The Theology of the People: An Urgent Call to Listen to the Otherness in a Globalized World*

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0. Introduction: Pope Francis and the Latin American Church
1. An Anthropology of Otherness
2. The Wisdom Inspiring the Poor and Simple People
3. An “Outgoing Church”
4. A Soteriology of Global History from Its Reverse
5. By Way of Conclusion

0. Introduction: Pope Francis and the Latin American Church

The ministry of Pope Francis — in his first five years as bishop of Rome — is the most universal expression of the ecclesial reception of the Second Vatican Council lived, with theological and pastoral creativity, by the Latin American and Caribbean Churches.

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The centrality of the people of God, the option for the poor and excluded, as well as the vision of a poor and simple Church at the service of the Gospel in the heart of the world, can be better understood within the context of the churches of Latin America & Caribbean, whose fruits have contributed to the communion of the universal Church, with its own tradition of regional *synodality* rooted in this context.

Called from the extreme south of the American continent to be the successor in the Chair of Saint Peter, Pope Francis arrived in the Holy See animated by the *theology of the people*, a theology that he received — and enriched — in his first steps as a young Argentinian Jesuit and then as a Bishop in Buenos Aires. From those years he was weaving links with other regional voices that — in the Conferences of the Latin American Episcopate (CELAM) and in other instances such as the Latin American Conference of Religious (CLAR) and the Institute of Pastoral Theology (dependent of CELAM) — read the “signs of the times” proposed in *Gaudium et Spes* as coordinates indispensable to placing the dialogue of the Catholic Church within the modern world (urban communities but also peasants and indigenous peoples).

In a specific way, the various Conferences of the Latin American Episcopate — from Medellin, Colombia, in 1968 to Aparecida, Brazil in 2007 — are the frame of reference for understanding, in all its evangelical and pastoral depth, the *theology of the people* that underlies the pontifical magisterium of the Pope Francis.

In what follows, we will draw from Fundamental Theology (our discipline of analysis) in order to propose some keys of interpretation
of the *theology of the people* that characterize the pastoral ministry
and the doctrinal teaching of Pope Francis. This analysis will be fur-
ther informed by not only the scholarship of Juan Carlos Scannone,¹
Carlos Galli and Rafael Luciani — who are also conveners of the
Ibero-American Group of Theology² — but also the theological jour-
nal, *Concilium*, and its issue “Wisdoms and Theologies of People.”³
This scholarship will allow us — in our opinion — to understand
the anthropological sense of *otherness*, rooted in the experience of the
peoples most forgotten by the history of domination, as the philosoph-
ilical sustenance of the joy of being an *outgoing Church*, called to bear
witness to holiness and hope,⁴ which comes from following the *poor
Christ*, in the heart of the world, to transform the violent history of
humanity with the force of charity that comes from the Spirit of God.

Today the *theology of the people* has become a very important her-
meneutical lens for the universal Church, in an urgent epochal mo-
ment, where the merciful presence of Christian communities — along
with other spiritual wisdoms and traditions of humanity⁵ — is flour-

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¹ Master and brother of the Jesuit Bergoglio, Scannone is the one who best knows the
process of theological evolution of the current Pope Francis. Juan Carlos Scannone, *La
² Luis Aranguren Gonzalo / Félix Palazzi, *Desafíos de una teología Iberoamericana
inculturada en tiempos de globalización, interculturalidad y exclusión social. Actas del
³ Carlos Mendoza-Álvarez / Huang Po-Ho (convenors), “Wisdoms and Peoples’ The-
⁴ Pope Francis, *Apostolic exhortation Gaudete et exsultate, on the call to holiness in
exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultat
e.html (Consulted April 12, 2018).
⁵ We assume the perspective of the work of a Cuban thinker, based in Germany, Raúl
Fornet-Betancourt, initiator of an intercultural philosophy that has settled the *International
School of Intercultural Philosophy: philosophy, spirituality, society*. For this philo-
sophical school, the spiritualities of humanity express the cultural and religious plural-
ishing in different regions of the world for its compassionate closeness to the victims of global violence, along with its critical perspective, learning from its dignity, resilience and hope to receive and celebrate the presence of the divine Wisdom that redeems creation and all humanity from the grip of death.

