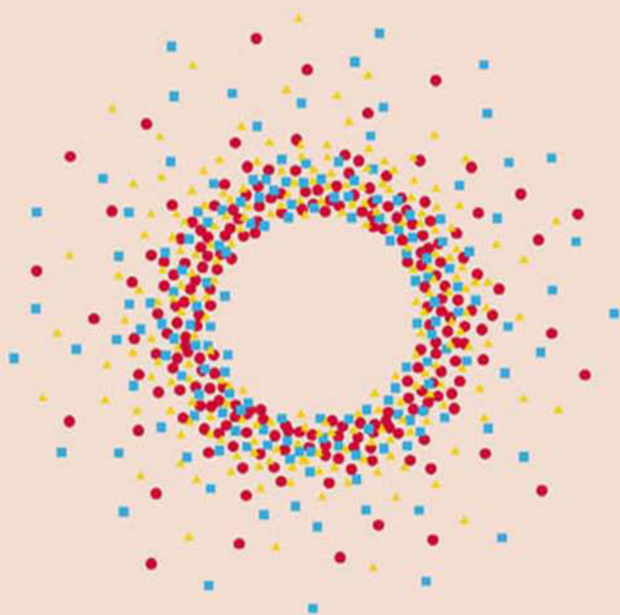
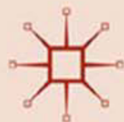
CHRISTIANITIES OF THE WORLD

Contemporary Issues of Migration and Theology



Edited by
Elaine Padilla
and Peter C. Phan



Palgrave Macmillan's Christianities of the World

Series Editors:

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Peter C. Phan is the inaugural holder of the Ignacio Ellacuría Chair of Catholic Social Thought, Theology Department, at Georgetown University.

In recent decades there has been an increasing awareness in the academy of a reality called World Christianity. The expression refers to the fact that today Christianity is no longer predominantly Western, but has become a more truly worldwide religion. This "catholicity," a hallmark of Christianity and a fruit of Christian missions, has resulted in a massive demographic shift in the overall numbers of Christians from the global north (Europe and North America) to the global south (Africa, Asia, and Latin America). At the same time, the twin forces of globalization and migration have simultaneously intensified the interconnections and amplified the differences among the various expressions of Christianity worldwide, radically transforming the character of Christianity as it finds expression in diverse forms all over the globe. In the twenty-first century Christianity can only be expected to become even more multiple, diverse, and hybridized. At the same time one can expect to find something that is recognizably Christian among them to make it possible to have a meaningful conversation. We call that conversation "Christianities of the World."

To help understand this new phenomenon Palgrave Macmillan has initiated a new series of monographs appropriately titled "Christianities of the World" under the general editorship of Dale T. Irvin and Peter C. Phan. The intention of the series is to publish single-authored or edited works of scholarship that engage aspects of these diverse Christianities of the world through the disciplines of history, religious studies, theology, sociology, or missiology, in order to understand Christianity as a truly world religion. To these ends the editors are asking:

- How has Christianity been received and transformed in various countries, especially in Africa, Asia, and Latin America (the non-Western world) in response to their cultural practices, religious traditions (the so-called world religions as well as the tribal or indigenous religions), migratory movements, and political and economic globalization (inculturation and interfaith dialogue)? In particular, how have newer forms of Christianity, especially those that identify with the Pentecostal/Charismatic movement, changed the face of World Christianity? What are the major characteristics of Christianities both old and new? What new trajectories and directions can one expect to see in the near future?
- How should the history of Christian missions be narrated? How does one evaluate the contributions of expatriate missionaries and indigenous

agents? How should one understand the relationship between missions and churches?

- How should theology be taught in the academic arena (be it in universities, seminaries, or Bible schools)? How should various Christian theological loci (e.g., God, Christ, Spirit, church, worship, spirituality, ethics, or pastoral ministry) be reformulated and taught in view of world Christianity or Christianities of the world, in dialogue with different cultures and different religions, or targeted toward particular ethnic or religious groups?
- How does the new reality of world Christianity affect research methods? How should courses on Christianity be taught? How should textbooks on Christianity as well as on world religions generally be structured? What should curricula, course work, required texts, faculty hiring, criteria for tenure and promotion, research, and publication look like in the academic world that is responding to the questions being raised by the Christianities of the world?

The issues are far-ranging and the questions transformational. We look forward to a lively series and a rewarding dialogue.

Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement
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By Erika B. Seamon

Contemporary Issues of Migration and Theology
Edited by Elaine Padilla and Peter C. Phan

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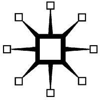

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Introduction: Migration and Christian Theology

Elaine Padilla and Peter C. Phan

Breaking news! On May 17, 2012, the US Census Bureau reported that minority babies outnumbered white newborns in 2011 for the first time in US history. The percentage of nonwhite newborns rose to 50.4 percent of children younger than a year old from April 2010 to July 2011, while non-Hispanic whites fell to 49.6 percent. The figures highlight the rapid growth in the Hispanic and Asian populations, both of which have surged by more than 40 percent since 2000. Hispanics were 16.7 percent of the population in July 2011 and Asians were 4.8 percent. This surge and change in the race and ethnicity of the immigrant population were made possible by the Immigration and Nationality Act of 1965 (the Hart-Celler Act), which abolished the national origins quota system. Since the 1920s, American immigration policy excluded Asians and Africans and preferred northern and western Europeans over southern and eastern ones. The Hart-Celler Act replaced it with a preference system that focused on immigrants' skills and family relationships with citizens or US residents.

The surge in migration is of course not only restricted to the United States but is also a global phenomenon. Migration has been an ever-present worldwide fact of life, but currently demographers are talking of it as a new global phenomenon. The United Nations Department of Economic and Social Affairs reported that there were an estimated 214 million migrants worldwide in 2008 (3.1 percent of the world population). Together the migrants would constitute the fifth largest country in the world.

Migration is a highly complex phenomenon, with significant economic, sociopolitical, cultural, and religious repercussions for the migrants, their native countries, and the host societies. It has recently been the "hot" subject of research in different disciplines, primarily sociology, anthropology, politics, and economics.

On the political side, the United States is currently embroiled in an acrimonious debate about immigration; its immigration policies have been declared "broken" by both the Democratic and Republican parties during the presidential elections season, but their standard bearers are more driven by vote-getting than problem-solving. As we write this introduction, the US Supreme Court on June 25, 2012, rejected some key provisions of the tough anti-illegal-immigration law of Arizona but accepted the provision that allows the state and local police to question individuals about their immigration status. Whether and how a comprehensive immigration reform will be forthcoming, irrespective of which party will win the presidential elections, is still much in doubt.

While the secular media have elaborated on the profound impact of immigration and its attendant demographic shift on society, politics, and economics, the majority of church leaders have been slow in recognizing how the migrants have changed the face of Christianity worldwide and in devising ways to meet the manifold challenges of migration. Officially, mainline churches have begun to address the issue of migration, especially in relation to racism and xenophobia, and its impact on ecclesial contexts. For example, the Roman Catholic Church has the Pontifical Council for the Pastoral Care of Migrant and Itinerant People and the World Council of Churches has its Global Ecumenical Network on Migration. However, Christian churches are still far from achieving an adequate understanding of and a comprehensive program for migration.

In the fields of religious studies and theology, there has been a burgeoning interest in (im)migration. As a contribution to this specialty, we have proposed to publish a trilogy under the general title of *Theology and Migration in World Christianity: Contextual Perspectives*.[1] This volume deals specifically with the contemporary theological issues in migration and globalization. As its title, *Contemporary Issues of Migration and Theology,* suggests, it seeks to address theologically the issue of migration within a globalized system of political, economical, and judicial structures that simultaneously impact groups of people of diverse racial, ethnic, and national origins. The term "migration," from the Latin *migrare*, is used in this volume to refer to any type of movement, whether temporary or permanent, voluntary or forced, of individuals and groups of people crossing territorial boundaries. Migration in this sense is directly linked with globalization because of its international effects, though it also impacts the national and local sectors of society. It may even be argued that neither migration nor globalization can be studied apart from the other. Each enables

the other to both ease and restrict movement and exchange, by means not only of transport but also of communication.

To theologize about migration and globalization is admittedly an ambitious and risky business. In our highly mobile societies, characterized by rapid change, issues being addressed are in need of continuous and fresh reexamination. Likewise, the amplitude of the subject matter under consideration renders covering all aspects of contemporary society an almost impossible task. The reader may feel that other important aspects have been left out. Our only defense is that perhaps this volume should be read in conjunction with the other two. Even so, there are a plethora of challenging issues that can hardly be adequately discussed when bringing theology to bear on migration and globalization. This theologizing must come face-to-face with a host of real-life events and human subjects in migration, and especially in the globalized world.

Doing theology in an age of migration governed by the global web of economical and social events, laws of exchange, and a minimally regulated marketplace will have to take into account difficult issues of justice and fairness. We face multinational corporations that can increase production and financial gain by means of low-wage labor either in or from developing countries. Those with power to purchase these forms of cheap labor stand to benefit the most. They are granted permission to use and at times abuse resources—both human and nonhuman—across borders at the expense of potentially flourishing local economies. Furthermore, those countries, especially developing ones, that export biopower that sustains an economic and political system of exchange of human life for production,[2] are left to endure the loss of their educated class and young labor force (the phenomenon known as "brain drain"). Thus the gap widens and the inequality between nations increases, causing a cycle of poverty that shows little prospect of improvement.[3]

A theology of migration also comes head-to-head with another global challenge. The same macrostructures and microstructures that facilitate and elicit global migrations via agencies and institutions and supply the marketplace with an unhampered and steady increase and circulation of migrant labor force likewise seek to control migration flows.[4] Saskia Sassen employs two interrelated terms to describe this parallel tendency: "denationalization of economics" and "renationalization of politics."[5] Alongside a tightening of control mechanisms, not to mention the denial of rights that might help improve the working conditions for the migrants, stand nationalistic sentiments that fuel unfair trading laws or at least the dulling of consciences that turn

a blind eye toward them. This is the case even more so in times of economic crises, when migrants are liable to become the scapegoats of failed economic policies and systems. So, while contemporary mobility may appear to favor the migrants' movement, in fact there is less freedom of movement because of the need for requisite proof of documentation.[6] The status of citizenship with its demand for documents that certify belongingness (and at times loyalty) to a particular nation-state restricts access between nations.[7]

At the personal level, migration causes much dislocation to the migrants as well as their families. Sometimes even entire communities are uprooted.[8] However, migrants often find themselves able to preserve and create their own communities that offer them a bridge between their own cultures and the dominant one.[9] Still, there may be much disenfranchisement and discrimination, especially in the new countries. In spite of this, migrants relocate themselves, compelled by circumstances and forces beyond their control such as extreme poverty, war, violence, and political persecution.

Yet, in the face of much antagonism and against all odds, migrants have proven to be resourceful. In their newfound "home," they become skilled at negotiating their settlement and certain politics of location alongside diasporic politics and identities. As a result, rather than homogeneity, heterogeneity ensues and grows exponentially because of migration and globalization.[10] The self becomes porous as people negotiate between their plural identities. Multiple citizenships, which redefine familial bonds and loyalties, are also on the rise. Today, ties between the homeland and the place of temporary or permanent settlement are seldom severed. Indeed, many migrants desire to preserve their connections with their homelands, and inescapably do so, since they play important roles inside as much as outside of them.[11] These tendencies challenge singular and individual loyalties to territories and nations, a perceived danger in this age of increased terrorism.

In light of all this, the present volume carefully seeks to show theologically how migrants are actors in the drama of globalization and not mere objects of study. The narrative comes from within the experience of migration and not from a neutral vantage-point looking in from the outside and scientifically tabulating its results. Indeed, many of the contributors to this volume are migrants themselves or have worked with migrants. Two basic convictions bind them together. First, migration is not a marginal, temporary, and episodic phenomenon but a central, permanent, and constant feature of life for the foreseeable future. Second, migrants not only contribute to the circulation

and cross-pollination of resources and thus give rise to transnational economies, but they also create a new theological discourse as they establish global cities or global centers that serve to attract newcomers, and transform the life of their churches and promote new ways of Christian living and thinking. As Daniel Groody, one of the contributors, puts it well: "Migration is not only a social reality with profound implications but also a way of thinking about God and what it means to be human in the world, which can become an important impetus in the ministry of reconciliation and a compelling force in understanding and responding to migrants and refugees."[12]

The purpose of this volume is to offer a relevant theology of globalization and migration and to stimulate further reflections on how Christian churches can meet their challenges. We seek to assist the churches in this difficult and urgent task by crafting not so much a new doctrinal system as a multifocal theology. Themes being explored here include violence, love, urban thought, spirituality, exile, self-identities, race, gender, scriptural interpretations, definitions of space, ecology, hospitality, spirituality, border conflicts, missions, urban life, inculturation, interreligious dialogue, pluralism, theological method, and theological education. Hopefully, what will emerge are theological insights and emphases that avoid both romanticizing migration and demonizing globalization. The contributors theologize from their social location, which is the global capitalist system, but at the same time, they strongly challenge and resist it. They earnestly hope that the views developed here will serve as springboards for mitigating the destructive effects of migration and globalization.

The volume begins by addressing sociopolitical issues of migration through scripture analysis. The first chapter, "Circumambulating Exodus-Migration-Conquest," by Marion Grau, performs a postcolonial reading of the Exodus story and the biblical figures involved in it. It attempts to address the problematic of conquest theologically and shows how the biblical text was interpreted in early modernity to support colonial impulses. Looking at the narrative of the Exodus against the complexities of the settlement of the Israelites, it explores several contradictory sets of hermeneutics to expose the ambivalence in modern interpretations of migration. By breaking free of colonial supersessionist interpretive tendencies and highlighting the rhetorical function of the text, Grau recovers the various cultural appropriations that have been liberative in history and challenges modern forms of imperialism.

A second chapter providing another careful study of the concept of migration as presented in the scriptures comes through "Xenophobia

or Xenophilia" by Luis Rivera-Pagán. The chapter takes a close look at the present situation of the Latin/Hispanic populations in the United States and the political landscape in which it unfolds. By intertwining various biblical texts with contemporary thinkers who have favorably and negatively defined the present state of the migrant workers, Rivera-Pagán challenges the US legal system that threatens their well-being. The critique serves as a way to move from expressions of hatred toward demonstrations of love as a society and ecclesial body, toward a theology of *xenophilia* or love for the stranger.

Another approach to interpreting the present conflict of the southern US borders follows. Elaine Padilla's chapter, "Expanding Space" brings a contemporary analysis of issues of commerce and land that are tied to eco-migration into conversation with early written documents and maps composed and drawn during the time of the Spanish conquest detailing the beliefs and practices of pre-Hispanic religious worldviews. It wrestles theologically and philosophically with the concepts of space and place intrinsically stemming from definitions of self being rooted in territories. The intention is to revisit the concept of hospitality and address the issue of hostile tendencies through the lenses of the southern guests. The chapter seeks to offer another hermeneutical tool by accentuating the locative role that caves play in early cosmogonies as a way to metaphorically embrace the possibility of consciously acting in interconnected ways and participating in another humanitarian *cosmopolitics.*

The volume fittingly turns to an ample conversation on globalization and the role migrations have played through time in the development of social and physical structures that nurture (and to some extent define) urban life. A brief account of the communal, technological, and social production that characterize human consciousness paves the way to an analysis of the marketplace and the development of a global economy. In the work of Dale Irvin, "Migration and Cities," one encounters an urban theological approach to the study of migrations that both challenges and frees concepts of globalization. It ultimately poses a theoretical framework that values the role that migration plays in urbanization processes and presents a Christian response to the life of the city. Urban life becomes the central trope to explore a *theo*politics of movement. Using the city as its main metaphor, Irvin is able to theologize about the significance of movement and passage in the inner life and work of God.

The next chapter considers the ecclesial bodies and their relationship to migration. In her chapter, "Toward a New Way of Being Church," Gemma Cruz explores how migrations of groups from

various countries have contributed to the diversity of the local churches around the globe. Migration serves to redefine religious expressions and sites of worship to embody the global within the local and vice versa. This process occurs when the migrants' popular practices of the Christian faith find accommodation within the "official" life of the church. Through a detailed analysis of inculturation present within the Filipino migrants' communities, Cruz presents a new way of celebrating the Eucharist, liturgy, and rituals (among others). She argues that this rich diversity should not end in a conversation about multiculturalism but rather move to formulating a paradigm of interculturalism in which mutuality and a certain "being with" overcome mere tolerance.

Another chapter on ecclesial beliefs and practices in Asia follows, with particular attention to religious pluralism. In "Toward an Asian Theology of Migration and Its Interreligious Implications," Jonathan Tan shows how migration, especially in Asia, becomes the conduit for interreligious engagement on the local, national, and international levels. The chapter analyzes the challenges that migrants—especially women and children—face, such as discrimination, violence, and sex trafficking. It makes use of the official documents of the Federation of Asian Bishops' Conferences (FABC) to formulate a theological response to migration and to develop its implications for interreligious dialogue.

A theology born from ecclesial practices that uphold a hospitable spirituality is presented in Daniel Groody's chapter, "The Spirituality of Migrants." It reconstructs the notion of spirituality through an encounter with the stories of migrants who have crossed the US-Mexico border. Their testimonials help lay "the groundwork for a spirituality of migration." From interviews with these immigrants, Groody proposes a Christian spirituality that is informed by and relevant to the migrant context as well as to Christianity as a whole. The border-crossers become active agents in the divine revelation and redemptive plan rather than mere recipients of the *caritas* of the church's missions.

The interplay and mutual impact between migration and missions is further explored by Stephen B. Bevans. His chapter, "Migration and Mission," highlights the many ways in which migrants practice missions, how they act as evangelists, and how the church itself is enriched by these migrants' practices. Missions and migration, therefore, shed light on each other as we attempt to understand the church as an instrument of God's mission in the Word and the Spirit, thus of divine hospitality revealed in the flesh. A theology that responds

to the challenges of migration needs to create a new culture, be prophetic, and offer a loving witness to the Christian faith and life of God.

In addition to reshaping Christian missions, the experience of migration also provides new resources for doing theology. Peter Phan's "The Experience of Migration in the United States as a Source of Intercultural theology" limns the contours of a theology that is not only multicultural but also intercultural. The chapter inquires as to how the experience of migration as displacement and suffering and being betwixt-and-between, especially in the United States, can offer resources for constructing a multi-and-inter-cultural theology. Such a theology, it is argued, should make use of a hermeneutics of suspicion, retrieval, and reconstruction and the threefold mediation: sociopolitical, hermeneutic, and practical. Finally, such intercultural theology should privilege "*lo cotidiano*" in the migrants' lives as its main resource.

The volume concludes with the imperative to rethink theological education as a site that values a racialized diaspora. Lester Ruiz's "Race, Power, Migration" raises the question of bodies to argue for an embodied theological education that takes into account the influx of strangers in its midst, and the contexts and conditions to which they point, so that there might be a possible way for its transformation. Mindful of bodies, Ruiz notes the danger of continuing in theological education practices that intensify racialized and gendered tendencies, thereby giving way to uneven and asymmetrical structures. For him, theological space has long been racialized and genderized. His chapter seeks to provide an avenue for dialogue through which new discursive formations and strategies may arise, transforming theological education into a place of hospitality that provides sustainable and creative pedagogies relevant and meaningful to bodies in diaspora.

Notes

1. The three volumes are entitled *Migration and Church in World Christianity*, *Theology of Migration in the Abrahamic Religions*, and *Contemporary Issues of Migration and Theology*. The publication of the first two volumes is projected for 2013–2014.
2. The term "biopower" here is closely related to the reproduction of life expressing itself in the organizing of bodies within a political web of production, society of control, and subsumption of labor under capital. See Michael Hardt and Antonio Negri's use of this concept in relation to Michel Foucault's definition of power, in *Empire* (Boston: Harvard University Press, 2001), for example, 22–30.

3. Khalid Koser, *International Migration: A Very Short Introduction* (Oxford: Oxford University Press, 2007).
4. See Rhacel Salazar Parreñas, *Servants of Globalization: Women, Migration and Domestic Work* (Stanford: Stanford University Press, 2001).
5. See for example, Saskia Sassen, *Losing Control?: Sovereignty in an Age of Globalization* (New York: Columbia University Press, 1996), 30, 63–65. See also Salazar Parreñas's use in *Servants*, 26 and 37.
6. See Ian Goldin and Kenneth A. Reinert, *Globalization for Development: Trade, Finance, Aid, Migration, and Policy*, rev. ed.(World Bank Publications, 2007).
7. Stephen Castles and Alastair Davidson, *Citizenship and Migration: Globalization and the Politics of Belonging* (New York and Oxford: Routledge, 2000).
8. David Bacon*, Illegal People: How Globalization Creates Migration and Criminalizes Immigrants* (Boston: Beacon Press, 2009)
9. See Parreñas, *Servants*, 2–4.
10. Castles and Davidson, *Citizenship and Migration*, chap. 1.
11. Rey Koslowski, *International Migration and the Globalization of Domestic Politics* (New York and Oxford: Routledge, 2006).
12. Daniel Groody, "Crossing the Divide: Foundations of a Theology of Migration and Refugees," *Theological Studies* 70, no. 3 (2009): 642.

Chapter 1

Circumambulating Exodus-Migration-Conquest: A Theological Hermeneutics of Migratory Narrativity

Marion Grau

> *National memory is always the site of the hybridity of histories and the displacement of narratives... we learn the ambivalence of cultural difference: it is the articulation* through *incommensurability that structures all narratives of identification, and all acts of cultural translation.*
>
> —Homi K. Bhabha, *The Location of Culture*[1]

This chapter offers some reflections on the many meanings of the narratives found in the biblical books of Genesis through Judges. It considers how context, history, and place continue to inform our theological approaches to mission and argues that these many meanings are a crucial resource in understanding and reframing theologies of divine favor, identity, land, and settlement as well as attitudes toward migration, exodus, and conquest.

In his *Exodus: A Hermeneutics of Freedom*, the Argentine scholar Severino Croatto points to the generative ambivalence of the biblical narratives of exodus, migration, and conquest: "Is not the Exodus theme of immense hermeneutical richness?"[2] Indeed, it is a most fascinating example of the fecundity, density, and complexity of biblical narrativity and its reception history and the worlds, textual and otherwise, it has created. Colonial movements have been frequent throughout human history and it has been pointed out that there were significant collusions between territorial expansion and claims of divine favor for such quests. Exodus and conquest motifs have been a staple of Christian theologies from the beginnings of doctrinal formation. The motif was important for the typological interpretation of the church fathers who established a historical succession narrative

by way of the rhetorical strategy of prototype and fulfillment. The intertextual accretions, the layers and variations are theologically, ethically, and politically troubling and perplexing. Much Christian theology and preaching stays with the exodus and omits the settlement. Christian theologies of the Exodus often stay on the metaphorical level, which tends to leave behind the real places, people, and their problems.

I suggest here that these narratives are neither simply mandatory itineraries for our own travels toward identities nor completely erratic meanderings. Rather, they provide movable theological maps—pilgrimage routes rather than full-featured maps—of tales of homelands and strange lands, forms of hospitality and settlement patterns. When we come to the biblical texts on these matters, attempts to render these texts safe have failed. We can offer corrective interpretations, but their potential to produce contradictory interpretations and applications remains unerasable.

In a global setting where migration has become endemic due to the migrations of capital as well as changes in climate resulting from industrial production and its migration around the globe, many questions about land, belongingness, identity and community assail us. We can learn from theological engagement with biblical texts how struggling, contested cultures combine, extend and recombine their narratives toward a contested identity narrative. This may help us reflect on cultural tensions concerning migration and colonialism today.

The narrative of the Israelite exodus informs much of Christian liberation theology. It is also part of the memories of a people with one of the most intense migratory histories, the Jews. The Exodus narrative is often read either as a myth of liberation guided by divine power, or as a myth of colonization that invokes divine power for genocide and displacement. These interpretations do not have to be an irreducible double-bind. Many important questions can be brought into a lively engagement with the texts: How do we reroot ourselves and become people of the land wherever we are? How do we understand land and home on a planet where a changing climate is forcing many to migrate? What in the narrated changes and shifts of population allows the preservation of important cultural elements, while being open to other cultural practices? What would be a viable theological engagement with land, community, and livelihood seen under the aspect of migration?

Underlying are methodological considerations about modes of reading. Two initial options present themselves: to attempt to establish

the relative historicity of the events described or to look at the narrative's reception history. We will do some of each in this essay. To support what Musa Dube refers to as "liberating interdependence" both methods can be used: a historical critical approach, seeing the narrative as an ideological/theological document rather than displaying outright historicity. Rereadings across time and space, while fertile and rich, always contain the danger of slippage between oppressed to oppressor. Few reading strategies can help prevent that the same evidence could be seen to mean the opposite.[3]

Whose Migration, Which Rationale? On the Hermeneutics of Biblical Migratory Narrativity

The texts in question interpret divine will and agency in ways that have informed many issues in the doctrine of God. Why did God harden the heart of Pharaoh against letting the Israelites go and precipitating the seven plagues? What is the power of God in regards to the destruction of the Egyptians? How ought we to understand the will of God in relationship to wars, interethnic relations, religious difference, exile, and suffering? How ought one to associate divine favor with political and economic fortunes? Though inconsistencies in biblical texts were not studied in ways they are today, ancient readers noticed the problems in the text, but solved them with other reading strategies. Kevin Burke argues that liberation theologian Ignacio Ellacuría imagines history "as the place where God meets humanity and humanity meets God" and rather than reducing history to the "mechanical unfolding of a present divine plan, this account views history as radically open to the future."[4]Claims about divine agency in relation to exodus/migration/conquest narratives may be best done by way of the *via negativa* in recognition of the ambivalence of the hermeneutics of texts and events.

It seems hardly necessary to elaborate on the fact that in many cases the narratives in question have been read as legitimation for the readers' colonial impetus: In a supersessionist mode of reading some Christian ideologists of nation claimed the status as the "new Israel" as Spanish,[5] British, and American colonists, and others saw themselves called to new lands. Interpretations of the exodus remain as manifold as the places from which the narratives are read. Marginalized groups on the verge of establishing a separate identity can read themselves into the narratives.[6] Thus, British readers used the exodus metaphor to describe their felt oppression by the British Crown and hierarchy: Oliver Cromwell and

Benjamin Franklin both invoked God's action as liberative from their perspective,[7] while Dryden and the Puritans employed the conquest stories to justify the restoration of the monarchy and their treatment of Native Americans respectively.[8]

The figure of Moses in particular became attached to symbolic leaders of certain communities' liberation: George Washington, Brigham Young, Denmark Vesey, and Martin Luther King Jr.[9] Harriet Tubman, a leader of the underground railroad, was dubbed the black Moses, leading her people via a secret route to the North to freedom. The exodus inspired, as is now more widely understood, a number of gospel hymns, following the biblical narrative as well as being inscribed with hidden transcripts for an exodus along the Underground railroad: *Go Down Moses, Steal Away, Deep River, Swing Low Sweet Chariot, Joshua Fit the Battle of Jericho,* and others. Elsewhere, Delores Williams's *Sisters in the Wilderness* resists James Cone's use of the exodus narrative as an unambiguously positive announcement of black liberation. For her, the place Black women find themselves in the extended narrative is in the household of Abraham, as female slaves such as Hagar, impregnated by their masters.[10] They did not experience liberation, but rather remained in captivity, even as their masters were migrating to other places, and bore their children, remaining in some form of captivity until today. God's agency here appears more accurately described as the one who sustains in captivity rather than simply liberating from it.[11]

Various communities in Africa have named Nelson Mandela and Kwame Nkrumah as their own Moses figures. Ghanaian theologian Mercy Oduyoye shows how the Exodus helped imagine the identity of postcolonial African nations, in which figures such as Jomo Kenyatta participated in the liberation of the colonized. God leads the Israelites out of Egypt's slavery, and manifests himself as warrior for Israel in conquest of Canaan. Oduyoye's reading includes the conquest narrative, and she appears to confirm God as warrior for Israel without ambivalence.[12] The Zimbabwean Dora Mbuwayesango, however, remarks on the ambivalence of the conquest narrative, noting that "the deity has a grand scheme for the Israelites—a scheme that involves replacing other peoples in the land. For Africans, this picture of divine purpose is ironic in the face of the Shona peoples' displacement by the European settlers."[13]Another African interpreter, Musa Dube, articulates a suspicion of travel, of "myths of power" that do not correspond to historical facts but "whose rhetorical function is to empower its subjects to colonize or overcome colonialism."[14] Is recognition of the

ambivalence of migration still blind to its dangers? As a postcolonial feminist biblical scholar, Dube proposes a hermeneutics of suspicion of any narrative of migration: "Does this text encourage travel to distant and inhabited lands, and if so, how does it justify itself?"[15] Likewise, Regina Schwartz argues that:

> There is a dangerous consequence of attaching identity to territory: When a people imagines itself as the people of a given land, the obvious threat to its identity is loss of that land.[16]

These readings have coexisted with more figurative readings that spiritualize, midrashize, allegorize, personalize, and psychologize the texts. Early Christian readings of the Torah often employed Jewish forms of interpretation, such as allegory and midrash. Some church fathers, inspired by Philo of Alexandria's writings, use allegory as a key method of biblical hermeneutics, reading Joshua and Caleb as prefigurations of Christ, and seeing Rahab as the sinful church opening the door to the conquering Christ.[17] Famously, Saint Augustine grounds his *City of God* in a migratory narrative, that of the Christian's pilgrimage to the heavenly city, with no permanent home in the earthly city.

Other readings focus on the rituals embedded and inaugurated through these narratives: Passover, Sukkoth, and various other nomadic and sedentary, agrarian festivals. Yet others engage the legal aspects of contracts and covenants made and legal traditions pronounced during travels through land. Troubled by the use of the texts to legitimize or normalize conquering violence, historical critical scholars have attempted to distinguish the narrated memory from the most likely historical scenario, resulting in renderings that question the factuality of the violence narrated and contrasting them with the absence of archaeological or other kinds of historical evidence. Though an exodus out of Egypt may have been experienced only by some groups who appear to have settled in northern Palestine, the memories became assimilated in other regions and times. After the destruction of the northern kingdom of Israel, pieces of the Exodus story were incorporated into the stories of Judah. They became a shared memory, similar to the thanksgiving of the Puritan pilgrims in the United States. Thanksgiving, though experienced by only the ancestors of only a very few of those who now live there, becomes a national holiday, albeit a very ambivalent one, an exodus for some, a conquest for the indigenous populations.[18]

Reading (Into) Migratory Narrativity

In the face of this, some of the more compelling questions are: Who reads these texts, and with what interests, contexts, and embodiments? How do they discern divine agency in the world? How do context and the awareness of other peoples influence interpretive practice? How, as people of faith, as scholars implicated but resistant to the status quo of power discourse and distribution, might we read, speak, and act within these intensely complex movements? Poring over the sacred grounding texts of multiply dislocated peoples, we attempt to wrest from them some wisdom for today. How are these narrations of nation inviting us to ponder the relationship among land, people, and the divine? What is being said about divine agency when it comes to erecting and policing the boundaries of land and nation, the sorrows of empire, and exile? Is divine agency instrumentalized when related too closely to the fortunes of people?

