

What can we Learn from Liberation Theology and How can its Ideas be Applied in Modern Times?

Anatoliy DENYSENKO, *Kiev, Ukraine*

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About the author

Anatoliy Denysenko – Master of theology and philosophy, PhD student at National Pedagogical Dragomanov University (Kiev, Ukraine)

Abstract

The purpose of this article on the basis of sources on liberation theology is to identify, analyze, and summarize the nature of this branch of theology, while emphasizing the practical problems of the church. As a methodological framework, the author analyzed primary sources of Latin American theology, which allows the reader to consider more deeply the theological and socio-cultural features of liberation theology. The paper is original in that the author puts new names and ideas into Ukrainian theological discourse, addresses key works of the representatives of liberation theology, and promotes a different approach to theology, hermeneutics, and missiology. Liberation theology is presented here as a method by which it is possible to conduct a kind of discourse on almost all theological and social topics of the Christian life. In conclusion, the author states that although liberation theology is inextricably linked to leftist ideology, it causes intense debate in the scholarly and especially the theological environment. Despite the availability of a wide range of interpretations of the new movement, one cannot ignore the religious significance of this innovative movement. Recognition of the potential of liberation theology leads to the actualization of the transformation of traditional religious institutions and practices of Christianity. Liberation theology opens up new possibilities for dialogue between society and religious communities, and the new socio-cultural situation in Ukraine proves that this version of theology is more than relevant today.

Keywords: Liberation Theology, Ukrainian theological discourse, dialogue between society and religious communities, Latin American theology

Introduction

The modern Argentinian religious scholar Ivan Petrella starts his article, “Latin America Liberation Theology. Past, Present, Future” with words about this particular theology being the most important theological movement of the twentieth century.^[1] The topicality of liberation theology is properly described in the following books: *Reemergence of Liberation Theologies. Models for the Twenty-First Century*,^[2] *Liberation Theology after the End of History. The Refusal to Cease Suffering*,^[3] *The Future of Liberation Theology. An Argument and Manifesto*.^[4] The listed sources claim that liberation theology is not only winning back its role as one of the leading modern theologies, but is also now getting into a new phase.

The central thesis of this work is that the theological principles of liberation theology are still topical and can be embodied today. Furthermore, the ideas of this movement can be recognized as such that might find their practical application in the Ukrainian context and in the context of other post-Soviet countries. It is the author’s opinion that every spiritually and intellectually mature Christian should add liberation theology ideas to their armory. The sense of solidarity with the oppressed and poor, and devotion to generally accepted ideas of liberation can never leave those who are serious about the Christian faith and morals. Given the fact that basic human rights inherent in civilized society are the right to life, the right to freedom of thought, free speech, freedom of expression, freedom of travel, etc., every Christian ought to make every effort to realize God’s will on earth not only in the spiritual sphere, but also in its social, economic and political dimensions. The author has articulated some of the theses that he emphasizes in this paper through work with the original sources of liberation theology. Key studies on this matter have shown that theology is primarily a practical discipline, no matter what it is sometimes said to be. A significant number of authors point to the existence of at least two steps that help apply theology in everyday life.

The first step is for one to identify himself with the poor and oppressed population stratum by taking their side and proclaiming hope in times of despair. The second step is participation in people’s needs and fighting on their side. Numerous attempts to realize these steps were not only made during the Velvet Revolution, the Orange Revolution, and the Revolution of Dignity (Maidan), but are still being made in connection with the war of liberation that Ukraine is waging against Russian aggressors on its eastern borders. Liberation theology invites every Christian to use liberation “language” in the political, economic, social, and religious narratives that make up the battlefields for human freedom and dignity. According to liberation theology representative Gustavo Gutierrez, the tendency to the liberation process can

^[1] Ivan Petrella, “Latin America Liberation Theology. Past, Present, Future,” in Petrella, ed., *Latin American Liberation Theology. Next Generation* (Maryknoll: Orbis Books, 2005), p. xi.

^[2] T. Cooper, *Reemergence of Liberation Theologies. Models for the Twenty-First Century*,

(New York: Palgrave Macmillan, 2013).

^[3] D. Bell, *Liberation Theology after the End of History. The Refusal to Cease Suffering* (London: Routledge, 2001).