1. An Anthropology of Otherness

Jon Sobrino points out that the faces of the poor, the excluded and the victims of our world are the sacrament of Christ in his passion, cross, and resurrection. As a wounded body, they are awaiting the final word of the Abba of Jesus who unlocks the Crucified and all crucified persons in history.

Forty years ago, the III Conference of the Latin American Episco-
The situation of generalized extreme poverty, acquires in real life very specific faces in which we should recognize the suffering traits of Christ, the Lord, who questions and interpellates us:

- faces of indigenous and African-Americans who live marginalized and are the poor among the poor;
- faces of peasants living relegated, without land, in total dependence and subjected to exploitation;
- faces of workers who are poorly paid and find it difficult to defend their rights;
- faces of marginalized and overcrowded urban people who lack assets, in contrast to the ostentation of the rich;
- faces of underemployed and unemployed people who are the victims of the economic system and inhuman and cold development models;
- faces of young people who live disoriented, without place in society, frustrated, without opportunities;
- faces of children who, before they are born, are victims of poverty, who are born with deficiencies of all kinds, which develop in the vagrancy and exploitation in our cities because of the poverty of their families;
- faces of elderly people living marginalized, as unproductive, of the society of progress.8

8 CELAM, Third General Conference of Latin-American Episcopate, Documento de Puebla, no. 31-40, Mexico, 1979. URL: http://www.celam.org/documentos/Documento
Such a Christological view of the socio-cultural reality of Latin America and the Caribbean was later developed by Liberation Theology which emphasized a biblical-pastoral approach that is informed by economics, social analysis, political awareness and spiritual literacy. Typically modern, Liberation Theology employs inductive rationality which gives rise to an historical Christology. In this way we can understand the appearance of the contextual theologies which both emerged after the Second Vatican Council and, in recent decades, favored a clear decolonial emphasis. These theologies are marked by the careful listening to the clamor of the poor who express their feelings and thinking through different social movements in Latin American and the Caribbean, but also in Asia and Africa. The poor, marginalized and excluded have, through affirmative actions, critiqued the hegemonic world and proclaimed proposals for an alternative structure to the global public space. An important example is the World Social Forum which was born in Porto Alegre, Brazil in order to defend and celebrate the personal and collective rights of all those excluded and made silent by hegemonic globalization and its neoliberal processes. This alternative agenda is to be found in the challenge of the poor (e.g., the non-aligned movement) to the dominant discourse of the Cold War. Then, following the fall of the Berlin Wall and the collapse of a bipolar world dominated by the West, the global South began to propose

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10 An exemplary case is the Dalit theology — the most despised caste in India — that has emerged along with the theology of liberation in Latin America, which is still in alive in the postcolonial Indian context. Josfin Ran, Inclusive Christ and Broken People: Towards a Dalit Christology in the Light of the Early Church Faith Confession, New Delhi: Christian World Imprints, 2018.
and construct epistemologies which gave rise to what is known as de-colonial thinking.\(^\text{11}\)

In this context of epochal change, as indicated by the *Aparecida Document* and by various other pontifical documents, the regional Churches of the global South began to make their own path towards *synodality*. This path was different to the “Christendom medieval style” innate to the pontificates of John Paul II and Benedict XVI. In both pontificates there prevailed an Eurocentric and patriarchal vision, typical of western hegemonic thought. At least in Latin America and the Caribbean, however, several ecclesiastical actors (many priests, religious men and women, laity, and bishops), inspired by the Second Vatican Council, struggled against the neo-apologetically style of the papacy. Through their persistence, they opened the way for a Church which walks with the poor and the excluded. It has been a long wait, but three decades later we can begin to see their labors coming to fruition. Now we have a Catholic Church which, in solidarity, promotes social change in favor of greater justice and social equity across the continent — a church that is a more authentic expression of the plan of salvation announced by the liberating Christ.

