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**GUIDELINES FEATURING THE WESLEYAN THEOLOGY
A DAMAGED SOCIETY TO REBUILD**

**Guidelines for building theological ethics from the Responsible Hope for Mexican
society to rebuild their problems faced.**

Sermons:

**"The causes of the ineffectiveness of Christianity", "The Catholic Spirit"
and "The General Deliverance"¹**

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*Truly I tell you, whatever you did for one of these my brethren, you did for
me.*

Christ

*Do all the good you can, by all the means you can, in all the ways you can,
in all the places you can, at all the times you can, to all the people you can,
for as long as possible.*

John Wesley

A MANNER OF PRESENTATION.

Wesleyan theology is a theology of Responsible Hope, where balances both faith in God who acts in history, and who is placed our hope. And at the same time teaches us that hope is not a passive, static hope, not a hope in which only God works, but ourselves also, is a Responsible Hope. Wesleyan theology is in many ways a synergistic theology, a theology that is where God invites us to collaborate actively. That is why Wesleyan theology is a theology of Responsible Hope where we expect the action of God but also in the salvation-

liberation in the mean wide. Each action of grace corresponds a response from us. Theology of Responsible Hope necessarily expressed in a compromise of Ethics.

The Theology of Responsible Hope provides guidelines for our world, and especially for a society in crisis like Mexico, but also argue that actually provides these guidelines and hints for any society. In this paper we focus on three Sermons of John Wesley who make valuable contributions and guidelines respect to economic ethics, ethics guidelines to how we work with other churches, other religions, with non-believers and society in general. And we're proposing that one of the consequences of Theology of Responsible Hope is active engagement with all creatures and nature in a Universal Liberation (General Deliverance) and not with only humans as traditionally taught

The focus of this paper is practical and pastoral theology. The motivation that took the author to write this paper is the deep conviction that Wesleyan theology provides many elements for the good of this world. A genuine concern for the events of Mexico. A firm belief that we should be able to work with Christians and non-Christians, believers and non-believers in pursuit of peace and justice. Also you will observe the passion the author has for animals and nature. When the author wrote this document, several hours was accompanied by his little dog female named "Winky" who was your inspiration for writing this paper.

Above all, to God be the honor and the glory.

INTRODUCTION: MEXICO, A SOCIETY DAMAGED.

Mexico is a Latin American country with a rich cultural heritage and great potential, but for some years has an erosion of the social fabric due to various local issues, regional and global, and environmental degradation, continuing economic problems, unemployment,

poor quality education, inadequate health care, lack of the administration of justice, a high rate of corruption by various levels of government, the lack of real democracy, a growing spiral of violence such as the murder of women, murder of reporters who have tried to be truthful, violations of human rights by the authorities, crimes, kidnapping, torture and murder caused by organized crime. For example Ciudad Juarez, Chihuahua is considered the most unsafe in the world where there were more deaths reported than in the Afghan war in 2009.

I. - VIEW: A LOOK AT TORT SUFFERING THE SOCIETY AND NATURE IN MEXICO AND SOME SIGNS OF HOPE.

Estimates in just six years the mandate of the last President Felipe Calderon Hinojosa (2006-2012), came to power Partido Acción Nacional under a great suspicion of having reached the presidency by a large electoral fraud committed against the candidate representative of the left. Political analysts say that to legitimize his presidency he starting a war confront drug trafficking, but without adequate intelligence systems or have prior clearance of the armed forces and police have long penetrated by organized crime, the results have been devastating and which estimates that during his administration 150,000 were killed in the country with violence and torture. Also kidnapping, extortion, human trafficking have eroded the social fabric and the peace of people. It is true that violence has focused on certain regions of the country and it is inaccurate to say that is found throughout the whole and yet these problems affect the entire population to some extent.

Now for almost a year that a new governs Mexico, Enrique Peña Nieto, thus returning to power the Partido Revolucionario Institucional that had ruled the country for nearly seventy years with great corruption: the situation is not with hope or with improvement. The States of Michoacan, Guerrero and Chihuahua among others, face murder daily and part of its territories are materially governed by drug trafficking. For example in the State of

Michoacan criminal gangs constantly held blockades on highways and roads for cars and buses on fire and show his power and destabilize society. The strategy of struggle by the various levels of government so far has not been successful and have not seen the end of this tragedy.

Government corruption and mining interests, the tourism industry and other power groups have been responsible for harming the environment, deforest, destroying corals, mangroves damaging ecological reserves and wildlife. Something few people know is that in Mexico being an activist of ecological reserves, wild life and human rights is a high-risk work, as it means dealing with corrupt government officials and organized crime. Many activists have faced imprisonment, torture and death to defend the rights of nature and people.

A report by the Human Rights Commission reported that between 2006 and 2009 at least eleven environmentalists were killed, among whom are counted as cases of Aldo Zamora, defender of forest in State of Mexico beaten to death by illegal loggers, or the murder of Mary Edy Fabiola Osorio, activist against the construction of a pier in the lagoon Pie de la Cuesta in Acapulco, Guerrero. In the country confront large corporations, public or private, the journalist true, to be a human rights defender, to be a social activist and to be activist in defense of nature, means putting at risk the integrity and life.

Since mangroves in Nayarit to the sacred and ecological reserve Wirikuta in the desert of San Luis Potosi, the risk of indiscriminate exploitation of natural resources are the dangers that daily run those trying to preserve the country's natural heritage. However, without the work that these men and women do every day, advancing excessive logging or excessive mining would be even more disastrous. Members of Christian churches, including the Methodist, have been killed in the State of Guerrero by the violence generated by drug trafficking that has tried to take away their land to poor people to plant drugs, or force them

to planting. A few years ago Yolanda Cisneros pastor of the Methodist Church of Mexico was killed in a shooting perpetrated by organized crime in the mountains of Guerrero. At the time I am writing this document has been given the news that the environmental activist and lawyer Noe Salomon Ortiz Vazquez, who worked in opposition to the construction of dams in Veracruz, was killed allegedly by gunmen paid by corporations because they interfered to achieve their interests.

