

La sangre de los mártires: la teología del martirio en Latinoamérica

Blood of the Martyrs: At-and-South of the Border

THEO 469-01/SPAN 493-01

Lunes y miércoles

2:15-3:30 PM

Ritter Hall #200

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«Para comprender lo que es el pueblo de Dios, importa mucho volver los ojos sobre la realidad que nos rodea, tras cerca de dos mil años de existencia de la Iglesia. Esta realidad no es sino la existencia de una gran parte de la humanidad literal e históricamente crucificada por opresiones naturales y, sobre todo, por opresiones históricas y personales».

—Ignacio Ellacuría

SLU Mission Statement

“The Mission of Saint Louis University is the pursuit of truth for the greater glory of God and for the service of humanity. The University seeks excellence in the fulfillment of its corporate purposes of teaching, research and community service. It is dedicated to leadership in the continuing quest for understanding of God’s creation, and for the discovery, dissemination and integration of the values, knowledge and skills required to transform society in the spirit of the Gospels. As a Catholic, Jesuit University, the pursuit is motivated by the inspiration and values of the Judeo-Christian tradition and is guided by the spiritual and intellectual ideals of the Society of Jesus.”

Course Description/Resumen

The history of Latin America can be characterized as a cultural *mestizaje* (mixture) between the Iberian, African, and Indigenous cultures made possible by the process of Christian/Catholic evangelization. This evangelization of America created a tragic history in which the poor and ethnic minorities are often the victims of imperialist violence. Consequently, Latin American theology attempts to articulate a theodicy that understands the suffering of the innocent as part of the historical liberation inaugurated by Christ on the cross.

La historia de América Latina se puede caracterizar como un mestizaje cultural entre la cultura Ibérica, Africana, e Indígena facilitado por la evangelización cristiana. Esta evangelización creó una herencia trágica en la cual los pobres y las minorías étnicas frecuentemente eran las víctimas de la violencia imperialista. Consiguientemente, la teología latinoamericana atenta articular una teodicea para entender el sufrimiento de los inocentes como parte de la liberación histórica inaugurada por el Cristo crucificado.

Academic Goals/Objetivos

This course analyzes and evaluates certain theological paradigms and concepts such as “liberation,” “martyrdom,” “innocent suffering,” “the crucified people,” and “liberating violence” in order to understand the historical development of Latin American liberation theology into a theology of martyrdom. Over the course of the semester students will submit a total of 5 essays (written in Spanish) of 3-5 pages each on specific primary readings as indicated in the course calendar below.

En este curso se examinarán y cuestionarán paradigmas y conceptos teológicos como «liberación», «martirio», «sufrimiento de los inocentes», «pueblo crucificado», y «violencia liberadora» para entender el progreso histórico y cambio de la teología de la liberación hacia una teología del martirio. Durante el semestre cada estudiante entregará un total de cinco ensayos (escritos en español) de 3-5 páginas sobre las lecturas principales marcadas en el calendario.

Course Structure/Organización

The course will be conducted in a seminar format in which the class will discuss the historical and theological primary readings on the experience of martyrdom in Latin America. The course is conducted entirely in Spanish.

Un seminario, enseñado completamente en Español, donde se discutirán las lecturas históricas y teológicas acerca de la experiencia del martirio en Latinoamérica.

Course Requirements

Final grades will be determined by the quality of the work submitted and the student’s participation in the class on the following basis:

25% Class Participation—attendance, active participation, and positive contribution to class discussions are a required part of your grade. See Appendix B for guidelines for participating in class discussions. Three unexcused absences are permitted. More than three absences and/or excessive tardiness will result in the lowering of a student’s grade—one letter grade for every absence beyond those allotted.

55% Theological Response Papers—five 3-5 page papers (written in Spanish) on assigned readings. You can choose to drop the lowest grade or opt not to write the final paper. See Appendix A for more details on how to write theological reflection papers.

20% Seminar Presentation—each student is required to lead and moderate a 15-minute seminar discussion **once** during the course of the semester on the readings for that date (see the course calendar below for sign-up dates).

