

THE 25TH ANNIVERSARY OF THE UCA MARTYRS—INVITED SESSION

- Topic: Blood and Ink: The Untold Story of Ignacio Ellacuría, Jon Sobrino, the UCA Martyrs—Theological Vision for a Global Church
- Conveners: Robert Lassalle-Klein, Holy Names University
Kevin Burke, S.J., Jesuit School of Theology of Santa Clara Univ.
- Moderator: Kevin Burke, S.J., Jesuit School of Theology of Santa Clara Univ.
- Presenter: Robert Lassalle-Klein, Holy Names University
- Respondents: Kevin Burke, S.J., Jesuit School of Theology of Santa Clara Univ.
Lil Milagro Henriquez, Graduate Theological Union
Cecilia Titizano, Graduate Theological Union

This invited session brought together scholars representing different theological generations and cultural contexts in honor of the 25th anniversary of the University of Central America (UCA) martyrs. The session was largely dedicated to a discussion of the first complete study of the martyrs by Robert Lassalle-Klein, *Blood and Ink: Ignacio Ellacuría, Jon Sobrino, and the Jesuit Martyrs of the University of Central America* (Orbis, 2014).

Kevin Burke began with a brief summary of the growing number of publications on the work of Ignacio Ellacuría including the forthcoming, *A Grammar of Justice: The Legacy of Ignacio Ellacuría* (Ashley, Burke and Cardenal, Orbis, 2014). Lassalle-Klein (LK) then summarized several key claims of *Blood and Ink*, including the notion that Ellacuría's fundamental theology and Sobrino's allied Christology comprise perhaps the most fully developed Catholic contextual theology since Vatican II and a model for contextual theologies in a globalized church. Describing their experience of God, he argued first that the UCA Jesuits shared a spirituality that recognized the risen Jesus, vibrant and alive, in the crucified people of El Salvador and their struggle for liberation and life. Second, they became bearers of Jesus' Holy Spirit and living signs of the resurrection through their efforts as university professors, Christians, leaders of NGO's, and priests to take this crucified people down from the cross. And third, through their innocent deaths for the people they so loved the UCA martyrs became tangible signs of the mysterious presence of God with his people, the God who raises up witnesses like Archbishop Romero to the presence of Christ in his crucified people, supporting and animating their persecuted hopes for a just and peaceful future. He explained that the book uses Ellacuría's method of historicization to show how Archbishop Romero and the martyrs historicized both their theological concepts (defined as "demonstrating the impact of certain concepts within a particular context") and their self-understanding as disciples through acts of solidarity with El Salvador's poor majorities. And finally he briefly outlined arguments and assertions from each of the book's three parts.

He said Part One follows the journey of the UCA martyrs with the people of El Salvador from the 1960s through their deaths in 1989 to the peace accords in 1992. Part Two examines Ellacuría's Latin American fundamental theology and the underlying Christian historical realism that informs it, highlighting Ellacuría's dialogue with dialogue with his sources. It first examines the roots in the Spiritual Exercises of St. Ignatius of Ellacuría's claim that Rutilio Grande, Archbishop Romero, and their followers became living signs of the action of the Word of God in

history. Second, it analyzes and evaluates Xavier Zubiri's contribution to Ellacuría's Christian historical realism, which he argues anticipates key insights of 21st century cognitive neuroscience. Third, it argues that Archbishop Romero decisively influenced Ellacuría's mature life and thought arguing that Romero taught Ellacuría to not only defend, but to know and love the common people of El Salvador. And fourth, the book examines four key claims that he argues establish Ellacuría as Karl Rahner's most important Latin American interpreter: 1.) historical reality is the proper object of theology and human beings apprehend an absolute (or theological) dimension of that reality; 2.) Ellacuría's model of sentient intelligence and the role of human knowing in Latin American theological method mimics the role of the hylomorphic theory, the agent intellect, and the turn to the phantasm in Rahner's transcendental Thomism; 3.) Ellacuría's claim that historical reality has been transformed by grace historicizes Rahner's supernatural existential; 4.) Ellacuría's theology of sign echoes the trinitarian pattern of Rahner's theology of symbol.

Part Three examines Ellacuría's fundamental theology and Sobrino's Christology as a collaborative theological reflection on God's gracious self-offer in the life, death, and resurrection of Jesus Christ and the crucified people of El Salvador. He argues that their work is unified by two fundamental claims: (1) the historical reality of Jesus, which brings joy and salvation, is the real sign of the Word made flesh; and (2) the analogatum princeps of God's self-offer in the life, death, and resurrection of Jesus is to be found today among the crucified peoples of the planet. The book then concludes by examining the trinitarian experience of God described above and by asking as Ellacuría did in 1982 at Santa Clara: What does it mean for us to be disciples of Jesus twenty-one centuries after his death? Will we allow ourselves to be addressed by the Holy Mystery that finally permeated the lives of the UCA martyrs?

Lil Milagro Henriquez and Cecilia Titizano, doctoral students from the Graduate Theological Union, then briefly reflected on the significance of the book's claims about Ellacuría and Sobrino for (respectively) contextual theologies of migration and indigenous theologies. Henriquez praised the depth of LK's examination of Ellacuría's notion of crucified people. As an immigration activist and the daughter of Central Americans, she highlighted the theological power of this concept for interpreting the historical reality of the daily life (*lo cotidiano*) of undocumented migrants to the U.S. Titizano commented appreciatively on the philosophical depth of LK's description of Ellacuría's Christian historical realism, which she argued is well suited for her project of interreligious dialogue with Aymara religious practices and beliefs from her native Bolivia.

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