Wirikuta is sacred to the Huichol covering 140,000 hectares, is recognized as a place with soul, a cosmic stage, which during the singing ceremonial places talks with the energies and recognizes the importance of all the elements necessary for life. For the Huichol every stone, every spring and integrity of the bowels of the Sierra de Catorce have a story related to the birth of the world. Despite Wirikuta being declared a World Network Natural Sacred Site of UNESCO in 1994 giving it protection under local governments, concessions were granted to foreign mining companies in the place.

These are just some of the situations that are a challenge for my country. It is fair to say that there are also positive aspects of Mexico and its people, its history, its culture, its peoples, their talent, their creativity, intelligence and especially is a land blessed by God. But for now I have focused on some of the issues that need to be dealt with promptly to attempt to reverse the decline in every way that this nation faces.

The population has little confidence in government institutions and that is why civil society itself has had the need to organize to faced this national crisis and seek justice, peace, dignity. Unfortunately an even more discreet Mexican society has been organized in defense of nature and the environment. There are some movements of civil society as the "Movement for Peace with Justice and Dignity" that are required concerning this struggle of civil society. This movement began in 2011 when the Roman Catholic poet Javier

Sicilia, whose son Juan Francisco was killed by people linked to organized crime, called on Mexicans to speak out against violence generated by criminals and by the Mexican State. This movement has received the support of several organizations defending human rights and independent citizens. So far this movement has successfully organized several demonstrations across the country, where its main action is not to forget the victims not to turn them into another number. The movement has focused on pressuring the federal government and the state to recognize that their strategies against crime fighting are wrong, because in reality these strategies respond more to the interests of big business and government particularly the United States and do not serve the interests of the Mexican people. This movement also aims to fight corruption and impunity, which rather fight the economic roots and profits of crime, generate strategies for youth care and social tissue recovery.

Meanwhile, the Roman Catholic priest Alejandro Solalinde, better known as Father Solalinde has decided to dedicate his life and ministry to defend the rights of migrants who cross Mexico in hopes to arrive at the United States for working, some fleeing of the violence they lives in Latin America - and elsewhere - and others in the legitimate quest to improve their life choices at the lack of opportunities in their countries of origin. Father Solalinde has publicly condemned the abuses against migrants mainly undocumented Central Americans that has been threatened by criminal groups that profit from illegal businesses that revolve around human trafficking, arms and human organs. In 2007 he founded the shelter "Hermanos en el Camino" in Ixtepec, Oaxaca to provide a safe place for migrants, food, lodging, medical, psychological and legal counseling. By threats had to leave the country for two months but returned with renewed enthusiasm to continue their pastoral work and service to migrants.

It would act justly if we only focus on the insults committed against human beings, but also the injustices committed against the rest of nature. Mexico is one of the richest countries in biodiversity and natural resources, which are systematically threatened by our neoliberal economic system that reification people and nature, by the advance of various industries little commitment to the environment, as mining or forestry, as well as the interests of the drug, which decides which drugs should be planted in certain lands. The only counterweight to indifference, complicity and corruption of the authorities is civil activism however, as we have said this has become a dangerous activity, which has claimed the lives of many people, imprisonment of activists or persecution.

The both prophetic ministries as the poet Javier Sicilia, as the Father Solalinde, with all aspects too obviously controversial, with activists murdered for defending the environment are references that provide elements of hope to the Mexican society. It is interesting that in the first two cases there is a Christian motivation and other religious motivation there also linked for example to our pre-Hispanic cultures such as the Huichol in defense of natural reserve booking and Wirikuta ceremonial center in San Luis Potosi.

Meanwhile several Protestant and evangelical churches in Mexico have also developed some ministries to try to address these issues in favor of Mexican society and migrants, although more discreet results. Although too timidly, in the Mexico Methodist Church raises its prophetic voice for the voiceless and the oppressed and less still has actions in defense of animals and nature.

Nevertheless faced with this crisis experienced in Mexico, the country where I come from - and a good part of our Latin America - hold that theology Wesleyan is a theology of Responsible Hope, where God calls us to participate actively and synergistically in salvation and liberation. On it there are several books and important documents that you

already know. But in rereading Wesley's sermons we specifically found that some of them provide guidelines that can help in giving guidance and support on these challenges.

In Mexico we need a transformation of our society, social transformation, economic, but also and above all spiritual and ethics. Civic organizations and groups bring hope. Our theology Wesleyan theology as a Responsible Hope also has much to contribute to this urgent need.

II. - JUDGE: THREE SERMONS OF JOHN WESLEY GUIDELINES WE HOPE MAKES CHARGE.

In this paper presented at the XIII Oxford Institute at Christ Church, the college where John Wesley studied in the eighteenth century, will see some guidelines for Responsible Hope¹ practices we provide some of the sermons of John Wesley. Responsible Hope Speaking of talking about how God has a message of hope for humans and all living things, but no way this hope is passive but also active this means that active participation is required of us all. These guidelines will challenge us, give us hope and work proposals provide not for only Mexicans, but to all Christians, and more specifically to the Wesleyans in all parts of the world.

We selected three sermons² which we believe, at least in the Spanish-speaking Methodism, that are currently given little attention in the present and contain important elements to be tools to judge our reality and provide guidelines for Responsible Hope.

¹ We have already presented the document "Responsible Hope" under the Fourth Meeting of Wesleyan Studies of Latin America and the Caribbean in Buenos Aires, Argentina in 2009. We suggest you read the document.

² Of the three only selected sermons Sermon 39 "The Catholic Spirit" is considered a standar sermon.

1. - Our Wesleyan theology tells us that ethics in the use of economic resources and the practice of justice are directly related to the effectiveness of Christianity. Sermon "The causes of the Inefficacy of Christianity."

All Methodists and members of the Wesleyan family and generally every Christian should meditate on the Sermon 122³ of John Wesley "*The causes of the inefficacy of Christianity.*" From the title itself causes us concern that expresses a categorical judgment and still is force in our view. The lack of self-criticism is always harmful for Christian growth. In certain periods of our history we have fallen into complacency and thus John Wesley shakes us with the question: Why has Christianity done so little good to the world? Is not the balm, the instrument that the Great Physician, our Lord has given mankind to help restore the spiritual health of this world? Why then the world cannot be cured but deteriorates even more? Many will say that this is due to corruption and evil that is present in humanity, this is true, however is not God's intention was that the Christian Church was an important tool to be part of the solution to this great problem precisely? How to understand that many centuries Christianity has not brought much good into the world to transform it for good and do only intermittently?