Grading Scale

A = 4.00	A- = 3.7	B+ = 3.3	B = 3.00	B- = 2.7
C+ = 2.3	C = 2.00	C- = 1.7	D = 1.00	F = 0.00

Criteria for Grading

A range = *Superior, exceptional, outstanding*. The assignment demonstrates critical, informed, and creative theological inquiry that reflects superior understanding of essential theological/historical concepts. This means the student demonstrates depth of insight beyond what is normally expected. Carefully nuanced reasoning and writing, free from material, structural and grammatical error are presupposed in this grade.

B range = *Good*. The assignment demonstrates ready command of full range of concepts and shows some critical, informed, and creative inquiry that reflects above average understanding of essential theological/historical concepts. This means the student has produced an assignment that is free from material, structural and grammatical errors.

C range = *Acceptable*. The assignment demonstrates satisfactory ability to describe overall picture and essential concepts. This means the student has completed the assignment in a manner involving no significant errors. Material may not be free from structural and grammatical errors. Nuanced reasoning is not demonstrated.

D range = *Below average*. The assignment demonstrates reasoning that is neither carefully nuanced nor coherently presented; writing is insufficient in depth of insight and/or use of texts; presentation is not free from material error in structure, spelling and grammar. This means that the student failed to respond adequately to the assignment and its intentions.

F = *Unsatisfactory*. In one or more of the following ways the student: 1) failed to turn in the assignment; 2) did not respond to the assignment as given; 3) submitted work so thoroughly flawed as to indicate that the student did not make a serious effort, 4) was involved in plagiarism or cheating.

Academic Misconduct

The University is a community of learning, whose effectiveness requires an environment of mutual trust and integrity. Academic integrity is violated by any dishonesty such as soliciting, receiving, or providing any unauthorized assistance in the completion of work submitted toward academic credit. While not all forms of academic dishonesty can be listed here, copying from a book or class notes during a closed book exam, submitting materials authored or revised by another person as the student's own work, copying a passage or text directly from a published source without proper citation, taking a test or doing an assignment for another student, securing or supplying in advance a copy of an examination without the consent of the instructor all constitute academic misconduct and will be met with appropriate sanctions. **Possible sanctions for violation of academic integrity may include, but are not limited to, assignment of a failing grade in a course, disciplinary probation, suspension, and dismissal from the university.** Students should review the College of Arts and Sciences policy on Academic Honesty, which can be accessed on-line at <http://www.slu.edu/x12657.xml>.

Academic Assistance

Students who may require academic accommodation for a disability in order to meet the requirements of this course (as outlined in this syllabus) should contact Adam Meyer, Disabilities Counselor, at 977-8885 or e-mail at meyerah@slu.edu. It is the responsibility of the student to contact faculty and make arrangements with Disabilities Services.

Confidentiality will be observed in all inquiries.

Libros necesarios

Gustavo Gutiérrez, *Hablar de Dios desde el sufrimiento del inocente: una reflexión sobre el libro de Job* (1986)

Jon Sobrino, *Terremoto, Terrorismo, Barbarie y Utopia* (2002)

Fuera de los pobres no hay salvación (2007)

PLEASE NOTE: Additional readings will be made available through electronic reserve (ERes) accessible through the Pius XII website (**password:** martyrs).

Calendario

PRIMERA SEMANA

12 de enero Introducción

14 de enero La cuestión del martirio reexaminada

Karl Rahner, “Dimensions of Martyrdom: A Plea for the Broadening of a Classical Concept,” in *Concilium*, Vol. 3, No.163 (1983): 9-11; Jon Sobrino, “Our World: Cruelty and Compassion,” and “Martyrs: An Appeal to the Church,” in *Concilium* 2003, No. 1:15-23, 139-48.

¡Copias serán distribuidas en clase!

SEGUNDA SEMANA

19 de enero *¡No hay clase—día de fiesta!* (MLK holiday)

21 de enero Los mártires de Latinoamérica

Película: *Romero* (1989), Director: John Duigan (en español)

Las raíces antiguas del martirio cristiano

TERCERA SEMANA

26 de enero Una introducción histórica (primera parte)

Daniel Ruiz Bueno, *Actas de los Martires*, 3-66.

28 de enero Una introducción histórica (segunda parte)

Daniel Ruiz Bueno, *Actas de los Martires*, 67-101.

2 de febrero Textos bíblicos

1 Reyes 19:1-18; Isaías 53; Lucas 21:5-19; Mark 13:9-13; Juan 15:18-27; Hechos 6:8-8:1.

4 de febrero Textos apóstolicos (primera parte)

«La Pasión de Nuestro Señor Jesucristo»; «Martirio de San Esteban»; «Martirio de Santiago y prisión de San Pedro en Jerusalén».