Israel's theology goes through a number of changes, from embattled nomadic beginnings to territorial quests, isolationalist, nationalist leanings, and an exile where universalist strands emerge. Many biblical scholars suspect that J was a source in exile that shifted the previous theological impetus toward an attitude more fitting for exile,[19] retooling the ambiguous memories of nomadic and sedentary elements. Humans perceive divine agency in different ways, searching for a new revelation of the divine will.

The influential Latin American liberation theologian Ignacio Ellacuría reads the Exodus as the "paradigmatic Hebrew account of salvation," remaining focused on the part of the narrative arc that portrays the actual departure of a group of Israelites out of Egypt as a privileged revelatory event in history.[20]

Ellacuría's primary concern is not the historical veracity of the Exodus accounts, though he does want to retain that the "revelatory text presents salvation in historical terms." To him, human history "is presented as the place where God's salvific will and liberative action becomes manifest."[21] Ellacuría brushes away historical concerns. Yet, if the historicity of the Exodus is uncertain, how can it still be the basis for arguing that God is involved in a certain manner in human history? Why here and now, why not elsewhere and in different times? If it did not actually occur, or not in that way, how can the Exodus indeed become that "privileged" historical place of a "new revelatory experience of God," where "the logic of mercy moves God to act *in* history as the Lord *of* history"?[22] How does the settlement of the Americas figure into this sense of history being "simultaneously the work of human hands and the place of God's revelatory action"? What

are the criteria with which we should read such events? How does this sit with Ellacuría's assertion that God "becomes present as the fundamental and foundational religious event, not only separated from the sociopolitical process but established and re-lived in that process"?[23]

Native American readings can vary. Curiously, Vine Deloria appears to espouse a potentially oppressive reading of one people having right over another given land. Abraham appears as having been given a land and with it the people of that land.

> In transplanting Europe to these peaceful shores, the colonists violated the most basic principle of man's history: certain lands are given to certain peoples. It is these peoples only who can flourish, thrive, and survive on the land. Intruders may hold sway for centuries but they will eventually be pushed from the land or the land itself will destroy them. The Holy Land, having been periodically conquered and beaten into submission by a multitude of invaders, today remains the land which God gave to Abraham and his descendants. So will America return to the red man.[24]

Yet, since Abraham was a migrant and since colonialists have read him for their own purposes, who decides who has the claim to the land, and to which land? Claims to always have lived there come in tension with evidence that much of the human race migrated out of Africa, and hence were at some point migrants. Other Native readings see the conquest with Canaanite eyes, such as those of Robert Allen Warrior[25] and the Palestinian liberation theologian Naim Ateek.[26] Eleazar Fernandez connects the Filipino migratory experience to Jacob and Joseph, not Moses, leading people into Egypt rather out of it, as large numbers of Filipinos travel the globe to become global service migrants.[27]

A number of liberation theologians have replaced or complemented the Exodus motif with other images. Gustavo Gutierrez has read the book of Job as a response to suffering, while Westhelle contrasts the *exodus* motif with *eisodus*, incarnation, and the kenosis of Christ.[28] Nancy Bedford uses process-oriented images,[29] yet still others identify with the Palestinian peasants, or ask who Moses and Judith might be today.[30]

While many of the above-mentioned readings depend on a hermeneutics of closeness or mirroring, Sugirtharajah warns that Exodus and exile may seem relevant, but are not about us. To counter the danger of self-righteousness and self-justification, he argues that we need a *hermeneutics of distance*.[31]

This is in part because such liberatory readings can avoid the less savory, but narratively connected, narratives of violent conquest.

Regina Schwartz finds that the dominant image of God in these narratives is a God who jealously binds and guards a people to "himself." Hence, she argues that the Bible as the book "whose chief preoccupation is imagining and forging collective identity" has deeply influenced how Christian cultures have imagined the concepts of people, land, nation, religion, ethnic group, and race. In her view, the logic of the Exodus and the conquest narratives reveals at least two sides of migration and "runs something like this: because we were (or will be) conquered, we can conquer. Domination is the price exacted for having been dominated."[32]

Schwartz observes that German historical biblical criticism has devoted much energy to the problem of the formation of the people of Israel and that for various reasons some of the interpreters reflect the contexts of the formation of their own people as nations and the difficulty thereof. While there are of necessity some connections between the contexts of the interpreters and that of the text, this connection highlights the quandaries of the readers as they interact with the generative forces of the texts.

Jewish women's rereadings of the Exodus and migration narratives such as Judith Plaskow, Avivah Zornberg, and Anita Diamant provide midrashim that connect women's lives to the patriarchally focused narratives.[33] The narratives feature female figures as a variety of witnesses to complex intercultural relations. Some women act as signposts of interethnic relations such as Zippora, Ruth, Rahab, and Esther, while others are incarnate bridges between ethnic communities. Women judges Deborah and Judith kill in their own ways, without armies to back them up, by stratagems rather than by sheer might.

Modern readings by Diaspora Jews in nations that became focused on questions of land and nation, for example, Karl Marx and Hannah Arendt, articulated the "Jewish problem" around the absence of a homeland. They brought about Zionism of various kinds, one of which culminated in the creation of the State of Israel in 1948. Christian liberationist readings can be seen by some Jews as a renewal of Christian triumphalism, excising the actual Jewish people, who appear nowhere in the writings of liberation theologians. As argued by Marc Ellis, in liberation theology, the Jews bequeath the story and then vanish.[34] The Holocaust then is a reversal of the Exodus. Ellis reminds those Christians too enamored with the *Ex*odus motif, that in fact, *Ex*ile is the more representative experience for Jews, a condition of continued diaspora. Likewise, Jon Levenson argues that the Exodus narratives are not a

story of liberation: Israel is freed to be God's servant, that is, slavery is inscribed, even deepened in the Exodus narrative. Freedom from Egypt means slavery to God. Christian thinkers, too, have worked with the metaphor of slavery: Paul speaks of being a slave (*doulos*) to his *kyrios*. The power sphere does not change, only the actors and the kind of enslavement.[35]

Polyvalence in Migratory Narrativity

Migrations across the globe are endemic in the contemporary world, invigorating cultures yet precipitating hostilities as well as economic and political tensions. Desertification and climate change threaten to dislocate millions of people. The poor and intellectual elites migrate. Transnational corporations outsource labor, which migrates to the cheapest and least regulated places. As power relations change, the directions of migration and power distributions change. Empires grow, shift, coagulate, and wane.

Migration and multicultural societies become interesting testing grounds for what makes, shifts, and transforms the notions of community, power, peace, justice, and war. Tendencies toward intercultural cooperation may well coincide with the hardening of totalitarian and racist/culturalist tendencies. Migration will be part of the scenarios we face in our own time: increased global migration, global climate change, and economic hardship. Hardt and Negri describe migrants as a "special category of the poor" that demonstrates the "wealth and productivity" of the multitude to interact creatively, productively, even antagonistically with the givens of the dominant imperial culture. While these migrants may "often travel empty-handed in conditions of extreme poverty . . . they are full of knowledges, languages, skills and creative capacities." Many contemporary migrations, they argue, move "towards fullness, towards the most wealthy and privileged areas of the globe," toward the "great metropolises of North America, Europe, Asia, and the Middle East." While not only contemporary migrants moved out of a "desire for something more" and a "refusal to accept the way things are," escaping "conditions of violence, starvation, or deprivation," they also note the power of this "refusal and expression of desire" as enormously powerful."[36] Hardt and Negri's tendency to portray these migrants in an exceptionalist manner, though, seems inaccurate and ultimately unhelpful, as the Europe of early modernity appears to be imagined as a contrastingly peaceful and safe environment for the poor.[37]

The socioeconomic and spiritual impact of the loss of land through encroaching colonial forces, colonial immigration, and changing ways of life often proceeds in stages. In the early stages of colonization, it was often still possible for the indigenous population to turn the colonial drive to their advantage: This was so for many isiZulu-speaking Africans in Natal until the 1870s. By 1901, however, the need for food and land to sustain a growing population had dislocated a large segment of the population, and many Zulus were faced with a "grim future" as "labour tenants or poor farmers squeezed into reserves."[38] Overpopulation, soil exhaustion, environmental collapse, the upset of the sexual division of labor and hence gender and generational relationships, all contribute to a society in transformation. Rising crime, changing economic and social relations are all part of the colonial experience for Natal's isiZulu speakers.[39] *Rinderpest* and increased mobility in male migrant workers changed the traditional system of cattle-wealth and bride price and led to a lessening of marital bonds, a rise in births outside traditional Zulu family systems, and a decline of polygamy.[40]

Colonialism works with tragic consistency, erasing lines of distinction and using them selectively to justify conquest. The people who had been slaves in Egypt, once liberated, erected the vestiges of the Egypt they had escaped from. Dube reminds us that the Israelites plunder before they leave, while gender roles are temporarily suspended when a greater enemy is confronted. Ethnogenesis is narrated as separation and territorial conquest.[41] Complex beginnings, exile and dislocation also find a multiply relocating God. Local, regional, and transregional, God is present not only when "his" people exists as a nation, but also in their exile. God becomes a "cosmic God of the displaced."[42] Subsequently, through mission, the Israelites encountered peoples more solidly grounded in their traditional places.[43] God is experienced as "transcending" place, not as a resident deity of a mountain, spring, or desert.

The biblical Joseph's migration was the exception rather than the rule. A skilled advisor, he rose from rags to riches and power and helped avert a famine. Generations later, some Egyptians, when the alliance with Joseph and the resulting benefits had receded in memory, exclaimed: "Look, the Israelite people are more numerous and more powerful than we." (Exodus 1:9). We may hear an echo of a new Pharaoh's horror at the Israelite population growth in present-day debates on immigration.

Despite the blustery rhetoric, the narrative of the conquest of Palestine remains strangely fragile and fragmentary, providing hints of tensions

between tribal and monarchical forms of organization, while Egyptian raids into Canaan may have accounted for the traditions around enslavement and work. There was a leadership vacuum between the times of Moses, Joshua, and Samuel the kingmaker. While the Exodus motif is culturally and narratively prevalent in the history of interpretation, the Exodus experience itself was brief. Instead, the experience of exile was longer, creating a cultural collage and broken mosaic.[44]

In the opening chapters of the book of Genesis, we encounter a number of migrant figures, Abraham perhaps chief among them. Much ink has been spilled about the historical probabilities of these narratives and the differences in socioreligious outlook in the transition from a herding nomadic community and deity to an agricultural system with the settlement in Palestine of a band of tribal entities. Historians have proposed that agriculture became common among some peoples sometime between the tenth and twelfth millennia BCE and fundamentally altered human behavior with the development of locally adapted crops. "People were no longer on the move, and they began to accumulate material goods."[45]

The migration of peoples, ancient and modern forms of colonization, and modern imperialism need to be distinguished, though one can flow into the other. Migration in itself should not be conflated with colonizing movements. As Dube states, "larger migration is instigated by a search for economic means: They migrate during the years of severe drought in search for food."[46] Perhaps it is one of historical ironies that migration for survival can take on colonizing features, the transformation of initially small incursions into greater, more forceful, and popular movements. Migrants shift into minority populations, then potentially to majorities in Israel/Palestine, as in many other places across the world. The biblical sources are sparsely confirmed by history and archaeology. Some scholars have warned of a tendency to project an "evolutionary" way of reading the shape of the Israelite religion, rather than appreciating it as a shift in emphasis because of contextual and local factors. The "metanarrative" of Exodus, migration, conquest, most scholars seem to agree, combines the experiences of several different groups only a minority of whom may have come from outside Canaan. The product of traveling colonial archaeologists, orientalists, and consumers of newly translated Eastern religious texts, historical critical research into the probable "origins" of the Israelites commonly assumes that there was little in the way of a violent conquest, but rather a slow infusion. James Kugel suggests that "we have met the Canaanites, and they are us!"[47]

Paradise Lost: A Forgotten Migration?

Biblical narratives portray migration as something profoundly human. Were not Adam and Eve the first mythic migrants in the biblical traditions? Forcibly expelled from their native soil, the earth that literally and metaphorically gave birth to them, in one biblical account, they wander about to find a new place to live and survive. The Garden of Eden, which may have been located in the Mesopotamian region, carries resonances with Abraham's region of origin. The first humans could be seen as archetypal ancestral "migrant laborers," east of Eden, eating Steinbeck's grapes of wrath. The Fertile Crescent was and is an economic, cultural, political, religious crossroads, forming Palestine as highly volatile region, then as well as now. The biblical narrative is full of struggles with colonial forces.

During the colonizing enterprises in the Christian era, similar issues emerge in the reconfigurations of the narratives of nation and of the relationship to and use of land. Can a people be said to inhabit and cultivate a land if they are nomadic, seminomadic, without certain forms of sedentary, agrarian existence? What are the implications for access to land use and ownership? Who is favored by the deity? The narratives of Cain and Abel, Jacob and Esau recall the struggle between the herder and the agriculturalist. The agriculturalist's lentil stew is set in contrast to the herder's lamb shank. They speak of the particularities of land use and sedentary status. The boisterous, militant rhetoric of the conquest falls strangely silent in the book of Judges, where the Israelites are again contested. These narratives echo, reveal, and inform our fears. The book of Joshua might be read as a form of war propaganda, not unlike the Iraq War media blustering. Israel/Palestine is still tragically reliving scenarios from both Joshua and Judges every day, it seems. Israel continues to erect the West Bank Barrier (also called "racial segregation" or "apartheid" wall).[48] When the reader proceeds to the book of Judges, the Canaanites are still there. But here there is no Joshua, only unlikely "enemy combatants," such as Judith, Jael, and others, who now use the terrorist tactics of the outnumbered rather than large-scale divinely empowered battles.[49]

The ethnic purity aspired by the rhetoric of some sources in the texts of biblical narrative is countered by the many examples of ethnic and cultural hybridity within other parts of the tradition: Narratives of preservation of ethnic existence are seemingly woven together with stories of intermarriages, mixed parentage, and upbringing. The boundaries of hybridity and purity are both contested and fluid at

the same time. The polyvalence of biblical narratives continues to manifest itself, where stories within the canon struggle with each other. Hence, the Ruth narrative, about a foreign woman's loyalty to the God of Israel and its people, can be read as a counternarrative to the Esra and Nehemiah books, where foreign women are the source of disloyalty to YHWH and other unsavory developments.[50] Transitional figures are depicted with layers of accretion. Moses is the archetype of the consciousness of a colonial hybrid, part of an oppressed group but also one raised with privileges and a sense of entitlement. This dual status allows him to see the outrageousness and injustice of slavery and jeopardizes his credibility, especially after he switches sides and uses the self-confidence of a powerful person to kill a stand-in slaveholder.

If the narrative arc includes the book of Judges, then the narrative of the book of Joshua is potentially deconstructed, and *the metanarrative deconstructs the 'little' narrative*. The more panoramic view can then function as a corrective for the detailed map. Indeed, the book of Judges knows no Joshua; instead there are several small-scale, tribally focused narratives of conflicts about migration to or within Palestine.[51]Most exegetes would submit that not all of Israel was in Egypt, at the Red Sea, or at a mountain of God (Sinai or Horeb), but that various local traditions and migration traditions were compiled and found their way into a greater narrative stream. Some argue that the Israelites initially settled in more elevated regions, congruent with their devotion for a God whose key manifestations have been on mountains. Establishing a foothold there, they may have moved on from there to regions previously settled by other tribes.[52] As Dube has argued, the replacing of the violence prevalent in the biblical accounts

> with a more congenial version of the conquest certainly makes the Bible more palatable, but the historian's sleight of hand begs a question of ethical accountability. What happens to the cultural life of the narrative when experts rewrite it, relying on archaeology? Does the cultural effect of the violent narrative really diminish? . . . History is no longer with us. The narrative remains.[53]

What if the conquest claimed here really happened, if at all, in a very small area and only grew after its repetition and brought about by later, more peaceful expansion? If so, what are the consequences of this for the doctrine of God, and countless theologies built upon a surface reading of these texts? Does the liberative action appear so eerily connected to the oppressive ones because it reflects a real historical fear, where

one person's terrorist is another person's freedom fighter? With such contesting claims, how do we adjudicate?

Penetrating Rahab

Before the ritual circumambulation that will facilitate God's irresistible shattering of military defenses, scouts are sent to infiltrate the city state of Jericho. The narrative features Rahab as a resident prostitute of Jericho, a female trickster, and a figure of great polysemic symbolism: Her body and her house are sites of the first penetration of the Israelite spies into a Canaanite city. Doubly colonized, by patriarchal societies and by colonizing forces, Rahab mouths the colonizing ideologies, demonstrating what Dube calls a "perfectly colonized mind."[54] But this figure is more complex: traitor, collaborator, survivor, lover, smooth-tongued trickster, and powerful ancestor.[55] She marks a breach in the narrative pieces of a seemingly strictly delimited ethnic homogeneity (as do Joseph, Abraham, and Moses and their negotiations with Pharaonic power figures). These narratives carry complex messages about intermarriage: at times we see ethnic parity, intermarriage unproblematic in some narratives, and problematic, so James Kugel suggests, in postexilic accounts.[56] Rahab does not appear to marry an Israelite, but her descendants, perhaps even fathered by her "clients," were a distinct group within Israel at the time of telling.

At various intersections, women appear as signposts of such complex interethnic and political relations: Ruth, Rahab, Esther, Deborah, Judith, female "hermetic" tricksters, women judges who killed the enemies in their own ways, without armies to back them up, by stratagems rather than by sheer might. One wonders why these kinds of actions are necessary if, as the book of Joshua claims, all Canaanites are gone and all of Canaan is taken in? Rahab, a trickster listed strategically in Jesus of Nazareth's genealogy in the gospel of Matthew alongside three other wise, cunning, and foreign foremothers—Tamar, Ruth, and Bathsheba—foreign women who have transgressed the boundary between ethnic groups. The narrative is highly ambivalent. Is she a trickster, as Fewell and Gunn suggest, who sacrifices the survival of the people in the city for the survival of her own clan? Or doubly colonized, as Dube suggests? Is it a tale spinning an embarrassment into a heroic tale? The Canaanites are still there; like the Iraqis, they will not be "surged" into silence. The inflationary propagandistic rhetoric claiming that the enemy has been subdued proves highly unreliable, invoking, possibly, the war techniques of the Assyrian empire to make

a point rather than be accurate. If the first casualty of war is truth, might that not also pertain here?

The Gibeonites of Judges 9 are a native people who avoided extermination at the hands of the incoming Israelites by masquerading as a foreign people. Whatever else of conquest there may be in the book of Joshua, some argue that the Israelites' way into Palestine was not a military campaign, but rather a "gradual infiltration of Israelites into the land of Canaan." This thesis takes into account the fact that the Israel in the text "had to contend with other occupants of the land over time" and "reached a variety of different political arrangements."[57] Hence, the Gibeonites executed this multifarious resistance, more or less successfully. At any rate, their action enabled the ideological proclamation that even though the Gibeonites were not killed according to the ideology of extermination proclaimed elsewhere in the book, at least they were enslaved by the Israelites, and "became hewers of wood and drawers of water for all the congregation as the leaders had decided concerning them" (Joshua 9:21).[58]

Patriarchy and interethnic/colonial domination need to be distinguished from each other. Critiquing the one does not necessarily mean a full recognition of the reality of the other.[59] As mentioned above, in some narratives we see ethnic parity and intermarriage is presented as unproblematic; in others, it is perceived as a problem. The strangers are first welcomed; they then become many and may remain unintegrated; cultural and religious differences may solidify into national and international tensions. As Dube observes, it is the Gibeonites in the book of Joshua who are made to serve and perform odious tasks for Joshua's group of invaders as they settle in the conquered land. The Gibeonites, as well as Rahab, show considerable agency in controlling their situation; they avoid death and become the invaders' local collaborators or servants. That is, if those stories are not also etiologies for the continued significant presence of the Canaanites in the land.

Whether these figures are read as collaborators, as victims, or as tricky survivors, doing what they have to do to ensure at least their own destiny, is perhaps unhelpful to decide finally. The stories of migration, life in a foreign nation, exile, and dangers of extermination and enslavement are woven throughout the biblical narratives. They are a realistic chronicle—whether they are always historically accurate is here not the most central concern of the experiences and interplay of nomadic, landless, and sedentary societies. These stories, rather than being reduced to deplorable stories of genocide or justification of one's own imperial goals, might be relevant to the construction of a theology of migration and a mission aware of the dangers of

oppressive ideologies but skeptical of our ability to finally overcome such tendencies. What if, unlike their editors, translators, and readers, the biblical narratives tell us stories that do not shun complexity, and show us the issues and problems we are facing, in ways that might help us address them with a greater sense of their reality. The untamable multiplicity of these texts might well inspire a more humble approach to interpretation.

Notes

1. Homi K. Bhabha, *The Location of Culture* (London and New York: Routledge, 1994), 169.
2. J. Severino Croatto, *Exodus: A Hermeneutics of Freedom*, trans. Salvator Attanasio (Maryknoll, NY: Orbis, 1981), 30. The translation of the Spanish first edition of 1978 was published in 1981.
3. James L. Kugel, *How to Read the Bible: A Guide to Scripture, Then and Now* (New York: Free Press, 2007), 382.
4. Kevin Burke, *The Ground Beneath the Cross: The Theology of Ignacio Ellacuría* (Washington, DC: Georgetown University Press, 2000), 159.
5. So, regarding Hernan Cortes, in Elsa Tamez, "The Bible and Five Hundred Years of Conquest," in *Voices from the Margin: Interpreting the Bible in the Third World*, R.S. Sugirtharajah (Maryknoll, NY: Orbis, 2006), 13–27, the Spanish interpret the plagues of diseases new to the continent as evidence that they are the instrument for punishing Natives.
6. Exemplarily argued here by Regina Schwartz, *The Curse of Cain: The Violent Legacy of Monotheism* (Chicago: University of Chicago Press, 1997) and Musa W. Dube, *Postcolonial Feminist Interpretation of the Bible* (St. Louis: Chalice, 2000).
7. Schwartz, *The Curse of Cain*, 154.
8. Schwartz, *The Curse of Cain*, 156–157.
9. Robert P. Hay, "George Washington: American Moses," *American Quarterly* 21, no. 4 (Winter 1969): 780–791.
10. This goes from Paul's allegory of Sarah and Hagar, Gregory of Nyssa's *Life of Moses* to liberation theologian's reading of the exodus, and contemporary rereadings of the women and minor characters in the margins of the text. See Delores Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll: Orbis Books, 1993), Danna Nolan Fewell and David M. Gunn, *Gender, Power & Promise: The Subject of the Bible's First Story* (Nashville: Abingdon Press, 1993), Dube, *Postcolonial Feminist Interpretation* etc.
11. See Williams, *Sisters.*
12. Oduyoye writes: "God had sent a Moses to get us out from under the burdens of colonialism and to make us a free nation with new opportunities for a fuller life." More ambivalent is her announcement

that "God was present in the conquest of Canaan and in the building of the nation and its temple." Furthermore, in Asante military terminology, "Yahweh would have been called *Tufohene*, the one who actually directs the battles, fighting alongside his people…In the narratives dealing with the concept of Canaan, no victory was won without God." Mercy Oduyoye, *Beads and Strands: Reflections of an African Woman on Christianity in Africa* (New York: Orbis, 2004), 1, 9–10, and 19.

13. Dora R. Mbuwayesango, "How Local Divine Powers Were Suppressed: A Case of Mwari of the Shona," in *The Postcolonial Biblical Reader*, ed. R. S. Sugirtharajah (Malden, MA: Blackwell, 2006), 265.
14. Dube, *Postcolonial Feminist Interpretation*, 58. Fernando Segovia argues that there are various different forms of diaspora: migrant workers are different from international intellectuals, and political refugees, for example. Diaspora might then be described as a form of migration where the migrants do not become dominant in the society they migrate to. Fernando Segovia, "Towards A Hermeneutics of Diaspora," in *Reading From This Place, Vol. 1*, ed. Fernando Segovia and Mary Ann Tolbert (Minneapolis: Fortress, 1993–94), 60ff.
15. Dube, *Postcolonial Feminist Interpretation*, 57.
16. Schwartz, *The Curse of Cain*, 44.
17. Kugel, *How to Read the Bible*, 367ff.
18. Kugel, *How to Read the Bible*, 232.
19. Van Seters concludes that the Yahwist's history "was the work of an ancient Israelite (or more specifically, Judean) scholar living among the exiles in Babylonia…influenced by the Babylonian environment [and] responding to the broader cosmopolitan horizon of the Babylonian empire." John Van Seters, *The Life of Moses: The Yahwist as Historian in Exodus-Numbers* (Kampen, Netherlands: Kok Pharos, 1994), 468.
20. Burke, *The Ground Beneath the Cross*, 158–159.
21. Burke, *The Ground Beneath the Cross*, 158.
22. Burke, *The Ground Beneath the Cross*, 159.
23. As quoted in Burke, *The Ground Beneath the Cross*, 159.
24. Vine Jr. Deloria, *Custer Died for Your Sins: An Indian Manifesto* (Norman: University of Oklahoma Press, 1969), 177–178.
25. R. S. Sugirtharajah, *The Bible and the Third World: Precolonial, Colonial, and Postcolonial Encounters* (Cambridge: Cambridge University Press, 2001), 227.
26. Naim Stifan Ateek, *Justice and Only Justice: A Palestinian Liberation Theology* (Maryknoll: Orbis, 1989).
27. Examples of Palestinian, Native American, and Filipino approaches to Exodus have been collected in the revised and expanded third edition of R. S. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World* (Maryknoll, NY: Orbis, 2006).
28. R. S. Sugirtharajah, *The Bible and the Third World*, 215.

29. Bedford uses Jeremiah's investment in land (Jeremiah 32–33), and describes it as a "very long-term project" whose commitment to hope could outlast the despair of what is close at hand. Nancy Bedford, "Little Moves Against Destructiveness: Theology and the Practice of Discernment," in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids: Eerdmans, 2002), 161–164.
30. R. S. Sugirtharajah, *The Bible and the Third World*, 218–219.
31. R. S. Sugirtharajah, *The Bible and the Third World*, 225.
32. Schwartz, *The Curse of Cain*, 55.
33. Thus Zornberg articulates the midrashic dissatisfaction with surface meanings. Avivah Zornberg, *The Beginning of Desire: Reflections on Genesis* (New York: Three Leaves Press, 1995), 7.
34. See Marc H. Ellis, *Toward A Jewish Theology of Liberation* (Maryknoll, NY: Orbis, 1987).
35. This reading does not include a critique of slavery or subjugation of women, and foreigners. Would Levenson suggest this biblical matrix as unchanging or historically adaptive? Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville, KY: Westminster John Knox Press, 1993), 142–144. See also Dale Martin, *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven and London: Yale University Press, 1990).
36. Michael Hardt and Antonio Negri, *Multitude: War and Democracy in the Age of Empire* (New York: The Penguin Press, 2004), 133.
37. Recent historical studies of Atlantic proletariats contest this simpler version. Peter Linebaugh and Marcus Rediker, *The Many-Headed Hydra: Sailors, Slaves, Commoners, and the Hidden History of the Revolutionary Atlantic* (Boston: Beacon Press, 2000), especially chap. 1 and 2.
38. John Lambert, "'Happy Are Those Who Are Dead': Crises in African Life in Late-Nineteenth-Century and Early-Twentieth-Century Colonial Natal," in *Zulu Identities: Being Zulu, Past and Present*, ed. Benedict Carton, John Laband, and Jabulani Sithole (Scottsville, South Africa: University of KwaZulu-Natal Press, 2008), 214.
39. Lambert, "Happy Are Those," 215.
40. Lambert, "Happy Are Those," 216.
41. Dube, *Postcolonial Feminist Interpretation*, 74.
42. Laurel C. Schneider, *Beyond Monotheism: A Theology of Multiplicity* (London: Routledge, 2008), 38.
43. Is then the monotheism that develops, perhaps, in large part, during the Jewish exile in Babylonia, "a remnant of war trauma on the one hand, and a tool of empire on the other" that informs questions of militant ethnocentrism, questions of nationalism, and so forth. Cf. Schneider, *Beyond Monotheism*, 10, 28.
44. Norman K. Gottwald, *The Politics of Ancient Israel*, in *Library of Ancient Israel*, ed. Douglas A. Knight (Louisville, KY: Westminster John Knox, 2001), 32, 43, 166, and 169.

45. David Suzuki, *The Sacred Balance: Rediscovering Our Place in Nature* (Vancouver, Canada: Greystone Books, 1997), 143.
46. Dube, *Postcolonial Feminist Interpretation*, 59.
47. Kugel, *How to Read the Bible*, 381–382.
48. See http://en.wikipedia.org/wiki/IsraelI_West_Bank_barrier.
49. This invokes the kind of microcombat of "swarm intelligence" Hardt and Negri describe as one future of war in *Multitude*. In this scenario, "innumerable independent forces seem to strike from all directions at a particular point and then disappear back into the environment." See Michael Hardt and Antonio Negri, *Multitude: War and Democracy in the Age of Empire* (New York: The Penguin Press, 2004), 91.
50. Erich Zenger et al., *Einleitung in das Alte Testament* (Stuttgart: Kohlhammer, 1995), 127.
51. Herbert Donner, *Geschichte Des Volkes Israel und Seiner Nachbarn in Grundzügen 1* (Göttingen: Vandenhoeck & Ruprecht, 1984), 119–120.
52. Donner, *Geschichte Des Volkes Israel*, 121.
53. Schwartz, *The Curse of Cain*, 61–62.
54. Dube, *Postcolonial Feminist Interpretation*, 80.
55. As argued by Musa Dube: "Decolonizing feminist biblical practices describes the commitment and the methods of reading the Bible that resist both patriarchal and imperial oppression in order to cultivate a space of liberating interdependence between nations, genders, races, ethnicities, the environment, and development." Dube, *Postcolonial Feminist Interpretation*, 111.
56. Kugel, *How to Read the Bible*, 303.
57. Bruce Birch et al., *A Theological Introduction to the Old Testament* (Nashville: Abingdon, 2005), 179–180.
58. This phrase is explored in a central chapter in Linebaugh and Rediker, *Many-Headed Hydra*, 41–42 passim. In seventeenth and eighteenth century, English use it describes "menial, onerous, and dirty" forms of work, while London artisans in employed it in protests against "deskilling, mechanization, cheap labor and the loss of independence." Whereas in the biblical texts, Israelites pick the Gibeonites as slave laborers, some in England racialized the ideology and lifted out Jews among others as part of the "distinct race, hewers of wood and drawers of water," thereby reversing the context of the initial narrative.
59. As argued by Musa Dube: "Decolonizing feminist biblical practices describes the commitment and the methods of reading the Bible that resist both patriarchal and imperial oppression in order to cultivate a space of liberating interdependence between nations, genders, races, ethnicities, the environment, and development." Dube, *Postcolonial Feminist Interpretation*, 111.

Chapter 2

Xenophilia or Xenophobia: Toward a Theology of Migration

Luis N. Rivera-Pagán

I have Dutch, nigger, and English in me,
and either I'm nobody, or I'm a nation.

—Derek Walcott, "The Schooner 'Flight'"[1]

To survive the Borderlands
You must live sin fronteras
Be a crossroads.

—Gloria Anzaldúa, *Borderlands/La Frontera*[2]

A Homeless Migrant Aramean

The Bible's first confession of faith begins with a story of pilgrimage and migration: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien" (Deuteronomy 26: 5). We might ask, did that "wandering Aramean" and his children have the proper documents to reside in Egypt? Were they "illegal aliens"? Did he and his children have the proper Egyptian social security credentials? Did they speak the Egyptian language properly?

