volverá para</p>	<p>Thus we have the third reading, sisters and brothers, where the prophet tells Mary, <<You will be the victim of injustice. You will suffer greatly, but this child will be the salvation of this world>> (Luke 2:35). Here is the secret, sisters and brothers: pain is useless when endured without Christ, but when human pain</p>	<p>Thus my sisters and brothers, we come to the third reading where the prophet tells Mary: <i>You will be the victim of injustice. You will suffer greatly but this child will bring about the salvation of the world.</i> My sisters and brothers here is the secret: pain is useless when it is endured without Christ. But when human suffering</p>

⁸⁹⁹ The STQs in this table were taken from Oficina De La Causa De Canonización., "Homilías 1977: Página 1 De 5". loc. cit; "Homilias 1977: Página 2 De 5". op. cit; "Homilias 1977: Página 3 De 5". loc. cit; "Homilias 1977: Página 4 De 5". loc. cit; RomeroES., "Homilias 1977". loc.cit & SICSAL Servicio Internacional Cristiano De Solidaridad Con Los Pueblos De América Latina., "Índice Ciclo A". loc. cit. The following are alternative sources for some of the quotations; Romero, *Homilias*, II: Ciclo A: 27 De Noviembre De 1977 - 28 De Mayo De 1978. op. cit., pp. 45-46; Romero, *Mons. Oscar A. Romero, Su Pensamiento*, I-II: Homilias Ciclo "C" Cuaresma - Pascua Tiempo Ordinario - 14 de Marzo 1977 25 de Noviembre 1977. op. cit., pp. 60, 291-292, 296-297; The Archbishop Romero Trust., "A Torch Raised on High," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/torch-raised-high> & "The Mission of the Prophets," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/mission-prophets>.

⁹⁰⁰ The TTQs in this column come from Romero, *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 1. op. cit., pp. 118-119, 165, 250-252, 389-391 & 396 & *A Prophetic Bishop Speaks to His People: The Complete Homilies of Archbishop Oscar Arnulfo Romero*, 2. op. cit., pp. 43-44, 54-55, 60. 138-139, 154 & 158-159.

⁹⁰¹ All the TTQs in this column are from The Archbishop Romero Trust., "Homilies: 1977," <http://www.romerotrusted.org.uk/homilies-and-writings/homilies/1977>.

<p>darnos la redención que esperamos’.</p>	<p>continues the pain of Christ, then it is a suffering that continues to save the world – it is a suffering like Mary’s. She was calm and full of hope even when all were despairing at the moment of Christ’s death on the cross. Mary remained calm, waiting for the hour of the resurrection. My sisters and brothers, Mary is the symbol of people who suffer oppression and injustice because hers is the calm suffering that waits patiently for the hour of the resurrection. This is Christian suffering, the suffering of the church that opposes the present injustices but does so without resentment because we await the hour when the risen One will return to give us the redemption we long for.</p>	<p>continues the suffering of Christ then it is a suffering that continues to save the world. It is a suffering like that of Mary: calm and full of hope. When all were discouraged at the hour of Christ’s death on the cross, Mary was calm, waiting for the hour of the resurrection. My sisters and brothers, Mary is the symbol of people who suffer oppression and injustice because hers is the calm suffering that waits for the hour of the resurrection; it is Christian suffering, the suffering of the Church that is not in agreement with the actual injustices; it is a suffering without resentment because we wait for the hour when the Risen One will return to give us the redemption that we await.</p>
<p>STQ 4.5.2: <u>Sermon Title And Date:</u> Una Antorcha Puesta En Alto 19 de Junio de 1977</p>	<p>TTQ 4.5.2.1: <u>Sermon Title And Date:</u> A Torch Raised On High June 19, 1977</p>	<p>TTQ 4.5.2.2: <u>Sermon Title And Date:</u> A Torch Raised On High June 19, 1977</p>

	<p>I therefore speak a word of encouragement because the light of the Lord will always illuminate these paths. New pastors will come, but the Gospel will remain the same. We ask future pastors to continue this work with the same light and courage. May they know how to guide the people along the true path of Christian liberation, as the church desires, especially on this Latin American continent. The brilliant documents of Medellin, which are authentic church doctrine, should not be feared but understood: they should be put into practice because they provide light that will lead these peoples of Latin America to salvation.</p>	<p>I therefore speak a word of encouragement and pray that the light of the Lord might always illuminates these paths. New pastors will come, but the same Gospel will be preached. We pray that the pastors who come to continue this work might have this same light and courage. May they know how to guide people along the true paths of Christian liberation and do so in a way that the Church desires. The Medellin Documents, written specifically for Latin America, are an expression of the authentic doctrine of the Church.</p> <p>There is no reason to fear these documents, but rather they should be studied and understood and lived and put into practice because they provide light that will lead the people of Latin America to salvation.</p>
<p>STQ 4.5.3: <u>Sermon Title And Date:</u> Dios Escoge Providencialmente A Los</p>	<p>TTQ 4.5.3.1: <u>Sermon Title And Date:</u> All People Are God's Instruments</p>	<p>TTQ 4.5.3.2: <u>Sermon Title And Date:</u> All People Are God's Instruments</p>

<p>Hombres Para Sus Planes De Redención 28 De Diciembre De 1977</p>	<p>Holy Innocents, Antiguo Cuscatlán December 28, 1977</p>	<p>Holy Innocents, Antiguo Cuscatlán December 28, 1977</p>
	<p>There is then, sisters and brothers, a whole cast of characters in whom we should see own history reflected. We see the evil characters in order not to be like them. They represent the sin the church repudiates. The church is the kingdom of God that attempts to engrave in people's hearts the good that appears in the gospel in order to eliminate from society, from our families, and from individuals all the evil the gospel repudiates. That is why the church, as she reflects on the characters in this story of the Holy Innocents, must proclaim God's kingdom and say to all of you, <<Dear pilgrims of the Holy Innocents in Antiguo Cuscatlán, let us be like Joseph and Mary and all those providential persons whom God uses to realize his plans of redemption. All</p>	<p>My sisters and brothers, we see that there is a whole group of people who are presented to us in the gospel story and we are able to see our own history reflected in them. We see evil people and must not act like them for this is the sin that the Church repudiates. The Church is the Kingdom of God that attempts to engrave in the hearts of people the good that appears in the gospel in order to eliminate from our society and families and from women and men all the evil that the gospel also repudiates. Thus as the Church reflects on the different people who are presented in the gospel which recounts the events surrounding the Holy Innocents, she must proclaim the Kingdom of God in order to say to all of you: My dear pilgrims, who have gathered here in Antiguo Cuscatlán on this feast of the Holy Innocents, let us be like Mary</p>

	<p>of us Christians here have received the vocation to be good: good fathers, good mothers, good collaborators in establishing God's kingdom. All the Christians here present should commit themselves this morning to be collaborators of God. God needs people to be instruments like Joseph and the angels, people who will collaborate with him in the development of his designs of love, of salvation, of hope on earth. Blessed are the Christians who know how to sanctify their lives with the Gospel and become instruments of God's salvation like Joseph>>.</p>	<p>and those providential individuals whom God used to realize his plan of redemption. All who are here, all of you who are Christian have received the vocation to be good --- good fathers and good mothers, good collaborators who make the Kingdom of God present in our world. All Christians who are here have to commit themselves this morning to collaborate with God. God needs women and men to be instruments like Saint Joseph and the angels who collaborated with God in the development of his plans of love and salvation and hope on earth. Blessed are those Christians who know how to sanctify their lives with the gospel and who, like Saint Joseph, become instruments of God's salvation.</p>
<p>STQ 4.5.4: <u>Sermon Title And Date:</u> Dios Escoge Providencialmente A Los Hombres Para Sus Planes De Redención 28 De Diciembre De 1977</p>	<p>TTQ 4.5.4.1: <u>Sermon Title And Date:</u> All People Are God's Instruments Holy Innocents, Antiguo Cuscatlán</p>	<p>TTQ 4.5.4.2: <u>Sermon Title And Date:</u> All People Are God's Instruments Holy Innocents, Antiguo Cuscatlán</p>

	<p>December 28, 1977</p> <p>My sisters and brothers, may this pilgrimage to the church of Antigua Cuscatlán in honor of the Holy Innocents, which preserves the joyful tradition of our people, become a prayer for our personal intentions and our family concerns. But in a special way, sisters and brothers, I ask you to pray above all for our dear Salvadoran land and for the church that has given us this faith, this hope, this love. Pray that in these circumstances of our nation history we do not become victims of pessimism as though everything were lost. Let us contemplate the triumph of Christ over the ambitions and misdeeds of humanity. And just as the child Jesus in the arms of Mary and Joseph was exposed to malicious intrigues, may the church, as the prolongation of Christ in history and so protected by God, always fulfill her duty</p>	<p>December 28, 1977</p> <p>My sisters and brothers, this pilgrimage to the church of Antigua Cuscatlán in honor of the Holy Innocents that preserves the joyful tradition of our people becomes a prayer for our personal intentions and the concerns of our family. But in a special way, my sisters and brothers, I ask you to pray especially for our land of El Salvador and for the Church that has given us this faith and hope and love. Pray that in this present situation of our national history we might not see ourselves as victims, as though everything is lost. Let us look at the triumph of Christ over the ambition and the evils of humanity. Pray that as the child Jesus in the arms of Mary and Joseph was able to rise above the intrigue of evil, so too may the Church, that is the prolongation of Christ in history and protected by God, always fulfill her obligation of being the good instrument of</p>
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	<p>of being a good instrument of salvation and a courageous instrument for rooting out of the world the sins that hinder God's kingdom.</p> <p>Let us then celebrate this Eucharist. As this community is gathered together in prayerful devotion to the Holy Innocents, may it be inspired by the Lamb of God who takes away the sins of [the] world, by the Christ born in Bethlehem and saved by God so that he now carries forward God's plan of salvation and love. Let us lift up this prayer that has value, as we have said, not by our own merits, not by our alms-giving or the candles we light, not by our own popular devotions, but because Christ is God made man and here present giving meaning to these alms, these candles, and these prayers. This pilgrimage in honor of the Holy Innocents has a divine value because we</p>	<p>salvation and the courageous instrument that roots out of the world the sin that hinders the Kingdom of God. Let us then celebrate this Eucharist in which the Lamb of God takes away the sins of world, this Lamb of God who is Christ and who was born in Bethlehem, saved by God and now moving forward his plans of salvation and love --- may this Lamb of God inspire this community that is gathered together in prayer at the time of this beautiful devotion to the Holy Innocents. Let us lift up this prayer that has great value, as we have said, not because of our own merits or alms-giving or candles that we light or because of our own popular devotion but rather Christ is God made man. Christ is present and gives meaning to these alms, these lighted candles and these prayers. This pilgrimage in honor of the Holy Innocents has a divine value because we have faith that this in not just our prayer alone but rather that Christ is present in this</p>
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	<p>have faith that it is not just our prayer alone but that Christ is present in this morning's Mass and in the faith of each heart. He it is who offers to God and gives true meaning to the prayer and the pilgrimage we have undertaken this morning.</p>	<p>morning's Mass and in the faith of each heart and that it is Christ who offers this prayer to God and gives an effective meaning to the prayer and pilgrimage that we have undertaken this morning.</p>
<p>STQ 4.5.5: <u>Sermon Title And Date:</u> Vigilia De Navidad 24 de Diciembre de 1977</p>	<p>TTQ 4.5.5.1: <u>Sermon Title And Date:</u> Today A Savior Is Born For Us December 24, 1977</p> <p>God brings salvation, and he is teaching us to <<put aside our irreligious life and our earthly desires and to live frugal and honest lives, lives filled with hope (Titus 2:12-13).</p> <p>This is God's call tonight, sisters and brothers. How I would love to draw near to your hearts and ask you to which group you belong on this holy night. To those who oppose God and sow darkness on the earth? To those who do not know Christ but are unsuspecting</p>	<p>TTQ 4.5.5.2: <u>Sermon Title And Date:</u> Today A Saviour Is Born For Us December 24, 1977</p> <p>God brings us salvation and he teaches us to put aside our irreligious life and our earthly desires and to live frugal and honest lives, lives filled with hope (Titus 2:12-13).</p> <p>My sisters and brothers, God is calling us tonight. How I would love to draw near to each one of your hearts and ask you: <i>On this holy night, to which group do you belong? Are you part of that group that is opposed to God and sows darkness on the earth? Are you part of that group that does not know Christ and</i></p>

	<p>instruments of his kingdom, like the emperor and the great figures in the time of Christ? Rather than those, you are hopefully part of this third group, the group of the Virgin and the obedient shepherds, the group of those who respond to the Lord's call. Let us Christians be aware tonight that Christ was not born twenty centuries ago. Christ is being born today in our people and in our hearts to the degree that every Christian tries to live with integrity the Gospel, the Christian life, the standards of the true church of God. To shepherds who give glory to God and sing with joy because they have come to know Christ; and like those humble shepherds of Bethlehem, we try to bring this news to others. To do this, a sincere conversion to Christ is necessary; we must be converted to the love that has visited us; we must echo the infinite goodness of God who brings us redemption.</p>	<p><i>without knowing it are an instrument of the Kingdom, like the Emperor and other distinguished persons during the time of Jesus?</i></p> <p><i>Hopefully you are part of this third group who like the Virgin and the shepherds are obedient and hear the Lord's call!</i> Tonight, we as Christians are aware of the fact that Christ was not only born twenty centuries ago. Christ is born again today in the midst of our people and in our hearts. To the degree that every Christian tries to live the gospel in their lives and the commands of the true Church of God with integrity, then each one of us is like the apostle, like Mary, and like the shepherds who give glory to God and sing with joy because they have come to know Christ. When we have known the Lord, we must, like the shepherds at Bethlehem, bring this news to others. Therefore, a sincere conversion toward God is necessary --- we must convert ourselves into the love that has</p>
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	<p>Let us not reject redemption! Let us not be darkness! Let our hearts be open like a cradle so that Christ can be born in each soul tonight and from there flood every heart with light. Then we will sing with the angels the news that we must bring to all people, to the whole of society, and to the whole of the nation: <<today a Savior has been born to you!>> (Luke 2:11). My sisters and brothers, with this message of God's glory and peace to humankind, I want to say to you, backed by the divine word: Merry Christmas!</p> <p>Let us now proclaim in a special way our creed.</p>	<p>visited us and echo the infinite goodness of God who brought us redemption. Let us not reject this gift of redemption nor live in the darkness! May we open our hearts so that tonight Christ can be born there! Then our hearts will be filled with light and we will be able to sing with the angels the news that we must bring to all people, to our whole society, and to our nation: <i>today a savor has been born for you!</i> (Luke 2:11). (s). My sisters and brothers, in light of this message and supported by the divine Word of God's glory and God's gift of peace to humanity, I want to say to you: Merry Christmas.</p> <p>Let us now proclaim in a special way our Creed.</p>
<p>STQ 4.5.6: <u>Sermon Title And Date:</u> La Iglesia De La Esperanza 27 de Noviembre de 1977</p>	<p>TTQ 4.5.6.1: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>Year after year the Church returns to this source. As the Church presents the unfolding of the redemptive mysteries of Christ during</p>	<p>TTQ 4.5.6.2: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>Year after year the Church returns to this source. As the Church presents the unfolding of the redemptive mysteries of Christ during the course of the</p>

	<p>each liturgical year, she is simply not recalling past events. My sisters and brothers, I want to be very clear in this idea. The liturgical celebration is not simply remembrance of some past event, such as when we celebrate September 14 and recall that date in 1821, a date that remains in the past. Rather, this liturgy is presence, as the Second Vatican Council states. I have copied out this passage from the Council for you <<Within the cycle of a year, [the church] unfolds the whole mystery of Christ... Recalling thus the mysteries of redemption, the church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace>>. This is how the Israelites celebrated Passover, their deliverance from Egypt (Exod 12: 25-27). Even</p>	<p>Liturgical Year, she is not simply calling to mind events of the past. My sisters and brothers, I want to be very clear in this idea. The liturgical celebration is not the remembrance of some past event like when we celebrate the 15th of September. That very day, September 15, 1821 is a day in the past but the liturgy is presence. The Second Vatican Council states: <i>Within</i> the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord. Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace. This is like the Israelites who celebrated Passover, their deliverance from Egypt,</p>
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	<p>though years and centuries had passed, when the Jewish families gathered together, they recited, <<This night we are leaving Egypt>>. It is a present day reality; it is liturgy. That is the meaning of liturgy in the church; it makes present today, November 27, 1977, all the expectation of the Old Testament, the Christ who comes to fulfil God's promises.</p>	<p>(Exod 12: 25-27) even though years and centuries had passed, yet when their families gathered together they said: This night we are leaving Egypt. They are referring to the present time and this is liturgy, this is the meaning of the liturgy of the Church --- it makes present today, November 27, 1977, it makes present the expectation of the Old Testament, the expectation of the Christ who comes to fulfill his promises.</p>
<p>STQ 4.5.7: <u>Sermon Title And Date:</u> La Iglesia De La Esperanza 27 de Noviembre de 1977</p>	<p>TTQ 4.5.7.1: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>The Advent Season that begins today and continues until Christmas helps us to understand better what I have explained in previous Sundays, namely, the meaning of eschatology or the last days. Seven centuries before Christ the prophet Isaiah announced that with the coming of Christ, the Son of God made man, the final phase of</p>	<p>TTQ 4.5.7.2; <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>The Advent Season that begins today and concludes on Christmas wants us to understand what I have previously spoken to you about, namely, the meaning of eschatology, the final times. Seven centuries before Christ the prophet Isaiah announced that with the coming of Christ, the Son of God who would become man, the final phase of history would begin. How</p>

	<p>history would begin. How long will it last? We do not know, but we are already in this final age, Saint Paul tells us. We are closer now than when it was first proclaimed by the prophets. We are living now in the eschatological hour because Christ by his incarnation and resurrection has injected into the earth the final opportunity that God is giving human beings to be saved. Salvation is already beginning on this earth. Salvation means freedom; true freedom from sin, from selfishness, from illiteracy, from hunger. These earthly freedoms prepare us for the great freedom for the kingdom of Heaven.</p>	<p>long will it last? We do not know the answer to that question but Saint Paul tells us that we are now in that time, that hour. We are close to that time that was first proclaimed by the prophets. Now we live in the eschatological hour because Christ, with his incarnation and resurrection, has placed before humanity the final opportunity to save themselves. Salvation begins on this earth. Salvation means liberation --- true liberation from sin, from selfishness, from illiteracy, from hunger -- - freedoms of the earth that prepare us for the great freedom of the Kingdom of God.</p>
<p>STQ 4.5.8: <u>Sermon Title And Date:</u> La Iglesia De La Esperanza 27 de Noviembre de 1977</p>	<p>TTQ 4.5.8.1: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>The risen Christ must now be the light for those who are creating history. The inspiration for all the laws that are set down for the</p>	<p>TTQ 4.5.8.2: <u>Sermon Title And Date:</u> The Church Of Hope November 27, 1977</p> <p>The risen Christ ought to be light for men and women to mold and construct history. Christ has to be the inspiration of the laws that are given to</p>

	<p>people must be Christ, not the whims of the powerful. Rather, what Christ desires is the conversion of the powerful. The law of Christ is eschatology. Only those who live conformed to Christ here in this life will be chosen for eternal life.</p> <p>The gospel relates this great truth to us by using the image of an abduction. At the end of time, we are told, two men will be working, and two women will also be working. One will be taken and one left (Matt 24: 40-41). In other words, on this earth the difference is not apparent; we are all working side by side. Nevertheless, some will be taken by God for his kingdom, and others will be left behind.</p> <p>How sad it will be to be left behind, to be marginalized from the kingdom of Heaven! That would really be living on the margins! Those who are left will ask, <<And what about us,</p>	<p>people. Laws should not result from the whim of some powerful group but should result from the will of God who perhaps will ask for the conversion of sinners. The law of Christ is the eschatology. Only those who live in conformity to Christ here on earth will be invited to participate in the eternal life of God. With the image of an abduction the gospel speaks to us about this great truth. We are told: <i>then of two men in the fields one is taken, one left; of two women at the millstone grinding, one is taken, one left</i> (Matt 24: 40-41).). In other words, on this earth the differences do not disappear, we all work, but some will be taken by God for the kingdom and others will be left behind. How sad it is to be left behind, to remain marginalized from the Kingdom of God. This is indeed living on the margins, to be separated, waiting and asking: <i>And what about us, Lord?</i> And the gospel reply on one occasion: <i>Depart from me,</i></p>
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	<p>Lord?>> And in one instance, the gospel reply is, <<Depart from me, you that are accursed, into everlasting fire, because I was hungry and you didn't give me to eat>> (Matt 25: 41-42). Christ means to say, <<You didn't live the eschatology in the Christian sense I wanted when I came to earth to take on flesh, to become human, to die for sinners, to rise and give them new life and a message of liberation>>. Blessed are those who accepted Christ! They are taken up. Whereas the others – how many will there be? We don't know; it is the mystery of eschatology. But it is a mystery we can resolve in our favor, beginning now in this Advent as we prepare for Christmas. Let us respond to the call to repentance; let us be converted to Christ; let us clothe ourselves in Christ. When joy invaded the depths of our conscience, sisters and brothers, human considerations are of little</p>	<p><i>ye cursed, into everlasting fire, because I was hungry and you didn't give me to eat" : (1)</i> that is, you didn't live the eschatology in the Christian sense I wanted when I came on earth to make myself a man, to die for men, to rise to give them new life and a message of liberation. Blessed those who received me! These are the accepted ones. Whereas the others... How many will they be? We don't know because it is a mystery of eschatology. But a mystery we can solve in our favour, beginning this Advent, preparing for Christmas, calling to repentance, converting to Christ, clothing ourselves in Christ. And human considerations are of little importance when, in our deep conscience, we are full of joy in trying to be faithful to Christ, our Saviour.</p>
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	importance because we are trying to be faithful to Christ our savior.	
<p>STQ 4.5.9: <u>Sermon Title And Date:</u> Los Signos De Los Tiempos 30 de Octubre de 1977</p>	<p>TTQ 4.5.9.1: <u>Sermon Title And Date:</u> Signs Of The Times 30th of October, 1977</p> <p>At the same time, I was saddened by a telegram I received from a cane farmer. It stated, <<The archbishop knows nothing about costs. That is why he is making claims for the workers>>. I have made it clear that I do not speak as an expert. I do not know how much money is spent or how much should be paid in wages. But I do know that God gives the fruits of the earth for everyone. As pastor and in the name of God who creates all things, I say to those who have wealth and to those who labor and to government officials: Be just! Hear the cries of the people! Violence and bloodshed will not resolve any of these economic,</p>	<p>TTQ 4.5.9.2: <u>Sermon Title And Date:</u> Signs Of The Times 30th of October, 1977</p> <p>At the same time, I was saddened by the telegram that I received from a individual who plants sugarcane: <i>The archbishop does not understand the great amount of money that is invested in this crop. Therefore, he takes the side of the workers.</i> I have stated several times that I do not speak as an expert and I do not know how much money is invested nor do I know how much money should to be paid to the workers. But I do know that God gives the fruit of the land to everyone. As pastor and in the name of God who creates all things, I say to those who have and to those who harvest and to government officials: Be just! Listen to the cries of the people! Violence and</p>

	<p>social, or political situations! We must deepen our knowledge of these matters so that there are no more tragic weeks and no more sorrows. It is necessary for us all to listen! The people have waited too long. I believe that it is only just that this situation be studied in depth by experts, without squandering government funds or sending the products of our land to other destinations. God has created these goods for the welfare of the whole community. Let us act with justice and respect for private property and all the other things that the church also defends. But let it be always according to what Saint Paul says about rescuing creation from the oppression of sin, the creation that is groaning and awaiting the liberation of the children of God (Rom 8:20-21).</p>	<p>bloodshed will not resolve any of these economic, social or political situations! We must deepen our knowledge of these matters! Let this not be another tragic and sorrowful week! It is necessary that we all listen! The people have waited for too long. I believe that it is just that this situation should be studied in depth with experts and not squandering government funds nor sending the products of our land to other destinations. God has created these goods for the better welfare of the whole community. Therefore, the Church cries out for justice and for respect of private property. Like Saint Paul, we raise our voice so that creation might be saved from the oppression of sin, for creation is groaning in labor pains and awaits the liberation of the children of God (Rom 8:20-21).</p>
<p>STQ 4.5.10: <u>Sermon Title And Date:</u> Las Misiones</p>	<p>TTQ 4.5.10.1: <u>Sermon Title And Date:</u> The Missionary Church</p>	<p>TTQ 4.5.10.2: <u>Sermon Title And Date:</u> The Missionary Church</p>

<p>Domingo de las Misiones 23 de Octubre de 1977</p> <p>This STQ begins with ‘Pero en la segunda lectura, San Pablo a los romanos’ and concludes with ‘este mundo en la tierra no quieren colaborar con ese Dios’.</p>	<p>Mission Sunday October 23, 1977</p> <p>In the second reading Saint Paul tells the Romans that his preaching will be useless unless their hearts are converted. Saint Paul writes in a context where his preaching has already been heard. We might say that he is preaching to the Salvadoran nation where all have heard his preaching. <<Have they not heard?>> asks Saint Paul (Rom 10:18). Certainly they have heard! The word of the Gospel is heard throughout the earth, but people don’t want to believe in their hearts. So it is not enough just to have an organization of external structures. The Medellín document states that as long as this continent does not have new people we will not have a new order. There is the need to believe, says Saint Paul, because only faith in God saves (Rom 10:10).</p>	<p>Mission Sunday October 23, 1977</p> <p>In the second reading, Saint Paul speaks to the Romans and tells them that his preaching will be useless unless their hearts are changed. Saint Paul puts his words in the context that his preaching has been heard. We could say the same thing. We preach to the people of El Salvador where all have heard our words. <i>Did they not hear?</i> (n) asks Saint Paul. <i>Certainly they did; for their voice has gone forth to all the earth and their words to the ends of the world.</i> What happened is that people did not want to believe in this word. Thus the bishops at Medellín said that structural change was not enough. <i>There will be no new continent without new men</i> (o). Saint Paul affirms this necessity to believe because only through faith in God is one saved (p). The liberation preached by the Church is based on this belief in God. Liberation will not be given to us by men and</p>
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	<p>The liberation preached by the church is based on this belief in God. Liberation will not be achieved by the efforts of men and women. Let us not fool ourselves! Liberation comes only from God, but it depends on the conversion of people's hearts. It is useless for God to offer us his redemption, his liberation, and a better world if those who are charged with building this world on earth refuse to collaborate with God.</p>	<p>women. Let us not be disillusioned! Liberation must come from God and the hearts of people must be changed. It would be useless for God to offer his redemption, his liberation and a better world if those who are charged with building this better world refused to cooperate with God.</p>
<p>STQ 4.5.11: <u>Sermon Title And Date:</u> Las Misiones 23 de Octubre de 1977</p>	<p>TTQ 4.5.11.1: <u>Sermon Title And Date:</u> The Missionary Church October 23, 1977</p> <p>There will be conversion in the intimacy of each person's heart only when we no longer profess a Christianity based on self-interest. Some say, <<I stay in this sect because it is to my interest; since this way of belief is to my liking, I refuse to accept the authentic</p>	<p>TTQ 4.5.11.2:⁹⁰² <u>Sermon Title And Date:</u> The Missionary Church October 23, 1977</p> <p>In this way we can see conversion in the intimacy of each person's heart. We will no longer profess a Christianity based on self-interest. There are people who continue to belong to a particular sect because they like certain elements, certain sets of beliefs and they do not</p>

⁹⁰² This version is missing the last part of the sermon.

	<p>Gospel which appears to me to be Marxism. It is preaching social justice, and that doesn't suit me, so I say the bishop is wrong and certain priests are revolutionaries>>. In this way we are sowing division instead of uniting together in an authentic, humble conversion of heart. We all need to be converted. I who preach to you am the first one who needs to be converted. I pray to God so that he may enlighten my paths so that I do not say or do things that are against his will. I need to be converted to what God wants. I need to speak what God wants me to speak, not what suits certain sectors or what suits me, if it is against the Lord's will.</p> <p>We must be converted to this mission of Christ: <<Go through all the world, and preach the things I have preached to you. Whoever believes will be saved; whoever does not believe will be condemned>> (Mark 16:15-16). There is no</p>	<p>accept the authentic gospel because it appears to be Marxist. Yet it is social justice that is being preached. But because this doctrine is not convenient, people will say that the bishops are wrong and the priests are revolutionaries. Again this is sowing division rather than enabling us to come together as one through an authentic and humble change of heart.</p> <p>We all need to be converted. I, as I preach to you, I know that I am the first one who needs to be converted. I pray to God so that he might enlighten my paths so that I do not say things or do things that are against his will. I pray that I might be converted to do what God wants me to do and to speak what God wants me to speak and not speak words because they might please certain groups of people or speak simply what I want to say. Let us allow ourselves to be converted to this mission of Christ: Go... teach them to observe all that I have commanded you. Whoever</p>
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	<p>salvation other than that brought by Christ. That is why we all need conversion: Catholics, Protestants, and atheists too. All those seeking salvation will find it nowhere but in God.</p>	<p>believes... will be saved; whoever does not believe, will be condemned (u).</p>
<p>STQ 4.5.12: <u>Sermon Title And Date:</u> La Violencia Que Enluta Al País 22 de Mayo de 1977</p>	<p>TTQ 4.5.12.1: <u>Sermon Title And Date:</u> The Violence That Saddens The Country May 22nd, 1977</p> <p>The bishops' message then asks: what is the church's contribution to this struggle for liberation in the world? It can neither be communist nor capitalist. The messages cites the words of the pope of consultation he made with the world's bishops in 1974. One year later the pope published the famous exhortation, <i>Evangelii Nuntiandi</i>, where he stated, <<We have listened to the voice of our brother bishops >>, and he mentioned especially what the bishops of the Third World said about malnutrition, illiteracy, and</p>	<p>TTQ 4.5.12.2: <u>Sermon Title And Date:</u> The Violence That Grieves The Country May 22nd, 1977</p> <p>The message then says: what is the Church's contribution to this struggle for liberation in the world? It can be neither communist nor capitalist. Using the words of the Pope, which resulted from the gathering of the world's bishops in 1974 and one year later in the publication of <i>Evangelii Nuntiandii</i>: <<We have listened to the voice of our brother bishops, especially those of the third world >> this is to say, the Church has listened to the cries of malnutrition, illiteracy, marginalization and the Pope says that the Church cannot be indifferent before the voices of</p>

	<p>marginalization. The pope said the church could not remain indifferent before the voices of millions of people who need the help of the message of redemption. Then the pope asked, what about the collaborators that the church prepares for this work of liberating the world? They are neither Marxists not capitalists, but Christians, he explained: <<The specific contribution of the church and of Christian “liberators” should not be confused with tactical attitudes or with the service of a political system>>. These are the words of the pope. <<The church is providing these Christian “liberators” with the inspiration of the faith, the motivation of fraternal love, [and] a social teaching. Christians should be aware of the church’s contribution and use this contribution as the basis for their knowledge and experience in order to translate this liberation into categories of action,</p>	<p>millions of people who need the help of the message of redemption. Then the Pope speaks about the collaborators that the Church prepares for this work of liberating the world: they are neither Marxists not capitalists but Christians. He says: <<the specific contribution of the Church and of Christian “liberators” should not be confused with tactical attitudes or with the service of a political system>>. Rather the Church is providing these Christian “liberators” with the inspiration of faith, the motivation of fraternal love, [and] a social teaching (d). Christians should be aware of the Church’s contribution and use this contribution as the basis for their knowledge and experience in order to translate this liberation into categories of action, participation, and commitment>>.</p>
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	participation, and commitment>>·	
<p>STQ 4.5.13:</p> <p><u>Sermon Title And Date:</u></p> <p>El Mensaje Del Profeta 14 de Agosto de 1977</p>	<p>TTQ 4.5.13.1:</p> <p><u>Sermon Title And Date:</u></p> <p>The Mission Of The Prophets August the 14th, 1977</p> <p>And here we are now with the word of God, brothers and sisters. What I find in the message of the prophet Jeremiah and the letter to the Hebrews and above all the divine words of Christ in the gospel, is the secret of happiness. Perhaps some of you are surprised by how Christ presents himself today, saying, <<Do you think that I have come to bring peace to the earth? No, but rather division (Luke 12:51). Now don't go saying that Christ is preaching physical violence, but it is the true violence that is needed for true peace. He tells people, <<Don't think that I have come to bring a superficial peace>>.</p>	<p>TTQ 4.5.13.2:</p> <p><u>Sermon Title And Date:</u></p> <p>The Prophet's Mission August the 14th, 1977</p> <p>My brothers and sisters, here we are before the Word of God. I find in the message of the prophet Jeremiah and Paul's letter to the Hebrews, and especially, the divine words of Jesus in the gospel, the secret of happiness. Perhaps some of you are surprised as Jesus presents himself today and says: <i>Do you think that I have come to establish peace on the earth? No, I tell you, but rather division (Luke 12:51). Now don't say that Jesus is preaching violence. He is preaching true violence that needs true peace. Do you think that I have come to bring a superficial peace? This is the first point of today's message. What constitutes peace? Peace consists of harmony with the plan of God. When an</i></p>

	<p>This is the first point of today's message. In what does peace consist? Peace consists in harmony with the plan of God. When a life, a family, or a people is in harmony with the will of God, then there is true peace. In my pastoral letter I stress this concept. True peace occurs when the history of humankind faithfully reflects salvation history. There are not two histories. The nation – is not distinct from the history of salvation or the plan of the God. That project that God proposes is similar to the plan that an architect presents for the construction of a building. As the contractor follows the architectural plans, the building will be solidly constructed. But if a foreman or some workers should happen to lay the foundation incorrectly or nail beams where they don't belong, the plan of the architect is useless. The same can be said of God's plan for humankind and his history</p>	<p>individual, a family or a people are in harmony with the will of God, then there, in that place, true peace exists. In my Pastoral Letter I highlight this concept and state that true peace occurs when the history of humankind reflects salvation history. There are not two histories. The history of humankind, of each person and of all people who form part of this nation --- this history is not distinct from the history of salvation or the history of the plan of God. It is a plan that God presents to humankind, just like an architect presents his plan to those who will construct a building. As long as the workers build according to the architectural plans, the building will have a solid foundation. But if a foreman and some workers decide to lay the foundation in another form, and to nail support beams in a different part of the building, and work as they want to work, then the plan of the architect is a failure. The same can be said of God's</p>
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	of salvation; if people decide to construct the world according to their selfish caprices and not according to the plan of God, then that plan is frustrated.	plan for humankind and his history of salvation --- if people decide to construct the world according to their desires and selfishness and not according to the plan of God, then God's plan is lost.
<p>STQ 4.5.14: <u>Sermon Title And Date:</u> El Mensaje Del Profeta 14 de Agosto de 1977</p>	<p>TTQ 4.5.14.1: <u>Sermon Title And Date:</u> The Mission Of The Prophets August the 14th, 1977</p> <p>When history is developed in this way, it is magnificent. When it coincides with the history of salvation, then there is peace. This is a very profound reality and not everyone understands it. That is why Christ says division will arise as a result of this doctrine. <<A household of five will be divided, three against two and two against three>>, says Christ. Even among family members, a daughter and a mother will be in disagreement because one understands true peace and the other wants a false peace (Luke 12:52-53). One person</p>	<p>TTQ 4.5.14.2: <u>Sermon Title And Date:</u> The Prophet's Mission August the 14th, 1977</p> <p>How beautiful when history is developed in this way, when our history coincides with the history of salvation. Yes, there is peace. This is a very profound reality and not everyone understands this. For this reason Jesus says that one of the results of this doctrine will be division. <i>A household of five will be divided, three against two and two against three</i> (c). In the intimate family life <i>a mother [will be] against her daughter and a daughter against her mother</i>. One person understands the meaning of true peace and another wants a superficial peace. So in society there will</p>

	<p>understands the meaning of a true peace and another wants a superficial peace. In any society there will be division as long as certain people, stubbornly determined to have their own way, seek to establish peace on the basis of injustices, self-interests, repression, and violation of rights. Peace is not built that way. There will be a false peace not the peace that Christ gives us. <<My peace I give you>> (John 14:27). The world is falsely irenic when there is the mere appearance of peace: we shake hands, but we know that we have very different ideas. In former times there were greater social sanctions so that people behaved differently. They had such a sense of their nobility that if a murderer or thief arrived, even if we were a great lord, they would not shake his hand because to shake hands meant that one was in full accord with the other. Would that this noble sense of</p>	<p>be divisions as long as there are stubborn people who, in their own way of thinking, want to establish peace on a foundation of injustice and selfishness and repression and abuses of human rights. But peace is never achieved in this way. This will be a fictitious peace and not the peace that Jesus gives us. Jesus says: <i>Peace I leave with you; my peace I give you. Not as the world gives do I give it to you</i> (John 14:27). The world is often a false irenic, for we often create the appearance of peace as we extend our hand to another and yet we know that we are not in agreement. In ancient times there was a social sanction so that when men arrived at their clubs they had such a deep understanding of their nobility that if an assassin or a thief arrived, and though he might be a great Lord, they would not shake hands, because to shake hands meant that one was in full accord with the other. It would be wonderful if this social sanction were restored in our</p>
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	<p>social sanction were restored in our society so that we could make claims against those who are not in agreement with the plan of God. Yes, we must respect their way of thinking, but we must also understand that they are not establishing true peace, and this is where conflicts arise.</p>	<p>own society. We could then make demands against those who are not in agreement with the plan of God. Yes, we must always be respectful of their way of thinking, but we must let them know that they are not establishing true peace and this is where conflict arose.</p>
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Table 4.6: A Comparison of Usages and Translations of the Words *Salvación* and *Liberación* in *Cristología Desde América Latina* and *Christology at the Crossroads*.