CUARTA SEMANA

9 de febrero Textos apóstolicos (segunda parte)
«Martirio de Santiago (hermano del Señor) y Obispo de Jerusalén»; «Martirio de los apóstoles San Pedro y San Pablo».

11 de febrero Literatura martirial (primera parte)
Albert Viviano, *Patrología*, 67-74; Aristides, «Fe y conducta cristianas»; «Epístola a Diogneto»; «Martirio de San Policarpo».

QUINTA SEMANA

16 de febrero Literatura martirial (segunda parte)
Atenágoras, «El tenor de vida de los cristianos»; «Martirio de Santa Perpetua y Santa Felicidad»; Eusebio de Cesarea, «El apostolado de la mártir Potamiana».

Primera tarea: Ensayo sobre las lecturas bíblicas y apostolicas (2,4, y 9 de febrero) dando un resumen del martirio en el nuevo testamento con el proposito de identificar las características principales del martirio cristiano (3-5 paginas).

La Conquista de América

18 de febrero La colonización de América (primera parte)
Fray Bartolome de las Casas, selecciones de *Breve relación de la destrucción de las Indias occidentals*; Luis N. Rivera Pagán, «Culto y cultura: La evangelización de los Pueblos Americanos»

Presentación: _____ (Las Casas)

_____ (Rivera Pagán)

SEXTA SEMANA

23 de febrero La colonización de América (segunda parte)
Fray Bartolome de las Casas, selecciones de *Breve relación de la destrucción de las Indias occidentals*; Luis N. Rivera Pagán, «Culto y cultura: La evangelización de los Pueblos Americanos»

Presentación: _____ (Las Casas)
_____ (Rivera Pagán)

25 de febrero

La “leyenda negra” contra Las Casas (Ash Wednesday)

Luis N. Rivera Pagán, «Bartolomé de las Casas y la esclavitud negra en América» (en la red: <http://www.lupaprotestante.es/riverapagan/wp-content/las-casas-y-la-esclavitud-africana.pdf>)

Presentación: _____ (Rivera Pagán)

El martirio cristiano: Una nueva interpretación

SÉPTIMA SEMANA

2 de marzo

El martirio en la teología de la liberación

Jon Sobrino, *Terremoto, Terrorismo, Barbarie y Utopía* (introducción);
Ignacio Ellacuría, «El pueblo crucificado»

Presentación: _____ (Ellacuría)

Segunda tarea: Ensayo sobre la conquista de las Américas (18,22, y 24 de febrero), dando un resumen de la relación de Las Casas y una evaluación de la conquista como un martirio de las gentes indígenas (3-5 paginas).

4 de marzo

La pobreza es martirio

Jon Sobrino, *Terremoto, Terrorismo, Barbarie y Utopía* (capítulo 4-5);
Oscar Romero, sermon (14 de marzo de 1980).

Presentación: _____ (Sobrino)

_____ (Romero)

OCTAVA SEMANA

9-13 de marzo

¡SPRING BREAK!

NOVENA SEMANA

16 de marzo El martirio y la violencia liberadora

Ignacio Ellacuría, «Trabajo no violento por la paz y violencia liberadora»;
Jon Sobrino, «Ignacio Ellacuría, el hombre y el cristiano»

Presentación: _____ (Ellacuría)
_____ (Sobrino)

18 de marzo La teología de Oscar Romero

Oscar Romero, *Voz de los sin voz*

Presentación: _____ (Romero)

DÉCIMA SEMANA

23 de marzo Los mártires Jesuita

Jon Sobrino, «Compañeros de Jesús»

Presentación: _____ (Sobrino)

25 de marzo Gustavo Gutiérrez, *Hablar de Dios desde el sufrimiento del inocente: una reflexión sobre el libro de Job*, (capítulo 1-3).

Presentación: _____ (capítulo 1)
_____ (capítulo 2)
_____ (capítulo 3)

UNDÉCIMA SEMANA

30 de marzo Gustavo Gutiérrez, *Hablar de Dios desde el sufrimiento del inocente: una reflexión sobre el libro de Job*, (capítulo 4-6).