To this day many who say that one reason is that Christianity is not yet sufficiently widespread in the world and obviously not cause either where there is known. And this is the argument that many often wield on the need to bring Christianity to the regions where Christ is not known, and this may have some truth but Wesley still question why Christianity has done so little good for the world they even said Christian? Is not it a shameful contradiction? Not perhaps the nations that have been said Christian are the ones that have waged wars, invaded other nations and peoples have exploited weaknesses?

³ We have followed the numbering of the Works of Wesley in Spanish in electronic edition of the work of Justo González, General Editor. Corresponds to Sermon 116 according to the numbering of Thomas Jackson

Wesley does not stop there, leads us to think? Those who claim to be Christians are better human beings than other people? Those who claim to be Christians are better human beings than those who have a different religion or better human beings than those who have a religion? The trial of John Wesley is devastating, he claims that in many cases those who claim to be Christians are worse human beings than those who have no faith or assert not having any. It is highly likely that this remains a reality that we must all be evaluated.

To remedy this situation John Wesley proposes several elements that can be divided into two: a) Compliance with the commonly call Works of Piety b) Compliance with what is commonly called Works of Mercy.

a) With regard to the need to fulfill the Works of Mercy. In his Sermon Wesley reminds us that sound doctrine is necessary to add the experience the *"feel which was also in Christ Jesus"* (Phil. 2.5), to be *"meek and humble of heart"* (Mat. 11.29). And not to neglect the practice of grace instituted means we already know. In his sermon based on his experience Wesley calls the Methodist people not to forget the practice of fasting. Of course we know that the practice of fasting is closely related also to the practice of solidarity and justice especially to the poorest and most vulnerable people in society. But much of the ineffectiveness of Christianity is that we have not fulfilled what was spoken by Jesus Christ: *"If anyone would come after me, let him deny himself and take up his cross daily and follow me"* (Luk. 9.23).

b) With respect to compliance of the Works of Mercy. Wesley again emphasizes the three rules to Wesleyan Christian stewardship. But now Wesley not only lists but laments about how the Methodists have neglected compliance with these rules worrying more treasures on earth do you obey the voice of the Lord (Matt. 6:19) and reminds that for Methodists our mission to be effective in the world should strive to meet them.

Wesley being an old man of 86 years old and witnessing the development of several generations of Methodism see with sadness that a lot of Methodists if they fulfilled the first rule of "Earn all you can" honestly, but very few are fulfilling the second, the "Save all you can" is to say that a lot of Methodists are squandering what God has placed in their hands in pleasure or looking to own more wealth, however Wesley question: is there someone who meets the third rule of "give all you can"? He hit the nail on the head with a prophetic voice and notes that the lack of efficacy of Christianity is due to a lack of ethics in the economy, lack of real solidarity with the impoverished and poor practice of social justice those who call themselves Christians. Wesley is devastating in his opinion, people who call themselves Christian and who treasure for himself and his men are largely responsible for the work of God prosper even in the society of nations who are mostly Christian nor can expand the preaching of the gospel. Wesley writes that the rich by not giving all they can, are being cruel and unfair. Therefore calls on all members of the Wesleyan family "Why not over your bread with the hungry?" (Isa. 58.7).

The reasons why there are still so many poor in the world, why are so many people who die prematurely due to lack of proper medical care, the reasons why millions of people have no access to clean water, they do not have adequate housing , access to education and enough food worldwide is multifactorial. And one of the most important is due to maldistribution of wealth, a few families that possess in most of the world's economic resources. Wesley criticizes pastors, preachers and religious leaders who abstain urging the rich of their congregations to do right by the fear that they leave with congregations and resources elsewhere.

Wesley puts such faith argument that the spread of the Gospel and solidarity are not only directly related but are not mere utopias, but ever implemented the practice of solidarity

and social justice by the early Church of Jerusalem where *"there were no needy were distributed to each according to need"* (Acts 4.34, 35).

He is well known⁴ that the Methodist movement itself since its inception had the feature to evangelize in the broad sense of the term is to share the good news of salvation, that is liberation. And is that the Works of Mercy and Piety should always go together. Whenever, for various reasons, these two twins have been separated, emphasis on the ineffectiveness of Christianity and Methodism has become a reality.

Passing the first generations of Methodists, Wesley has realized that Methodism has become less effective in society, it is true that there are more Methodists but its effectiveness to transform the world and therefore has decreased writes his sermon to the reality of the Methodists and have no zeal for the Lord and to practice works of mercy, especially aimed at the impoverished⁵. If there are now more concerned about managing their assets and resources grow. Wesley says that the only solution is and remains this: Give all you can. Economic ethics and Christian faith are inseparable.

⁴ There are numerous studies that have pointed out that historically has supported Wesleyanism just social causes, an example of this was that John Wesley and the early Methodists worked in favor of the abolition of slavery, for they had fair wages, provide education to poor children and provide medical care to the sick and fight against exploitation by the powerful. Some subsequent generations of Methodists also have given us example of social commitment in all parts of the world. But indeed Methodists in Latin America tend to live more of the "glories" that present realities.

⁵ Wesley himself in his sermon is to analyze to what happens. And it's something that we check in practice in Mexico for example: to start wherever Christianity comes causes that there are people working, industrious and thrifty, ie Christians (when they are) and stop spending on things worldly pleasures and not take advantage and therefore eventually Christians usually have more financial and material resources before be. But as the Scriptures affirm the love of riches brings pride and love for the things of the world. People turned into Christian come to have greater financial resources and assets and not use them as the Lord wants them eventually depart from the ways of God by loving their material possessions. Wesley asks Is there a way to be always in God before this? The reality is that Christianity produces among other things off between being workers, being honest, being responsible and thrifty, the combination of these factors in general, if there is an oppressive system involved, the involvement of the crime, abuse of the powerful, or a mishap, illness or death these factors begin to produce wealth. So how can we prevent the riches destroy our faith? For Wesley theological reflection and experience over the years it takes to say there is only one way "give all you can."

