

CHAPTER 7

The 500th Anniversary of The European Invasion of Abya-Yala: An Ethical and Pastoral Reflection from the Third World

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And the LORD said, "What have you done? Listen; your brother's blood is crying out to me from the ground!" (Genesis 4:10)

Editor's Note: Abya-Yala is the name given to the American continent by the Kuna Indians of Panama. In 1977 the World Council of Indigenous Peoples chose this name for the continent as an affirmation of Indian roots and identity.

Introduction

The dawn of the third millennium confronts us with a painful historical reality of sinfulness: the holocaust of the majority of human beings—the poor of the earth. In the last few years the world has changed rapidly. There are those who say that the third millennium began with the fall of the Berlin wall (1989) and the end of the East-West confrontation.¹ Yet have the unjust conditions of death for the majority poor really changed? Are we not building a wall of silence around the death of the poor? It is revealing that at the same time that the "end of history" (Fukuyama) was announced along with the triumph of capitalism, the World Bank published the *Report on World Development 1990: Poverty*, which represents poverty as "the most urgent question of the decade."² The reality of one billion persons with a per capita income of less than \$370 a year reveals the

extent of the crisis and the tragedy. According to recent data from the United Nations, forty million persons, half of them children, die every year from hunger and malnutrition. If we were to decide to have one minute of silence for each person who died in any recent year of hunger-related causes, we would not be able to greet the arrival of the twenty-first century because our voices would still be silenced. In the Third World today we suffer as many deaths each year as during the horrors of World War II.³ In Brazil, the eighth largest capitalist economy, four hundred thousand children less than one year old die each year. This is the equivalent to a Hiroshima atomic bomb every fifty days.⁴

These data are not cold, neutral statistics. They indicate the fundamental dilemma in the life and death of the poor. These deaths have a human face: women, children, peasants, indigenous. They are evidence of the destruction of the gift of life, a reality that is contrary to the will of God for creation. It is a situation of sin.

The threatened holocaust of the poor raises fundamental questions for the life of the church: How are we to be a community of faith in a world of injustice and death for the poor? How do we announce, by deed or word, the good news of life that comes from God (John 10:10) in the midst of this bad news of the daily death of the poor who are victims of the economic rationale imposed by the West?

Basic Presuppositions

An Attitude of Humility: Listening, Discerning, and Confessing

Given the challenges to the churches created by the magnitude of poverty in the world, we need to make a theological and pastoral response from an attitude of listening to and discerning the plight of the poor. New and important questions have arisen that impose upon the churches as never before an approach which is dominated by a willingness to search for answers. Only a humility that leads to confessing can make us able to face the death of the poor.

A Reflection "From the Underside of History"

No reflection of faith and ethical response is possible without being geographically and historically grounded. The following re-

flection is so based. It is not universally abstract but particular. We speak from the geography of the Third World ("The South") and from the "underside" of history.

The Historical Contradiction: Life/Death

We start with a basic fact: the universality of today's life-destroying forces. This fact confronts us with an historic dilemma: the life-death of the poor majorities of the world. We can express our basic thesis this way: The principal contradiction which presently polarizes human history in the international context is no longer the East/West tension but the life/death, a North/South contradiction. This contradiction places the countries of the South, the poor, throw-away nations, against the countries of the North, the countries of the metropolitan centers (not the peoples thereof) located in the United States, Europe, and Japan with their enormous economic, technological, cultural and military power.

The majority of all humanity, two-thirds of it, more than four billion persons, live in the South, whereas the North represents one-third of the world's population. During the hundred years between 1900 and 2000 the world's population will have grown from 1.6 billion to 6 billion. This growth occurred mainly in the South.