Presentación: _____ (capítulo 4)
_____ (capítulo 5)
_____ (capítulo 6)

1 de abril

Gustavo Gutiérrez, *Hablar de Dios desde el sufrimiento del inocente: una reflexión sobre el libro de Job*, (capítulo 7-10).

Presentación: _____ (capítulo 7)

_____ (capítulo 8)

_____ (capítulo 9)

_____ (capítulo 10)

Tercera tarea: Ensayo sobre el concepto «pueblo crucificado» en la teología de Ellacuría—comparar y contrastar el martirio en la teología de Ellacuría con el martirio en los primeros siglos (3-5 páginas).

Interpretaciones del martirio después del 11 de septiembre de 2001

DUODÉCIMA SEMANA

6 de abril

Jon Sobrino, *Terremoto, Terrorismo, Barbarie y Utopía* (capítulo 6).

Presentación: _____

8 de abril

Jon Sobrino, *Terremoto, Terrorismo, Barbarie y Utopía* (capítulo 7).

Presentación: _____

DECIMOTERCERA SEMANA

13 de abril

Lunes de Pascua—¡día de fiesta!

15 de abril

Carlos Amigo Vallejo, *Cristianos y musulmanes* (capítulo 3)

Cuarta Tarea: Ensayo sobre el tema del sufrimiento de los inocentes en la obra de Gustavo Gutiérrez. ¿Que descubre Job sobre su aflicción y el dolor ajeno? ¿Como cambio su ética personal? (3-5 páginas).

Globalización, inmigración, y los nuevos mártires Hispanos

DECIMOCUARTA SEMANA

20 de abril La evangelización de los Hispanos

Plan Nacional para el Ministerio Hispano (Conferencia Nacional de Obispos Católicos, 1987).

22 de abril El Pueblo Hispano en los EE.UU.

Virgil Elizondo, «Pueblo de Dios en Marcha».

DECIMOQUINTA SEMANA

27 de abril Conferencia Nacional de Obispos Católicos, 2003: *Carta pastoral de los Obispos Católicos de los Estados Unidos y México sobre la migración* (en la red: <http://www.usccb.org/mrs/strangersp.shtml>).

La pobreza y el martirio ¿Son equivalente?

29 de abril Jon Sobrino, *Fuera de los pobres no hay salvación*, p. 17-38, 129-39.

Presentación: _____ (ensayo 1)

_____ (ensayo 2)

DECIMOSEXTA SEMANA

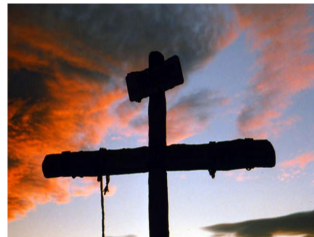
4 de mayo ¡Ultimo día de clases!

Jon Sobrino, *Fuera de los pobres no hay salvación*, p. 141-64.

Presentación: _____

Quinta tarea: Ensayo sobre un tema escogido por el estudiante en las lecturas de Sobrino, *Fuera de los pobres no hay salvación* (2007).

THE INSTRUCTOR RESERVES THE RIGHT TO CHANGE THE SYLLABUS AT ANY TIME FOR THE PURPOSES OF MEETING COURSE LEARNING GOALS



Appendix A: How to Read a Theological Text and Write a Theological Essay

Defining Various Types of Scholarly Essays: (1) A theological REACTION paper state's one's own reaction to someone else's beliefs, theories, or suppositions; (2) a theological REFLECTION paper critically evaluates someone else's beliefs, theories, or suppositions; and (3) a RESEARCH paper carefully presents someone else's ideas by drawing upon other sources for clarification and verification in order to provide a defensible thesis/opinion about someone else's beliefs, theories, or suppositions.

Theological reflection papers are not summaries of what you have read but are intended to demonstrate your ability to engage in theological reflection by providing a brief critical analysis.

In *reading* a theological text:

1. Identify the theological problem. Why is the author writing this? What issues are at stake?
2. Identify the thesis developed by the author in response to the problem.
3. Identify the author's opponents and allies.
4. Outline the structure of the argument. We understand any text when we are able to state the author's position in our own words.

In *analyzing* a theological text:

1. Assess the thesis: Does it adequately address the stated problem? What theological assumptions does the author make?
2. Assess the argument: Does the author's argument support the thesis? To what tradition or community is the author accountable? Has the author made good use of theological resources? Has the author presented opposing opinions fairly and accurately?
3. Respond to the argument: What is your opinion of the argument?