2. - Our Wesleyan theology promotes a spirit of universal love, which is expressed in ecumenical work ethic and gives us guidelines to dialogue and work with the whole society in the broadest sense. Sermon "The Catholic Spirit".

John Wesley in his sermon 39 "The Catholic Spirit"⁶ affirms that all professing Christians accept that one must love all mankind (Mat. 5.43-45) and more especially to other Christians. The Lord constantly ordered Christians to love one another (Jn. 13.34, 35, 1 Jn. 3.11, 16, 4.7, 8). All who claim to be Christians agree on this but Wesley question: all Christians practice this love among all? Wesley and our experience tell us otherwise. It is true that within the Christian Church there are a variety of thoughts and practices, but Wesley ask yourself despite differences of ideas and opinions among Christians cannot love alike? Wesley says that if possible, you can make the Christians with their differences can work together to stir up love and good works.

Wesley invites us to put special attention to the story we have in 2 Ki. 10:15 and it should be an example for all Christians. Jehu despite his difficult character Jonadab asks: *"Is thine heart right, as mine is to yours?"* And says, *"it is"*, then said, *"Well, it is, give me your hand"* and gave her hand to Jonadab.

Notice that Jehu did not argue opinions Jonadab is true that held some rare and unusual from the point of view of the people living in their immediate community (Jer. 35.3-10). Jehu yet despite being a man put no barrier impetuous particular ideas of Jonadab to set him their friendship.

⁶ Wesley called this "Catholic Spirit" no sense to speak of Roman Catholicism, but the universal sense of Christianity, that is what Catholic means: universal.

Wesley says that there are good people who also have very special and unique. There will always be a variety of opinions on any subject. If we are wise we realize that any human being can have opinions that are always true, then we must realize that all in some or several points are wrong. Any wise person will allow others freedom of thought and not insist that everyone embrace their individual opinions rather than what other people will admit that person insist embrace the opinions of others. Wesley writes that a wise person tolerate those who differ from her and other Christians pose only one question: *"Is thine heart right, as mine is to yours?"*.

Note that there is no question of Jehu on how to worship God from Jonadab although certainly had differences. And knowing that Christians must worship God in spirit and truth (Jn 4.24) yet and this fact is that there are a diversity of views and practices on how to worship God. Wesley suggests that we should not impose anything on anyone but each person chooses to act in the light of his own conscience, because each will give an account to God himself (Ro.14.12).

Thus Wesley tells us that we should not make it a condition to work with other Christians who are part of our Church, who have the same form of government as ours, you have our liturgical forms, having our theology, having the same perspective on the sacraments. Rather, our question should be *"Is thine heart right, as mine is to yours?"*. Say Is your heart right with God? Do you have faith in the Lord Jesus Christ? Do you love God? Looking in God your happiness? Are you busy in doing his will? Is your heart right into your neighbor? Do you show your love by your works? If we take yes for an answer. *"As it is, give me your hand."* Then tell a Christian from another church: *"I want to tell you changing my opinion or that I will change to yours, I will not argue about opinions. I do not mean to change my way of worshiping God, and I will adopt your ways of worship. It*

is true that I have my beliefs but I do not want to play with you, if your heart is like mine, if you love God and humanity, and I also love give me your hand ".

Love me like a close friend, as a brother in Christ, as a companion on the way. Please be patient with me, do not get wrong easily with me, do not think badly of me promptly, be patient with me. Pray for me, that God correct me whenever I'm wrong, and for that God will supply my needs, also exhort me to do good and friendly reprimand me when necessary, do not be silent to help me correct my faults and to edified in love. And even where you can in your consciousness, retaining your own opinions, let us join in the work of God and go hand in hand. Please give your support to the work of God whoever the worker. I am also willing to do all this with you and not only you but to all Christians working to establish the kingdom of God in the world and do so without prejudice.

For Wesley this is to have a Catholic spirit, an attitude of universal love and work with all Christians, is what we call work ecumenically, not in the sense of uniting all churches into one with a single government, but in the sense to work together on projects according to the kingdom of God and his righteousness.

Wesley affirms the need to make some clarifications about this, not to think that the views are indifferent, we aren't proposing be unstable or indifferent in our doctrines, we are far from it, this would be equivalent to *"be carried about with every wind of doctrine"* (Eph. 4:14). A person with this Catholic Spirit, universal love and with this position Wesleyan ecumenical in spirit, does not go in search of a religion, because the person are strong in their Christian faith. It is true that it is always ready to hear the principles of all people, but this does not have a clear faith and doctrine, let alone make a jumble with them, either through ignorance or trying to please others people. Since being ecumenical, in the Wesleyan spirit does not mean having a vague understanding or have inconsistent

doctrines, nor is having a hodgepodge of doctrines and opinions. To work ecumenically in the Wesleyan spirit we need to know the basics of the gospel of Christ, and to be steadfast in our faith, because holding a Wesleyan theology means to be ecumenical and never exclusive. A Wesleyan Christian never depart from other Christians because of their opinions to not work together for the good of our world.

To conclude Wesley again argues that having this spirit catholic, universal love and be ecumenical means having a spirit of love for all Christians and be willing to collaborate on joint projects. It's give a hand to all those whose hearts are right with yours. As Wesleyans means to be very firm in our doctrine, our belief in worship of God and our participation in the Church and at the same time love all other Christian Churches and Churches of other Christians, even if they have another form of worship, of government, teaching and doing things differently for the benefit of the people.

We shall see that this spirit of universal love is not only useful for collaborating with other Christians, but also with people who profess a different religion or have no religion.

3. - Our Wesleyan theology promotes ethical care and respect for all creatures and nature gives us guidelines for an eco-theology and to consider Nature as a source of revelation. Sermon "The General Deliverance".

John Wesley in his Sermon 60 "General Deliverance" says that God commands us to care for all creatures without exception, not only to individuals but to show love and mercy even the smallest creatures. For example the text where God commands: *"You shall not muzzle an ox while it treads out the grain"* (Dt. 25.4) tells us of our responsibility to feed the animals and shows us that God cares for all His creation as expressed by Paul (1 Co. 9.9).