Thus, fifty years after the Second Vatican Council, we arrive at the election of Pope Francis whose pontificate is marked by a return to the conciliar spirit of the *aggiornamento*, a keen sense of the *pastorality*

of theology\textsuperscript{12} and the urgency of the Christian witness of the Church, likened to a “field hospital,” where the wounded of the global war are looking for God. Quoting Pope Francis, Antonio Spadaro writes:

I see clearly — he continues — that what the Church most urgently needs today is an ability to heal wounds and warm the hearts of the faithful, closeness, proximity. I see the Church as a field hospital after a battle. How useless it is to ask a wounded man if he has high cholesterol or sugar! You have to heal the wounds. We’ll talk later about the rest. Heal the wounds, heal the wounds […] And you have to start with the most elementary.\textsuperscript{13}

But, it should be emphasized, at the heart of these urgent pastoral options of Pope Francis there is an underlying \textit{anthropology of otherness}, where the “face of the other” is an ethical and spiritual interpelation by which the God of Israel and of Jesus of Galilee continues to call humanity to an ethical, epistemic and spiritual conversion. Humanity is, in other words, called to allow itself to be challenged by the wounds of the Crucified and of the crucified of today.

That is why the Argentinian pontiff, through his prophetic gestures, engagement with immigrants (e.g., at Lampedusa), his successive meet-

\textsuperscript{12} Such is the analytical axis of the Ibero-American Group of Theology in its second meeting held in 2018 at the Pontificia Universidad Javeriana in Bogotá, Colombia, on the relevance of the \textit{Document of Medellín}, after fifty years of regional conciliar reception. You can see: Carlos Schickendantz, “A faithful and creative reception. The Second Vatican Council and Francisco,” in \textit{Medellín}, no. 168 (May-August, 2017), pp. 293-312.

ings with social movements and indigenous peoples, and all the other pastoral visits to “poor countries,” has not stopped emphasizing the importance and urgency of compassionate listening to the other as the indispensable condition by which to receive divine mercy. This insistence is because the other summons all people and communities to come out of their indifference. The otherness expresses a global face today in the refugees, who are a cry that is addressed to all, especially calling all of us so that there is solidarity first among the poor and then seeking the action of international organizations. As Pope Francis said to the participants in the Third World Meeting of Popular Movements in Rome in 2016:

I ask you to do everything you can. Never forget that Jesus, Mary and Joseph also experienced the dramatic plight of refugees. I ask you to show that special solidarity that exists between people who have suffered. You have shown that you can rescue factories from bankruptcy, recycle other people’s refuse, create jobs, work the land, build housing, integrate segregated barrios and tirelessly plead, like the widow in the Gospel, for justice (cf. Lk 18:1-8). Perhaps by your example and your persistence, some states and international agencies may open their eyes and take suitable measures to receive and fully integrate all those who for one reason or another seek refuge far from home. And to confront the deeper reasons why thousands of men, women and children are daily driven from their native land.14

In a properly theological sense, these faces of alterity expose the anthropological dimension of redemption, that is, the salvific step of God through human history. Modern Hebrew thought — such as that of Emmanuel Levinas and Martin Buber, up to Hannah Arendt and Simone Weil — has raised a new Ethics, based on the vulnerability of the Other, whose faces summon us because they are indications of the divine transcendence that burst, as a promise of redemption, from the negativity of history. Of course, this Ethics is inspired by the prophets of ancient Israel: for whom the widow, the poor, the orphan and the foreigner are the most important. The Latin American Liberation Theology of the twentieth century deepened that modern Hebrew tradition by building on the preference of Jesus of Nazareth for the poor and the “little ones” of the Kingdom. In a like manner, the Latin American and Caribbean Churches adopted and translated this same preference which they began to discover in the faces of indigenous peoples, vulnerable women, workers and young people from urbanized societies in which there was growing injustice, discrimination and poverty.

However, the poor are not just victims. In the last years the voice of those majorities excluded by the predominant logic of hegemonic thought (patriarchal, capitalist, colonial and sacrificial) have begun to realize an epochal change.

The systemic victims want to leave global violence behind, take into their hands the reins of their own history and to initiate a change of world, from “below and from the reverse of the hegemonic history.” It is something that the theology of liberation had already enunciated at the time, with the reflections of Gustavo Gutiérrez on “the irruption
of the poor in society and in the Church.”

But now, in times of decoloniality, social and popular movements acquire an anti-systemic consciousness and carry out practices of other possible worlds (different to the typical economical dynamic of exchange). So, based on the Epistemologies of the South, these social movements — popular, feminist, lesbian-gay-queer, migrant and refugee, as well as indigenous and Afro-descendant peoples — express themselves with new forms of sociality. They are rescuing the knowledge and spiritualities of the peoples to learn to live with dignity and hope in the midst of the horror of the systemic and global violence that excludes them.