^[4] I. Petrella, *The Future of Liberation Theology. An Argument and Manifesto* (London: SCM Press, 2006).

be more and more often observed in churches and elsewhere in different forms and with a different augmentation ratio.^[5]

1. The nature of theology

1.1. Theology should not be a theoretical discipline only but rather a practical one

Therefore, let us pass on to the liberation theology representatives' basic understanding of the nature of theology. Despite the fact that this theology has some unresolved issues, the practical part of this theological movement deserves a separate serious discussion.^[6] Liberation theology ideas are, first of all, very practical even in cultural contexts that are geographically different from Latin America. They are still very similar regarding the agenda, which can be found everywhere around the globe.

One quite old but still topical article "Get Your Faith Off the Shelf" contains an important comment on Gutierrez's well known book, *Liberation Theology*. The author points out that the book of the well-known Peruvian priest calls Christians to go beyond the borders of the typical way of thinking (theoretical theology) and adopt a new way of thinking (practical theology).^[7] Liberation theology does not try to make "the poor to be rich and the rich to be poor."^[8] Rather, it leads people to a new means of being human.^[9] Everyone who carefully studies Gutierrez's ideas will have a chance to accept them as an appropriate solution to many current conflicts. According to most Latin American theologians, theology must be contextual; in other words, it must correspond to the culture. Only in this way can it become comprehensible outside the historical and cultural circumstances in which a theologian finds himself. That is why, according to this paradigm, theology should be apprehended within a particular social and historical situation and not separately from it.^[10]

The task of a theologian who studies biblical texts and their application is to extract the practical part of Holy Scripture and apply it in his or her particular social context. The practical part is, first of all, the transformation of society into a more just one so that peace and justice might be established among people.^[11] In such a case, the theological truth expressed in the Bible is not only theoretical, but also functional and practical. It encourages believers to take certain steps that lead to changing both one's own life and the rules of the whole society's way of functioning.

The Peruvian theologian Samuel Escobar writes that, "we've been 'church shop' theologians for too long; it is time for us today to become theologians, that 'go

^[5] Gustavo Gutierrez, *A Theology of Liberation. History, Politics and Salvation* (New York: Orbis Books, 1988), p. 79.

^[6] G. West, "The Bible and the Poor: A New Way of Doing Theology" in C. Rowland, ed., *The Cambridge Companion to Liberation Theology* (New York: Orbis Books, 1973), p. 15.

^[7] L. Cunningham, "Get Your Faith Off the Shelf," *U.S. Catholic* (May 1997): 62-65.

^[8] R. Chopp. "Latin American Liberation Theology," in D. Ford, ed. *The Modern Theologians*, (Oxford: Blackwell Publisher, 1997), p. 409.

^[9] *Ibid.*

^[10] W. Dyrness, *Learning about Theology from the Third Word* (Grand Rapids: Academia Books, 1990), p. 86.

^[11] Gutierrez, *A Theology of Liberation*, p. 31.

concrete, [on a] practical path.’” It means that theology has to be active and not passive. In other words, liberation theologians’ texts tell us that there has been enough sitting; it is time to move. The Apostle John says “Little children, let us love, not in word or speech, but in truth and action” (1 John 3:18, NRSV). The idea that Jesus’ beloved disciple wishes to reveal is expressed with the word *praxis*. It should be recalled here that after the third Latin American theologians’ conference in Pueblo, Mexico in 1979, it was declared that theology must find expression in concrete communities that function at the intersection of faith and life experience, somewhere between the Word of God and social duties. This unity is an example of the Christian life and a logical consequence of the right understanding of the Incarnation mystery.^[12] According to Gutierrez, preaching the universal truth that God has revealed to humanity includes the change that a very simple truth displays: “March against any injustice, privilege, oppression and narrow nationalism.”

1.2. Theology must be contemporary

Understanding the idea that theology must be practical takes us to the second statement—theology must be contemporary, answering topical questions and being viable in the modern context. It must find its application in everyday life. In this case, the theological task is to answer the central hermeneutical question, what does the Bible teach us today?^[13]

Certainly Christians must study historical theology to be able to see how theologians worked out different dogmas throughout the centuries. It is also necessary to know systematic theology to understand the niceties of certain dogmas and their links to each other. And every Christian needs a biblical theology that studies some particular book of the Bible. Systematic theology helps to systematize the main topics of the Bible. But apart from this, theology must have its modern application. Who needs a theology that cannot be applied in a particular cultural context? Theoretical theology by itself is a fruitless theology. We may even say that theology that is not relevant to the time is an erroneous theology.^[14]

Theology that strives to remain actual must focus on applying biblical truths in particular modern circumstances. First of all, theology is something that works. Everything else is also necessary, but we should remember that it will lead to nothing but a theoretical discussion; it will give us rational knowledge only. Such knowledge can help us reach a deeper understanding of God, but is not capable of changing the outside world.