In *writing* a theological reflection paper, demonstrate your ability to critically analyze a text in one of the following ways:

1. *Agreement*—this type of essay affirms the author's conclusions on a reasoned basis other than the author's own argument; that is, demonstrate why you agree with the author by developing your own argument in defense of the author's thesis or by appealing to other authorities who hold similar positions.
2. *Disagreement*—this type of essay rejects all or part of the author's argument on the basis of a reasoned argument of your own devising by stating and defending your reasons for disagreement.
3. *Consequence*—this type of essay makes explicit unstated but important consequences of the author's argument that are either incoherent or inconsistent with the author's position.

4. *Presupposition*—this style of essay makes explicit unstated but important presuppositions of the author’s argument that would have to be true in order for the author’s argument to be valid but which the author has left unstated.
5. *Comparison*—this type of essay draws relevant and interesting conclusions from a comparison and contrast of two (or more) different reading assignments.
6. *Synthesis*—this kind of essay creatively combines various arguments of various authors in order to construct a new argument.

Writing a Short Essay: An essay is primarily a speculative piece of writing that centers on one’s personal opinion concerning a topic. It may or may not involve references to other (authoritative) sources. An essay has three major components: (1) Introduction, (2) Body, and (3) Conclusion.

1. *Introduction*—The introduction gives the main point or THESIS of your paper. For a short essay the introduction is only one paragraph in length ending in an explicit statement of your thesis.
2. *Thesis*—the single most important sentence in your essay, it is a precise declaration of what you seek to demonstrate in your essay.
3. *Body*—Develops the thesis by listing all the points that demonstrate the validity of your thesis. These points can be arranged chronologically (events in time), least important to most important, cause and effect (one point given as reason for another), and oppositional (point/counterpoint). In a short essay each point that bolsters your thesis should correspond to one paragraph in the body of the essay. ALWAYS OUTLINE YOUR ARGUMENT BEFORE YOU WRITE!
4. *Conclusion*—This is a restatement and clarification of your thesis in light of the argument presented in the body. Did you convincingly defend your thesis?

Students needing further instruction on writing papers are encouraged to contact the Writing Center (314-977-2930) or visit the Academic Resources Center.

Appendix B: Guidelines for Class Discussion

Students are expected to conduct themselves in a respectful and professional manner. Classroom discussions will from time to time involve disagreements and differences of perspective. This is perfectly legitimate and part of the learning process. Such discussions must respect the dignity of all participants, regardless of differences of perspective. The classroom should be an environment in which students have the liberty to test out ideas, even if they are not yet fully formulated, without fear of ridicule or reproach.

Christian theology is an ongoing conversation about how God has been understood by the Christian tradition throughout the ages. The point of conversation (theological or otherwise) is to advance understanding for all participants, therefore it is important to enter into conversation seeking to learn as much as to persuade. In that spirit, the following guidelines are offered to make our time together more mutually beneficial:

1. This is not debate class! We are here to *discuss* theology by participating in the type of conversation that genuinely advances understanding. It is important to approach these discussions with both a high degree of introspection and a willingness to engage in dialogue.
2. Engage in academically responsible scholarship by presenting all perspectives fairly, by making an effort to understand an author's historical and cultural context, and by consulting primary sources directly (always citing references fully).
3. Before discussing differences of opinion, it is always helpful to begin by identifying some common convictions about the issue at hand.
4. Be open to constructive criticism since much can be learned from objections to one's own position, even if in the end one's position remains unchanged.
5. Point out mistakes or misinformation in your interlocutor's position gently and constructively.
6. At the conclusion of the conversation assess what you have learned or need to learn in order to further refine your own position.

Use of Technology in the Classroom: Cell phones should be turned off or placed in vibrate mode during class. If you receive an EMERGENCY call (one that requires your immediate attention) during class, please remove yourself from class as unobtrusively as possible, complete the conversation as quickly as possible and—unless the situation demands otherwise—return to class as unobtrusively as you left. Use of laptops during class time is permitted but those who are found to be using their laptops during class time for purposes unrelated to class content will be denied the privilege of using them in class for the remainder of the semester. Text messaging is absolutely prohibited at all times during class. Any student found to be using electronic media during a quiz or exam will automatically receive a zero/F for that work. No exceptions.