The otherness of the faces that Puebla (1979) spoke of is expressed today — forty years later — as a polyphony of voices that weave alternative forms of Good Living (Buen vivir), against the current processes and mechanisms of exclusion that predominate in the hegemonic world. And the churches of different confessions that accompany these processes, in the midst of scenarios of resistance and resilience, always close to the victims, are those that in diverse latitudes of the planet give testimony of the divine mercy in the bosom of the collapse of late modern societies.

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2. The Wisdom Inspiring the Poor and Simple People

The meetings and speeches of Pope Francis in his pastoral tours throughout the continents always highlight the centrality of the people — poor and simple — as the main addressees of the Word of God and guarantors of the life of the Church.

In particular, Pope Francis calls the pastors of the Church, as well as those in religious life and seminarians, to live a pastoral conversion — not only of the heart and the customs of life but also of the structures — so all the faithful get closer to the poor people in their way of life, their precarious social condition, their simplicity of faith expressed in popular religiosity, and in their social causes demanding access to their rights as children of God. Expressions such as “shepherds who smell like the sheep” “servants of the community” “pastors and non-bureaucrats of God” are frequently mentioned by Pope Francis. They express that primacy of the pastoral life that animated the Conciliar Fathers in Vatican II.

In this same sense, the Latin American bishops, worried about the extreme poverty of the American continent, pointed out in Aparecida in 2007:

From our faith in Christ, solidarity also emerges as a permanent attitude of encounter, brotherhood and service, which must be manifested in visible options and gestures, mainly in the defense of life and the rights of the most vulnerable and excluded, and in the permanent accompaniment in their efforts to be subjects of change and transformation of their situation. The service of charity of the
Church among the poor “is an area that decisively characterizes the Christian life, the ecclesial style and pastoral programming.”

This closeness with the poor and simple people has already been clearly indicated by the Theology of Liberation born in Latin America as a condition of the following of Christ.

But perhaps the culmination of this awareness of the *pastoral conversion* of the whole Church “becoming poor with the poor,” found its fullest expression in *Evangelii Gaudium* when Pope Francis says:

[…] Clearly Jesus does not want us to be grandees who look down upon others, but men and women of the people. This is not an idea of the Pope, or one pastoral option among others; they are injunctions contained in the word of God which are so clear, direct and convincing that they need no interpretations which might diminish their power to challenge us. Let us live them *sine glossa*, without commentaries. By so doing we will know the missionary joy of sharing life with God’s faithful people as we strive to light a fire in the heart of the world.

This emphasis is found again in the most recent Encyclical, *Gaudete et Exsultate*. It is not a question, says Pope Francis, of promoting a poor Church as a strategy of an NGO in its eagerness to conquer the majorities excluded from the wealth of global capitalism.

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But, in the end, what is at stake is a matter of fidelity to the practice of Jesus, underlined for half a century by the prophetic spirit of the Latin American and Caribbean Churches. This fidelity is the *theological dimension of the option for the poor*: namely, the excluded, the victims and the other who become known as our brothers and sisters liberate the Church from any complicity with temporal powers and make it closer to the Kingdom of God, as a feast of divine Wisdom for all nations.

So, the point is to participate in the universal commensality of the “common home,” where the “disinherited of the earth” go first. Their primacy is also stressed in the Encyclical, *Laudato Si’*:

The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world’s poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.18

But we must not forget that the “common home” is also poor because it has been impoverished by human greed. This home also awaits redemption. Hence, the life and mission of the Church must be *listening to that other-otherwise*.

3. An “Outgoing Church”

Pope Francis draws on and promotes an update Conciliar spirit which promotes not only a “poor Church at the service of the poor of the earth” but also a Church which is called to live a *pastoral conversion*. And this conversion must be reflected in an austere way of life, with a consequent critical and proactive presence in the public space. This requires a careful listening to the *denied otherness* of the dominant global hegemonic thinking.