The main task of theology is to accept the challenge of the real problems of modern culture and exert the best efforts to solve them. In this case, the theological challenge is to deal with real questions that circulate in modern society. Continually reacting to conflict situations, solving vital issues, applying biblical texts to the most

^[12] Puebla Documents, par. 261, 2, quoted in S. Escobar, *La Fe Evangelica y las theologies de la Liberacion* (El Paso, Texas: Casa Bautista, 1987), p. 44.

^[13] W. Grudem, *Systematic Theology* (Grand Rapids: Zondervan Publishing House, 1994), p. 23.

^[14] Gutierrez, *A Theology of Liberation*, p. 10.

important questions of humanity—these are the concerns of a modern theologian. Theology has to be nothing else but a critical reflection on society and the church. This approach points to the diversity of contemporary pastoral ministry. The same actions of the minister can take different forms in different contexts, and different methods might be applied.

For instance, praying for the authorities is the finest Christian duty on the one hand; on the other hand, it is also good to remember one's civil duties, and influence the authorities by participating in peaceful protest actions against any injustice and oppression. We have all experienced what it is like when only prayers for kings and the rulers of this world and preaching detached from the living words of the Bible are considered sufficient for a Christian life. Over time, those who only pray recognize that they could add to their prayers acts of solidarity with those living under the oppression of kings and rulers. Such solidarity can be expressed by participation in peaceful demonstrations and by showing compassion to oppressed people.

2. Forgotten tasks of the church

2.1. Proclaiming hope in times of hopelessness: Taking sides with the oppressed

One of today's paramount theological tasks is to identify ourselves with the poor and oppressed. It is crucial to take sides with those who struggle for their freedom, go through the process of liberation, and undeservingly suffer. Of course, there are many arguments for an active Christian social position, but the only thing that should be pointed out here is that those who believe in Christ cannot forget the interdependence of hope and freedom, which are bound together on the pages of the biblical story. Freedom is the ethical expression of a hoping person's condition.^[15] Only someone who has gone through the process of liberation can understand what it is like to feel hopeless or to count on something or somebody. Such a process is the way from hopelessness to the fulfillment of God's promise.^[16]

Latin American churches are a prime example. Christian communities are a perfect place for people to gather in an atmosphere of respect and find there everything they need for the growth of both personal and communal faith.^[17] The church was deliberately created on this principle. It was the answer to widespread oppression since the media was censored and manipulated, governments and armies imposed their ideology of national security, and citizens were not allowed to proclaim the gospel. In a situation where basic humanistic principles were neglected and there was little opportunity for the sprout of faith to grow, the main Latin American theologians' message was that everything was going to change.^[18]

Traditional dogmas usually teach that Christians must proclaim eschatological hope which is based on the belief that Jesus is coming again soon. This hope looks

^[15] J. Ellul, *Hope in the Time of Abandonment* (New York: The Seabury Press, 1977), p. 239.

^[17] P. Berryman, *Liberation Theology* (New York: Pantheon, 1987), p. 100.

^[16] *Ibid.*

^[18] *Ibid.*

forward to the very moment when all human alienation and all universal evil, both physical and moral, will be overcome, when all the effects of sin, such as hatred, separation, pain, and death will vanish forever.^[19] The church should not forget that while people live on the earth, its top priority must be immanent hope, which is a political hope, and not only transcendental, eschatological (distanced in time and space) hope.^[20] Liberation theologians emphasize that humanity seeks not only the future (eschatological) hope but something very similar to what Christ said of eternity. He saw it as a present manifestation of the future, oriented toward people's vital needs.^[21]

Hope that the church is supposed to proclaim in this world is the possibility to live with joy for a better future here and now. As Jesus puts it, "Blessed are those who mourn, for they will be comforted" (Matt. 5:4, NRSV). And an interesting fact is that the future "shall be" begins today.^[22] It is today when the church must be with oppressed people proclaiming today's hope for all the helpless and suffering.

