

## ESSAY TITLE:

'The Roman Catholic Church strongly opposed the liberation theology movement.'

Evaluate this view.

## Lines of argument

- The Roman Catholic Church adopted key aspects of the liberation theology movement e.g. some of its terms
- Evidence of support of Roman Catholic Church by key Church figures e.g. Cardinal Ratzinger (later Pope Benedict XVI), Pope Francis
- Evidence of opposition to liberation theology movement by key Church figures of the Roman Catholic Church e.g. Pope John Paul II
- Issues of politicising the Roman Catholic Church
- Issues of secularising the Roman Catholic Church
- The embracing of some of the liberation theology movement's agenda had ulterior motives e.g. to keep it under control and to change the movement's direction
- The role of the Roman Catholic Church in the foundation of the liberation theology movement e.g. Roman Catholic priests Gutierrez and Boff
- Evidence of the Roman Catholic Church responding and changing its attitude to liberation theology and its approach to social justice issues e.g. Pope Francis lifting the ban on Father d'Escoto Brockmann; beatification of Archbishop Romero

## Quotations

- "When I see a church with a machine gun, I cannot see the crucified Christ in that church. We can never use hate as a system of change. The core of being a church is love." (Bishop Hoyos)
- "The God of Exodus is the God of history and of political liberation more than he is the God of nature." (Gutierrez)
- "Be careful, then, not to accept nor allow a Vision of human life as conflict nor ideologies which propose class hatred and violence to be instilled in you; this includes those which try to hide under theological writings." (Pope John Paul II)
- "A theology of the Church in the world should be complemented by a theology of the world in the Church." (Gutierrez)
- "The church's mission is at all times to protest against injustice, to challenge what is inhuman, to

side with the poor and the oppressed." (Gutierrez)

- "Liberation theologians in the last few years have become much less hopeful about social structures, and increasingly concerned with issues of spirituality. They seem to be turning less to politics, and more to faith." (Novak)
- "When I feed the poor. They call me a saint, but when I ask why the poor are hungry, they call me a communist." (Dom Helder Camara)
- "Theology has to stop explaining the world, and start transforming it." (Bonino)
- "The denunciation of injustice implies the rejection of the use of Christianity to legitimise the established order." (Gutierrez)
- "This conception of Christ as a political figure, a revolutionary, as the subversive of Nazareth does not tally with the church's catechism." (Pope John Paul II)