We know at least that he and his children were strangers in the midst of a powerful empire, and that as such they were both exploited and feared. This is the fate of many immigrants. In their reduced circumstances, they are usually compelled to perform the least prestigious and most strenuous kinds of menial work. But at the same time they awaken the schizophrenic paranoia typical of empires, powerful and yet fearful of the stranger, of the "other," especially if that stranger resides within its frontiers and becomes populous. "Paranoia," Elias Canetti reminds us, "is the disease of power."[3] More than half a

century ago, Franz Fanon brilliantly described the peculiar gaze of so many white French people at the growing presence of black Africans and Caribbeans in their national midst.[4] Scorn and fear are entwined in that stare.

The biblical creedal story continues: "When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the . . . God of our ancestors; the Lord heard our voice and saw our affliction . . . and our oppression" (26: 6). So important was this story of migration, slavery, and liberation for biblical people of Israel that it became the core of an annual liturgy of remembrance and gratitude. The above profession of faith is to be solemnly recited every year in the thanksgiving liturgy of the harvest festival. It embodies the wounded memory of the afflictions and humiliations suffered by an immigrant people, strangers in the midst of an empire; it recalls their hard and arduous labor, the contempt and scorn heaped upon the strangers and foreigners simply because they have a different skin pigmentation, language, religion, or culture. It is also the memory of the events of liberation, when God heard the painful cries of the suffering immigrants. It is also the remembrance of another kind of migration, in search of a land where they can live in freedom, peace, and righteousness, a land they may call theirs.

We might ask: Who might be today the wandering Arameans, and what nation might represent Egypt these days, a strong but fearful empire?

Dilemmas and Challenges of Migration

There has recently been a significant increase of Latino/Hispanic population in the Unites States. In 1975, little more than 11 million Hispanics made up just over 5 percent of the US inhabitants. Today they number approximately nearly 47 million, around 15 percent of the nation, its largest minority group. Recent projections estimate that by 2050, the Latino/Hispanic share of the US population might be between 26 and 32 percent. This demographic growth has become a complex political and social debate; it highlights sensitive and crucial issues, such as national identity and compliance with the law. It also threatens to unleash a new phase in the sad and long history of American racism and xenophobia.[5] Two concerns have become important topics of public discourse:

1. What to do about the growth of unauthorized migration? Possibly about a quarter of the Hispanic/Latino adults are unauthorized

immigrants. For a society that prides itself on its law and order tradition, that represents a serious breach of its juridical structure.
2. What does this dramatic increase in the Latino/Hispanic population imply for the cultural and linguistic traditions of the United States, its mores and styles of collective self-identification?

Unfortunately, the conversation about these difficult issues is taking place in an environment clouded by the gradual development of xenophobic attitudes. There are signs of an increasing hostile reaction to what the Mexican American writer Richard Rodríguez has termed "the browning of America."[6] One can clearly recognize this mindset in the frequent use of the derogatory term "illegal alien." The illegality here does not refer to a specific act of delinquency, but defines the migrant's entire being. We all know the dire and sinister connotations that "alien" has in popular American culture, thanks in part to the sequence of four "Alien" films [1979, 1986, 1992, and 1997], with Sigourney Weaver fighting back fierce creatures.[7]

Let me briefly mention some key elements of this emerging xenophobia:

1. There is what one might call the Lou Dobbs syndrome. It spreads fear of the so-called broken borders, the possible proliferation of Third-World epidemic diseases, and the alleged increase of criminal activities by undocumented immigrants.[8] A shadowy sinister specter is created in the minds of the public: the image of the intruder and threatening "other."
2. The xenophobic stance intensifies and in turn is intensified by the post 9/11 attitudes of fear and phobia regarding the strangers, those people who are here but do not seem to belong here. Surveillance of immigration is now located under the Department of Homeland Security. This administrative merger links two basically unrelated problems: threat of terrorist activities and unauthorized migration.
3. Traditionally, US racism and xenophobia focuses on two different features. In the case of persons of African ancestry, be they slaves or free citizens, it is first their dark skin pigmentation, and second, their particular language, religiosity, and collective memory. In the case of Latin American immigrants, both of these nefarious prejudices converge and coalesce,[9] as also in the case of nineteenth-century Chinese indentured servants, which led to the infamous 1882 Chinese Exclusion Act.[10]
4. There has been a significant increase of anti-immigrants aggressive groups. According to a recent report by the Southern Poverty

Law Center, "'nativist extremist groups'—organizations that go beyond mere advocacy of restrictive immigration policy to actually confront or harass suspected immigrants—jumped from 173 groups in 2008 to 309 last year [2009]. Virtually all of these vigilante groups have appeared since the spring of 2005."[11]

5. Proposals coming from the White House, Congress, states, and counties have tended to be excessively punitive. Some examples:
   a. A proposed building of a wall along the Mexican border.
   b. The criminalization as felony not only of illegal immigration but also of any action by legal residents that might provide assistance to undocumented immigrants.[12]
   c. Draconian legislation prescribing mandatory detention and deportation of noncitizens, even for alleged minor violations of law. Arizona's notorious and contentious Senate Bill 1070 is a prime example of this infamous trend. It has been followed by Alabama's even harsher anti-immigrants legislation (House Bill 56), soon to be cloned by other states.
   d. Proposed legislation to curtail undocumented migrants' access to public services (health, education, police protection, legal services, and drivers' license).
   e. Suggestion by some prominent right-wing politicians on the possibility of revising the first section of the fourteenth amendment of the US Constitution.[13] Their purpose is presumably to deprive the children of immigrants of their constitutional right to citizenship. A campaign against the so-called anchor babies has been part and parcel of the most strident xenophobic campaign in years.
   f. A significant intensification of raids, detentions, and deportations. This is transforming several migrant communities into a clandestine underclass of fear and dissimulation. It brings to mind the infamous Mexican deportation program, authorized in 1929 by President Herbert Hoover. That program led, according to some scholars, to the forceful deportation of approximately 1 million people of Mexican descent, many of whom were American citizens.[14]
   g. Inability of Congress to approve the Development, Relief and Education for Alien Minors Act (DREAM Act) that would provide conditional permanent residency to certain deportable foreign-born students who graduate from US high schools, are of good moral character, were brought to the US illegally as minors, and have been in the country continuously for at least five years prior to the bill's enactment, if they complete two

> years in the military or at an academic institution of higher learning.[15]

The xenophobia and scapegoating of the "stranger in our midst" has resulted in the chaotic condition that now plagues the immigration system of the United States, judicially, politically, and socially. All recent attempts to enact a comprehensive immigration reform have floundered thanks to the resistance of influential sectors that have been able to propagate effectively the fear of the "alien."[16] The increasing support that such phobia against the "outsiders" within the frontiers of the nation seems to enjoy among substantial sectors of the American public brings to mind Alexis de Tocqueville's astute observation: "I know no country in which there is so little true independence of mind and freedom of discussion as in America…In America, the majority raises very formidable barriers to the liberty of opinion"[17]

From a Clash of Civilizations to a Clash of Cultures

In this social context tending toward xenophobia and racism, the late professor Samuel P. Huntington wrote some important texts about what he perceived as a Hispanic/Latino threat to the cultural and political integrity of the United States. Huntington was chairman of Harvard's Academy for International and Area Studies and cofounder of the journal *Foreign Policy*. He was also the intellectual father of the theory of the "clash of civilizations,"[18] with disastrous consequences for the foreign policies of George W. Bush presidency.

In 2004, Huntington published an extended article in *Foreign Policy*, titled "The Hispanic Challenge,"[19] followed by a lengthy book, *Who Are We? The Challenges to America's National Identity*.[20] The former prophet of an unavoidable civilizational abyss and conflict between the West and the Rest (specially the Islamic nations) now became the fervent apostle of an emerging nefarious cultural conflict inside the United States. Immersed in the prediction of a dangerous clash of civilizations *ad extra*, this messenger of doom now prognosticated that the United States is also entering into a grievous clash of cultures *ad intra*.

American national identity seems a very complex issue, as it has to deal with an extremely intricate and highly diverse history. But Huntington has surprisingly a simple answer. According to him, the United States is identified mainly by its "Anglo-Protestant culture" and not only by its liberal, republican, and democratic political tradition. It has been a nation of settlers rather than immigrants. The

first British pioneers transported not only their bodies but also their fundamental cultural and religious viewpoints, which Huntington designates as "Anglo-Protestant culture." In the formation of this collective identity Christian devotion—the Congregational pilgrims, the Protestantism of dissent, the Evangelical Awakenings—has been meaningful and crucial. This national identity has also been forged by a long history of war against a succession of enemies (from the Native Americans to the Islamic jihadists). There is a certain romantic nostalgia in Huntington's thesis, an emphasis on the foundations of American culture and identity, in their continuities rather than its evolutions and transformations.

But Huntington's main objective is to underline the uncertainties of the present trends regarding this nation's collective self-understanding. He argues that after the dissolution of the Soviet threat, there has been a significant neglect of the American national identity. National identity seems to require the image of a dangerous adversary, what he terms the "perfect enemy." The prevailing trend is allegedly one of notable decline due to a loss of intensity and awareness of national identity and loyalty.

Huntington claims that this decline is caused by the Latin American migratory invasion. This migration is not similar to previous migratory waves. It is unique and unprecedented because of the migrants' geographical contiguity, intensity, lack of education, territorial memory, constant return to their homeland, preservation of their language, retention of their native cultures, allegiance to and citizenship in their countries of origin, distance from the Anglo-Protestant culture, and lack of a Puritan work ethic. This immigration constitutes, according to Huntington, "a major potential threat to the cultural and political integrity of the United States."[21] This Harvard professor has discovered and named America's newest "perfect enemy" the Latin American migrants! Huntington's discomfiture is intense regarding the encroachment of the Spanish language into American public life. He calls attention to the fact that now in some states more children are christened José than Michael. This increasing public bilingualism threatens to fragment the US linguistic integrity. Linguistic bifurcation becomes a veritable menacing Godzilla.

In his analysis of the Latin American migration into the US, Huntington neglects altogether to consider its economic causes and its financial and social benefits both for the migrants' home countries (through remittances)[22] and the host country (lower wages for manual jobs).[23] He does not seem to have paid any attention to the process whereby the migrants become our new *douloi* (servant, slave)

and *μέτοικοι* (alien, foreigner), servants at the margins of our society, in a kind of social apartheid, cleaning our stores, cooking our meals, doing our dishes, cutting our grass, picking our tomatoes and oranges, painting our buildings, and washing our cars, while staying out of our way.

Obfuscated by Huntington are the consequences of the present trend among migrants in metropolitan Third -World diasporas toward holding dual citizenship. An increasing number of Latin American nations now recognize and promote double citizenship, a process that leads to multiple national and cultural loyalties and to what Huntington terms, with a disdainful and pejorative tone, "ampersand peoples." Dual citizenship, Huntington rightly recognizes, leads to dual national loyalties and identities. He however perceives this trend toward dual citizenship and national fidelity as a violation and disruption of the Oath of Allegiance and the Pledge of Allegiance, essential components of the secular liturgy in the acquisition of American citizenship.

Huntington seems to propose stricter policies regarding illegal migration, stronger measures to enforce the cultural assimilation of legal immigrants, and rejection of dual citizenship. His view is not only archaic but may also provide the theoretical underpinning for a new wave of xenophobic white nativism.[24] In contrast, what is now required is a wider acceptance and celebration of multiple identities and loyalties and, if religious compassion truly matters, a deeper concern for the burdens and woes of displaced people. The time has come to overcome the phobia of diversity and to learn how to appreciate and enjoy the dignity of difference.[25] For, as Dale Irvin has recently asserted, "the actual world that we are living in . . . is one of transnational migrations, hyphenated and hybrid identities, cultural conjunctions and disjunctions."[26]

Do the Latino/Hispanics truly represent "a major potential threat to the cultural and political integrity of the United States," as Huntington argues? Whether that is something to lament, denounce, or celebrate depends on the eyes of the beholder. We must entertain the possibility that even if Latino immigrants prove to be a "major potential threat to the cultural and political integrity of the United States," this fact might not have a negative historical outcome after all.[27]

Xenophilia: Toward an Ecumenical Ethical Theology of Migration

Migration and xenophobia are serious social quandaries. But they also present urgent challenges to the ethical sensitivity of religious people

and persons of good will. The first step we need to take is to perceive this issue from the perspective of the immigrants, to pay cordial (that is, deep from our hearts) attention to their stories of suffering, hope, courage, resistance, ingenuity, and, as so frequently happens in the wildernesses of the American Southwest, death.[28] Many migrants have become *nobodies* (John Bowe), *disposable people* (Kevin Bales), or *wasted lives* (Zygmunt Baum).[29] They are the empire's new mέτoikoi and douloi, modern servants and slaves. Their dire existential situation cannot be grasped without taking into consideration the upsurge in global inequalities in these times of unregulated international financial hegemony. For many human beings, the excruciating choice is between misery in their Third-World homelands and marginalization in the rich West/North First World, both fateful destinies intimately linked together.[30]

Will the Latino/Hispanics, during these early decades of the twenty-first century, become the new national scapegoats? Do they truly represent "a major potential threat to the cultural and political integrity of the United States"? This is a vital dilemma that the United States has up to now been unable to face and solve. We are not called, here and now, to solve it. But allow me, from my perspective as a Hispanic and Latin American Christian theologian, to offer some critical observations that might illuminate our way in this bewildering labyrinth.

We began this chapter with the annual creedal and liturgical memory of a time when the people of Israel were aliens in the midst of an empire, a vulnerable community, socially exploited and culturally scorned. It was the worst of times. It became also the best of times: the times of liberation and redemption from servitude. That memory shaped the sensitivity of the Hebrew nation regarding the strangers, the aliens, within Israel. These people's vulnerability was a reminder of the Israelites' own past helplessness as immigrants in Egypt, but also an ethical challenge to care for the foreigners inside Israel.[31]

Caring for the stranger became a key element of the Torah, the covenant of justice and righteousness between Yahweh and Israel. "When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God" (Leviticus 19: 33f). "You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt" (Exodus 23: 9). "The Lord your God is God of gods . . . who executes justice to the orphan and the widow, and who loves the strangers, providing them food and

clothing. You shall also love the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10: 17ff.). "You shall not withhold the wages of poor and needy laborers, whether other Israelites or aliens who reside in your land in one of your towns . . . You shall not deprive a resident alien . . . Remember that you were a slave in Egypt and the Lord redeemed you from there" (Deuteronomy 24: 14, 17–18). The 12 curses that, according to Deuteronomy 27, Moses instructs the Israelites to liturgically proclaim at their entrance into the promised land, include the triad of orphans, widows, and strangers as privileged recipients of collective solidarity and compassion: "Cursed be anyone who deprives the alien, the orphan, and the widow of justice" (Deuteronomy 27: 19).

The prophets repeatedly chastise the ruling elites of Israel and Judah for their social injustice and their oppression of the vulnerable people. Who are those vulnerable persons? They are the poor, the widows, the fatherless children, and the foreigners. "The princes of Israel . . . have been bent on shedding blood . . . the alien residing within you suffers extortion; the orphan and the widow are wronged in you" (Ezekiel 22: 6–7). After condemning with the harshest words possible the apathy and inertia of the religious leaders in Jerusalem, the prophet Jeremiah, in the name of God, issues God's command: "Thus says the Lord: Act with justice and righteousness . . . And do no wrong or violence to the alien, the orphan, and the widow" (Jeremiah 7: 6). He goes on to reprove the king of Judah with harsh words: "Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow . . . If you do not heed these words, I swear by myself, says the Lord, that this house shall become a desolation" (Jeremiah 22: 3, 5). Jeremiah paid a costly price for those daring admonitions.

The divine command to care for the stranger is the foundation of an ethics of hospitality. As evidence of his righteousness, Job asserts that "the stranger has not lodged in the street" for he always "opened the doors of my house" to board the foreigner (Job 31: 32). It was the violation of the divinely sanctioned code of hospitality that led to the dreadful destruction of Sodom (Genesis 19: 1–25).[32] The perennial temptation is xenophobia. The divine command enshrined in the Torah is xenophilia—the love for those whom we usually find very difficult to love: the strangers, the aliens, and the foreign sojourners.

The command to love the sojourners and resident foreigners in the land of Israel is based on two foundations.[33] One, which has already been mentioned, is that the Israelites themselves had been sojourners

and resident foreigners in a land not theirs ("for you were strangers in the land of Egypt"). Consequently, they must be sensitive to the manifold problems of people living in the midst of a nation whose dominant inhabitants speak a different language, venerate dissimilar deities, possess other traditions, and commemorate different historical founding events. Love and respect for the stranger and the foreigner is presented in these biblical texts as an essential dimension of Israel's national identity. It belongs to the essence and nature of the people of God.

A second source for the command of care for the immigrant foreigner is that it corresponds to God's way of being and acting in history: "The Lord watches over the strangers" (Psalm 146: 9[a]).[34] "God . . . executes justice for the orphan and the widow and loves the strangers" (Deuteronomy 10:18). God takes sides in history, favoring the most vulnerable: the poor, the widows, the orphans, and the strangers. "I will be swift to bear witness . . . against those who oppress the hired workers in their wages, the widow, and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts" (Malachi 3:5). Solidarity with the marginalized and the excluded corresponds to God's being and acting in history.

How comforting it would be to stop right here, with these fine biblical texts prescribing xenophilia, or love for the stranger. But the Bible happens to be a disconcerting book. It contains a disturbing multiplicity of voices, a perplexing polyphony that frequently complicates our theological hermeneutics. Regarding many key ethical dilemmas, we often find in the Bible not only different, but also conflictive, even mutually contradictory perspectives. Not rarely do we jump from our contemporary labyrinths into a darker and sinister scriptural maze.

The reason for this is that beside commandments of xenophilia, the Hebrew Bible also contains statements with a distasteful flavor of nationalist xenophobia. Leviticus 25 is usually read as the classic text for the liberation of the Israelites who have fallen into indebted servitude. Indeed it is, as its celebrated tenth verse so eloquently states: "Proclaim liberty throughout all the land unto all the inhabitants thereof."[35] But it also contains a nefarious provision: "As for the male and female slaves whom you may have, it is from the nations around you that you may acquire male and female slaves. You may also acquire them from among the aliens residing with you, and from their families . . . and they may be your property . . . These you may treat as slaves, but as for your fellow Israelites" (Leviticus 25: 44–46). In addition, there is the terrifying fate imposed upon the foreign wives (and their children), in the epilogues of Ezra and Nehemiah. They are to be put away and exiled, as sources of impurity and contamination for the faith

and culture of the people of God.[36] In the process of reconstructing Jerusalem, "Ezra and Nehemiah demonstrate the growing presence of xenophobia," as the Palestinian theologian Naim Ateek has appropriately highlighted. He notes: "Ezra and Nehemiah demonstrate the beginning of the establishment of a religious tradition that leaned toward traditionalism, conservatism, exclusivity, and xenophobia."[37] Let us also not forget the atrocious rules of warfare that prescribe forced servitude or annihilation of the peoples encountered in Israel's route to the "promised land" (Deuteronomy 20:10–17). These all are, in Phyllis Trible's apt expression, "texts of terror."[38]

The problem with some evangelically oriented books such as *Welcoming the Stranger* and *Christians at the Border*[39] is that their hermeneutical strategy completely and intentionally ignore those biblical texts that might have xenophobic connotations. Both books, for example, narrate the postexilic project of rebuilding Jerusalem spatially, culturally and religiously, under Nehemiah,[40] but remain silent on the expulsion of the foreign wives, an important part of that project (Ezra 9–10, Nehemiah 13: 23–31). The rejection of the foreign wives in the biblical texts of Ezra and Nehemiah does not seem too different from several forms of modern anti-immigrant xenophobia. The reason for expulsion is the same, that is, those foreign wives have a different linguistic, cultural, and religious legacy: "Half of their children . . . could not speak the language of Judah, but spoke the language of various peoples. And I contended with them and cursed them and beat some of them and pulled out their hair" (Nehemiah 13: 24–25).

The presence of seemingly mutually opposing positions is a constant irritating modus operandi of the Bible. We go to it searching for simple and clear solutions to our ethical problems, but instead it exacerbates our perplexity. Contrary to popular expectations, the Word of God does not make things easier for us.

But what is Christ's attitude toward the stranger and the socially despised other? Clues to it can be found in Jesus's attitude toward the Samaritans and in his dramatic and surprising eschatological parable on genuine discipleship and fidelity (Matthew 25: 31–46). Orthodox Jews despised and avoided Samaritans as sources of contamination and impurity. Yet Jesus did not have any qualms in conversing with a Samaritan woman, and one of doubtful reputation to boost, breaking down the barrier between Judeans and Samaritans (John 4: 7–30). Of the ten lepers who had been healed by Jesus, only one came back to express his gratitude and reverence, and the Gospel narrative emphasizes that "he was a Samaritan" (Luke 17: 11–19). Finally, in the parable on the meaning of the command "love your neighbor as yourself"

(Luke 10: 29–37), Jesus contrasts the righteousness and solidarity of a Samaritan with the neglect and indifference of a priest and a Levite. The action of the traditionally despised Samaritan is thus held up as a model of love and solidarity to emulate.

The parable of the judgment of the nations (Matthew 25: 31–46) is vintage Jesus. Its import should not be reduced to a description of the church. Here, Jesus disrupts, as he loves to do, the familiar criteria of ethical value and religious worthiness by distinguishing between human actions that sacramentally bespeak divine love for the powerless and the vulnerable from those that do not. Who are, according to Jesus, to be divinely blessed and inherit God's kingdom? Those who in their actions care for the hungry, thirsty, naked, sick, and incarcerated, in short, for the marginalized and vulnerable human beings. But also those who welcome the strangers and provide them with hospitality; those who are able to overcome nationalistic exclusions, racism, and xenophobia and are daring enough to welcome and embrace the aliens, the people in our midst who happen to be different in skin pigmentation, culture, language, and national origin. These people are the powerless of the powerless, the poorest of the poor; they are, in Franz Fanon's memorable words, "the wretched of the earth," or, to use Jesus's very poetic expression, "the least of these."[41]

Why? Here comes the shocking answer: because they are, in their powerlessness and vulnerability, the sacramental presence of Christ: "For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger [*ξένοσ*] and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me" (Matthew 25: 35). The vulnerable human beings become, in a mysterious way, the sacramental presence of Christ in our midst.[42] This sacramental presence of Christ becomes, for the first generations of Christian communities, the corner stone of hospitality, *philoxenia*, toward those needy people who do not have a place to rest, a virtue insisted upon by the apostle Paul (Romans 12:13).[43] When, in this powerful and imperial nation, the United States, its citizens welcome and embrace the immigrants who reside and work among them, with or without the documents required by the powers that be, they are blessed, for they are welcoming and embracing Jesus Christ.[44]

The discriminatory distinction between citizens and aliens is thus broken down. The author of the Epistle to the Ephesians proclaims to human communities that are religiously scorned and socially marginalized: "So then you are no longer strangers and aliens, but you are

citizens" (Ephesians 2: 19). The author of that letter probably has in mind the prophet Ezekiel's vision of postexilic Israel. Ezekiel emphasizes two differences between the postexilic and the old Israel: the eradication of social injustice and oppression ("And my princes shall no longer oppress my people"—Ezekiel 45: 8) and the elimination of the legal distinctions between citizens and aliens ("You shall allot it [the land] as an inheritance for yourselves and for the aliens who reside among you and have begotten children among you. They shall be to you as citizens of Israel; with you they shall be allotted an inheritance among the tribes of Israel. In whatever tribe aliens reside, there you shall assign them their inheritance, says the Lord God"—Ezekiel 47: 21–23).

There is a tendency among many scholars and church leaders to speak of immigrants mainly or even exclusively as workers whose labor is for the economic welfare of the American citizens. This kind of public discourse tends to objectify and dehumanize the immigrants. Immigrants are human beings created, according to the Christian tradition, in the image of God, and not just economic laborers. They deserve to be fully recognized as such, both in the letter of the law and in social praxis. Whatever the economic contributions immigrants may make to the receiving country (which usually, as in the case of the United States, happens to be extremely rich), from a theological and ethical perspective, our main concern should be for the well-being of the "least of these," of the most vulnerable and marginalized members of God's people, especially those who sojourn far away from their homeland, constantly scrutinized by the demeaning gaze of many native citizens.

One of the main factors fomenting distrust against resident foreigners is fear of their allegedly negative impact on national identity, understood as an already historically fixed essence. We have seen that anxiety in Samuel P. Huntington's assessment of the Latin American immigration as "a major potential threat to the cultural integrity of the United States." It is a fear spread all over the Western world, encouraging hostile attitudes toward the already marginalized and disenfranchised communities of sojourners and strangers. These are perceived as sources of "cultural contamination." What is forgotten is, first, that national identities are historical constructs diachronically constituted by exchanges with peoples bearing different cultural heritages and, second, that cultural alterity, the social exchange with the "other," can and should be a source of renewal and enrichment of our own distinct national self-awareness and identity. History has shown the sad consequences of xenophobic ethnocentrism. There have been

too intimate links between xenophobia and genocide.[45] As Zygmunt Bauman has so aptly written, "Great crimes often start from great ideas . . . Among this class of ideas, pride of place belongs to the vision of purity."[46]

We need to countervail the xenophobia that contaminates public discourse in the United States and other Western nations with an embracing, exclusion-rejecting attitude toward the stranger, the alien, the "other,"[47] which I have named *xenophilia*, a concept that comprises hospitality, love, and care for the stranger. In times of increasing economic and political globalization, when in a megalopolis such as New York, many different cultures, languages, memories, and legacies converge,[48] *xenophilia* should be our duty and vocation, a faith affirmation not only of our common humanity, but also of the ethical priority in the eyes of God of those vulnerable beings living in the shadows and margins of our societies.

Migration and xenophobia are not issues for the United States alone. On the contrary, they are international problems affecting the world community as a whole and must therefore be understood and faced from a worldwide context. For instance, the deportation of the Roma people (Gypsies) in France and other European nations is an unfortunate occurrence. Roma communities are expelled from countries where they are objects of scorn, contempt and fear, to other countries where they have traditionally been mistreated, disdained, and marginalized. They are perennial national scapegoats, whose painful condition has long been kept under silence.[49] It would also do good to compare the American situation with that prevailing in several European nations where the difficult and sometimes tense coexistence of citizens and immigrants echo the historically complex conflicts between the cross and the crescent, as many of the foreigners happen to be Muslims and worshippers of Allah, and hence subjected to insidious xenophobia and discrimination.[50]

Migration is an international problem, a salient dimension of modern globalization.[51] Globalization implies not only the transfer of financial resources, products, and trade, but also the worldwide relocation of people, the transnational migration of labor, the movement of human beings who have to take the difficult and painful decision to leave their kith and kin in search of a better future. Borders have become bridges, not only barriers. For, as Edward Said has written in the context of another very complex issue, "in time, who cannot suppose that the borders themselves will mean far less than the human contact taking place between people for whom differences animate more exchange rather than more hostility?"[52]

The intensification of global inequalities has made the issue of human migration a crucial one.[53] It is a situation that requires rigorous analysis from: (1) a worldwide and ecumenical horizon; (2) a deep understanding of the tensions and misunderstandings arising from the proximity of people with different traditions and cultural memories; (3) an ethical perspective that privileges the plight and afflictions of the most vulnerable; and (4) for the Christian communities and churches, a solid theological matrix that is ecumenically conceived and designed.

The churches and Christian communities, therefore, need to address this issue from an international, ecumenical, and intercultural perspective.[54] The main concern is not and should not be exclusively our national society, but the entire fractured global order. As described in *Welcoming the Stranger*: "Ultimately, the church must be a place of reconciliation in a broken world."[55] In an age of globalization, social issues with transnational complexities such as migration call for an international and ecumenical dialogue and debate. One goal of this discursive process is the disruption of the increasing tendency of developed and wealth countries to emphasize the protection of civil rights, understood exclusively as the rights of *citizens*, to the diminishment of the human rights of resident noncitizens.[56]

In his 2009 encyclical *Caritas in veritate,* Pope Benedict XVI rightly reminded the global community of the urgent necessity to develop an international and ecumenical perspective of migration:

> *"[M]igration*...is a striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises...[We] are facing a social phenomenon of epoch-making proportions that requires bold, forward-looking policies of international cooperation...We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants...[T]hese laborers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance." (*Caritas in veritate*, 62)

Notes

1. Derek Walcott, "The Schooner 'Flight,'" in *Collected Poems, 1948–1984* (New York: Farrar, Straus and Giroux, 1986), 346.
2. Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute Books, 1999, orig. 1987), 217.

3. Quoted by Néstor Míguez, Joerg Rieger, and Jung Mo Sung, in *Beyond the Spirit of Empire* (London: SCM Press, 2009), 45.
4. Franz Fanon, *Peau Noir, Masques Blancs* (Paris: Éditions du Seuil, 1952).
5. Pyong Gap Min, ed., *Encyclopedia of Racism in the United States*, 3 vols. (Westport, CT: Greenwood Press, 2005). A classic text on American nativism is John Higham, *Strangers in the Land: Patterns of American Nativism, 1860–1925* (New York: Atheneum, 1968).
6. Richard Rodríguez, *Brown: The Last Discovery of America* (New York: Viking, 2002).
7. See also Patrick J. Buchanan's book, with the inflammatory title, *State of Emergency: The Third World Invasion and Conquest of America* (New York: Thomas Dunne Books/St. Martin's Press, 2008).
8. David Leonhardt, "Truth, Fiction and, and Lou Dobbs," *The New York Times*, May 30, 2007, C1.
9. George M. Fredrickson, *Diverse Nations: Explorations in the History of Racial & Ethnic Pluralism* (Boulder and London: Paradigm Publishers, 2006).
10. Stuart Creighton Miller, *The Unwelcome Immigrant: The American Image of the Chinese, 1775–1882* (Berkeley: University of California Press, 1969).
11. Mark Potok, "Rage in the Right," *Intelligence Report*, Southern Poverty Law Center, no. 137 (Spring 2010), accessed April 17, 2010, www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2010/spring/rage-on-the-right.
12. This was one of the most controversial sections of the "Border Protection, Anti-terrorism, and Illegal Immigration Control Act of 2005" (H.R. 4437), a bill approved by the Congress but not by the Senate. Several religious leaders expressed their objection to it. The Los Angeles Roman Catholic cardinal archbishop Roger Mahoney, in an article published March 22, 2006 in *The New York Times* under the title "Called by God to Help," asserted that "denying aid to a fellow human being violates a law with a higher authority than Congress—the law of God" and warned that the priests of his diocese might disobey the bill in case it would be finally approved.
13. The first sentence of that section reads as follows: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." The second sentence of that same first section has also become center of attention of another key dispute in the United States: whether its tenets of "due process of law" and "equal protection of the laws" preclude any legislative prohibition of gay marriage.
14. Abraham Hoffman, *Unwanted Mexican Americans in the Great Depression: Repatriation Pressures, 1929–1939* (Tucson: University of

Arizona Press, 1974); Francisco Balderrama and Raymond Rodríguez, *Decade of Betrayal: Mexican Repatriation in the 1930s* (Albuquerque: University of New Mexico Press, 2006).