1492–1992: 500 Years of Conquest and Western Expansion "In the World on the Periphery"

1992 marks the fifth centenary of the conquest and evangelization of Latin America by Europe which was related to the European Renaissance mercantile expansion of the sixteenth century. "October 12, 1492 began, for Latin America and the Caribbean, an enormous Good Friday of suffering and blood that continues up to today without knowing Easter."⁵

With the western invasion of the continent, Abya-Yala underwent in a few years the largest genocide of history⁶: the death of more than 70 million indigenous people, the destruction of their culture, the theft of their land, the destruction of nature, and the uprooting of millions of Africans who were enslaved by the Colonial powers. Following centuries of colonial expansion and including our present neocolonial order, a small minority of humanity has imposed its western model of society with its cultural and religious values, its political, military, economic models, its mass media, and its financial and technological power.

**The Option for Life: The Defense of the Gift of Life,
Especially of the Poor and of Nature**

In face of this historical dilemma of life/death, the Methodist churches who have faith in the God of Life and are followers of Jesus who came to bring Good News of an abundant life must be more than ever faithful in the defense of the threatened life of the poor and the threat to nature. This faithfulness to life is not just one more task; it is an ethical and pastoral imperative. The Gospel will be Good News for the poor if it is the Good News of life.

Capital as an Economic Idol Contrary to Life

Capitalism: "Bad News for the Poor"

If the Gospel is Good News for the poor, capitalism with its economic "logic" is bad news. It is bad news because of its "logic" of economic growth and accumulation which is contrary to the life of the poor and of nature. Thus capitalism confronts the logic of life which is revealed in the Good News of the Kingdom of God. Human beings, and the poor are human, have in the Gospel a supreme value; they are sacred beings made in the image of God. Life is a gift of God who has chosen to establish justice and the right to life for victims and "the least of these." We Christians should realize that the "anti-life character of the theories and economic practices of capitalism mean an anti-gospel."⁷ In the economic "logic" of capitalism, capital and the laws of the market come first. Human beings and the satisfaction of their basic needs and the right to life for all come second.

Poverty is not a subjective, individual phenomenon; it is not a product of chance; it does not fall from heaven as God's will or God's punishment. Nor is it the result of insufficient technology or natural resources. Poverty is not a neutral phenomenon or cold economic fact. It cannot be, because poverty has a human face and that face confronts us every day with the theological and ethical dilemma of the death of millions of innocent human beings.⁸

Poverty: Not a Free Gift from Heaven

Poverty is an historic, social, and economic act that has a beginning and objective causes with economic mechanisms and social subjects. It responds objectively to a process that is determined by

“reason” and the will of human beings. It is a complex process that was developed from the Renaissance mercantile expansion of the sixteenth century to today’s international neoliberal capitalism (the new free market economy). Within this process, thanks to unequal exchange, some countries “specialize in gaining and others in losing”⁹ until today there are clearly “the losers,” throw-away nations.

Capitalism and the Triumph of Exclusion

The events that in these last years have changed the world, e.g., the crisis and fall of socialism in Eastern Europe, have been proclaimed as the triumph of western capitalism, “the end of history,” “the New World Order.” Capitalism, in its new market economy version, with its policy of structural adjustments designed and imposed by the International Monetary Fund and the World Bank, is presented as the only possible alternative for humanity. Before these changes capitalism had to care about presenting a human face. It had to have economic policies of development so that the poor would not opt for radical change. Within the new global geopolitics, capitalism does not need to worry about reform and development policies because it is imposed as the only solution. Now capitalism is only interested in very partial reforms as functions of its immediate interests, and not for the benefit of the world in the South. The great impoverished majorities do not count. They are left in a condition of abandonment and death. As a Latin American theologian has expressed it, “The Third World is no longer even dependent, we are simply nonexistent. We go from being a dependency to being expendable. Now to be dependent seems like a privilege since the majority are condemned to oblivion and death.”¹⁰ We can no longer speak of a Third World; we are now the last world, the world of the excluded and condemned to death.