<p>STQ 4.6.1:⁹⁰³</p> <p>Sin embargo, esta crisis, tanto por lo que tiene de desorientador como por lo que tiene de desafío a una nueva y mejor praxis eclesial, tiene sus raíces teológicas más profundas que en la misma eclesiología. Es comprensible que la crisis haya aparecido en primer lugar a nivel eclesial, pues a este nivel es donde se desarrolla la acción cristiana, y la acción es algo que no se puede posponer ya en nuestro continente, dada la inminente urgencia de transformación y liberación. Pero para una interpretación cristiana no es suficiente detenernos al nivel eclesial. Hay que avanzar hacia aquello que en un último término va a dar sentido cristiano a nuestra acción eclesial; y eso no es otra cosa que Cristo y el Dios que en él se revela. Sin una reflexión profunda sobre Cristo, sobre la imagen que de [él] hemos tenidos y tenemos, y que opera consciente o inconsciente en la acción eclesial, ni se puede</p>	<p>TTQ 4.6.1:⁹⁰⁴</p> <p>The theological roots of this crisis, both as a disorientating reality and as a challenge to develop a new and better ecclesial praxis, go deeper than ecclesiology itself. It is certainly understandable that the crisis should show up most clearly on the ecclesial level, since that is where Christian <i>action</i> unfolds. On our continent action is something that just cannot be postponed, given the urgent need for transformation and liberation. But if we are to have a Christian interpretation of this crisis and, even more important, some authentic Christian action, it will not do to stop at the ecclesial level. We must move to that which ultimately gives <i>Christian</i> meaning to our ecclesial action that is nothing else but Jesus Christ and the God who reveals himself in him. We must engage in deep and thoroughgoing reflection on Christ. We must ponder the image of him which we have held in the past and</p>
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⁹⁰³ The STQs in this table have been taken from Sobrino, *Cristología Desde América Latina: Esbozo a Partir Del Seguimiento Del Jesús Histórico*. op. cit., pp. 1-2, 8-10, 15-16, 18, 24-27, 30, 32-34, 37-42, 67, 74, 101, 04, 42, 49, 54-55, 64-65, 67-68, 89-94, 204, 24, 36-37, 41-42, 48, 50, 65-67, 79-80, 99-300, 03-07, 19, 32, 34, 50, 53 & 56-57. Nos. 4.6.23, 4.6.24 & 4.6.58 have been adapted

⁹⁰⁴ The TTQs in this table have been sourced from *Christology at the Crossroads: A Latin American Approach*. op. cit., pp. . 1-2, 9-11, 18, 21, 27-30, 33, 35-37, 43, 45-48, 79, 16, 19, 140-41, 66, 73-74, 80-81, 94-95, 97-99, 222-29, 39, 62, 74, 79, 88, 305-07, 09, 22, 48-50, 53, 55-58, 72, 88, 90-91, 407-08, 11 & 14-15.

<p>entender la crisis actual y mucho menos encauzarla positiva y fructíferamente. “Lo que asusta, dice Assmann, es la poca agudeza de la crisis cristológica en medio de una crisis eclesial tan evidente.”</p>	<p>continue to hold in the present, and which wittingly or unwittingly is at work in the activity of the church. If we do not do that, we cannot possibly understand the present crisis, much less channel it in a positive and fruitful direction. As Assmann puts it: “What is surprising is the lack of any sense of crisis about the meaning of Christ in the very midst of an acute crisis about the meaning of the church.”</p>
<p>STQ 4.6.2: <u>El Jesús Histórico Y La Teología De La Liberación</u> Como es sabido en la teología europea el problema del Jesús histórico surgió a partir de la crítica histórica y se planteó en términos de saber o no saber los datos históricos sobre Jesús. Bultmann unió a la problemática histórica su propia problemática sistémica, como hemos esbozado, y abandonó el interés por el Jesús histórico, tanto porque la tarea le parecía imposible históricamente como de poco interés para su concepción de fe: Cristo es el Cristo predicado de la fe. Posteriormente E. Käsemann y J. Jeremías, sobre todo, volvieron a recuperar el interés por el Jesús histórico aduciendo que sí es posible llegar con certeza moral a establecer los rasgos fundamentales de Jesús.</p>	<p>TTQ 4.6.2: <u>The Historical Jesus And Liberation Theology</u> In European theology, off course, the problem of the historical Jesus arose in the context of historical criticism and was framed in terms of what we might <i>know or not know</i> about the historical data concerned with Jesus. Bultmann added his own systematic issues to the whole historical problem and ended up dropping all interest in the historical Jesus. The task seemed to him to be impossible on the historical level and of little interest insofar as faith was concerned. Christ simply is the Christ preached in faith. More recently, however, E. Käsemann and J. Jeremias have been in the vanguard of those showing renewed interest in the historical Jesus. They have tried to show that it is indeed possible to establish the basic traits of Jesus with at least moral certainty.</p>

<p>STQ 4.6.3:</p> <p>En América Latina la teología de la liberación se ha orientado espontáneamente hacia el Jesús histórico porque al surgir esa teología de una experiencia y praxis de fe vivida en un proyecto liberador, se ha experimentado que la forma de comprender la universalidad de Cristo en estas circunstancias concretas es la de su concreción histórica. En el Jesús histórico se encuentra la solución al dilema de hacer de Cristo una abstracción a de funcionalizarlo inmediatamente. Assmann se plantea el problema de la siguiente manera:</p> <p style="padding-left: 40px;">Entre una cristología vaga e indiferenciada, de cuño suprasituacional y <i>ad usum omnium</i> y una cristología funcionalizada ideológicamente, exclusiva para una situación determinada, hay una exigencia legítima, de una cristología históricamente mediadora, para que sea significativa para las preguntas fundamentales de una situación histórica.</p>	<p>TTQ 4.6.3:</p> <p>In Latin America liberation theology has focused spontaneously on the historical Jesus for guidance and orientation. Since it arose out of the concrete experience and praxis of faith within a lived commitment to liberation, it soon realized that the universality of Christ and those circumstances could only be grasped from the standpoint of the concrete Christ of history. The historical Jesus would serve as a satisfactory midway point between two extremes: turning Christ into an abstraction on the one hand, or putting him to direct and immediate ideological uses on the other. Assmann frames the matter in these terms:</p> <p style="padding-left: 40px;">On the one hand there is the vague, general Christology <i>ad usum omnium</i>, unrelated to any particular situation, and on the other, particular embodiments designed to fit a particular ideological purpose at a particular moment. Somewhere between the two there is a legitimate need for a historically mediating Christology relevant to the basic problem of a given historical situation.</p>
<p>STQ 4.6.4:</p> <p>I. Ellacuría ha planteado con más claridad y radicalidad el problema del Jesús histórico. Su intento parte de mostrar “qué hay de salvación en la historia a raíz de la historia de la salvación.” A esta preocupación eminentemente teológica y pastoral se une una</p>	<p>TTQ 4.6.4:</p> <p>Ignacio Ellacuría has posed the problem and importance of the historical Jesus in the most clear-cut and radical terms. His purpose is to point up how much salvation history is bound up with salvation in history. This concern is eminently theological and pastoral, and</p>

<p>problemática estrictamente cristológica; “Las limitaciones de las distintas cristologías del NT deben ser superadas en una cristología ulterior que las asuma y las reelabore históricamente en una nueva lectura situada históricamente.” El intento de Ellacuría coincide con nuestro propósito;</p> <p>Esta nueva cristología debe dar todo su valor de revelación a la carne de Jesús, a su historia. Hoy más que nunca es absurdo pretender construir una cristología en la que no cuente decisivamente la realización histórica de Jesús. Lo que antes – y hoy mucho menos – se trataba en los “misterios de la vida de Jesús” como algo periférico y ascético, debe recobrar su pleno sentido, a condición, claro está, de que se haga una lectura exegético-histórica de lo que realmente fue la vida de Jesús.</p>	<p>Ellacuría links it up with a set of problems that are strictly christological: “The limitations of the various New Testament Christologies must be overcome in a subsequent Christology which takes them into account and then reworks them historically in a new reading that is framed historically.” His effort is wholly in accord with my effort in this volume:</p> <p>Our new Christology must give history of the flesh-and-blood Jesus its full weight as revelation. Today it would be absolutely ridiculous to try to fashion a Christology in which the historical realization of Jesus’ life did not play a decisive role. The “mysteries of Jesus’ life,” which once were treated peripherally as part of ascetics, must be given their full import-provided, of course, that we explore exegetically and historically what the life of Jesus really was.</p>
<p>STQ 4.6.5:</p> <p>3) El investigar los presupuestos que se llevan a la cristología no sólo se justifica por la afirmación antropológica de que un determinado contenido – en este caso el cristológico – se esclarece desde sus presupuestos, sino también por el mismo objeto de la cristología. Si en ella se ha de tratar de Jesús, precisamente en cuanto Cristo, es decir, si en lo concreto de Jesús ha de aparecer algún tipo de universalidad, el mismo objeto de la cristología requiere esclarecer la relación entre el cristólogo y su objeto. Si Cristo es el fundamento de todo,</p>	<p>TTQ 4.6.5:</p> <p>3. Investigating the presuppositions underlying a christology is not justified solely by the general anthropological principle enunciated in no. 1 above: i.e. that any given body of content is clarified and comprehended with the help of its underlying presuppositions. In our present case, such investigation is justified as well by the very object of christology itself. In christology we attempt to deal with Jesus specifically as the Christ, as someone with universal significance. We must bring out some sort of universality in the concrete reality of</p>

<p>(See Col. 1: 16ff.; Eph. 1:10) esto exige que el estudio de Cristo no puede prescindir de una aclaración previa de lo que significa ese todo (comprensión del mundo, del hombre, de la historia, del pecado, de la liberación, etc.), o por lo menos de cómo se enfoque ese “todo”. Evidentemente el estudio de la cristología deberá a su vez, explicar, retocar o incluso cambiar radicalmente el enfoque del hombre hacia la totalidad.</p>	<p>Jesus. That being our intent, then the object of christology itself requires us to clarify the relationship between the Christologist and the object. If Christ is the foundation of all, (See Col. 1: 16ff.; Eph. 1:10) then any study of Christ must undertake to explain first what that “all” signifies. In short, it must offer some understanding of the world, the person, history, sin, liberation, and so forth; or, at the very least, it must spell out at the start how it focuses on that “all”. Of course christological study will in turn explain, retouch, or perhaps even radically alter our way of focusing on the “all”.</p>
<p>STQ 4.6.6:</p> <p>5) El significado de la concentración cristológica. Toda cristología habla de Cristo, pero intenta mostrar además el papel de la cristología dentro de toda la teología. Es decir, si y cómo la teología se concentra en la cristología, en qué sentido la cristología es realmente la clave de la teología, no sólo porque se afirma que así es o debe ser, sino porque realmente lo es. En concreto se pregunta si los conceptos claves de “Dios”, “liberación”, “pecado”, etc., son cristológicos o ya se han obtenido fundamentalmente de otra parte, de la filosofía, de la religión, de análisis estructurales, etc. Naturalmente que</p>	<p>TTQ 4.6.6:</p> <p>5. <i>The density of an author’s christological concentration.</i> I use the term “christological concentration” here to refer to the role that authors give to christology within the framework of their theology as a whole. To what extent is their theology concentrated in christology? To what extent is christology truly the key to all of their theology? It is not a matter of authors saying that christology is or should be the key to theology; it is a matter of that actually being the case in their own presentations. Concretely this means we must see whether such key concepts as “God,” “Liberation,” and “sin”</p>

<p>existe una mutua interacción entre esos conceptos en cuanto cristológicos y en cuanto obtenidos lógicamente con independencia de Cristo. Lo que la concentración cristológica significa es si la última y fundamental concreción de las realidades citadas son causadas o no por la cristología.</p>	<p>are christological or have basically been derived from elsewhere in an author's work: e.g., from philosophy, religion, structural analyses, or what have you. Now of course there is a mutual interaction between those concepts as christological on the one hand and as logically derived from some independent source on the other. When I talk about "christological concentration" here, I mean the extent to which christology does or does not serve to provide the ultimate and fundamental concretion of those basic realities or concepts.</p>
<p>STQ 4.6.7: La aporía metafísica se plantea entonces en términos de teología natural. El problema consiste en reconciliar Dios como poder absoluto y libertad humana (Sartre). El problema del pecado, de la injusticia, del mal no es considerado como el problema fundamental, pues la crisis del hombre actual es para Pannenberg crisis de sentido, no de culpa o de miseria. Esta concepción de la aporía le lleva a concepciones novedosas sobre Dios como el poder del futuro y no como un Dios omnisciente y providente del origen, pero le hace ignorar en absoluto el papel posiblemente revelatorio de la cruz de Jesús. La resurrección de Cristo es el paradigma de liberación más</p>	<p>TTQ 4.6.7: Thus Pannenberg poses the basic metaphysical quandary in the positive terms of natural theology. His problem is that of Sartre: reconciling God as absolute power with human freedom. The problem of sin, injustice, and evil is not viewed as the basic problem. The basic crisis facing us today is a crisis of meaningfulness, according to Pannenberg: it is not a crisis of guilt or misery. This standpoint leads Pannenberg to formulate strikingly innovative notions about God as the power of the future rather than as the provident and omniscient God of the beginnings; but it also induces him to ignore completely the possibly revelatory role of Jesus' cross. Christ's resurrection is the</p>

<p>allá de la miseria presente, pero no en directo contra la miseria presente.</p>	<p>paradigm of liberation standing above and beyond present human misery, but not directly in contradiction to that misery.</p>
<p>STQ 4.6.8: Moltmann entiende la ilustración como proceso de liberación que ha de ser incorporado a la teología. Aprueba el movimiento liberador de Bacon al criticar la tradición, de Kant al criticar el dogmatismo, de Feuerbach al criticar la proyección religiosa y de Freud al criticar la psicología. Acepta por lo tanto el reto de la primera ilustración. Pero observa que con Marx se ha introducido un elemento nuevo: la alienación religiosa es la raíz de la alienación social, y la superación de esa alienación sólo es posible con un pensamiento práxico. Moltmann distingue muy bien entre las dos ilustraciones, que simboliza en Feuerbach, quien ha criticado la esencia del cristianismo, y en Marx, quien ha criticado la historia del cristianismo. Por ello afirma que “la teología” que hoy quiera ser responsable tiene que considerar las implicaciones psíquicas y políticas de sus palabras, imágenes y símbolos... Tiene que preguntarse en todo hablar de Dios, si ofrece un opio religioso o un fermento real de libertad... Por lo tanto no debe preguntarse: qué sentido lingüístico tiene hablar de Dios (problema de la primera ilustración), sino más bien: qué repercusión pública tiene en una</p>	<p>TTQ 4.6.8: Moltmann sees the Enlightenment as a process of liberation. That must be incorporated into theology. He approves of Bacon’s criticism of tradition, Kant’s criticism of dogmatism, Feuerbach’s criticism of religious projection, and Freud’s criticism of psychology. He not only approves of the first stage of Enlightenment but goes on to note that Marx introduced a new feature into the picture. From him we learn that religious alienation is at the root of social alienation; and such alienation can only be overcome by thinking centered around praxis. Moltmann makes a clear distinction between the two phases of the Enlightenment, seeing the first stage embodied in Feuerbach and the second stage embodied in Marx. The former criticized the <i>essence</i> of Christianity while the latter criticized the <i>history</i> of Christianity. Moltmann is led to conclude: “If theology wishes to be truly responsible today, then it must consider the psychic and political implications of its words, images and symbols... In all its talk about God it must consider whether it is offering a religious opiate or a real leaven of liberty... Hence it should not ask itself what linguistic sense</p>

<p>situación determinada hablar o callar sobre Dios (problema de la segunda ilustración).</p>	<p>there is in talking about God [the problem of the first stage of the Enlightenment] but rather what public repercussions will ensue in a given situation when it talks about God or keeps silent [the problem of the second stage of the Enlightenment].</p>
<p>STQ 4.6.9: La ubicación teológica de la cristología latinoamericana es en general la teología de la liberación. Lo primero que se constata es que esa teología, a diferencia de las europeas en general, no se comprende a sí misma ubicada en una historia de teología latinoamericana, pues ésta no ha existido en los últimos tiempos, sino hasta muy recientemente. El lugar de la teología ha sido entonces más que el diálogo con otras teologías, filosofías, o movimientos culturales, el encuentro con la misma realidad latinoamericana de subdesarrollo y opresión. “La liberación surge entonces como la palabra que engendra la ruptura necesaria para desencadenar el proceso de recuperación y conquista de la libertad”.</p>	<p>TTQ 4.6.9: The theology of liberation serves as the general frame of reference for Latin American Christology. Unlike European brands of theology, liberation theology does not see itself situated in a broader history of Latin American theology since the latter is of very recent vintage. So rather than engaging in dialogue with other theologies, philosophies, or cultural movements, liberation theology has faced up to the basic Latin American reality of underdevelopment and oppression: “Liberation is then seen as a setting in motion of a process which will lead to freedom”.</p>
<p>STQ 4.6.10: Pero el contacto con la realidad, más bien que con las mediaciones que piensan esa realidad, se ha desarrollado en medio de un compromiso real por la liberación. La teología de la liberación surge entonces “no para justificar ese compromiso”, sino como fruto de una</p>	<p>TTQ 4.6.10: This facing up to reality itself rather than to mediating factors engaged in pondering reality has taken place in the midst of real-life commitment to the cause of liberation. Thus liberation theology has not arisen primarily as an effort to <i>justify</i> real-life involvement.</p>

<p>fe vivida y pensada desde los cuestionamientos que presente la praxis liberadora y para hacer más creadora y crítica la inserción en ella.</p>	<p>Instead it has arisen as a by-product of a concrete faith that is pondered and lived out in terms of the questions raised by involvement in the praxis of liberation. Its aim is to make that involvement “more critical-minded and creative”.</p>
<p>STQ 4.6.11: La aporía que da vida a la teología latinoamericana está expresada en su título: la liberación. La aporía consiste en concreto en coexistencia de dos experiencias fundamentales: la necesidad, sentida absolutamente, de liberación y su imposibilidad histórica. La aporía consiste en la experiencia de cautiverio, que presupone la experiencia de la opresión injusta y la esperanza de liberación.</p>	<p>TTQ 4.6.11: The basic quandary that inspires Latin American theology is summed up in the term “Liberation”. It is embodied concretely in the coexistence of two fundamental and contradictory experiences: the felt need for liberation as an absolute necessity on the one hand, and the impossibility of achieving it in history on the other. The resulting situation is experienced as one of bondage or captivity, where hope for liberation goes hand in hand with concrete experience of unjust oppression.</p>
<p>STQ 4.6.12: Teológicamente hablando esta aporía está entonces en la línea de una teodicea más bien de una teología natural. Lo que hay que reconciliar es el reino de Dios y el cautiverio. Sin embargo la teodicea latinoamericana tiene matices muy peculiares, precisamente por el origen práxico y activo de la teología de la liberación y no estático y contemplativo. Es notable por ejemplo que en presencia de la miseria</p>	<p>TTQ 4.6.12: In theological terms, then, we are dealing with a question of theodicy rather than a question of natural theology. We must try to reconcile the kingdom of God with a situation of bondage. <u>Yet Latin American theodicy has peculiar features of its own insofar as liberation theology arose out of active praxis rather than static contemplation.</u>⁹⁰⁵ Faced with a pervasive situation of misery, it does not take the classic tack</p>

⁹⁰⁵ This sentence is Drury’s rendering of the sentence that in the [STQ](#) begins with *sin embargo* & ends with *estático contemplativo*.

<p>generalizada la teodicea no tome la forma clásica que tomó en Job, en Dostoyevsky o modernamente en el judío Rubinstein que se pregunta “cómo hablar de Dios después de Auschwitz”. La teodicea no aparece como problema de sin sentido, de cómo relacionar en un pensamiento de sentido “Dios” y “cautiverio”, sino como problema práctico, cómo realizar el reino de Dios contra el cautiverio. Y esa aporía, aun vivida como tal, pues ciertamente no aparece el camino, está sustentada por la convicción de que el problema no está en justificar a Dios, sino en hacer real la justificación del hombre. En el estadio presente la justificación de Dios aparece como una pregunta meramente teórica en presencia de la necesidad real de justificar al hombre. La solución a la aporía no pretende entonces ser teórica, sino práctica; no pretende reconciliar en el pensamiento de Dios y la miseria, sino reconciliar la realidad con el reino de Dios.</p>	<p>to be found in the Book of Job, in the work of Dostoyevsky, and more recently in Rabbi Rubinstein’s query as to how Jews can believe in God after Auschwitz. <u>It is not concerned with finding some way to contemplate God and captivity in a meaningful relationship. Instead it is concerned with the practical problem of building up and realizing the kingdom of God in the face of captivity.</u>⁹⁰⁶</p> <p>The quandary is very much lived as such because there is no evident way out of the dilemma. But it is inspired and sustained by the conviction that the real problem is not to justify God but rather to turn the justification of human beings into a reality. The question of justifying God seems to be all too theoretical in the face of the real-life need to make people just. <u>It is reality that must be reconciled with the kingdom of God, and the quandary of theodicy must be resolved in praxis rather than in theory.</u>⁹⁰⁷</p>
<p>STQ 4.6.13</p> <p>Por último hay que analizar si la cristología concreta toda la teología o no y qué sentido tiene esa concentración cristológica. Creemos que ese éste uno de los puntos más delicados de la teología de la</p>	<p>TTQ 4.6.13:</p> <p>What, then, are we to say about the Christological concentration of Latin American theology? It is my firm belief that this is one of the most delicate issues in liberation theology. The basic question is, of</p>

⁹⁰⁶ This sentence and the previous one are Drury’s rendering of the second sentence from the [STQ](#) with the word *práxico*.

⁹⁰⁷ This sentence is Drury’s rendering of the STQ sentence with the word *práctica*.

<p>liberación. Puesto en forma de alternativa la pregunta sería si la teología de la liberación se interesa por Cristo o por la liberación. Evidentemente que la alternativa no es teórica ni prácticamente real, pero saca a luz el problema habrá que esperar a la historia futura de la teología de la liberación. Pero ya desde ahora se pueden hacer algunas observaciones sobre esta problemática.</p>	<p>course, whether the main interest of liberation theology is Christ or liberation. Needless to say, this alternative is not posed as such, either in theory or in praxis, but it will help us to bring the whole matter of christological concentration out into the open. Only the future course of liberation theology will provide an answer to the problem, but even now some observations can be made.</p>
<p>STQ 4.6.14: En primer lugar hay que observar que lo que aparece como alternativa para el pensamiento puede estar unido en la experiencia real. Quizá podemos aclarar esto con un ejemplo de la teología paulina. Teóricamente se puede preguntar si lo que concreta la teología paulina es la “cristología” o la “justificación”, pero en la práctica creemos que ambos temas van unidos en una misma experiencia. Se pudiera comenzar con la experiencia cristológica de Damasco para de ahí comprender la experiencia de Pablo de ser justificado; y encontrar la solución a este problema en su experiencia de Cristo. Algo semejante creemos que ha ocurrido en la teología de la liberación. En cuanto es “teología” creemos que el profundamente cristológica; en cuanto es de la “liberación” el concepto teológico más abarcador es el “reino de Dios”.</p>	<p>TTQ 4.6.14: First, it is worth realizing that certain things which to be real alternatives for the mind can be united in lived experience. An example from Paul’s theology might help us here. In theory we might well ask whether his theology is concentrated on christology or justification; in practice we feel sure that the two were joined together in his own experience. We might begin with his Christological experience on the road to Damascus in order to comprehend his experience of being justified. Or, on the other hand, we might begin with his personal experience of the need to be justified and the impossibility of ever attaining it, and then see how the problem was resolved in his experience of Christ. Something similar seems to be the case with liberation theology. I think that liberation theology as “theology” is profoundly christological; and insofar as it is concerned</p>

	with “liberation”, its most all-embracing theological concept is the “kingdom of God”.
<p>STQ 4.6.15:</p> <p>En la práctica vemos así esa tensión. Por una parte el “reino de Dios” polariza los presupuestos antropológicos e históricos de la teología y en la práctica se hace un principio hermenéutico para el estudio de la cristología. “Reino de Dios” es la expresión que designa lo utópico del corazón humano: la total liberación de todos los elementos que alienan y estigmatizan este mundo, como sufrimiento, dolor, hambre, injusticia, división y muerte.</p> <p>Por otra parte ese reino de Dios no es una “mera prolongación orgánica del mundo presente tal como se encuentra en la historia. El reino de Dios no evoluciona, sino que irrumpe”. En este sentido la cristología comienza a actuar. No se trata sólo de entender a Jesús a partir del reino, sino el reino a partir de Jesús. Sin el reino, Jesús se convertiría en un mero objeto de estudio, pero sin Jesús se parcializa el reino.</p>	<p>TTQ 4.6.15:</p> <p>We can see this tension in the practice of liberation theology itself. On the one hand the notion of the kingdom of God polarizes the anthropological and historical presuppositions of theology and becomes a hermeneutic principle for the study of christology: “The Kingdom of God expresses man’s utopian longing for liberation from everything that alienates him, factors such as anguish, pain, hunger, injustice and death, and not only man but all creation. On the other hand, the kingdom of God is not ”a mere organic extension of this world, as it is encountered in history. The Kingdom does not evolve, but breaks in”. It is here, then, that christology begins to operate. Not only must we try to understand Jesus in terms of the kingdom; we must also try to understand the kingdom in terms of Jesus. Without the kingdom Jesus would be little more than an abstract object of study; without Jesus, however, the kingdom would be only a partial reality.</p>
<p>STQ 4.6.16:</p>	<p>TTQ 4.6.16:</p> <p>Hence the christological concentration of liberation theology is dialectical in nature. It does not try to deduce everything from</p>

<p>La concentración cristológica es entonces dialéctica; no se pretende deducir todo de la cristología, pero ese todo no es comprendido ni es real sin la cristología.</p> <p>Dentro ya de la cristología se recalca la resurrección de Jesús como paradigma de liberación, pero más insistentemente el Jesús histórico como el camino de la liberación tanto por lo que toca al sentido genérico de su tarea, como por lo que toca al modo personal de llevaría a cabo. El sentido de la concentración cristológica sería entonces una reflexión sobre Jesús en cuanto él mismo es camino de liberación.</p>	<p>christology but, on the other hand, this “everything” is not real or truly understood without christology. Within christology itself emphasis is placed on the resurrection of Jesus as a paradigm of liberation; but even more insistent is the stress placed on the historical Jesus as the pathway to liberation. It is the historical Jesus who enlightens us with regard to the basic meaning of the task as well as his personal way of carrying it out. Liberation theology is concentrated in christology insofar as it reflects on Jesus himself as the way to liberation.</p>
<p>STQ 4.6.17:</p> <p>Para entender el contenido de la expresión “reino de Dios” hay que tener en cuenta los orígenes de la esperanza de Israel. Como pueblo sufrió grandes catástrofes: la aniquilación de los dos reinos, el cautiverio de Babilonia, la reconstrucción penosa en el periodo persa, que no posibilitó sin embargo la autodeterminación nacional. De esa experiencia negativa interpretada a la luz de su fe en Jahvé surgió la convicción de que esa situación no podía ser la última posibilidad de Israel, porque no era la última posibilidad de Jahvé, rey que domina. De ahí surgió la esperanza escatológica de una renovación de su situación, de una auténtica liberación, y la expectativa de un mesías</p>	<p>TTQ 4.6.17:</p> <p>Now to appreciate the concept of the term “reign of God” we must go back to the roots of Israel’s experience. As a nation it suffered from great catastrophes: the destruction of the northern and southern kingdoms, the Babylonian captivity, the arduous work of reconstruction during the period of Persian dominance, and the failure to achieve national self-determination for all that. This series of negative experiences, pondered in the light of Israel’s faith in Yahweh, gave rise to the conviction that it could not be the last word about Israel. There had to be some other possibility because it certainly was not the ultimate that Yahweh could do. There arose the</p>

<p>que llevase a cabo esas esperanzas. La articulación de esas esperanzas fue parte de la labor profética; en contraste con la situación presente y la crítica a los reinos terrenos de su época la profecía esboza un futuro que será juicio por una parte, pero también liberación. Se articula aquí la utopía de la que vive el pueblo de Israel, precisamente a partir de su idea de Dios y en presencia del pecado real exteriorizado en el mundo. Valgan por todas las citas de Isaías: “Forjarán de sus espadas azadonas y ni se ejercitarán en la guerra... Consumirá a la muerte definitivamente. Enjugará el Señor Jahvé las lágrimas de todos los rostros” (Isa. 2:4 & 25:8).</p>	<p>eschatological hope of a complete change in Israel’s situation. The Hebrew people began to look forward to some authentic liberation and to a Messiah who would fulfil their hopes.</p> <p>The articulation of such hopes was part of the work of the prophets. Besides denouncing the existing situation and issuing diatribes against earthly nations, the prophets also sketched the outlines of a future that would be both a judgment and a liberation. Here we have the utopia that nourished the lives of the Israelites as they pondered their notion of God and faced up to the sinfulness exteriorized in real life and the world. Two citations from Isaiah epitomize this utopian view: “They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again” (Isa. 2:4); “he will destroy death forever; the Lord God will wipe away the tears from all faces. (Isa. 25:8).</p>
<p>STQ 4.6.18:</p> <p>En segundo lugar, esa actuación de Dios, resumida como reinado de Dios, consiste según las formulaciones proféticas y apocalípticas en una renovación total de la realidad. Que Dios “es” significa que “crea solidaridad, comunidad entre los hombres”. El pesimismo apocalíptico acentúa la dificultad de la realización de es</p>	<p>TTQ 4.6.18:</p> <p>Second, the prophetic and apocalyptic formulations indicate that this active reign of God entails a total renovation of reality. “God exists’ means that he “creates fellowship and community among human beings.” Apocalyptic pessimism stresses the difficulty of achieving human reconciliation and liberation, thereby focusing on its</p>

<p>reconciliación humana, de esa liberación, y acentúa por ello su carácter escatológico, en el doble sentido de la expresión: final como algo importante y decisivo (aspecto que recalca y exclusiviza toda interpretación existencialista) y final en el sentido temporal. Pero sea cual fuere el significado de “final” queda claro que según la concepción veterotestamentaria compete a la misma esencia de Dios, es decir, al reinar de Dios no sólo que el hombre se oriente hacia él verticalmente – la magnitud de filiación -, sino paralela y primigeniamente la solidaridad y reconciliación humanas la dimensión de hermandad. Dada la inseparabilidad de Dios y reino de Dios, filiación y hermandad son magnitudes originarias, indisolubles e igualmente primigenias para expresar la relación del hombre con Dios y de Dios con el hombre. Ambas tienen un carácter originariamente teológico: le competen a Dios mismo. La hermandad no es una mera exigencia ética posterior a la comprensión dogmática de Dios, Hermandad sin filiación puede terminar en ateísmo; pero afiliación sin hermandad termina en el mero teísmo, pero no en el Dios en el que pensó Jesús. La esencia de Dios, expresada como reinado de Dios, no permite ninguna de las dos alternativas, sin que exige ambas con igual originariedad.</p>	<p>eschatological character. It is “eschatological” in both senses of the term: “final” because it is of ultimate and decisive importance – the aspect stressed almost exclusively by most existential interpretations; and “final” in the temporal sense.</p> <p>Whatever sense we may give to “final”, it is clear that the Old Testament conception of God sees two aspects in God’s reign, which is part of his very essence. First, human beings are to orient themselves toward God vertically: i.e., the grandeur of divine filiation. Second, there is to be fellowship and reconciliation between human beings: i.e., brotherhood. And since God is inseparable from his “reign”, both aspects are indissolubly linked as primary realities embodying our relationship to God and God’s relationship to us.</p> <p>Both aspects are of a theological character from the start. They belong to God himself as such. Brotherhood is not merely an ethical exigency that follows from our dogmatic understanding of God. Brotherhood without filiation can indeed end up in atheism, but filiation without brotherhood can end up in mere theism, not in the God contemplated by Jesus. The essence of God as embodied in the notion of God’s reign does not allow us to choose between the two aspects; both are of equal and primary importance.</p>
<p>STQ 4.6.19:</p>	<p>TTQ 4.6.19:</p>

El reino es pensado por Jesús como gracia en dos sentidos. En primer lugar ese reino es iniciativa de Dios. El mundo antiguo, el mundo de tribulación descrito por la profecía y la apocalíptica, ya ha terminado en principio. Pero no se ha debido a la obra del hombre, sino a la iniciativa de Dios. El que el reino se acerque no se debe a la iniciativa del hombre (los fariseos pretendían poder acelerar su venida con el estricto cumplimiento de la ley y los celotes con la expulsión por las armas de los dominadores romanos), ni puede ser calculada su venida a partir de los signos externos, como pretendía la apocalíptica. Jesús dice sencillamente: el reino de Dios ya se acerca, ya está despuntando. En este sentido hay que entender el versículo de Lucas: “¡Dichosos los ojos que ven lo que véis! Porque os digo que muchos profetas y reyes quisieron ver lo que vosotros véis pero no lo vieron, y oír lo que vosotros oís, pero no lo oyeron” (Lc 10, 23s; cfr. Lc 6,20s). La venida del reino es buena nueva y gracia también en otros sentido. En la línea de Deuteroisaiás, Jesús predica que la llegada del reino es salvación, con el matiz decisivo, como veremos, de liberación. Pero esa salvación y liberación no es expresada sólo en palabra, en predicación y parábolas, sino en hechos. El que la buena nueva tenga que ser predicada en hechos se deriva necesariamente de la realidad de Dios, cuya esencia no es, como hemos dicho,

Jesus views the kingdom as grace in two senses. First of all, it is due to God’s initiative. The old world, the world of tribulations described by prophecy and apocalypticism, has already come to an end in principle. That fact, however, is not due to any initiative on our part. It cannot be hastened by strict fulfilment of the law as the Pharisees think, or by driving out the Roman conquerors with arms, as the Zealots think; nor can its coming be gauged by external signs, as apocalypticism envisions. Jesus simply tells people that the kingdom of God is already on hand, already breaking through. That is how we should interpret his remark in Luke’s Gospel: “Blest are the eyes that see what you see. I tell you, many prophets and kings wished to see what you⁷ see but did not see it, and to hear what you hear but did not hear it” (Luke 10:23-24; see Luke 6:20ff).