15. On June 15, 2012 President Barack Obama allowed the Department of Homeland Security to use its "prosecutorial discretion" to stop deporting certain young, law-abiding undocumented immigrants. Under Obama's plan, illegal immigrants under the age of 30 who were brought to the United States as children and have certain qualifications, such as a high-school diploma and a clean police record, can apply for work permits and the right to live free from the fear of arrest.
16. Matthew Soerens, Jenny Hwang, and Leith Anderson provide a succinct and precise summary of the most recent failed attempts to enact a comprehensive immigration legislative and juridical reform in their book *Welcoming the Stranger: Justice, Compassion & Truth in the Immigration Debate* (Downers Grove, IL: IVP Books, 2009), 138–158.
17. Alexis de Tocqueville, *Democracy in America* (London: Oxford University Press, 1959), 192.
18. Samuel P. Huntington, "The Clash of Civilizations?" *Foreign Affairs* 72, no. 3 (Summer 1993): 22–49; *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996).
19. Samuel P. Huntington, "The Hispanic Challenge," *Foreign Policy* (March/April 2004): 30–45.
20. Samuel P. Huntington, *Who Are We? The Challenges to America's National Identity* (New York: Simon & Schuster, 2004).
21. Huntington, *Who Are We?*, 243.
22. Dilip Ratha, "Dollars Without Borders: Can the Global Flow of Remittances Survive the Crisis?," *Foreign Affairs* (October 16, 2009), accessed May 10, 2010, http://www.foreignaffairs.com/articles/65448/dilip-ratha/dollars-without-borders. "[R]emittances are proving to be one of the more resilient pieces of the global economy in the downturn, and will likely play a large role in the economic development and recovery of many poor countries."
23. This is a serious flaw in many ethnocentric critiques of immigration issues according to Francisco Javier Blázquez Ruiz, "Derechos humanos, inmigración, integración," in *Ciudadanía, multiculturalidad e inmigración*, ed. José A. Zamora (Navarra, España: Editorial Verbo Divino, 2003), 86, 93.
24. A substantially more nuanced and intellectually complex analysis of the different aspects of immigration in the United States is provided by Alejandro Portes and Rubén G. Rumbaut, *Immigrant America: A Portrait*, 3rd ed. rev. and exp. (Berkeley, CA: University of California Press, 2006).
25. Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations* (London: Continuum, 2003).

26. Dale Irvin, "The Church, the Urban and the Global: Mission in an Age of Global Cities," *International Bulletin of Missionary Research*" 33, no. 4 (October 2009), 181.
27. Yet, at least Huntington recognizes the critical urgency of the substantial Latin American immigration for the cultural and political integrity of the United States (Huntington, "The Hispanic Challenge"). Cornel West, in another key text published in 2004, remains cloistered in the traditional white/black American racial dichotomy and is unable to perceive the salience and perils of xenophobia and nativism as a chauvinistic reply to immigration. Cornel West, *Democracy Matters: Winning the Fight Against Imperialism* (New York: Penguin Press, 2004). Is there any possible conceptual manner of bridging the concerns of the African American ghettoes, struggling against color-coded racism, and the growing Latino/Hispanic barrios, facing an insidious cultural disdain? Both communities suffer of lack of recognition of their genuine human dignity, which should imply more than mere tolerance for their distinctive cultural traits, of socioeconomic deprivation and political powerlessness. An always complex and difficult to achieve dialectics between cultural recognition and social-economic redistribution might be the key clue for solving this dilemma. Cf. Nancy Fraser and Axel Honneth, *Redistribution or Recognition? A Political-Philosophical Exchange* (London and New York: Verso, 2003). Ernesto Laclau and Chantal Mouffe emphasize this dialectics in the preface to the new edition of their famed text, *Hegemony and Socialist Strategy: Toward a Radical Democratic Politics* (2nd. ed.) (London: Verso, 2001), xviii: "One of the central tenets of *Hegemony and Socialist Strategy* is the need to create a chain of equivalence among the various democratic struggles against subordination . . . to tackle issues of both 'redistribution' and 'recognition.'"
28. See the poignant article by Jeremy Harding, "The Deaths Map," *London Review of Books* 33, no. 20 (October 2011): 7–13.
29. John Bowe, *Nobodies: Modern American Slave Labor and the Dark Side of the New Global Economy* (New York: Random House, 2007); Kevin Bales, *Disposable People: New Slavery in the Global Economy* (Berkeley, CA: University of California Press, 2004); Zygmunt Bauman, *Wasted Lives: Modernity and Its Outcasts* (Cambridge: Polity, 2004).
30. Branko Milanovic, "Global Inequality and the Global Inequality Extraction Ratio: The Story of the Past Two Centuries," The World Bank, Development Research Group, Poverty and Inequality Group (September 2009); Peter Stalker, *Workers Without Frontiers: The Impact of Globalization on International Migration* (Geneva: International Labor Organization, 2000).

31. Cf. José E. Ramírez Kidd, *Alterity and Identity in Israel: The "ger" in the Old Testament* (Berlin: De Gruyter, 1999).
32. Sodom's transgression of the hospitality code was part of a culture of corruption and oppression, according to Ezekiel 16: 49—"This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy." The homophobic construal of Sodom's sinfulness, which led to the term sodomy, is a later (mis)interpretation. Cf. Mark D. Jordan, *The Invention of Sodomy in Christian Theology* (Chicago: University of Chicago Press, 1997).
33. José Cervantes Gabarrón, "El inmigrante en las tradiciones bíblicas," in *Ciudadanía, multiculturalidad e inmigración*, ed. José A. Zamora (Navarra, España: Editorial Verbo Divino, 2003), 262.
34. This periscope deserves to be quoted in its entirety: "The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin" (Psalm 146: 8–9).
35. This text is inscribed in Philadelphia's Liberty Bell, a venerated US icon.
36. For a sharp critical analysis of the xenophobic and misogynist theology underlining Ezra and Nehemiah, see Elisabeth Cook Steicke, *La mujer como extranjera en Israel: Estudio exegético de Esdras 9–10* (San José, Costa Rica: Editorial SEBILA, 2011).
37. Naim Stifan Ateek, *A Palestinian Christian Cry for Reconciliation* (Maryknoll, NY: Orbis Books, 2009), 132.
38. Phyllis Trible, *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (Philadelphia: Fortress Press, 1984).
39. Soerens, Hwang, and Anderson, *Welcoming the Stranger*; and M. Daniel Carroll R., *Christians at the Border: Immigration, the Church, and the Bible* (Grand Rapids, MI: Baker Books, 2008).
40. Soerens, Hwang, and Anderson, *Welcoming the Stranger*, 85, 98; Carroll, *Christians at the Border*, 83–84.
41. See Clark and Jesse Lyda's moving documentary, *The Least of These* (2009), http://www.snagfilms.com/films/title/the_least_of_these.
42. Regarding Matthew 25: 31–46, I am in accord with those scholars, such as Cervantes Gabarrón ("El inmigrante en las tradiciones bíblicas," 273–275) who interpret "the least of these" as referring to the poor, dispossessed, marginalized and oppressed, and in disagreement with those who limit its denotation to Jesus's disciples, like M. Daniel Carroll R. (*Christians at the Border*, 122–123).
43. Peter Phan, "Migration in the Patristic Age," in *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, ed. Daniel G.

Groody and Gioacchino Campese (Notre Dame, IN: University of Notre Dame Press, 2008), 35–61.

44. There is an instance in which Jesus seems to exclude or marginalize strangers. When a woman, "Gentile, of Syrophoenician origin," implores from him healing her daughter, Jesus declines. But her obstinate, clever, and hopeful response impresses him and leads him to praise her word of faith (Matthew 15: 21–28; Mark 7: 24–30).
45. Amin Maalouf, *In the Name of Identity: Violence and the Need to Belong* (New York: Arcade Publishing, 2000).
46. Zygmunt Bauman, *Postmodernity and Its Discontents* (Cambridge, UK: Polity Press, 1997), 5.
47. Cf. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996).
48. William Schweiker, *Theological Ethics and Global Dynamics in The Time of Many Worlds* (Malden, MA and Oxford: Blackwell, 2004).
49. Cf. European Commission, "Roma in Europe: The Implementation of European Union Instruments and Policies for Roma Inclusion (Progress Report 2008–2010)" (Brussels, April 7, 2010).
50. Giovanni Sartori, *Pluralismo, multiculturalismo e estranei: saggio sulla società multietnica* (Milano: Rizzoli, 2000). Sartori perceives Islamist immigration as irreconcilable with, and thus nefarious for, Western democratic pluralism. His thesis is a sophisticated reconfiguration of the multisecular adversary confrontation between Christian/Western (supposedly open, secular, and liberal) and Islamic/Eastern (allegedly closed, dogmatic, and authoritarian) cultures, a new reenactment of what Edward Said appropriately named "Orientalism."
51. A task to which not enough attention has been devoted is the advocacy for the signature and ratification by the wealthy and powerful nations of the 1990 "International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families," which came into force on July 1, 2003.
52. Edward W. Said, *The Question of Palestine* (New York: Vintage Books, 1992, orig. 1979), 176.
53. Some scholars, for example, argue that the North American Free Trade Agreement, which came into force on January 1, 1994, created havoc in several segments of the Mexican economy and deprived of their livelihoods approximately 2.5 million small farmers and other workers dependent on the agricultural sector. The alternative for many of them was the stark choice between the clandestine and dangerous drug trafficking or paying the "coyotes" for the also clandestine and dangerous trek to the North. Ben Ehrenreich, "A Lucrative War," *The New York Review of Books* 32, no. 20 (October 2010): 15–18.
54. Raúl Fornet-Betancourt, ed. *Migration and Interculturality: Theological and Philosophical Challenges* (Aachen, Germany: Missions

wissenschaftliches Institut Missio e.V., 2004); Jorge E. Castillo Guerra, "A Theology of Migration: Toward an Intercultural Methodology," in Groody and Campese, *A Promised Land, A Perilous Journey*, 243–270.

55. Soerens, Hwang, and Anderson, *Welcoming the Stranger*, 174.
56. Fernando Oliván, *El extranjero y su sombra: Crítica del nacionalismo desde el derecho de extranjería* (Madrid: San Pablo, 1998).

Chapter 3

Expanding Space: A Possibility of a Cavernous Mode of Dwelling

Elaine Padilla

> *Space expands, not the galaxies. But*
> *into what does space expand? into another space?*
> *The star that collapses in on itself because of its density and disappears*
> *—where does it go?*
> *Oh Bohm, may your theory be true.*
>
> —Ernesto Cardenal, "3-Pound Universe"[1]

> *Today we are recovering our earthly citizenship. We are creatures of the earth, of the soil—and we live out this terrestrial relatedness and feel an urgent need to rebuild it, to stop harming our body, to stop exploiting it and destroying it.*
>
> —Ivone Gebara, *Longing for Running Waters*[2]

Space expands via movement. Like a cosmic ocean with its myriad ripples, it enfolds and explicates a manifest order.[3] The universe, the largest living organism, knows the pain of such expansions, and sheds tears at every rupture that each of these migrations cause. It expands at the beckoning of the stars and planets, whose orbits leave a light trace of their presence in its darkness. The human footprints in this expansive universe likewise extend the limits of earthly borders, boundaries that one might hope become more fluidly porous. Yet, one wonders if the root systems needfully characteristic of the earth can perhaps be made repottable beyond the hostile tendencies of geopolitics. Possibly so, one might imagine in light of the painting by Mexican nationalist and painter Frida Kahlo, *The Embrace of the Universe, the Earth (Mexico), Diego, Me and Señor Xololt.*[4]

With its earth tones of red, yellow, green, and brown, the *Universe* hospitably offers space for the living and the dead. That hospitable

embrace we see in how Frida, Coatlicue, the earth, Xololt, Quetzacoalt, and the universe all continue to expand even beyond the limits of the canvas. This cosmic repotting of the earth with its root systems underneath and this dual-genderedness of Coatlicue both exemplify a homeliness that is not statically settled but rather one that is fluid, as hospitality itself responds to the other. The bleeding sun of Aztec ritual represented also in Kahlo's Zapotec red dress and in Coatlicue sharing her tears and the wounds of her neck—these are all imageries of a great interconnectivity between worldhood and the expanse. Yet one cannot deny that this painting's cosmos is full of dual imageries not only of male and female, but also of both the hostility and the hospitality of space. The whole cosmos breathes a strange, welcoming sort of life.

A view of dwelling such as the one Kahlo portrays in her painting raises the question of *spatial* place in lieu of earthly human expansions in an era in which the human collective is drastically in need of being hospitably adventurous. Our collective is sadly fighting vigorously to reduce the possibilities for the whole to unfold fruitfully. Though there are no simple correlations, one might agree that our unfair trading laws, globalized economy, violence, religious wars, genocide, depletion of natural resources, poverty, and greed have expanded our territories in very inhospitable ways, causing the extinction of numerous species, and forcing millions of groups around the globe to migrate. What definitions of being human in relation to space and place could we construct in light of the conditions we have produced that result in these migratory patterns? I suggest we consider a mode of dwelling hospitably that looks seriously and creatively at how we might construct views of territories that can render the planetary existence more sustainable as a whole and particularly welcoming of the migrating stranger.

This chapter attempts to conceive such a model by exploring concepts of hospitality within a planetary scene that is rife with implicit and explicit hostility. It challenges views that construct notions of "space" and "place" in static and hermetic ways, instead suggesting a model of planetary hospitality that puts these two concepts—space and place—in a more intimate and fluid relationship with each other, and that appropriates the most hospitable elements of both. Structurally speaking, this chapter moves fluidly among ancient, premodern, pre-Hispanic, and postmodern views to reconceptualize the present situation of the southern US borders. Hebrew, Greco-Roman, Taíno, Maya Quiché, and Aztec civilizations migrate into each other's spaces for they are the religiocultural heritage that

informs this chapter's challenge against the ambition driving the ongoing territorial and economic expansionism. The principles gained from this chapter form the basis for developing a hospitable metaphor of being human, that is, of dwelling, via the trope of the cavernous.

Hostile Becomings of Place

The place the other occupies within the social nexus is an implied point of contention in definitions of territories, for the other, or stranger, holds the dual roles of friend and foe. From the Latin word *hospes* are born two equally conflicting human tendencies: *hostis*, meaning guest or host, and *pet-* or *pot-*, meaning master.[5] Both despotic power and a contractual relationship of forced reciprocity might be at play in the guest-host relationship.

In our contemporary scene, hospitality has entered into a contractual liaison that puts a price tag on the relationship between guest and host, inevitably stepping into the realm of commerce. As Immanuel Kant rightly points out, hospitality unfolds in a relationship with an existent set of laws of exchange that sets the basis for "the right of an alien not to be treated as an enemy upon his [*sic*] arrival at another's country."[6] As positive as this statement may sound, provided that monetary value governs the concept of hospitality, the place the stranger occupies will remain under contestation, capriciously oscillating between hostility and hospitality. In addition, with commerce driving the movement of populations, a system of hospitality based on debt will remain in place.

Furthermore, hostility shadows today's gist of hospitality, partly because of the manner in which the stranger remains bound to the concept of *xenos* itself, the contract or collective alliance of the name (often assumed through commerce). The stranger to be received, according to Kant, must begin by answering the question of her name, guaranteeing an identity against which postmodern critics such as Jacques Derrida argue.[7] "What should I call you, or name you?" becomes the filtering and selecting instrument for those whom they decide to grant asylum, the right of visiting, of hospitality, and excluding and doing violence.

In tandem with this tendency to stamp the bodies of strangers with a certain genetic code lies the problematic of being human in the world within the limits of time and space that both constrict and expand with movement. Undeniably, alongside commerce travels a longing for a type of residence that transcends the limits of place.

In agreement with Martin Heidegger, one might reason that being orients itself toward a way of "residing" and "dwelling with" that is continuously interrupted by a sense of "not-at-homeness" that spurs dwelling beyond itself, toward the "there" of its potentiality.[8] Human existence entails crossing borders, and at times a cycle of uprootings and enrootings in its search for higher levels of well-being, thus its ecstatic character.

In our contemporary scene, this "there" has come under scrutiny, for definitions shift depending exactly on whose dwelling expands into new frontiers. Who is a friend or foe, and who does the naming? As Emmanuel Levinas has critically argued, human existence also calls for caution with this "there" that dwelling would seek to occupy, and with the notion of *occupying* the opening of space itself by means of demystifying place that Heidegger's definition implies.[9] For fear of occupying someone else's place, Levinas detracts from a mode of being-in-the-world derived from "some legal identity" that usurps the place of those whom it has already oppressed, starved, and expelled to a "third world."[10] First-World nations, if not only actual movements of their populations, have constricted, and often enough despoiled, the place of those others they have put in their debt, conversely constricting entry into "first world" space by means of a law ironically denied to those they have displaced.

The impulse that continues to fuel the European spirit of expansion provides but one historical example of why this warning is fitting. About 50 million Europeans have migrated during the past 300 years to areas beyond Europe, opening up "vast areas for farming, ranching, resource extraction, and trade."[11] With them vegetation and animals were also distributed globally, "altering the landscapes of almost all inhabitable regions."[12] More specifically, at the backdrop of the early modern Spanish migrations to America, within half a century, the natives became indebted to their guests, their gold exhausted, and land under a lien, bodies contracted to satisfy the wants of colonial commerce as entire populations of natives were decimated

The Portuguese, Dutch, and English who would later follow the Spanish were by no means any more benign in their expansionist efforts. By the seventeenth century, the Americas were already being viewed as territories good for feeding the wider global material economy.[13] In the Caribbean alone, sugar became known as the "brown gold" sought by the Europeans, thus the reason behind the wave of forced African migrations that ensued. Colonial plantations

"relocated" millions of laborers "as indentured servants, slaves, prisoners, or 'free' persons, were used to radically reconstruct local landscapes and revolutionize local economies."[14] These geopolitical boundaries continued to expand via encroachment into the spatial limits of Latin America and the Caribbean, manifesting dehumanizing tendencies and the rape of the land throughout the eighteenth and nineteenth centuries.

The ontological views of place were fixed as early as the nineteenth century. As the US territory expanded into the borders of Mexico after 1848, and into the Caribbean in 1898, "the configuration of Latino/as or Hispanics in this country [the United States]" became fixed.[15] With the shift in the twentieth century toward a purely economic expansion, US foreign policies despite the rhetoric of Pan-Americanism turned Latin America into the reproductive landscape of US corporations.[16] Foreign (US) domination of the land and failure to attain social justice resulted in high poverty levels alongside worsening ecological conditions throughout Latin America. Today because of "resource-based exploitation and degradation" and climate changes, a number of Latin American countries continue to suffer from decline of crop yields and consequently of their rural economy.[17] Regions such as the United States perceived as having abundant resources and higher income jobs logically serve as attractors.

At present, the name Latin American, Latino/a, Hispanic carries this stigma, and any minimal hospitality being offered to this kind of guest suffers from the blows of this geoeconomical impact. Hospitality, as Derrida quips, is "no longer graciously offered beyond debt and economy."[18] Movement, expansion, and the spread of populations and of the principles of globalization continue to stamp an identity interchangeable with an inhabited soil being occupied in inhospitable ways. Should not the well-being of the stranger be considered relevant enough to depose this commercialized version of hospitality? In addition, how does one define "dwelling with" from the perspective of the new arrival, the space and time of the southern guest? Might one suggest a type of living that cherishes the earth as it finds a measure of dwelling by looking "to the sky and to the gods,"[19] along with an enlargement of self only defined by a mutually beneficial relationship with the other? Being at home is not the ending point. Rather, as Levinas argues, it is the point of departure or commencement of being.[20] Seeking the well-being of another beyond the self could redefine place in lieu of the possibility of new beginnings.

Spatial Place

From the European imaginary, we have inherited a split view of space and place that for some characterizes the world (place) as matter and motion and simply locates place within an unaffected, finite, and limited extension of space.[21] A dominant view transpires, one that espouses a break in cosmic connectivity. This break renders place favorable for violent expansions of territories. Space, by taking on divine qualities such as immutability and incorporeality, relegates place to the realm of bodies and those parts internal to them. Place and its corresponding people could be seen as objects, for bodies may change places, and hold relative positions in relation to each other. Space, however, is static, an immovable extension, at times even as absolute as the divine that it images. So while space might be identified with the infinity of divine dwelling, (finite) place would with the lesser and derivative world of matter. To those who ascribe to this European cosmology, such a division or distinction might provide a reason for emptying the Latin American territory of its spatially divine qualities, making it fertile for the seeds of Anglo-European ontology to take root and for the Christian ideal of an immutable space to define its boundaries.

An immutable ideal has meant an Anglo-European ontology capable of transforming place into its own image, place being merely a passive recipient of its ontological imprint. Evidence of gradual Eurocentric interpretations of territories is present in European pictorial cartography of the Renaissance. While elaborated with beautiful artistic details, as Walter Mignolo argues, they served to impose a European ontology by "using the map as the real territory."[22] Cartography became a powerful tool for controlling definitions of the "newly" found territories, and for the erasing of indigenous cosmology. Once a particular cartographic representation took hold of the European imaginary, "place" took on the new symbolic representations of territories and a quality of history palatable to the colonizer. Subsequently, cartography became a way of conveying a message of, in this case, European power.

Cartographically, mapping the West Indies meant gradually superimposing an imaginary of territoriality of material relations that stripped away its sacredness. Indigenous representations such as the *Codex Mendoza* painted territories having squared cosmographic dimensions, paralleling the cosmos, with roads diagonally leading to it. In the drawing, as Mignolo points out, "each quarter is dominated by a god-creator and linked to an element of allegorical significance and to a color."[23] In European maps, however, colors and the gods

symbolically represented in each quadrant were absent, and the geometrical dimensions favored the European worldview, often spherical, divided in three sections (paralleling the Christian Trinity), and eventually containing drawings of monsters, naked people, cannibals, and women seated on wild animals while European males rode powerful horses. These artistic impressions depicted the "New World" (place of the Americas) as inferior, showing a gender and ethnic difference that defined the Americas according to the European image. Arguably, the spatiality of place becoming ontologically European and stripped from its inner transcendence portrayed a far-removed heavenly dwelling, a habitable world devoid of its divine significance.

The Amerindians, by mapping their cosmology into their territorial expansions, appeared to be painting a view of existence interconnected with the heavens. Even today for many indigenous people of Latin America, place also refers to the "house" of the gods in the sense of a cosmic abode (*amauta*) that is to some extent inhabitable, a residence between the welcome of the auspicious and the threat of the inauspicious, as Rodolfo Kusch explains.[24] "Being with," which includes *estar*, keeps a gaze toward the unnamable. The divinity may cross this "betweenness" at any point, the transcendent finding itself in the quotidian, and the existent becoming immersed in the nonexistent. Reality therefore could be viewed in the negative, that which for many might be apparently absent. A ground from above and a ground from within irrupting into the here and now would make the limits of the visible appear as growing or enlarging its dimensions (like a tree growing out of a small seed). In this conception, estar in the here and now became entangled with a desire for the infinite and turned life into a miracle, an encounter with divinity that resulted in place also being viewed as divine dwelling.

Place as divine dwelling thus might provide another narrative of place. In the *Mapa de Cuauhtinchan No. 2*, space appears as if enfolding into a cave and later unfolding out of it.[25] The Amerindian shared a narrative of territorial emergence stemming from divine openings from within the depths of the earth, cavernous openings in the shape of a uterine cavity. This Amerindian cosmos is intricately connected to place, and to human and divine dwellings. For instance, Amerindians saw Chicomoztoc, the "Place of the Seven Caves," as the place out of which the pilgrimage of the Chichimec people began. This starting point, depicted as a large cave with seven openings, was the divine womblike site with which homeland would define itself. This cavernous origin symbolizing a cosmic womb was likewise the home of the gods, navel of the world, and portal to the underworld.

Furthermore, caves viewed as cosmic wombs furnished a principle of the expansion of space in a reproductive sense, as birthing new beginnings time and again. Space itself, therefore, was not viewed as static, immutable, and incorporeal. As Sylvia Marcos argues, in a cosmology in which space reproduces, all things speak of nurturing movements and recouplings between macrocosms and microcosms. Furthermore, in such a cosmology space becomes structured according to complementary poles or fluid polarities that do not negate each other. The interplay between "up and down, exterior and interior, masculine and feminine, day and night, life and death," Marcos explains,[26] reproduce an infinity of shades that affirm a wholeness dependent on this flow.

She describes this reproductive property of the cosmos in terms of an endless flow of copulations in flux that negotiate a movement characterized by its plasticity of polarities transforming themselves. Rather than a homeostatic cosmology, therefore, space continuously gives way to "fluid, open, in an increasingly shifting balance" of categories that lack a fixed "hierarchical stratification."[27] A continuous shift from one pole to the other grants the cosmos a quality of transit, of fluid and everchanging expressions of equilibrium and balance. The supernatural and sacred are then not distant but fluidly enmeshed in the profane, and vice versa. All life forms are then interconnected: the natural dimension and the supernatural, deities, and the flora and fauna and climate effects; the material and the immaterial, the visible and the invisible—all interacting continuously, and mutually and fluidly redefining each other.

Consequently, unlike the modern European ontological view of space that eventually strips off its quality of mutability, corporeality, and interconnectivity, a view that energizes space and draws its mobility close to the earthly might offer a model of regenerative beginnings. Like the *Mapa de Cuauhtinchan No. 2*, visible and invisible, what could be seen and what would resist the probing sight, might be interrelated elements from which to inform a hospitable mode of dwelling. Rather than view place as an excuse for expanding territories that take on a quality akin to infinity by means of conquest and colonialism, might there be an answer to the chains of imperial commerce in other cosmologies?

Sacred Beginnings

Beginnings believed to be sacred out of which Caribbean and Latin American meanings of space and place also arose are too difficult to

categorize as exclusively hostile or hospitable. Nevertheless a belief in a mobile space may have allowed indigenous peoples to maintain their regenerative views of place even when those places and those peoples were beset by conquest. Space and place, and microcosms and macrocosms ever recombining themselves may have led them to experience history as undergoing multiple rebirths via earthly openings. The cosmos enfolding and unfolding into place could be evident in how life itself was viewed as sprouting forth from the depths of their own hostile contexts. These cracks within the earth capable of interrupting history could even be an interpretative lens through which to reread the Judeo-Christian heritage found in the Hebrew scriptures and Greek thought. Could this be a step toward a present sense of history-making and thus also a step to drawing from more hospitable impulses a passageway for new beginnings?

In most early myths, the resemblances are already present. The beginnings of the cosmos and of humanity can be traced back to an initial expansion of the cosmos, the reshaping of the heavens and the earth, and the setting up of a place where the whole of the created order could find its dwelling in relation to one another. Light and darkness, water and sky, water and dry ground, vegetation, the lights of the sky, the creatures of the land and those of the sea, along with humankind came to inhabit this corner of the universe in interdependent ways. Each in relation to the other, they came to provide and inhabit a nurturing spatial place. For the Spanish and Anglo-Saxon Christians, their beginnings and those of humanity could be traced to the creative molding of spatial place and specifically of a human couple, Adam and Eve, from the dust of the earth. Among the Maya Quichés in Mesoamerica, space transforms itself into a place that provides shelter to the birds, the deer, the jaguars, pumas, snakes, and eventually their two ancestral couples.

Indigenous to Amerindian cosmogonies are the way in which space that was inhabited was described as being born out of the very depths of the earth, and depicted as an opening before the cosmos and entrance to the underworld, as found in the *Mapa de Cuauhtinchan No. 2*. For instance, according to Fray Ramon Pané's *Relación acerca de las antigüedades de los indios*, for the Taínos two caves called Cacibajagua and Amayaúna acted as the birthing openings of their tribal ancestors.[28] In this cosmogony, even the sun and the moon came out of a cave called Iguanaboina. In many of these pre-Hispanic societies, the earth was thus viewed as the Great Womb, the interior of the earth as having the shape of a cave or a uterus.[29]

Such understandings of beginnings, consequently, were undoubtedly ambiguously hospitable, for openings in the earth were also gateways to the afterlife. For the Taínos, Coaybay was the place where the dead went, a place on one of the sides of the island called Soraya (from the term *So-raia*, which means a place that is inaccessible, secluded, unreal, or mythical).[30] Though in the afterlife the Taínos would lead a similar life to the one they had before, to get there they had to be devoured and swallowed up by the earth upon death. Within caves, it is presumed, humans were also sacrificed and became offerings to their gods sealed by fire. Thus caves, while metaphorically referred to as the wombs of the earth in the sense of the place of conception and birthing of life, were also the vessels of destruction. The earth itself was viewed as both nourishing and a fearsome monster. Cosmos, earth, and the underworld were closely intertwined via sacred openings fluidly defined.

A similar ambiguity is also evident in the manner in which place developed genealogical root systems by being identified with the beginnings of particular groups of people. Interestingly, for Hebrews and Amerindians alike, the place each occupied became the center of the universe, and thus the primeval space out of which all other nations would be born. For the Hebrews, from the womb of Eve was born the main ancestral line of the nations—the children of Noah, the bloodline of Shem, of Abram (later renamed Abraham), Jacob (later named Israel), and subsequently the land flowing with milk and honey. The depths of chaos, the waters over which the Spirit was hovering, became redefined as the cosmos the Hebrew people knew and experienced to be orbiting about them and for their sake. In some Mesoamerican narratives, space similarly held a birthing vinculum with specific groups of people. The *Popol Vuh*, a sacred book of the Maya Quiché, more explicitly details the kinds of provisions and support needed so that the whole of the earth could survive and thrive, and serves as the backdrop for the birth of the Maya Quiché civilization.[31] All was created and shaped for this civilization, and ultimately so that the Maya Quiché would worship the gods according to the gods' desire.

These origins were grounded in a sense of migration intertwined with the will of the heavens. For Jews and Christians alike, a migratory lineage sanctioned by God begins with God asking the original couple to leave its Edenic beginnings. Other similar migratory impulses grounded in the divine favor follow: Abram, Jacob, Joseph, and the Israelites themselves, indeed many of the heroes of the faith, were once migrants with a divine calling to extend territorial borders.

Similarly, in the *Popol Vuh*, migration is the birthing locus of the Maya Quiché civilization.[32] Their need for fire leads them to find a more suitable place of habitation that eventually became one of the main cities in which they founded a temple to Tohil. Tulán Zuiva, the place of the seven caves with seven ravines, thus became one of the most blessed territories of the gods and one of the greatest testaments to Mesoamerican civilization founded on the principles of migration. Likewise for the Taínos, their ancestral stories drew from concepts of migration, specifically from their movement away from the caves.

Understandings of space such as these unavoidably shaped xenophobic and nationalistic sentiments. In the Hebrew narratives, the sacred meaning given to the land of their forefathers would serve the Hebrews as a measuring stick to expel those already residing in it or to wage war against those neighboring it. "Completely destroy them—the Hittites, Amorites, Canaanites, Perizites, Hivites, and Jebusites—as the Lord your God commanded you," dictated the Deuteronomic law (Deuteronomy 20:17). In time, with the expansion of Babylonian rule and later the Greek culture and rise of the Roman State, neighboring enemies, some known as the Samaritans, were among those who in the times of Jesus would lack the divine favor.