It is clear that God desires that all living creatures, not just human beings be happy. But if this is your desire why there are so many circumstances that cause suffering to animals and all living things? So things went in the original idea of God? Or is that animals and all living things in our world are also a consequence of human sin? The word of God responds to it and also speaks about our responsibility in this.

Wesley writes that in its original all animals were in paradise, their status was appropriate for that place, they were perfectly happy as was the man who had been created in the image of God.

The man had a perfect understanding, non-judgmental, accepting only the good. Above all was a creature capable of relating to God, to know, love and obey Him. This was the perfection of man, of this perfect state and the perfect use of all his faculties, his happiness flowed naturally experience pleasure to see the beauty, the harmony of all creatures, living things and even things that not, in nature, the serenity of the heavens, the sun, the moon, the variety of land, trees, fruits, flowers and more. This man was delegated by God to take care of this world, to be a steward and not the owner. So all the blessings of God flowed through him all creatures. The human being was an important channel of God's blessing to the rest of creation.

John Wesley also assumed that animals were originally had understanding, will and highest freedom which we now know them, and as obedience to God was the perfection of man, obedience to man was the perfection of the animals . The animals had gratitude to man for benefits received. And we can conclude that they also lived without death and without any kind of suffering (Ez. 18.23, 32, 33.11).

So how perfect the world was originally created by God that earned him say: "*God saw everything that He had made, and behold it was very good*" (Gen. 1.31). It was all very good. But just look at how air, land and seas and rivers are contaminated, how the planet is overheating possibly natural causes but mainly by human action. We see environmental degradation and lack of respect for the lives of animals, trees and plants everywhere and abusive overexploitation of nature, but this does not have God's approval but is due to human sin since decided to rebel against his Creator.

As Paul says "*the whole creation groans and suffers the pains of childbirth until now*" (Rom. 8.22). The man and his fall dragged the whole creation with him and therefore the nature suffers. It is right and important that when we teach theology in any course that the fall affects man spiritually, also do mention that this fall we dragged him all nature and therefore we cannot neglect our responsibility to it today .

Wesley said it is very likely that many creatures lose some of its powers as stamina, strength and speed, but certainly suffered greatly in understanding the human fall. And this not only in large animals but even the smallest insects and worms, nowadays we have no understanding but originally this was certainly very different. The animals were in their will and were deformed his passions, his freedom was severely affected and in many cases was badly damaged, this is the reason that Wesley states that in the present state creatures are enslaved to their instincts. As the human being is deprived of his perfection, his loving obedience to God, as we know animals are also deprived of their original perfection and obedience to humans. In the present state most creatures flee from humans and avoid their presence. But there are some animals we commonly call pets that still have more or less some of its original layout, it is very interesting that Wesley says that the existence of these pets are a true example of God's mercy toward us has human experience and in many can find.

John Wesley says so *"as sin entered the world through one man, and death through sin, and so death spread to all men"* (Rom. 5:12). The death happened not only to humans but also to those creatures that *"not sinned after the similitude of Adam's transgression"* (Rom. 5.14) is not only to mankind but to all other living things but did not have the fault. And death came not only to them but also a multitude of sufferings. Thus creatures are destroyed by other stronger, however that's not the worst thing that happens, man in his fallen and depraved has made this world a living hell for many creatures, humans hurt the animals and plants alike and overexploitation of nature. Not being enough of them based feed many of them have a miserable life which are released only in death. Neither the gentle creatures who have affection for the people are free from violence and brutal stupidity of humans, they are not free of his twisted mind and abused in many ways. They are not free from violence horses, cows, chickens, the faithful dog waiting for his master or cat giving company. What a great difference between the wild creatures and humans, at least they kill by hunger and need, the animals not for "evil" cause pain, but many human beasts are so sick mind tormenting others for their twisted mind, for example many humans hunted by an unhealthy hunger of fun.

We witness how elephants are killed without mercy to steal the ivory, as rhinos are killed for their horns cut off, as apes are amputees to sell its members to serve as ornaments or to have other uses, how foxes, chinchillas and other animals are skinned to steal their skins, how animals are killed in many parts of the world without any consideration as they are seen as mere "meat bags" and it just makes sense its existence to serve as food. The list of grievances could go on forever. To which we must add the exploitation of parks, forests, genetic modification of animals and plants by the human but mostly commercial disguised as only seek the good of humanity.

Certainly the Bible says that the cries of all creatures cannot be indifferent to God *"For we know that the whole creation groans and suffers the pains of childbirth until now"* . (Rom. 8:22). To our Wesleyan theology the cries of animals and plants are not lost in the air but are heard by the Creator, and someday they will also experience their release . *"Because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God"* (Rom. 8:21). Wesley shows us that they are wrong who think that God's blessings are only for human folly that is in such words and thoughts! This has led many people in Latin America, including Christians, to think that treating animals with dignity and plants is waste of time and we should focus only to preach the salvation of humans. The truth is that in our experience most who claim such nonsense not even do that, not even agree to this, they are just words to evade responsibility. John Wesley said that the Bible is clear, we are invited to stop prejudice and think that all creatures, not just humans, will be freed from the bondage of corruption into the glorious liberty of the children of God. Since they too are His creatures and God is also your God.

God will proclaim *"I make all things new"* (Rev. 21.5). Then the blessing will be fulfilled: *"He will wipe every tear from their eyes, and there will be no death, no more mourning or crying or pain, for the former things have passed away"* (Rev. 21.4) and this blessing will be for absolutely for all creatures suffering: suffering human beings but also for the dog abandoned and tied to a string for hours, the bull killed in the bullfight, the horse exploded, the pig killed with pain and without dignity, the bug trampled mercilessly, the hen exploited for farms to give eggs to an unnatural process, the cow subjected to unbearable pain to give thousands of gallons of milk a year, the ox tortured, maimed tree, all, all creatures without except, will receive God's comfort.

