

Religion

Changes in Catholic Doctrine

Brazil's bishops in 1915 told to “inculcate the spirit of obedience and submission to those who govern in civil society...to lead the faithful to accept their proper situation and the conditions under which they were born.”¹

Since Vatican II, totally different doctrine; requires active social work (1960s)

Bishop Dom Adriano Hypolito of Nova Iguaçu: “We have an evangelical commitment to make a preferential option for the poor....It's not enough just to talk and pray. As a Christian and a pastor, I feel I have a duty to support movements that work for the good of the people.”²

¹Arthur F. McGovern, *Liberation Theology and Its Critics: Toward an Assessment* (Maryknoll, NY: Orbis Books, 1989), p. 227.

²Scott Mainwaring, *The Catholic Church and Politics in Brazil, 1916-1985* (Stanford: Stanford University Press, 1986), p. 196

Changes in Catholic Doctrine (2)

1891: Pope Leo XIII advocates protecting poor and promoting social justice as part of Church doctrine; still not the 1° focus of Church teachings

[Cuba (1959)]

1962: Vatican II

1963: Pope John XXIII dies

1965: Vatican II ends

Rise of Christian Democracy (1960s)

Camilo Torres (1966)

Medellin 1968: Latin American bishops meets to apply Vatican II; endorses pref. option for the poor

En el Lago (1977) by Ernesto Cardenal

Cardinal Wojtyla becomes Pope John Paul II (1978)

People's Church in Nicaragua (1979)

Assassination of Oscar Romero (1980)

Priests ordered to leave Nicaraguan government (1981)

Preoccupation with unity

JP II visits Central America

“Second Countereformation” in 1984; Leonardo Boff (Brazilian leftist theologian) silenced

Extraordinary Synod of 1985