I. Liberation Theology

1. Post-Colonialism

1. WWII and End of Colonialism

2. Grand Area Strategy

a. Third world as service area

b. Latin America to serve U.S.

c. “ threat”

3. enforcing GAS in Latin America

a. ideology

i. Cold War and National Security State

ii. “development”

b. overthrows

i. Chile, Argentina, Brazil, Bolivia, Guatemala

ii. counterinsurgencies: Nicaragua, El Salvador

c. U.S. military aid, training, advisors, intelligence

4. consequences

a. colonial economic structure

b. internal migration

c. extreme violence towards “subversives”

i. Catholic priests: “Be patriotic, kill a priest.”

ii. workers

iii. poor

d. examples

i. Argentina

ii. Brazil

iii. Chile

iv. El Salvador

v. Nicaragua

vi. El Salvador

v. Guatemala

4. resistance: “people,” Catholic priests

a. Vatican II

b. Medellin and Puebla

c. base communities

d. ideology: liberation theology

1. Liberation Theology

1. Theology

a. starting point: Bible

b. question: does the Bible address the problems of the poor?

i. story : by, about, and for poor

ii. “from below”

c. main themes

i. God acts in history to liberate poor so that they may

create just society

ii. to “know” God is to practice justice to the poor

iii. poverty is a consequence of social injustice

d. God in history

i. Exodus: central story

ii. Covenant

iii. prophets and the poor

poor

challenge power structure

demand accountability to poor

demand radical transformation

“messianic vision”

e. Jesus of Nazareth

i. poor person

ii. followers: poor, strangers, and outcasts, Zealots

iii. universalizes Covenant

iv. love: active commitment to poor

v. challenges political and religious power

vi. killed for political reasons

vii. persecution, crucifixion, and resurrection is revelation

viii. God’s identity with poor and hope/this world

f. demand: Just kingdom

i. identify with poor

ii. act to change world

iii. human beings must

2. Liberation

a. liberation “from”

i. oppressive social structures

ii. liberation from fate

iii. liberation from personal inertia

b. liberation “to” (praxis)

i. participate in creating a just society

ii. liberation to act

iii. accept personal responsibility

3. Base communities (Basic Christian Communities)

a. new church: grass roots organizations

b. Bible readings and discussions

c. hunger: soup kitchens and food pantries

d. education: literacy

e. health care: clinics

f. family: child care

g. political activism: privatization of water

h. consequence: empowerment of the poor

i. Paraquay: Fernando Lugo