A people in desperate need of new stories of their beginnings may turn to the idea of space that expands itself in hospitable ways, a space that acts as "a nurse of all generations" and is present not only in the *khora* of Plato's cosmogony,[33] but also in the symbol of the cave in the Amerindian myths. Space with a *spacing* quality akin to the cavernous beginnings, space in the "middle of," sprouting from within the earth itself seems to be a means to interrupt a rhetoric of a linear sense of history. Rather than pure origins, what surfaces are narratives of multiple beginnings, multiple cosmogonies, perhaps beginnings that may seem spurious. Their disruptive rhetoric may point to more hospitable becomings of space. Like cavernous openings before the cosmos and entryways to the underworld, these "interruptions" may help negotiate more fluid limits between territories.

The Taíno myths underwent continuous cosmogonic reshapings and remoldings. Furthermore, by these narratives assuming cavernous origins of life, other types of living beings could originate from other living beings.[34] In particular, human beings could become portals of the universe and hospitable receptacles for the origins of other living creatures. According to the Taíno concept of beginnings, certain trees and birds evolved from humans who were captured by the sun. The type of tree was named *jobos* or *Mácocael*, and the bird

yahubabayael (a bird that sings in the morning). In this same concept of beginnings, frogs came to be when a group of abandoned children began to cry "*toa*, *toa*," a sound made by the *tonas*. Even the seas and fish came out of the bones of a dead young man being kept on a dry pumpkin. These openings in the narratives themselves may point to other beginnings, other unfoldings and dimensions of space and place, and interconnectivity of this web of life.

Cavernous beginnings in the *Popol Vuh* may help a reader to see evidence of hospitable longings even in a narrative of hostility in which obedience to Tohil resulted in subduing and bringing under the yoke of the Maya Quiché the surrounding large and small tribes to be sacrificed, "offering him the blood, life, chest and sides of all men."[35] This ritual baptized with fire gave this center of power and ceremonial place the character of a dominated territory. With fire their settlement was established. Interestingly, this act of hostility follows an episode in which two of their heroes, Hunahpú and Xbalanqué, had conquered the lords of the underworld. The two had stripped the lords of all their power. In addition, upon establishing a period of peace and hospitality in the land, the heroes said, "Men shall no longer be seized by surprise, as you have done."[36] In shifting space within place, no one again would be subdued, captured, and sacrificed by these lords. This theme became a point of remembrance for the Maya Quiché, a legendary interruption in the imaginary of hostile territorial expansions to which they would always turn.

One remembers other narratives that seem quite cavernous alongside those of Hebrew expansion and possession of the land. Not only would the figure of Abraham be an interruptive agent, as all the families of the earth would be blessed through him (a concept that even resonated in the gospel message for the Gentiles of the Apostle Paul), but also land as divine dwelling could become relevant. As a result, a series of lands within lands appear to disrupt hostile narratives. In Hebrew thought, that the earth was God's home also meant that their land was to be neither private property nor the property of the state. The whole of humanity was therefore charged with the stewardship of Yahweh's possessions, to generously share their place with those in need. Also the immemorial event of the descendants of Jacob (the land of Israel itself) residing in the land of Egypt became the cornerstone for the Jewish identity and their divine call to act justly toward the *ger* and *paroikos*. Lastly, even the presumed guilty could have a place within "the cities of refuge."

So beginnings can be the result of expanding place, as if cavernous spaces had opened up, and as the result of interruptive migrations. Through encounters with the others, whether human or nonhuman, space may be redefined and place may become hospitable. Yet the ambiguity exemplified above may offer a pause for reflection of the complexity of these encounters, and of the difficulty in locating oneself in the universe while interacting with the stranger near and far. The geopolitical views already displayed offer at best ambiguous definitions of space and place. On the one hand, there may be a universal welcome; and on the other, a localization of origins may lend itself to entrenched views on identity as a people blessed by the gods, conscious of a place that is divinely gifted and worthy of possession at all cost.

Welcoming Spaciousness

Today, an increase in global crises has resulted in the mass migrations that characterize our postmodern civilizations. Consequently, more than ever before, we are in need of a new cosmic enfolding and explicating that could redefine spatial expansions. A nuancing of scriptural passages and pre-Hispanic cavernous narratives and an extension of their meanings to today's genealogically enrooted contexts may be fruitful for theological insights into migration. Stemming from the cracks of territories with which to construct a model of place, such a cosmic enfolding may provide answers to the increasing sense of dislocation and homelessness, and serve as an interpretative tool for humans to come to an understanding of dwelling *cavernously*. With an *inter*ruptive hermeneutic, one may challenge a narrative of space enacted and preserved by the coloniality of power—a coloniality that inscribes a genetic code used to exclude and subjugate people and their land.

With this hermenutical lens in mind, we return to the depths of Frida Kahlo's painting *The Embrace of the Universe*. Lost in this universal embrace, we may reimagine becomings of space akin to the *spacing* quality of the cave, imbuing the borders of place with fluidity, its root systems, with movement. Indeed worldhood and the expanse share a space, which while scarred by the wounds of hostility, offer hospitality through their shared dwelling chambers, a welcome through their multiple dimensions, enfoldings, and unfoldings of an embracing space within place. By offering a dwelling, the realm of the divine also opens up space and makes it habitable and nurturing, as evinced in Frida's embrace of Diego as much as Cotalicue's embrace of

Frida. In this work of art, it is evident that the world *worlds*[37] or invites the divine to set up its tent and dwell amongst us in ways akin to the divine *dwelling* itself. The divine resting on the canvas opens itself up to the cavernous mystery of the earth, as much the earth offers herself as world to divinity, both resident aliens being welcomed to dwell within. Quite a hospitable image of enlarging dimensions, this painting reminds us of the universe's welcoming of the other in providing a cosmic womb for the infinite. The imagery is fertile, pregnant with spaciousness, place viewed as both limited and limitless, large enough to host the universe as well as the divine abiding in it.

This concept displayed in the embrace of Kahlo's painting may serve as a guidepost to dwelling openly toward the universe, and interconnectedly here on earth, claiming the constitutive experience of the interdependence of the cosmos.[38] It recovers a mode of dwelling intimately knitted with ancestral lands in a *bio*centric manner rather than in a "closed-off-within-itself reality" that ecofeminists such as Ivone Gebara have denounced.[39] With dwelling viewed thus, the infinitive verb "to be" or dwell in the sense of *estar en casa* (to which Kusch exposes us above) provides a sense of "being" as in becoming porous and permeable, and experiencing the reverberation of the universe, and all that belongs to the material and palpable world, its echoes, waves, rhythms, sounds, like the image that Gaston Bachelard paints for us.[40] All shudders with a common movement—vibrations. Rather than a self-enclosed microcosm, *being* widens with each second of openness, becoming a threshold, an image of a home with open windows and doors before the other. As Derrida would add, a house with open doors and windows constitutes "the space of a hospitable house and a home," grants it "passage to the outside world [*l'étranger*]."[41] Space by passing through such a philosophy of excess, in which "images are destined to be enlarged," as Bachelard states,[42] could mean cavernously seeking to dwell, not alone, but interconnectedly.

Furthermore, dwelling resembles the act of expanding the universe, already breathing through or bubbling up from within earthly locations as in the caves of Amerindian cosmology. Another way of being in the world informs such a sense of space. Embracing a way of dwelling cavernously means that space is vital, that it imbues the everyday with transcendence in a lively way. For Kusch, like the verb "to be," dwelling would take on the meaning of being-in-the house or estar en casa like the term *utcatha*, meaning being more like in the Spanish verb *estar* than in the static sense of *ser* (as described by the Argentinean indigenous people). It ties to the concept of *ut*.

utaatha, which refers to selling and buying in the plaza, an "*estar* selling" that defines being in terms of *my world* and the everyday, and as *pacha* that relates to "a vital here and now which also includes food," the foundation of existence.[43] It involves the economy but by taking another form, an embodied form rather than an impersonal, distant, and objectifying mode of exchange.

Such views of estar en casa may be best understood through a reading of one of the *tlamatinime* poems of the *Florentine Codex.* Written as an advice for nobles, it states, "The spine, the maguey of thy progenitors, of thy great-grandfathers—which they planted deep as they departed, which they planted, which they placed in the earth as they departed—sprouteth, flowereth."[44] This labor emphasized three times would be among the things that they would need to carry as a burden on their back, as a reminder of how they had to govern. The poem continues: "And do not be asleep, lie reclining, lie in pleasure; not sleep, gorge, be a glutton; nor give thyself excessively to sleep. May thy possessions not go, not wrongly result from the sweat, the fatigue, the labor of the common folk."[45] Clearly, dwelling cavernously and interconnectedly emphasizes being mindful of a true earthly inheritance, one that is not the result of banqueting from the labor of others.

Might along these hospitable views of dwelling come another perspective of the borders now expanding into European and Anglo-American territories? Might one, as a tlamatinime poet,[46] cry out for a *spacing* quality in the universe that is vulnerable to *inter*ruptions, that continuously disrupts stale orders, and that contaminates forms of sameness with otherness? Being human, dwelling, by acquiring cavernous hospitable traits, may act like the poetic elements of the *khora* that Julia Kristeva explores in her work. Instead of being mere copies of previous Euro-ontological roots and unfair laws, more hospitable traits may be able to reorient social and subject relations in ways that generate new and negate old and exploitative forms of meaning. That which is established as an irrevocable truth may undergo an *anamnesis*, a repotting process via the overflow of the border crossing signs that inundate it. An overflow of meaning becomes the very inspiration for makings, remakings, and creations "of the beautiful, of the novel."[47] Signs already embedded in national identities could be reorganized according to new beginnings so that definitions of dwelling can be according to other kinds of truth.

At the limit of nation-states, being human may become expansive via recognition of a sacred interdependence. With the visit of our

southern strangers, borders can undergo a process of redefinition. Along with Mignolo, one may recognize a hermeneutic that emerges from the cracks and fissures where conflict between indigenous communities, Spanish and Anglo-American, originates.[48] Another memory of dwelling may come into view in the in-between spaces, one that radically modifies transnational market economies and recognizes regional cultures, respecting "both the land and the populations that inhabit it," as Gebara rightfully advocates. The uncanny draws spatiality toward the dangerous vulnerability of cavernous existence of a Derridean kind of "being at the limit." As if residing within the cavernously shaped tympanum of the ear, the self may become "injured" by the impropriety of its interior being touched by its exterior with multiple possibilities of *other* ways of dwelling calling forth its role as limit/passage.[49] The new may burst forth at the limits, for "caverns become the geometric place in which all are joined,"[50] says Derrida. In addition, like the khora or matrix, they offer space for all regeneration. All life forms and modes of consciousness, even aberrant ones, intersect one another and find meaning at these points of redefinition.[51] Origin becomes heterogeneous, polysemic, and irreducible to itself.[52] The limit/passage that inhabits cavernous dwelling, overflows with meanings of order by exposing place to multiple sounds, histories, subjectivities, languages, even accents joining at the cavernous entrance/exit, the within and without of the margins of place touched by the one within and beyond territorial borders.

Irreducibility stems from a quality of interconnectivity and dependence upon one another already divinely gifted and most evident through breath. As with Gebara, all living beings are linked by a relational breath, spirit. Thus humans may collectively feel a breathing *urge* to respond to "the groans of the outcast of the earth."[53] At a conscious level, specifically human beings are also capable of reflecting on a shared life that affirms the needed adaptations to life of each living organism. One may admit with Maurice Merleau-Ponty that "the other will never exist for us as we exist ourselves," but with him, one might likewise agree that "two temporalities are not mutually exclusive as are two consciousnesses."[54] Acquiring a "plurality of consciousness" enables the self to be keenly aware of its interconnected collectivity. Being mindful that intersections not only occur at the human level, but also at the level of animals, plants, and even all sorts of microscopic life dwelling according to their own fashion, means that coexistence might also become a means to develop an interest, be in tune with, and find greater meaning in the world. As Gebara puts

it, "Consciousness is and must be where we recognize our kinship with all other beings."[55]

In conclusion, at the imaginary where rigid definitions of the self crack, the self that is one's dwelling may become agreeably unsettled by the plight of the other, and so territories may become hospitably expanded and defined beyond imperialistic forms of commerce. As exemplified in Kahlo's view of divinity, in encountering the impure and the improper, space becomes repotted for the other to be a part of the self and its corner of the universe, even if defined as divinely gifted. Welcoming a cavernous breadth would indeed allow strangeness to compel the host to participate in a meal. Such visitations have become the occasion to build altars and temples of worship that are intricately related to both migration and dwelling. So to consider the borders as birthing sites for other social orders could lead to constructing models of dwelling, being human, and definitions of place and space in ways mindful of the value of the life, land, and labor of others. Place defined spatially might offer another border politics, another humanitarian politics.[56] In creating innovative models of place, we may find the possibility of reorienting commercial practices and even the politics of the state, and help create a *cosmopolitics* of hospitable life for the whole, potentially impacting a nation's understanding of planetary citizenship.

Notes

1. Ernesto Cardenal, "3-Pound Universe," *Pluriverse: New and Selected Poems*, trans. Jonathan Cohen (New York: A New Directions Book, 2009), 221.
2. Ivone Gebara, *Longing for Running Water: Ecofeminism and Liberation* (Minneapolis: Fortress Press, 1999), 90.
3. See David Bohm, *The Essential Bohm* (London and New York: Routledge, 2002).
4. For an interpretation of Frida Kahlo's work see Janice Helland, "Culture, Politics, and Identity in the Paintings of Frida Kahlo," in *The Expanding Discourse: Feminism and Art History*, ed. Norma Broude, and Mary D. Garrard, (New York: Icon Editions, 1992), 397–407.
5. See Tracy McNulty, *The Hostess: Hospitality, Femininity, and the Expropriation of Identity*, viii–xii (Minneapolis and London: University of Minnesota Press, 2007).
6. Immanuel Kant, "To Perpetual Peace: A Philosophical Sketch," in *Perpetual Peace and Other Essays on Politics, History and Morals* (Indianapolis and Cambridge: Hackett Publishing Company, 1983), 118.

7. Jacques Derrida, "Foreigner Question: Coming from Abroad/from the Foreigner," *Of Hospitality* (Stanford: Stanford University Press, 2000), 25.
8. See, Martin Heidegger, *Being and Time* (New York: Harper & Row, 1962). To be more specific being ahead of oneself, or beyond oneself, for him, denotes death as a primordial phenomenon. In this chapter, I simply take it as seeking well-being (an aspect implied in the term).
9. See Martin Heidegger, "Building Dwelling Thinking," in *Poetry, Language, Thought* (New York: Perennial Classics, 2001), 143–159.
10. Emmanuel Levinas, *Alterity & Transcendence*, trans. Michael B. Smith (London: The Athlon Press, 1999), 23.
11. William B. Wood, "Ecomigration: Linkages between Environmental Change and Migration," in *Global Migrants, Global Refugees: Problems and Solutions*, ed. Aristide R. Zolberg and Peter Benda (Oxford and Brooklyn: Berghahn Books, 2001), 53.
12. Wood, "Ecomigration," 53.
13. Dale Irvin and Scott Sunquist, *History of the World Christian Movement*, vol. 2 (Maryknoll: Orbis Books, forthcoming 2012), 1 (publisher's draft).
14. Wood, "Ecomigration," 53.
15. Walter Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, Border Thinking* (Princeton: Princeton University Press, 2000), 67.
16. For a brief view on agrarian reform attempts and results in light of US foreign economic and military intervention, see Eduardo Galeano, *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*, trans. Cedric Belfrage (New York and London: Monthly Review Press, 1973), 129–145.
17. Wood, "Ecomigration," 52–55. The overextraction of resources continue to deplete the soil of its natural minerals. In Haiti, for example, decades of poor agrarian management were the result of poverty due to continuous US military intervention and economic exploitation, particularly from the 1850s to 1950s. Deforestation accelerated during the dictatorship of "Papa Doc" Duvalier (being supported by US foreign policies). See Kristen Picariello, "Deforestation in Haiti," *Immigration and Customs Enforcement (ICE) Case Studies*, no. 54 accessed April 22, 2012, http://www1.american.edu/ted/ice/haiti-def.htm.
18. Jacques Derrida, "Step of Hospitality/No Hospitality," in *Of Hospitality* (Stanford: Stanford University Press, 2000), 83.
19. Heidegger, *Poetry, Language, Thought*, xiii–xv.
20. Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburg: Duquesne University Press, 1969), 152.

21. See Alexandre Koyre, *From the Closed Universe to the Infinite Universe* (Grand Rapids, MI: Forgotten Books, 2008).
22. Walter Mignolo, *The Darker Side of the Renaissance: Literacy, Territoriality, & Colonization* (Ann Arbor: University of Michigan Press, 2003), 237.
23. Mignolo, *The Darker Side*, 242.
24. Rodolfo Kusch, *Indigenous and Popular Thinking in América*, trans. María Lugones and Walter D. Mignolo (Durham and London: Duke University Press, 2010), 158–164.
25. David Carrasco and Scott Sessions, *Cave, City, and Eagle's Nest: An Interpretative Journey through the Mapa de Cuauhtinchan No. 2* (Albuquerque: University of New Mexico Press, 2007).
26. Sylvia Marcos, *Taken from the Lips: Gender and Eros in Mesoamerican Religions* (Leiden: Koninklijke Brill NV, 2006), 7.
27. Marcos, *Taken from the Lips,* 16.
28. Fray Ramon Pané, *Relación acerca de las antigüedades de los indios* (Mexico: Siglo Ventiuno, 2008), chapters 1 and 11. As Mercedes López-Baralt explains, this account is the first ethnographic treatise about America and the first document to present a dialogue between Spanish and indigenous tribes, becoming not only a foundational text, but also a cornerstone of modern anthropology. See Mercedes López-Baralt, *El mito taíno: Raíz y proyecciones en la amazonía continental* (Rio Piedras: Ediciones Huracan, Inc., 1999).
29. Marcos, *Taken from the Lips*, 38.
30. Pané, *Relación*, chapter 12.
31. See *Popol Vuh: The Sacred Book of the Ancient Mayas-Quiché*, trans. David B. Castledine (Mexico: Monclem Ediciones, 2004), book 3, chapters 1–3, 87–93. The *Popol Vuh* was written by the Aztecs in response to the Spanish conquest, as a way to recapture a memory about to be lost.
32. *Popol Vuh*, book 3, chapters 4–6, 93–98
33. See Plato, *Timaeus*, trans. Peter Kalkavage (Newburyport: Focus Publishing, 2001), 49A–52D (or 80–84). See also John Sallis, *Chorology: Beginning in Plato's Timaeus* (Bloomington and Indianapolis: Indiana University Press, 1999).
34. Pané, *Relación*, chapters 2–11.
35. *Popol Vuh*, book 3, chap. 4, 98.
36. *Popol Vuh*, Book 2, chap. 14, 83.
37. Martin Heidegger, "The Origin of the Work of Art," in *Poetry, Language, Thought* (New York: Perennial Classics, 2001), 43.
38. Gebara, *Longing for Running Water*, 90.
39. Gebara, *Longing for Running Water*, 50.
40. See Gaston Bachelard, *The Poetics of Space: The Classic Look at How We Experience Intimate Places* (Boston: Beacon Press, 1994).
41. Derrida, "Foreigner Question," *Of Hospitality*, 61.

42. Bachelard, *The Poetics of Space*, 210.
43. Kusch, *Indigenous and Popular Thinking*, 62.
44. Fray Bernardino De Sahagún, *Florentine Codex: General History of the Things of New Spain* (Santa Fe: School of American Research and University of Utah, 1969), book 6, chap. 10, 48. This book like Pané's account of the Indies was written by a Spanish friar, thus ridden with an ambiguous interpretation of indigenous life and beliefs.
45. De Sahagún, *Florentine Codex*, 51.
46. See David Carrasco, *Religions of Mesoamerica: Cosmovisions and Ceremonial Centers* (Long Grove: HarperSanFrancisco, 1990), 79–81. In this book, Carrasco describes the *tlamatinime* as a group of specialists who engaged "the art of language to raise philosophical questions about human nature and its relations to ultimate truth." Theirs was also a worldview that offered an alternative to "the mystico-military religion of the Aztec warrior class" (79). It was practiced mostly by the elites. Words, poetry, paintings, and songs would be some of the means by which they would gain understanding of truth and a solid foundation of reality often found beyond human existence, the reality of the gods above and the dead below. Language art would serve as the vinculum between "human personality, poetic structures, and the divine foundation of the universe" (81). Through flower and song the soul would be deified or filled with divine energy.
47. Richard Kearney, "At the Threshold: Foreigners, Strangers, Others," in *Phenomenologies of the Stranger: Between Hostility and Hospitality*, ed. Richard Kearney and Kascha Semonovitch, Perspectives of Continental Philosophy (New York: Fordham University Press, 2011), 18.
48. Mignolo, *Local Histories/Global Designs*, 17.
49. See Derrida, "Tympan," in *Margins of Philosophy* (Chicago: University of Chicago Press, 1982).
50. Derrida, "Tympan," xix.
51. See Maurice Merleau-Ponty, *The World of Perception* (New York: Routledge, 2008), 70.
52. Derrida, *Of Spirit: Heidegger and the Question*, trans. Geoffrey Bennington and Rachel Bowlby (Chicago and London: University of Chicago Press, 1989), 108.
53. Gebara, *Longing for Running Water*, 91.
54. Maurice Merleau-Ponty, *Phenomenology of Perception* (London and New York: Routledge, 2002), 503; and *The World of Perception*, 70.
55. Gebara, *Longing for Running Water*, 51.
56. See Derrida, *On Cosmopolitanism and Forgiveness* (London and New York: Routledge, 2001).

Chapter 4

Migration and Cities: Theological Reflections

Dale T. Irvin

Cities are always made by mobility—or, as in current parlance, by flows—of people, money, goods and signs. They combine, for this reason, paradoxical extremes of wealth and poverty, familiarity and strangeness, home and abroad. Cities are where new things are created and from which they spread across the world. A city is both a territory and an attitude, and perhaps this attitude is culture.

—United Nations Human Settlements Programme,
The State of the World's Cities 2004/2005[1]

Ever since our first ancestors walked out of East Africa some 100 thousand years ago, human beings have been globalizing. We might not have always recognized it as such, but from the moment our ancestors went on the move, the process of globalization was underway. A sufficient number of our ancestors continued on the move until they and their descendants succeeded in expanding into six continents and populating every portion of land (or frozen sea) that they could reach, and on which they could sustain themselves. Furthermore, the impulses that led them to move in the first place did not come to an end once they had reached the ends of the inhabitable earth furthest removed from East Africa. Human beings, or at least a significant number of them, have continued to migrate throughout their long history (recorded or otherwise) for reasons of necessity, survival, commerce, conquest, inquiry, or spiritual visioning.

Not all human beings have sought to migrate, of course. On the contrary, the vast majority of human beings throughout the ages have remained at "home" in one proximity, territory, or location where their migrating ancestors had earlier settled. Still in each society, in

each culture, and in each period in history, we find evidence that some human beings have moved from the places that they defined as "home" to new territories and imaginations. Some set off on their journeys with the expectation that their migrations would be circular, and that they would return to their places of home on some future date. Soldiers, merchants, and pilgrims can be numbered among this category. Others, however, set off on their journeys without any specific expectation or hope of there being a future return. These we can call migrants proper. The numbers of people ranked within this latter category have increased dramatically in recent decades. The World Bank and United Nations now estimate some 215 million people or roughly 3 percent of the world's population permanently lives in a land other than the one in which they were born, while an additional 700 million people are migrants within their own home nations.[2]

The Emergence of the City

As human beings began to spread out across the globe beginning 100 thousand years ago, they did not space themselves out evenly in the landscapes that they came to inhabit. They instead tended to clump together. Human beings are incurably social. From the most ancient of times they have organized themselves into families, clans, tribes, and peoples. But they have also had the additional characteristic of most often living in close proximity with others even when the possibility of more dispersed living arrangements existed. The first definable forms of what we today call "cities" only emerged ten thousand years ago or so, but the mechanisms of social ordering that led to their formation had been at work in human existence long before then. It took a certain level of accumulated proficiency in technological knowledge to be able to sustain a higher ordering of clustering together. As we will see below, there also seemed to have been a specific purpose or calling of a spiritual nature that brought them together in those first urban formations. Technological proficiency and spiritual calling appear to have coincided in human history to lead to the formation of the first cities, although whether one was the cause of the other (technological proficiency and spiritual calling) is a matter of debate. What we do know is that once human beings reached a particular technological level, which included the technologies needed to record, reproduce, and hand over their learning to a next generation through language and writing, there was no turning back.[3]

This first "urban revolution" (as V. Gordon Childe called it[4]) remade not just the material world of human beings ten thousand years ago or so, but also human consciousness itself. Childe pointed out that the first step in the urban direction was the invention of agriculture and the domestication of certain animals.[5] As Edwin James and Judith Granich Goode argue, "The emergence of cities is invariably linked to changes in the modes of food production . . . When human beings developed techniques for cultivating the land, the scene was set for the emergence of cities."[6] The making of pots seems to be a mode of production that is nearly a universal sign of this development in human life. The sedentary form of life that developed allowed for localization or territorialization in a concentrated manner.[7] As human beings began to dwell in particular places on a permanent basis, they gathered in dense clusters in particular nodes or centers that Anthony Leeds calls "nucleations."[8] These nodes were linked to other nodes in nexuses or networks of communication, exchange, and transfer. With this, the foundation of social order itself, and the basic form of the process that we today call urbanization was in place. But once again, it was not a development in either consciousness or social organization that was fundamentally inconsistent with what had come before in human experience, nor is it inconsistent with what has happened since. Urbanization began to emerge more clearly as a sustainable technological basis for representation and social reproduction, but it built upon something that was as innate to human experience as language and culture themselves appear to be.

The most important component that seems to have appeared in the emergence of urban social form or urban social order was the differentiation and specialization among the inhabitants of the city. Growth in technology, and the concomitant division of labor that it facilitated or required, led to differentiation among people who lived near one another. Differentiation in turn supported further technological development, which allowed for greater density of population, thereby increasing the cycle that came to be recognized as a primary aspect of urbanization. Cities began to grow, and as they did the human beings who lived within them began to think of "we" and "they."[9] Moreover, within the emerging social order of these early cities, some functions were identified as being more important for the overall life of the society than others, thereby introducing a rudimentary notion of social hierarchy that can be called vertical differentiation.[10] The maintenance of social cohesion within the population gave rise to structures of governance. The most important aspect of this

process that gave social urbanization its most distinguishing feature was the uneven distribution of power that resulted from the strategic deployment of control within the emergent urban reality.[11]

Small groups of human beings, equipped with learned technologies and their supporting division of labor in the overall social process, successfully concentrated social power among themselves and over others in the relatively small territorial region of the city. These human beings were the elite, at the top of which were the nobility or aristocracy, the kings, queens, chieftains, and other rulers who exercised dominance through military power. Kings and sometimes queens (patriarchy was a widespread phenomenon in human experience) all over the world, in virtually every region and culture, ruled over cities. From these cities, they also extended their control over a larger geographic terrain or countryside. Social life was differentiated between larger cities and the surrounding regions (fields, villages, and hamlets) to which the cities were directly related.[12] Furthermore some extended their rule over other cities, forming relationships between the capital (or head) city and others. Hardly a ruler in the ancient world was ever content to extend his or her rule only over these. Hardly a ruler on earth, in the ancient world no less than today, did not at least in his or her imagination, seek to rule the entire world. To rule the world, kings and queens (or their surrogates) had to reach it. Hence the globalizing forces of empire were born.

The first urban revolution and the resulting historical consciousness to which it gave rise were closely related to (if not synonymous with) the emergence of social class. The corresponding development in cultural life was specialization in both production and reproduction. The corresponding development in economic life was exploitation of surplus goods and services. Cities emerged as concentrated centers of social power, as nodes in wider regional (or territorial) networks of human life. The network as a whole was constituted or defined by the nodal points of particular cities, but urbanization as a process entailed city, countryside, and the frontier regions beyond. The peasant who worked the fields, the nomad who raised sheep in the mountains, and the bandit who lived along the highways beyond the reaches of the city's military forces were all actors in a complex overall urban world.

In the ancient world, city walls marked the boundary between the center and periphery of any particular urban network. Surplus goods did not remain in the countryside, fields, villages, or hamlets. Rather through military or bureaucratic means—that is, through extraction in the form of tribute or taxation—such surplus accumulated at the

center, inside the city walls. Within the concentrated urban centers, social life and social power were further differentiated in the form of an elite ruling class and various other classes, which included artisans, slaves, and the "riff-raff." Everybody who lived both inside and outside the walls of the city consumed, but the elite, who at most numbered from 5 percent to 10 percent of any given urban population, were by far the largest consumers of the various goods that were produced and sold in the marketplaces. The elite generally lived in areas that were walled off from other districts, but did not entirely prevent them from engaging in social intercourse with others in the city. The marketplaces were especially important sites where such intercourse occurred, for it was here on a day-to-day basis that the world beyond the city and its supporting territories was manifest at the urban center. Merchants who brought goods to the marketplaces came from within the city as well as from the surrounding hamlets or villages. But some came from other cities, other territories—some nearby and some far away—to exchange at these nexus points, making the market places important connections within wider urban networks.[13] Often these merchants spoke a different language, followed different social practices, and even believed in different gods. Parallel to internal hierarchical differentiation within the city was a horizontal differentiation that might best be termed "cultural," that arose among them. This latter was more or less a function of the distances between localities that led to lesser contact and allowed the processes of social change to move ahead for each city without reference to others that were more distant. The further human beings moved globally from each other in terms of immediate or direct contact, the greater was the differentiation that arose among them over time.

Such differences would be introduced back into the local setting of a particular place whenever strangers from a distant place either found their way or were brought into the city. Merchants were the most common agents through which this happened in the ancient world. As members of social worlds from outside a particular urban territory, merchants were important globalizing figures. They represented, in the words of Georg Simmel, the "stranger."[14] Within the overall economy of social urbanization, they brought about a greater degree of differentiation than any particular city could achieve on its own. The basic law of supply and demand was also at work in these market experiences. Quite often the further an item had to be transported to be sold, the scarcer it was in the marketplace, and thus the greater its relative value in the end. The simply reality was that the

more strangers that a particular city could support, tolerate, or sustain, the greater was its eventual size, wealth, and influence over other cities. Meanwhile on the part of the merchants themselves, the further the distances they traveled to reach a particular city, often the greater the wealth they were able to accumulate, bringing increased power to both themselves and to the city or cities in which they resided. Those great cities of the ancient world that could bring merchants and/or goods from the mythical "ends of the earth" ranked highest in prestige and power.

How far these goods and merchants had traveled, where they came from and where they showed up, was a function both of geography and of politics. Over time, networks of trade routes tied cities and regions together across enormous geopolitical expanses. Five hundred years ago, a new period in world economic history began with the launching of the modern era as European ships began to regularly circumnavigate the globe. Eventually the separate zones of trade began to be brought together into a common global system of commerce and trade with interconnected currencies, markets, and methods of exchange. Over the last half-century, globalization has become a reality. At the same time urbanization has continued abreast, so much so that more than half the world's population now lives in intensely urban environments. Dominating the global urban landscape is a new entity that sociologists are calling the global city.[15] Clearly urbanization and globalization have been not only mutually supportive but also coinciding.