Wesley argues that all nature will be restored not only to its original perfection but to a higher level still. All understanding of the animals, their affections will be restored to a

degree that we cannot understand now, will be released from their irregular appetites (as Wesley supposed to have in this state) and in this way fulfill the heavenly vision of the prophet Isaiah (Isa. 11.6-9)

Wesley continues its reflection, it is true that God loves all his creatures, large and small, and no doubt his favorite creature is the human (6.26 Mat). But it is also clear that in this future heavenly animals and plants do not suffer more, experience happiness and their bodies will also be incorruptible. It is likely that God desires all creatures raise the level that human beings occupy now become creatures capable of knowing, loving and enjoy the Creator in an even fuller than they already do now. John Wesley asks How can we be so vain to think that all living animals and not receive a large reward after his death? he reasons: if the creatures suffer severely in this world despite never having sinned, since they do not have the ability to sin or not to sin, consider the example of animals as beasts of burden suffering his entire life to the death (as in many parts of the world), they never got a reward in life and taking into account that one of the attributes of God is His righteousness, this means that it is highly likely that all creatures have life after this death and receive a large reward on the last day. This is a logical conclusion that comes our Wesleyan thinking but hardly known and hardly been explored.

Although John Wesley repeatedly made use of Biblical literalism in the interpretation of certain passages of Scripture, and theological elements that may be overcome, it is certain that his reflection and consequences are perfectly valid and necessary in our context Current. Which deserve to be taken into account by the Wesleyan ethics today.

On the other hand some Latin American Wesleyan scholars such as Brazilian Methodists have found guidelines in our theology that has led them to recognize that nature should be considered as a formal source of our theology.

III. - MAKING: SOME PROPOSALS FOR RESPONSIBLE HOPE AS A RESULT OF THE GUIDELINES WESLEYAN.

Finally after seeing our reality and having judged in the light of our sources⁷ key theological Wesleyan would not be complete methodology of historical materialism if we do not propose the re-creation, working to change the reality alienated. Of course, several elements of Hope correspond to the action of God in history, it is essential to pray for every situation and especially what happens in Mexico, Latin America and around the world. Yet we know that we also have a synergistic theology, where are God and therefore we are also responsible.

Here are a few Wesleyans guidelines and proposals for the Mexican society and for all societys. Because Wesleyans cannot see the history from a balcony, but we have to walk in the way with our people.

1) The sermon "The causes of the inefficacy of Christianity" at least gives us the following guidelines:

- a) Christianity is only effective if is accompanied by an ethic economic, and especially working directed to the family of faith and the impoverished.
- b) If Christianity isn't good for us to be more and better human beings simply ineffective and becomes a scandal to humanity.

Final thoughts and proposals for action:

There is no doubt that the sermon "*The causes of the inefficacy of Christianity*" is a prophetic sermon. As Wesleyan family members must constantly reflect on whether our Christian faith is leading us to be better human beings. In the case of our Latin American

⁷ Obviously that Scripture is the most important source for the Wesleyans.

the Uruguayan theologian and ex Methodist Bishop from Bolivia, Mortimer Arias in his book *"The Cry of My People"* written as many civilians and soldiers who were in the service of dictatorships in Latin America a few decades ago, which murdered, who tortured, raped and subjected to thousands of the civilian population, identified themselves as Christians. Many who continue to participate in wars, invasions of other countries, violently subdue others say they are evangelical Christians. On the other hand many of the criminals who perpetrated atrocities Mexico say they are Roman Catholic or have any religion⁸. And this is just one example that confirms that Wesley is still right on why Christianity largely remains ineffective in the world. Wesley in his time not silent to the atrocities committed by his own country, the villainy committed by the powers of his time, by looting did for example in India and Africa, and villainy of slavery committed by supposedly Christian nations.

Therefore:

Christianity efficacious today means to give everything we can, or in the words of Mother Teresa of Calcutta, *"We must give until it hurts, and it hurts when we still give more."* economic engagement with the poor and the most vulnerable to be a priority. Many people say *"Do not give a fish to the hungry but teach him to fish"* but what happens when the hungry do not have access to the river? This means among other things that we should work towards a fairer economic system where there is such a large gap between the poor and the rich. It is also incompatible with Christianity lavish temples invest in costly ornaments for the temples, to pay for high maintenance costs for buildings knowing that there are people without food, without the resources necessary for life.

⁸ As membership in the religion known as the "Santa Muerte".

Christianity efficacious today means to have a fierce commitment of Christians and especially the Methodist and Wesleyan family to stop arms sales around the world especially in the United States, where customers can go to stores like Walmart and buy without a background check and very easy, you know many of these guns are trafficked into Mexico where they are used by criminals. Hundreds of thousands of Mexicans have died from weapons purchased in the United States.

Christianity efficacious today means to have even greater commitment of all Christians in the United States to pass a fair immigration law. Many undocumented migrants are daily exploited and marginalized. They have no access to health services. Children are abandoned because their parents have been deported. And they make all kinds of injustice with people who have to live in hiding without the right to demand their employers receiving payments from misery.

An Christianity efficacious today means Christians in Mexico do assert the need for the Mexican state change its strategy this absurd war, which is absolutely impossible to win as posed, because on one hand this war is convenient for interests for most powerful, and secondly because it is known that many of the institutions in Mexico are infiltrated by organized crime. While thousands of Mexicans are dying in this moments.

Christianity efficacious today means that we to be more determined for the Mexicans work for migrants from all nations without documents, who cross Mexico to going to the United States. The Methodist Church of Mexico may not fully raise a prophetic voice if you do not treat others as we would treat our countrymen.

Christianity efficacious today means giving the good news of the liberation of the poor and commit to it, means to heal the brokenhearted, to proclaim liberty to the enslaved, to give

sight to the blind, give health to the sick, to release the oppressed, to preach deliverance and salvation of God has come. And this is being fulfilled today.

2) The sermon "Catholic Spirit" at least gives us the following guidelines:

- a) We are called to maintain a Catholic Spirit, ie universal love and cooperation with all in pursuit of justice and peace regardless of their religious beliefs or lack of them.
- b) As Wesleyans are ecumenical, this is an indispensable element of our identity.

Final thoughts and proposals for action:

It's a real tragedy when Methodists in various parts of the world allow their understanding to become narrow fanaticism allowing us to make some decisions based on prejudices and fundamentalism. A great tragedy has occurred in Latin America when churches with the name of Methodists have turned this Catholic Spirit, having broken with other churches to consider them inappropriate and in doing so have neglected their Wesleyan heritage in this area.