The Idolatry of Capital

Capitalism is a system of economic idolatry. Idolatry occurs when humankind deposits its faith and life in something that is not God, but a creation of its own hands, the idol.¹¹ The relativity of all human creation becomes a sacred absolute and the idol is given the prerogatives that only belong to God. In the economic “logic” of capitalism, the idolatry of capital occurs: when capital is given priority before human beings and the satisfaction of their basic needs or when economic laws, a human creation within social history, become an

end in themselves. Laws, like the Sabbath in the Biblical tradition, are a means for life. Economic laws cannot be primarily for the service of capital, but for the promotion of life. In capitalism humans beings and their needs must adapt themselves to the economic laws of the market; the market and its laws do not adapt themselves to the basic needs of the majority of human beings.

In the new capitalist market economy, the laws of the market are absolute and untouchable; they cannot be changed. They acquire a sacred character that legitimates them as the only possible road to salvation for the economic problems of society. "Outside the market there is no salvation;" there is only chaos and hell on earth. As long as capital is converted into an idol and the laws of the market are absolutized, the triumphant economic "rationality" does not respond to the right to life of the majorities. The poor are excluded, they are no longer important. Their death is not even news.

The Sacrificial Character of Capitalism

It is necessary to discern the sacrificial character of capitalism in its demand for human sacrifice. What is human sacrifice if it is not the slow or rapid death of the millions of poor in the countries of the South whose life and blood are squeezed out by national or international capital and transferred to the countries of the North in order that the sacred market remains untouchable and gives life and growth to massive capital.¹² The life of the poor and the life of nature are sacrificed as a necessary payment in order to participate in the new sacred economy: the international system of the free market. The demands laid upon the countries of the South as conditions of their access to the international market are in actuality nothing less than human sacrifice.

The clearest example of this reality is the problem of the external debt of the South. (In Latin America the debt is more than \$400,000,000,000.)¹³ The demand for the debtor nations to pay the interest has turned into an economic war against the poor. In order to pay the interest (in Latin America, more than \$140 billion from 1982 to 1989), the governments of the South are obliged to invest less and less in basic services: health, housing, food, and work. The poor are the sacrificial victims. No real sacrifice is demanded of those truly responsible for the crisis: the international financial system for which the obligation to pay has priority over the attention to basic needs which takes second place. It is the logic of a system that is against life.

It is no accident that in Latin America at the dawn of the third millennium, at the moment of the triumph of western capitalism, we live the tragedy of “the times of cholera,” a disease of the last century that has returned to stay. This reflects the profound economic and social crisis in which we live every day in the South. For this reason, from the perspective a Christian faith opposed to human sacrifice and for an ethic of life, the payment of the debt must be condemned, since it is undermining the future life of the majority of humanity and provoking a real catastrophe. “Pay or die,” says a popular slogan. We want to live!

Capital: The Ferocious Beast of Our Time

To conclude this brief reflection on the importance of understanding the international capitalist system, let us turn to a word that comes from the experience of the Christian Base Communities of Brazil.¹⁴ To denounce prophetically the bad news (dis-grace) that capitalism brings to the poor, they call capitalism the “ferocious beast” of our times. This image taken from the book of Revelation seems to us to be very useful today to point to the empire of the idol Capital, the sacred laws of the market, its absolute power and its demands for sacrifice. Without a doubt the international capitalist system is the ferocious beast that opposes the life-giving action of the God of life whose loving will for all creation is first and last.

The World's Poverty: a Challenge to the Methodist Ecclesial Tradition

A Time of Grace and Ecclesial Conversion

The 500th year celebration in the West could be a moment of grace and conversion for the Christian churches.¹⁵ This would mean that we question and distance ourselves from the model of colonial Christianity transplanted by the West. We have to confess that during the last 500 years the kind of evangelical practice that has developed from the North has had a very close relationship with Western expansion with its power to dominate, with its eagerness for the accumulation of wealth, and its supposed racial superiority. In this expansion the name of God has been manipulated and transformed into a symbol of power, order, law, and wealth. That is very different from the “God who listens to the cry of the victims” (Exod 2:24; 3:7).