Like Second Isaiah, Jesus proclaims that the arrival of the kingdom is salvation and that the kingdom (as we shall see) has the decisive connotation of liberation. But this salvation and liberation is not expressed solely in words (sermons and parables); it is also expressed in *deeds*. The need to preach the good news in deeds flows of necessity from the reality of God as described above. God is insofar as he acts, insofar as he alters reality; and we must view the *actions* of Jesus in that light. His actions are not simply accompaniments to his

<p>meramente ser – accesible el pensamiento según la metafísica griega – sino actuar. Dios es en cuanto actúa, en cuanto cambia una realidad. A esta luz hay que ver los hechos de Jesús; no sólo como meros acompañantes de la palabra, no sólo ni en primer lugar como demostrativos de la persona de Jesús. Su primer valor es teológico demostrativo del reino de Dios.</p>	<p>words, nor are they primarily designed to illustrate his own person. Their primary value is theological: They are meant to demonstrate the kingdom of God.</p>
<p>STQ 4.6.20: Los hechos de Jesús son fundamentalmente signos de la venida del reino como él mismo lo afirma en la respuesta a los emisarios del Bautista: “Los ciegos ven y los cojos andan, los leprosos quedan limpios y los sordos oyen, los muertos resucitan y se anuncia a los pobres la buena nueva” (Mt 11, 5). Esta respuesta, tomada de Isaías, aclara el sentido que para Jesús tiene la llegada del reino. Formalmente la respuesta presupone que el reino es una transformación de una situación mala, de una situación de opresión y que la acción de Dios sólo puede ser concebida como superación de una situación negativa. La acción de Dios no es sólo una afirmación de lo positivo de la existencia humana, sino una afirmación a través de su negación, es decir, una liberación. De ahí que la actitud de Jesús no consiste sólo en afirmar las infinitas posibilidades de Dios y de ahí las posibilidades del hombre sino en actuar de tal manera que esas</p>	<p>TTQ 4.6.20: The deeds of Jesus are basically signs of the coming of the kingdom, as he himself states in his reply to the emissaries of John the Baptist: The blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them: (Matt. 11:5). This reply, lifted out of Isaiah, makes very clear what the coming of the kingdom means to Jesus. It presupposes that the kingdom is the transformation of a bad situation, of an oppressive situation, and that God’s activity can only be envisioned as the <i>overcoming</i> of a negative situation. God’s action does not simply affirm the positive aspect of human existence. Rather, it affirms it through <i>negation</i> –which is to say, through a liberation. Thus Jesus does not simply affirm the infinite possibilities of God and then go on to affirm human possibilities. Instead his aim</p>

<p>posibilidades del hombre sean realizadas en situaciones de opresión. Por ello los evangelios sitúan a Jesús en medio de situaciones de división, de opresión, en las que la salvación, la buena nueva no puede ser comprendida en continuidad con esas situaciones sino en total discontinuidad: la libertad que predica y realiza Jesús sólo aparece como liberación. Jesús aparece en medio de aquellos que son positivamente segregados y despreciados por la sociedad y a ellos dirige fundamentalmente su anuncio de la venida del reino: a los enfermos impotentes por sí mismos y dominados por un poder mayor que ellos, a los leprosos, separados cúlticamente del resto de la sociedad, al samaritano, considerado como cismático, al centurión romano, extranjero; se deja acompañar y sustentar por mujeres, socialmente marginadas; fomenta las comidas – claro signo de la realidad escatológica- no sólo con sus amigos, sino también con pecadores; se acerca a los endemoniados, expresión del hombre dividido en sí mismo por estar bajo el poder del demonio.</p>	<p>is to act in such a way that human possibilities might be realized concretely in oppressive situations.</p> <p>That is why the Gospels place Jesus in the midst of situations embodying divisiveness and oppression, where the good news and salvation can only be understood as being in total discontinuity with them. The freedom that Jesus preaches and effects in practice cannot help but take the form of liberation. Jesus appears in the very midst of those who are positively despised by society and segregated from its life. It is to such people that he addresses his proclamation of the coming kingdom: to the sick, who are helpless in themselves and dominated by a stronger force; to the lepers, who are cultically separated from the rest of society; to the Samaritan woman, who is regarded as a schismatic; to the Roman centurion, who is a foreigner; and to others of this sort. Jesus allows women to follow in his company and tend to his needs, though women were only a marginal role in society. He eats meals – a clear sign of the eschatological reality – not only with his friends but also with sinners. He goes out to meet those possessed by demons, which embodied the division existing within people.</p>
<p>STQ 4.6.21:</p>	<p>TTQ 4.6.21:</p>

<p>Todas estas situaciones son ejemplares para comprender los signos que Jesús ponía del reino de Dios de acuerdo a la concepción que de él tenía. Indican que la figura de Jesús sólo se alcanza considerándola en su aspecto relacional hacia el reino y no abordándola en directo. Sin embargo, la comprensión tradicional de dos tipos de actividades de Jesús – milagros y perdón de pecados – han desplazado el acento, debido sobre todo al interés apologético, directamente hacia la persona de Jesús, desconociendo así el carácter relacional del Jesús histórico, quien en un primer momento debe ser comprendido a partir del “reino de Dios”. Curiosamente se recortaba así la dimensión teológica de Jesús – su relación con Jahvé – al pretender el acceso directo a la divinidad de Jesús desde sus milagros y actividad perdonadora. Se pretendía llegar así a la divinidad absoluta de Jesús, olvidando su aspecto relacional fundamental.</p> <p>Sin embargo, tanto los milagros como el perdón de los pecados son signos en primer lugar de la llegada del reino, es decir, son signos de liberación y sólo en ese contexto pueden servir para esclarecer la persona de Jesús.</p>	<p>All these situations exemplify and help us to understand the signs of the kingdom that Jesus gave in line with his own conception of it. They suggest that the figure of Jesus can be laid hold of only by viewing him in relation to the kingdom; it cannot be grasped directly in itself. Unfortunately the emphasis has been misplaced by traditional interpretation of two features of Jesus’ activity, namely his miracles and his pardoning of sins. Mainly in the interest of apologetics, both have been considered directly in terms of Jesus’ own person; his relationship to the kingdom has been slighted. But the curious fact is that when we try to gain direct access to Jesus’ divinity through his miracles and his forgiveness of sins, we then pare down the theo-logical dimension of Jesus, his relationship with Yahweh. <i>Both his miracles and his forgiveness of sins are primarily the signs of the arrival of the kingdom of God. They are signs of liberation, and only in that context can they help to shed light on the person of Jesus.</i>⁹⁰⁸</p>
STQ 4.6.22:	TTQ 4.6.22:

⁹⁰⁸ Emphasis is in the [TT](#).

<p>La teología de la liberación ha revalorizado la figura del Jesús histórico dentro de la teología. Con ello se pretende superar una concepción bastante abstracta, y por ello manipulable, de Cristo y, positivamente, fundamentar la existencia cristiana en el seguimiento de ese Jesús histórico.</p> <p>Lo que intenta la teología de la liberación no es sólo suprimir la sensación de mitología en la cristología y separar de ese modo indirectamente la moral cristiana de Jesús. “Hay que dar un paso a un logos histórico sin el que todo logos es meramente especulativo e idealista”. Se propone que en la historización real de Jesús se descubre su más profunda dimensión de ser el Hijo y se descubre además lo que ha de ser la más profunda dimensión de aquéllos a quienes “no se avergüenza de llamarles hermanos” (Heb 2, 11).</p>	<p>Liberation theology has rehabilitated the figure of the historical Jesus within theology. On the one hand it seeks to overcome a highly abstract conception of Christ that is readily open to manipulation. On the other hand it seeks positively to ground Christian experience on the following of this historical Jesus.</p> <p>The aim is not just to overcome the aura of mythology that surrounds Christianity and this indirectly get at the real Christian morality of Jesus. It also is looking for a focus that will historicize the figure of Jesus in an authentic and truly operational way. As Ellacuría puts it: “We must move on to a historical <i>logos</i>, without which every other <i>logos</i> will remain speculative and idealistic.” The supposition is that in an through a real dimension of his existence as the Son, and hence the most profound dimension of those whom “he is not ashamed to call...brothers” (Heb. 2:11).</p>
<p>STQ 4.6.23:</p> <p>“Todavía no poseemos en forma satisfactoria algo así como un análisis histórico fidel; entendiéndose, obviamente, por ‘histórico’ todo lo que va implicado en la noción de praxis histórica liberadora: la asunción de datos analíticos acerca de los desafíos prioritarios de la liberación, las alternativas, las opciones ideológico-políticas, etc.,’</p> <p>“La verdad de la fe, su verificación, su hacerse verdad históricamente,</p>	<p>TTQ 4.6.23:</p> <p>H. Assmann remarks: “The result is that we still do not possess anything that might be called a satisfactory <i>analysis historica fidel</i>: understanding ‘historical’ in the sense of referring to what is implied in the concept of liberative historical praxis: the accumulation of data concerning the main challenges facing the process of liberation, alternative courses of action, ideological and political options and so</p>

<p>abarca la totalidad viva de la praxis. El aspecto en cuanto fe no es separable del resto’.</p>	<p>on”. He goes onto say: “The ‘truth’ of faith, its verification, its ‘becoming true’ in history, all comprise the living totality of practice. The aspect of ‘what concerns faith’ cannot be separated from the rest.</p>
<p>STQ 4.6.24: L. Boff formula la tentación como la “regionalización del reino”. I. Ellacuría afirma que “Las tres tentaciones, por tanto, implican que la dimensión puramente política no andaba lejos de la mente de Jesús. La superó, pero como la gran tentación de su vida. Pero no se fue al otro extremo, al extremo de quitar la mordiente política de su mensaje de salvación. Si la hubiera quitado, no le hubiera ocurrido lo que al final le acaeció.</p>	<p>TTQ 4.6.24: Boff describes it as a temptation to “regionalize” the kingdom. I. Ellacuría puts it this way: “These three temptations indicate that the purely political dimension was never far from Jesus’ mind. He got beyond it, but it was the great temptation of his life. However, he did not go to the other extreme. He never gave up the political “bite” of his salvation message. If he had given it up, what finally happened would probably not have happened.</p>
<p>STQ 4.6.25: El que no aparezca aquí una llamada explícita al seguimiento se explica por la tendencia de los sinópticos a tipologizar en diversas situaciones diversas exigencias. Dentro de esa tipologización es importante que el reino de Dios no sea visto sólo desde la actividad de realizarlo (seguimiento), sino desde sus resultados (la liberación). La fe realizada por los desclasados es ya liberación, o por lo menos el germen de ella. Por la fe-esperanza en el Dios que se acerca en gracia el creyente desclasado recobra en principio su dignidad perdida que le ha sido arrebatada por la sociedad.</p>	<p>TTQ 4.6.25: If we want to explain why we do not find an explicit summons to follow Jesus in such passages, we must realize that the Synoptic writers chose to typologize different exigencies in different situations. The kingdom of God has to be seen, not only in terms of the activity that would flesh it out in reality (i.e., the following of Jesus), but also in terms of its results (i.e., liberation). The faith achieved by those ostracized from society is already a kind of liberation, at least in germ. Through this faith and hope in the approaching God, the ostracized persons recovered the dignity that society had stripped</p>

<p>Cuando la fe exigida por Jesús se convierte en fe realizada por el decaído se ha realizado en germen el reino de Dios (aun cuando esto no decida sobre una ulterior exigencia de Jesús al decaído liberado en principio por su fe). El silencio de los sinópticos sobre el seguimiento de estos hombres no es entonces una negación de que el seguimiento sea la exigencia más abarcadora de Jesús, pues la perspectiva desde la cual analizan la exigencia a estos hombres es distinta. Se concentra en el momento de recibir la liberación.</p>	<p>away from them. Thus the kingdom of God was realized in at least a germinal way, though this does not mean that Jesus might not pose some further demand to the person involved. The silence of the Synoptics with regard to Jesus' imposing the demand of discipleship on those people does not affect our position here. It does not mean that we are wrong in saying that discipleship is the most comprehensive demand made by Jesus, for Jesus' relationship to those people is examined from a different standpoint. In their case, the Gospels focus on the moment when liberation becomes possible for them and describe what Jesus demands of them at that point.</p>
<p>STQ 4.6.26: Visto desde el final del proceso, el fin que se pretende es el de una reconciliación universal. Por eso hay que trabajar, y la moralidad de acciones determinadas proviene de si apunta o no en esa dirección. Pero la reconciliación es por su esencia en oposición a la realidad existente. Hacer la reconciliación es entonces hacer la justicia. En forma todavía nominal se puede decir entonces que el valor genético fundamental de Jesús es el de hacer la justicia. Pero esta justicia, no la entiende como retributivo-vindicativa, es decir, como el de dar a cada persona o a cada situación lo que le corresponde por ser lo que es, sino que justicia significa aquí lo que significa en el AT: la liberación</p>	<p>TTQ 4.6.26: Viewed in terms of its end result, the final goal is one of universal <i>reconciliation</i>. People must work for that end, and the morality of specific actions depends on whether they do or do not point in that desired direction. By its very nature, however, the reconciliation stands in opposition to existing reality. To effect reconciliation is to do <i>justice</i>, and we can say that the basic general value of Jesus is that of doing justice. But here we should understand it as retributive or vindictive justice designed to give all persons and situations what is due to them by virtue of what they are. Justice here is meant in the Old Testament sense. It is the liberation of Israel. Yahweh is just, not</p>

<p>de Israel. Jahvé es justo no porque da a cada uno lo que merece, sino porque trata de re-crear al hombre y la situación, trata de salvarlos... Justicia de Dios es entonces “la actividad esencialmente salvífica de Dios por lo que el pueblo de Israel (en el Nuevo Testamento, todo el género humano) obtiene la restauración de los bienes prometidos por Dios”.</p>	<p>because he gives all their due, but because he tries to re-create human beings and situations. To “save” them. Thus, the justice of God is “the essentially salvific activity of God whereby the people of Israel [in the New Testament, the whole human race] obtain the restoration of the good things promised by God.”</p>
<p>STQ 4.6.27: Pero ese Dios, cuya esencia se revela como amor, no es un amor abstracto e intemporal, sino, un amor que se expresa en la historia y dentro de las condiciones de la historia. Por ello aparece desde el principio como un amor parcial. Por ello se dirige no a los que detentan el poder – quienes suponen que Dios es poder – sino a los sin-poder. Por ello el evangelio de Lucas pone en labios de Jesús la cita de Isaías, que no es otra cosa que la expresión de la parcialidad del amor de Dios: “Me ha enviado a anunciar a los pobres la Buena Nueva, a proclamar la liberación de los cautivos y la vista a los ciegos para dar la libertad a los oprimidos y proclamar un año gracia del Señor” (Lucas 4: 18-19).</p>	<p>TTQ 4.6.27: This God, whose essence is revealed as love is not an abstract, intemporal love, however. God is a love that expresses itself in history and amid the conditioning factors of history. From the very start, then, it is a partisan love. It is not directed to those who hold power and who assume that God is power; instead it is addressed to those without power. Luke’s Gospel puts the words of Isaiah on Jesus’ own lips, for those words express the partisan nature of God’s love: “He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners; to announce a year of favor from the Lord: (Luke 4: 18-19).</p>
<p>STQ 4.6.28: La experiencia de Dios que tiene Jesús sólo se puede comprender en el transfondo del reino de Dios y de la historia del propio Jesús en</p>	<p>TTQ 4.6.28: Jesus’ experience of God can be understood only against the backdrop of the kingdom of God and the history of Jesus’ relationship with it.</p>

<p>relación con ese reino. Dios va apareciendo en la doble modalidad de “amor” y “mayor”. Para Jesús Dios es inequívocamente un Dios en favor de los hombres. Pero ese “en favor de” tiene también una historia que se va desarrollando y concretizando. Significa salvación plenificante y liberación del pecado histórico; significa que Dios hace justicia, no tanto vindicativa sino creadoramente, significa que Dios es parcial y está en directo en favor de quienes nadie está a favor, y que la salvación de los poderosos sólo se puede lograr a través de su conversión a los oprimidos. Que Dios sea amor lo va concretando Jesús también en su propia persona, a través de su propia historia y de la conflictividad de esa historia. Dios es para Jesús personalmente el padre amoroso, a quien llama con inusitado confianza “abba”, confianza que llega a su cumbre en la agonía del huerto donde esa confianza es lo más ajena a un optimismo ideologizado, y es confianza probada.</p>	<p>God continues to appear in two ways – as “love” and as a God who ever remains “greater.” For Jesus, god is undeniably a God on the side of human beings. But this partisanship also has a history that keeps unfolding and growing more concrete. It implies a salvation that brings fulfillment and liberation from historical sin. It means that God works justice, not in vindictive but in creative terms. It means that God is partisan, positively favoring those who have no one else on their side. It means that the salvation of the powerful can be effected only insofar as they are converted to the oppressed. That God is love is something which Jesus will also make concrete in his own person, through the vicissitudes of his history with all its conflict. For Jesus, personally, God is his loving Father. He calls him “Abba.” That confidence reaches its culminating point. In the agony in the garden. Poles apart from some ideologized optimism, it becomes a confidence that has been thoroughly tried and tested.</p>
<p>STQ 4.6.29: En esta situación, que prohíbe una concepción meramente romántica de la resurrección de Jesús, se impone la reflexión teológica sobre la muerte de Jesús, sino debe llevar a la última reflexión sobre el Dios crucificado. Sin la cruz la resurrección es idealista; la utopía de la resurrección cristiana sólo se hace real desde la cruz. El sentido de</p>	<p>TTQ 4.6.29: The present situation rules out any merely romantic conception of Jesus’ resurrection. It forces us to reflect theologically on the death of Jesus, and ultimately on the crucified God. Without the cross, the resurrection is idealistic. The utopia of Christian resurrection becomes</p>

este capítulo es profundizar a dos niveles sobre la muerte de Jesús. El primer nivel es estrictamente teológico, es decir, en un intento de reflexión sobre cómo la afecta al mismo Dios la cruz de Jesús, en cuanto cruz que acaece en la historia. Sin esa reflexión toda consideración sobre la muerte de Jesús podría ser más revolucionaria, por ser una teología del Dios crucificado. El segundo nivel de reflexión se desarrolla al tener en cuenta los presupuestos y las consecuencias de esta concepción de Dios para la existencia cristiana, que debe desembocar en la necesidad de la liberación en la historia y en el sentido cristiano de esa liberación. Si la reflexión sobre la cruz no alcanza al nivel teológico de preguntarse por Dios y si se detuviese en la mera muerte de Jesús ignoraría su aspecto más profundo, pues tanto para Jesús como para el cristiano actual “Dios” es la expresión de lo último de su existencia y de su historia. En toda praxis histórica hay consciente o inconscientemente una concepción de Dios y por ello es de suma importancia explicitarla y ver de esta forma si un “Dios crucificado” no debe influir también en la configuración de la praxis histórica.

real only in terms of the cross, and theological reflection on the death of Jesus must probe deeper on at least two levels.

The first level is *theological* in the strict sense. Theology must consider how the cross of Jesus, as a real happening in history, affects God himself. Any consideration of Jesus’ death remains partial and incomplete if it fails to reflect on that issue; for it stops at the very point where it could be most revolutionary, where it could become a theology of the crucified God.

The second level of reflection on this issue would consider the suppositions and implications of this particular conception of God for *Christian life*. It should lead us to see the necessity of liberation in history and its Christian import. If reflection on the cross does not reach the theological level of asking questions about God, if it stays simply with the death of Jesus, then it will be ignoring the issue at its deepest level. For both Jesus and the present-day Christian, “God” embodies the ultimate expression of their life and their history. Some conception of God underlies every historical praxis, whether one adverts to it consciously or not. A task of the utmost importance is to spell out that conception and, in our present context, to see whether the notion of a “crucified God: should not have some impact on the way we configure our historical praxis.

<p>STQ 4.6.30:</p> <p>Lo que en un principio había sido la liturgia cristiana: ágape, celebración agradecida de la salvación, recuerdo de Jesús presente por su Espíritu en medio de la comunidad, se va convirtiendo hacia finales del s. 1 en liturgia sacrificial. Aparece entonces la tentación de concebir la cruz no partir de sí mismo, de su escándalo irrepitable, sino a partir de un concepto ya poseído de “sacrificio” que puede ser representado “cúlticamente”. La cruz va tomando cada vez más un carácter “religioso”, como la condición de posibilidad de un culto cristiano con sacrificio, pero concebido a partir de las regiones. La cruz “cultualizada” ha corrido el grave peligro de terminar en una cruz “deshistorizada”, del mismo modo que el “culto” ha tenido el grave peligro de sustituir al “seguimiento” real de Jesús.</p>	<p>TTQ 4.6.30:</p> <p>At the very start we find that the Christian liturgy consisted of an agapic meal, a grateful celebration of salvation, and a recollection of Jesus who was now present in the midst of the community through his Spirit. Gradually, however, it was turned into a sacrificial liturgy by the end of the first century. Instead of viewing the cross in all its irrepeatable and scandalous uniqueness, people were now tempted to view it in terms of the already existing notion of a “sacrifice” that could be represented in cultic worship. More and more the cross took on a “religious” character. It became the factor that made possible a Christian cult with sacrifice understood along the lines of other religions. Once the cross was translated into cultic terms of that sort, the danger increased that it would end up as a “de-historicized” cross and that “worship” would end up replacing the real following of Jesus.</p>
<p>STQ 4.6.31:</p> <p>4a tesis: La concepción de metafísica griega sobre el ser y la perfección de Dios hace posible una teología de la cruz. Por el contrario una teología de la historia de la liberación tiene que pensar el sufrimiento como modo de ser de Dios.</p>	<p>TTQ 4.6.31:</p> <p>Thesis 4: the Greek metaphysical conception of God’s being and perfection renders any theology of the cross impossible. A truly historical theology of liberation must view suffering as a mode of being belonging to God.</p>
<p>STQ 4.6.32:</p>	<p>TTQ 4.6.32:</p>

En América Latina, sin embargo, surge espontáneamente la impresión que D. Bonhoeffer expresó intuitiva y poéticamente: “Sólo un Dios que sufre puede salvarnos”. Lo paradójico de esta frase no debe llevar a relegarla al ámbito de la piedad o de la paradoja retórica, sino que debe ser analizada, pues lo que aquí está en juego es la esencia del Dios cristiano. Para Aristóteles Dios es el pensamiento que se piensa a sí mismo, pero con respecto a la historia es apático. Para S. Juan Dios es amor. Pero si esa expresión es real, si ha de ser captable histórica, y no sólo esencialmente, es decir, en analogía con una idea de amor, elevada a la categoría de amor eminente, entonces tenemos que preguntarnos cómo puede expresar Dios es amor, su última palabra a los hombres en un mundo de miseria, sin que él mismo sea afectado por esa miseria. El problema de hablar de Dios como amor consiste en no trivializar esa última palabra de la revelación, y para ellos es necesario recalcar que el amor tiene que ser creíble a hombres en un mundo irredento. Por ello hay que preguntarse si Dios puede decirse a sí mismo como amor, si no le salpica el sufrimiento histórico. No es nada evidente para los hombres que el sufrimiento por amor sea una imperfección, pues el amor en nuestro mundo pasa por el sufrimiento. Por ello al hablar de Dios en nuestro lenguaje, que es el único significativo para nosotros, habría que decir: “Existe el

People in Latin America, however, seem to feel almost automatically what Dietrich Bonhoeffer expressed in intuitive, poetic terms: “Only a God who suffers can save us.” Paradoxical as the statement might seem, we should not relegate it to the realm of pious thinking or rhetoric. It must be analyzed carefully because the very essence of the Christian God is at stake. For Aristotle, God is the thinking process which thinks about itself, but which is apathetic, with respect to history. For Saint John, God is love. Is that statement real? Is it supposed to be comprehensible in historical terms, not just in essentialist terms? Is it something more than a mere analogy, whereby we take the basic notion of love and then apply it to God in eminent terms? If our answer to those questions is yes, then we must ask ourselves how God can express that love, his ultimate word to human beings, in a world of misery with himself being affected by that misery.

The problem in talking about God as love is that we must not trivialize this ultimate statement of revelation. So we must insist that love has to be *credible* to human beings that suffering because of love is an imperfection, since in our world love passes through suffering. If we are going to talk about God in our own language, and that is the only meaningful language for, then we must say what Moltmann says:

<p>sufrimiento no querido, existe el sufrimiento aceptado y, por lo tanto en un sentido absoluto, incapaz de sufrir, entonces sería también incapaz de amar. Si el amor es la aceptación del otro sin tener en cuenta el propio bienestar, entonces contiene en sí mismo la capacidad de compasión y la libertad de padecer la alteridad del otro. Una tal incapacidad de sufrimiento estaría en contradicción con la afirmación cristiana fundamental “Dios es amor”. Creemos que una teología de la liberación histórica no debe reducir su consideración sobre Dios al momento programático de esperanza y liberación, tal como aparece en la acción de Dios al resucitar a Jesús, sino que debe ahondar en la credibilidad de quien proclama esa liberación. Para hombres, esa credibilidad es inseparable del cambio que supone todo amor perceptible. En ese sentido hay que superar la comprensión de la inmutabilidad y apatía de Dios hacia lo concreto histórico, y sin ese prejuicio hay que considerar la posible revelación de Dios en la cruz de Jesús.</p>	<p>“We find suffering that is not wished, suffering that is accepted, and the suffering of love. If God were incapable of suffering in all those ways, and hence in an absolute sense, then God would also be incapable of loving. If love is the acceptance of another without taking thought for one’s own well-being, then it contains within itself the capacity for compassion and the freedom to suffer the otherness of the other. As inability to suffer would contradict the basic Christian assertion that God is love”.</p> <p>As I see it, a theology of historical liberation should not restrict its consideration of God the programmatic moment or aspect of hope and liberation as they appear in God’s work of resurrecting Jesus. It must go deeper and explore the credibility of the one who proclaims that liberation. In the eyes of human beings this credibility is bound up with the change that is part of any perceptible love. Hence we must get beyond the older view of God’s immutability and apathy and move closer to the concrete reality of history. We must consider the possible revelation of God in the cross of Jesus.</p>
<p>STQ 4.6.33: 5a Tesis: La epistemología griega basada en la analogía y la admiración hace imposible reconocer a Dios en la cruz de Jesús. La teología de la liberación debe añadir al principio analógico el</p>	<p>TTQ 4.6.33: Thesis 5: Greek epistemology, which was based on analogy and wonder, makes it impossible for us to recognize God in the cross of Jesus. Liberation theology must add further principles here. To the</p>

<p>dialéctico y a la admiración el dolor como fuente de conocimiento que lleve a la praxis del amor transformador.</p>	<p>principle of analogy it must add the principle of dialectics: to the principle of wonder it must add the notion of suffering as a font of knowledge leading us to the concrete practice of transforming love.</p>
<p>STQ 4.6.34: Pero si esto es así, la cruz no puede revela nada de Dios. El hombre no reconoce en ella nada de lo que espontáneamente concibe como divinidad. En la cruz no hay belleza ni orden, ni inteligencia, ni poder. Para una teología de la liberación, el principio de conocimiento analógico tiene que ser completado por el dialéctico: “conocer algo es conocerlo en su contrario”. Si Dios está realmente en la cruz de Jesús está en primer lugar como contradicción al mundo, como contradicción a aquello que es considerado por el hombre como lo verdadero y bueno. Dios aparece en la cruz “sub specie contrarii”. No es nada evidente que en la muerte pueda haber vida, en la impotencia poder, en el abandono presencia. Para el griego eso es un sin sentido. Para el cristiano es una necesidad. Precisamente la primera consecuencia de la cruz de Jesús para la fe cristiana es la ruptura epistemológica. La cruz quiebra el interés que mueve al hombre a conocer la divinidad. La cruz rompe la inercia del pensamiento analógico, para convertirlo en dialéctico.</p>	<p>TTQ 4.6.34: Now if that is the case, then obviously the cross cannot reveal anything about God. We cannot recognize anything in it that we readily associate with the deity. In it we do not find any beauty, order, intelligence, or power. Hence liberation theology must complement the principle of analogical knowledge with the principle of dialectical knowledge: i.e., knowing something means knowing it through its contrary. If God really is present in the cross of Jesus, then he is there first and foremost as someone contradicting the world and all that we consider to be true and good. God appears on the cross <i>sub specie contrarii</i>. It is not all self-evident that there can be life in death, power in impotence, and presence in abandonment. For the Greek that is nonsense; for the Christian it is a necessity. The very first consequence of Jesus’ cross for Christians is a complete break with their customary epistemology. The cross shatters the self-interest that motivates us to gain knowledge of the deity. The cross breaks the inertia of analogical thinking and transforms it into dialectical thinking.</p>

<p>STQ 4.6.35:</p> <p>La importancia sistemática de esta consideración para una teología histórica de la liberación es que la mediación privilegiada de Dios sigue siendo la cruz real; el oprimido. No es la naturaleza, ni la historia como totalidad esa mediación privilegiada, sino aquello en que aparece lo totalmente otro de la concepción “natural” de Dios. El oprimido es mediación de Dios porque en primer lugar quiebra el interés normal del hombre al acercarse a otro hombre. El oprimido, por su mero estar ahí, cuestiona en primer lugar el ser-hombre de quien se le acerca a él. Y ese cuestionamiento profundo del ser-hombre es la mediación histórica del cuestionamiento sobre el ser-Dios. Por ello es muy real la experiencia de quienes acercándose al oprimido sienten en primer lugar que ellos son los evangelizados, los convertidos y no tanto los oprimidos a quienes dirigen su servicio.</p>	<p>TTQ 4.6.35:</p> <p>The systematic importance of this point for any historical theology of liberation lies in the fact that the privileged mediation of God ever continues to be the real cross of the oppressed, not nature or history as a totality. It is there that we find something totally other than a “natural” conception of God. Oppressed persons are the mediation of God because, first of all, they break down the normal self-interest with which human beings approach other human beings. Merely by being there, the oppressed call into question those who approach, challenging their “being human”; and this radical questioning of what it means to be a human being serves as the historical mediation of our questioning of what “being God” means. That is why those who do approach the oppressed get the real feeling that it is they who are being evangelized and converted rather than those to whom they seek to render service.</p>
<p>STQ 4.6.36:</p> <p>Este es el contexto último en que se desenvuelve la teología de la liberación, aunque no siempre se manifieste explícitamente. Lo que esta teología hace es concretizar la teodicea. En primer lugar no son tanto las catástrofes naturales las que cuestionan el sentido de la historia, sino las catástrofes que provienen de la libertad de los</p>	<p>TTQ 4.6.36:</p> <p>Though it may not always be made explicitly clear, that is the ultimate context in which liberation theology is elaborated. Liberation theology concretizes theodicy. First, the meaning of history is called into question, not so much by natural catastrophes as by the catastrophes that human freedom unleashes when it organizes society</p>

<p>hombres al organizar una sociedad opresora. En este sentido la teodicea se ha historizado. En segundo lugar, así como en la Europa secularizada de los años sesenta se preguntaba no tanto “¿cómo encontrar a un Dios benévolo?”, sino ¿cómo encontrar a un hombre benévolo?”, en América Latina la teodicea es concretizada en la antropo-dicea, en la justificación del hombre. Por último, y esto es lo más importante, la posible justificación de Dios no consiste ciertamente en especular sobre alguna posible explicación lógica que reconcilie a Dios con el sufrimiento histórico, sino en realizar de nuevo la cruz de Jesús para ver si desde ahí surge realmente una nueva resurrección. Con esta última consideración nos adentramos en lo central de nuestras reflexiones.</p>	<p>in an oppressive way. Theodicy is thus <i>historicized</i>. Latin American theology turns theodicy into anthropocity, into the question of justifying human beings rather than God, much as secularized Europe and North America did in the decade of the sixties. The question is not so much how we can find a benevolent God as how we can find a benevolent human being. Last, and most important, the possibility of justifying God is not to be found in speculating about some possible logical explanation that will reconcile God with suffering history. It is to be found in a new realization of Jesus’ cross, so that we may see whether that will really give rise to a new resurrection. And what that consideration we come to the very heart of our reflections here.</p>
<p>STQ 4.6.37: Pero en ese abandono no sólo aparece la crítica de Dios al mundo sino su última solidaridad con él. Por ello, en la cruz el amor de Dios a los hombres no se expresa idealistamente, sino bajo las condiciones históricas. El amor histórico presupone actividad, pero también pasividad, pues es amor situado en una estructura de contradicción que deja sentir su fuerza y su poder. La pasividad consiste en dejarse afectar por lo negativo, la injusticia y la muerte. En la cruz de Jesús Dios estaba presente (2 Cor, 19ss) estando al mismo tiempo ausente</p>	<p>TTQ 4.6.37: In God’s abandonment of the Son, however, we find not only God’s criticism of the world but also his ultimate solidarity with it. On the cross, God’s love for humanity is expressed in truly historical terms rather than in idealistic ones. Historical love presupposes activity, but it also presupposes passivity because it is love situated in a contradictory structure that makes its force and power felt. The passivity involved here is that of letting oneself be affected by all that is negative, by injustice and death. On the cross of Jesus God was</p>

<p>(Mc 15, 34). Estando ausente para el Hijo estaba presente para los hombres. Y esa dialéctica de presencia y ausencia explica en lenguaje humano que Dios es amor. La cruz es contradicción al hombre pero desde una última solidaridad con él. En la pasión del Hijo el Padre sufre el dolor del abandono. En la muerte del Hijo la muerte afecta a Dios mismo, no porque él mismo muera, sino porque sufre la muerte del Hijo. Pero Dios sufre para que viva el hombre, y esa es la expresión más acabada del amor. En la resurrección de Jesús se revelará Dios como promesa plenificadora, pero en la cruz el amor se hace creíble. Desde aquí se pueden replantear todos los problemas teológicos importantes: quién es Dios, qué es el hombre, cuál es el sentido de la historia, qué es salvación.</p>	<p>present (2 Cor 5:19f) and at the same time absent (Mark 15:34). Absent to the Son, he was present for human beings. And this dialectics of presence and absence is the way to express in human language the fact that God is love. The cross is the contradiction of humanity, but it is grounded in an ultimate solidarity with it. In the Son's passion the Father suffers from the pain of abandonment. In the Son's death, death affects God – not because God dies but because he suffers the death of the Son. Yet God suffers so that we might live, and that is the most complete expression of love. It is in Jesus' resurrection that God will reveal himself as a promise fulfilled, but it is on the cross that love is made credible. From the standpoint of the cross we can reformulate all the important problems of theology: Who is God? What are we? What is the meaning of history? What is salvation?</p>
<p>STQ 4.6.38: Desde aquí se puede entender también el significado profundo de un pensamiento tradicional: por lo cruz hemos sido salvados. Normalmente esto suele explicarse según modelos que presuponen ya quién es Dios y qué es salvación, como si ésta fuese algo añadido al hombre ya constituido. Creemos más bien que al afirmar que la cruz es salvadora se dicen dos cosas: 1) que en ella se revela un amor</p>	<p>TTQ 4.6.38: In this light we can appreciate the deeper underlying significance of a traditional notion; namely, that we have been saved by the cross. The usual explanations assume we know who God is and what salvation is at the start, suggesting that salvation is something added to a human being who is already fully constituted as such. In my opinion, however, we are saying two things when we say that the cross brings</p>

incondicional de Dios, expresión de la gratuidad y de la posibilidad de salvación en la existencia histórica. Si Dios nos ha amado primero (I Jn 4, 10); Rom 5, 8) hay un sentido último para la historia. 2) que la culminación del ser-amados por Dios consiste en la capacitación para introducirnos en el proceso histórico de Dios mismo, es decir, en pasar del amor pasivo al amor activo. En otras palabras, en la cruz no aparece ningún modelo explicativo para entender qué es salvación y cómo ella misma pueda ser salvación, sino que la cruz invita a participar en un proceso dentro del cual se pueda experimentar la historia como salvación. En este sentido se afirma lo que ya hemos repetido varias veces: que el conocimiento de Dios y de Jesús como el Hijo es en último término un conocimiento con-natural, de sim-patía, dentro del proceso de Dios mismo y no fuera de él. El hijo se nos revela como Hijo en cuanto seguimos su camino; y el Padre se revela como Padre (el sin-origen en la formulación clásica, o el futuro absoluto en modernas formulaciones) en cuanto que el seguimiento de Jesús se experimenta como camino abierto que hace avanzar la historia, abrir un futuro, mantener una esperanza, a pesar del pecado y la injusticia histórica. De ahí surge la experiencia de que el amor es el último sentido de la existencia y surge una esperanza inquebrantable, aun cuando sea contra esperanza, pues surge en el sufrimiento.

salvation: First, we are saying that in it is revealed God's unconditional love. Salvation is both gratuitous and possible in historical existence. If God has loved us first (1 John 4:10; Rom. 5:8), then there is some ultimate meaning to history. Second, we are saying that the culmination of our being loved by God is his work of preparing us to be introduced into his own historical process, to move from passive love to active love.

