



For another world to be possible we need to make another God possible

Para que otro mundo sea posible tenemos que hacer posible otro Dios

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exclusivas con Jesucristo en su segunda venida a la Tierra. Quito: Gráficas Silva, 2008.

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In many corners of Latin America we are known as the authors of *Un tal Jesús*. It was 1977 when we set out on the adventure of writing the radio script for that “portrait” of Jesus of Nazareth. By 1980 it was being broadcast all over the continent. It was listened to in communities and in groups. Soon afterward, turned into a book, many people read the 144 chapters of that “good news.” And after all these years it is still being listened to and read by new generations, because in 2000 it flew into cyberspace.

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Un tal Jesús was born in the times of Liberation Theology. We were convinced that to transform the life of the poor it was urgent to transform the idea of God that had been in the mind of the majority of people for centuries. But as “no one has seen God” and in Christianity we’ve learned to “see him” in Jesus of Nazareth, the key element was to transform the idea our people have of Jesus: a God disguised as a man who was born and lives only to die and thus play out a fatal script written for him by a powerful God in the heavens. Jesus: a human being without history, geography, personality or conflicts, bearing more dusty, incomprehensible dogmas on his shoulders than attractive, liberating messages in his mouth. Today there are tons of extremely interesting books that have come to the rescue of the historical Jesus, but when we took on that adventure there were very few.

After so many years the world has evolved, science has evolved, theology has evolved and we authors of *Un tal Jesús* have also evolved. In Latin America, Liberation Theology suffered near-fatal wounds in the years of brutal war without quarter waged by the Vatican. Today, magic thinking, moral fanaticism, and a kind of Bibliolatry promoting the most paralyzing providencialism are advancing at full speed over the earth by those battles. The social aspect has been replaced by the sexual aspect: the social commitment toward which Liberation Theology moved us, following the prophets of Israel and Jesus, has been replaced by sexual norms that are an unsupportable yoke.

The World Social Forums have popularized a slogan heard all over the planet: “Another world is possible.” An idea growing among many, many people is to live in another, fairer, more solidary and less unequal world where the outrageous privileges of some are curtailed, where less life and fewer lives are destroyed. We don’t believe another world will be possible if another God isn’t possible.

The idea of God has accompanied humanity throughout its history, but it has been transforming over history as well. Will the masculine tribal god, the angry warrior god accompany us in the construction of that other world? Will we be able to transform the world with the God of power who imposed blood and sword on our continent? Can we make that other world possible if we continue believing in a God that measures sexual sins down to the detail yet doesn't even take social tragedies into account?

In this new time we're realizing that this "other world" won't be possible if the God in whom people believe is a pre-modern God, controller of the destiny of humans and nations, aloof to the ideas of democracy, human rights, women's rights, the environmental commitment... That's why we decided to bring back that guy named Jesus, the historical Jesus, to be able to question the Christ of faith: that is the series *Another God is possible*, a work we've called "provocation theology."

Jesus has come back to Earth; a journalist finds him and interviews him about some of the things that have been said and done in his name, about his life, about what he said in his time and about issues he never spoke about. "It is said that your mother is a virgin," she says; "What do you have to say about that?" "Did you found a church?" "What are priests for?" "It is said that you are God. Are you? Is God even a man?" "They say you performed a bunch of miracles. Did you or didn't you?" "Abortion is condemned in your name. What do you think about abortion? Were there abortions in your time?" "What do you think about euthanasia" "And about homosexuality?"...

There are 100 interviews with Jesus Christ. The format is briefer and more direct than in *Un tal Jesús*, where we employed a more complex narrative. *Another God is Possible* is a provocative work because it was very audacious of us to avail ourselves of Jesus' authority to deconstruct the dogmas Christian tradition has built around him.

We've found people whose perspectives were opened by *Un tal Jesús* but who can't accept this provocation; it makes them too uncomfortable. Other people find a thread of continuity between "El Moreno" of Nazareth and the interviews now provided by Raquel Pérez, the special reporter for Latin Broadcasting Stations. For the most part younger people, especially women, are the most receptive, the most open, the most accepting of the provocation.

We write with the intention of renewing ideas, of motivating reflection and suspicion, surprise and laughter, and also rejection of many ideas learned and believed. We want to provoke debate. We want to remember the essence of the Gospel, quite forgotten and even betrayed by those who say they represent Jesus. We've found that for many people, listening to these interviews translates into living their Christian faith more freely and joyously, which are indispensable attitudes to making "another world" possible. The world also needs imagination to be transformed. *Another God is Possible* is an exercise in imagination.

Perhaps it's time to revise the image, the idea, we've made of God. Perhaps the God we've constructed or learned needs to be deconstructed and reconstructed based on what Jesus of Nazareth himself taught us. We wrote *Another God is Possible* to set off on that path or to go deeper along it.