Since 1492 western Christianity has been proud to be in the center of the world with its political, economic, cultural, military, and technological domination. Because of this power wielded by the West, the life of the peoples of the South and the life of nature have been violated and destroyed.¹⁶ If we Christians want to be faithful to the Spirit of Jesus in this time of grace we must confess the sin of the European invasion of Abya-Yala and the death of millions of innocent human beings and live, celebrate, and announce the Good News for the poor from a perspective of service and not from power.

The Evangelizing Potential of the Poor

Commitment to the poor and the rise of the Christian Base Communities have helped the churches in Latin America to discover "the evangelizing potential of the poor." The poor have questioned the churches, calling them to conversion and challenging them to make real and visible the signs of the Kingdom.¹⁷ The historical experience of the life of the poor has deeply challenged the way in which we read the Bible, understand the history of the church, define our pastoral ministry, and announce the Good News within the framework of western epistemology and axiology, that is to say, "from above," from the dominant culture. We have not respected or listened to the "world of the other," because it does not have anything to do with "my world." In Latin America we speak a lot of the "logic of life." From that understanding we are re-reading the Bible to rediscover the primordial correlation God/life as central to the history of Salvation.¹⁸

Discovering the Mystery of Loving God as the God of Life

The God of the Bible is revealed as the God of Life. It is God's saving will that all human beings have life. Because of this, God generates and defends the right to life for all creation. Faith in the biblical God is faith in a living God. There is a unity between being truly God and giving life. Idols and false gods offer life but really lead to death.

To believe in the God of Life is to believe that God's primordial design is for human beings to have life. There can be no faith in God without the deep conviction of the absolute supremacy of life over death. A denial of life is a rejection of the God of Life. To believe in the God of Life is to believe that the nature of sin emerges in its inmost essence as a force of death. Sin is the denial of God by the

annihilation of human life. Faith in the God of Life must come through the demand that life be bestowed now on the poor majorities who die in history.

To say life is to say concrete, material life: work, land, housing, bread, health, education, and natural resources.¹⁹ Basic necessities are the minimal corporal realities without which there is no human life with freedom and dignity. These needs respond to an ethical imperative but are also economic. The defense of concrete human life is an ethical and economic imperative but also an expression of spirituality, because work and bread are also realities that God sees as necessary for the development of human life. According to the Bible the spiritual is never opposed to the material created by God. The contradiction is between the spiritual and an individualism that accumulates material goods and wealth for its own ends. In the tradition of the Ancient Church it was Irenaeus of Lyon who said, *gloria Dei, vivens homo*: God's glory is a living human being. Oscar Romero, Salvadorean bishop and martyr, concretized this truth most meaningfully: "Early Christians used to say *gloria Dei, vivens homo*. We could make this more concrete by saying *gloria Dei, vivens pauper*: The glory of God is the living poor human being."²⁰

A Prophetic Reading

Discerning the signs of the time is a matter of discerning idolatry as the main sin of our times. It is necessary to discern the profound idolatry at the root of the anti-life logic of the dominant economic system.²¹ In a society like ours in the final days of the scientific and technological twentieth century, the theme of idolatry may seem to refer only to ancient or primitive religions. Nevertheless, the Bible reminds us constantly that we human beings invent false gods or idols, place our confidence in them, and then submit ourselves to their demands.

Everyday the capitalist system shows itself to be an idol. Because of the system's trust in the idol capital, it promotes an Olympus of idols and false gods. These gods have concrete names, such as, "Western Christianity," "free market," "accumulation of capital," "maximum profit," "structural adjustment," "economic growth," and "national security." Everywhere their worshippers comply with their demands.