The cross, in other words, does not offer us any explanatory model that would make us *understand* what salvation is and how it itself might be salvation. Instead it invites us to participate in a process within which we can actually experience history as salvation. It is the same point that we have already reiterated several times: Our knowledge of God and of Jesus as the Son is ultimately a con-natural knowledge, a knowledge based on sympathy within the very process of god himself rather than outside it. The Son reveals himself as the Son insofar as we follow his path. The Father reveals himself to us as Father insofar as we experience the following of Jesus as an open road that moves history forward, opens up a future, and nurtures a hope in spite of sin and historical injustice. It is through that experience that we sense that love is the ultimate meaning of

	<p>existence and feel an unquenchable hope arise within us – a hope against hope because it wells up from suffering.</p>
<p>STQ 4.6.39:</p> <p>Queremos terminar estas reflexiones con una larga cita de Moltmann que se presta más para la meditación que para el análisis, y que nos da el sentido del “permanecer con Dios en la Pasión”:</p> <p>¿Qué es salvación? Sólo cuando toda calamidad, el abandono de Dios, la muerte absoluta, la maldición infinita de la condenación y el hundimiento en la nada está en Dios mismo. La comunión con ese Dios es salvación eterna, gozo infinito, elección indestructible y vida divina. El “desdoblamiento” en Dios tiene que asumir en sí toda la rebelión de la historia. En ese desdoblamiento hay que reconocer el repudio, la maldición e incluso la nada definitiva. Entre el Padre y el Hijo está la cruz en toda la crudeza del abandono. Si se describe la vida interna de Dios como “la historia de Dios” (Hegel), esta historia de Dios tiene todo el abismo del abandono de Dios, de la muerte absoluta y de lo no-Dios en sí. “Nemo contra Deum nisi ipse Deus.” Porque en la historia entre el Padre y el Hijo en la cruz del Gólgota ha acaecido precisamente esta muerte; de esta historia procede el Espíritu de la vida, del amor y de la elección para la salvación. La “historia concreta de Dios” en la cruz de Jesús en el Gólgota tiene por ello toda la profundidad y abismos de la historia humana y puede por ello ser comprendida como historia de la historia. Toda historia humana, no importa con cuánta culpa y muerte esté determinada, está aceptada en esta “historia de Dios”, es decir, en la trinidad, e integrada en el futuro de la “historia de Dios. No existe ningún sufrimiento que no sea sufrimiento de Dios en esta historia de Dios; no existe</p>	<p>TTQ 4.6.39:</p> <p>I should like to close this section with a long quote from Moltmann, which lends itself more to meditation than to analysis. It tells us what it means to abide with God in his “hour of grief”:</p> <p>The content of the doctrine of the Trinity is the real cross of Christ himself. The form of the crucified Christ is the Trinity. In that case, what is salvation? Only, if all disaster, forsakenness by God, absolute death, the infinite curse of damnation and sinking into nothingness is in God himself, is communion with this God eternal salvation, infinite joy, indestructible election and divine life. The “bifurcation” in God must contain the whole uproar of history within itself. Men must be able to recognize rejection, the curse and final nothingness in it. The cross stands between the Father and the Son in all the harshness of its forsakenness. If one describes the life of God within the Trinity as the “history of God” (Hegel), this history of God contains within itself the whole abyss of godforsakenness, absolute death and the non-God. “<i>Nemo contra Deum Nisi Deus Ipse.</i>” Because this death took place in the history between Father and Son on the cross on Golgotha, there proceeds from it the spirit of life, love and election to salvation. The concrete “history of God,” in the death of Jesus on the cross on Golgotha therefore contains itself all the depths and abysses of human history and therefore can be understood as the history of history. All human history, however much it may be determined by guilt and death, is taken up into this “history of God,” i.e., into the Trinity, and</p>

<p>ninguna muerte, que no es haya convertido en muerte de Dios en la historia del Gólgota. Por ello tampoco existe ninguna vida, ningún gozo y ninguna alegría que no sean integradas a través de su propia historia en la vida eterna, en el gozo eterno de Dios.</p>	<p>integrated into the future of the “history of God.” There is no suffering which in this history of God is not God’s suffering; no death which has not been God’s death in the history on Golgotha. Therefore there is no life, no fortune and no joy which have not been integrated by his history into eternal life, the eternal joy of God.</p>
<p>STQ 4.6.40: L. Boff comprende la resurrección de Jesús desde el anuncio del reino de Dios como liberación, y desde la alternativa que la cruz presenta a ese reino de Dios; “La muerte, ¿habría sido más fuerte que tan gran amor? ¿Sería la muerte y no la vida la última palabra que Dios pronunció sobre el destino de Jesús de Nazaret y de todos los hombres?”</p>	<p>TTQ 4.6.40: <i>Leonardo Boff</i> views Jesus’ resurrection in terms of the proclamation of God’s kingdom as liberation and in terms of the cross as an alternative to that kingdom. “Is death to be more powerful than that great love? Is death, not life, to be God’s final word on the destiny of Jesus of Nazareth, and all human beings?”</p>
<p>STQ 4.6.41: Ya vimos cómo se interpretó la cruz soteriológicamente y los diversos modelos explicativos. Pero también la resurrección muestra la salvación. En ese sentido tiene razón Bultmann al afirmar que la “resurrección es el significado de la cruz”. Lo que Pablo afirma genéricamente (cfr. Rom 4, 25b) aparece en la misma estructura de las apariciones del resucitado. El resucitado se acerca a aquellos que habían huído en la pasión, que le habían negado y traicionado. El mero acercarse a ellos es el signo de la benevolencia de Dios, del amor perdonador y reconciliador de Dios. Las palabras que dice el</p>	<p>TTQ 4.6.41: We have already noted how the cross was interpreted in soteriological terms on the basis of different explanatory models. Yet the resurrection, too, manifests salvation, and Bultmann is right when he says that “the resurrection is the meaning of the cross”. What Paul states in more general terms (See Rom 4:25) shows up quite clearly in the very structure of the post-resurrection apparitions. The risen one approaches those who had fled from his passion, those who had betrayed and denied him. His very approach is a sign of God’s benevolence, of his pardoning and reconciling love. This benevolence</p>

<p>resucitado, aun en el caso que hubiesen sido invención de la comunidad posterior, muestran esa benevolencia y son congruentes con el mero hecho de que “se las acerca”: “La paz sea con vosotros”, “no temáis”, etc.</p>	<p>comes across in the very words of the resurrected Jesus, even though these may have been made up by the later Christian community. For when he approaches them, he tells them not to be afraid and to be at peace.</p>
<p>STQ 4.6.42: En América Latina, la teología de la liberación en sus diversos matices se ha orientado espontáneamente hacia el Jesús histórico, concepto que incluso han usado algunos obispos latinoamericanos en el último Sínodo de Roma. El interés que los latinoamericanos han mostrado por el Jesús histórico no proviene del mero interés exegetico e histórico por constatar la verdad de los hechos, sino porque van en él el modo más adecuado y más teológico de enfocar los diversos temas de la teología de la liberación. Sirva para explicar el sentido del Jesús histórico en la teología de la liberación la siguiente frase de P. Miranda: Ninguna autoridad puede hacer que todo esté permitido: la justicia y la explotación no son tan indiscernibles como eso, y Cristo murió para que se sepa que no todo está permitido, pero no cualquier Cristo. El que resulta definitivamente irrecuperable para el acomodo y es oportunismo es el Jesús histórico.</p>	<p>TTQ 4.6.42: In Latin America liberation theology has turned almost spontaneously toward the figure of the historical Jesus. Latin American bishops have not hesitated to invoke that figure at the Synod of Bishops in Rome. This interest is not merely exegetical or historical. Latin Americans are not interested solely in ascertaining the historical facts. They regard the historical Jesus as the most satisfactory theological focus for all the different themes in liberation theology. The following quote from J.P. Miranda nicely sums up the importance of the historical Jesus for liberation theology: “No authority can decree that everything is permitted: for justice and exploitation are not so indistinguishable. And Christ died so that we may know that not everything is permitted. But not any Christ. The Christ who cannot be co-opted by accomodationists and opportunists is the historical Jesus.</p>
<p>STQ 4.6.43:</p>	<p>TTQ 4.6.43:</p>

<p>Qué consecuencias se desprenden de esta nueva situación puede verse ejemplarmente en las comunidades cristianas helénicas. A diferencia de las cristologías surgidas de las comunidades palestinas, los himnos cristológicos helenistas (cf. Fil 2. 6-11; 1 Tim 3, 16) acentúan la entronización de Jesús como el Señor con poder y dominio, no habla ya del Jesús histórico en su concreción. La comunidad de cristianos parece vivir ya en el cielo y la salvación es vista en el presente como total libertad. “Cristo, en virtud de la resurrección acaecida en él, era para ellos el nuevo Dios misterioso, en cuyo señorío se participaba por el bautismo.</p>	<p>The consequences of this new situation can be seen clearly in the Christian communities of the Hellenistic world. Unlike the Christologies which arose in the Palestinian communities, the christological hymns of the Hellenist communities (see Phil. 2:6-11; 1 Tim. 3:16) stress the enthronement of Jesus as Lord wielding power and dominion. They no longer talk about the historical Jesus in all his concreteness. The Christian community seems to be living in heaven already, and salvation is viewed as total liberty in the present. “By virtue of the resurrection... Christ was for them the new God in the pantheon of mystery religions, and they shared his lordship through baptism.</p>
<p>STQ 4.6.44: El momento cumbre en que se rompe en los evangelios el esquema de un conocimiento de la divinidad abstracta está en la cruz de Jesús. Jesús muere porque se ha entregado a la causa del reino de Dios, de la liberación del oprimido. Su arma fundamental ha sido la de la verdad, el amor y el servicio. Sin embargo, en la cruz parece ser que, al menos aparentemente, la verdad se ha mostrado estéril y el amor impotente. Esta situación, desde lo más histórico de Jesús, es la que quiebra el interés con que el hombre pretende conocer la divinidad y la que le hace preguntar “¿Quién es Dios en la cruz de Cristo</p>	<p>TTQ 4.6.44: The cross of Christ is the culminating point where the Gospels break with any notion or schema of some knowledge about an abstract divinity. Jesus is put to death because he committed himself to the cause of God’s kingdom, to the liberation of the oppressed. His basic weapons had been those of truth, love, and service. On the surface at least, the cross seems to suggest that truth proved to be sterile and love to be impotent. This situation, grounded in the most historical reality of Jesus himself, is what destroys any self-interest that people might seek to use as a way of coming to know God. It forces us to ask:</p>

<p>abandonado por Dios?...¿Quién es el verdadero hombre en presencia de Hijo del hombre rechazado y resucitado en la libertad de Dios? ... O el Jesús abandonado de Dios es el fin de toda teología o él es el principio de una teología y existencia específicamente cristianas, y por ello, críticas y liberadoras”. “Sólo el Dios de la cruz es nuestro Dios. No es nunca el Dios a quien el mundo acepta sin haberse convertido. Quién reduzca este significado de la cruz para la cristiandad y el mundo, oscurece la verdad de Dios y el escándalo introducido por la gracia. Cae necesariamente en la esfera de la superstición, aun cuando afirme una teología de la resurrección”.</p>	<p>“who exactly is God in the light of the Cross of Christ, who there was abandoned by God?...Who is man really in the light and presence of the Son of Man, who was first rejected and then resurrected in the freedom of God?... Either Jesus abandoned by God is the end of all theology, or else he is the start of a specifically Christian theology and existence that are both critical and liberative.” As Käsemann puts it, “Only the God of the cross is our God. Our God is never the one that the world accepts without undergoing conversion. Those who minimize or reduce the significance of the cross for Christianity and the world are obscuring the truth of God and the scandal introduced by grace. Even if they affirm some theology of the resurrection, they will still be falling into the realm of superstition”.</p>
<p>STQ 4.6.45: El estilo de vida de las comunidades eclesiales se empieza a describir con el término técnico de camino (odos) (Hech 9, 2; 18, 25; 19, 9.23; 22, 4; 24, 14.22). Con este camino se quiere diferenciar a los cristianos, en primer lugar del judaísmo, pero de hecho se concibe su existencia según el modelo común de camino religioso. Los cristianos quieren acentuar su independencia, “pero ésta está indudablemente en analogía con otros caminos”. El camino cristiano es presentado como “el” camino de salvación para todos los hombres, pero comprendido a</p>	<p>TTQ 4.6.45: The lifestyle of the ecclesial community began to be described with a technical term. It was “the way” (Greek <i>hodos</i>; Acts 9:2, 19:9. 23. 18:25; 22:4; 24:14,22). This new “way” marked Christians off from the followers of Judaism first off all. But the fact is that in using such a term to differentiate Christians from Jews, Christians were actually suggesting that their lifestyle was analogous to other religious ways. The Christian way was allegedly “the” way, but it was now being pictured in terms like those of other religions. Commenting on the</p>

<p>la manera del camino de las religiones. Sobre el significado del término técnico de camino comenta Bultmann que éste puede referirse a la comunidad cristiana como tal o a la doctrina cristiana, pero que ciertamente el concepto muestra que la comunidad “se comprende como una nueva religión junto a la judía y a la pagana”.</p>	<p>term “way” Bultmann notes that it could refer to the Christian community as such or to Christian doctrine. In either case it shows clearly that the Christian community sees itself “as a new religion alongside Judaism and paganism”.</p>
<p>STQ 4.6.46: En sentido estricto, no hemos desarrollado la relación entre el Jesús histórico y el Cristo de la fe, ni la relación del acceso a Cristo, en cuanto histórico y en cuanto resucitado. Esta relación la vemos fundamentalmente de la siguiente forma: el Jesús histórico presenta la pregunta por el sentido de la historia, al afirmar que el reino de Dios se acerca. Estructuralmente, la respuesta definitiva a esa pregunta acaece en la resurrección. Pero el modo de captar la resurrección como tal respuesta, depende a su vez de una hermenéutica, que no es otra que el seguimiento de Jesús. La resurrección sólo se capta a la manera de esperanza, pero el lugar de esa esperanza no es una antropología neutra de la esperanza, sino la esperanza contra esperanza de que habla Pablo. Esta, a su vez, sólo surge de una praxis concreta en cuanto intento de liberación: sólo desde esa praxis se puede captar lo que en la resurrección haya de respuesta. De modo</p>	<p>TTQ 4.6.46: Strictly speaking, I have not spelled out <i>the relationship between the historical Jesus and the Christ of faith</i>. Nor have I considered how access to Christ as a historical figure is related to access to Christ as the risen Lord. I would describe the basic relationship in some such terms as the following. The historical Jesus raises the whole question of history’s meaning by proclaiming the coming of God’s kingdom. Structurally speaking, the definitive answer to that question comes with the resurrection. If we are to grasp the resurrection as the answer to that question, however, we stand in need of some specific hermeneutics. That hermeneutics is nothing else but the following of Jesus. The resurrection can be comprehended only in terms of hope, but not a neutral, anthropological hope. It must be the “hoping against hope” of which Paul speaks, and that can emerge only in a concrete praxis that human beings can come to comprehend the resurrection as a response to the whole question of history’s meaningfulness. Thus</p>

<p>que el acceso al Cristo de la fe está en relación con el seguimiento de Jesús histórico.</p>	<p><i>access to the Christ of faith comes through our following of the historical Jesus.</i></p>
<p>STQ 4.6.47:</p> <p>Sin embargo, y a pesar de todas estas matizaciones, nos parece muy importante la siguiente conclusión: lo que fundamenta la fe en Jesús es a su vez la posibilidad de hacer desaparecer esa fe. Es decir, proclamar la resurrección de Jesús significa, por una parte, afirma que el Jesús histórico es el Hijo de Dios, que la verdad ha aparecido en su figura concreta, y que la liberación está en su seguimiento; pero por otra parte, esa misma resurrección es la condición de posibilidad de que lo concreto de Jesús puede desaparecer. Con la resurrección comienza el proceso de universalización de la fe en Jesús, pero esa universalización se puede ir comprendiendo también como proceso de abstracción, es decir, desde los conceptos de divinidad, omnipotencia, logos explicativo, etc.</p>	<p>TTQ 4.6.47:</p> <p>Despite all the reservation and qualifications noted above, I think we can draw the following important conclusion: <i>The very reality that serves as the foundation for faith in Jesus is also that which allows for the disappearance of that faith.</i> On the one hand proclaiming the resurrection of Jesus means affirming that the historical Jesus is the Son of God, that the truth was embodied in that figure, and that liberation is to be found in following him. On the other hand the resurrection is also that which makes it possible for people to overlook or forget the concrete reality of the historical Jesus. The process of universalizing faith in Jesus begins with the resurrection, but that very process can end up as a process of abstraction. The risen Christ may be viewed and interpreted in the framework of such abstract concepts as deity, omnipotence, explicative Logos, and so forth.</p>
<p>STQ 4.6.48:</p> <p>En este sentido, y en cuanto que el Cristo de la fe pudiera llevar de hecho al olvido del Jesús histórico, el cristianismo se convertiría en una nueva religión en la que lo que hubiera cambiado sería el nombre</p>	<p>TTQ 4.6.48:</p> <p>Christianity may turn into a religion insofar as the process of universalizing its faith is based on abstraction rather than on the concrete history of Jesus. The risen Christ, viewed as an abstract</p>

<p>de la divinidad y quizás algunas exigencias éticas, pero no la estructura misma de religión. Lo que Jesús introduce en el mundo es una revolución de la estructura de religión, en la concepción de la revelación de Dios al mundo y del acceso del hombre a Dios. Dios aparece en lo concreto de la historia, cuando oye el clamor de los oprimidos; la historia no está constituido ya en el origen, sino que surge del anhelo de liberación. En Jesús aparece en qué consiste esa liberación, que tiene su último paradigma en su misma resurrección, y en la actitud de Jesús aparece cómo llevar a cabo esa tarea. El acceso del hombre a Dios no presupone ningún lugar privilegiado (culto o razón filosófico), sino que ese acceso es el mismo hacer la historia, hacer que es experimentado a la vez como la gracia y como praxis.</p>	<p>deity, can serve as an excuse for theology's failure to come to grips with the perduring value of Jesus' concrete history. As Paul points out, we are faced with the task of knowing the God who reveals himself in Jesus Christ specifically. Jesus revolutionizes the existing structure of religion, the way in which people view God's revelation in the world, and our notion of the proper access to God. God appears in the concrete context of history when heeding the cries of the oppressed. History is not fashioned and completed once and for all at the very start. It is an ongoing quest for liberation. In Jesus we see what that liberation entails. Its ultimate paradigm is to be found in his own resurrection. In Jesus' approach we also discover how to carry out that task. There is no privileged cultic or philosophical access to God. We gain access to God by trying to fashion history, and we experience that process as both a grace and a concrete line of praxis.</p>
<p>STQ 4.6.49: Esto que hemos expresado a un nivel formal puede ser iluminado a partir cómo en la Escritura se usa el lenguaje sobre Dios. En la Escritura aparecen dos tipos de afirmaciones sobre Dios, que siguiendo el lenguaje convencional de W. Pannenberg y E. Schlink, vamos a llamar afirmaciones históricas y afirmaciones doxológicas. Como afirmación histórica sobre Dios podemos tomar la liberación</p>	<p>TTQ 4.6.49: The point which I have just made in formal, abstract terms can be illustrated in more concrete terms. Consider how language about God is used in Scripture. In Scripture we find two kinds of statements about God. Following the conventional terminology of Pannenberg and Schlink, I shall call them historical statement and doxological statement. The liberation of the Hebrews from Egypt can be taken as</p>

<p>Egipto. En este tipo de afirmación aparece en primer lugar un hecho histórico, constatable en principio: los israelitas que han vivido esclavizados en Egipto han salido de aquella tierra y se han instalado en Palestina, es decir, históricamente se han liberado. Esa afirmación meramente histórica se convierte en afirmación histórica sobre Dios, cuando todo el proceso histórico de liberación es remontado a una intervención de Dios.</p>	<p>a historical statement about God. In such a statement we find, first of all, a historical event that is verifiable in principle. The Hebrews, who had lived as slaves in Egypt, went out of that land and settled down in Palestine. Historically speaking, we can say that they were liberated. This merely historical statement becomes a historical statement about God when the whole historical process of liberation is attributed to God's intervention.</p>
<p>STQ 4.6.50: La humanidad actual, por lo menos en un sentido amplio, vive de un anhelo de liberación. Ese movimiento de liberación se expresó ya en la llamada ilustración, que se formuló precisamente como liberación del hombre contra la teología. Ese movimiento ha tenido dos momentos estructuralmente distintos: como liberación de la razón ante una fe dogmática (Kant) y como liberación del hombre entero ante una concepción religiosa que promovía o por lo menos permitía la alienación social, económica y política del hombre (Marx). En síntesis, podríamos definir estos dos movimientos como el anhelo de racionalidad y de praxis transformadora.</p>	<p>TTQ 4.6.50: Broad segments of humanity today live with a deep yearning for liberation. This movement for liberation found expression as far back as the Enlightenment, which specifically saw it as human liberation vis-à-vis theology. The movement has had two structurally distinct phases. One phase concentrated on the liberation of reason from dogmatic faith (Kant). The other phase championed the liberation of the whole person from a religious outlook that supported or at least permitted social economic and political alienation (Marx). We might sum up the two phases as a general yearning for reasonableness and for transforming praxis.</p>
<p>STQ 4.6.51: Por último, toda cristología tiene ser consciente de qué papel juega dentro de la teología en general, es decir si la cristología es la</p>	<p>TTQ 4.6.51: Finally, every given christology must focus consciously on its own role within theology as a whole. Does it see christology as the</p>

<p>concentración cristiana en toda la teología, o un capítulo, quizás importante, dentro de ella. En concreto debe preguntarse si la concepción de Dios, de pecado, de liberación, de trascendencia es cristología, es decir, desde Jesús, o si estas realidades ya se presuponen como conocidas independientemente, por lo menos en el plano lógico, del la aparición histórica de Jesús. Es la pregunta por la radicalidad de Cristo, o se ése no es en el fondo un ejemplo privilegiado de lo que independientemente de él ya pudiera saberse.</p>	<p>Christian concentration of all theology or merely as just another chapter in theology -though admittedly an important chapter? To put it concretely, it must ask itself whether or not its conception of God, sin, liberation, and transcendence are derived from Jesus and hence christological, or whether they are viewed as realities already known logically from some other source quite independent of Jesus' appearance in history. How radically rooted in Christ are all the realities considered by theology? Is Jesus merely a privileged example and embodiment of things that can be learned quite independently of him?</p>
<p>STQ 4.6.52: Se puede constatar históricamente que las diversas interpretaciones de la teología de la liberación latinoamericana parecen coincidir en este punto: una cristología que pase por alto al Jesús histórico se convierte en abstracta, y por ello en principio, manipulable e históricamente alienante. Lo típico de Jesús, en cuanto histórico, es su estar situado y comprometido en una situación que ofrece varias semejanzas estructurales, tanto por lo que toca a una expectativa de liberación como a la profundidad del pecado de la situación. Es el Jesús histórico el que hace inequívoca la necesidad, el sentido y el modo de conseguir la liberación.</p>	<p>TTQ 4.6.52: It can be historically verified that the various interpretations of liberation theology in Latin America seem to agree on one point: If a christology disregards the historical Jesus, it turns into an abstract christology that is historically alienating and open to manipulation. What typifies Jesus as a historical reality is the fact that he is situated and personally involved in a situation that displays structural similarities to that of present-day Latin America. At least we can detect a similar yearning for liberation and a similar situation of deep-rooted sinfulness. It is the historical Jesus who brings out clearly and</p>

	unmistakably the need for achieving liberation, the meaning of liberation, and the way to attain it.
<p>STQ 4.6.53:</p> <p>Esta crisis desencadenada por el anuncio escatológico ha sido interpretada por la teología temporalmente (el final temporal de la historia se acerca) o antropológicamente (se ha acercado lo último de la realidad del hombre y de la historia).</p> <p>La común en ambos casos consiste en que Jesús ofrece la verdadera identidad del hombre a través de una crisis, de una conversión, fuere de la cual no acaece el reino. Esto puede entenderse existencialmente (Bultmann), fiducialmente (Pannenberg), práxicamente, en cuanto que Jesús ofrece la posibilidad de la última y definitiva manera de actuar (Moltmann), liberadoramente, en cuanto que la predicación del reino como utopía desencadene ideologías parciales y funcionales de liberación (Boff).</p>	<p>TTQ 4.6.53:</p> <p>The eschatological crisis brought on by Jesus has been viewed in two ways by theology. One views it in temporal terms: The chronological end of history is now imminent. The other view interprets it in anthropological terms: The ultimate reality of humanity and history is now at hand. The common feature in both interpretations is the fact that Jesus offers us the possibility of attaining our true identity by facing up to a crisis and undergoing a conversion. Only in that way can the kingdom come about. The whole process may be viewed in different terms. Bultmann interprets it in existential terms. Pannenberg interprets it in terms of faith and trust. Moltmann interprets it in terms of faith and trust. Moltmann interprets it in terms of praxis, insofar as Jesus offers us the possibility of some ultimate and definitive way of behaving. Boff interprets it in terms of liberation, insofar as the proclamation of the kingdom triggers partial but functional ideologies of liberation.</p>
<p>STQ 4.6.54:</p> <p>Del hecho fundamental del carácter escatológico de la predicación del reino se deduce una serie de consecuencias sistemáticas.</p>	<p>TTQ 4.6.54:</p> <p>A whole series of important systematic conclusions flows from the basic fact that Jesus' preaching of the kingdom was eschatological in</p>

<p>(1) La escatología es crisis; el reino que se acerca juzga al hombre, incluso al acercare en gracia.</p> <p>(2) La escatología tiene un aspecto temporal: la situación presente no es la última posibilidad del hombre; el futuro no es sólo la extrapolación de lo temporal, sino utopía, lo no realizado.</p> <p>(3) La escatología replantea el problema de Dios, no desde el origen sino desde el futuro, y el modo de acceso a Dios no a modo de posesión en la contemplación, sino a modo de esperanza, en la que hay que investigar si es esperanza activa o pasiva.</p> <p>(4) La escatología presenta novedosamente las tensiones fundamentales de la teología clásica (Dios y creatura, naturaleza y gracia, fe y obras) a una nueva luz: iglesia y reino de Dios, injusticia y liberación, hombre viejo y hombre nuevo, irrupción gratuita del reino y hacer el reino.</p>	<p>character. First, eschatology means crisis. The approaching kingdom is a judgement even though it is approaching as a grace. Second, eschatology has a temporal aspect. The present situation is not the ultimate possibility for us. The future is not simply an extrapolation based on the present; it is an as yet unrealized utopia. Third, eschatology posed the problem of God all over again, but from a different slant. God is now to be viewed in terms of the future rather than in terms of past origins and primeval genesis. The way to approach God is no longer described as some sort of contemplative possession of him; it is through hope, and we must now see whether that hope should be merely passive or active as well. Fourth, eschatology presents the old tensions basic to classical theology in a new light. Where classical theology had talked about God versus creature, nature versus grace, and faith versus works, we must now talk about the church versus the kingdom of God, injustice versus liberation, the old person versus the new person, and the gratuitous entry of the kingdom versus active effort on its behalf.</p>
<p>STQ 4.6.55: Si la palabra de Jesús es la buena nueva de que Dios se acerca como gracia y amor liberadores, la palabra de Jesús – debido precisamente a su contenido – no puede quedarse en ser meramente palabra. Una</p>	<p>TTQ 4.6.55: A third important conclusion about Jesus can be derived from his preaching about God. Jesus preached the good news that God was drawing near in grace and liberative love. Precisely because that was</p>

<p>palabra de amor tiene que encarnarse necesariamente en un gesto histórico. Jesús no pretende explicar una doctrina sobre la verdad (abstracta) de Dios, sino hacer presente una realidad: el amor liberador de Dios a los hombres. Por ello, la palabra de Jesús se historiza necesariamente, de la paulatina realización del reino.</p>	<p>the content of his preaching, Jesus' proclamation could not stop with mere words. A word of love simply must be incarnated in a historical gesture or act. Jesus did not seek to propound a doctrine about the abstract truth of God. He sought to call attention to a reality, namely, God's liberative love for human beings. Hence Jesus' message had to be historicized in acts of love and liberation signifying the gradual fulfillment of the kingdom.</p>
<p>STQ 4.6.56: En primer lugar hay que subrayar que son los hechos concretos, es decir, signos de una realidad mayor que la historia concreta, pero dentro de la historia. Son hechos dentro de una situación que está caracterizada por una expectativa de liberación por una parte, y por una situación objetiva de pecado por otra. Esta situación es la que exige que el amor de Jesús no se exprese idealistamente sino en gesto concretos que tengan en cuenta la situación. Jesús no pone gestos abstractos de reconciliación, sino gestos concretos en una situación de opresión. El gesto fundamental positivo de Jesús es acercarse allí donde no hay reconciliación, mostrar históricamente – salvando las barreras que la sociedad, la religión y la política han impuesto y hecho insalvables – cómo Dios se acerca a aquellos a quienes nadie se acerca. De ahí el sentido tipológico del acercamiento de Jesús a</p>	<p>TTQ 4.6.56: 3.7 <i>The "actions" of Jesus.</i> The first thing to be stressed here is that Jesus' actions are concrete. They are signs of a reality greater than concrete history, but signs displayed within history. They are actions within a situation characterized by two features: an expectant longing for liberation on the one hand and an objectively sinful situation on the other. It is this situation that rules out any merely idealistic expression of love on Jesus' part that demands that his love be expressed in concrete acts that take the situation itself into account. Jesus does not perform abstract gestures of reconciliation; he performs concrete acts of reconciliation in a situation characterized by oppression. His basic positive gesture is to draw near to people and situations where there is no reconciliation, to break down the hard and fast barriers that society, religion, and politics had erected, and this to</p>

<p>pecadores, publicanos, borrachos, prostitutas, leprosos, impuros cúltricos, extranjeros, samaritanos, etc. Su palabra de esperanza va encarnada históricamente en un gesto de esperanza.</p>	<p>show in a concrete historical way that God does indeed draw nigh to those whom nobody else will approach. This is the typological import of Jesus' approach to sinners, publicans, prostitutes, lepers, cultically impure people, Samaritans, and so forth. His word of hope has to be fleshed out historically in an act of hope.</p>
<p>STQ 4.6.57: La teoría clásica y muy influyente de la satisfacción vicaria presupone en su explicación que ya se sabe quién es Dios, qué es pecado y qué es salvación. La cruz de Jesús no pone en cuestión esas nociones previas, con lo cual es desvirtuada al introducirla en un esquema teológico ya conocido, cuando la cruz es lo que hace saltar todo esquema.</p>	<p>TTQ 4.6.57: The classic and extremely influential theory of vicarious satisfaction presupposes knowledge of who God is, what sin is, and what salvation is. The cross of Jesus does not call those a priori concepts into question at all, and hence it is completely emasculated. It is fitted into a neat theological scheme when in fact it shatters every such scheme.</p>
<p>STQ 4.6.58: El [lenguaje] operativo lo que se quiere decir es que al hombre en cualquier situación histórica se le ofrece la posibilidad de ser Hijo de Dios si sigue el camino de Jesús. El día en que la figura de Jesús dejase de interesar, dejase de ser camino de salvación – lo cual la fe considera imposible – ese día la fórmula no sería verdadera, Jesús hubiese dejado de ser la revelación del hombre, y de esa forma también la revelación de Dios.</p>	<p>TTQ 4.6.58: What does this means in more functional language? It means that every human being in every historical situation is offered the possibility of being a son of God if he or she follows the way of Jesus. Faith considers it impossible that the figure of Jesus could ever fail to be of interest to people or to serve as the path to salvation. But if that should happen at any point, then at that point the formula would cease to be true. At that point Jesus would cease to be the</p>

	revelation of what human beings are, and hence the revelation of who God is.
<p>STQ 4.6.59:</p> <p>A estas razones de tipo histórico hay que añadir otra de tipo sistemático. El contenido de la ortodoxia son realidades límite como Dios, Cristo, salvación, pecado, pero no pueden ser intuitas ni pensadas en sí mismas. Lo que de ellas se sabe es inseparable de las experiencias históricas que permiten y hacen razonables las formulaciones generales. Que Cristo sea camino al Padre sólo tiene sentido recorriendo ese camino; que Dios sea futuro absoluto sólo se entiende en una experiencia histórica que muestre que el recorrer ese camino abre futuro, que éste se experimente como nuevas posibilidades, etc.,</p>	<p>TTQ 4.6.59:</p> <p>Quite apart from these historical reasons militating against a distorted view of orthodoxy, there is a systematic reason as well. The contents of orthodoxy are limit-realities such as God, Christ, salvation and sin. They cannot be pondered or intuited in themselves. What we know or learn about them cannot be separated from the historical experiences that allow us to make general formulations that are reasonable. The assertion that Christ is the way to the Father can have meaning only for someone who follows the same road. The notion that God is the absolute future can be grasped only in the midst of a historical experience that makes it clear that following the way of Christ does open up vast new possibilities.</p>
<p>STQ 4.6.60:</p> <p>San Ignacio no analiza explícitamente la conflictividad inherente al seguimiento desde la perspectiva de una teología política o de la liberación hoy usuales o desde una teología bíblica como hemos esbozado en el párrafo anterior. Pero es muy consciente de la estructura de contradicción que hay en el seguimiento de Jesús. Eso ya lo esboza en la meditación del llamamiento, aunque aquí de un</p>	<p>TTQ 4.6.60:</p> <p>Loyola does not analyze the element of conflict in discipleship from the standpoint of present-day political theology or liberation theology. Nor does he analyze it from the standpoint of modern biblical theology as I have done in this book. At the same time, however, Ignatius is well aware of the structural element of opposition and contradiction to be found in discipleship. He brings it out and</p>

<p>modo más psicológico. De todos modos hace consciente al ejercitante de que para el seguimiento hay que “hacer contra”.</p>	<p>somewhat even in his meditation on the call to the retreatant, though there he deals with it more in psychological terms. He makes it very clear that the person who would respond to God’s call must “act against”.</p>
<p>STQ 4.6.61: San Ignacio no hace un análisis estructural social de las consecuencias de las dos actitudes diversas para la sociedad: no dice, por ejemplo, explícitamente que la consecuencia de la riqueza no es sólo la deshumanización del rico, sino la opresión del pobre: o que el honor del rico es la dominación del pobre. En este sentido su análisis tiene que ser completado tanto desde la teología actual de la liberación, como de la concepción bíblica estructural del reino de Dios. Pero ciertamente apunta, aunque él lo haga a la manera más personalista, a algo fundamental de la existencia cristiana y del seguimiento: éste tiene que historizarse según una ley bien concreta: pobreza, oprobios, y de ahí se puede llegar al estado habitual de seguimiento, que él caracteriza como “humildad y todas las virtudes”.</p>	<p>TTQ 4.6.61: Ignatius does not offer a structural analysis of the consequences of these two contradictory attitudes for society and social life. He does not say explicitly that wealth not only dehumanizes the rich but also oppresses the poor. He does not say that the honor enjoyed by the rich is bought at the expense of the poor’s domination. In this respect Loyola’s analysis must be filled out and completed by the view of current liberation theology and by the structural conception of God’s kingdom to be found in the Bible. Yet Ignatius does clearly bring out one point about Christian life and discipleship, though he does it more in terms of the individual person. He makes it quite clear that Christian life and discipleship must be fleshed out in real life and history in accordance with the law of poverty: opprobrium. Submitting to that law, one can arrive at the habitual state of discipleship that Ignatius describes as “humility and all the virtues”.</p>
<p>STQ 4.6.62:</p>	<p>TTQ 4.6.62:</p>

Pero no sólo cultural, sino teológicamente la concepción actual cristiana de Dios parece distinta de la concepción explícitamente teológica de San Ignacio. (Ya veremos cómo la concepción más profunda de Dios en San Ignacio no está en sus declaraciones explícitas, sino en ciertas implicaciones de su pensamiento). Leído hoy, el Principio y Fundamento de la sensación de una concepción teísta de Dios, muy empobrecida en relación con la concepción bíblico-cristiana. (Repito que esa no era probablemente la experiencia de Dios de San Ignacio, sino la impresión que hoy da el texto al ejercitante de hoy). Según el Principio y Fundamento Dios es el creador, es decir, está en el origen de la naturaleza. Es un Dios que desde el principio tiene un plan para el hombre, que puede ser costoso en su ejecución, pero en principio claro en sus exigencias. Es un Dios que ha jerarquizado las creaturas para que ayuden al hombre en el cumplimiento de su plan. Presupone una visión dualista del mundo, pues la existencia humana tiene su sentido en la salvación del alma en el más allá, siendo la misma existencia mundana una prueba para la salvación del alma. Es un Dios omnipotente, donde el concepto de omnipotencia aparece de modo abstracto como poder sobre todo. Es un Dios que aparece más bien en correlación con el hombre individual, cuya tarea fundamental es salvar “su” alma, y esa tarea

Even theologically speaking, we can say that the present-day conception of God seems to differ from Ignatius’s explicit conception. (We shall see later that Loyola’s underlying conception of God is to be found in the tacit implications of his thought rather than in his explicit affirmations). When we read his initial meditation on God as the Principle and Foundation, it strikes us as rather theistic. The conception of God to be found there seems to have little to do with the biblical and Christian conception of God. (Once again I am referring to the text of the Ignatian Exercises, not to Ignatius’s own personal experience of God). It seems to present a God who operates as the creator, who is the author of nature. This God has a plan for humanity from the very start, which is quite clear in its demands though their execution may be costly; and he has placed creatures in a hierarchy so that they might help human beings to carry out God’s plan. It seems to imply a dualistic vision of the world, since the purpose of human life is the salvation of the human soul in the world beyond. Life here on earth is simply a test through which the soul must pass if it is to achieve salvation. The God of this initial meditation is an omnipotent God, and here omnipotence seems to refer to some abstract power over everything. He also seems to be related more specifically to individuals as such. The basic task of

relativiza absolutamente todo lo demás. Los hombres experimentan a ese Dios como un Dios que regula, ordena e integra todos los datos de la realidad.

human individuals is to save their own souls, and everything else takes second place to that. Human beings experience God as someone who regulates, orders, and integrates all the data of reality.