That is precisely why concerned Christians pay a great deal of attention to the issues of poverty, different forms of pain, and the dehumanized nature of oppression, emphasizing the other side of Christian hope. We certainly consider all these things terrible and unjust, but often forget one important thing: change is always possible.^[23] The only problem is that Christians have been considering both negative and positive social and economic changes to be nothing but the expression of God's will for many years now. Someone may ask why theologians think that situations in which most of God's children suffer could be considered God's will?^[24] Because it is a complicated theological, hence controversial, issue, we shall raise the following question. How can a situation in which the church follows dictatorial laws proclaimed by some pro-government politician be God's will? Such a church becomes inefficient in changing society for the better.^[25] It becomes "lukewarm," and therefore unfit for survival. The Christian community is passive in a situation like that of the Laodicean church: "For you say, 'I am rich, I have prospered, and I need nothing.' You do not realize that you are wretched, pitiable, poor, blind, and naked" (Rev. 3:17, NRSV).

The church as an institution established by God must remember its responsibility to proclaim God's word. It is a challenge for the modern church to understand how Christians can be true messengers of God's Kingdom in any life situation. This matter is directly related to the question of what they can do for their communities and with what things their mission starts. It is crucial for Christians to understand that they can start with minor things, with something they can reach. Jesus taught that the main responsibility of a believer is to act (Matt. 25). In other words, to be the Kingdom's messenger one should not so much participate in complex theological

^[19] L. Boff, *Jesus Christ Liberator. A Critical Christology of our Time* (London: SPCK, 1980), p. 52.

^[20] *Ibid.*

^[21] F. Herzog, *Liberation Theology* (New York: The Seabury Press, 1972), p. 10.

^[22] *Ibid.*

^[23] McAfee Brown, *A Theology in a New Key* (Philadelphia: The Westminster Press, 1978), p. 27.

^[24] *Ibid.*, p. 28.

^[25] R. Batey, *Jesus and the Poor* (New York: Harper & Row, 1972), p. 76.

projects as act according to Christian beliefs in the locations near him personally: at home, at work, at school, on the bus, communicating with neighbors. It is important to remain open and use every possibility that may occur. Such small steps turn our faith into service for others.^[26] It can also be our participation in nonviolent protest actions against injustice, poverty, and oppression; or we can realize it in acts of compassion toward those who suffer today.

There is a huge danger for the church to become just another non-governmental organization while answering the current needs of humanity. A good example is a situation in which the church facing the real problems of society switches on the defense mechanism of subconsciously refusing to “wait on tables,” which represents serving “the least of this world.” It causes Christians to lose their identity and turn into yet another closed social group. In this case, trying to preach the gospel more determinedly will not be an efficient method to solve the issue. Why not? Because usually God’s word finds its application in a person’s life through acts of service. Even a glass of cold water given to someone thirsty can be considered a fulfillment of God’s commandment. Therefore, the church has to make the word work in acts of love and pass over from orthodoxy to orthopraxy. Jesus’ teaching and ministry are the best examples of this.^[27]

2.2. Fighting for the right of the betrayed and oppressed: Revolutionary actions and continuous repetitions of the Exodus story

Today many churches still do not want to get involved in politics. On the other hand, liberation theologians think it is one of the tasks of the church to react to the challenges of the political systems of countries where poverty and social injustice can be seen a mile off.

Some say challenging the dehumanized political hydra is not the main mission of the church. But I, on the contrary, think this is one of its primary tasks in this world. And here is a simple explanation. In his prayer in John 17, Jesus does not ask his Heavenly Father to take those who believe in him out of this world, where they fight the powers of evil every day. But he asks his Father to give his disciples the unity that will help them accomplish their mission in this world, the one that the Father and the Son have. Gutierrez writes that in the Latin American context, being a church means showing a particular attitude toward social injustice, and also being open to the revolutionary process, exerting every effort in fighting injustice and striving to build a more humane society on earth.^[28]

Taking sides with the poor and oppressed means not only to feed them bread and provide them with shelter, but also means to take up the torch of continuous revolutionary struggle against the authorities that have established and are enforcing the laws of a modern unjust society.^[29] Real unity is only shown when the church

^[26] O. Costas, *Theology of the Crossroads in Contemporary Latin America* (Amsterdam: Rodopi, 1976), p. 192.