Therefore:

Today having Catholic Spirit means to be ecumenical⁹, means never allow our minds narrow prejudices or assume that we can isolate ourselves from the rest of the Christian community without disobeying Christ's command to "be one." This ecumenism is part of our "genetic" Wesleyan.

Today we have this Catholic Spirit offers guidelines about how to relate and also bridges with people of other faiths, spiritualities and religions to work together on common goals

⁹ Enough to remember that Wesleyan theology from the beginning of several Christian traditions such as Anglicanism, Puritanism, Pietism Moravian Lutheran, Roman Catholicism, Eastern Orthodoxy and Arminianism.

that aim to seek enforcement of the values of justice, peace, solidarity human and caring nature. As stated by the theologian Hans Küng *"There will be no world peace without peace among religions, no peace among religions without dialogue between the religions."* conflicts never be justifiable on grounds of religion.

Today Catholic Spirit have this is to have a truly universal spirit of love, as wide as the talk, work and reach understanding with people who profess no religion and be able to work on common projects of justice and peace.

Today have this Spirit catholic to the Methodist Church of Mexico means working with civil society to build justice and peace, and seek true reconciliation rebuilding the social fabric. It means dialogue and work with the Roman Catholic Church and other Protestant evangelical denominations. It means dialogue and work with other religions of our peoples as Huichol and solidarity with them in their just demands. It means being able to work with those who have no religion to work joint projects.

Today have this Spirit Catholic means working with civil society movements for peace and justice in Mexico. Refusing to participate in these movements simply because there are Christians of other Churches is to deny our Wesleyan heritage.

3) The sermon "The General Deliverance" offers several useful guidelines:

a) The human being in the world to care, not to exploit it. Is his steward, not the owner. We take care of nature and we should not pollute the environment. God commands us to take care of all creatures, be compassionate with them. We must be a blessing to all creatures. We should never treat a living creature cruelly.

b) God is also Lord of the animal and plant world, ie all living beings, not just humans. The Lord hears your woes and gives them comfort. Probably in the future God will relate to animals as it does now with humans.

c) God shows mercy to humans also through affection we receive from the animals, especially domestic animals.

Final thoughts and proposals for action:

Wesley makes important theological and practical contributions.

When from Latin America and other regions of the world have studied the Wesleyan theology of liberation brings valuable it is also fair to say that the world's most oppressed beings are animals and plants. First we propose to rethink how humans get their food and resources to survive, which deserve deep reflection the what is urgent.

We cannot speak of complete liberation if all creatures are not included, at least while this reflection takes place today I call for far greater compassion, respect and dignity to all creatures. Wesleyan theology gives us guidelines to seek reconciliation with nature and propose a Ecotheology braver than he usually proposal and recognized universities and seminaries around the world.

When animal and plant world also creatures of God, and not by any means a "background" or "scenery" for human salvation as traditional theology argues, also means that nature will also be saved-released¹⁰ by God and that one consequence of this is that Nature also to be formally considered as a source¹¹ of revelation as they have done and some churches like the Methodist Church of Brazil.

¹⁰ What also imply that all creatures are even benefiting from the effects of the sacrifice Christ to save them from sin, because they never had that option but to be freed from their suffering caused by the human fall.

¹¹ The four classical sources of Wesleyan theology are Scripture, Tradition and Church History, Reason and Experience.

It is important and urgent that we rescue this part of Wesleyan theology that is largely unknown in Latin America. There is no doubt that the thought of John Wesley for the care and respect for all living things must appear next to the important contributions of St. Francis of Assisi. It is a tragedy that the very people called Methodists and Wesleyan family generally relegated in practice this very important and actually relates to the survival of humanity and biodiversity.

Therefore:

Today work in the General Deliverance means generate strategies and engage in the release of all the suffering which includes humans and all creatures suffering. In treated with dignity and respect for all creatures.

Today work to the General Deliverance means that as Mexicans is our duty Wesleyan join the just demand of the Huichol people¹² and activists to defend the ecological reserve and the sacred reserve of Wirikuta from the interests of mining companies. Also join in the defense of nature and the environment and in Veracruz, Guerrero and throughout our nation's bravest strategies. And demand that the killings of activists not go unpunished.

¹² The Huichol are an animistic religion with four deities: corn, eagles, deer and peyote. The following is an excerpt from his spirituality "There are those who have a physical illness, soul or heart or just have not been able to find our life. Living in this wilderness, magical side of the world, the Blue Deer will reveal to find our life, he will teach us, it will be our medicine. A spirit maximization point us to the temporary transformation transition to spiritual exaltation, to find balance forces. Such ineffable ability to venture fearlessly into the narrow bridge across the great gulf that separates the ordinary world from the world beyond. To achieve balance these forces we must overcome our fears, remove the evil thoughts of our hearts and unite. Pilgrims must be clean from all evil of feeling, we must back to the period of life when we were innocent, before we were adults, mundane, since we came to this earth birth mother.'s pass from this world to the afterlife we can do, because when you get the Blue Deer, cease to be ordinary, shall be changed. But remember it is only temporary because we are only men and women, not gods. "

Today work to the General Deliverance means it is also part of the mission of the Church in Latin America to work and join other groups in society, and they are correct and charitable support government policies that safeguard the nature and care of environment. The truth is being studied as to be an activist environmentalist in Mexico means confront in the same time the corrupt government, the interests of organized crime and the interests of big capital, the activist environment to compromise their integrity all days.

Today work to the General Deliverance means generating strategies and work for the protection of natural resources. In no way is honest that our generation overfished to nature at this pace so frantic to produce consumer goods many of which are only required by the logic of the capitalist market. The truth is that if we really want to save this planet are not sufficient to actions so far undertaken, not only need to change our consumption habits, not enough to have a practice green, all clear that she should continue through awareness and practice. But there will be a substantial change until we change our economic and market logic, which are quite harmful because overexploited nature and pollute at a pace that is impossible to recover. An example of this are many species extinct by the imbalance of ecosystems generated by humans. We also cannot forget to mention that the United States is the largest polluter in the world and who else exploits renewable and nonrenewable resources of the planet. All Wesleyans everywhere in the world we need to work for the dignity of all living things, nature care and environment this is also part of our inheritance to which we must not give up.