Table 4.7: A Comparison of Usages and Translations of the Words *Salvación* and *Liberación* in *Jesús En América Latina* and *Jesus in Latin America*.

<p>STQ 4.7.1:⁹⁰⁹</p> <p>La realidad <i>transcendente</i> de Cristo, que prohíbe todo reduccionismo, es afirmada desde su relación trascendente con Dios – “imagen de Dios invisible”, pero en el contexto de la liberación, de la cual Cristo es juicio, norma y meta, tanto por lo que toca al proceso de la liberación como al hombre nuevo que aquélla debe lograr y éste debe propiciar. En este contexto se dice que en Cristo “se manifiesta el misterio del hombre”; que Cristo es “la meta que el designio de Dios establece al desarrollo del hombre”; que “todo crecimiento en humanidad nos acerca a reproducir la imagen del hijo”.</p>	<p>TTQ 4.7.1:⁹¹⁰</p> <p>Christ’s <i>transcendent reality</i>, which precludes all reductionism, is stated from a point of departure in his transcendent relationship with God as “the image of the invisible God” – but in the context of liberation, of which Christ is judgement, norm, and goal, both with respect to the liberation process and with respect to the new human being to be achieved by that process, as the process is to be furthered by the new human being. In this context, Christ is said to be “manifested in human beings themselves”; that he is the goal established by God’s design for the human being’s development; and that “any enhancement of our humanity moves us nearer to the reproduction of the image of the Son”.</p>
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⁹⁰⁹ The STQs in this table have been taken from Sobrino, *Jesús En América Latina: Su Significado Para La Fe Y La Cristología*. op. cit., pp. 19-41, 47-48, 54-55, 58-60, 63-66, 69-72, 78-79, 88-89, 91, 103, 105, 107, 114, 122, 144-146, 157, 159-161, 169-173, 219-220, 228, 241-242, 246, 251-252, 254-255, 257 & 257-260. Nos. 4.7.1, 4.7.3, 4.7.7, 4.7.10, 4.7.12 & 4.7.16 - 4.7.20, 4.7.22, 4.7.23, 4.7.25, 4.7.26, 4.7.29, 4.7.31 - 4.7.34, 4.7.40, 4.7.44, 4.7.49, 4.7.51, 4.7.53, 4.7.63, 4.7.66, 4.7.69, 4.7.71, 4.7.72, 4.7.76 & 4.7.77, 4.7.83, 4.7.84 & 4.7.86, 4.7.101, 4.7.102, 4.7.109, 4.7.110, 4.7.111, 4.7.115 & 4.7.116 have been adapted.

⁹¹⁰ The TTQs in this table come from *Jesus in Latin America*. op. cit., pp. 5-19, 23-24, 28-31, 33-36, 38-40, 44-45, 51-53, 55, 60-61, 67, 89-91, 98-101, 105-108, 138, 144, 152-153, 155-156, 159-161, 163-165, 169-170, 173, 176-177, 186, 228, 241-242, 246, 251-252, 254-255 & 257-260. Nos. 4.7.1, 4.7.2, 4.7.3, 4.7.6, 4.7.7, 4.7.10, 4.7.12, 4.7.16 - 4.7.21, 4.7.23, 4.7.25, 4.7.26, 4.7.40, 4.7.44, 4.7.48, 4.7.49, 4.7.53, 4.7.75, 4.7.83 - 4.7.85, 4.7.101, 4.7.102, 4.7.109 - 4.7.111, 4.7.114, 4.7.115 & 4.7.116 have been adapted.

<p>STQ 4.7.2:</p> <p>En Puebla coexiste también la óptica de la historia de la salvación y de la presencia actual de Cristo. Lo primero significa que Cristo es visto a partir del plan de Dios desde la creación, es decir; que con Cristo llegó la plenitud de los tiempos. Lo segundo significa que Cristo sigue presente en la historia y que por ello existen lugares de acceso a él.</p> <p>Jesucristo, exaltado, no se ha apartado de nosotros; vive en medio de su Iglesia, principalmente en la Sagrada Eucaristía y en la proclamación de su palabra; está presente entre los que se reúnen en su nombre y en la persona de sus pastores enviados y ha querido identificarse con ternura especial con los más débiles y pobres.</p>	<p>TTQ 4.7.2:</p> <p>We find in the Puebla Document coexisting perspectives of salvation history and of the ongoing presence of Christ. The first means that Christ is seen from the viewpoint of God’s plan from creation onward; with the coming of Christ, the fullness of time has arrived. The second means that Christ is still present in history, and that therefore there are “places” where access can be had to him.</p> <p>The exalted Jesus Christ has not forsaken us. He lives within his Church, chiefly in the Holy Eucharist and in the proclamation of his Word. He is present among those who gather together in his name (Matt. 18:20), and he is present in the person of the pastors he has sent out (Matt. 10:40; 28:19ff.). And with particular tenderness he chose to identify himself with those who are poorest and weakest (Matt. 25:40).</p>
<p>STQ 4.7.3:</p> <p>Coexisten, por último, la óptica pastoral y la óptica doctrinal. Por una parte reconoce y aprueba <<una búsqueda del rostro siempre nuevo de Cristo que llena su legítima aspiración a una liberación integral>>. Pero previene que esa búsqueda debe preservar y fundamentarse en la doctrina auténtica de la Iglesia sobre Cristo. Recuerda las advertencias de Juan Pablo II en su discurso inaugural, y afirma solemnemente que <<vamos a proclamar una vez más la verdad de la fe acerca de Jesucristo>></p>	<p>TTQ 4.7.3:</p> <p>Finally, we find the coexistence of a pastoral and a doctrinal viewpoint. On the one side Puebla acknowledges and approves a “search for the ever new face of Christ, who is the answer to ...legitimate yearning for integral liberation” on the part of God’s people. But we are warned that this search must safeguard and rest on the authentic doctrine of the church concerning Christ. The Puebla Conference recalls the cautions put forward by John Paul II in his Opening Address and solemnly</p>

	states “We are going to proclaim once again the truth of faith about Jesus Christ”.
<p>STQ 4.7.4:</p> <p>Aunque la cristología de Puebla recoge diversos elementos al mantener la necesaria diversidad de ópticas, aunque recoge incluso varios elementos de la CL, avanzando en las formulaciones sobre Medellín, alrededor y después de Puebla varios miembros de la jerarquía latinoamericana han repetido estas advertencias, acusando a veces a la CL en general y a veces mencionando autores concretos.</p>	<p>TTQ 4.7.4:</p> <p>Thus it is true that Puebla’s christology takes in several different elements in its effort to maintain a needed variety of viewpoints and even includes elements of “liberation christology,” moving beyond Medellín’s formulations. Still, during and after Puebla, various members of the Latin American hierarchy have repeated the warnings we have just quoted, sometimes pointing the accusing finger at liberation christology in general and even citing particular authors.</p>
<p>STQ 4.7.5:</p> <p>En este contexto determinado se escribe el presente trabajo. No se puede ignorar que existe, al menos en sus rasgos fundamentales, una cristología latinoamericana, aunque en su realidad concreta se concentra en la vida de Jesús y no se haya estructurado según los tratados tradicionales sobre cristología. Esta cristología latinoamericana ha tenido consecuencias pastorales – en gran medida porque recoge lo que es antes vivido que reflexionado -, que son vistas por unos muy positivamente, mientras que otros las ven con sospecha y miedo. A nuestro entender, ni Puebla ni la jerarquía eclesiástica han condenado la CL, pero es evidente que desean o</p>	<p>TTQ 4.7.5:</p> <p>This is the determinant context in which this work has been written. There is no ignoring the fact of a Latin American christology, or at least the basic outline of one, even though what is actually presented focuses on the life of Jesus and is not structured along the lines of traditional tractates on christology. This Latin American christology has had pastoral consequences, in large part because its content was lived before it was reflected upon. These pastoral consequences are viewed positively by some, but they are looked on with suspicion and fear by others. Neither Puebla nor the church hierarchy has condemned liberation christology. But it is evident that the hierarchy seeks or</p>

<p>exigen una clarificación de la CL por lo que toca al punto crucial de presentar la totalidad de la verdad sobre Jesucristo.</p>	<p>demands a clarification of liberation christology on the crucial point of whether it includes the whole of the “truth about Jesus Christ”.</p>
<p>STQ 4.7.6: En este trabajo y en este contexto queremos ofrecer tal clasificación, aunque, como es obvio, sólo podemos reducirnos a los puntos más importantes, sin tratar todos los problemas que presenta la cristología. Sobre esa totalidad, queremos ofrecer la intención y los contenidos de la CL, aunque, como es obvio, lo que aquí escribimos es en último término la visión y la responsabilidad del autor. Queremos además, específicamente clarificar algunas dificultades que ha suscitado nuestro libro <i>Cristología Desde América Latina</i>.</p>	<p>TTQ 4.7.6: In this work, and in this context, I shall attempt to furnish that clarification – although, as is obvious, I must limit myself to the most important points and not try to handle all of the problems of christology. What I offer here will be what I see as the intent and content of the christology of liberation – although, what I have written here must in the last analysis be my view and responsibility. Furthermore, specifically, I hope to be able to clarify certain difficulties arising from my book <i>Christology At The Crossroads</i>.</p>
<p>STQ 4.7.7: Por otra parte, se trata de exponer la verdad sobre Cristo teniendo también en cuenta los elementos fundamentales de la fe real en Cristo que se desarrollan en América Latina y elabora la CL. Es cierto que ésta no ha surgido ni ha tenido como finalidad primaria el esclarecer las fórmulas, neotestamentarias o dogmáticas, sobre la totalidad de Cristo, pues a diferencia de otras cristologías su intención pastoral no ha sido hacer comprensibles esas fórmulas a quien las pone en duda</p>	<p>TTQ 4.7.7: On the other hand, this book will make no attempt to set forth the truth about Christ without taking account of the basic elements of faith in Christ as presently developing in Latin America and being theorized by liberation christology. To be sure, the source and finality of this christology is not the explanation of either New Testament or magisterial formulas concerning the totality of Christ. Unlike other christologies, the christology of liberation is not conceived for the purpose of making these formulas understandable for those who, for</p>

<p>por razones culturales ambientales. Valga para ilustrar este punto la gráfica afirmación de Juan L. Segundo;</p> <p>Cristianos de izquierda, de derecha y de centro estarán de acuerdo en que Jesucristo es verdadero hombre y verdadero Dios, en que Dios es uno en tres personas, en que Jesús, con su muerte y resurrección, redimió al género humano.</p>	<p>contingent cultural reasons, find them doubtful. The intent of liberation christology is more immediately pastoral. Here it will suffice to cite the statement of Juan Luis Segundo;</p> <p>Christians of the left, the right, and center all agree that Jesus Christ is true man and true God, that God is one in three persons, and that Jesus has redeemed the human race by his death and resurrection.</p>
<p>STQ 4.7.8:</p> <p>Pero aunque ésta no haya sido su finalidad, creemos que la CL – que debe a su vez ser enriquecida por las formulaciones neotestamentarias y dogmáticas sobre Cristo – puede ayudar a esclarecer y radicalizar las mismas formulaciones dogmáticas. Las propias limitaciones y aun los posibles énfasis unilaterales en el Jesús histórico no impiden esa posibilidad. Pues en la medida en que la CL tenga en cuenta la fe realizada en Cristo, podrá ser una ayuda para comprender la verdad total de lo que se cree. Por esta razón haremos primero una breve presentación del núcleo de la CL para tratar después la verdad de la divinidad, la humanidad y el misterio de Cristo.</p>	<p>TTQ 4.7.8:</p> <p>Although, this is not its purpose, liberation christology – which, like any other christology, must be enriched by the formulation of the New Testament and the ecclesiastical magisterium regarding Christ – can be of help when it comes to explaining and radicalizing these dogmatic formulations. Neither the limitations inherent in any given christology, nor the unilateral emphasis it may be likely to lay on the historical Jesus, are any impediment to this possibility. To extent that liberation christology takes account of realized faith in Christ, it will be able to help toward an understanding of the total truth of what is believed. And so I shall first make a brief presentation of the kernel of the christology of liberation, and only then come to treat of the truth of the divinity, the humanity, and the mystery of Christ.</p>
<p>STQ 4.7.9:</p>	<p>TTQ 4.7.9:</p>

<p>En otros lugares se ha expuesto la importancia de la CL para la misión evangelizadora de la Iglesia, para la práctica cristiana de la liberación y para el revivir de muchos cristianos en la fe. Aquí queremos presentar los elementos de la CL desde las implicaciones positivas – y también desde sus posibles peligros – para el tema de este trabajo: la verdad sobre Jesucristo.</p>	<p>I have set forth elsewhere the importance of the christology of liberation for the evangelizing mission of the church, for the Christian practice of liberation, and for the revival of the faith of so many Christians. Here I present the elements of liberation christology from a point of departure in its positive implications – as well as in its possible dangers – for the theme of this work: the truth about Jesus Christ.</p>
<p>STQ 4.7.10: Digamos sin embargo, desde el principio, lo que nos parece ser el núcleo cristológico y teológico de la CL, a lo cual ha pretendido servir. Toda cristología debe decir que Jesús es el Cristo no es otro que Jesús. Toda teología debe decir que Jesús es Dios, pero lo que recalca la CL es que lo que es Dios sólo lo sabemos desde Jesús. Este es, creemos, el núcleo de la fe, que es a la vez buena nueva y escándalo. Como hemos escrito en otra parte, no tanto por polemizar, sino por mantener el escándalo:</p> <p style="padding-left: 40px;"> <<Se presupone conceptos que precisamente desde Jesús no se pueden presuponer: qué es ser Dios y qué es ser hombre. Es decir, no se puede propiamente explicar la figura de Jesús a partir de conceptos supuestamente ya conocidos previamente a Jesús, puesto que lo que viene a cuestionar Jesús es la comprensión de Dios y del hombre. <<Divinidad>> y <<humanidad>> pueden servir como definiciones nominales para romper de alguna manera el círculo hermenéutico, pero no</p>	<p>TTQ 4.7.10: I will say from the outset, however, what it is that appears to me to be the christological and theological kernel of the christology of liberation – the intended object of its service. Any christology must say that Jesus is the Christ. Liberation christology emphasizes that the Christ is no one but Jesus. Any theology must hold that Jesus is God. Liberation christology emphasizes that we only know what God is from a point of departure in Jesus. This, I maintain, is the kernel of our Christian faith, which is at once the Good News and a scandal. As I have written elsewhere – not for the sake of polemics, but simply to maintain the scandal:</p> <p style="padding-left: 40px;"> The Chalcedonian formula presupposes certain concepts that in fact cannot be presupposed when it comes to Jesus. [It] assumes we know who and what God is and who and what human beings are. But we cannot explain the figure of Jesus by presupposing such concepts because Jesus himself calls into question people’s</p>

<p>como definiciones reales ya conocidas para entender a Jesús; el movimiento debe ser más bien al contrario>>.</p>	<p>very understanding of God and human beings. We may use “divinity” and “humanity” as nominal definitions to somehow break the hermeneutic circle, but we cannot use them as real definitions, already known, in order to understand Jesus. Our approach should start from the other end.</p>
<p>STQ 4.7.11: Con esta fundamental afirmación no se han esclarecido los posibles o reales malentendidos de la CL, que pueden ser también fruto de la limitación, la precipitación o inexactitud en las formulaciones. Pero quizá se haya esclarecido el malentendido de fondo: la CL no intenta reducir a Cristo, sino mostrar cómo desde Jesús se va desplegando – escandalosa y salvíficamente – el misterio de Dios y del hombre, cuya máxima expresión es el mismo Cristo. Dicho esto, sin embargo, analicemos más en detalle la CL, sus implicaciones para elaborar la verdad sobre Jesucristo y sus posibles peligros.</p>	<p>TTQ 4.7.11: Of course, making this basic assertion does not clear up potential or real misunderstandings of the christology of liberation—which, for that matter, may be fruit of limitation, precipitancy, or imprecision in some of its formulations. But it may clear up the underlying misunderstandings. The christology of liberation does not intend to “reduce” Christ, but to show how, from a point of departure in Jesus, the mystery of God and the human being, whose supreme expression is Christ himself, gradually – and scandalously and salvifically – unfolds. This said, let us analyse liberation christology, its implications for the development of the truth about Jesus Christ, and its possible dangers in detail.</p>
<p>STQ 4.7.12: En sus orígenes la CL ha ido unida a una praxis de liberación histórica y eclesial, y su <i>intención</i> más refleja consistió precisamente en ayudar cristianamente a esa praxis. Por una parte, la necesidad de liberación histórica es algo evidente y la praxis histórica de</p>	<p>TTQ 4.7.12: In its origins, the christology of liberation was joined to a historical and ecclesial praxis of liberation, and its more reflexive intention has consisted precisely in Christian assistance to this praxis. True, the need for historical liberation is obvious, and the historical praxis of</p>

<p>liberación, en un sentido general, no necesita ulterior justificación. Pero los cristianos que se introdujeron en una práctica liberadora buscaron tanto una congruencia de su praxis histórica con su propia fe cristiana como el apoyo y la radicalización que la fe da a esa praxis. Para ello volvieron a reconsiderar la figura de Jesús, y de esa forma se originó una incipiente reflexión sobre Cristo. Además, por las dificultades no ya sólo históricas, sin intraeclesiales, apelaron a la nueva figura de Cristo para que la praxis de liberación tuviera carta de ciudadanía eclesial y eventualmente para encontrar un criterio de verdad en los conflictos intraeclesiales que esa nueva práctica originaba. Dicho de forma breve, la nueva reflexión sobre Cristo se originó al servicio de la liberación histórica y para que la Iglesia, precisamente por su fe en Cristo, se introdujera en la tarea liberadora y de forma específicamente cristiana.</p>	<p>liberation, in a general sense, requires no justification. But Christians who had inserted themselves into a liberative practice were searching both for a way to see their historical praxis as consistent with their actual Christian faith and for the support and radicalization that faith lends that praxis. Therefore they went back to the figure of Jesus, and this was the origin of an incipient reflection on Christ. Further, in view of certain difficulties that were not only historical but also intraecclesial, they appealed to the new figure of Christ, for which the praxis of liberation had discovered an ecclesial authenticity, and which –who knows? – might even yield a criterion of truth that would be helpful for the resolution of interchurch conflicts aroused by this new practice. Briefly stated, this new reflection on Christ originated in the service of historical liberation and for the purpose of inviting the church, precisely in virtue of its faith in Christ, to insert itself into a task of liberation that would now be seen to be specifically Christian in form.</p>
<p>STQ 4.7.13: Sobre este origen de la reflexión acerca de Cristo se podría objetar que, aunque tanto el proceso de liberación en sí mismo como la ayuda de la fe a ese proceso son correctos y deseables, lleva ya un peligroso germen para la cristología. Sería éste la funcionalización de Cristo, de</p>	<p>TTQ 4.7.13: This reason for reflecting on Christ might be objected to on the grounds that, although both the liberation process itself and assistance to the process to be provided by the faith are correct and desirable, still they sow dangerous seeds for christology. Christology may now</p>

<p>modo que el ‘uso’ legítimo de Cristo para motivar a la liberación se fuese convirtiendo en ‘abuso’. Dicho de forma sistemática, el peligro estaría en que el ‘liberador’ fuese desapareciendo tras la ‘liberación’; que el ‘liberador’ sólo fuese usado en aquellos aspectos relevantes para la liberación ‘histórica’, ignorando la liberación ‘transcendente’; que los criterios últimos de la liberación, incluso en lo que tiene de histórica, no se obtuviesen ya del ‘liberador’, sino de otras fuentes.</p>	<p>become the functionalization of Christ. Now the legitimate “uses” of Christ to motivate liberation may be converted into “abuse”. To put it systematically; the danger would be that the Liberator would disappear behind the liberation – that the Liberator would be used only when he was relevant for “historical” liberation, ignoring “transcendent liberation” – that the ultimate criteria of liberation, even in its historical aspect, would not be sought in the Liberator, but elsewhere.</p>
<p>STQ 4.7.14: La objeción se puede formular más radicalmente afirmando que, aunque el ‘uso’ de Cristo, fuese sustancialmente correcto, cristianamente la cristología iría perdiendo la fundamentalidad y ultimidad que le es propia, en favor de una teología de la historia que afirmase la voluntad liberadora de Dios y el anuncio del reino de Dios a los pobres. Cristo iría apareciendo sólo como uno de los mediadores importantes de la liberación, en la línea de Moisés o los profetas; y aunque se le reconociese su mayor y decisiva importancia, la ultimidad revelatoria de Cristo iría progresivamente palideciendo.</p>	<p>TTQ 4.7.14: The objection can be stated more radically: Although the “use” of Christ, may be substantially correct, from a Christian viewpoint christology would lose its proper basicity and ultimacy in favor of a simple theology of history asserting the liberative will of God and the proclamation of the kingdom of God to the poor. Christ would then appear merely as one of the important mediators of liberation, in the line of Moses or the prophets, and although his major, decisive importance would be acknowledged, his ultimacy with respect to revelation would be obfuscated.</p>
<p>STQ 4.7.15: Sean cuales fueren los reduccionismos horizontalistas que se den de hecho en la fe en Cristo, lo que nos interesa recalcar es que más se dan en la práctica que en la teoría cristológica; y que ésta desde sus</p>	<p>TTQ 4.7.15: Whatever the horizontalist reductionisms <i>de facto</i> occurring in faith in Christ may be, then, what concerns us is to emphasize that they subsist in practice rather than in christological theory, that liberation</p>

<p>orígenes ha evitado el reduccionismo. Aunque más adelante desarrollaremos los elementos de totalidad de la CL, mencionemos ahora tres elementos anti-reduccionistas que se dan en los orígenes de la CL.</p>	<p>christology, from its inception, has successfully avoided such reductionism. Below, I shall develop the elements of liberation christology in their totality. For the present, suffice it to cite three antireductionist elements in the origins of that christology.</p>
<p>STQ 4.7.16: En primer lugar, es importante recordar el talante estrictamente evangélico de la incipiente CL. Esa reflexión se hizo con la convicción de que el Evangelio de Jesús es buena nueva para los pobres y que los pobres son la clave para acercarnos hoy al Evangelio. La importancia de esta afirmación, hoy tan repetida y evidente, es que, como ha recordado G. Gutiérrez, lo que está al inicio de la teología de la liberación es el tema de la pobreza y el tema de Mt 25, y rechaza una cierta interpretación de que <<la teología de la liberación se hallaba, en un primer momento, exclusivamente centrada en el tema del Exodo y en el Antiguo Testamento>>. Eso, obviamente, no disminuye la importancia del AT ni de los pasajes liberadores del Exodo; pero aclara que ya en sus inicios la figura de Jesús es la clave para la teología de la liberación; el pasaje de Mat 25 es fundamental, tanto para hacer teología desde los pobres como para comprender al Jesús que se encuentra en los pobres. La sencilla conclusión es que, en la misma tarea de hacer</p>	<p>TTQ 4.7.16: First, it is important to recall the strictly evangelical tenors of the christology of liberation in its inception. This reflection was undertaken with the conviction that the gospel of Jesus is good news for the poor, and that the poor are the key to our approach to the gospel today. The importance of this statement, so obvious today, resides in the fact that, as Gustavo Gutiérrez has recalled, underlying the theology of liberation from the start were the themes of poverty and Matthew 25. Gutiérrez rightly rejects an interpretation “to the effect that, in its beginnings, the theology of liberation was centered exclusively on the Old Testament theme of the exodus.” Obviously, I am not concerned to depreciate the importance of the Old Testament or of the passages dealing with the liberation from Egypt. But it is important to make it clear that the figure of Jesus has been the key to liberation theology from the outset. Matthew 25 is basic, both for doing theology from a point of departure in the poor and for understanding Jesus as he is to be found in the poor. The simple</p>

<p>teología liberadora, Jesús toma desde los comienzos la primacía última, y no es parangonado ni, menos aún, supeditado a otras figuras bíblicas liberadoras.</p>	<p>conclusion is that, in the task of liberation theology, Jesus has always held the ultimate primacy and that he cannot be compared to, still less surpassed by, other liberating biblical figures.</p>
<p>STQ 4.7.17: En segundo lugar, es importante recordar que Cristo va siendo presentado no sólo como quien mueve a la liberación, sino como norma de la práctica liberadora y prototipo del hombre nuevo que se pretende con la liberación. Jesús aparece como la <i>norma normans</i>, y no la <i>norma normata</i> de la liberación. Esto es lo que, de forma sencilla pero profunda, indica el título latinoamericano de Jesucristo el Liberador. Si el epíteto <i>liberador</i> exige de la reflexión cristológica su referencia a la práctica histórica, el artículo <i>el</i> le exige retrotraer la liberación a su anunciador, norma y juez.</p>	<p>TTQ 4.7.17: Second, Christ is presented not only as the one who moves humanity toward liberation, but also as the norm of liberative practice and the prototype of the new human being for whom liberation strives. Jesus is <i>norma normans</i> of liberation, not its <i>norma normata</i>. Simply but profoundly this is what is indicated by the Latin American christological title “Jesus Christ the Liberator.” The epithet “Liberator” calls for a reference to historical practice on the part of christological reflection. But the article “the” requires that reflection to refer liberation to its herald, norm, and judge.</p>
<p>STQ 4.7.18: Sin duda alguna ha sido L. Boff quien ha dado carta de ciudadanía a este título en su libro <i>Jesucristo el Liberador</i>. Lo importante es recalcar que ya en esa obra indica Boff que Jesucristo es la medida de la liberación, y no a la inversa.</p>	<p>TTQ 4.7.18: There can be no doubt that it was Leonardo Boff, in his <i>Jesus Christ Liberator: A Critical Christology for Our Times</i> who gave this title its currency. Most importantly, Boff indicates in this work that Jesus Christ is the yardstick of liberation and not vice versa.</p>
<p>STQ 4.7.19: En tercer lugar, hay que recordar el tipo de indignación ética, además de la sospecha epistemológica, que está a la base de la incipiente CL.</p>	<p>TTQ 4.7.19: Third, we must recall the kind of ethical indignation – in addition to an epistemological suspicion – that lies at the basis of an incipient</p>

<p>Como se ha dicho, ésta no se origina para apaciguar las dudas sobre Cristo, sino por la indignación hacia el uso que se ha hecho de Cristo muchas veces en la historia de América Latina para justificar la opresión de los pobres.</p>	<p>liberation christology. It does not originate as an attempt to quell doubts about Christ, but as an expression of indignation over the use to which Christ has so often been put in the history of Latin America in order to justify the oppression of the poor.</p>
<p>STQ 4.7.20: Esta indignación y dolor sentidos por la manipulación que se ha hecho de Cristo no es sino la otra cara de la moneda del amor a Cristo. Quizá pueda parecer en exceso psicologizante o fuera de lugar mencionar el amor a Cristo. Pero si éste se halla presente en los inicios de la CL, la reflexión cristológica que de ahí se derive tiene al que no suficiente bajo todo punto de vista. Que este amor a Cristo sea una realidad en la CL lo podemos colegir de la afirmación, admirable por su sencillez, de L. Boff en los inicios de la CL. <<El teólogo verdadero sólo puede hablar <i>a partir</i> de Jesús, es decir, afectado por su realidad vivida en la fe y en el amor>>.</p>	<p>TTQ 4.7.20: This indignation and sorrow over the manipulation of Christ is but the other side of the coin of love for Christ. It may seem out of place, live over-psychologizing, to mention the love of Christ here. But if the love for Christ is present in the beginnings of a christology of liberation, then the christological reflection that ensues will have at least one necessary element, however insufficient it may be from other points of view. That this love of Christ is indeed present in liberation christology may be gathered from Leonardo Boff's statement, so admirable in its simplicity, made when the christology of liberation was in its infancy: "True theologians can speak only when Jesus Christ is their point of departure, that is, when touched by Jesus' reality lived in faith and love".</p>
<p>STQ 4.7.21: Estos son algunos elementos, objetivos y subjetivos, que están en el inicio de la CL, que acompañan al indudable uso que se hace de Cristo para la tarea liberadora. Lo que hemos querido recalcar es que</p>	<p>TTQ 4.7.21: These are some of the objective and subjective elements we find as a christology of liberation gets under way, elements accompanying the unquestionable use of Christ for the liberative task. The person of</p>

<p>en los principios y por principio no desaparece la persona de Cristo, ni se diluye al liberador en la liberación. Lo menos que puede afirmarse es que en los inicios de la CL existe un interés real por la persona de Cristo y por ello la posibilidad objetiva de que desde dentro de la misma dinámica de la reflexión pueda surgir la reflexión sobre la verdad de Jesucristo, sin poner límites a esa verdad.</p>	<p>Christ does not disappear in the principles of liberation christology – and this “on principle” - the Liberator is not dissolved into liberation. The least can be said is that, as liberation christology gets under way, there is a real interest in the person of Christ, and therefore the objective possibility exists that from within the dynamic of reflection there may arise reflection on the truth of Jesus Christ that does not entail any limitation of that truth.</p>
<p>STQ 4.7.22: <<Hoy, en la experiencia de fe de muchos cristianos de América Latina, Jesús es visto y amado como el Libertador>>.</p>	<p>TTQ 4.7.22: “Today, in the faith experience of so many Christians in Latin America, Jesus is seen and loved as the liberator”.</p>
<p>STQ 4.7.23: Desde estos orígenes la CL ha ido elaborando una <i>figura de Cristo</i>. Dentro de la totalidad de esa figura ha adquirido indudable relieve lo que se ha dado en llamar el Jesús histórico. En otros lugares hemos desarrollado las razones latinoamericanas y el significado preciso de hacer metodológicamente del Jesús histórico punto de partida de la reflexión sobre la totalidad de Cristo. Baste aquí recordar que esto se ha hecho: a) para esclarecer la necesidad y especificidad cristianas del proceso de liberación; b) para mejor desarrollar la tarea de la teología fundamental y hacer más eficaz la aceptación del misterio de Cristo; c) para profundizar y radicalizar las afirmaciones dogmáticas.</p>	<p>TTQ 4.7.23: From these beginnings, the christology of liberation has proceeded to develop a <i>figure of Christ</i>. There is no denying that, within this totality of this figure, the so-called historical Jesus has been set in relief. Elsewhere I have developed the “Latin American reasons” for, and precise meaning of, taking the historical Jesus methodologically as the point of departure for the reflection on the totality of Christ. Here, suffice it to recall that I have done so (1) to clarify the Christian necessity and specificity of the liberation process; (2) the better to develop the task of fundamental theology and render the acceptance of</p>

	the mystery of Christ more efficacious; and (3) to deepen and radicalize dogmatic statements.
<p>STQ 4.7.24:</p> <p>La CL presenta a Jesús, en primer lugar, en su relación con el reino de Dios y hace de esa relación el dato clave para comprender la verdad de Jesús. Por ser ese reino reino de Dios, Jesús aparece relacionado desde el principio con lo que es último en la voluntad de Dios: <<venga a nosotros tu reino>> (Mt 6, 10). Y él mismo aparece relacionado con ultimidad con lo que es último en la voluntad de Dios. La CL entiende el reino de Dios desde Jesús, desde lo que él dice sobre el reino y desde lo que él hace en favor de ese reino. Qué es el reino, cómo se realiza, cuáles son sus valores, cómo se le corresponde, lo sabemos en principio desde Jesús, y en ultimidad sólo desde Jesús.</p>	<p>TTQ 4.7.24:</p> <p>The christology of liberation presents Jesus first of all in his relationship with the kingdom of God and develops this relationship into the key datum for a comprehension of the truth of Jesus. Inasmuch as this kingdom is the kingdom of <i>God</i>, Jesus enjoys a relationship, from the outset, with what is ultimate in God’s will: “Your kingdom come” (Matt. 6:10). Jesus himself appears as related, with ultimacy, to what is ultimate in God’s will. The christology of liberation understands the kingdom of God from a point of departure in Jesus, in what Jesus says about the kingdom and in what he does in behalf of that kingdom. What the kingdom is, how it is brought to realization, what its values are, how one “corresponds” to it – all of this we know, in principle, starting from Jesus, and, ultimately, only starting from Jesus.</p>
<p>STQ 4.7.25:</p> <p>De esta forma desaparece el peligro de una mera jesusología. Si desde un punto de vista histórico la CL ha relacionado a Jesús con el Reino de Dios, desde un punto de vista sistemático ha relacionado el Reino de Dios con Jesús. La ultimidad de esa relación es lo que</p>	<p>TTQ 4.7.25:</p> <p>Thus liberation christology runs no risk of reduction to a mere jesusology. True, from a historical point of view liberation christology sees Jesus in relation to the kingdom of God. But from a systematic point of view it sees the kingdom of God in relation to Jesus. It is the</p>

<p>permite un análisis cristológico, y no meramente jesuso-lógico, de la relación entre reino y Jesús.</p>	<p>ultimacy of this relation that permits a christological and not merely a jesu-ological analysis, an analysis of the relationship between the kingdom of God and Jesus.</p>
<p>STQ 4.7.26: La CL describe la <i>práctica de Jesús</i> como servicio a ese reino de Dios. Jesús es presentado como encarnado parcialmente en el mundo de los pobres. A ellos dirige privilegiadamente su misión, con ellos convive, para ellos pone los signos de la venida del reino (Milagros, expulsión de demonios, comidas). Desde ellos denuncia el pecado fundamental y desenmascarar las razones encubridoras de ese pecado. Por esa práctica entra en conflicto con los poderosos y es perseguido hasta la muerte.</p>	<p>TTQ 4.7.26: The christology of liberation describes the <i>practice of Jesus</i> as service to that kingdom of God. Jesus is presented as incarnate, partisan, in the world of the poor. It is to the poor that he addresses his mission in a special, privileged manner, it is with them that he lives; it is for them that he posits the signs of the coming of the kingdom – miracles, the expulsion of demons, wondrous food and drink. It is from a starting point among the poor that he denounces the basic sin and tears away the mask from rationalizations of that sin. Because of all this, he comes into conflict with the mighty, and is persecuted to death.</p>
<p>STQ 4.7.27: La CL describe esa práctica no sólo como hecho histórico constatable, sino como <i>respuesta de Jesús a la voluntad de Dios del reino</i>. La práctica de Jesús vive de una convicción personal, no ulteriormente analizable, pues está enraizada en su relación con Dios. Con ese Dios entra Jesús en contacto por la oración, en esa Dios confía, a ese Dios es obediente y fiel hasta el final. Jesús aparece no</p>	<p>TTQ 4.7.27: Liberation christology describes this practice not only as a historical, observable fact, but as <i>Jesus' response to the will of the God of the kingdom</i>. Jesus' practice is nourished by a personal conviction that is not open to further analysis, since it is rooted in his relationship with God. Jesus comes in contact with that God by prayer, he trusts in that God, he is obedient and loyal to that God to the end. Jesus appears not</p>

sólo como el hombre de la práctica del reino, sino como el testigo de la fe, y ambas cosas con ultimidad.	only as the person of the practice of the kingdom, but as the witness of faith, and both of these with intimacy.
<p>STQ 4.7.28:</p> <p>La CL ha recalcado <i>las exigencias a Jesús a sus oyentes</i>, tanto como conversión radical del pecado cuanto como construcción del reino. A través de ambas cosas Jesús exige la configuración de un hombre nuevo según el espíritu de las bienaventuranzas.</p>	<p>TTQ 4.7.28:</p> <p>Liberation christology emphasizes <i>Jesus' demands on his hearers</i>, both in the sense of a radical conversion from sin and in that of the building of the kingdom. Through both, Jesus demands the shaping of the new human being according to the spirit of the Beatitudes.</p>
<p>STQ 4.7.29:</p> <p>La CL no aduce la exigencia del seguimiento como argumento que inequívocamente resolviere al espinoso problema de la autoconciencia de Jesús, aunque lo valora grandemente. Pero al profundizar en la radicalidad de ese seguimiento exigido por Jesús y la fundamentación de ese seguimiento en último término en la <i>persona</i> de Jesús, al menos implícitamente, de forma cristológica.</p>	<p>TTQ 4.7.29:</p> <p>Liberation christology does not see in Jesus' demand for discipleship the adequate resolution of the thorny problem of his self-consciousness, although it values it highly. However, in plumbing the radical depths of the discipleship he demands and its ultimate basis in his own <i>person</i>, it does present Jesus, at least implicitly, in a christological manner.</p>
<p>STQ 4.7.30:</p> <p>La CL presenta <i>el misterio pascual</i> como el momento cumbre en la propia historia de Jesús y como el hecho fundamental para el desarrollo de la cristología. Ha recalcado las razones históricas de la muerte: el conflicto causado por Jesús, la persecución que le sobrevino, la acusación de blasfemo y la condena por agitador</p>	<p>TTQ 4.7.30:</p> <p>Liberation christology presents the Paschal mystery as the crowning point of Jesus' history, and as the basic datum for the development of a christology. It emphasizes the historical reasons for Jesus' death: the conflict he aroused, the persecution to which he was subjected, the accusation of blasphemy lodged against him, and his being sentenced</p>