^[27] Batey, *Jesus and the Poor*, p. 76.

^[28] Gutierrez, *A Theology of Liberation*, p. 151.

^[29] M. Reel, “An Abiding Faith in Liberation Theology,” *Washington Post Foreign Service* (Monday, May 2, 2005): 1-2.

adopts a particular position not only about serving each other, but the whole world also.

Regarding revolutionary actions, we should remember one example from Exodus, which "... is something more than just a story about Israel being delivered from bondage." Exodus is a multifaceted book. In spite of the traditional hermeneutical criticism of this approach, we must agree that this book is an enduring myth, the purpose of which is to tell people what slavery is again and again, and that the human soul will always struggle to break away from any bonds.

Therefore, I can see similar ideas in the two stories, where social injustice emerges in the context of oppression. First of all, it is a narrative of the biblical book of Exodus. Secondly, it is about events that happened in Latin America. As for me, here we come across two stories about being born and about rising powerful forces which were an important part of God's plan. These two situations seem very similar with the only difference being in time and location. In the first example it is about social injustice in Egypt, and in the second it is about social injustice in Latin America. Gutierrez wrote aptly about this:

the new thing in Latin America is of course not misery, nor oppression, nor troubles that the poor go through, nor their struggle with the difficulties. The new thing is that the poor are becoming more and more aware of their rights and liberties, and all of this is thank to the influence of the Gospel on their lives. It is important to note that it is not about the one-time event, it's about a continuous process.^[30]

According to liberation theology, Exodus is not only a story of God's people during Moses' time, but this ancient narrative has a direct influence on present events and practical application in modern times. Exodus is a practical book by its nature and remains crucial thanks to very similar historical experience.^[31] God is still speaking to the pharaohs of today through Moses and liberation theology: "Let my people go so that they may worship me" (Exodus 8:1, NRSV). Therefore, Exodus is a life journey to the promised land, where God's chosen people can found a society that will be free of misery and alienation.^[32] As Lloyd Ogilvie said: "Life is an exodus."^[33]

2.3. To know God means to act justly: An invitation to use "liberation" language in social, political, and economic contexts

After having learned about liberation theology, one may note the splendid prospect of applying Latin American theological ideas in the Ukrainian context. Liberation theology calls us to use liberation language not only in religious contexts but also in political, economic, and social ones. The main reason for this is a desire to

^[30] G. Gutierrez, "Liberation Theology," *State and Society* Vol. 21, No. 1 (1993): 107. *Theology Digest*, Vol. 35, No. 1 (Spring 1988): 34.

^[31] Gutierrez, *A Theology of Liberation*, p. 90.

^[32] P. Hebblethwaite, "Let My People Go: The Exodus and Liberation Theology," *Religion*,

^[33] M. Dunnam, "Exodus," in L. Ogilvie, ed., *The Communicator's Commentary* (Waco: Word Books, 1987), p. 13.

carry out social reforms and changes in different aspects of our everyday life. I also see that many liberation theology ideas can be accepted by Christians as a foundation for citizens' civil rights. Gentz writes that liberation theology includes the annihilation of slavery, labor protection, help for farmers, natural environment protection, protection of women's rights, children and the disabled, taking into account ethnic (and sexual) minorities' rights, etc.^[34]

In the Latin American context, liberation theology made a great impression in its time, in 1979 to be precise. For instance, it helped Nicaragua unite into the Sandinista National Liberation Front (FSLM) during the fight against the dictator Somoza's forces.^[35] However, we should admit that liberation theology did not only have a significant influence in Latin America but also raised many questions. One of them was and maybe remains, the following: "What, exactly, is behind liberation theology?" Liberation theology tries to show the reason behind the great contrast between wealth and poverty, and it supports those who suffer from political and economic oppression. Representatives of this movement, when they try to deliver the good news about freedom and the "jubilee year" to the poor, use such phrases as "God of the oppressed" and "God is on the side of the poor." Gutierrez, as well as many other liberation theologians, thought that the Marxist recipe would help dismantle the modern system and build a new social system that would not ignore people's rights.