Over the centuries, human beings have often thought in terms of binary oppositions about the city: city versus countryside, or more recently city versus suburb. But in fact the city itself organized, and continues to organize the whole of the human landscape, and indeed the whole of human history, or of the multiplicity of human histories and global cultural experiences. Cities from the ancient to postmodern world, and in every region of human habitation on earth, have served as organizing centers for human social existence. The rural in ancient times as much as in the modern period is very much a function of the urban. Farmlands ultimately serve the needs of cities. In the modern period, even the region beyond the rural, the wilderness, came to be organized and brought under the domain of the urban. National parks and other wilderness areas are now administered from offices located in the capital, which is a city.

One of the most consistent patterns in the relationship of rural to urban over the long expanse of human history has been the migration of peoples from the former to the latter. A critical factor

supporting this migration through the centuries has been increasing levels of technology in food production that have created surplus labor. The development of better plows in Europe after the year 1000 CE resulted in more productive farms, meaning fewer agricultural workers were needed to produce the same amounts of food. It was not long before the surplus workers made their way to cities where many found work as artisans in guilds, transforming the landscape of European society. Later generations would repeat the pattern of migration, coming to cities to look for work as factory workers in the industrial era, or to look for work in service industries in both industrial and postindustrial cities. Through the modern and postmodern eras, the migration from the rural to the urban or from lesser urbanized to greater urbanized areas continued to increase dramatically. The migration has also regularly become long-range, resulting in that 3 percent figure of humanity now living outside their lands of birth.

These patterns point toward a more fundamental truth about urban reality through the ages: cities are destination points. They are the end-point for local, regional, or international migration. Across the ages, human beings have moved from rural to urban contexts far more in number than they have moved from urban to rural contexts.[16] The city has been built in an important sense by migrations. At the same time, cities are not only destination points. They are also nexus points, for many who come to them move on through them to other cities in other regions. The destination point in this case is often also a connecting point, a passageway. This is especially true for mercantile activities, but it is a fundamental reality across the board for urban life. Cities both attract people to them and mobilize people. In every region on earth, they have demonstrated centripetal and centrifugal forces simultaneously at work in them, drawing human beings into them and sending them forth to other cities and regions across the globe. In both ways, the city has through the ages and continues to be both a result and a facilitator of migration. This basic historical phenomenon is truer today than it has ever been.

The City and Religion

No one ever really plans a city, and no city ever exists entirely within the mind or imagination of a single individual. Cities emerge from the same constructive symbolic world as language itself.[17] The forms (buildings) and voids (streets, parks) of a city are reminiscent of the

forms and voids of letters on a page.[18] Cities amplify and extend the inscriptive work of language and meaning that is performed both by and upon bodies of flesh and blood.[19] The city is a "civil" place, the key place for "civilization" to occur ("civil" in English comes from the Latin word *civitas*, which referred to a people, or "citizens" living under a common law within an *urbs*, the Latin word for a city or city-state). As Richard Sennett argues, "A city isn't just a place to live, to shop, to go out and have kids play. It's a place that implicates how one derives one's ethics, how one develops a sense of justice, how one learns to talk with and learn from people who are unlike oneself, which is how a human being becomes human."[20]

Cities are dynamic places. They are places of movement and exchange. They are themselves always changing, always being transformed even as they are fostering transformation and change among their inhabitants. Henri Lefebvre has identified several basic types of city that have existed over the long sweep of human history: the capital city, the commercial city, the industrial city, and the postmodern (or now, global city). He argues that one form often gave rise to another in historical succession, without asserting that the development is fixed and inevitable, and without arguing that any city was every purely one kind.[21]

The capital city has both structural and historical privilege for Lefebvre. Cities in history throughout the world have their origins in the semiotic world of queens and kings, he argues. As semiotic events, cities of all kinds are places where rituals great and small abound. The great rituals of capital cities tend to revolve around politics and power, but there are other kinds of great public rituals that capitals share with other cities. Indeed, throughout history games, theaters, and parades have done much to define urban life. Equally important in defining urban life are the rituals of the marketplaces, from the ancient to the postmodern world. The primary rituals of marketplaces around the world and throughout history have been those that accomplish the exchange of goods and services: weighing and measuring of products, examining coinage, and engaging in ritual acts that signal agreements on purchases. Additional supporting rituals performed by accountants and tax collectors are closely related to these marketplaces. By the very nature of their public character, marketplaces almost inevitably become sites for rituals of other kinds as well. One finds children at play, food vendors serving meals at particular times of the day, and various community concerns being aired in the form of gossip. That last ritual of the marketplace extends beyond into the living quarters of the most common people. Even in the smallest interactions on

the level of the "everyday" cities are places where rituals abound.[22] Indeed, rituals are in many ways the most enduring aspect of city life, more so than the buildings, and certainly more so than the individual inhabitants who make up its numbers.

The deep relationship between cities and rituals, and between urbanization and ritualization, is no accident. Cities are instances of symbolization and ritualization, the same processes out of which language, social order, and culture arise. Cities are not just artifacts, but are a symbolic order, and even a way of being. "The urban is, therefore, pure form: a place of encounter, assembly, simultaneity," argues Lefebvre.[23] Cities are as much an expression of this deeper process of human community and social formation as they are the source or cause of it. The city is a rhetorical strategy, a symbolic process whose history and memory are inscribed in stone.[24] They have been so since their origin in the ancient world.

Theories concerning the origins of cities that have been advanced over the last century have generally focused on matters of material production, on social control of vital resources such as water, or on the effect of surplus goods that resulted from increased specialization of labor.[25] Some who have paid attention specifically to the manner in which social power was deployed across the urban terrain have argued that the origin of cities appears to have been closely bound to the military power of the elite in the form of warriors and kings.[26] The origins of the city and the origins of the state appear to be one and the same in these theoretical constructions.[27]

While material production and military practices are certainly important, they do not get to the heart of urbanization. The city, as reflected in both ancient archeological findings and texts, was first and foremost a center for ritual practices and ceremonial affairs. Cities and civilization, in other words, arose from religion. The recent excavations at Göbekli Tepe in Turkey have provided dramatic evidence for this argument. Göbekli Tepe is a ceremonial center or sanctuary that dates back twelve thousand years in age. Its structures are composed of several complexes of large, carved stone pillars shaped in the form of a capital "T" and arranged in a circle with stone benches along the outer wall. These structures were built over a long period of time, and appear to have been abandoned finally around ten thousand years ago.

Carved into the main pillars and on other stones around the area are human and animal figures of a symbolic nature. Some of the pillars measure up to six meters in height and weigh many tons. They were not quarried at the site but were moved there by their creators.

The site is clearly religious in nature, a sanctuary perhaps for rituals surrounding death. While there is evidence that some lived nearby, possibly serving as priests and not just builders and caretakers, others came from the surrounding region to participate in the activities that took place within it. Most important, no signs of agriculture have been found near the site, and no signs that the food that was consumed by participants came from agricultural activities conducted nearby.

Göbekli Tepe was built by human beings who were hunters and gathers, and who most likely did not yet even live in settled villages. Those who came to participate in its rituals did not come from settled agricultural communities. Their migrations to the site were instead most likely the cause of such gatherings. There are also no signs of an established social hierarchy within the complex. The archeological evidence from Göbekli Tepe suggests that the need or desire to develop and maintain the religious center led in turn to the development of agriculture, social hierarchy, the village, and eventually the city.[28]

Göbekli Tepe points toward a critical historical insight: ceremony and religion were most likely the original reasons that human beings gathered in clusters beyond immediate family or tribe, and eventually built cities. It is not just ritual, but religious rituals, the ceremonies of life and death and life beyond death that occupied the imaginations of those first urban builders. Religion concerns itself with what is beyond the horizon, beyond the imaginary, at the "ends of the earth." It traffics in the realm of the gods and others who come from beyond the boundaries of human historical experience, representing the ultimate "other," the ultimate "stranger." At the same time religion is a matter of connecting, bringing together that which is different, creating a place where differences meet and are transformed. Religion is both an expression and a consequence of the human capacity to experience and long for transcendence, to connect with what is unconnected and perhaps even at a certain level unconnectable. As such, it makes sense that religion is closely related to the rise of cities.

The origin of the city as ceremonial center and the continued life of the city through ritual practices points toward a key aspect in understanding urbanization as a historic and contemporary phenomenon. It is from the religious heart that all other urban factors and facets arise and become organized. Religion did not begin in the ancient world with social urbanization in places such as Göbekli Tepe. Human beings were trafficking in cosmic and transcendental realms before there were cities, as indicated by preurban burial remains, which

indicate a belief in life beyond death and suggest efforts to communicate with beings existing beyond the material world of sense experience. Shrines and sanctuaries dedicated to unseen spiritual agents or forces are older than any city we can find. As Paul Wheatley notes, "the combined testimony of archeology, epigraphy, mythology, literature, representational art, and either extant or recorded architecture leaves no room to doubt that religion provided the primary focus for social life in the immediately pre-urban period."[29] It is from religion in turn that urbanization arose. Lampard writes, "From an archeological standpoint, the quickening of definitive urbanization in several parts of the world is more evidently associated with spiritual nourishment than with gross physical subsistence. In a number of cultural areas the key feature of the change is ideological and social rather than economic."[30]

City and Religious Ideology

The first stage of this ideological development is historically signaled by the presence of a temple, shrine, or other ceremonial complex that can be identified as religious. Priests were the first managers of the urban economy. They managed by trafficking in the unseen world of spirits and cosmic processes, doing so through ritual actions that replicated and thereby influenced the unseen. Their rituals provided the discursive form, the very grammar that shaped day-to-day ancient urban life. Cities in the ancient world were first and foremost sites of sacred space. The ziggurat in Mesopotamia (known to biblical readers as the Tower of Babel); the pyramids of Egypt and Central America; the shrines of the Yoruba in West Africa; and the temples where the Aztecs practiced sacrifice all were defined as the religious center of the universe.

Ancient cities almost universally grew up around ritual centers that celebrated and effected cosmic renewal. The temple as a structure was almost universally considered a symbolic recreation of divine or cosmic order. Its ceremonies were the means by which the cosmic rhythms were announced and secured. Seasonal celebrations based on astrological observations that were closely tied to the rhythms of annual food production were carried out there. The elite who participated in these events were considered priests, sacred persons capable of connecting heaven and earth, the unseen and the seen, through their words and practices.

Building the temple may have been the first stage of urban construction, but to do so the city had to sustain additional activities.

Someone had to learn the skills and sustain the lives of those who built the first temples in the first cities. Cities thus became home to more than kings and priests, supporting various urban services such as masons, metal smiths, and tanners as well as inviting merchants bringing goods from afar. The elite class that occupied the ritual center of the city stimulated production and trade through the demand that arose in the form of their consumption of commodities and the practices of their priestly duties. Artisans and merchants moved into the neighborhoods located within the walls of the city, around the ritual urban center in which the elite dwelled. Into the life of the city came proscriptive laws as well, intended to regulate behavior. These laws emerged from the urban ideological center, the ruling ideology of any particular territory being, as Marx famously noted, the will of the ruling class. Systems arose for protecting the enslaved, artisans, and merchants (those resident aliens) from uncontrolled violence to insure prosperity by regulating social behavior of all, including that of the warriors.

The urban life that grew up around the temple was initially shaped by their ceremonial or ritual practices. Cities were places at the center of both social and cosmological worlds. Through ceremonial practices and performances, their leaders sought to control events taking place on the periphery, both social and cosmological. The periphery (frontier) was often conceptualized as a place of warfare or chaos. Through various ceremonial means cities sought to extend their order over the chaos, bringing the periphery into the center and the center into the periphery. Thus centripetal and centrifugal forces were at work, generated not only by the processes of trade in the marketplace that brought strangers close at hand, but also by the ceremonies that cities carried out that appeared to have no direct material benefit. Through these ceremonies cities sought, says Davíd Carrasco describing the Aztec experience, "to saturate the spaces, minds, technology, and symbol systems of other communities and geographies with their styles, messages and authority."[31] Sacrificial violence in particular was a one-way violence practiced by kings and priests, or kings as priests, as they sought to manage the exchange between center and periphery.[32] Kings were at the top of the priestly hierarchy, with warriors not far behind. Kings in the ancient world were generally (although not universally) considered to be high priests, if not themselves divine.[33] Nevertheless, the role of kings and that of priests began to differentiate.

The second stage of ancient urbanization, argues Lampard, was marked by the rise of monumental palaces that were not the same as

temples. With the appearance historically of kings apart from priests, or above priests, an explicit political tradition emerged. Lampard points out that religion represented the internal organization of power, control, and restraint; while politics extended this externally throughout the city, primarily through the organization of the military.[34]

The primary activities in which kings and priests in ancient cities engaged were ritual performances of violence. Human sacrifice is present at the origin of cities in the ancient world throughout the world. Animal sacrifice is equally prominent, and in some places takes the place of the rituals of human sacrifice (although not the actual practice of violence against other human beings). Violence inside the city, in the form of sacrifice at altars, was closely related to violence outside the city, carried on in the rituals of warfare and seeking to extend control of the city over other regions. Kings and queens, or kings of kings (emperors) and queens of queens (empresses), were the purveyors of violence, especially outside the city as they sought to extend their control further and further beyond their primary (capital) city of residence. Hardly a king or queen has ever lived who has not dreamed of conquering the world, and of extending his or her control to the "ends of the earth." The means by which they have generally sought throughout history to extend the power of their city over the entire world has been through violence exercised by warriors in their service.[35]

This has not been the only means by which the power or influence both within a particular city and of one city over another has been extended, however. Merchants too have exercised power and influence both within cities and among them. Merchants often take risks (which can be considered a form of sacrifice) to get to a marketplace and accomplish their ends. The marketplace itself often was (and still is) the site of violence. The violence was most explicit when it entailed the sale of human flesh (enslaved bodies being one of the most sought-after commodities in human economic history), but it was also often more muted, concealed, or structurally embedded.[36] Marketplaces depend upon a differential in value in the form of profits to work. While the point at which profit-taking entails exploitation is often difficult to gauge with precision, the fact that economic oppression has taken place in history is a reality.

A second and closely related form of urban migration for commercial reasons has been not merchants traveling with goods or services to sell, but persons migrating to cities in search of work. The rural-to-urban migration was one of the most important reasons cities grew rapidly during the era of industrialization. It has continued for postindustrial cities as workers seek employment in service sectors

in postindustrial societies, not factory jobs. Such migration continues, not only from rural to urban areas today across the world, but also from one urban area to another both within and across national boundaries, resulting in more than half of the world's population now living in major cities.

Warriors, merchants, and workers are not the only ones in human history who have passed through cities. A third form of migration has long characterized urban experience. Indeed, as was argued earlier in relation to Göbekli Tepe, it is very likely the oldest form of migration, the one that initially formed the city and has continued to shape it in many ways into the modern and postmodern global era. This form of migration we can most generally classify or define as that of pilgrimage. It is an ancient practice in which one migrates to a destination point housing a specific temple, shrine, or other city to obtain a blessing, or to participate in a particular event that in turn blesses the deity or other unseen figures such as saints, ancestors, or spirits. Even in the modern, secularized version of the pilgrim, the tourist, one sees the remnants of such expectations. One goes to a new city to visit the sites, participate in authentic "local" experiences, and take photos that now be posted in social media websites for friends and acquaintances "back home" or around the world.

City in the Christian Tradition

The Christian tradition knows of such pilgrimages from its biblical witness, such as going up to Jerusalem to worship as found in the Psalms and Jesus going up to Jerusalem as narrated in the Gospels. The Christian biblical witness ends with a grand pilgrimage, with the migration of all humankind upto and into New Jerusalem, the great city of God that is the destiny of all humanity and indeed of all creation. Even the dead are resurrected to join the pilgrimage. The end of the ages, the *eschaton* for the Christian biblical tradition for both the living and the dead is a great migration into the New Jerusalem. The biblical tradition begins with a migration out of the garden (*gan* or *gannah* in Hebrew, *kēpos* in Greek), which was already an urban fixture, the garden being distinct in the Bible from the wilderness (*midbar* in Hebrew, *erēmia* and *erēmos* in Greek). The Christian biblical tradition ends with another migration, this time back to the city, the New Jerusalem, into which all the peoples of the earth are coming and going.

The coming and going of the New Jerusalem suggests a powerful insight concerning the ultimate end, the ultimate state of human

existence, at least according to the seer who wrote the book of Revelation. The gates of the New Jerusalem are never closed, the seer writes in 21:25. The light that emanates from this city will illuminate all other cities, other nations. People shall be coming and going, on pilgrimage, for health reasons, to join in parades, to bring tribute, and to participate in its endless liturgies of worship. Reading the passage from Revelation 21:1 through 22:5, one gets a sense of a city of perpetual motion, of perpetual activity, of perpetual light, not unlike Times Square in New York City or Apkujong and Hongdae in Seoul. One gets a theological sense of the city both as a destination point for human existence and as a passageway, a transit lounge. Every destination point remains a passageway in eternity. One does not stop growing, or stop at all but to rest temporarily in the eternal life of the civitas.

Furthermore life in this heavenly city, as St. Augustine discerned so long ago, ultimately does not entail violence, but peace. "In its pilgrim state the heavenly city possesses this peace by faith" he argued in *The City of God*; "and by this faith it lives righteously when it refers to the attainment of that peace every good action towards God and [humanity]; for the life of the city is a social life."[37] Every good action performed now in the world, be it directed toward God, toward others, or we might even say now toward the earth itself, both points to and participates in that ultimate peace that characterizes the life of the city of God (*de civitate dei*), asserts Augustine. The life of the city is a social life, civitas, the collective life of its citizens (*cives*). The city of God is currently a pilgrim city whose entire body of citizens are sojourners and even exiles. Their collective experience is defined in Christian terms as *ekklēsia*, the body of free citizens of a Greco-Roman city when it was "called out" for public assembly of a deliberative nature and purpose. The ekklēsia of Christ is a city of migrants, a migrating city, a city of pilgrims and exiles, a city on the move, a city that lives in the midst of other cities, and a city whose citizens live by faith according to the laws of another age. Its ethos recalls that of Jeremiah's letter to the people of Israel who had been taken into exile in Babylon, when the prophet wrote, "But seek *shalom* [peace or welfare] of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its *shalom* you will find your *shalom* (Jerimiah 29:7)."

Migration characterizes the life of the city. Cities are places of migration, both as destination points and as passageways. The city of God, ekklēsia of Christ, like every other city, is a city on the move. What makes this city somewhat unique is that its urbs, its physical

location, has not yet been established. It has no territory on earth as of yet. Perhaps it never will. Perhaps like every city, its life will continue to be one of migration as much as rest. As J. C. Hoekendijk noted more than half a century ago, the church was apostolic through and through, which is to say, it was sent, not settled. "Consequently it cannot be firmly established but will always remain *paroikia*, a temporary settlement which can never become a permanent home."[38] If one dares to say that even in eternity, the people of God will remain a city of migrants, a city of migrations, a city on the move, how much more should such be the case of the people of God now? At its deepest level, every ecclesiology ought to have migration as both its starting point and its ending point. There is no *koinonia* that does not simultaneously entail passageways, migration, exile, and of course "being sent" (in Greek *apostolos,* or "apostle" is one who is sent, from the Greek *apostellō*, "to send"). Migration and mission in the end coincide in a more dynamic understanding of ekklēsia informed by a more profound theology of the city and pointing beyond itself to the ultimate horizons of global human existence where the new world that is promised to us is forever coming into being.

Notes

1. United Nations Human Settlements Programme, *The State of the World's Cities 2004/2005: Globalization and Urban Culture* (London and Sterling, VA: Earthscan / UN-Habitat, 2004), 10.
2. "Migration and Remittances," *World Bank News and Broadcasts*, accessed February 2012, http://go.worldbank.org/0IK1E5K7U0.
3. Anthony Leeds, *Cities, Classes, and the Social Order*, ed. Roger Sanjek (Ithaca and London: Cornell University Press, 1994), 77. He argues, "the distinction between 'town' and 'city' is not sociologically meaningful." I will follow him in the pages that proceed in arguing for a more fundamental conceptualization of urbanization and social life being summarized by "the city."
4. Vere Gordon Childe, *Man Makes Himself* (London: Watts Publishing, 1936), 114.
5. Childe, *Man Makes Himself*, 100.
6. Edwin James and Judith Granich Goode, *Anthropology of the City: An Introduction to Urban Anthropology* (Englewood Cliffs, NJ: Prentice Hall, 1977), 74.
7. Childe, *Man Makes Himself*, 63. On territoriality and urbanization, see Richard L. Rohrbaugh, "The Pre-Industrial City in Luke-Acts: Urban Social Relations," in *The Social World of Luke-Acts: Models for Interpretation,* ed. Jerome H. Neyrey (Peabody, MA: Hendrickson Publishers, 1991), 129–133.

8. Leeds, *Cities, Classes*, 53. He writes: "At a most general level, *all* human nucleations, from the smallest 'tribal' village to the largest megalopolises, have the same functions with respect to an inclusive society: facilitation of all forms of exchange, transfer, and communications, while linking the nucleation or locality both with other localities and with the society at large."
9. Immanuel Wallerstein, *The End of the World As We Know It: Social Science for the Twenty-First Century* (Minneapolis: University of Minnesota Press, 1999), 104. For him, "The concept of society is, I suppose, millennial, in the sense that it has probably been true for at least ten thousand years, if not longer, that human beings have been aware of two things about the world in which they live. They interact on a regular basis with others, usually persons located in propinquity. And this 'group' has rules of which they all take account, and which in fact fashion in many ways their consciousness of the world. The membership of such groups, however, is always less that the totality of human beings on the earth, and hence the members always distinguish between 'we' and 'the others.'" David Bellos, *Is That a Fish in Your Ear?: Translation and the Meaning of Everything* (New York: Faber and Faber, 2011), 325. Here he argues that the diversity of human languages actually arose out of the interaction among different tribes and clans as peoples sought to distinguish their "us" from "others."
10. "The subordination of some functions to others proceeds with reference to social controls that mediate vital relationships of a population to its environment, namely, the provision of *sustenance* and *security*," notes Eric E. Lampard, "Historical Aspects of Urbanization," *The Study of Urbanization*, ed. Philip M. Houser and Leo F. Schnore (New York: John Wiley & Sons, 1965), 530.
11. Lampard, "Historical Aspects of Urbanization," 531. He writes: "The distribution of power is thus skewed with reference to certain strategic functions and the social structure of the urbanizing population is hierarchical."
12. How these ancient rulers arose and how their domains became organized socially were complex processes that we cannot easily reconstruct according to their various stages or manifestations. Crucial to these processes must have been notions of social differentiation that were already sufficiently in place for social classes and dominance to emerge. Gender and generational differences alone do not account for the manner in which power became organized in the city, however. Furthermore once they were in place, they were rarely abandoned. Differences in power in the organization and control of territories in which human beings dwelled gave social urbanization its distinctive historical character. It can be said that with the emergence of social class, we can definitely speak not only of urbanization, but also of history and historical consciousness.

13. It is interesting to note at this point that the earliest evidence for social networking among urban centers is found along four river systems, the Nile in Egypt, the Tigris-Euphrates in Mesopotamia, the Indus in India, and the Huang-Ho in China. Rivers appear to have provided a critical connecting factor in the early urban nexus.
14. Georg Simmel, “The Stranger,” *The Sociology of Georg Simmel*, trans. Kurt Wolff (New York: Free Press, 1950), 402–408.
15. Saskia Sassen, *The Global City: New York, London, Tokyo* (Princeton: Princeton University Press, 1991), 3–4. He writes: “The point of departure for the present study is that the combination of spatial dispersal and global integration has created a new strategic role for major cities. Beyond their long history as centers for international trade and banking, these cities now function in four ways: first, as highly concentrated command points in the organization of the world economy; second, as key locations for finance and for specialized service firms, which have replaced manufacturing as the leading economic sectors; third, as sites of production, including the production of innovations, in these leading industries; and fourth, as markets for the products and innovations produced. These changes in the functioning of cities have had a massive impact upon both international economic activity and urban form: Cities concentrate control over vast resources, while finance and specialized service industries have restructured the urban social and economic order. Thus a new type of city has appeared. It is the global city. Leading examples are New York, London, and Tokyo.”
16. While over the past several decades in North America and Western Europe, a secondary migration of immigrants or their descendants from city to suburb might seem at first glance to reverse this pattern, upon deeper inspection it does not. Over the past century or so especially in North America the suburban has become something of a bedroom extension to the urban, first called “exurbia” in the United States by Auguste C. Spectorsky, *The Exurbanites* (Philadelphia: Lippincott, 1955). In time, exurban areas have developed into full-fledged urban centers on their own. Meanwhile, the development of interstate highways in the United States has led to a stretching out of urban experience so that the city becomes a larger entity defined by the beltway.
17. See Steven Johnson, *Emergence: The Connected Lives of Ants, Brains, Cities, and Software* (New York: Scribners, 2001).
18. See Nezar Al-Sayyad, *Cities and Caliphs: On the Genesis of Arab Muslim Urbanism* (Boulder, CO: Praeger, 1991), 45.
19. Richard Sennett, *Flesh and Stone: The Body and the City in Western Civilization* (New York: W. W. Norton and Co., 1994).
20. Richard Sennett, “The Civitas of Seeing,” quoted by Bo Grönlund, “The Civitas of Seeing and the Design of Cities: On the Urbanism of

Richard Sennett," *Urban Winds*, accessed March 2004, http://hjem.get2net.dk/gronlund/Sennett_ny_tekst_97kort.html.

21. Henri Lefebvre, *The Urban Revolution*, trans. Robert Bononno (Minneapolis and London: University of Minnesota Press, 2003; originally published in French, 1970).
22. On the gendering of everyday rituals in the city see Laurie Langbauer, "The City, the Everyday, and Boredom: The Case of Sherlock Holmes," *Differences: A Journal of Feminist Cultural Studies* 5, no. 3 (1993): 80–102.
23. Lefebvre, *The Urban Revolution*, 118.
24. Sennett, *Flesh and Stone*, 50.
25. Karl A. Wittfogel, *Oriental Despotism: A Comparative Study of Total Power* (New Haven: Yale University Press, 1957); see also Karl A. Wittfogel, *Agriculture: A Key to Understanding Chinese Society, Past and Present* (Canberra: Australian National University Press, 1970).
26. Robert L. Carneiro, "A Theory of the Origin of the State," *Science* 169 (August 1970): 733–738.
27. Examples of such theories abound, but one of the more important for biblical studies is found in the work of Norman K Gottwald, *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250–1050 B.C.E* (Maryknoll, NY: Orbis Books, 1979). Gottwald argues that eighteenth century BCE Hyksos invaders into Egypt used Canaan as base for production of their chariots, developing a string of military cities. Native inhabitants from the surrounding countryside were forced to produce raw materials and foodstuffs that supported these urban military production centers. Extraction of tribute was the defining relationship of city to countryside in Canaan. Eventually Egyptians and then Philistines conquered Canaan, continuing the relationship of urban to rural economy. Gottwald argues that an alternative emerged in the period of Israel's Judges, however, taking the form of what he calls the "retribalized city." This new city did not extract tribute from the countryside, even though it was still a military center of protection for the surrounding region. The retribalized city had no king, but ruling elders and charismatic judges. The central historical agents for him were still soldiers and military rulers. They were not kings who commanded their following and exercised their control only through violence, however, but elders and judges whose rule was based on social consensus and spiritual charisma.
28. See Andrew Curry, "Seeking the Roots of Ritual," *Science* 319 (January 18, 2008): 278–280; and Charles C. Mann, "The Birth of Religion—The World's First Temple," *National Geographic* 219, no. 6 (June 2011): 34–59.
29. Paul Wheatley, *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City* (Chicago: Aldine Publishing Co., 1971), 302.

30. Lampard, "Historical Aspects of Urbanization," 532.
31. Davíd Carrasco, *City of Sacrifice: The Aztec Empire and the Role of Violence in Civilization* (Boston: Beacon Press, 1999), 31.
32. Carrasco, *City of Sacrifice*, 54.
33. Wheatley, *The Pivot of the Four Quarters*, 322–323.
34. Lampard, "Historical Aspects of Urbanization," 535. According to him, "The hub of the emerging order was evidently the 'temple city.' At some point, denizens of the temple came to mediate men's secular relations with the physical and social environment as well as their transcendental involvements in the cosmos. But whereas the association of nature and cosmos long antedated the first city-states, the validation of a social-territorial order by sacral authority would have marked a significant step toward a more *exclusive* definition of the population and its boundaries and hence toward closure of the system. The identification of ethos and order would have heightened the degree of working cohesion among the population and would have contributed to a necessary sense of 'community' or psychological differentiation from others. That the realization and appropriation of the 'surplus' were functions that accrued to the priestcraft discloses the extent to which the temple was, already in protoliterate times, the cynosure of deferential feeling and itself the source of true condescension. That the ramification of social controls was centered in the temple may also account for the rapid growth and diversification of the ceremonial node, although the exact moment and precise occasion for this unfolding have not yet been determined."
35. On the relationship between religion and violence, see Carrasco, *City of Sacrifice*; René Girard, *The Scapegoat*, trans. Yvonne Freccero (Baltimore: Johns Hopkins University Press, 1989); René Girard, *Violence and the Sacred*, trans. Patrick Gregory (Baltimore: Johns Hopkins University Press, 1990); R. Scott Appleby, *The Ambivalence of the Sacred: Religion, Violence and Reconciliation* (Lanham, MD: Rowman and Littlefield, 1999); and Dale T. Irvin, "The Terror of History and the Memory of Redemption: Engaging the Ambiguities of the Christian Past," in *Surviving Terror: Hope and Justice in a World of Violence*, Victoria L. Erickson and Michelle Lim Jones, eds. (Grand Rapids: Brazos Press, 2002).
36. On the manner in which the violence of the market for selling enslaved persons was enshrouded with the appearances of enjoyment, see Saidiya V. Hartman, *Scenes of Subjection: Terror, Slavery, and Self-Making in Nineteenth-Century America* (New York: Oxford University Press, 1997), 36–40.
37. Saint Augustine, *City of God* in *The Nicene and Post Nicene Fathers of the Christian Church,* vol. 2, ed. Philip Schaff (Grand Rapids, MI: Wm. B. Eerdmans, 1956), 413.

38. Johannes C. Hoekendijk, "The Church in the Missionary Thinking," *International Review of Missions* 61, no. 2 (1952): 334. On the church as a people of pilgrims and sojourners, see also J. E. Lesslie Newbigin, *The Household Of God: Lectures on the Nature of Church* (London: SCM Press, 1953), 145.

Chapter 5

A New Way of Being Christian: The Contribution of Migrants to the Church

Gemma Tulud Cruz

Migration and the Religious Landscape

It was my first Sunday in the United States, so my husband and I decided to go to the main church for my first experience of the "American" Eucharistic celebration in our new home, a medium-sized city in the Midwest. As we walked around the church grounds, I came face to face with a statue of Mary I had never seen or heard of before: Our Lady of La Vang. At first I wondered who this Mary was and wondered what it—a seemingly atypical American name and face—was doing in what I thought was a largely Euro-American city. Things became clear to me when I went inside and found the church filled with mostly Vietnamese American parishioners, complete with a Vietnamese American priest and a bilingual Mass. Welcome to the American church or, for that matter, the church of the twenty- first century!