<p>político. Pero ha presentado esos hechos históricos también como lo que le ocurre a Jesús por obediencia al Padre.</p>	<p>to death as a political agitator. But it presents these historical facts as the outcome of his obedience to the Father.</p>
<p>STQ 4.7.31: Ese Jesús, que ha vivido y muerto de tal manera, ha sido resucitado y ensalzado por el Padre. La resurrección confirma la verdad de la vida de Jesús y la verdad última de la persona de Jesús. Desde ahí comprende la CL la fe neotestamentaria en Cristo y los diversos títulos en que se va expresando esa fe.</p>	<p>TTQ 4.7.31: The Jesus who lived and died in this fashion has been raised and exalted by God. The resurrection confirms the truth of Jesus' life and the ultimate truth of his person. The starting point for the christology of liberation is the resurrection. From there it understands the New Testament faith in Christ and the various titles in which that faith comes to be expressed.</p>
<p>STQ 4.7.32: De acuerdo con el [Nuevo Testamento] mantiene la afirmación decisiva de que el crucificado ha sido resucitado, pero también, a la inversa, que el resucitado no es otro que el crucificado. Con ello puede comprender lo que propiamente afirma el [Nuevo Testamento]: el Señor, el Mesías, el Hijo de Dios, ése es Jesús, de manera que si los títulos son la forma de declarar la ultimidad de Jesús, Jesús es el contenido de la ultimidad de esos títulos. Esto último es propiamente la verdad cristiana y también la verdad escandalosa y salvífica que pretende mantener la CL.</p>	<p>TTQ 4.7.32: Following the New Testament, liberation christology maintains the decisive statement that the one who was crucified has been raised. But it also maintains the converse; the one who has been raised is none other than the one who crucified. Thereby it can understand what the New Testament properly asserts: the Lord, the Messiah, the Son of God, is Jesus, so that, although these titles are a way of proclaiming Jesus' ultimacy, at the same time it is Jesus who is the content of the ultimacy of these titles. This is properly Christian truth, as well as the scandalous salvific truth that the christology of liberation makes bold to maintain.</p>
<p>STQ 4.7.33:</p>	<p>TTQ 4.7.33:</p>

<p>Dentro de esa verdad la CL no pone, siguiendo el mismo desarrollo del [Nuevo Testamento] y de los primeros siglos de la Iglesia, ningún límite a la lógica de la fe, la cual lleva a hacer afirmaciones cada vez más claras sobre Cristo, que culminan con su filiación divina y su divinidad. Aunque no haya desarrollado específicamente esta tarea, la CL reconoce la radicalidad con que la fórmulas neotestamentarias y los concilios de los primeros siglos confiesan a Cristo como verdadero Dios y verdadero hombre.</p>	<p>Within this truth, following the actual development of the New Testament and the early centuries of church history, liberation christology sets no limits to the logic of faith, which leads to ever clearer and more radical statements about Christ, culminating in his diving and divine sonship. Liberation christology has not explicitly set itself the task of this development, but it recognizes and acknowledges the radicalness with which the formulas of the New Testament and the councils of the first centuries profess Christ “true God and true man”.</p>
<p>STQ 4.7.34: Desde Jesús, su vida, muerte y resurrección, la CL ha ido elaborando también la <i>imagen de Dios</i>. Desde la vida de Jesús aparece Dios como el Dios de la vida, cuya voluntad es la vida y la salvación de todos los hombres. Como la historia está transida de pecado y condenación, Jesús anuncia a Dios como quien viene y se acerca en su reino, rompiendo la simetría de un Dios posiblemente lejano o cercano, posiblemente salvador o condenador. Dios se acerca, y eso significa que Dios es realmente amor y gracia.</p>	<p>TTQ 4.7.34: From its starting point in Jesus, in his life, death, and resurrection, the christology of liberation has also developed its <i>image of God</i>. From Jesus’ life, God appears as the God of life, whose will is the life and salvation of all men and women. History is shot through with sin and condemnation. Jesus proclaims a God who comes, who approaches in the kingdom, and thereby sunders the symmetry of a God who may be near and who may be far, who may be savior and who may condemn. God draws near, and this means that God is really love and grace.</p>
<p>STQ 4.7.35: Ese Dios que quiere la salvación de todos y de todo es para Jesús un Dios de los pobres, por quienes siente especial predicción y ternura. A ellos directamente se acerca Dios en su reino, sin que excluya de él</p>	<p>TTQ 4.7.35: This God, who seeks the salvation of each and all, is for Jesus a God of the poor. God feels a special preference and tenderness for the poor. These are the ones who are approached directly in the kingdom,</p>

<p>a quienes, sin ser pobres, quieran hacerse pobres y entrar así en el reino. Por ser un Dios de los pobres, es también el Dios de la dura palabra profética, que quiere misericordia y no sacrificios, que bendice a los pobres y maldice a quienes viven en la abundancia y vician su creación oprimiendo a los hombres.</p>	<p>without excluding from it those who, without being poor, wish to become poor and thus enter into the kingdom. Being a God of the poor, God is also the God of the strong prophetic word, who desires mercy and not sacrifice, who blesses the poor and curses those who live in abundance and who vitiate creation by oppressing human beings.</p>
<p>STQ 4.7.36: Desde esa acción de Dios en la vida, muerte y resurrección de Jesús, la CL puede formular la realidad última de Dios como misterio santo. Dios es misterioso porque trasciende realmente, porque es mayor que los hombres y mayor que los hombres puedan concebir acerca de él. Pero ese ser mayor aparece no sólo por la diferencia cualitativa entre creador y creatura en el origen, ni por la diferencia entre la historia como tal y su absoluto futuro, sino específicamente por su presencia en la cruz de Jesús. Ahí se rompen los moldes de la razón natural, porque el más allá de la transcendencia se ha hecho increíblemente el más acá de la inmanencia. Desde su más absoluta cercanía aparece el misterio de su alteridad. Por ello, para formular el misterio de Dios se ha hecho uso de la tradicional formulación del Dios <<mayor>>, en relación dialéctica con el Dios <<menor>>.</p>	<p>TTQ 4.7.36: Out of that action of God in Jesus' life, death, and resurrection, liberation christology is able to formulate the ultimate reality of God as holy mystery. God is mystery because God really transcends, is greater than human beings, and greater than anything human beings could conceive about the deity. But this greater being appears not only in virtue of a qualitative difference between creator and creature in the beginning, and not only in virtue of the difference between history as such, and God's absolute future, but specifically in virtue of the divine presence on the cross of Jesus. Here the molds of natural reason are broken, for the one beyond, the transcendent one, has become, incredibly, the one right here, the immanent one. One of the most absolute nearness appears the mystery of God's otherness. And so, in order to formulate the mystery of God, liberation christology has made use of the traditional formulation of the "greater God" ("Dios mayor") in dialectical relationship with the "lesser God" ("Dios menor").</p>

<p>STQ 4.7.37:</p> <p>Ese misterio de Dios es santo porque, en último término, es amor. Esto es lo que de diversas formas expresa el Dios de vida, el Dios de la liberación, el Dios de la esperanza. Sólo, que, para estas formulaciones no se hagan triviales, se ha recalcado, la credibilidad de ese amor y en qué consiste la respuesta al Dios que es amor.</p>	<p>TTQ 4.7.37:</p> <p>This mystery of God is holy because God is love. This is what is variously expressed in formulations like “God of life,” “God of liberation,” or “God of hope.” Lest these formulations be trivialized, the christology of liberation has emphasized the credibility of this love, and the nature of the response to be made to a God who is love.</p>
<p>STQ 4.7.38:</p> <p>Este breve resumen de los elementos fundamentales de la CL muestra que la insistencia en el Jesús histórico no es reduccionista, ni degenera en una mera descripción de Jesús que sólo permitiese una jesusología. Muestra más bien que en Jesús ha aparecido tanto el descenso de Dios a los hombres como el modo de acceso del hombre a Dios. Muestra que desde Jesús, desde su vida, muerte y resurrección, se puede <<cristianizar>> la comprensión del hombre, la comprensión de Dios y la comprensión de su mutua relación.</p>	<p>TTQ 4.7.38:</p> <p>This brief summary of the basic elements of the christology of liberation will suffice to show that the insistence of this christology on the historical Jesus is not reductionistic and does not degenerate into a mere description of Jesus, such as would permit a Jesuology and nothing more. Rather it shows the emphasis of liberation christology on the notion that in Jesus there has appeared both God’s descent to human beings and the manner of the human beings access to God. From a starting point in Jesus – out of his life, death, and resurrection – the christology of liberation claims to show how the understanding of the human being, the understanding of God, and the understanding of their mutual relationship, can be “Christianized”.</p>
<p>STQ 4.7.39:</p> <p>La CL no sólo propone <i>contenidos sobre</i> Cristo para ser sabidos y aceptados creyentemente, sino que – y en este énfasis está parte de su</p>	<p>TTQ 4.7.39:</p> <p>The christology of liberation not only proposes content about Christ, to be known and believably accepted, but also – and this emphasis is part</p>

<p>novedad histórica – propone el modo de conocer a Cristo, conocimiento éste que por la misma naturaleza de su objeto sólo puede ser <i>fe en Cristo</i>. Está interesada en mostrar el <i>acceso in actu a Cristo</i>, y lo hace como cristología, no relegando esta tarea a otras disciplinas teológicas como la teología fundamental o la teología espiritual, ni menos aún desresponsabilizando a la teología, en el sentido estricto del término, y responsabilizando de ello sólo a la pastoral.</p>	<p>of its historical novelty – the manner of knowing Christ, knowing him with a knowledge that, in virtue of the very nature of its object, can only be faith in Christ. It shows access to Christ <i>in actu</i>, and it does this as christology, refusing to relegate the task to other theological disciplines, such as fundamental or spiritual theology. Still less does it exonerate theology in the strict sense from this task by relegating it to pastoral pedagogy and practice.</p>
<p>STQ 4.7.40: Por ello la CL ha reflexionado sobre el lugar del encuentro real con Cristo. Si hay muchos lugares que apuntan a la transcendencia de Dios e indirectamente a Cristo, como lo muestra la llamada cristología de la búsqueda, la CL recalca los lugares específicamente cristianos, como son la liturgia y la predicación de la palabra. Pero recalca sobre todo aquellos lugares que, según el evangelio, el mismo Cristo señaló: la comunidad de creyentes y los pobres y oprimidos. Este último lugar es, según Mt 25, el lugar inequívoco de encuentro con Cristo. En los pobres y oprimidos está el rostro escondido de Cristo y en el servicio a esos pobres y oprimidos acaece en la realidad – sea cual fuere el conocimiento reflejo – el encuentro con Cristo.</p>	<p>TTQ 4.7.40: Accordingly, liberation christology has reflected on the locus of the real encounter with Christ. To be sure, many “places” point to the transcendence of God and indirectly to Christ, as is shown by the so-called searching christology. But the christology of liberation emphasizes specifically Christian loci, such as liturgy and the preaching of the word. It places special emphasis on those “places” that, according to the gospel, Christ himself singled out: the community of believers and the poor and oppressed. This latter “place,” according to Matthew 25, is the unequivocal place of encounter with Christ. In the poor and oppressed is the hidden face of Christ, and in service to those poor and oppressed there is found, there</p>

	occurs - independently of any reflex cognition – the encounter with Christ.
<p>STQ 4.7.41:</p> <p>La CL ha reflexionado también el modo de poder tematizar y objetivizar el conocimiento que se obtiene del encuentro real con Cristo. Evidentemente, la CL incluye en ello todo lo que ya se puede saber <i>sobre</i> Cristo, obtenido de los relatos evangélicos y de las cristologías neotestamentarias y conciliares. Pero lo típico suyo es proponer el seguimiento como insustituible para conocer a Cristo. Fuere de ese seguimiento se podrán tener saberes correctos y formulados ortodoxamente, pero ello no garantiza sin más el que el hombre se introduzca de verdad en el misterio de Cristo.</p>	<p>TTQ 4.7.41:</p> <p>Liberation christology has likewise reflected on the manner of thematization and objectivization of the cognition obtained from the real encounter with Christ. Clearly, liberation christology embraces whatever can be known about Christ, extracting this content from the gospel accounts and the New Testament and conciliar christologies. Typical of the christology of liberation is its proposition of discipleship, the following of Christ, as indispensable for a knowledge of Christ. Apart from this discipleship, one may have correct bits of knowledge and orthodox formulations of it, surely. But this is no unconditional guarantee that a human being may begin in truth to pierce the mystery of Christ.</p>
<p>STQ 4.7.42:</p> <p>El interés por buscar el acceso real a Cristo lo desarrolla la CL por fidelidad al mismo contenido de la cristología: la exigencia no sólo como exigencia ética a los oyentes de Jesús, sino como necesidad para conocer a Jesús. Y en ello está mostrando también <i>in actu</i>, aunque implícitamente, su interés estrictamente cristo-lógico y no sólo jesuso-lógico; porque, al partir del análisis de Jesús en el pecado,</p>	<p>TTQ 4.7.42:</p> <p>The interest of liberation christology in seeking access to Christ grows out of a fidelity to the very content of christology: this access is not only an ethical requirement for those who hear Jesus, but a necessary condition for knowing Jesus. Thereby liberation christology also demonstrates, <i>in actu</i>, however implicitly, its strictly christo-logical and not merely jesuo-logical interest: for, from a point of departure in</p>

<p>presenta como acceder <i>hoy a</i> Cristo. Ese <i>hoy</i> es la superación de una mera jesusología.</p>	<p>the analysis of Jesus in the past, it presents the manner of access to Christ <i>today</i>. This <i>today</i> guarantees the transcendence of any mere Jesuology.</p>
<p>STQ 4.7.43: Lo dicho sobre el origen y finalidad de la CL sobre sus contenidos fundamentales y sobre su interés de mostrar el acceso a Cristo, muestra que al menos en la intención no hay reduccionismo. Tampoco sus realizaciones son reduccionistas en nuestra opinión, aunque determinados énfasis concentren, no reduzcan, los contenidos de la cristología.</p>	<p>TTQ 4.7.43: What I have said about the origin and finality of the christology of liberation, about its basic content and its interest in showing the manner of access to Christ, demonstrates that, at least in intention, there is no reductionism here. Neither are the results reductionistic, even though certain of its emphases focus – not reduce - the content of christology in a particular manner.</p>
<p>STQ 4.7.44: Esta es la tesis fundamental de J. Moltmann, que ha influido en este punto a la CL.</p>	<p>TTQ 4.7.44: This is the basic thesis of [Moltmann], which has influenced liberation christology on this point.</p>
<p>STQ 4.7.45: Sin embargo, como decíamos antes, persiste la sospecha hacia la CL que benévolamente se expresaría de la siguiente manera: existen silencios sobre temas cristológicos que más apuntan a su divinidad: existen imprecisiones y ambigüedades en la presentación de Cristo; sigue existiendo el peligro de que la preeminencia, al nivel metodológico al menos, que se da al Jesús histórico, opaque, tarde o temprano, su dimensión divina y la plenitud de su dimensión humana.</p>	<p>TTQ 4.7.45: And yet there persists a suspicion with regard to liberation christology that might be charitably expressed in the following way. Liberation christology is silent about themes that bear on the divinity of Christ. Imprecision and ambiguities emerge in its presentation of Christ. There is the constant danger that the preeminence accorded the historical Jesus, on the methodological level at any rate, may sooner or later could his divine dimension and the fullness of his human dimension.</p>

<p>STQ 4.7.46:</p> <p>La razón que se apunta para estos peligros y ambigüedades, al menos en los casos en que no se pone en duda la sana y eclesial intención de una determinada cristología latinoamericana, es que no se tiene suficientemente cuenta lo que la Iglesia ya ha dicho autorizadamente sobre Cristo, sobre todo en los Concilios, que a su vez recogen la plenitud de las Cristologías del [Nuevo Testamento]. La CL evitaría esos peligros y se enriquecería si fuese, en el fondo, más eclesial. Digamos por ellos, para terminar, unas breves palabra sobre <i>la eclesialidad de la CL</i>.</p>	<p>TTQ 4.7.46:</p> <p>These “dangers and ambiguities” cause so much concern, at least in the minds of those who do not call in question the healthy, ecclesial intent of a particular Latin American christology, because insufficient account is taken of what the church has authoritatively stated concerning Christ, especially in the councils, which in turn rely on the fullness of the New Testament christologies.</p> <p>I will conclude with a few words on the ecclesiality of the christology of liberation.</p>
<p>STQ 4.7.47:</p> <p>Por todo lo anteriormente dicho debiera quedar claro que la CL es eclesial en el primer sentido del término. Aunque quienes la elaboran ya conocen y mantienen las formulaciones de la verdad sobre Cristo, es evidente que han desarrollado la reflexión cristológica en el contexto de la fe real en Cristo. Los cristianos reciben y mantienen su fe en Cristo dentro de una comunidad eclesial; lo que esa comunidad cree y practica hace que se renueve la fe en Cristo; y la renovación de esa fe va configurando el ser y hacer de la comunidad eclesial. Puebla mismo da testimonio de ese hecho al mencionar la <<búsqueda del</p>	<p>TTQ 4.7.47:</p> <p>From this it should be clear that liberation christology is ecclesial at least in the first sense of the term. Its theologians know and maintain the formulations of the truth about Christ, but, obviously, they have developed their histological reflection in the context of real faith in Christ. Christians receive and maintain their faith win Christ within an ecclesial community; what this community believes and practices effectuates the renewal of faith in Christ; and the renewal of this faith constantly molds and shapes the being and acting of the ecclesial community. Puebla testifies to this fact by citing the “search for the</p>

<p>rostro siempre nuevo de Cristo>> en comunidades eclesiales de base y otras agrupaciones de religiosos, sacerdotes y laicos.</p>	<p>ever new face of Christ” in the base-level church communities and other groups of religious, priests and laity.</p>
<p>STQ 4.7.48: Queda, sin embargo, por explicar en qué sentido la CL es eclesial en la segunda acepción del término. A nuestro entender, en los escasos ensayos estrictamente dogmáticos, la CL acepta las formulaciones cristológicas conciliares con lealtad. No pone en duda, a diferencia de lo que ocurre en ocasiones en otras partes, ni los contenidos que ha desarrollado la Iglesia sobre Cristo ni su autoridad para ello.</p>	<p>TTQ 4.7.48: It remains to be explained, however, in what sense the christology of liberation is ecclesial in the second acceptance of the term. In the few strictly dogmatic writings of this christology, liberation christology accepts the conciliar christological formulations with loyalty and fidelity. Unlike some other theologies, it calls in question neither the content that the Church has developed concerning Christ, nor its authority to develop such content.</p>
<p>STQ 4.7.49: Lo primero es aceptado por lo que toca a lo que realmente dicen los dogmas. Estos no son vistos ni como extrapolaciones espúreas ni como helenización ilegítima de lo que afirma el [Nuevo Testamento]. No tiene, pues, la CL los problemas de cristologías que se desarrollan en otras partes, en el fondo porque desde el comienzo hay aceptación del dogma, aunque exprese también la problemática <i>pastoral</i> de su uso y la necesidad de su reinterpretación y enriquecimiento <i>teológicos</i>.</p>	<p>TTQ 4.7.49: The content is accepted by accepting what the dogmas really say. The dogmas are viewed neither as spurious extrapolation from nor as illegitimate Hellenization of what the New Testament states. Liberation christology, then, does not have the problems with which christologies developed in other parts of the world are beset. From the outset it accepts dogma, although it admits the <i>problematicity</i> of its use and the need for its <i>theological</i> reinterpretation and enrichment.</p>
<p>STQ 4.7.50:</p>	<p>TTQ 4.7.50:</p>

<p>La formulación de <<Hijo>> - palabra humana y, por ello, nunca totalmente adecuada para describir a Jesús – refleja bien la obediencia, confianza y fidelidad al Padre que Jesús mostró en su vida terrena y reproduce bien la experiencia teologal de un pueblo crucificado: confianza en la liberación, obediencia al servicio de la liberación, fidelidad en ese servicio hasta las últimas consecuencias. Lo que está implicado en la metáfora de <<Hijo>> se acepta desde la realidad del ser <<hermano>> de Jesús.</p>	<p>The formulation “Son” – a human word and therefore never totally adequate for describing Jesus – is a good vehicle for expressing the obedience, trust, and faithfulness to God that Jesus showed in his life on earth; it also well describes the experience that a crucified people has of God: trust in liberation, obedience to the service of liberation, and faithfulness in this service, whatever the consequences. What is implied in the metaphor “Son” can be deduced from the reality of being Jesus’ “brother”.</p>
<p>STQ 4.7.51: Esto, sin embargo, no quita que la CL tenga sus razones para que, aceptando las afirmaciones eclesiales sobre Cristo, no haga de ella metodológicamente punto de partida de su reflexión ni las presente como formulaciones pastoralmente privilegiadas. En otro lugar hemos expuesto estas razones y debiera ser evidente la dificultad pastoral de introducir al misterio de Cristo comenzando con las fórmulas dogmáticas. Hay, sin embargo, una razón de fondo que debiera mencionarse. Por ser las afirmaciones dogmáticas afirmaciones límite, no pueden ser comprendidas, ni aun a nivel noético, sin recorrer el camino que llevó a formularlas. Por ello, aunque la CL ya sabe desde el principio la verdad de las formulaciones dogmáticas, re-crea el proceso que a ellas llevó,</p>	<p>TTQ 4.7.51: This does not, however, deprive liberation christology of its reasons for being unwilling to build certain ecclesial statements about Christ – which it accepts – into the methodological starting point for its reflection, or to present them as particularly appropriate formulations from a pastoral viewpoint. I have set forth these reasons elsewhere. The pastoral difficulty of introducing the mystery of Christ from the dogmatic formulas should be evident. There is, however, a special, basic reason that deserves mention here, and it is this: even at the noetic level, without retracing the steps leading to their formulation. Accordingly, although liberation christology knows and admits from the outset truth of the dogmatic formulations, it insists on re-creating the process that led to them, beginning with Jesus of Nazareth, and</p>

<p>comenzando con Jesús de Nazaret, y cree además que re-creando ese proceso es como mejor se llega a la comprensión de las fórmulas.</p>	<p>further, holds that the re-creation of this process is the best way to come to an understanding of the formulas.</p>
<p>STQ 4.7.52: Dicho todo esto, sin embargo, hay que considerar también el papel insustituible, para la CL y para cualquier cristología, de los dogmas cristológicos de la Iglesia. Ello consiste, en nuestra opinión, en que: a) los dogmas proponen los límites de cualquier cristología, la superación de los cuales supondría, no sólo desobediencia al magisterio sin empobrecimiento, a la corta a la larga, de la figura de Cristo; b) los dogmas en su propio lenguaje y conceptualidad exponen con radicalidad el misterio de Cristo y exigen mantenerlo como misterio, aunque haya ciertos usos de los dogmas que tiendan a domesticar ese misterio; c) los dogmas cristológicos exponen en el fondo la verdad de la fe cristiana: la absoluta y salvífica cercanía de Dios a la humanidad pecadora y esclavizada, hecha irrepetible y no superable en Jesucristo.</p>	<p>TTQ 4.7.52: All of this being said, however, the irreplaceable role of the christological dogmas of the church for liberation christology, as for any christology, stands firm. This role consists in this: (1) the dogmas set the limits of any christology, in such wise that the transgression of these limits will entail not only disobedience to the magisterium, but sooner or later the impoverishment of the figure of Christ; (2) the dogmas, in their own language and conceptuality, radically expound the mystery of Christ, and demands its maintenance as mystery, in spite of certain uses of dogma that tend to the domestication of this mystery; and (3) that christological dogmas expound, at bottom, the truth of the Christian faith concerning the absolute, salvific nearness of God to a sinful, enslaved humanity – a nearness become unrepeatable, unsurpassable, in Jesus Christ.</p>
<p>STQ 4.7.53: Una radical presentación dogmática del misterio de Cristo para nada pone en peligro la intención de la CL, sino que sólo puede enriquecerla y radicalizarla. Pero, a la inversa, hay que preguntarse por la posibilidad de que esa presentación sea en verdad radical,</p>	<p>TTQ 4.7.53: A radical dogmatic presentation of the mystery of Christ is no threat whatever to the intent of the christology of liberation. On the contrary, it can only enrich and radicalize that christology. Conversely, it is crucial that this presentation indeed be radical, that it go the root of</p>

<p>llegue a las raíces de la fe en Cristo. Como ha dicho recientemente K. Rahner, <<pienso que los cristianos deberíamos ser mucho más conscientes de la tremenda demanda de valentía y energía de fe que nos plantea la doctrina eclesial sobre Jesucristo>>.</p>	<p>faith in Christ. As Karl Rahner has said, “It seems to me, we Christians ought to be much more aware of the enormous demands on the courage and strength of our faith that are made by the church’s teaching about Jesus Christ.”</p>
<p>STQ 4.7.54: Esa valentía y energía de fe viene exigida por las fórmulas dogmáticas, pero se realiza en el valiente y enérgico acto de fe. Esto último creemos que es propiciado por la CL, tal como la hemos esbozado. Para que exista una cristología integralmente eclesial, creemos que hay que entender la eclesialidad en las dos acepciones mencionadas. Esto es lo que pretendemos hacer a continuación: recordar la doctrina de la Iglesia sobre Jesucristo, para que la CL mantenga la totalidad de la verdad sobre Jesucristo; a iluminar la doctrina de la Iglesia desde la CL, para que aquella históricamente mantenga su radicalidad.</p>	<p>TTQ 4.7.54: The “courage and strength of our faith” is demanded, it is true, by the dogmatic formulas, but it is realized only in the heroic and energetic <i>act</i> of faith. I hold that this act of faith is furthered by liberation christology as I have outlined it. In order for there to be an integrally eclesial christology, eclesiality must be understood in both acceptations of the term. This is what I propose to do in the pages that follow; to recall the doctrine of the church about Jesus Christ, to the end that the christology of liberation continue to maintain the totality of the truth about Jesus Christ; and to illuminate the doctrine of the church from the christology of liberation, to the end that the church continue to maintain its radicalness at the present moment in history.</p>
<p>STQ 4.7.55: La CL acepta estas afirmaciones neotestamentarias y conciliares sobre la divinidad de Cristo, aunque no haya sido tarea suya especifica el profundizarlas en sí mismas. Estas afirmaciones conviven más bien con los elementos específicos de la CL, pero la</p>	<p>TTQ 4.7.55: The christology of liberation, for its part, accepts these statements of the New Testament and the early councils on the divinity of Christ, even though it has not considered its specific task to undertake an in-depth analysis of these statements. The statements rather subsist in a</p>

<p>misma radicalidad en la presentación de Jesús proviene, en parte, de forma no tematizada a veces, pero no por ello menos real de la aceptación de la divinidad de Cristo.</p>	<p>symbiosis with the specific elements of liberation christology, whose very radicalness in its presentation of Jesus proceeds, in part and not always in thematized form, but nonetheless really, from its acceptance of the divinity of Christ.</p>
<p>STQ 4.7.56: Quisiéramos ahora tematizar la divinidad de Cristo desde la óptica más específica de la CL: la presentación de la figura de Jesús. Si ésta pudiera degenerar en un puro jesuanismo que ignorarse su divinidad, no tiene por qué hacerlo si mantiene la radicalidad de la presentación de Jesús y explica las implicaciones de esa radical presentación. Para orientarnos en esta tarea citemos un espléndido texto de K. Rahner:</p> <p style="padding-left: 40px;"><<Nosotros, los cristianos ortodoxos, no deberíamos eliminar con excesiva rapidez un Jesuanismo de ese tipo en sus manifestaciones más variadas. Se podría uno preguntar si un ser humano detentador de un amor absoluto y puro, libre de todo género, de egoísmo, no ha de ser algo más que mero hombre. En el caso de que la personalidad moral de Jesús, cifrada en su palabra y en su vida, opere de hecho sobre una persona concreta una impresión tan decisiva que ésta cobre el valor de entregarse incondicionalmente en vida y muerte a ese Jesús y se decida en consecuencia a creer en el Dios de Jesús, esa persona habrá superado con mucho un Jesuanismo meramente horizontal y humanista y estará viviendo (quizá no de modo plenamente consciente, pero real) una Cristología ortodoxa, por más que ésta deba luego, por principio, reflexionar acerca de sus propias implicaciones>>.</p>	<p>TTQ 4.7.56: Let us now attempt to thematize the divinity of Christ from the more specific standpoint of liberation christology in a presentation of the figure of Jesus. Were this presentation to degenerate into a pure “Jesuism”, ignoring Christ’s divinity, what would be the point of a presentation of Jesus in the first place? What would be the point of developing the implications of this radical presentation? For an orientation in our task, I cite a splendid passage from Karl Rahner:</p> <p style="padding-left: 40px;">We orthodox Christians ought not to dismiss too quickly this sort of [Jesuism] in its diverse variants. It is a perfectly serious question whether a human being with an absolute and pure love without any egoism must not be more than a human being. If the moral personality of Jesus in word and life really makes such a compelling impression on a person that they find the courage to commit themselves unconditionally to this Jesus in life and death and therefore to believe in the God of Jesus, that person has gone far beyond a merely horizontal humanistic [Jesuism] and is living (perhaps not completely spontaneously, but really) an orthodox christology. However, orthodox christology must give its own implications a thorough examination.</p>

<p>STQ 4.7.57:</p> <p>Si se busca una <i>equivalencia especulativa</i> entre la CL y las afirmaciones de la Iglesia y la divinidad de Cristo, no hay más que radicalizar sistemáticamente lo esencial de la CL.</p>	<p>TTQ 4.7.57:</p> <p>If we seek a speculative equivalency between the christology of liberation and the statements of the church on the divinity of Christ, we need only systematically radicalize the essential element in the christology of liberation.</p>
<p>STQ 4.7.58:</p> <p>La entrega a Jesús en el seguimiento durante la vida alcanza su máxima profundidad en la entrega en la muerte y en aquella muerte prototípicamente cristiana: el martirio. La CL ha hecho del martirio el punto culminante conceptualmente sea esto evidente, sino por la abundante realidad martirial, testimonial hasta las últimas consecuencias. Este martirio da fe que de que hay fe en Jesús y en el Dios de Jesús, fe en el reino de Dios y en el Dios del reino, que quiere la salvación y la vida, la liberación integral de todas la esclavitudes, que alienta siempre a la tarea liberadora, por más utópica y contra esperanza que parezca, y en quien se puede confía hasta en la propia muerte.</p>	<p>TTQ 4.7.58:</p> <p>Surrender to Jesus in discipleship during life attains its greatest depth in surrender in death, and in that death that is properly Christian: martyrdom. The christology of liberation has made martyrdom the climax of the act of faith in Christ – but not only because this is evident conceptually, but because it is accompanied by such abundant “martyrial,” testimonial reality of faith pushed to its ultimate consequences. This martyrdom testifies to faith in Jesus and, to faith in the kingdom of God and in the God of the kingdom, who will salvation and life and integral liberation from all forms of slavery, who ever furthers the task of liberation, however utopias and “against hope” this task may appear, and in whom one may trust to the death.</p>
<p>STQ 4.7.59:</p> <p>La CL, ni especulativa ni práxicamente desconoce la transcendencia divina de Cristo, aunque se haya concentrado en exponer su figura histórica. Esa transcendencia divina está implícita pero realmente</p>	<p>TTQ 4.7.59:</p> <p>The christology of liberation is neither speculatively nor praxically ignorant of the diving transcendence of Christ, although it has concentrated on propounding this historical figure. This divine</p>

<p>presente en los contenidos de su figura y en el mismo enfoque de esa figura. Para afirmar su divinidad como lo hacen el [Nuevo Testamento] y los Concilios, no tiene más que explicitar sus virtualidades. Lo que la CL añade, sin embargo, es que la confesión de la divinidad de Cristo sólo se hará cristianamente real y superará un mero saber sobre Cristo, aunque ese saber sobre su divinidad sea importante e irrenunciable, sólo se hará comprensible, aunque siga permaneciendo misterio, sólo se mostrará salvíficamente eficaz, histórica y transcendentemente, en el humilde e incondicional seguimiento de Jesús en donde se aprende desde dentro <i>que</i> Dios se ha acercado incondicionalmente en Jesús y <i>que</i> Dios se nos ha prometido incondicionalmente en Jesús; que Jesús es verdadero Dios y que en Jesús se ha manifestado el Dios verdadero.</p>	<p>transcendence is implicitly but really present in liberation theology in the content of this figure and in the very focus of this figure. In order to assert the divinity of Jesus after the fashion of the New Testament and the early councils, one need only “explicitate their virtualities,” render explicit what is in their content and focus. Liberation christology adds, of course, that the profession of Christ’s divinity will only be “Christianly real” and will transcend a mere knowledge <i>about</i> Christ – although this knowledge about his divinity is important and indispensable – will only become genuinely “comprehensible” – while ever remaining mystery – will only show itself to efficacious for salvation – in the humble, unconditional discipleship of Jesus, where one learns “from within” <i>that</i> God has come unconditionally near in Jesus and <i>that</i> God has promised the divine self to us unconditionally in Jesus:: that Jesus is true God and that the true God has been made manifest in Jesus.</p>
<p>STQ 4.7.60: La CL confiesa la verdadera humanidad de Cristo al modo evangélico, narrando la <i>historia de Jesús</i>. No trata de escribir una biografía sobre Jesús de Nazaret y conoce el hecho de que las narraciones evangélicas son narraciones creyentes. Pero tampoco desconoce el hecho de que, a diferencia de otros géneros</p>	<p>TTQ 4.7.60: Liberation christology professes the true humanity of Christ in the same way the gospel does – <i>by telling Jesus’ story</i>. It makes no attempt to write a biography of Jesus of Nazareth and is quite aware that the gospel narratives are narratives issuing from belief. But neither does it ignore the fact that, unlike other New Testament genres, the gospels</p>

<p>neotestamentarios, los Evangelios presenta a Jesús narrando su historia historizando – aunque esa historización esté al servicio de la fe – su propia vida.</p>	<p>present Jesus by telling his story, giving his history, by historicizing (even this this historicization remains at the service of faith) his actual life.</p>
<p>STQ 4.7.61: Al presentar sistemáticamente la historia de Jesús, la CL adopta un punto de vista entre varios posibles. Una posibilidad sería concentrarse en algunos acontecimientos importantes de su vida; otra posibilidad sería concentrarse en algunas de sus actitudes, para después poder sistematizar toda su historia partir de algún acontecimiento o alguna actitud fundamental. La CL intenta presentar la historia de Jesús formalmente como historia, lo cual implica la práctica de Jesús y el hacerse de Jesús a través de esa práctica, la transformación del mundo y de los hombres según el reino de Dios y la propia transformación de Jesús referida al Dios del reino. Ese hacer y ese hacerse es visto por la CL como el modo de presentar a Jesús históricamente, dentro de lo cual se introduce el análisis de los hechos concretos, de los misterios de su vida y de sus actitudes, en la medida en que éstas sean constatables en los Evangelios. Verdadera humanidad de Jesús significa entonces la historia de Jesús, tanto en cuanto que él mismo se va haciendo hombre a través de esa historia.</p>	<p>TTQ 4.7.61: In systematically presenting Jesus’ history, the christology of liberation adopts one of several possible viewpoints. One would be to concentrate on certain important events in Jesus’ life. Another would be to concentrate on certain attitudes of his, thereupon to attempt to systematize the whole history of Jesus, beginning with some particular event or basic attitude. Liberation christology seeks to present the history of Jesus formally as history, which implies Jesus’ practice and Jesus’ “becoming: through this practice the transformation of the world and human beings in conformity with the kingdom of God, and the actual transformation of Jesus with reference to the God of the kingdom. This doing and this becoming is seen by liberation christology as the correct way to present Jesus historically, including as it does the analysis of the concrete facts, the mysteries of his life, and his attitudes, to the extent that these are knowable from the gospels. True humanity in Jesus, then, means Jesus’ history, both from the point of view of Jesus as agent of that history and from that of Jesus as tis human product.</p>

STQ 4.7.62:

Esa presentación histórica, no meramente ‘natural’, de Jesús reconoce también una característica de las narraciones evangélicas y de la teología neotestamentaria. Es una presentación polémica contra quienes no quisieran aceptar la verdadera carne de Cristo o contra quienes se concentrasen unilateral y ‘entusiásticamente’ en el resucitado, no dando el valor decisivo revelatorio a la carne de Cristo. La [CL](#) quiere recordar con la teología paulina que el resucitado es el crucificado; y quiere recuperar la sorpresa de las narraciones evangélicas, de las cuales se ha dicho que lo más importante es que se hayan escrito. La presentación de la historia de Jesús es entonces polémica contra quienes pretenden atentar, teórica o prácticamente, contra la verdad de su humanidad; es la garantía última de que Cristo no acabe en mito sin historia; es la introducción pedagógica al misterio total de Cristo, presentando en radicalidad aquello que sea tentación para el misterio de Cristo, pero aquello también que, superada la tentación, hace creer en el verdadero Cristo.