The easiest and probably best way to demonstrate Christ's commandment is to give a thirsty person a glass of water in the name of Jesus. Why is this so? Perhaps because distributing water and food in our day is considered a political action, that is, the result of a desire to transform our society, which is usually oriented toward enriching a few people who have appropriated national sources of income. Such transformation must be aimed at changing the cornerstone of society radically.^[36] Here are some disillusioning statistics provided by the Boff brothers:

... five hundred million people are starving; one billion six hundred million people live less than sixty years (when a person in one of the developed countries turns forty-five years old, he or she crosses the border of middle age, and in most of the African and Latin American countries a person has very little chance to live to that age); one billion people live in absolute poverty; one billion five hundred million people have no access to basic medical aid; five hundred million people have no jobs or work occasionally, having less than \$150 per person of income a year; eight hundred fourteen million people are illiterate; two billion people have no sustainable water supply.^[37]

These are not some strange statistics. On the one hand, I think the situation only gets worse every year. On the other hand, it makes liberation theology develop and challenge new global social issues.

^[34] W. Gentz, "Liberation Theology," in W. Gentz, ed., *The Dictionary of Bible and Religion* (Nashville: Abingdon Press, 1986), p. 615.

^[35] T. Lane, *The Lion Concise Book of Christian Thought* (Oxford: Lion Publishing, 1996), p. 249.

^[36] Gutierrez, *A Theology of Liberation*, p. 116.

^[37] L. Boff and C. Boff, "How to be Christians in a World of Destitution," in *Introducing Liberation Theology*, <<http://www.landreform.org/boff2.htm>> (accessed 10 October, 2014).

We should remember the example of liberation theology. May we always remember our social duty and responsibility. Let us never forget that loving God means acting justly (Jer. 22:13-18, NRSV).^[38] When somebody asks what it means to know God, we shall answer that it means to “do what is just and right,” and it also means to “judge the cause of the poor and needy” in everyday life. And on the contrary, not to know God means to “set your eyes and heart on nothing but unjust gain, spill the blood of the innocent; practice cruelty; oppress your subjects,” “build your house by unrighteousness and your upper rooms with injustice,” and “make your neighbors work for nothing, and not give them their wages.”^[39]

Conclusion

Certainly, the social gospel, which is an ideal model of democracy and personal freedom, is in conflict with the reality of the unjust and cruel structures of modern society. It is doubtful whether any religious party or church denomination may be able to establish socialism or democracy worldwide, but we do not doubt that Christians have to fight for peace, justice, and freedom in the countries where they live. We can use Jesus’ words: “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here” (John 18:36, NRSV) to prove that it is not our task to fight for the values of this world. But at the same time, we have to think how we can avoid the “situation of sin,” or better, “the situation of social sin.” Since sin blemished human social structure and it causes injustice in governmental systems, Christians are called to renew these structures, to bring them into line with God’s commandments, to give theological interpretations a chance to work in social reality.^[40] As the Methodist pastor, Emilio Castro asks: “What is the main message we must preach to our people today?”^[41] The answer is simple—a message of justice, hope, and liberation.

Concerning the Ukrainian context, the high-priority issue is the following: What does it mean to be a church and a Christian in your earthly realm? Does it mean setting up church ministries in the place where it is located? Or shall we only consider preaching and teaching? Very often churches focus on the spiritual side of the Christian calling only. But by thinking in this way church leaders forget about the political value of Christianity. After many years of “spiritualizing” the church’s mission, we can still see the gradual awakening of political consciousness amongst Christians of different confessions in Ukraine today. Representatives of Ukrainian churches have been actively joining society’s fight against the corrupt parliament and the repressive regime of the previous president and are trying to control the new government. And all of this has been happening since the Orange Revolution (possibly even since the time of the “Ukraine without Kuchma” campaign), during

^[38] Brown, *A Theology in a New Key*, p. 90.

^[39] *Ibid.*, p. 67.

^[40] G. Gutierrez “The Violence of a System,” in D. Pohier and J. Mieth, eds., *Concilium*

Christian Ethics and Economics: The North – South Conflict, eds., (Edinburgh: T.&T. Clark, 1980), p. 94.

^[41] *Ibid.*

which time many Christians took sides with the unprotected and oppressed, up until the Revolution of Dignity, when church members stayed on the Maidan shoulder to shoulder with the protesters for six months. Maybe this is the beginning of the process when practical and contextual theology that is born in the process of revolutionary struggle becomes the best answer to the problems of modern society.

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