The idols are at the service of power and the oppression of human beings. Their demand for obedience is absolute. Although

their promises are order, liberty, happiness, well-being, power, and consumption, in reality they do not lead to life but death, especially for the poor and creation. These idols of death, like the ancient god Moloch, demand victims and blood. Hence, the holocaust of the poor, death by sacrifice of millions of innocent human beings, the majority being children. What does this discernment between the true God and the false gods of the economic system imply for the ethical-pastoral task?

The opposite of a faith in the God of Life is not atheism or secularism as a negation of the existence of God. Faith in the true God is confronted with the dominant idols and idolatries. We are involved in a real struggle between the God of life and the idols of death. For the believer this is not a doctrinal or an apologetic struggle but a problem of life or death.

Idolatry is an expression of a profound perversion of the sense of God, a deformation of God's image. When the God of Life is denied as father/mother, when God is denied as the giver of life, it becomes possible to legitimate or ignore the death of the other. When God is denied as love, tenderness, and affection, we cannot listen or be in active solidarity with the victims.

This raises a real challenge to our faith in obedience to God. Faith in the God of Life cannot be lived if not in contradiction to the idols of death. The historic reality of death as it is expressed in exclusion, injustice, and lack of solidarity is against the saving will of God.

To be a believer and to be able to proclaim the God of Life we must abandon the idols of death: "We cannot serve two masters." Today, as in the case of the first Christians, a peculiar form of "atheism" is needed for faith. We need to be atheists of false gods, the gods of death. In words of the Gospel: We cannot serve at the same time the God of Life and the idols of death (cf. Matt 6:24). In the life of the church we need to rediscover the central element of the prophets: the knowledge and worship of the true God is united with the practice of justice, mercy and the defense of the right to life (cf. Jer 22:13-16; Mic 6:8). It is this which differentiates faith in God from all idolatrous practices.

Dimensions of Ecclesial Praxis

We may speak of three dimensions of ecclesial practice: hearing, accepting, and serving the poor. (1) *Hearing the poor* is the church's

first challenge. The victims of poverty “cry for help” (Exod 2:23). Their death speaks loudly. Who listens to them? To listen to the cry of the poor is to allow them to challenge us, however hard that might be. Listening is one of the characteristics of God’s solidarity with the poor. God as Word, above all others, knows to listen; God “inclines his ear” (Ps 17:6). The cry of the poor touched the heart of God (cf. Pss 34:7; 69:34). God rescues the poor from oppression and violence; their lives are precious to Him (Ps 72:14).

(2) *Accepting the poor* means that the church recognizes and opens itself to the “others” as persons of value, as children of God, for their contribution to the church. Because of capitalism’s “logic” of exclusion they have never been recognized as persons, as subjects. It is the recognition of the other that prevents their exclusion and death. A concern for the poor challenges the churches to realize the Abrahamic experience of leaving home, of the Exodus journey, of the necessity of leaving our own circle toward the “other,” who is not recognized by the “logic” of domination.

(3) *Serving the poor* means the church in active solidarity defending threatened life in a world where compassion and mercy are anti-value for the legal empire imposed by the market economy. It means going “directly to the poor.” The announcement of the Good News of life produces concrete practice: the practice of love, of mercy, of compassion; the vital syntheses between the Gospel and life, faith and works. The evangelical parable of the “good Samaritan” shows us our primary task in active solidarity: Today “the fallen and the half dead” are the victims of the unjust international economic order.

Conclusion

There are many in our society and in the churches who are tired of speaking about the poor. It is important to remember that today it is the majority of humankind that are forced to suffer and die because they are poor. In conclusion let us lift up two important aspects.