TTQ 4.7.62:

This historical, but not merely “natural,” presentation of Jesus reproduces another characteristic of the gospel narratives and New Testament theology. It is a polemical presentation, directed against those who would be unwilling to accept the true flesh of Christ, or against those who would concentrate one-sidedly and “enthusiastically on the risen Christ, refusing any decisive revelatory value to his flesh. Liberation christology, like Pauline theology is concerned to safeguard the identity of the one who was raised as the one who had been crucified. It seeks to recover the element of astonishment in the gospel narratives, of which it has been said that the most remarkable thing about them is that they were written in the first place. The presentation of Jesus’ history in liberation christology is polemical, then, and directed against those who would seek to undermine, theoretically or practically, the truth of Jesus’ humanity. Only thus can we have any ultimate guarantee that Christ will not end up in myth without history. The only feasible pedagogical approach to the mystery of Christ in its totality will be a presentation, in all its radicality, of something that may be a temptation where the mystery of Christ is concerned, but which, once that temptation is overcome, opens the way to belief in the true Christ.

<p>STQ 4.7.63:</p> <p>La característica más específica de la presentación de la humanidad que hace la CL es su <i>parcialidad</i>. Verdadera humanidad significa ya ciertamente concreción; pero parcialidad añade a concreción el que ésta no es pura facticidad, sino concreción determinada en diferenciación y, a veces, oposición a otras posibles concreciones. Por lo que toca a su contenido, parcialidad significa que Jesús se sitúa en el mundo de la pobreza y de los pobres, defiende su causa y asume su destino. Jesús es verdadero hombre siendo pobre; se hace el hombre universal desde lo pequeño.</p>	<p>TTQ 4.7.63:</p> <p>The most specific characteristic of liberation christology's presentation of the humanity of Jesus Christ is its insistence on the on the <i>partisan</i> quality of this humanity. Genuine humanity, of course, involves concretion in the first place. The partisan note adds something to concretion; now this concretion is no longer pure factuality, but a determinate concretion in differentiation, to the exclusion of certain other possible concretions. Where its content is concerned, this partisan note places Jesus in the world of poverty and the poor, where he defends the cause of the poor and assumes their lot. Jesus is true human being in being poor. He becomes the universal human being from a point of departure in the lowly human being.</p>
<p>STQ 4.7.64:</p> <p>Esta pro-existencia es salvación en cuanto incluye el dar a otros dando de sí mismo, el salvar a otros entregándose uno mismo a la (aparente) perdición, el amar eficazmente a otros desde el amor gratuito que se da a sí mismo. El hombre pro-existente no es nade más que el hombre que en verdad ama a los hermanos y, por ello, la realización verdadera del ser hombre.</p>	<p>TTQ 4.7.64:</p> <p>This pro-existence is salvation inasmuch as it includes gift to others through gift of self, saving others by delivering oneself to (apparent) destruction, loving others efficaciously out of the gratuitous love given to oneself. The proexistent human being is simply the human being who loves the brothers and sisters in truth and is therefore the true actualization of what it is to be a human being.</p>
<p>STQ 4.7.65:</p>	<p>TTQ 4.7.65:</p>

<p>La pro-existencia histórica de Jesús se realiza en primer lugar para los pobres. A ellos les anuncia el reino de Dios (Mt 5,3; Lc 6,20) y en eso consiste su misión (Lc 4, 18s). Los signos de salvación son la salvación de los pobres. (Mt 11, 4-6; Lc 7, 22). Esa salvación puede ser descrita bíblicamente como liberación; y desde esa liberación pretendida, Jesús se dirige a todos los demás hombres, e incluso a los opresores. A éstos les pronuncia la palabra de maldición (Lc 6, 24-26), aunque con la esperanza de su conversión (see Lc 19, 1-10). Dicho de forma sistemática, la pro-existencia de Jesús consiste en un primer momento en anunciar y trabajar para que los pobres pasen de la infra-existencia a la existencia de los hijos de Dios.</p>	<p>Jesus' historical pro-existence is actualized primarily in favor of the poor. To them he proclaims the kingdom of God (Matt. 5:3; Luke 6:20), and it is in this that his mission consists (Luke 4:18-19). The signs of salvation consist in the salvation of the poor (Matt. 11:46; Luke 7:22). This salvation can be described in biblical terms as liberation. And this proffered liberation is the first step in Jesus' approach to all other human beings, including the oppressor. Upon the oppressors he pronounces the word of malediction (Luke 6:24-26)., but in the hope of the conversion (see Luke 19:1-10). Stated systematically, Jesus' proexistence consists, in first moment, in a proclamation and toil calculated to further the passage of the poor from their infra-existence to the existence of daughter and sons of God.</p>
<p>STQ 4.7.66: Es evidente que la CL acepta esa acepción de salvación como liberación, y así lo han repetido Medellín y Puebla. También Pablo VI, en la Evangelii Nuntiandi, hizo de la liberación un concepto clave para la evangelización aunque recalcó que debe ser integral y no reduccionista.</p>	<p>TTQ 4.7.66: Obviously liberation christology accepts this notion of salvation as liberation, and Medellín and Puebla have employed it repeatedly. Paul VI in Evangelii Nuntiandi, made liberation a key concept of evangelization, while emphasizing that it must be understood integrally and spared any reductionism.</p>
<p>STQ 4.7.67: Después de la resurrección se universaliza, radicalizándola, la pro-existencia de Jesús, presentándolo como el salvador escatológico. Se</p>	<p>TTQ 4.7.67: After the resurrection Jesus' pro-existence is universalized. He is presented as the eschatological savior. The salvific value of Christ's</p>

<p>escatologiza el valor salvífico de la muerte de Cristo, pues ésta es no sólo producto histórico de la voluntad de los hombres, sino voluntad del padre que entrega al Hijo por nuestra salvación (Rom 8, 31: Jn 3, 16). Se escatologiza la condición humana pecadora de todos los hombres, pues <<tanto judíos como griegos están todos bajo el pecado>> (Rom 3, 10). Se escatologiza de diversas formas al salvador Jesús <<entregado por nuestros pecados y resucitado para nuestra justificación>> (Rom 5, 25). Es la salvación de Israel (Jn 11, 50), de las <<gentes>> (11, 51s), de <<todos>> (2 Cor 5, 14s; 1 Tim 2,6), del <<mundo>> (Jn 6, 51).</p>	<p>death is eschatologized, for it is the historical product not only of the will of human beings, but also of the will of God, who delivers up the Son for our salvation (Rom. 5:31; John 3:16). The sinful human condition of all human beings is eschatologized: “We have already brought the charge against the Jews and Greeks alike that they are under the domination of sin” (Rom. 3:10). Jesus the savior, “handed over to death for our sins and raised up for our justification” (Rom. 4:25), is eschatologized in various ways. He is the salvation of Israel (John 11:50), of the “nations” (John 11:51-52), of “all” (2 Cor. 5:14-15; 1 Tim. 2:6), of “the world” (John 6:51).</p>
<p>STQ 4.7.68: La salvación es, sin duda, perdón de pecados y plenitud de vida. La vida en plenitud sobrepasa cualquier tipo de vida, por supuesto al nivel de la vida trascendente, pero incluso al nivel de vida histórica. Pero no hace desaparecer las diferencias en la vida. Hay que ofrecer la salvación a todos, pero comenzando con los más privados de vida. Estos son los pobres que, en la terminología del tiempo del Jesús, eran descritos como quienes no tenían vida.</p>	<p>TTQ 4.7.68: To be sure, salvation is forgiveness of sins and fulness of life. Life in its fullness transcends any particular type of life – on the level of transcendent life, obviously, but even on the level of historical life. This, however, does not cause differences in life to disappear. Salvation must be offered to all, but the offer must begin with those who are most deprived of life – the poor, who, in the terminology of Jesus’ time are “those who have not life.”</p>
<p>STQ 4.7.69: La escatologización del salvador, no debe. Sobre todo, hacer olvidar el dato básico de su ser salvador. Sean cuales fueren los ulteriores</p>	<p>TTQ 4.7.69: Least of all must the eschatologization of the savior distract us from the basic datum of his being-savior. Later explanatory models of Jesus’</p>

<p>modelos explicativos de su eficacia salvífica, lo central está dicho desde la historia de Jesús: el pecado real sólo es vencido cargando con ese pecado. Escatológicamente se debe decir que Cristo en la cruz cargó con el pecado del mundo; pero históricamente hay que añadir que Cristo fue a su cruz cargando con el pecado histórico concreto. En ese cargar con el pecado, si es expresión del amor a los hombres y de fidelidad a Dios, se vence al pecado desde dentro, y por ello hay salvación. El pecado sólo se vence con el amor.</p>	<p>salvific efficacy may say what they will. The central fact is stated from a point of departure in Jesus' history. And this central fact is that <i>real sin is conquered inasmuch as it is laid upon Jesus</i>. Eschatologically it must be said that on the cross Christ took on the sin of the world; but historically it must be added that Christ went to his cross laden with concrete historical sin. In this taking-on of sin, if it is an expression of love for human beings and fidelity to God, sin is vanquished from within, and only thereby is there salvation. Sin is vanquished only by love.</p>
<p>STQ 4.7.70: Desde la parcialidad se pueden comprender los cinco elementos que están el núcleo y origen de toda soteriología, tal como la entendieron los primeros cristianos y se fue desarrollando en los diversos modelos soteriológicos del [Nuevo Testamento] y de la tradición: (1) Cristo se da a sí mismo. Históricamente, en su vida en favor de los pobres; escatológicamente, en su muerte, que es entrega total. Aparece aquí el amor como elemento salvador fundamental, y Cristo como quien ama en totalidad. (2) Cristo ocupa el lugar de los hombres. Históricamente, recibiendo él la consecuencia objetiva del pecado histórico de otros; escatológicamente, cargando con el pecado del mundo, con el que todo el mundo debiera cargar. Aparece aquí el</p>	<p>TTQ 4.7.70: “Partiality” – this partisanship, this taking of sides, this favoritism shown by Jesus toward the poor – is the key to an understanding of the five elements to be found at the nucleus and origin of all soteriology as understood by the first Christians and developed in the various soteriological models of the New Testament and tradition. Christ gives himself. Historically, he does so in behalf of the poor. Eschatologically, he does so in his death, as total surrender. Love appears here as the basic salvific element, and Christ appears as the one who loves in totality.</p>

elemento de solidaridad y sustitución, presente en la soteriología clásica. (3) Cristo se entrega según la voluntad salvífica del Padre. Históricamente, obedeciendo las voluntades plurales del Padre durante su vida que le remiten a ese trágico final; escatológicamente aceptando ese trágico final, aceptando ser entregado por el Padre y aceptando en ello que la cruz es su último servicio salvador. Aparece aquí el designio inescrutable de Dios, no ulteriormente analizable. (4) Esa entrega de Cristo es salvación y aparta de los hombres la ira venidera. Es propiamente el misterio de salvación. Históricamente, Dios se acercó definitivamente a los hombres y aparta definitivamente su ira. Ningún pecado, ni la muerte de su Hijo, hace reversible la cercanía de Dios. Más aún, en esa muerte, Dios ha dicho al modo humano su última palabra como palabra de gracia: a pesar de y en la muerte del Hijo. Dios está amando al mundo y comprometiéndose irrevocablemente en su amor. La entrega y la muerte de Cristo causan la salvación porque expresan la última voluntad salvífica de Dios, al expresarla la hacen real, y al expresarla en la muerte de Cristo la hacen humanamente creíble. (5) Esa salvación no es sólo perdón de los pecados, sino renovación de la vida, introducción del hombre en la misma vida de Dios y el en el actual señorío de Cristo.

Christ takes the place of human beings. Historically, he does so by his subjection to the objective consequence of the historical sin of others. Eschatologically, he does so by taking on the sin of the world, with which the whole world ought to be laden. Here we have the element of solidarity and substitution as found in classic soteriology.

Christ delivers himself up in accordance with the salvific will of God. Historically, he does so by obeying the plural prescriptions of God's will during his life, which move him toward his life's tragic close. Eschatologically, he does so by accepting this tragic close, by being willing to be delivered up by God, and thereby being willing that the cross be his ultimate salvific service. Here appears God's inscrutable design, a design not susceptible of further analysis.

This surrender on the part of Christ is salvation, and protects human beings from the wrath to come. It is the mystery of salvation properly so-called. Historically, God definitively approaches human beings and definitively withdraws the divine wrath. No sin, not even the killing of God's Son, renders God's nearness reversible. Indeed, it is in that very death that God has spoken, in human fashion, the ultimate word, as word of grace: In spite of, and in, the death of the Son, God loves the

	<p>world and irrevocably makes the commitment to it in love. Christ's surrender and death cause salvation because they express God's ultimate salvific will. In expressing it, they render it real. And in expressing it in Christ's death, they render it humanly credible.</p> <p>This salvation is not only forgiveness of sin, but renewal of life, the insertion of the human being into the very life of God and the current historical lordship of Christ.</p>
<p>STQ 4.7.71: Para una valoración de la CL sobre los modelos soteriológicos en el [Nuevo Testamento] y en la tradición, cfr. L. Boff.</p>	<p>TTQ 4.7.71: For an appraisal of the christology of liberation in terms of the soteriological models of the New Testament and church tradition, see, Leonardo Boff.</p>
<p>STQ 4.7.72: El ser Señor de Cristo en el presente no es un título que le cualifica sólo a él, sino que expresa el ejercicio <i>in actu</i> de ese señorío. Este señorío llegará a su plenitud al final, cuando se dé la regeneración de este mundo (Mt 19, 28) la revelación del ser hijos de Dios, la liberación de la esclavitud y decadencia (cfr. Rom 8, 19s), el cielo nuevo y la tierra nueva (Apc 21, 1; cf. Is 65, 17; 62, 22). Pero ya en el presente ejerce el señorío como fuerza transformadora de la realidad.</p>	<p>TTQ 4.7.72: Christ's being Lord in the present is not only a title qualifying him. It also expresses the exercise <i>in actu</i> of his lordship. This lordship will come to its fullness at the end of the ages, when we shall behold regeneration of this world (Matt 19:28), the revelation of who the daughters and sons of God are, liberation from slavery and decadence (cf. Rom. 8:19-20), the new heaven and new earth (Rev. 21: 1; cf. Is 65:17; 62:22).</p>

<p>En el [Nuevo Testamento] se describe esa fuerza transformadora, por una parte, como libertad. El creyente puede vivir en este mundo sin ser sometido a la maldad del mundo (Rom 8, 39s; 14, 8s); ni la vida ni la muerte, ni lo presente ni lo por venir pueden ya separar del amor de Dios. Como dice Pablo, <<todo es vuestro>>” (1 Cor 3, 21). Pero esa libertad escatológica que produce el Señor no es otra cosa que la realización de las exigencias del Jesús histórico: la superación del egoísmo tal como aparece en las bienaventuranzas y el sermón del monte, la libertad de dar de la propia vida y aun la propia vida por amor. La capacidad real que tiene el Señor para hacer libres no es otra cosa que la realización de las palabras de Jesús: <<Venid a mí todos los que estáis fatigados y agobiados y yo os aliviaré, porque mi yugo es suave y mi carga libera>> (Mt 11, 28.30). La libertad que produce el señorío de Jesús no es otra cosa que el encuentro con Jesús en su seguimiento. Eso hace al hombre libre y gozoso.</p>	<p>Even in the present Christ exercises lordship as a force for the transformation of reality. The New Testament describes this transformative force as freedom. The believers can live in this world without being subject to its evil (Rom. 8:39-40; 14:8-9); neither life, nor death, nor the present, or what is to come can any longer separate them from the love of God. As Paul says, “All things are yours” (1 Cor. 3:21), but the eschatological freedom produced by the Lord is nothing more than the realization of the demands of the historical Jesus: victory over selfishness as it appears in the Beatitudes and the Sermon on the Mount and the freedom to give of one’s own life, indeed to give ones’ own life, for love. The Lord’s real ability to render persons free is nothing more than the realization of Jesus’ words “Come to me, all you who are weary and find life burdensome, and I will refresh you ... For my yoke is easy and my burden light: (Matt. 11:28, 30). The freedom produced by the Jesus’ lordship is nothing more than the encounter with Jesus in his discipleship. This is what renders the human being free and joyful.</p>
<p>STQ 4.7.73: Esta es la forma en que la CL presenta la verdadera humanidad de Cristo y las razones por las que do suma importancia a su presentación. Pudieran discutirse ciertas apreciaciones exegéticas y</p>	<p>TTQ 4.7.73: This is liberation christology’s presentation of the true humanity of Christ, and these are the reasons why it ascribes supreme importance to its presentation. Certain exegetical evaluations and certain emphases</p>

<p>ciertos énfasis, debido a la propia situación histórica latinoamericana. Pero en principio no parece incorrecto, sino muy fructífero, volver a las narraciones evangélicas para presentar la humanidad de Cristo – como ellas lo hacen – como la historia de Jesús. Tampoco es incorrecto, sino muy necesario, enfatizar esa humanidad polémicamente en presencia de intentos teóricos y prácticos de reducirla, ignorarla o rechazarla. Por último, tampoco parece incorrecto, sino cristianamente justificado, recalcar lo que hemos llamado la ‘parcialidad’ de la humanidad de Cristo. Esta parcialidad no debe ser entendida como reducción empobrecedora, sino como concreción enriquecedora, porque en el fondo es la forma de mantener la insospechada novedad y escándalo del hombre Jesús.</p>	<p>issuing from the actual Latin American historical situation might be open to discussion. But it would not appear incorrect in principle. Rather, it must surely be most fruitful to return to the gospel narratives and present the humanity of Christ as they do: as the history of Jesus. Nor it sin incorrect – but rather altogether necessary – to emphasize that humanity polemically, in view of theoretical and practical attempts to reduce, ignore, or reject it. Finally, neither would it appear to be incorrect – but rather, altogether justified from a Christian viewpoint – to emphasize what we have called the “partiality” of Christ’s humanity. This partiality must not be understood as an impoverishing reduction, but as an enriching concretion, for, at bottom, this is the way in which the unsuspected novelty and scandal of the human being Jesus may be maintained.</p>
<p>STQ 4.7.74: La CL no ha elaborado ninguna explicación especulativa de ese misterio cristológico, aunque haya analizado los dos polos del misterio. Queremos ahora recordar algunos planteamientos fundamentales para confesar ese misterio y para confesarlo de tal manera que permanezca misterio. Por último intentaremos esclarecer algunas afirmaciones nuestras que han podido ser comprendidas</p>	<p>TTQ 4.7.74: The christology of liberation has developed no speculative explanation of the christological mystery, however much it may have analyzed the two poles of that mystery. Here I call attention to certain basic requirements for a profession of that mystery, and for such a profession of that it may remain mystery. Finally, I shall endeavor to clarify certain statements of mine that have been misinterpreted as attacking, or at least as ambiguous about, the mystery of Christ.</p>

<p>como atentatorias o al menos ambiguas con respecto al misterio de Cristo.</p>	
<p>STQ 4.7.75: La CL, como hemos dicho, no rechaza el misterio cristológico ni sus formulaciones dogmáticas, aunque no haya sido su tarea analizar especulativamente esas fórmulas. Pero con otras cristologías ha recalcado la limitación del lenguaje humano para expresar ese misterio. Los dogmas hablan realmente sobre Dios, pero no con lenguaje de Dios sino con lenguaje de hombres. Además, por hablar realmente de Dios, ese mismo lenguaje deber autocritico de sí mismo. De ahí que haya que mantener dialécticamente la relación entre <<Dios>> y <<lenguaje>> humano, como acertadamente ha descrito J.I. González Faus: <<la asunción por Dios de nuestro ‘lenguaje’ para decirse, y la destrucción por Dios de nuestro lenguaje>>.</p>	<p>TTQ 4.7.75: The christology of liberation rejects neither the christological mystery nor its dogmatic formulations, although it has not considered its task to analyze these formulations speculatively. With other christologies, however, it has emphasized the limitations of human language for purposes of expressing that mystery. The dogmas really speak about God in the language of human beings. Furthermore, in order really to speak about God, this very language must be self-critical. Hence the need to maintain a dialectical relationship between “God” and human “language” – or, as José González Faus has put it so well, “God’s assumption of our ‘language’ in order to be uttered, and God’s destruction of our language.”</p>
<p>STQ 4.7.76: Por todo lo dicho, es obvio que la CL ha dedicado más energías a comprender la verdad total de Jesucristo desde el Nuevo Testamento y, dentro de éste, desde la historia de Jesús. Su aproximación a las formulaciones dogmáticas ha sido ascendente: de la historia de Jesús a la plenitud de Jesús, tal como la presenta el [Nuevo Testamento], y de ésta a las formulaciones dogmáticas.</p>	<p>TTQ 4.7.76: In light of all that has been said, liberation christology has surely devoted greater part of its energies to an understanding of the total truth of Jesus Christ from the New Testament in general and the history of Jesus in particular. Its approach to the dogmatic formulations has been “ascending”: from the history of Jesus to the fullness of Jesus</p>

	as presented in the New Testament, and from that presentation to the dogmatic formulations.
<p>STQ 4.7.77:</p> <p>Lo que hemos querido añadir con la terminología de <<proceso>> trinitario es que Dios no sólo se revela trinitariamente Para nosotros, sino que asume en sí mismo la historia de los hombres. Esto es ciertamente claro en la encarnación, y de ahí que el [Nuevo Testamento] y la Iglesia usen el lenguaje del <<devenir>> hombre de Dios, aunque este lenguaje haya de ser usado cuidadosamente. Pero de forma ciertamente análoga se puede hablar de la ascensión por parte de Dios de la historia de los hombres. <<El Hijo de Dios con su encarnación se ha unido en cierto modo con todo hombre>>. La Iglesia <<por esta profunda analogía se asimila al Misterio del Verbo encarnado. Pues así como la naturaleza asumida sirve al Verbo divino como órgano de salvación a El indisolublemente unido, de forma semejante la unión social de la Iglesia sirve al Espíritu de Cristo, que la vivifica, para el incremento del cuerpo (cfr, Ef, 4, 16) >>.</p>	<p>TTQ 4.7.77:</p> <p>What I have sought to add through my terminology of “process” with respect to the Trinity is that God not only is revealed to us in trinitarian fashion, but that God also takes on human beings’ history. This is certainly clear in the incarnation. Hence the use by the New Testament and the church of the language of God’s “becoming” a human being, although this language is used with caution. But one can surely speak ambiguously of God’s assumption of human beings’ history. “For by his incarnation the Son of God has united Himself in some fashion with every [human being]”.</p> <p>For this reason, by an excellent analogy, [the church] is compared to the mystery of the incarnate Word. Just as the assumed nature inseparably united to the divine Word serves Him as a living instrument of salvation, so, in a similar way, does the communal structure of the Church serve Christ’s Spirit, who vivifies it by way of building up the body.</p>
<p>STQ 4.7.78:</p> <p>Hemos escrito largamente, con cierto temor y temblor, acerca de la <i>verdad sobre Jesucristo</i>. Lo hemos hecho con honradez desde la</p>	<p>TTQ 4.7.78:</p> <p>I have expatiated with a certain fear and trembling upon the <i>truth about Jesus Christ</i>. In doing so, I have been honest with the church and with</p>

<p>Iglesia y desde lo que el Espíritu está develando en las Iglesias de América Latina. Quizá este esclarecimiento haya sido útil para mostrar que, al menos en lo sustancial, no hay intención ni realidad de reducir la total verdad sobre Jesucristo en la CL. Quizá queden todavía dudas y sospechas. La misma limitación humana para hablar adecuadamente sobre Jesucristo impone sobriedad a cualquier reflexión cristológica. La misma realidad de Jesucristo, mayor que cualquiera de las formulaciones sobre él, exige siempre nuevas reflexiones. La tarea de la cristología, por lo tanto, continúa.</p>	<p>what the Spirit is unveiling in the churches of Latin America. It is my hope that this explanation will have been useful for showing that, at least substantively, there is no reduction of the total truth about Jesus Christ in the christology of liberation, either in intent or in fact. Perhaps doubts and suspicions still remain. The very limitations intrinsic to the human condition when it comes to speaking adequately about Jesus Christ impose sobriety on any christological reflection the actual reality of Jesus Christ, which outstrips any of its formulations, calls for ever new reflection. The christological task abides.</p>
<p>STQ 4.7.79: Queremos terminar, sin embargo, aunque sea muy brevemente, con algo al servicio de lo cual debe estar toda cristología, sean cuales fueron sus méritos o limitaciones, toda pastoral, toda evangelización e incluso todas las afirmaciones dogmáticas: <i>la fe en Jesucristo</i>. Reflexionar y esclarecer la CL tiene importancia. Pero mayor la tiene constatar si y en qué medida hay fe real en Jesucristo en América Latina, de la cual surge y a cuyo servicio debe estar la CL. Nadie puede responder definitivamente a esa pregunta, pues pertenece al misterio último del hombre. Pero sí se pueden hacer algunas observaciones.</p>	<p>TTQ 4.7.79: I conclude with some brief remarks on something that all christology, whatever its merits or limitations, all pastoral theory and practice, all evangelization, and even all dogmatic statements should serve: <i>faith in Jesus Christ</i>. Reflection upon and explanation of the christology of liberation has its importance. But even more important is whether and to what extent there is real faith in Jesus Christ in Latin America, as it is from this faith that a christology of liberation springs, and it is the service of this faith that lends a christology of liberation its entire <i>raison d'être</i>. No one can give a definitive answer to this question, since it pertains to the ultimate mystery of the human being. But certain observations can be made.</p>

<p>STQ 4.7.80:</p> <p>Los teólogos de la liberación y el pueblo cristiano que representan aceptan generalmente en la realidad de su fe y en la reflexión teológica sobre ella la totalidad de Jesu-Cristo. Esa totalidad, sin embargo, no es vista como una totalidad acumulativa de Jesús (histórico) y Cristo (de la fe) sino como una totalidad con dos momentos que por su naturaleza se complementan. La teología latinoamericana, sin duda, ha privilegiado <i>metodológicamente</i> el momento del Jesús histórico, dentro de la totalidad de Jesucristo y para mejor acceder a esa totalidad. Con ello cree haber encontrado un mejor punto de partida para articular la totalidad de la fe cristológica – por lo que toca a la realidad y relevancia de su objeto – y el mejor modo de acceder en la actualidad – hermenéuticamente – a ese objeto.</p>	<p>TTQ 4.7.80:</p> <p>The theologians of liberation and the Christian people they represent accept, in the reality of their faith and in theological reflection upon that faith, the totality of Jesus the Christ. However, they do not see this totality as a cumulative one, consisting in the sum of the (historical) Jesus and the Christ (of faith), but as a totality constituted by two moments that complement each other <i>natua sua</i>. Doubtless Latin American theology has accorded a <i>methodological</i> primacy to the moment of the historical Jesus within the totality of Jesus Christi, the better to approach this totality. Thereby it thinks to have found a better point of departure of the articulation of the totality of christological faith (where the reality and relevancy of its object are concerned), and the best rout of access today (hermeneutically) to that object.</p>
<p>STQ 4.7.81:</p> <p>La fe realizada en Cristo en muchas comunidades incluye un sinnúmero de aspectos: contacto personal en Cristo en la liturgia y la oración, estudio y reflexión de los evangelios para encontrar en ellos ánimo, juicio y normatividad, aceptación de la doctrina de la Iglesia sobre Cristo (que en la realidad es desconocida por las mayorías, pero que es serenamente aceptada implícitamente). En la actualidad, la fe</p>	<p>TTQ 4.7.81:</p> <p>Realized, actualized faith in Christ in many communities comprises many aspects: personal contact with Christ in liturgy and prayers; study and reflection on the gospels with a view to acquiring courage, judgment, and normativity; acceptance of the doctrine of the church concerning Christ (which is actually unknown to the majority of persons, but serenely accepted implicitly). And now realized faith in</p>

<p>realizada en Cristo incluye más novedosamente el ejercicio de una práctica salvífica, de liberación – en el lenguaje latinoamericano -, y la incluye como momento que es, por una parte, <i>conditio sine qua non</i> y, por otra, momento que concretiza y potencia los demás elementos de la fe en Cristo. Una práctica según Jesús es, pues, elemento históricamente esencial a la totalidad de la fe en Cristo.</p>	<p>Christ includes something more novel as well; the exercise of a salvific practice (a practice of “liberation” in Latin American parlance), and includes it as a moment that is, on the one hand, a <i>conditio sine qua non</i>, and on the other, a moment concretizing and making possible the other elements of faith in Christ. A “practice according to Jesus, “then, is a historically essential element in the totality of faith in Christ.</p>
<p>STQ 4.7.82: Pero esa realización de la fe tiene dos rasgos característicos: la práctica de la liberación y la presencia de Cristo en los pobres. Ambos rasgos remiten más espontáneamente al Jesús histórico. El primero remite al seguimiento de Jesús, exigido por el mismo Jesús; el segundo remite a la encarnación de Jesús en la pobreza y el mundo de los pobres. Tomadas ambas cosas en su conjunto, el lugar eclesial del teólogo no es otra cosa que la Iglesia de los pobres.</p>	<p>TTQ 4.7. 82: But this realization of faith has two characteristic traits: the practice of liberation and the presence of Christ in the poor. Both traits refer the theologizing subject more spontaneously to the historical Jesus, the former to the discipleship of Jesus, as demanded by Jesus himself, the latter to Jesus’ incarnation in poverty and the world of the poor. Both traits taken together specify the theologian’s ecclesial locus, ineluctably, as the church of the poor.</p>
<p>STQ 4.7.83: G. Gutiérrez ha insistido en que la praxis eclesial liberadora ha tomado la perspectiva del pobre, de cuya liberación precisamente se trata, y que en esa práctica desde los pobres, éstos nos evangelizan. Así se da el círculo que hemos descrito entre encontrar a Jesús en los Evangelios, que lleva a evangelizar a los pobres, y encontrar a Jesús en éstos.</p>	<p>TTQ 4.7.83: Gustavo Gutiérrez has emphasized that a liberative ecclesial praxis has the perspective of the poor, whose liberation is precisely at issue and that in this praxis, implemented from a point of departure in the poor, the poor <i>evangelize us</i>. Thus, the circle to which I have referred: from encountering Jesus in the gospels, to evangelizing the poor, to encountering Jesus in the poor;</p>

STQ 4.7.84:

H. Assmann ha vuelto a recalcar la primariedad de la realidad de [América Latina] y su exigencia de transformación para el conocimiento teológico. <<La [teología de la liberación] dice que la experiencia crucial de eso – la no-satisfacción de las necesidades básicas – es lo ‘primero’ está incluida la lucha por la justa satisfacción de esas necesidades. Esa lucha es justa, real y normal. No necesita de ningún tipo de justificaciones adicionales. Si bien la ‘teología’, como ‘acto segundo’ y reflexión crítica sobre la praxis, puede ser útil para ‘desbloquear resistencias’, no es ni pretende ser fundamentadora de la legitimidad de esa lucha. Por el contrario, ‘se libera’ – como ‘teología’, o sea, como posibilidad de un discurso válido y relevante sobre el ‘Verbo de la Vida’ (See. 1 Jn, 1) – a partir de la asunción coherente de esa lucha del pueblo contra la Anti-vida>>.

TTQ 4.7.84:

Hugo Assmann has once again emphasized the primacy for theological thought of Latin American reality and its demand for transformation. “Liberation theology says that the crucial experience of this nonsatisfaction of basic needs is the ‘prime consideration’, and that in this ‘prime consideration’ is included the struggle for the just satisfaction of these needs. This struggle is just, real, and normal. It needs no sort of ulterior justification. ‘Theology’ as ‘second act’ and critical reflection upon praxis can be useful for ‘dislodging resistance’, but it is neither nor pretends to be the legitimation of this struggle. On the contrary, theology is itself liberated, as theology – that is, as a possible valid and relevant discourse upon the ‘Word of Life’ (See. 1 Jn, 1) – in virtue of its logically required acceptance of this struggle on the part of the people against anti-life”.