Today work to the General Deliverance means implementing actions for all animals especially the abused, hungry and abandoned whether domestic, farm and wild. Whether they live in the water, on land or fly.

A little-studied element is that John Wesley and the early Methodists were against bullfighting¹³ so popular in Latin America, racing horses, dog fighting, and perverse anyone show where a living being damaged . So this list of "medieval spectacles" (As John Wesley called them) can include cockfighting so popular in Mexico, to circuses with animals (as animals to be trained to do their acts are subjected to cruel mistreatment) or as popular rodeos in the United States. Suffice it to recall Wesley's own example in caring for their horses and not let anyone, especially children mistreat an animal. We must be true opposite activists to execrable entertainment, and pressuring our officials to be banned though some qualify of "cultural heritage".

We watch with horror as some Chinese merchants with no respect for life sell key chains that contain small turtles and reptiles lives in small plastic containers with nutritious liquids to live some time. We witness how the United States in some States makes a merciless hunt wolves while activists groups of animals rights protest. How in Spain horses are wooden traps placed on their legs so they cannot walk freely with the risk of fracture. We have seen how some fishermen in various parts of the world capture sharks alive to remove their fins. We witness how year after year seals are killed with blows to strip them of their skins. Being passionately committed Wesleyan Christian means to defend these animals wherever we are.

Today work to the General Deliverance means including in teaching our Wesleyan theology that humans are primarily responsible for the misery and suffering of creatures. Added to that education that we are stewards, not owners of the world, and it will realize before God. God is not inconsequential his regret and sorrow for all creatures, so we must

¹³ ¹³ Yet have people saying that this is "cultural heritage" must strive to eliminate them on the face of the world as it is an aberration. It is much like saying that murder can become an art that must be preserved. It is absurd to the one as the other.

include all creatures in the construction of justice and love in the reign of God in the present.

John Wesley has given us an important suggestion that we should not ignore, which will develop a "Universal Theology of Liberation" with all seriousness and depth. Actually reflection and praxis of liberation of all oppressed and suffering creatures is a logical consequence of the known as "Liberation Theologies" offered their valuable contributions from Latin America for decades. I therefore invited to develop this theology taking into consideration the valuable and outstanding contributions of Wesleyan theology including all creatures, and not only to humans in their search genuine liberation.

Today work to the General Deliverance means recognizing that nature is a source of revelation (Ps. 19.1; Rom. 1:20). Christian theology in our opinion is too anthropocentric. Accept to nature how a source of revelation would mean acknowledging that the human isn't the center of the universe, the humans not only enjoys the effects of salvation.

CONCLUSION

Wesleyan theology is a theology of hope which provides valuable guidelines to the practice of Christian ethics. Wesleyan theology is optimistic for the grace of God and encourages us today to act and collaborate on building elements alienated life in this world where there are many signs of death, pain and hopelessness.

In this essay we have seen the fulfillment of three premises would be very useful not only for Mexican society but for any society in the world: 1) Exercise the economy to benefit the poor, 2) Collaborate with others to do good and justice and 3) Return dignity to nature. Now we must make a reality where we find God's help.

And if we are assailed by the temptation to give up, to fall into despair and apathy or defeat the evil look which giant, remember that if the vast majority of structures were created and strengthened evil in human history means that since the renewed human community in Christ is possible to faced them. That is why we sing like the Argentinian Tango of the Methodist Bishop Emeritus Federico Pagura:

- 1.- Porque Él entró en el mundo y en la historia; porque El quebró el silencio y la agonía;
porque llenó la tierra de su gloria; porque fue luz en nuestra noche fría.
Porque nació en un pesebre oscuro; porque vivió sembrando amor y vida;
porque partió los corazones duros y levantó las almas abatidas.

Coro:

Por eso es que hoy tenemos esperanza; por eso es que hoy luchamos con porfía;
por eso es que hoy miramos con confianza, el porvenir en esta tierra mía.
Por eso es que hoy tenemos esperanza; por eso es que hoy luchamos con porfía;
por eso es que hoy miramos con confianza, el porvenir.

- 2.- Porque atacó a ambiciosos mercaderes y denunció maldad e hipocresía;
porque exaltó a los niños, las mujeres y rechazó a los que de orgullo ardían.
Porque El cargó la cruz de nuestras penas y saboreó la hiel de nuestros males;
porque aceptó sufrir nuestra condena, y así morir por todos los mortales.

Coro

- 3.- Porque una aurora vio su gran victoria sobre la muerte, el miedo, las mentiras;
ya nada puede detener su historia, ni de su Reino eterno la venida.
Porque ilumina cada senda en gloria y las tinieblas derrotó con lumbre;
porque su luz es siempre nuestra historia y ha de llevar a todos a la cumbre.

Coro

(translation)

1. - Because He came into the world and in history, because he broke the silence and
agony;
because the earth is full of his glory, for light in our night was cold.
because Dark was born in a manger, because he lived sowing love and life;
it broke the hard hearts and lifted the depressed souls.

Chorus:

That's why today we hope that's why we fight with strife;
that's why we look with confidence today, the future in this land of mine.
That's why today we hope that's why we fight with strife;
that's why today we look with confidence for the future.

2. - For ambitious merchants attacked and denounced evil and hypocrisy;
exalted because children, women and rejected the pride that burned.
because He bore the cross of our sorrows and tasted the bitterness of our ills;
because he accepted suffering our condemnation, and so die for all men.

Choir

3. - For an aurora saw his great victory over death, fear, lies;
nothing can stop its history, or the coming of His eternal kingdom.
Because each path to glory lights and darkness defeated light;
because their light is always our history and has to bring everyone to the summit.

Choir

Sing Glory to the Redeemer!

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ⁱ Note to the English version: The translation of the title of the sermon "The General Deliverance" that made Duke Divinity School is "La Liberación Universal" ("The Universal Liberation"). In the Spanish version of this paper can be seen much more easily the concept of "liberation" closest to the concept of "liberation" that is often used in Latin American theology regarding commitment to the oppressed.