First is the question of defeating “the scandal’s temptation.” The Beatitudes of the Gospel are not revealed to those who do not see the scandal in the messianic practice of Jesus in the service of the reign of God promised to the poor (cf. Matt 11:1-6). For Jesus the poor are real historical persons.²² The poor are those who have real needs (hunger, thirst), all those who are weighed down under a heavy

burden. They are those who are excluded socially: sinners, tax collectors, prostitutes, and the little ones who are not offered the hope of salvation but exclusion and condemnation by official religion. The Good News is different: "Blessed are you who are poor, for yours is the kingdom of God" (Luke 6:20, cf. Pss 69:32-33; 72:4, 12-14; 103:6; 146:7-9).

The second concern is working with the Spirit's power for "Good News" as "good reality." The Good News to the poor will only be credible if it is converted into a good reality that defends and maintains the life of the poor and all creation. The Good News runs the risk of being forgotten because of "the sin of the world." It is up to us to make the Good News a reality.

Faced with this threat the life of the poor and that of nature, we may speak of a five-fold urgency: (1) To build an ethic from a ministry of solidarity with biblical and Wesleyan roots that affirms life as the supreme gift of God for all creation and to struggle against the idols of power and money that condemn to death the poor and creation. (2) To promote unity and dialogue in the churches to support prophetic voices and actions of resistance in defense of life. (3) To create spaces in the life of the church for discussion about the challenge of the poor and of the importance of supporting all efforts toward economic policies that have human beings and the satisfaction of their basic needs as a priority. (4) To confront the dilemma life/death with the constructive participation of all is necessary, believers or not. But for the churches, it is important that they support the participation of new social subjects: women, peasants, indigenous peoples, blacks, ecological and human rights movements, each with their specific struggle. (5) To contribute from our faith in the God of Life to efforts to keep alive an active "hope against hope."

These words from the Kingston Theological-Pastoral Declaration (1990) sum up the task before us:

Challenged by the unbearable suffering of the most poor and recovering the prophetic vocation of the Christian faith . . . we must come out from the closed doors of our mental structures, abandon our church buildings and become pilgrims on the way. . . . To be with Jesus the Christ is to give testimony to his resurrection in the midst of the negation of life for the least of these, our brothers and sisters. . . . Our trust in the Lord will keep us from fainting and give us strength to be bearers of hope; He accompanies us to the end of time (cf. Matt 29:30).²³

John E. Steely and W. Stephen Gunter (Nashville: Abingdon Press, 1992), 30ff. Cf. "Good News to the Poor," in *The Violence of Love: The Pastoral Wisdom of Archbishop Oscar Romero*, tr. & comp. James R. Brockman (San Francisco: Harper & Row, 1988), 219ff.

39. It is one of the important contributions of Theodore Jennings to have reopened this discussion in *Good News to the Poor* (see 140ff.). Cf. Marquardt, *John Wesley's Social Ethics*, 43ff., and Robert Moore, *Pitmen, Preachers, and Politics: The Effects of Methodism in a Durham Mining Community* (Cambridge: Cambridge University Press, 1974), 3-27.

40. See Guillermo Cook, *The Expectation of the Poor: Latin American Basic Ecclesial Communities in Protestant Perspective* (Maryknoll, NY: Orbis Books, 1985), 69-85.

41. Virginia Ramey Mollenkott, "New Age Evangelism," *International Review of Mission* 285 (January, 1983), 32-40.

42. *Works* 19:51ff. See also his sermon, "Free Grace," *Works* 3:542-563.

43. *Works* 2:38.

44. *Works* 1:169-171.

45. As in his sermon "The More Excellent Way," *Works* 3:262-277.

46. *Works* 2:494.

47. "The Large Minutes," *Works (J)* 8:310. Cf. Robert E. Coleman, "Nothing To Do But Save Souls": *John Wesley's Charge to His Preachers* (Grand Rapids: Francis Asbury Press, 1990).

48. See especially the sermons "On Eternity," "God's Love to Fallen Man," "The General Deliverance," "The End of Christ's Coming," "The General Spread of the Gospel," and "The New Creation," in *Works* volume 2, *passim*.