This pastoral conversion finds expression, for example, in a Church of young people who “make a mess” through the joyful witness to the following of Christ, close to the *disposable* of the society (in prophetic contrast to the new god of global capitalism). Let us remember the words of Pope Francis addressed to young people in the sanctuary of Aparecida, in Brazil, on the occasion of the World Youth Day:

Thus integrated into your communities, may you not be afraid to take risks and to work hard at building a new society, permeating social, political, economic and university environments with the power of the Gospel! Do not be afraid to fight corruption and do not let yourselves be seduced by it! Trusting in the Lord, whose pres-
ence is the source of abundant life, and under the mantle of Mary, you can rediscover creativity and strength to be protagonists of a culture of alliance and thus generate new paradigms to guide the life of Brazil.¹⁹

Such an ecclesiology of exodus implies an *Outgoing Church*. This comes from what we propose to call an *ontology of the pastorality* of the ecclesial community. Let us now see some of the constituent features of this way of being Church.

In the first place, the Church’s mode of existence does not exist as an ideal form in the divine world, but exists only insofar as it is sent, in its exit from the safe, the secure, the comfortable, and the known. Secondly, the purpose of this exit is to be ferment in the midst of the mass, as a witness of mercy and hope in the midst of the pain of the people. Therefore, the third element of this ontology is the *pastorality* that Pope Francis draws from the *Document of Medellin*: a Church that opts for the poor as a prophetic voice that denounces the powers of the corrupt world and announces with eschatological audacity the presence of God of mercy. This is the fourth feature of an ontology of the constitutive opening of the Church to otherness. This otherness has multiple faces including those who are the disposable of the system, those excluded from macroeconomics, the migrants who remain commodities in the market economy, and the victims of violence.

This pastorality is the experience of the *holiness* of the believing

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people emerges as a gift that is received and shared with joy and exultation, in the *parrhesia* of the Spirit of Jesus. In the words of Pope Francis:

> Look at Jesus. His deep compassion reached out to others. It did not make him hesitant, timid or self-conscious, as often happens with us. Quite the opposite, his compassion made him go out actively to preach and to send others on a mission of healing and liberation. Let us acknowledge our weakness, but allow Jesus to lay hold of it and send us too on mission. We are weak, yet we hold a treasure that can enlarge us and make those who receive it better and happier. Boldness and apostolic courage are an essential part of mission.

For all these reasons, the *outgoing Church* is intimately linked to a *soteriology of history*. This soteriology, as we will see, is the last point of this critical reflection on the *theology of the people* and its implications for various cultural and ecclesial contexts in this time of globalization and exclusion.

### 4. A Soteriology of Global History from Its Reverse

The *Document of Medellín* makes explicit the unitary vision of human history within which takes place the redemption promoted by

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20 *Parrhesia* is a “seal of the Spirit; it testifies to the authenticity of our preaching. It is a joyful assurance that leads us to glory in the Gospel we proclaim. It is an unshakeable trust in the faithful Witness who gives us the certainty that nothing can “separate us from the love of God” (Rom 8:39). *Gaudete et exsultate*, no. 132.

21 Ibid., no. 131.
the Council Fathers. Indeed, the correlation between the two dogmatic constitutions on the Church, *Lumen Gentium*, and Divine Revelation, *Dei Verbum*, is not understandable without the pastoral horizon of dialogue with the world which inspires the other main reference document of the conciliar trilogy, namely the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*.

Indeed, the novelty and validity of the Second Vatican Council in our time is understood in the hermeneutic space opened by these three major conciliar documents: namely, the Church as the People of God is attentive to the Word of God in human history, guided by the Holy Spirit, and enlightened by Holy Scripture, in order that she might carry out her mission through the discernment of the “signs of the times” and by which she lives and celebrates the salvific action of God in history.

This vision of the conciliar Church was radicalized in Latin America and the Caribbean by the *Document of Medellín* in 1968 and by the Theology of Liberation from 1971. The unity of history in which redemption takes place was underlined by Gustavo Gutiérrez in his foundational book, *The Theology of Liberation*, and reinforced in the recent gathering of the Ibero-American Group of Theology, in Bogotá, Colombia. This unified vision of history overcomes the dualism which both separates profane history from sacred history and is distinctive of an apologetic model of the theology of revelation and of hierarchical ecclesiology. On the other hand, the Council vision of an ecclesiology based on the communion of the people of God was strengthened by its insertion in the ecclesial praxis of the Latin American and Caribbean Churches. From 1970 to 1992 (the year commemorating the fifth cen-
tenary of the arrival of the Gospel on American soil), this praxis, which gives preferential place to the poor, animated the lives of workers and peasants alike, was manifest in the popular movements which sprung up in deprived urban areas, and drew the Church into proximity with young people and the movements of social change that multiplied throughout the continent.