<p>STQ 4.7.85:</p> <p>La práctica que debe ser proseguida no es una práctica indiferenciada, sino que tiene unos contenidos determinados, una modalidad y una dirección que de derecho ser remontan a la práctica <i>de Jesús</i>. Una práctica cuyo contenido fundamental sea la liberación de los pobres, cuya modalidad consista en la solidaridad efectiva con ellos y en el espíritu de los pobres (tal como aparece en las bienaventuranzas), y cuya dirección sea el reino de Dios, se remonta explícitamente a Jesús, aun teniendo en cuenta la necesidad de nuevas mediaciones históricas (que teológicamente se remiten al Espíritu de Jesús).</p>	<p>TTQ 4.7.85:</p> <p>The practice to be pursued in continuation of Jesus' practice is not an undifferentiated one, but is endowed with determinate contentual elements. It is a modality and a direction which <i>de jure</i> go back to <i>Jesus' practice</i>. A practice whose fundamental content is the liberation of the poor, whose modality consists in effective solidarity with them and follows their spirit (as this spirit appears in the Beatitudes), and whose orientation and direction is the kingdom of God, explicitly harks back to Jesus, surely, even though it takes into account the need for new historical mediations (which theologically point to the Spirit of Jesus).</p>
<p>STQ 4.7.86:</p> <p>Es interesante notar que, en la medida en que la propia situación es vista en continuidad con la de Jesús, espontáneamente se vuelve al Jesús histórico, también fuera de América Latina. Cfr. el libro del teólogo indio S. Kappen, y las cristologías ya citadas elaboradas en España desde una perspectiva análoga a la de la liberación.</p>	<p>TTQ 4.7.86:</p> <p>It is interesting to note that wherever the situation is seen to be in continuity with that of Jesus, the faithful return spontaneously to the historical Jesus, even outside Latin America. See the book by Indian theologian Sebastian Kappen and the above-mentioned christologies from Spain developed from a viewpoint analogous to that of liberation.</p>
<p>STQ 4.7.87:</p> <p>Para Jesús, los pobres están caracterizados en una doble línea. Pobres son los pecadores, publicanos, prostitutas Mc 2, 6; Mt 11, 19: 21, 32: Lc 15,1); son los sencillos (Mt 11, 25), los pequeños (Mc 9, 2; Mt 10,</p>	<p>TTQ 4.7.87:</p> <p>Jesus had two ways of describing the poor. According to the first way, the poor are sinners, publicans, prostitutes (Mark 2:6; Matt. 11:19, 21:32; Luke 15:1), the simple (Matt. 11:25), the little (Mark 9:2; Matt.</p>

<p>42; 18, 10.14), los más pequeños (Mt 25, 40.45); los que ejercen profesiones despreciados (Mt 21, 31; Lc 18, 11). En este sentido, son pobres las persona difamadas, las que gozan de baja reputación y estima, los incultos e ignorantes << a quienes su ignorancia <i>religiosa</i> y su comportamiento <i>moral</i> les cerraban, según la convicción de la época, la puerta al acceso de salvación>>. En esta línea de pensamiento los pobres son los <i>despreciados</i> por la sociedad, los que son menos que otros y para quienes la religiosidad vigente no es una esperanza sino condenación.</p>	<p>10:42, 18:10, 14), the least (Matt. 25: 40-45), those who practice the despised professions (Matt. 21:31; Luke 18:11). The poor are the vilified, persons of low repute and esteem, the uncultured and ignorant, “whose <i>religious</i> ignorance and <i>moral</i> behavior stood in the way of their access to salvation, according to the convictions of the time.” The poor are therefore society’s <i>despised</i>, those lesser than others, and for them the prevailing piety proclaims not hope, but condemnation.</p>
<p>STQ 4.7.88: Por otra parte, pobres son para Jesús los que tienen una necesidad real, en la línea de Is 61, 1. Pobres son los que padece necesidad, los hambrientos y sedientos, los desnudos, forasteros, enfermos y encarcelados, los que tiene hambre, los que lloran, los que están agobiados, por un peso. En esta línea de pensamiento, los pobres son los que están bajo algún tipo de <i>opresión real</i>. Los pobres a los que se dirige la buena noticia del reino se hallan en algún tipo de miseria real y se ven agobiados por un doble peso: <<abarca tanto el desprecio público de que eran objeto por parte de los hombres, como la falta de perspectiva de hallar jamás salvación ante Dios.>></p>	<p>TTQ 4.7.88: According to Jesus’ way of describing the poor, the poor are those in need of Isaiah 61:1. The poor are those who suffer need, the hungry and thirsty, the naked, the foreigners, the sick and imprisoned, those who weep, those weighed down by a burden. The poor are therefore those who weep, those weighed down by a burden. The poor are therefore those who suffer some type of <i>real oppression</i>. The poor, to whom the good news of the kingdom is addressed, find themselves in some kind of misery and see themselves weighed down by a double burden: “They have to bear public contempt from men and, in addition, the hopelessness of ever gaining God’s salvation.”</p>
<p>STQ 4.7.89:</p>	<p>TTQ 4.7.89:</p>

<p>Visto desde esta perspectiva, es evidente que Jesús no se limitó a anunciar el escandaloso y parcial amor de Dios a los pobres, sino que trató de liberarlos de su miseria real. Lo importante aquí es observar la <i>estructura</i> de esa liberación que lleva a cabo Jesús, sin buscar acrónicamente en Jesús los mecanismos concretos de liberación que hoy, con toda necesidad y derecho, buscan muchos cristianos. El problema de fondo, por lo tanto, no son las mediaciones concretas de la liberación de Jesús, sino si Jesús correspondió a la cercanía del reino suscitando <i>sólo</i> una esperanza o también a través de una determinada <i>praxis</i> encaminada objetivamente a cambiar la situación de los pobres. Sobre esto hagamos unas breves observaciones.</p>	<p>From this perspective, it is evident that Jesus' proclamation is not limited to God's scandalous, partisan love for the poor. It includes his quest to deliver the poor from their real misery. Here the important thing is to observe the <i>structure</i> of the liberation striven for by Jesus, without anachronistically looking to Jesus for the concrete mechanisms of liberation sought by so many Christians, and so rightly and so necessary, today. At bottom, then, the problem is not the concrete mediations of Jesus' liberation. The problem is whether Jesus corresponded to the approach of the kingdom <i>only</i> by arousing a hope. Was it also through a determinate <i>praxis</i> objectively calculated to change the situation of the poor? Let us make some brief observations about this.</p>
<p>STQ 4.7.90: En América Latina la teología ha insistido con razón en que el cristiano debe seguir a Jesús liberador e invocar a un Dios liberador. Pero, a diferencia de otras latitudes en las que la liberación dice una directa relación a <<libertad>>, en América Latina dice relación a algo toda-<<vida>>, que en su complejidad incluye también la libertad, pero que es un dato más primigenio.</p>	<p>TTQ 4.7.90: Theology In Latin America has rightfully stressed that the Christian should follow a liberator God. But unlike other geographical areas where liberation bears a direct relationship to "freedom", in Latin America it bears a relationship to something even more fundamental and original: it bears a relationship to "life", which, in its complexity, includes freedom, but is a more basic datum.</p>
<p>STQ 4.7.91:</p>	<p>TTQ 4.7.91:</p>

<p>Se comprenderá fácilmente que plantear así el problema de la verdadera divinidad no es en América Latina tarea ociosa o puramente académica. Lo que se esconde detrás de una teología de la <<liberación>> y una teología del <<cautiverio>> es la intuición fundamental de que ninguna <i>teo</i>-logía puede hacerse realístamente fuera de esa alternativa. Vida y muerte no son en América Latina sólo conceptos fructíferos para avanzar especulativamente en la comprensión de Dios, sino realidades cotidianas. Y son realidades que ocurren también – por ser el nuestro un Continente todavía no expuesto masivamente a culturas secularizantes – a través de la invocación de diversos dioses, bien explicitados religiosa y sobre todo cristianamente., bien implicitados en sucedáneos seculares, como son diversas ideologías sociales, económicas y políticas.</p>	<p>To raise the issue of true divinity in this manner is not an idle or merely academic undertaking in Latin America. What lies behind a theology of “liberation” and a theology of “captivity” is the fundamental perception that no theology can be elaborated realistically apart from this basic point. In Latin America, life and death are not merely fruitful concepts for progress in the speculative understanding of God, they are brute realities. And because ours is a continent that has not yet been exposed on a massive scale to secularizing influences, they are realities that come about through the invocation of various divinities. These divinities have been made explicit in a religious, and particularly in a Christian, framework, and have become implicit in secular substitutes, such as various social, economic, and political ideologies.</p>
<p>STQ 4.7.92: Y en qué consiste esa salvación está suficientemente expresado también en los diversos cánticos del Evangelio de Lc: misericordia, alianza y amistad, paz, salvación de los enemigos, iluminación y justicia. Si de la consideración cristológica, es decir, de la consideración de Jesús como <<mediador>> de la salvación, pasamos a la consideración teo-lógica, nos encontramos con que las <<mediaciones>> fundamentales de la realidad de Dios no son otra</p>	<p>TTQ 4.7.92: The essence of that salvation has always been well expressed in the canticles of Luke’s Gospel: mercy, alliance, friendship, peace, salvation of enemies, enlightenment, and justice. If we move from a christological consideration – that is, the consideration of Jesus as a mediator of salvation – to a theo-logical consideration, we discover that the fundamental mediations of the reality of the God are nothing other than life and everything that fosters it. We also find ourselves,</p>

<p>cosa que todo lo que es vida y la fomenta, y además, concretamente, en presencia de la vida amenazada de los pobres. <<Dios es salvación>> no tiene aquí ningún sentido etéreo, puramente espiritualista e inverificable o regionalmente religioso. Tiene más bien el significado de dar vida real en presencia de la amenaza y opresión a la vida, en presencia de la acción de otras divinidades.</p>	<p>concretely, in the presence of the threatened poor. Here “Yahweh is salvation” does not have any ethereal, spiritualistic, and unverifiable meaning or a religious meaning that would apply only to this or that part of the world. It has, rather, the significance of giving real life in the presence of threats to life and the oppression of life, in the presence of the machinations of other divinities.</p>
<p>STQ 4.7.93: Lo que pretendemos al analizar la realidad de Dios desde Jesús no es otra cosa que desentrañar que significa <<Jesús>>, <<Dios es salvación>>. Se trata de comprender al mediador, Jesús de Nazareth, para comprender las mediaciones de la realidad de Dios. Estas son las que dan sentido último para discernir sobre el verdadero Dios y recuperarlo de la idolatría de la muerte.</p>	<p>TTQ 4.7.93: What we are now attempting, in analyzing the reality of God in Jesus, is only to fathom the meaning of “Jesus” and “Yahweh is salvation.” It is an attempt to comprehend the mediator, Jesus of Nazareth, so as to comprehend the mediations of God’s reality. They are what lend a final meaning to the person of Jesus and, for the believer, they are the final criterion for distinguishing the true God and for recovering that God from the idolatry of death.</p>
<p>STQ 4.7.94: Para Jesús, pues la primera mediación de la realidad de Dios es la vida. Dios es el Dios de vida y se manifiesta a través de la vida. Por ello hay que pedir el pan y se pueden arrancar espigas de un campo ajeno para comer. Jesús ve, desde el horizonte protológico de la original voluntad de Dios, que Dios es un Dios de vida y está en favor de la vida de los hombres. Este es ciertamente un horizonte</p>	<p>TTQ 4.7.94: For Jesus the first mediation of the reality of God is life. God is the God of life and is manifested through life. This is why we must ask for bread and why we may pluck grain from another’s field in order to satisfy hunger. From the foundational horizon of the archetypal will of God, Jesus observes that God is a God of life and fosters the life of human beings. This is certainly a primary and generic horizon, which</p>

<p>primario y genérico, que se irá historizando y concretando en la misma vida de Jesús. La vida aparecerá como reconquista de la vida en presencia de la opresión y de la muerte; el dar vida será salvación, redención, liberación; la vida deberá ser rescatada de la muerte dando de la propia vida. Pero lógicamente, y en principio, sólo desde el horizonte positivo de la vida se puede comprender al Dios de Jesús. Por mucho que Dios sea misterio, no se le puede manipular a tal grado que se oscurezca esta elemental verdad.</p>	<p>was to become historicized and concrete in the life of Jesus himself. Life would appear as a reconquest of life in the presence of oppression and death: giving life would be salvation, redemption, liberation; life would have to be rescued from death, death itself yielding life. But, logically and in principle, one can understand the God of Jesus only from the positive horizon of life. God is an unfathomable mystery, and our attempts to conceptualize God dare not allow this basic truth to be forgotten.</p>
<p>STQ 4.7.95: Tesis 1.2: El horizonte escatológico de la misión de Jesús es el reino de Dios, un reino de la vida para todos. Pero para que éste llegue a ser, deben participar de ese reino los que secularmente han estado privados de la vida en sus diversas modalidades; los pobres y oprimidos. De ahí que el anuncio de Jesús sea parcial y el Dios de vida se manifieste parcial hacia los privados de ella; aparece como el Dios de la justicia y de la liberación.</p>	<p>TTQ 4.7.95: Thesis 2: The eschatological horizon of Jesus' mission is the kingdom of God, a kingdom of life for everyone. But, in order for it to be a reality it must be shared in by those who for centuries have been deprived of life in the various forms: the poor and the oppressed. Hence Jesus' proclamation is "partial", partisan, and the God of life appears as taking sides with those deprived of life.</p>
<p>STQ 4.7.96: En esta escena se presenta al mediador Jesús, las mediaciones que debe llevar a cabo y los destinatarios de esas mediaciones. El centro de la escena lo constituye Lc 4, 18: <<Me ha enviado a anunciar a los pobres la buena nueva>>. Notemos sólo dos cosas de importancia</p>	<p>TTQ 4.7.96: This scene introduces Jesus the mediator, the mediation that he must perform, and the recipients of that mediation. The central point of the scene is Luke 4:18: "He has sent me to announce good news to the poor." Let us observe two important aspects of it. The content of that</p>

<p>sobre ella. El contenido de esa buena nueva es, como ya se ha dicho, el reino de Dios (comparando 4,18 y 4,43). La formalidad del significado de evangelizar es, a través del paralelismo con Is 61, 1s <<no sólo la proclamación, sino la realización del mensaje proclamado>>. <<Sólo será <i>buena</i> esa noticia en la medida en que realice la liberación de los oprimidos>>.</p>	<p>good news is, as has already been noted, the kingdom of God (4:18 and 4:43). The special significance of his evangelizing is, through the parallelism with Isaiah 61:1ff., “not only the proclamation, but also the fulfillment of the message that was proclaimed.” That news will be good only insofar as it achieves the liberation of the oppressed.”</p>
<p>STQ 4.7.97: Quienes son los pobres y oprimidos se deduce del significado de Pobre en Is 61, 1-2ª y 58, 6, citados en Lc 4, 18s. En Isaías, pobres son todos aquellos que gimen doblegados bajo cualquier tipo de yugo, y por ello la misión del ungido de Yahvé es la de una liberación total que incluya, y muy específicamente, la liberación de la miseria material. Cuando Lc cita a Is en esos paisajes, hace algunas modificaciones que ayudan a comprender mejor su propio texto. Omite, por una parte, la expresión de <<vendar los corazones desgarrados>> de Is 58, 6. Con ello priva de la posibilidad de una interpretación espiritualizante y subraya lo que de material hay también necesariamente en la liberación total. Por otra parte, como se dijo antes, omite la segunda parte de Is 61, 2, <<el día de la venganza de nuestro Dios>>, y termina con la proclamación del año de gracia:</p>	<p>TTQ 4.7.97: Who the poor and oppressed are can be inferred from the meaning of poor in Isaiah 61:1-2a and 58:6, quoted in Luke 4:18ff. In Isaiah the poor are all those who are bent under any type of yoke. The mission of the anointed one of Yahweh is that of total liberation, which includes, and very specifically, liberation from material poverty. When Luke quotes Isaiah in those passages, he makes some changes that help us to better understand his text. On the one hand, he omits the expression “to bind up the broken-hearted” and replaces it with “set free those who have been crushed,” from Isaiah 58:6. He thereby precludes the legitimation of a spiritualizing interpretation, and underscores the material aspect that is an essential factor in total liberation. On the other hand, he omits the second part of Isaiah 61:2, “a day of the vengeance of our God,” and concludes with the proclamation of the</p>

<p><<presentando así la salvación en Jesús como el año jubilar en que se realiza la liberación de los esclavos>>.</p>	<p>year of God’s favor, “thus presenting salvation in Jesus as the jubilee year in which the liberation of the enslaved takes place.”</p>
<p>STQ 4.7.98: En esto, según J. Jeremías, la novedad del anuncio de Jesús sobre la buena nueva: en que los pobres vuelven a la vida. Y por ello, sea cual fuere la plenitud de vida, <<la liberación material de cualquier tipo de opresión, fruto de la injusticia, pertenece al mensaje bíblico como valor religioso esencial>>.</p>	<p>TTQ 4.7.98: According to Jeremias, therein lies the innovation of Jesus’ announcement of the good news, in which the poor return to life. Therefore whatever else the fullness of life may include, “the material liberation from any type of oppression, resulting from injustice, is associated with the biblical message as an essential religious value.”</p>
<p>STQ 4.7.99: Y esa parcialidad es la que produce el escándalo (Mt 11, 6; Lc 7, 23). Que la vida se ofrezca a los pobres, que la salvación de Dios se dirija a ellos, más aún, <<únicamente a los pobres>>, es lo que ocasionará la persecución a Jesús. Pero, por otra parte, sólo dese la parcialidad de Dios hacia los sin vida se garantiza también que Dios sea un Dios de vida para todos.</p>	<p>TTQ 4.7.99: That partiality caused scandal (Matt. 11:6; Luke 7:23).that God’s salvation is addressed to them, and furthermore “only to the poor,” caused scandal among powerful minorities and brought about the persecution of Jesus. Only in God’s partiality toward those without life is there a guarantee that God is a God of life for everyone.</p>
<p>STQ 4.7.100: El primer discernimiento que se ha realizado, paralelamente a Jesús, es el de la verdadera divinidad de Dios. En presencia de una historia que nos ha presentado a Dios fundamentalmente como providente en la historia y escatológico más allá de la historia, se encuentra la verdad de ese Dios, cuando éste oye el clamor de los oprimidos,</p>	<p>TTQ 4.7.100: The first discernment, parallel to Jesus’ case, is that of the real divinity of God. Faced with a history that show us a God basically provident in history and eschatological beyond history, we find the truth of this God when God hears the clamor of the oppressed, demands justice, and announces liberation, leaving the ultimate fullness of history to the</p>

<p>exige la justicia y anuncia la liberación, dejando a su misterio amoroso y la última plenitud de la historia. Este discernimiento realizado se ha hecho en distinción y oposición a la idea de Dios proveniente de la llamada civilización occidental y de la cultura de cristiandad. Y se ha hecho negando una realidad de Dios-poder que históricamente se ha mostrado como opresor, bien sutilmente muchas veces a través de tradiciones religiosas y eclesiásticas, o bien burdamente en la imagen de la divinidad que se esconde en los sistemas imperantes, llámeseles capitalismo, seguridad nacional, multinacionales o trilateralismo. Creemos que ese discernimiento se ha hecho en cuanto el Espíritu ha colocado a los cristianos no en el centro del poder, sino en la periferia de la pobreza.</p>	<p>divine loving mystery. The achievement of this discernment has come about in distinction from and opposition to the idea of God handed on by so-called Western civilization and the culture of Christendom. It has been produced by denying the reality of a God of power, a God who historically is shown to be an oppressor, either subtly, as has often happened through religious and ecclesiastical traditions, or crudely in the image of the divinity hidden in the ruling systems, whether they call themselves Capitalism, National Security, Multinationals or Trilateralism. I believe that this discernment has been achieved by the Spirit placing Christians not at the power center but on the periphery, in poverty.</p>
<p>STQ 4.7.101: Un pueblo crucificado, que a la vez se mantenga en el seguimiento de Jesús, ha dado ya respuesta cristiana a ese problema, transformándolo en <<misterio>>. Si no decae en su práctica de la liberación, si mantiene la esperanza, si cree que el reino de Dios se acerca y, por otra parte, se cree que hay que cargar con el pecado del mundo y que ese cargar con el pecado es salvífico, está diciendo ya sin palabras algo sumamente importante acerca de Dios, y lo dice manteniendo la tensión típicamente cristiana dentro del mismo Dios, tal como en su</p>	<p>TTQ 4.7.101: A crucified people that also persists in following Jesus has already given a Christian answer to the problem, by transforming it into a “mystery”. If it holds firm to its process of liberation, if it stands firm in hope, if it believes that the kingdom of God is coming, and yet believes it has to bear the sin of the world and that this bearing of sin is saving, then it is saying, wordlessly something extremely important about God, just as Pauline theology did in its day in words. It is saying that God is salvation, that God raises Jesus and “calls into being what</p>

<p>tiempo lo formuló la teología paulina. Dios es salvación, resucitó a Jesús y <<llama a la existencia a lo que no existe (Rom 4,18).⁹¹¹ Al mismo tiempo, la cruz es un portento de Dios, <<la locura de Dios es más sabia que los hombres y la debilidad de Dios más potente que los hombres (1 Cor, 1, 25). Ese es el misterio de Dios y la palabra última sobre la realidad. Dios atrae hacia si a la historia, sumergiéndose en los horrores de esa historia. Un pueblo crucificado que simultáneamente mantenga al Dios liberador del Éxodo y al Dios de la cruz, está diciendo que cree en Dios y lo que entiende por ese Dios en quien cree.</p>	<p>does not exist” (Rom. 4:17). At the same time, the cross is a portent of God: “God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength” (1 Cor. 1:25). This is the mystery of God and the final word on reality. God draws history to the Trinity, submerging the Godhead in the horrors of that history. A crucified people that at one and the same time upholds the liberator God of the exodus and the God of the cross is stating that it believes in God and what it means by that God in whom it believes.</p>
<p>STQ 4.7.102: El mero hecho de la pobreza es importante para la determinación de lo que es el reino de Dios, pero no automáticamente es ya una pobreza eficaz para la salvación histórica.</p>	<p>TTQ 4.7.102: The mere fact of poverty is important in determining the nature of the kingdom of God, but not all poverty is automatically efficacious for historical salvation.</p>
<p>STQ 4.7.103: El servicio concreto de Jesús al reino de Dios muestra entonces que éste es liberación de los pobres y desclasados, y que esta liberación no sólo debe ser proclamada como la voluntad de Dios para el mundo, sino que debe llegar a ser en la historia, debe ser realizada.</p>	<p>TTQ 4.7.103: Jesus specific’ actions in the service of the kingdom of God show, then, that this is the liberation of the poor and the outcast and that this liberation should not only be proclaimed as the will of God for the world, but should come about in history, should be brought to fruition.</p>

⁹¹¹ A discrepancy exists here between the STQ and the TTQ regarding whether or not this passage is from Rom 4:17 or Rom 4:18. Cf. page 260 of *Jesús En América Latina: Su Significado Para La Fe Y La Cristología* with page 164 of *Jesus in Latin America*.

<p>STQ 4.7.104:</p> <p>Fuera de esa comunidad con el crucificado, aunque sea analógicamente y de diversas formas, la resurrección sólo dice la posibilidad de supervivencia. Pero esa misma supervivencia – como afirma la más clásica doctrina de la Iglesia – es ambigua: puede ser salvación o condenación. Para que haya esperanza de propia supervivencia y de que esa supervivencia sea salvífica, hay que participar en la crucifixión. Desde ahí se puede universalizar la esperanza de la resurrección y hacer de ésta una buena noticia para todos. Pero, para que esta universalización sea cristiana, hay que partir, como en tantas ocasiones, de la escandalosa paradoja cristiana: la buena noticia es para los pobres, la resurrección es para los crucificados.</p>	<p>TTQ 4.7.104:</p> <p>Apart from that community with the crucified one, however analogous and diversified this community be, Jesus' resurrection bespeaks only the possibility of survival. Survival after death, as the classic doctrine of the church testifies, is ambiguous: it can be salvation or condemnation. For there to be hope for one's survival and hope that this survival be salvific, one must share in the crucifixion. This is the starting point for the universalization of hope of resurrection and for the resurrection to become good news for all. For this universalization to be Christian, one must start out, as so often, for the scandalous Christian paradox: the good news is for the poor, and resurrection is for the crucified.</p>
<p>STQ 4.7.105:</p> <p>Los crucificados de la historia esperan la salvación. Para ello saben que es necesario el poder: pero desconfían, por otra parte, de lo que sea puro poder; pero desconfían, por otra parte, de lo que sea puro poder, pues éste siempre se les muestra desfavorable en la historia. Lo que desean es un poder que sea realmente creíble. Las simples promesas no desencadenan necesariamente, por maravillosas que sean, la esperanza; esto sólo lo consiguen las que se pronuncian con</p>	<p>TTQ 4.7.105:</p> <p>History's crucified await salvation. They know that power is necessary for this. At the same time they mistrust pure power, since this always shows itself unfavorable to them in history. They desire a power that will be genuinely credible. Simple promises, marvelous though they be, do not necessarily unleash hope. This happens only when promises are enunciated with credibility. It is no more important therefore to profess the omnipotence of God, "who restores the dead to life and</p>

<p>credibilidad. Por ello, tan importante es confesar la omnipotencia de Dios, que es capaz de <<dar vida a los muertos y llamar a la existencia a lo que no existe>> (Rom 4,17), como asegurarse del amor de Dios, es decir, de que ese poder sea creíble. Para ello hay que volver de nuevo al crucificado y reconocer en él la presencia de Dios, como dice Pablo, y la expresión del amor de Dios, que entrega a su Hijo por amor. Sin estas consideraciones, por muy amenazadas que estén de antropomorfismo, o por insondable que sea el misterio que expresan, el poder de Dios en la resurrección no es sin más una buena noticia.</p>	<p>calls into being those things which had not been” (Rom. 4:17), than it is to be assured of God’s love. In other words, it is just as important to be sure that God’s power is credible as it is to be sure that God has power at all. And so we must return again to the crucified one and acknowledge in him the presence of God, as Paul says, and the expression of the love of God, who delivers up the Son for love. Apart from those considerations, however threatened they may be by anthropomorphism, however unfathomable the mystery they express, the power of God in the resurrection is not simply and absolutely a piece of good news.</p>
<p>STQ 4.7.106: En el [Nuevo Testamento] se afirma que Jesús ejerce ya un señorío ‘cósmico’. Este lenguaje produce vértigo, pero puede ser fácilmente comprensible si se historiza desde otro tipo de lenguaje neotestamentario, como el de <<tierra nueva y cielo nuevo>>, (Apoc 21,1) o, sobre todo, desde el lenguaje del mismo Jesús: <<el reino de Dios>>. el creyente es señor de la historia en el trabajo por la instalación de ese reino, en la lucha por la justicia y por la liberación integral, en la transformación de estructuras injustas en otras más humanas. Usando el lenguaje de la resurrección, podríamos decir que el señorío se ejerce repitiendo en la historia el gesto de Dios que</p>	<p>TTQ 4.7.106: The New Testament asserts that Jesus already exercises a “cosmic” lordship. The language produces vertigo, but it is easy to understand if it is historicized from a point of departure in another kind of New Testament language, such as that of “new heavens and a new earth” (Rev 21:1) or “the kingdom of God.” The believer is lord of history in toil for the establishment of that kingdom, in the struggle for justice and integral liberation, in the transformation of unjust structures into other, more human and humane ones. In the language of resurrection we could say that Christ’s lordship is exercised by his followers in the repetition in history of God’s deed in the raising of Jesus; it is</p>

<p>resucita a Jesús; dar vida a quienes están amenazados en su vida. Esta transformación del mundo y de la historia según la voluntad de Dios es la forma que toma el señorío de Jesús – que se hace así, además, verificable -: y quien a ella se dedica, vive como resucitado en la historia.</p>	<p>exercised in giving life to history’s crucified, in giving life to those whose lives are threatened. This transformation of the world and history in conformity with God’s will is what gives actual form to Jesus’ lordship – and incidentally, what renders it verifiable. Those who devote themselves to this live as risen in history.</p>
<p>STQ 4.7.107: Añadamos, sin embargo, que la opresión no es sólo uno entre otros posibles lugares hermenéuticos para presentar la fe en el Hijo de Dios, sino aquel lugar que <i>de hecho</i> es el más apto en situaciones del Tercer Mundo y <i>de derecho</i> el que aparece a lo largo de la Escritura para comprender el mensaje de salvación. Toda teología cristiana que sea fiel a su origen bíblico, y sea por ello histórica, tiene que tomar absolutamente en serio los signos de los tiempos para su reflexión; y aun cuando éstos sean múltiples, uno de ellos recorre toda la historia. <<Ese signo es siempre el pueblo históricamente crucificado, que junta a su permanencia la siempre distinta forma de crucifixión. Ese pueblo crucificado es la continuación histórica del siervo de Yahvé, al que el pecado del mundo sigue despojándolo de todo, le siguen arrebatando hasta la vida, sobre todo la vida.</p>	<p>TTQ 4.7.107: Oppression is not just one of many hermeneutical situations from which to approach faith in the Son of God. It is the situation that is <i>de facto</i> the most apt for the Third World today, and <i>de jure</i> the one that appears throughout Scripture for understanding the message of salvation. Any Christian theology that is biblical, and therefore, historical must take full account of the signs of the times in its reflection. These are many, but one recurs throughout history: “This sign is always the people crucified in history, uniting an ever-varying form of crucifixion with its continued existence. This crucified people is the historical continuation of the servant of Yahweh, who is stripped of everything by the sin of the world, even of his life, and above all of his life”.</p>
<p>STQ 4.7.108:</p>	<p>TTQ 4.7.108:</p>

<p>Pero sería también error funesto para la fe y burla y sarcasmo para los oprimidos concentrarse en la liberación sin ahondar en los abismos de la opresión, que, lejos de desaparecer, se agudiza hasta límites de horror en países como, por ejemplo, El Salvador y Guatemala. Sería reproducir al nivel histórico la perenne tentación de la fe y teología cristianas de apresurarse a ensalzar al Resucitado sin ahondar en los horrores de la cruz.</p>	<p>But it is equally fatal to faith, as well as offensive to the oppressed, to concentrate on liberation without plunging into the abyss of oppression, which, far from disappearing, is increasing to the limits of horror in countries such as El Salvador and Guatemala. This is repeating the perennial temptation facing Christian faith and theology to exalt the risen Christ without appreciating the horrors of the cross on the historical level.</p>
<p>STQ 4.7.109: Medellín tuvo sumo cuidado de unificar la <<injusticia que clama al cielo>> con el <<anhelo de emancipación total, de liberación de toda servidumbre, de maduración personal y de integración colectiva>>. Ambas cosas, tomadas en su conjunto, constituyen los signos de los tiempos.</p>	<p>TTQ 4.7.109: Medellín took pains to link the “injustice which cries to the heavens” with the “zeal for total emancipation, for liberation from every form of slavery, for personal maturation and collective integration’. Both taken together constitute the signs of the times.</p>
<p>STQ 4.7.110: La gran paradoja y escándalo es que en la muerte que sobreviene por cargar con los pecados hay salvación (Isa. 53, 5.11). Y se induce, a la inversa, que la salvación sólo se realiza cargando con el pecado.</p>	<p>TTQ 4.7.110: The great paradox and scandal is that in the death that comes about through bearing the sins of many, there is salvation. (Isa. 53: 5.11) And it is suggested, inversely, that salvation comes about <i>only</i> by his bearing these sins.</p>
<p>STQ 4.7.111: Ese siervo, por serlo, ha triunfado (Isa. 53, 10-12). Su condición de siervo no sólo produce salvación para otros, sino ensalzamiento para</p>	<p>TTQ 4.7.111: This servant has triumphed through being a servant (Isa. 53: 10-12). His condition of a slave not only produces salvation for others, but</p>

<p>sí mismo. En el [Nuevo Testamento] se dirá que el <i>país Theou</i> es el <i>Kyrios</i> (Flp 2, 8-11), que es el Hijo de Dios, constituido como Hijo precisamente por la obediencia, pero sin olvidar que <<esta obediencia se traduce, concretamente para el siervo, en la asunción de los pecados de los hombres>>.</p>	<p>exaltation for himself. In the New Testament, it is claimed that this <i>país Theou</i> is the <i>Kyrios</i>, the Lord (Phil. 2:8-11); that he is the Son of God, constituted as Son precisely through obedience, but without forgetting that “this obedience is for the servant specifically translated into taking upon himself the sins of mankind”.</p>
<p>STQ 4.7.112: No es fácil determinar con exactitud en qué sentido un pueblo crucificado es hoy la continuación del siervo de Yahvé, cuestión que ha esclarecido en profundidad Ignacio Ellacuría. Pero no se puede dudar que muchos en América Latina reproducen uno o varios de esos rasgos, simultánea o complementariamente. Son pueblos, en primer lugar, sin rostro humano, como recuerda Puebla, a quienes se les priva de toda justicia, violando sus derechos fundamentales y conculcando sobre todo el derecho a la vida con desapariciones, torturas, asesinatos y matanzas. Son pueblos, en segundo lugar, que, como el siervo, intentan implantar el derecho y la justicia, que luchan por la liberación, entendida ésta no sólo como la liberación del grupo que lucha por ella, sino como liberación del pueblo de los pobres. Son pueblos, en tercer lugar, que no sólo expresan en su misma facticidad la opresión, sino que son activamente reprimidos y perseguidos cuando, como el siervo, intentan implantar el derecho y</p>	<p>TTQ 4.7.112: It is not east to decide exactly how a crucified people can today be the continuation of the servant of Yahweh, a question that Ignacio Ellacuría has examined in depth. But there is no doubt that many people in Latin America reproduce one or more of his characteristics, either simultaneously or complementarily. These are peoples who no longer appear human, as Puebla reminded us, who are deprived of all justice, their basic rights violated, and in particular, their right to life threatened by sudden arrest, torture, assassination and mass murder. They are also peoples who, like the servant, try to bring right and justice, who struggle for liberation, this being understood not only as liberation of the group that fights for it, but as liberation of the whole people of the poor. Then they are peoples who not only express oppression in the facts of their own existence, but who are actively repressed and persecuted when, like the servant, they try to establish right and justice. Finally, they are peoples who know that they have</p>

<p>la justicia. Son pueblos, por último, que se saben elegidos para que la salvación pase por ellos e interpretan su propia opresión como camino para la liberación. En su conjunto, muchos pueblos en América Latina son expresión y producto del pecado histórico de los hombres, cargan con ese pecado, luchan contra ese pecado, y el poder del pecado histórico se revierte contra ellos dándoles muerte.</p>	<p>been chosen as a vehicle of salvation and who interpret their own oppression and repression as the road to liberation. Taken as a whole, many peoples in Latin America are the expression and product of the historical sin of humankind. They bear this sin, they struggle against it, while the power of historical sin is turned against them, bringing them death.</p>
<p>STQ 4.7.113: El segundo elemento del seguimiento es la práctica de la liberación, entendida desde Jesús, como anuncio del reino de Dios a los pobres y como servicio para que ese anuncio se haga realidad. Por su propia condición histórica, un pueblo crucificado realiza ya <i>in actu</i> varios rasgos del servicio de Jesús al reino. Su misma existencia concientizada se convierte en palabra de desenmascaramiento de los falsos dioses – políticos y económicos – en cuyo nombre se justifica ideológicamente la opresión. Pero además su práctica se convierte formalmente en seguimiento al mantener dos puntos esenciales.</p>	<p>TTQ 4.7.113: The second element in this following is the practice of liberation, understood as the liberation brought by Jesus, as proclamation of the kingdom of God to the poor and as the various forms of service to make this announcement become reality. By its own historical condition, a crucified people already carries out various aspects of Jesus’ service to the kingdom <i>in actu</i>. Its own existence, once it is aware of it, becomes a word that unmasks false gods – political and economic – in whose name oppression is ideologically justified. But beyond this, its practice formally becomes following or discipleship through maintaining two essential points.</p>
<p>STQ 4.7.114: El primero es mantener la esperanza, no sólo el anuncia, de la venida del reino. En presencia de la tardanza y rechazos históricos del reino, mantener esa fe es ya muestra de la esperanza indestructible en el</p>	<p>TTQ 4.7.114: The first is the maintaining of hope, not merely the announcement of the coming of the kingdom in history, maintaining faith in its coming is itself a sign of indestructible hope in the God of the kingdom: a hope</p>

<p>Dios del reino; esperanza que se convierte en el motor de la práctica de liberación. El segundo es mantener el amor como motivación formal de la práctica de liberación. Que el amor necesite mediaciones históricas es algo que la teología latino-americana ha analizado abundantemente, y es exigido por la fe en el Espíritu de Dios que renueva la faz de la tierra. Lo que hay que recalcar ahora es que, en la misma lucha justa por pasar de <i>infraexistencia</i> a su <i>existencia</i>, el pueblo crucificado mantenga la <i>proexistencia</i>; que en su lucha por su propia liberación se mantenga el elemento de la salvación del <<otro>>. Ese <<otro>> es, en primer lugar, la totalidad del mundo de los oprimidos por cuya liberación debe trabajar el individuo o los diversos grupos liberadores; pero es, además, el opresor, cuya salvación se busca también en la práctica de la liberación. Aunque esa práctica genera serios y graves conflictos, su primer dinamismo le viene del amor a los otros, no del odio o la venganza.</p>	<p>that becomes the driving force of the practice of liberation. The second is maintaining love as the formal motivation behind the practice of liberation. Latin American theology has analyzed at length the fact that love needs historical mediations. This fact is also a requirement of faith in the Holy Spirit, which renews the face of the earth. In its struggle to move from <i>infra-existence</i> to <i>existence</i>, the crucified people should maintain its <i>pro-existence</i> – that the element of salvation of “the other” should not be lost sight of in the struggle for one’s own liberation. This “other” is in the first place the totality of the world of the oppressed, for whose liberation the individual or group involved in the process of liberation should struggle; but it is also the oppressor, whose salvation is sought in the process of liberation. Although this process generates serious conflicts, its basic dynamism comes from love of other people, not from hatred or vengeance.</p>
<p>STQ 4.7.115: El tercer elemento es el talante de Jesús, manifestado programáticamente en las bienaventuranzas. Estas apuntan, sobre todo en la versión de Lucas, a condiciones materiales de pobreza, hambre y aflicción. Pero apuntan también al espíritu con que deben ser vividas esas realidades materiales, que es el talante del seguidor</p>	<p>TTQ 4.7.115: The third element is Jesus’ aim, set out programmatically in the Beatitudes, particularly the version in Luke, which shows them concerned with material conditions of poverty, hunger and affliction. But they are also concerned with the spirit in which these material realities should be lived and this is what sets the aim of those who</p>

<p>de Jesús. Ese espíritu es utópico por la dificultad histórica de realizarlo plenamente y por la dificultad de simultanearlo con otras exigencias del seguimiento, como son la clara denuncia y desenmascaramiento, la conflictividad y antagonismos que generan y la eficacia que se debe buscar en la práctica liberadora. Pero es un espíritu que debe ser siempre buscado por ser el talante de Jesús y porque, además, proporciona su propia eficacia a la práctica de liberación histórica.</p>	<p>follow Jesus. This spirit is utopian on account of the historical difficulty of achieving it fully and of combining it with other demands of the following of Jesus, such as clear denunciation and unmasking, with the conflict and antagonisms they generate and with the effectiveness that must be sought in the process of liberation. But it is a spirit that must always be sought, as it is Jesus' will, and because, furthermore, it lends its own efficacy to the practice of historical liberation.</p>
<p>STQ 4.7.116: Mons. Romero representa un ejemplo preclaro y actual de cómo unificar praxis de liberación eficaz y espíritu de las bienaventuranzas.</p>	<p>TTQ 4.7.116: Archbishop Romero gave us a remarkable example of how to combine the practice of effective liberation with the spirit of the Beatitudes.</p>
<p>STQ 4.7.117: La misma realidad de un pueblo crucificado presenta y a nuestro modo de ver de la forma más radical, la pregunta por la ultimidad de la realidad y por la realidad de lo divino. Sería, por tanto, malentender todo lo dicho como si en el fondo las reflexiones teológicas estuvieran al servicio de y se redujeran a justificar opciones políticas y socioeconómicas. Esto ciertamente ocurre, y además es importante que así sea para mostrar la eficacia histórica de la fe. Pero también es verdad la proposición inversa. La misma realidad histórica de un pueblo crucificado está clamando por Dios,</p>	<p>TTQ 4.7.117: In my view, the very existence of a crucified people brings out, and in its most radical form, a seeking for ultimate reality and for the reality of the divine. We would be misunderstanding the whole question if we were to think that basically theological reflections merely served to justify political and socioeconomic choices. They certainly do this, and it is important that they should do so in order to show that faith works in history. But the inverse proposition is equally true. The very historical reality of a crucified people is clamoring for God, even before this clamor is consciously expressed. If anywhere, it is here that</p>

aun antes de que esos gemidos se expliciten reflejamente. De plantearse en algún lugar, es ahí donde se plantea el <<problema>> de Dios. Ante la alternativa de la vida y la muerte, la liberación y la opresión, la salvación y la condenación, la gracia y el pecado, se presente de forma histórica la pregunta trascendente por Dios.

the “problem” of God is posed. Faced with the alternatives of life or death, liberation or oppression, salvation or condemnation, grace or sin, the transcendent quest for God appears in historical form.

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