49. Theodore Runyon, "What is Methodism's Theological Contribution Today?" in Theodore Runyon, ed., *Wesleyan Theology Today: A Bicentennial Theological Consultation* (Nashville: Kingswood Books, 1985), 11.

50. *Works* 2:488.

51. *Works* 2:490.

52. Mercy Amba Oduyoye, "Teaching Authoritatively Amidst Christian Pluralism in Africa," in Meeks, ed., *What Should Methodists Teach?* 71-72.

Notes to Chapter 7

1. Xabier Gorostiaga, "Ya comenzó el Siglo XXI: el Norte contra el Sur," in *Educación teológica en situaciones de sobrevivencia* (San José: Seminario Bíblico/Programa de Educación Teológica-WCC, 1991), 80.

2. *Ibid.*, 89-91.

3. Cf. Victorio Araya, "Samaritan Servanthood: An Option for Life," *North-South Dialogue*, 2/1 (Summer, 1987), 3.

4. Jung Mo Sung, *La idolatría del capital y la muerte de los pobres* (San José: DEI, 1991), 17-18.

5. Leonardo Boff and Virgilio P. Elizondo, "La voz de las víctimas, ¿quién las escuchará?" *Concilium*, No. 232 (1990), 369.
6. Pablo Richard, "1492: La violencia de Dios en el futuro del cristianismo," *Concilium*, No. 232 (1990), 429–430.
7. Hugo Assmann, in Jung Mo Sung, *La idolatría*, 14.
8. Cf. Araya, "Samaritan Servanthood," 3.
9. The phrase is from Eduardo Galeano in his book *Las venas abiertas de América Latina*, 2nd edition (México, D.F.: Siglo XXI, 1979), 3.
10. Pablo Richard, "La teología de la liberación en la nueva coyuntura," *Pasos*, No. 34 (1991), 3.
11. Cf. Victorio Araya, *God of the Poor* (Maryknoll, NY: Orbis Books, 1987), 91–95.
12. Cf. Jung Mo Sung, *La idolatría*, 96–100.
13. Cf. Franz J. Hinkelammert, *La deuda externa de América Latina* (San José: DEL, 1988).
14. Cf. Jung Mo Sung, *La idolatría*, 112–114.
15. Elsa Tamez, "Momentos de gracia en el Quinto Centenario," *Pasos*, No. 39 (1992), 23.
16. Because of the close relationship between economics and ecology, today we are beginning to speak of "the ecological debt" of the North toward the South.
17. From the well known Puebla Document (1979) final document, No. 1147. Cf. Leonardo Boff, "La nueva evangelización, irrupción de nueva vida," *Concilium*, No. 232 (1990), 510–512.
18. Cf. Araya, *God of the Poor*, 70–75.
19. Cf. Iganacio Ellacuría and Jon Sobrino, *Mysterium Liberationis: Fundamental Concepts of Liberation Theology* (Maryknoll, NY: Orbis Books, 1993), 216–18.
20. Cf. Araya, *God of the Poor*, 74.
21. Cf. Ellacuría and Sobrino, *Mysterium Liberationis*, 206–213.
22. Casiano Floristán and Juan José Tamayo-Acosta, *Conceptos fundamentales de pastoral* (Madrid: Cristiandad, 1983), 486–489.
23. "Declaración de Kingston," Nos. 1, 2, 3, 9, in *Cuadernos de Teología*, 11/2 (1991), 38–56.

Notes to Chapter 8

1. *Sermons* CW xxxii. Although it does not bear her name, Sarah Wesley is thought by most scholars to be the author of the Introduction as well as responsible for the publication of the volume itself.
2. Frank Whaling, ed., *John and Charles Wesley: Selected Writings and Hymns* (New York: Paulist Press, 1981), 29.
3. Erik Routley, *The Musical Wesleys* (London: Herbert Jenkins, 1968), 28.
4. *Sermons* CW vi–vii.