Without a doubt the cultural landscape of city churches has never been as diverse as it is today. Moreover, this diversity is true not just in the West but also in cities worldwide, particularly in migrant-receiving countries.[1] I was in Malaysia—a migrant receiving-country in Asia—at the beginning of 2011 and witnessed it at a Mass on Epiphany Sunday at St. John's Cathedral in downtown Kuala Lumpur. There was an overflow crowd of about 200 (the church has a seating capacity of approximately 1,500). Aside from the sheer number of people that packed the church, the diversity of the church goers was striking. Beside the local Catholics who were Indians and Chinese, there were Westerners as well as Asians

and Africans from various countries. I had previously seen the strikingly large number of Filipino migrants who flock to this cathedral every Sunday, but what amazed me that Sunday was the significant presence of Africans. Some of them were even a part of the procession with the priest at the beginning of the Mass! I had attended the Eucharistic celebrations in this cathedral in earlier years when visiting relatives, so I could literally chart the dramatic increase and participation of African migrants in the cathedral since then. At that very moment, in that huge cathedral overflowing with people of various colors from various parts of the world, one gets a sense of the world church and a glimpse of what is probably the future of the church, that is, an intercultural church brought about or, at the very least, reinforced by migration.

Migration is, indeed, redefining religious landscapes worldwide. When people move, they do not only bring a literally visible backpack or suitcase but an invisible one as well. This invisible "baggage" is the migrant's culture, which consists of, among others, their language, cuisine, music and, intertwined with these, their faith. As Will Herberg has pointed out, the early US immigrant would "sooner or later . . . give up virtually everything he had brought with him and the 'old country'—his language, his nationality, his manner of life—and will adopt the ways of his new home" except his religion, for "it was largely in and through his religion that he, or rather his children and grandchildren, found an identifiable place in American life."[2]

Not surprisingly, migration brings religious diversity both across and within religious traditions. Gregg Easterbrook, for instance, directly attributes the rise of spiritual diversity in the United States to the influx of immigrants. Most Asian migrants, for example, do not give up the religions of the East and the subcontinent, such as Hinduism, Buddhism, and Islam, just as many African Christian migrants do not give up African forms of Christianity such as *Santería* and *Candomblé*. They celebrate their own festivals, build their own places of worship, conduct services in their own language, and even import a priest or religious leader from their home countries.

Forms of Inculturation in the Context of Migration

Religion has arguably never acquired so much significance, dynamism, expansion, and transformation as in the context of contemporary migration.[3] To be sure, this revitalization of religion is rooted in, as well as intensified by, the increase in density and multiculturality of people on the move today. Within Christianity, the significant

presence of migrants, who inevitably have particular ways of understanding and living the faith, brings not just wonderful gifts but also immense challenges, especially in the area of inculturation. The next section will describe these wonderful gifts migrants bring to the churches through a discussion of the ways in which they express and incorporate their particular ways of living the faith. It will be followed by a section on the problems and prospects that these forms of inculturation face and generate, particularly from a theological perspective.

First, however, a general description of inculturation might be useful here. In Asia, where the word "inculturation" was arguably used for the first time in Church parlance, early documents of the Federation of Asian Bishops' Conferences (FABC) used it interchangeably with terms such as "adaptation," "incarnation," "acculturation," and "indigenization."[4] The word often used by the World Council of Churches, that is, "contextualization" also carries more or less the same meaning as the above mentioned terms. For purposes of a general framework, this chapter will adopt Aylward Shorter's definition of inculturation as "the on-going dialogue between faith and culture or cultures" or "the creative and dynamic relationship between the Christian message and a culture or cultures."[5]

In the Liturgy

Most forms of inculturation in churches where there are migrants are done through the liturgy, which is often regarded as the more "official" form, by virtue of the fact that it is considered by the church as the official public worship of God. Liturgical inculturation is "the process whereby pertinent elements of a local culture are integrated into the texts, rites, symbols, and institutions employed by local churches for its worship."[6] In Western churches, liturgical inculturation in the context of migration often brings about a reinvigorated church in terms of worship and spirituality. Gerrie ter Haar notes in *Halfway to Paradise*, for example, how new immigrant Christian groups in both North America and Europe bring new life and vitality in the worship and spirituality of their host churches because they reproduce or exhibit the same dynamic, creative, and celebratory character of religious rituals in their homeland.[7] I argue, however, that this type of worship and spirituality is intensified or made more exuberant and dramatic by the often difficult situations inherent to migration, for instance, alienation, discrimination, and

harsh working conditions. Noted Filipino sociologist Randy David offers us a glimpse of this in the case of the Filipino domestic workers in Hong Kong:

> I recently sat through a Sunday service in one such gym in Hong Kong, and wondered what it was that drew in the participants. It could not have been the long high-pitched and thoroughly uninspiring lecture-sermon of the *pastora* [female pastor], who certainly did not deserve her audience's reverential attentiveness. I am more certain now that it was the community, and the bonding and the comfort they derived from each other's sheer presence that made them come . . . For when it was time to sing . . . the gym came alive. A band started to play a rousing tune and costumed dancers with ribbons and tambourines took center court. I thought for a while it was a prelude to a basketball tournament. Three thousand *Pinoys*, almost all of them women, stood up. *With eyes closed and arms raised, they swayed their bodies to the rhythm of a prayer. They cheered, they clapped and they shouted God's name; and in that anonymous collective drone, they cried out their individual pain.*[8]

The liturgy includes, above all, the Eucharist and the other six sacraments.[9] Consequently, most expressions of liturgical inculturation among migrants could be seen in and through the sacraments. In a rite for the ordination to the diaconate that I attended in Chicago, for example, Filipino and Korean songs were sung. Moreover, the choir and the parents of the deacons, who brought the gifts for the offertory, were in their native (Filipino and Korean) costumes.

The United States Conference of Catholic Bishops's (USCCB) *Planning Your Wedding Ceremony* mentions various additions and alterations by Americans to the prescribed wedding liturgy that are gaining wider usage among US faith communities. The document mentions, for instance, the cross-cultural occasional practice in American wedding ceremonies of having a symbolic offering for the poor given during the presentation of the gifts[10] and the more common practice of the bride being escorted down the aisle by both her parents (not just by her father, as is traditionally done). The document mentions, as well, a practice more common at African American and Vietnamese American wedding ceremonies, that is, a brief commentary that parents or invited guests give to the couple after the post-communion prayer.[11] The US Bishops' Committee for Pastoral Research and Practice, which came up with the said document, also mentions four faith expressions frequently used at Mexican American weddings, namely, the *arras* (13 gold or silver coins), *lazo* (a band

that looks like the number eight, often comprised of two rosaries), a bouquet to the Blessed Virgin Mary, and parental blessing of the couple.[12]

In parishes where there is a considerable presence of particular ethnic groups or, in some cases, when a particular group has its own parish, liturgical inculturation chiefly happens in the Eucharistic celebration. Often the priest himself comes from the same ethnic group sponsoring the Mass and, on certain occasions (depending on the priest), the priest's chasuble has an ethnic symbol or design. Almost always, however, inculturation is practiced through language. This could either take the form of having the Mass in the group's native language, for example, Polish, or having a bilingual Mass, for instance, English and Spanish. The latter is often done in the Liturgy of the Word, for example, the first reading is in Spanish while the second in English, and the gospel in both Spanish and English. The songs (often the entrance, offertory, communion, or closing hymns) are either bilingual or multilingual.

In more diverse churches, inculturation is also done by having the Prayers of the Faithful read in the languages of the different groups, particularly during the special Masses that celebrate cultural diversity. Among extremely diverse groups such as the Asian and Pacific Catholic Network, the challenge is more daunting. Various efforts have been made by these groups to integrate the languages, rites, and symbols of the different ethnic groups, including those activities outside the Mass. Last year, for instance, my husband and I were invited to speak at a gathering of the pastoral leaders of the network. The various activities organized during the gathering were a testament to some of the many laudable efforts toward inculturation within the American Church. There is a multicultural Mass (Korean, Indonesian, Sri Lankan, Laotian, Pakistani, Vietnamese, Cambodian, Japanese, and Bengali) and a multilingual call to prayer (Montagnard, Vietnamese, and Pakistani). There is also a procession of different images of Mary (with an emphasis on different Asian and Pacific Marian images) with a multilingual recital of the rosary (Vietnamese, Filipino, Chinese, Burmese, and Indian). The procession itself, which culminated at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC, constituted a pilgrimage for the group and a fitting way to celebrate the tenth anniversary of the USCCB document *Asian and Pacific Presence: Harmony in Faith*.[13] This brings me to the second most common, albeit usually "unofficial," form of inculturation in the context of migration, that is, popular piety.

Popular Piety

For various reasons, inculturation also happens in the context of migration through popular piety. Luis Maldonado defines popular piety as the quest for simpler, more direct, and more profitable relationships with the divine.[14] It usually comes in three forms. The first involves devotions to Christ, Mary, and the saints. These devotions are commonly expressed through pilgrimages and processions—as illustrated in the activities of the Asian-Pacific American Catholics mentioned above—novenas, patronal feasts, and other acts of popular devotions such as having an *altarcito* or home altars. Among Chicanos in the United States, for example, there is the well-known devotion to Our Lady of Guadalupe.[15]

The second form involves rites related to the liturgical year, particularly to the Christmas and Lenten season. For Mexican Americans, these rituals include the *posada* ("hospitality" or "shelter" reenactment), the *Via Crucis* (Way of the Cross), *siete palabras* (the seven last words of Jesus from the cross), and the *pésame a la Virgen* (condolences to the Virgin).[16] Among Filipino Americans, there is the *Simbang Gabi*, *Visita Iglesia*, and *salubong*.[17]

The third form of popular piety involves institutions and religious objects that are often connected with the first two forms. Religious objects include symbols linked to devotions to Mary, Jesus, or a saint, for example, rosary, miraculous medal, or the statue of the saint. Other more general symbols include holy water, oil, or candle. Institutions include national, diocesan, or parish organizations, for example, confraternities or religious brotherhoods that promote popular devotions. In his "Companion of the Immigrants: Devotion to Our Lady of Guadalupe Among Mexicans in the Los Angeles Area, 1900–1940," Michael Engh, S.J. describes how the leaders of parish organizations, particularly the *Santo Nombre* for men and the *Asociación Guadalupana* for women, led weekly prayers and presented social activities for important occasions when Mexican priests are unavailable.[18] The home-based prayer circles among Filipino American Catholics in northeast Florida also serves as an example of this form of popular piety.[19]

While the clergy often appreciates most of the forms of popular piety among migrant Catholics, there are also instances when these are not encouraged, especially when they compromise the centrality of Sunday or the integrity of the liturgical season. From his experience Keith Pecklers, S.J. sheds light on this fact:

> Several years ago I presided at the Sunday Eucharist on the Third Sunday of Lent at a very Irish-American parish…As Saint Patrick's

> Day was only two days away, Patrick and Ireland won out. The church was aglow with green shamrocks, complemented by the parishioners themselves all done up in green. Most of the liturgical music that day was chosen from Irish hymns tunes and texts. After Communion the soloist did a rather sentimental rendition of "Danny Boy." Little was mentioned about Lent.[20]

Forms of popular piety also do not get warm reception from the clergy when problematic indigenous religious practices enter into the mix. Thomas Tweed's essay "Identity and Authority at a Cuban Shrine in Miami: *Santería*, Catholicism, and Struggles for Religious Identity," sheds light on this. The shrine is a social space in which the clergy struggle with some lay people over competing meanings of "Catholic" and "authentic" religion. The clergy and lay elite actively try to correct what they perceive as the "deficiencies in evangelization," which allegedly have led to the association of Yoruba *orishas* with Catholic *santos* (saints) and, in particular, to the mixing up of Our Lady of Charity with pagan imagery, particularly *Santería* and *Ochún*.[21] Using every form of communication for catechesis, for example, homilies and publications, the clergy struggles to cleanse the supposedly "syncretistic" popular piety of the pilgrims and *Santería* devotees who come to the shrine are either asked to leave or encouraged to change. The following section explores further the problems and prospects that forms of inculturation in the context of migration pose to Christianity in general and Catholicism in particular.

Problems and Prospects for Doing Inculturation in the Context of Migration

Inculturation as the struggle to integrate faith and culture(s) involves a process of ecclesial self-discovery. Contemporary migration enriches and, at the same time, complicates inculturation by intensifying the desire to affirm one's identity against the demand to assimilate and integrate into the mainstream society as well as the need to create a new identity in a culturally different society and faith community. Migration brings gifts and challenges to inculturation since migrants are the people most likely to introduce changes into the religious system. Migrants are generally exposed to new ideas and experiences that encourage them to challenge those in power and raise profound questions of self-identity, community, and affiliation. Hence, inculturation in the context of migration presents a host of problems and prospects.

From "Multi" to "Inter" Perspective of Cultures

From what is said in the previous section, it is clear that one limitation of the current ways or strategies of inculturation in churches with a considerable number of migrants is that they tend to be superficial or do not go beyond the externals. In many cases, I believe this is because the understanding and practice of inculturation does not fully take into account the fact that faith or the Gospel is embodied in not only one culture or only one homogenous group but also rather in multiple cultures and extremely heterogeneous group(s). This situation is further complicated by the fact that the inculturation process also has to take into account not only the different groups' complex (sometimes bitter) histories (past and present) but also the regional, political, and economic differences—within a culture or across cultures—which could lead them to dissociate from or be indifferent toward one another.[22] Within ethnic groups, for instance, one problem for inculturation is intraethnic differences between recent immigrants and their American-born counterparts or earlier immigrants.[23] The differences, however, become more problematic across ethnic groups. Take the case of the following Mexican immigrants who had to ask the bishop for their own church because they were rejected by the members of the local Catholic church:

> [I]t was really hard work and long days, still we were happy to have our Sundays free. Yet, even then we could not feel at home in the Catholic Church since we were denied pews at Our Lady of Perpetual Help (pseudonym). The Italians would tell us, "all seats are taken." No matter how early we arrived the pews were always reserved for Italians. That is why we asked the Bishop for our own church.[24]

This story shows that while it is true and good that immigrants can use most local churches for their own services, Dr. Martin Luther King Jr.'s saying that the most segregated hour of the week is 11:00 a.m. on Sunday morning still rings true in places of worship worldwide as cultural differences, intertwined with political and economic differences, inhibit the formation of integrated churches.[25]

There is indeed a dynamic and conflictive process in the encounter between and among cultures in churches that even theology as a "multicultural" discourse does not sufficiently capture. Consequently, I believe that inculturation could benefit well from an expanded and more fluid way of understanding cultural encounters by looking at cultural plurality moving from the perspective of "multi" to that of "inter."

The prefix "multi" means "many," "more than two," or "many times." It may be the abbreviation of "multiple." "Multicultural" refers primarily to the existence of two or more cultures in a society existing in separation from each other, or to the mere fact of plurality of cultures. It only connotes what happens on the surface of the plurality of cultures, and not the dynamics involved in the encounter of these cultures. For instance, "multicultural parish" may just mean a parish that has members of different ethnicities and does not necessarily refer to the actual relations, interactions, or power dynamics between and among the groups.

By contrast, the prefix "inter" means "between," "among," or "with" each other. Most importantly, it means "mutual." To speak of "inter" is to grasp what is in between, to discover whatever it is that is born out of the interaction between and among cultures. To view cultures based on the "inter" perspective is to capture the encounter, whether positive or negative, superficial or deep, between and among cultures. To look at the "intercultural" is to probe the depth and bring out the subtleties in the cultural encounter. An intercultural perspective attends to the juxtaposition and interaction, as well as the tension and resistance when two or more cultures are brought together, sometimes organically and sometimes through violent means. Mark Francis sheds light on the perspective I am arguing for here by pointing out that "this cross-cultural dynamic is most important since [Hispanic] liturgical inculturation in the United States takes place within an increasingly multicultural context and will both influence and be influenced by trends in other cultural groups."[26]

The "inter" perspective is preferable since it captures the experiential and dialogical character of inculturation, particularly the multiple layers of dialogical encounter within and among culture(s) that Christians have to engage in, individually and collectively, in a multiethnic parish. The "multi" perspective can be just quantitative, whereas the "inter" perspective can be both quantitative and qualitative. The former is merely descriptive, the latter evaluative. As such, the latter is a more fruitful and faithful way to do inculturation in the context of migration, as it suggests that inculturation be done in the spirit of mutuality, justice, hospitality, and catholicity.

Political, Economic, and Psychosocial Dimensions

In many cases, inculturation in the context of migration is rooted in how religion becomes a means to struggle against the alienating forces embedded in migration. Away from their home country and

in search of company, intimacy, identity, and better living conditions, migrants find in religion a formidable anchor for their lives. Consequently, religious acts, rituals, symbols, and institutions permeate and inform almost every aspect of their lives. Hence, one challenge for inculturation is to take the understanding and practice of faith's engagement with culture(s) beyond the purely religious realm and take into account the fluid connections of both faith and culture with the other key dimensions of the migrants' lives.

One of these dimensions is popular piety. According to Roberto Goizueta, popular piety denotes "much more than a series of religious practices, symbols, narratives, devotions" but also "a particular worldview, an epistemological framework that infuses and defines every aspect of the community's life" such that it becomes not only a particular way of being "religious" but also a particular way of living life.[27] Migrants "need that sense of family in order to survive in an alien world; they need to celebrate God's future in the midst of an oppressive and alienating present."[28] Popular piety, despite its problematic tendencies,[29] answers this need not only because it serves as support of identity[30] but also because it has liberating potential.

Orlando Espín explicates on this less elitist and more pastoral approach to popular piety in *The Faith of the People*. Using primarily the experience of Latino Catholics in the United States, Espín contends that popular piety operates on the worldview that the divine, who is encountered in and through the symbols of popular religion, intervenes daily and constantly in a world marred by the conflict between good and evil. Espín argues that popular piety could be regarded as an epistemology of suffering insofar as it is the religion of those treated as subaltern by both society and the Church. For him, Latino popular Catholicism is "an effort by the subaltern [Latinos] to explain, justify, and somehow control a social reality that appears too dangerous to confront in terms of and through means other than the mainly symbolic."[31] Mexican American theologians maintain that the rites and practices that comprise their people's symbolic world not only reinforce their ethnic identity but also function "as a defense and protest against the demands of the dominant culture."[32] This living faith, according to Virgilio Elizondo, is an expression and means of resistance and survival.

Karen Mary Davalos illustrates Espín's and Elizondo's point in "The Real Way of Praying: The *Via Crucis*, Mexicano Sacred Space, and the Architecture of Domination." There she shows how the practice of the *Via Crucis* by Mexican Americans in the Pilsen and Little Village neighborhoods in Chicago is a witness to "a theology that

is also a politically grounded concept of culture"[33] inasmuch as it is engaged within a space and architecture of domination experienced by these neighborhoods. Accordingly, Via Crucis as understood and practiced as, in the words of a young Mexican American, "a reenactment of a historical event, but *it is not a play" rather a "reliving [of] that moment which is actually happening now*."[34] It is not simply the Way of the Cross but the *Living* Way of the Cross.

Wayne Ashley describes a similar approach to a Good Friday practice in a primarily Puerto Rican parish in "The Stations of the Cross: Christ, Politics and Processions on New York City's Lower East Side."[35] In what is both a public prayer and critique, participants enact each of the stations in strategically chosen problem areas within the parish: a controversial health clinic, a deteriorating public school, a street corner where drugs are sold, a luxury condominium, and a park associated with danger and vice. By traversing through the neighborhood's volatile areas, the participants create two overlapping narratives: one about Christ's suffering, the other about the topography of the East Village and its residents' suffering. Here a cultural practice (outdoor processions are common in Puerto Rico) and traditional text and performance (Stations of the Cross) are repositioned and inserted into a new and political discourse. Ongoing social debates and conflicts about housing, welfare, and morality are assimilated into the Christian narrative. This is what inculturation needs to do, that is, making the Gospel enter into a dialogue with the faith and culture(s) of migrants as these are embedded in their social-psychological, economic, and political struggles as marginalized strangers. Functioning as a tool for liberation, inculturation becomes more powerful.

The Role of the Hierarchy

That these forms of inculturation exist and to a certain extent flourish tells us that the Church hierarchy has the ability to deal with cultural diversity without imposing a rigid uniformity of liturgical practice. Historically, this ability is exemplified by the existence of different liturgical families in the East and West, for example, Byzantine, Roman, Gallican, and Visigothic/Mozarabic. However, the multiethnic context of inculturation in the context of migration makes the task more difficult for the hierarchy today. In some cases, the efforts at inculturation have failed, not just because of the usual suspects such as the hierarchy's control mechanisms, "tribalism," or ethnic tension, but also due to a number of other factors. Michael Pasquier sheds light on these other factors with regard to popular piety in "Our

Lady of Prompt Succor: The Search for an American Marian Cult in New Orleans." Pasquier not only traces the transatlantic origins of the devotion to Our Lady of Prompt Succor but also chronicles the Catholic hierarchy's valiant but failed efforts in recasting the cult as indigenous to America and creating a multiethnic devotion. Pasquier writes:

> Rome and the Archdiocese of New Orleans tried to do something different with Our Lady of Prompt Succor. They wanted a relatively mundane, unpopular cult to *transcend ethnic boundaries and thus incorporate a broader range of Catholics in America*. However, without the initial ferment of a popular movement, and without a supernatural tradition to activate the imaginations of potential devotees, Our Lady of Prompt Succor never became what the Catholic hierarchy had intended—*an American Mary with multiethnic appeal*.[36]

What the Archdiocese of New Orleans did is arguably a more desirable practice of inculturation in the context of multicultural churches that, as in New Orleans, are usually formed by migration. The story also shows that the hierarchy is usually an ally in efforts at inculturation. However, the hierarchy may also cause problems, particularly in light of the current norms governing liturgical inculturation, due to "a centralizing tendency among the Roman liturgical authorities that seems to downplay or even disregard the legitimate demands for more local and regional control over the liturgy on the part of bishops and national bishops' conferences."[37] Sometimes, however, it is not so much the Roman authorities as the priests and other local religious leaders themselves who pose problems to inculturation. For instance, Joseph Sciorra points out that, in the case of the Italians in Brooklyn, when the Mount Carmel Society and the groups affiliated with Our Lady of the Snow, St. Sabino and St. Cono, moved the celebrations of their respective Masses from Our Lady of Mount Carmel Church to St. Francis of Padua Church, the reason was that the priests of the former church attempted to wrest control of the religious celebrations from the lay societies. Apparently, the clergy wanted to be the sole recipient of the money collected during these celebrations.[38] Thus, the hierarchy can both aid and hinder the work of inculturation.

In this regard, one phenomenon is worth mentioning. There is increasingly the practice, especially in the West, of importing foreign parish-priests to fill out ministerial duties. Initially, some parishes occasionally use foreign priests, particularly to say Mass, in the absence and lack of native pastors. When I was doing doctoral studies

in the Netherlands, I recall, I used to live in a student house with priests from Africa and Asia. Most of these priests would be gone on Sundays—some as early as Friday or Saturday evenings—as they fanned out across the country (a couple of Africans would go as far as Germany) to say Mass, for migrant congregations or in remote parishes. After their studies, at least three of these priests applied for and were accepted to serve for a number of years in the Netherlands or Germany. But this use of foreign priests was occasional and temporary.

Today, an increasing number of dioceses, particularly in the United States and Canada, are recruiting priests and even potential seminarians from foreign countries (in the latter case, the seminarians are trained in American or Canadian seminaries). A couple of years ago, I visited a priest friend of mine who was recruited by an American diocese while he was still living in his own country in Asia. He is now serving at an overwhelmingly white parish in a city in Georgia, together with another "imported" but "trained in the U.S." African priest. I also have a couple of priest friends who are doing ministry in Canada. One of them, who is serving in a parish in a remote area and acts as a circuit-riding priest to a couple of other parishes, says that a priest from India takes his place in his parishes—also made up of mostly white parishioners—when he is on vacation.

The increasing presence of foreign priests as (mostly, associate) pastors not only in migrant congregations but also in predominantly white parishes presents both challenges and opportunities for inculturation. On the one hand, it is a boon for migrant parishioners thanks to the similarity in language and ways of living and celebrating the faith. On the other hand, it could also pose problems, particularly for parishioners who are now used to the American or Canadian way of life and prefer a democratic model of relationship and leadership in the church. Since many foreign priests come from largely patriarchal societies and more traditional churches, where priests are treated with considerable deference, they find it hard to adjust to the less deferential treatment by their parishioners.

This problem is understandably more pronounced for foreign priests who come from the global South and minister in predominantly white and affluent parishes. In addition to class differences and the expectation for a more transparent, more democratic, or more Western style of leadership, there is the problem of the lack of language competence and the unwillingness to abandon ethnic ways of celebrating the faith, especially at the beginning. Nevertheless, these priests also hold promise for inculturation, especially if they are not

ashamed of, inhibited to, or prohibited from sharing or integrating their particular ways of living and celebrating the faith in their parishes. In parishes that are more multicultural, these foreign priests could facilitate the participation of various ethnic groups in each other's religious celebrations, and thus pave the way toward a more intercultural sense of the church.

Whether coming from the same ethnic group or not, the role and attitude of the parish priests toward inculturation is critical since they are at the frontline and remain key decision makers in parishes. They can either enable or stifle a deeper and wider inculturation. The situation of a multiethnic parish in Texas illustrates the importance of pastors for inculturation. Things look ideal on many fronts in this parish. The various ethnic communities (at least 12) have their own patron saints enthroned upon the back wall of the church and ethnic-specific feast days are celebrated, complete with novenas, Mass, and a meal in the community center or parish hall. There are ten Masses on Sundays and various Marian devotions, many of which are specific to each nationality. However, the pastor's attitude toward interethnic celebrations and relations seems patronizing. Asked about the separate celebration of the migrants' national saints, he says, "I am tolerant. As long as they don't get in my way and we can fit them into the schedule, they are always welcome." The priest goes on to say that "they need to keep out of each other's way." He does acknowledge the fact that "tension exists between the Anglos and the rest and the Anglos don't realize that they are dominant. *Parish Council members are almost all Anglo and they are insensitive*."[39] In this case, it is obvious that there is a need to foster not only a deeper cultural sensitivity but also parity through more inclusive membership in the decision-making structures of the parish, for example, the parish council. The priest's leadership and initiative is of course vital here.

Other Factors to Consider

There are other factors affecting current and future efforts toward inculturation in the context of migration and requiring serious consideration. First, there is the participation and involvement of the migrants' children in this process. Like many young people today, children of immigrants tend to feel alienated, hostile, and even indifferent to the Church because they find their religious needs, experiences, and expectations to be vastly different from those of their parents. Moreover, the Church does not often respond to these needs. Likewise, parents find their children's relative lack of care for the

family's faith and church bewildering and frustrating. What a young Mexican American hopes the religious leaders in her Catholic Church would do gives voice to this gap, which is obviously not just generational but also cultural and religious in nature:

> [M]aybe someday they will allow us to have an electric band, to use slides for the words of the songs for we can barely buy but a few books for the choir anymore. And some of the parishioners attend the Charismatic Center frequently and see how nice it can be to have a really good choir that encourages everyone to sing along with them.[40]

In many cases the problem lies in the fact that children and their parents do not share a common language or vision of being Church. This lacuna could be addressed by creative approaches to cultivating a sense of community and faith life between the immigrant parents and their children. This, of course, is easier said than done. In the case of St. Brigid's Parish, for instance, the outdoor Stations of the Cross was initially staged by the priest in the traditional devotional style, with mildly modernized prayers to forge connections between Christ's suffering and the parishioners' own grievances. The parishioners were ambivalent and charged the priest with "bringing politics into the church." The priest attributed the negative response to the inability of older and more "traditional" Puerto Rican parishioners to accept innovation. Thinking that the younger parishioners would be more open to the changes, he resorted to dividing parishioners along generational lines. Adults would stage half of the Stations in the traditional style, while the youth would stage the other half as a series of short social dramas, which they create (and perform on a flatbed truck) based on their own life experiences such as abortion, drugs, and relationships among racial groups. However, what started out as a plan to increase young people's involvement in the church and the neighborhood resulted in a generational conflict within the parish. Tensions rose several times between the younger generation and their parents over changes in liturgical practice. Many older parishioners objected to the new music introduced into the Mass, liturgical dancing, and what is perceived as a shift away from the awesome, mysterious element of the divine to the humanistic. Clearly, a common ground where the three groups—church leaders, the older, and the younger parishioners—can meet. The young people are not just the future of the church but also the future of the faith in migrant families. Hence, what is at stake here is far too important for church leaders and the older generation to be rigid and refuse any change.

Second, there is the women and gender question. The role of migrant women in inculturation is critical since they are usually the keepers of the faith. In almost every ethnic group, they are often the ones left with the responsibility to raise the children in the faith. Moreover, they are the ones who more faithfully go to church and play an active role in it. Not surprisingly, they are also usually the ones who keep popular devotions alive, whether through the maintenance of pious associations in the parish or organizing processions, pilgrimages, or prayer circles in the neighborhoods or communities. In particular, older women such as the *abuelas* (grandmothers) in the Hispanic community play a critical role in popular piety as they are regarded as carriers *par excellence* of tradition.

Women's marginalization in society (and by most religions) is a well-known fact. Migration then provides an opportunity for women to circumvent or undercut some of the marginalization, especially when they migrate to a more liberal and egalitarian society. In fact, religious involvement offers some kind of visibility and empowerment for migrant women as they volunteer or take up positions of responsibility in the churches, including those that somehow reinforce traditional gender roles. Helen Ebaugh and Janet Chafetz, for instance, point out that along with participating in social services and in the ethnoreligious education of children, women's most ubiquitous role within their congregations is that of provider of ethnic foods.[41] Although the role of food provider reinforces domestic stereotypes, Ebaugh and Chafetz says that migrant women often use the opportunity to share ideas, discuss problems, and provide mutual support, turning meal preparations into an experience of shared sisterhood.[42] In any case, the preparation and consumption of ethnic foods reinforce traditional religious and ethnic identities. To the extent that women perform this role, they constitute a critical lynchpin in the transmission of ethnic religions and the inculturation of the faith.

