

ABSTRACT

Damerou, Hans, 2000. ÄRKEBISKOPEN ÄR MÖRDAD! PREDIKAN SOM DEN LEVANDE TEOLOGINS ORT. En systematisk-teologisk analys av ärkebiskop Romeros predikningar i El Salvador 1977-80 (THE ARCHBISHOP IS MURDERED! PREACHING AS THE *LOCUS* OF LIVING THEOLOGY. A systematic theological investigation of archbishop Romero's sermons in El Salvador 1977-80).

KEY WORDS: Romero, sermon, homiletics, preaching theology, *locus* of theology, contextual theology, dialogue, liberation theology, civilization of love, human rights, *perichoresis*, salvation, liberation, the crucified people, prophet.

This dissertation is a systematic theological analysis of archbishop Oscar A. Romero's nearly 200 sermons at Sunday mass: *homilia*, mostly delivered in San Salvador, El Salvador, between the years 1977 and 1980.

I show with my thesis that preaching is the *locus* of living theology. Romero was a Salvadoran native born in 1917 and killed by unknown assailants in 1980. One of his priests, Rutilio Grande, had been murdered in March 1977 which made a strong and lasting impression on Romero. Earlier, Romero had not been fond of liberation theology, but now some representatives of this theological trend became his advisors. Jon Sobrino esteems Romero as a "theological event".

Romero is defending the divine person's *perichoresis*, an active interpenetrating presence of triune God. He proclaims that God wants his salvation history to be one with the profane history and every individual persons history. Without liberation from sin, there is no real liberation/salvation. Romero became famous for his work for human rights. He took up a stand for land reform.

What is unique about Romero's preaching is the process of dialogue. He gathered a group of different experts in pastoral practice, law, politics and theology on Saturdays before "writing" his sermon. His desire was to get a total sermon including the daily life and the people as participants, not merely by their baptism. The repressed persons are called a crucified people. They were an echo of God's word. Constructing his sermons, Romero departed from three statements which are his profile as preacher: the Liturgical year of the church, the Bible, and Events of the week. In his homiletic programme he wanted to incarnate the word of God. He used other verbs for that like actualize, illuminate, applicate and realize. All the church was in his eyes a prophet. In the last chapter I show how Romero's sermons can serve as a constructive model in a Swedish context.