However, two interwoven phenomena, in particular, have challenged the Latin American and Caribbean Churches and their ecclesial praxis. On the one hand, this period marked the end of the Cold War and the expansion of a unipolar world system based on unfettered capital with its unquestioned belief in the free market. On the other hand, these political and economic changes emerged in parallel with two successive pontificates which wanted to reverse the spirit of the Second Vatican Council by pushing a rebranded style of medieval Christianity. In response, the Churches have learnt to diversify their presence in new historical and cultural processes, dialoguing with new actors and configurations of systemic and global violence.

In this way, an understanding of soteriology that goes beyond the boundaries of the institutional Church emerged to discover, with joy and hope, that the praxis of the Kingdom of God preached by Jesus of Nazareth is realized today, and follows the promptings of the “Spirit who has been spilled on all flesh,” as the naturalized Venezuelan, Pedro Trigo, insists on.22

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5. By Way of Conclusion

In sum, the contemporary context is one of epochal change which is marked by tensions between exclusionary globalization and the globalization of resistances. Within this context, then, the call of the theology of the people that marks the life of the Church under the guidance of Pope Francis, consists in opening ourselves to the listening to otherness understood as God’s passage through history.

This theology of the people invites us to discover new theological places (loci theologici), such as the care for our common home as a sacrament of the divine Ruah, or the spiritualities found beyond the boundaries of institutional and historical religions. But this theology also invites us to do so by always listening to the voice of the victims, because they, from out of their extraordinary resilience, build hope with justice and dignity for all.

This otherness of the world, a view “from below and from its reverse” in the following of Jesus of Nazareth, is also expressed in the polyphony of the arts as a babbling of the divine Breath through the aesthetic experience of beauty that comes from the wounds of humanity reconciled by the surrendered life of the righteous in history.

Finally, in all its radical vulnerability, the otherness of Jesus Christ is embraced as a constant call to build an ethic of caring for bodies and territories violated by hegemonic thought. Thus, these bodies and territories become the loci where the power of an ineluctable redemption which comes from the incarnate God arises with such authenticity that out of love all things are made new.
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Abstract

This article shows the theological background of Pope Francis’ teaching, rooted in the Theology of the People born in Argentina in the second half of XXth century. But this theological background is better understood if we connect its main insights with the regional teaching of the Latin American Bishops Conferences, from Medellin in 1968 to Aparecida in 2007. Through this lens, it will be possible to appreciate the maturity of the Latin American reception of the Second Vatican Council in the Catholic Church as a contribution coming from the global south to the universal Church, with the centrality of the poor and excluded in the heart of the mission of the Church announcing the Kingdom of God.

Key Words: Theology of the People, Option for the Poor, Pastorality, Decoloniality, Otherness.
대중의 신학
― 세계화된 세상에서 서로 다름에 귀를 기울이라는 간곡한 부르심 ―

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본고는 20세기 후반 아르헨티나에서 시작된 대중신학에 기초하고 있는, 프란치스코 교황의 가르침이 지닌 신학적 배경을 살펴본다. 그러나 이러한 신학적 배경은 이에 대한 주된 통찰들과 더불어 1978년 메데인(Medellin) 회의에서부터 2007년 아파레시다(Aparecida) 회의까지의 라틴 아메리카 주교회의에서 논의된 지역교회에 대한 가르침과 연계하여 살펴볼 때 보다 잘 이해할 수 있다. 이러한 관점에서 우리는 하느님 나라를 전하는 교회 사명의 중심에서 제의된 가난한 이들에 집중함으로써 남반구에서의 보편교회에 대한 기여로서, 라틴 아메리카에서 이루어진 제2차 바티칸 공의회에 대한 성숙한 수용의 면모를 살펴볼 수 있다.

▶ 주제어: 대중신학, 가난한 이들을 위한 조건, 사목성(Pastorality), 탈식민성(Decoloniality), 다름.