Ebaugh and Chafetz also point out that women's groups in religious communities, which provide both practical and socioemotional support to other women and others of their ethnic groups, help mitigate their marginalization. They maintain, however, that while the possibility exists for ethnic women to work together to improve their status, this has only rarely been realized. These rare cases, which mostly occur in Western societies, hold promise and possibilities for inculturation in the context of migration since the migrants' patriarchal culture is challenged and transformed by the socioreligious culture of their host society.[43] What is also interesting is that the challenge and the critique of the patriarchal aspects of the migrants'

culture come not only from the outside but also from the inside.[44] Francis, for example, points out how problematic characteristics of Hispanic culture such as machismo and its devastating impact on marriage and family are increasingly being criticized by the Hispanics themselves.[45]

Another factor that poses a challenge to inculturation in the context of migration is double or multiple religious belonging. This practice is increasingly becoming a way of life for migrants due to their exposure to more liberal religious views or close encounters with other Christians or practitioners of other religions in their host societies. In such encounters, not only the Christian migrants' concrete psychosocial, political, and economic needs are met by other religious groups, but also their understanding and practice of their own faith are broadened and deepened. The following remark of a Mexican immigrant, who shuttles back and forth among different Christian denominations, illustrates such possibility:

> God is not so narrow that he divides us up into groups because of the particular church's roles. I think that God only separates the bad from the good…To me God is giving and Catholics are just as much followers of Christ as are the Pentecostals and the members of the Fellowship of Excitement. But I can't tell the Catholic priest that any more than I can try to explain this to my Pentecostal minister. They don't want to hear it. So I don't tell them. I learn something from each of them and find that I am a much better person for studying the Bible with the Pentecostals and raising my children Catholic as well. It was also good to volunteer with the members of the Fellowship by delivering food baskets to the many people who are less fortunate than me and my family. I think there are many people who do just as I do and we are perhaps the more committed members of our churches.[46]

For others, particularly migrants who are converts to Christianity, double or multiple religious belonging is a common way of life as religion is tied up with their ethnic identity or heritage. The following statement of a female participant at a seminar of Asian American Catholic leaders reflects the challenges that the migrants' double or multiple religious belonging poses for inculturation: "On Sunday morning I go to church where I am an active member. When I come home from church I then do my ancestor veneration. Does this make me a bad Catholic?" She later insisted that this does not make her less Catholic and that this is actually the reality for many Asian Americans who have converted to Christianity when they came to America. Kathleen Sullivan, for instance, notes how home altars of

Asian parishioners in a church in Texas are designed both for Catholic devotions and Asian ancestor veneration, with images of the Virgin Mary, Jesus, the Buddha, and saints, flowers and/or fruit, candles, photos of persons (alive or deceased), and instruments of devotion (rosary, Bible, prayer book, hymnal, and Buddhist beads) all having a place on the home altar.[47]

Toward a New Way of Being Church

The migrants' struggle to express and integrate their particular ways of living the faith in their new countries may be regarded as a search for a new way of being church that is both dialogical and prophetic. Despite the challenges and obstacles the efforts at inculturation face, including the fact that these have yet to go beyond their ethnic enclaves, the influence or changes these have bought to the Christian faith in their host churches or communities cannot be ignored.

First, the expressions or symbols of worship and spirituality get expanded and the universal character of Christianity becomes more real and alive. It is not uncommon, for instance, to see images of saints of various cultures, for example, Our Lady of Guadalupe in churches across the United States. Second, the means of evangelization are challenged and, in certain cases, changed. As documented by Michael Engh in his above-mentioned essay, Protestant evangelizers actually resorted to distributing the pictures of the Virgin to attract Mexican immigrants to their churches. One minister even permitted Mexican women to continue to pray the rosary in recognition of the deep attachment of many Mexicans to the Virgin.[48] They are what religion scholars today call the "Guadalupe Protestants" and help bring about a more ecumenical form of Christianity. Inculturation in the context of migration tends to foster some kind of social and religious unity, particularly through popular piety, with its ability to transcend economic and religious divisions. This happened at the height of the so-called Massachusetts Miracles, which attracted not only Catholics all over the United States and the world but also other Christians (as well as a Jew), though the devotion was largely associated with Irish Catholics.[49] In Florida, occasionally non-Filipino people turn up to observe or participate in prayer circles.[50] The *salubong* I attended in a church in Illinois had a significant number of participants from various ethnic groups, including a priest, who lauded the social and religious significance of the ritual.

Inculturation in the context of migration also enables clergy-initiated changes in the liturgical and pastoral life to connect with and

integrate migrants into the community. This is the case in the changes made by the three priests for their marginalized Puerto Rican parishioners in St. Brigid's parish mentioned earlier in the chapter. This is also true of various developments in St. John's Cathedral in Kuala Lumpur designed with its migrant parishioners in mind, for example, the addition in a church that attracts mostly Filipino migrants of two huge containers of holy water, a small Marian shrine in front of the church, and the allocation of parish space for the prayer meetings of African migrants.

Thus, inculturation in the context of migration is bringing some kind of *ecclesiogenesis* (forming of the church) inasmuch as migrant congregations redefine who, where, and what a church is. As in the early Christian church when members gathered for religious services in homes, migrant congregations have redefined what sacred space or what a church is by creating their own "church" in parks, gyms, auditoriums, and community centers, especially when they are ignored, isolated, and discriminated against and no church building, church space, or church time is available for them.

Consequently, migrant congregations also bring a more profound meaning to what it means to be church since the "church" is not just the site of liturgical celebration but also their refuge in times of crisis and their home when they want to celebrate their communal identity. As a pilgrim community, migrants have a profound experience of God and church. As they move from place to place, so does their God with them, who is not confined to a physical temple but shares in their ever-changing life. God walks alongside them and becomes a fellow pilgrim, nurturing and blessing them with the power of renewed relationships and community within the household of life. As Silvano Tomasi writes: "Migration is a symbol that reveals the underlying reality of the church as a pilgrim people . . . almost a sacrament, for it is like a mirror in which the People of God views its own reality not only as a problem but also as grace that . . . transforms the church when its members embrace their [migrants] poverty as wayfarers in a passing world."[51] "Migration," Tomasi goes on to say, "is graced even in difficult circumstances . . . part of the ongoing mystery of redemption, contributing to solving the great problems of the human family. [Migrants] are, thus, also part of God's plan for the growth of the human family in greater cultural unity and universal fraternity."[52]

The pilgrim church that is embodied by migrants is challenged by the brokenness of community of uprooted people to become what the church must be: sanctuary for "refugees" (and for everyone in need)

and a table around which people of diverse and even opposing positions can converse and break bread together.

Clearly, inculturation in the context of migration also helps make possible an intercultural church, a church that respects all cultures and views them as gifts that enrich the catholicity and pilgrimage of the church. An intercultural church realizes to the fullest the catholicity of the Church. Catholicity is the ability to hold things together in tension with one another.[53] It is not brought about by the superficial coming together of cultures where the migrants and their expressions of the faith are relegated to the basement of the church or to an inconvenient worship schedule. Rather it is enhanced by an encounter in which migrants can experience freedom and equality and where they can flourish and make a difference. When plurality is approached from the perspective of catholicity, it is accepted as richness. Authentic catholicity calls us not only to be open to but also to embrace diversity. As Miroslav Volf has noted, a catholic personality is "a personality enriched by otherness, a personality which avoids exclusivism and, at the same time, transcends indifferent relativism. It does not simply affirm the otherness, as otherness, but seeks to be enriched by it."[54]

As migration brings changes to global demographics, economics, and politics, it could very well be the birthplace of a new humanity. Furthermore, this transformative power of migration extends to religion in general and Christianity in particular. As Philip Jenkins argues in *The Next Christendom*,[55] immigrant communities play a critical role in shaping the future of Christianity, particularly in the West. Indeed, in taking up the challenges and opportunities of inculturation in the context of migration, Christians forge new relationships with the sacred in the globalized world, and in this way migration could very well be the birthplace of a new church.

Notes

1. In the West this is true not just in metropolises but also in smaller towns and cities.
2. See Will Herberg, *Protestant-Catholic-Jew: An Essay in American Religious Sociology* (Garden City, NY: Doubleday, 1960) as quoted in Helen Rose Ebaugh and Janet Saltzman Chafetz, "Introduction" in *Religion and the New Immigrants: Continuities and Adaptations in Immigrant Congregations*, ed. Helen Rose Ebaugh and Janet Saltman Chafetz, 3–16, (Walnut Creek, CA: Altamira Press, 2000), 7.
3. On the impact of migration on religion, see Lois Ann Lorentzen et al., eds., *Religion at the Corner of Bliss and Nirvana: Politics,*

Identity and Faith in New Migrant Communities (Durham, NC: Duke University Press, 2009); Jacqueline Maria Hagan, *Migration Miracle: Faith, Hope and Meaning on the Undocumented Journey* (Boston, MA: Harvard University Press, 2008); Karen Leonard et al., *Immigrant Faiths: Transforming Religious Life in America* (Lanham, MD: Altamira Press, 2005); Phillip Connor, "Increase or Decrease?: The Impact of the International Migratory Event on Immigrant Religious Participation," *Journal for the Scientific Study of Religion* 47, no. 2 (2008): 243–257; and Frank Van Tubergen, "Religious Affiliation and Attendance Among Immigrants in Eight Western Countries: Individual and Contextual Effects," *Journal for the Scientific Study of Religion* 45, no. 1 (2006): 1–22.

4. James H. Kroeger M. M. "The Faith-Culture Dialogue in Asia: Ten FABC Insights on Inculturation," *East Asian Pastoral Review* 45, no. 3 (2008): 242.
5. Aylward Shorter, *Toward a Theology of Inculturation* (Eugene, OR: Wipf and Stock, 2006), 11.
6. Anscar Chupungco, "Liturgical Inculturation," *Handbook for Liturgical Studies II: Fundamental Liturgy* (Collegeville: Liturgical Press, 1998), 339, as quoted in Mark R. Francis, C.S.V., "Hispanic Liturgy in the U.S.: Toward a New Inculturation," *Journal of Hispanic/Latino Theology* 8, no. 2 (2000): 38.
7. Gerrie ter Haar, *Halfway to Paradise: African Christians in Europe* (Cardiff: Cardiff Academic Press, 1998), 92.
8. David Randy, *Public Lives: Essays on Selfhood and Social Solidarity* (Pasig City, Philippines: Anvil Publishing, 1998), 50–51. Emphasis mine.
9. It also includes other actions of the Church such as the Liturgy of the Hours, the rites of Christian burial, and the rites for the dedication of a church and for those making religious profession. See USCCB, *Popular Devotional Practices: Basic Questions and Answers*, accessed February 9, 2011, http://www.nccbuscc.org/bishops/devprac.shtml.
10. This is supposed to represent the couple's desire to serve the needy as part of their marital covenant. See Bishops' Committee for Pastoral Research and Practice, National Conference of Catholic Bishops, *Planning Your Wedding Ceremony* (Washington, DC: United States Catholic Conference, 1990) 11–13, as cited in Timothy Matovina, "Marriage Celebrations in Mexican-American Communities," in *Mestizo Worship: A Pastoral Approach to Liturgical Ministry*, ed. Virgilio P. Elizondo and Timothy Matovina, 93–102 (Collegeville, MN: Liturgical Press, 1998): 93.
11. When marriage is celebrated outside the Mass, the commentary is done before the final blessing. See Matovina, "Marriage Celebrations," in *Mestizo Worship*, 94.

12. Other elements in the Mexican American marriage rites include the *padrino* (godparents), the *cojines* (cushions), the *libro y rosario* (prayer book or Bible and rosary), and the *velo* (veil). See Matovina, “Marriage Celebrations,” in *Mestizo Worship*, 94–99 for further description, historical explanation and contemporary interpretations of these symbols and practices, some of which are also practiced by Filipino Americans (e.g. *arras, velo,* and *padrino*) based on the Tagalog Rite approved by the Vatican in 1983.
13. The Mass held during a meeting of the Sub-Committee on Asian and Pacific Affairs—a committee under the USCCB’s Secretariat for Cultural Diversity in the Church—provides examples of other ways in which the languages, rites, and symbols of the different cultural groups are integrated in the liturgy. Aside from having readings, songs and prayers of the faithful in various Asian and Pacific languages, the celebrants were Filipino and Vietnamese, the deacon was Tongan, the sign of peace was given in the Chamorro way, and a Laotian ritual was integrated at the conclusion of the Mass.
14. Luis Maldonado, “Popular Religion: Its Dimensions, Levels and Types,” in *Popular Religion*, ed. Norbert Greinacher and Norbert Mette, 3–11, in Concilium 186 (London: T &T Clark, 1986), 4. Popular piety is often used interchangeably with popular religion/religiosity or folk religion/religiosity.
15. This is, of course, most identified with Mexican Americans. See, for example, Jeanette Rodriguez, “Devotion to Our Lady of Guadalupe Among Mexican-Americans,” in *Many Faces, One Church: Cultural Diversity and the American Catholic Experience*, ed. Peter Phan and Diana Hayes, 83–97 (Lanham, MD: Rowman and Littlefield, 2004), and Michael E. Engh, S.J. “Companion to Immigrants: Devotion to Our Lady of Guadalupe among Mexicans in the Los Angeles Area, 1900–1940,” *Journal of Hispanic/Latino Theology* vol. 5, no. 1 (1997): 37–47.
16. A *posada*—a reenactment of the journey of Joseph and Mary from Nazareth to Bethlehem—is a kind of Advent novena that combines prayers, songs, and games. The Via Crucis, Siete Palabras and Pésame a la Virgen are Holy Week rituals that are primarily done on Good Friday. Virgilio Elizondo “Living Faith: Resistance and Survival,” in Elizondo and Matovina, *Mestizo Worship,* 7–11, and 15–17.
17. Simbang Gabi refers to the nine-day novena Masses held from December 16–24 in connection with Christmas. Visita Iglesia is a practice of visiting more or less seven churches on Holy Thursday. Salubong is an Easter Sunday predawn ritual that reenacts the Risen Christ’s meeting with his mother.
18. Other parish organizations include mutual aid societies such as *Sociedad Mutualista de San José* and pious associations such as *El Santísimo*, *El Apostolado de la Oración*, *Hijas de Maria*, *Damas*

de Caridad, and so on. Engh, "Companion to the Immigrants," 45–46.

19. Rachel Bundang, "May You Storm Heaven with Your Prayers: Devotions to Mary and Jesus in Filipino-American Catholic Life," in *Off the Menu: Asian and Asian North American Women's Religion and Theology*, ed. Rita Nakashima Brock et al., 87–105 (Louisville: Westminster John Knox Press, 2007), 89 and 91.
20. Keith Pecklers, S.J., "The Liturgical Year and Popular Piety," in *Directory on Popular Piety and the Liturgy: A Commentary*, ed. Peter Phan, 77–100 (Collegeville, MN: Liturgical Press, 2002), 87. The clergy takes its cue, of course, from the Church's official stance on popular piety, especially in relation to the Liturgy. The *Directory on Popular Piety and the Liturgy*, for example, asserts "the preeminence of the Liturgy over any other possible form of legitimate Christian prayer" as well as "the objective superiority of the Liturgy over all other forms of piety." See "Congregation for Divine Worship and the Discipline of the Sacraments," in *Directory on Popular Piety and the Liturgy,* no. 11, 46, accessed March 9, 2011, http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html.
21. *Santería* is the Cuban form of a transatlantic Yoruba religious tradition. *Orisha* is a spirit or deity that reflects one of the manifestations of *Olodumare* (God in the Yoruba tradition). *Ochún* is a Yoruba goddess and is seen in *Santería* as the patroness of Cuba.
22. For concrete struggles involved in forging multiethnic churches, see Warren St. John, "As The World Comes to Georgia, an Old Church Adapts," accessed October 3, 2007, http://www.nytimes.com.
23. See Joseph Sciorra "We Go Where the Italians Live: Religious Processions as Ethnic and Territorial Markers in a Multi-Ethnic Brooklyn Neighborhood" in *Gods of the City: Religion and the American Urban Landscape*, ed. Robert Orsi, 310–339 (Bloomington, IN: Indiana University Press, 1999), 326.
24. Kathleen Sullivan, "St. Mary's Catholic Church: Celebrating Domestic Religion," in Ebaugh and Chafetz, *Religion and the New Immigrants*, 197.
25. The desire of Hispanic parishioners of a church in Texas to have more Masses in Spanish in the church and not at the community center also reflects this segregation. See Kathleen Sullivan, "St. Catherine's Catholic Church," in Ebaugh and Chafetz, *Religion and the New Immigrants*, 218.
26. Francis, "Hispanic Liturgy in the U.S," 38.
27. Roberto S. Goizueta, "Reflecting on America as a Single Entity: Catholicism and U.S. Latinos," in Phan and Hayes, *Many Faces, One Church*, 73.
28. These are the words used in Justo González, "Hispanic Worship: An Introduction," in *Alabadle! Hispanic Christian Worship*, ed. Justo

L. González (Nashville: Abingdon Press, 1996), 20–22, to describe and explain the *fiesta* spirit of Latino worship.

29. For theology this has to do with how, for a long time, popular piety has been associated with the unlettered masses, magic, superstition, and religious ignorance, which had somehow not been "christianised." For example, Ernest Henau, "Popular Religiosity and Christian Faith," in Greinacher, and Mette, *Popular Religion*, 79, says that as a religion that is (1) lived and experienced; (2) not expressed in formulae and; (3) transmitted by means of other forms, popular religiosity leads to insights and intuitions that cannot be adequately contained within the framework of formulated logic. It can, therefore, be easily dismissed as subjective and emotive, attributes that are downplayed in mainstream theology, which is highly rational and logical.
30. Virgilio Elizondo "Popular Religion as Support of Identity based on the Mexican-American Experience in the U.S.A.," *Voices from the Third World* 14, no. 2 (December 1991): 132–146 illustrates this.
31. Orlando Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (New York: Orbis, 1997), 92. Espín acknowledges, of course, its problematic tendencies by engaging it from a perspective of alienation and hope.
32. Ricardo Ramirez, "Liturgy from the Mexican-American Perspective," *Worship* 51 (July 1977): 296, as quoted in Matovina, "Marriage Celebrations," in *Mestizo Worship*, 99.
33. See Karen Mary Davalos, "The Real Way of Praying: The *Via Crucis*, Mexicano Sacred Space, and the Architecture of Domination," in *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, ed. Timothy Matovina and Gary Riebe-Estrella, 41–68 (New York: Cornell University Press, 2002), 42.
34. "That moment" here naturally refers to suffering. Davalos, "The Real Way of Praying," 41. Emphasis mine.
35. This practice, as studied by Ashley in 1989–1990, emerged months after the 1988 anti-gentrification protest in the area. See Wayne Ashley, "The Stations of the Cross: Christ, Politics and Processions on New York City's Lower East Side" in Orsi, *Gods of the City*, 341–342.
36. Michael Pasquier, "Our Lady of Prompt Succor: The Search for an American Marian Cult in New Orleans," in *Saints and Their Cults in the Atlantic World*, ed. Margaret Cormack, 128–149 (Columbia: University of South Carolina Press, 2007), 129. Emphasis mine.
37. Francis cites as an example the suppression of local initiatives for liturgical inculturation such as the insistence that in addition to a review of the texts, decisions about translations, including punctuation and typesetting, be made by curial officials in Rome rather than on the more local levels of church that are in intimate contact with cultures. Francis, "Hispanic Liturgy in the U.S.," 52.

38. This happened in the 1940s and 1950s but the effects could still be seen today in how representatives of Mount Carmel Church, on the one hand, and of the lay society in honor of the Madonna, on the other, would skillfully avoid crossing paths as they march in two rival processions on July 16. See Sciorra, "We Go Where the Italians Live," in *Gods of the City,* 326.
39. The identifiable ethnic communities include Mexican, Peruvian, Colombian, Nigerian, Creole, African American, Filipino, Vietnamese, Indian, Middle Eastern, Czech, and German. There are three Masses in Vietnamese, one in Spanish, and six in English. See Sullivan, "St. Catherine's Catholic Church," in *Religion and the New Immigrants*, 213.
40. Sullivan, "St. Mary's Catholic Church," in *Religion and the New Immigrants*, 198.
41. For example, Greek immigrant women are expected to keep the holidays as they are practiced in Greece by sticking to a specific roster of foods: roast lamb, red eggs and traditional soup for Easter, fish for Palm Sunday, *vasilopita* for New Year's Day, *prasforo* bread for Sundays after services, and *koliva* to honor the deceased. Helen Rose Ebaugh and Janet Saltzman Chafetz, "Reproducing Ethnicity," in Ebaugh and Chafetz, *Religion and the New Immigrants,* 92.
42. Ebaugh and Chafetz, "Reproducing Ethnicity," in *Religion and the New Immigrants,* 92.
43. Matovina, for example, offers a critique of Mexican American marriage practices by pointing out the need to more clearly reflect the mutuality between the partners by (1) having the bride and groom exchange *arras* rather than the groom giving them and the bride receiving them; (2) presenting the *libro y rosario* to both the bride and the groom; (3) having the groom participate in the bouquet offering and; (4) incorporating the groom into the entrance procession so as to dispel the notion of the bride being "given" away. Matovina, "Marriage Celebrations," in *Mestizo Worship*, 100.
44. Pyong Gap Min, "Severe Underrepresentation of Women in Church Leadership in the Korean Immigrant Community in the United States," *Journal for the Scientific Study of Religion* 47, no. 2 (2008): 225–241 provides an example in this for the Korean American community.
45. Francis, "Hispanic Liturgy in the U.S.," 51.
46. She is not the only one church member who does this. Other members of her Catholic church are Catholic on Saturday nights and equally Pentecostal, Methodist, or Baptist on Sunday mornings. Sullivan, "St. Mary's Catholic Church," in *Religion and the New Immigrants*, 201.
47. Sullivan, "St. Catherine's Catholic Church,"in *Religion and the New Immigrants*, 213.

48. Engh, "Companion of the Immigrants," 45.
49. See Patrick Hayes, "Massachusetts Miracles: Controlling Catholic Cures in Boston, 1929–1930," in Cormack, *Saints and Their Cults in the Atlantic World,* 111–127, especially 114–115, and 119.
50. Bundang, "May You Storm Heaven," 89.
51. Silvano Tomasi, "The Prophetic Mission of the Churches: Theological Perspectives," in *The Prophetic Mission of the Churches in Response to Forced Displacement of Peoples*, report of a global ecumenical consultation, Addis Ababa, November 6–11 1995, 36–43 (Geneva: World Council of Churches, 1996), 40.
52. Tomasi, "The Prophetic Mission of the Churches," 41.
53. See Avery Dulles, *The Catholicity of the Church* (Oxford: Clarendon Press, 1985) as quoted in Robert J. Schreiter, *The New Catholicity: Theology Between the Global and the Local* (New York: Orbis Books, 1997), 128.
54. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation* (Nashville, TN: Abingdon Press, 1996), 51.
55. See Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2003).

Chapter 6

An Asian Theology of Migration and Its Interreligious Implications: Insights from the Documents of the Federation of Asian Bishops' Conferences (FABC)

Jonathan Y. Tan

The phenomenon of migration in Asia has a long, varied, and complex history stretching back to thousands of years. Beginning with the nomadic tribes that wandered the vast expanse of the Asian continent in search of water and grazing lands, the trade caravans that travelled on the famed Silk Route across vast stretches of Asia, and the invading armies that displaced peoples and communities from their ancestral lands, migration has always defined the Asian continent in every age. While nomadic tribes and trade caravans have come and gone, large-scale migration continues unabated in Asia. The principal difference between then and now is the fact that the pace of migration was much slower three thousand years ago, when the first caravans ventured far beyond familiar territory in search of new trading opportunities.

The beginning of the twentieth century saw the beginning of massive migration patterns that was facilitated by the great steamships, propeller airplanes, and transcontinental railways. At the beginning of the twenty-first century, the world is witnessing the growth of large-scale *internal* and *external* displacements that are made possible by affordable international travel, advanced telecommunications, and broadband internet. Today's migration patterns in Asia include internal migration from rural to urban centers (e.g., Chinese youth leaving rural farms to work in large, nondescript factories in the coastal regions of China), as well as external migration from economically depressed countries to economically booming countries (e.g., Filipinos leaving

their homeland to work as construction workers, nurses, engineers, etc., in oil-rich Arab nations), refugees fleeing violence and persecutions (e.g., Indochinese refugees). Migration can be voluntary (e.g., economic migrants in search of jobs) or forced (e.g., refugees, asylum seekers, and internally displaced persons who are fleeing persecution in their homelands).

At the same time, migration, whether voluntary or involuntary, is ambiguous: it is welcome by some and resented by others. On the one hand, the abundant array of ethnic restaurants, galleries, and festivals are often welcomed because they add spice and zesty variety to otherwise staid lives. On the other hand, complaints of cultural assault, cultural relativization, and cultural pollution are growing increasingly frequent and strident. Indeed, migration becomes the bogeyman that embodies the fear, uncertainty, and insecurity about a community's self-identity vis-à-vis others, leading to the absolutization of its ethnic and cultural identity against what it perceives as the threat of encroachment by others. In extreme cases, it can stir up feelings of xenophobia, ethnocentrism, racism, and nationalism.

Moreover, one also has to acknowledge the reality that today's large-scale, globalized migration patterns are fueled and abetted by immense poverty and extreme social-economic imbalances, violent ethnic and religious strife, as well as the insatiable demand for cheap labor and cheap products. The magnitude of this problem is especially dire in Asia. Many Asians are migrants, whether willingly or unwillingly. Voluntary migrations are often exemplified by the many Filipinos, Indonesians, Indians, Bangladeshis, Chinese, and others who seek better opportunities outside their homelands as construction workers, domestic helpers, factory workers, and so on. Involuntary migrants include not just refugees who are fleeing wars, social strife, economic upheavals, political instability, religious tensions and persecution, but also the many economic migrants, especially vulnerable women and children, who are exploited and trafficked by underworld gangs, smuggling networks, and secret societies for cheap labor and sex trafficking. The sheer violence and abject dehumanization that many of these women and children experience reveal the dark underbelly of migration and call for a concerted response on the part of everyone to redress these problems.

At the same time, migration, whether voluntary or involuntary, documented or undocumented, is more than transnational or global population mobility *simpliciter*. Migration results in the commodification and exploitation of the human person, and thus abuse and dehumanization. As the Indian theologian S. Arokiasamy explains, migration

"reveals the vulnerability of people's lives, their insecurity, exploitation, joblessness, uprootedness, political uncertainty and humiliating treatment as outsiders or foreigners."[1] Writing from both personal experience and academic research, the Vietnamese American Catholic theologian, Peter Phan draws attention to the "existential condition of a transnational immigrant and refugee," which includes "violent uprootedness, economic poverty, anxiety about the future, and the loss of national identity, political freedom, and personal dignity."[2]

In addition, the movement of peoples also brings about the movement of religions. As Muslims from Mindanao move into predominantly Christian Sabah, Filipinos work in predominantly Muslim nations in the Middle East, and so on, the implications of migration for interfaith relations can no longer be ignored. Indeed, migration leads to an increasing cultural diversity and religious pluralism in different parts of Asia. This raises difficult questions about the pastoral care of Christian migrants and refugees in predominantly non-Christian regions of Asia (e.g., the large influx of Filipino migrant workers in the Middle East), as well as non-Christian migrants and refugees in predominantly Christian regions (e.g., Indonesian Muslim undocumented migrant workers in the Sabah or the Philippines).

A theology of migration and its interreligious implications has been emerging in the official documents of the FABC,[3] as it grapples with this complex issue. The FABC is a transnational body comprising 15 Asian Catholic Bishops' Conferences as full members, namely, Bangladesh, India, Indonesia, Japan, Kazakhstan, Korea, Laos-Cambodia, Malaysia-Singapore-Brunei, Myanmar, Pakistan, Philippines, Sri Lanka, Taiwan, Thailand, and Vietnam, as well as 10 associate members, namely, Hong Kong, Kyrgyzstan, Macau, Mongolia, Nepal, Siberia, Tajikistan, Turkmenistan, Uzbekistan, and East Timor.[4] The foundation for the FABC was laid at an historic meeting of 180 Asian Catholic Bishops in Manila during the visit of Pope Paul VI to the Philippines in November 1970. From its inception, the FABC has sought to make a significant contribution to the development and growth of the spiritual and theological life of the Asian local churches through its Plenary Assemblies,[5] as well as congresses, consultations, colloquia, conferences, and symposia that are organized by its various offices.[6]

Understanding the FABC's Theological Orientation

In its official documents, the FABC has proceeded on the basis that the Asian continent, with its teeming masses and their rich diversity

and plurality of religions, cultures, and philosophical worldviews require a distinctively threefold Asian theological response to the manifold socioeconomic challenges, that is, (1) undergirded by a commitment and service to life, (2) oriented toward a threefold dialogue with Asian cultures, religions, and the poor, and (3) with the goal of seeking to bring about the *reign of God* in Asia.[7] Indeed, the FABC's emerging theology of migration can be understood as a natural outgrowth from this threefold theological framework.

It is true that the early documents of the FABC did not deal directly with the issue of migration and its challenges. A survey of the FABC documents in the 1970s and 1980s reveals only minor references to migrants in the *Syllabus of "Mission Concerns"* of the Bishops' Institute for Missionary Apostolate (BIMA) III (1982) and the Final Statement of BIMA IV (1988). Specifically, article 11 of BIMA III's *Syllabus of "Missionary Concerns"* states: "Pastoral care for the great number of Asians who have emigrated from their homelands for economic reasons demands the serious missionary concern of the churches,"[8] while BIMA IV encourages the bishops to "[u]se the mobility and migration of the faithful as an opportunity to spread the Gospel of Christ" and "inspire, educate, and organize . . . migrants to be witnesses of Christ wherever they may go."[9] In the absence of any formal statement from the FABC during this period, individual episcopal conferences in Asia released their own statements on migration, that is, Philippines (1988), Taiwan (1989), and Japan (1993).[10]

FABC V: Journeying Together toward the Third Millennium

The major turning point came with the Fifth FABC Plenary Assembly, which was held in Bandung, Indonesia in 1990 with the theme, "Journeying Together toward the Third Millennium." In its Final Statement, the FABC Plenary Assembly acknowledged the injustice of both voluntary and involuntary migration in the Asian milieu:

> We are deeply conscious, therefore, that within our context of change there is the unchanging reality of injustice. There remains in Asia massive poverty . . . Poverty likewise drives both men and women to become migrant workers, often destroying family life in the process. Political conflict and economic desperation have driven millions to become refugees, to living for years in camps that are sometimes in effect crowded prisons. (2.2.1)[11]

In response, FABC V asserts that the Christian community "must live in *companionship*, as true *partners* with all Asians as they pray,

work, struggle and suffer for a better human life, and as they search for the meaning of human life and progress." The Asian Bishops insist that the church must walk in solidarity with the Asian peoples who are the "exploited women and workers, unwelcome refugees, victims of violations of human rights" in their quest for God and for a better human life. The church will also serve them in a spirit of compassion that also seeks to "denounce, in deeds, if it is not possible to do so in words, the injustices, oppressions, exploitations, and inequalities resulting in so much of the suffering that is evident in the Asian situation."[12]

FABC-OHD: Journeying Together in Faith with the Filipino Migrant Workers in Asia

Following in the footsteps of FABC V, which had included migration as one of the many issues facing the Asian Church as it journeys toward the third Christian millennium, the FABC Office of Human Development (FABC-OHD) continued the discussion by organizing a symposium on Filipino migrant workers in Asia (Hong Kong, 1993) that was attended by delegates of the episcopal conferences and diocesan commissions in Japan, South Korea, Taiwan, Hong Kong, Macau, Singapore, Thailand, Malaysia, and the Philippines. The Final Statement of this symposium entitled "Journeying Together in Faith with the Filipino Migrant Workers in Asia" began by acknowledging the contributions of millions of migrant workers from the Philippines to the growing global economy.[13] While it acknowledges that migration does have "both positive and negative effects on the country of origin as well as the receiving country,"[14] it points out those Filipino migrant workers, male and female alike, often experience serious human rights abuses. For example, Filipino women, who are often employed in the domestic and entertainment sectors, are "frequently submitted to humiliation, harassment and sexual abuse."[15] Filipino men, who comprise the single largest national group in the seafarers and fish workers sector, not only "face physical and verbal abuse," but also experience difficulties in claiming compensation for disabilities.[16] Moreover, the symposium participants also recognized the consequences of migration for the disintegration of the family unit with deleterious effects on children and their parents.[17]

On the theological aspects of migration, the symposium delegates viewed migration as a historical experience and reality that not only points to the birth of a new world order based on the growing interdependence among nations, but also confirms the fundamental right of every person to migrate freely because "the world belongs to

everyone."[18] At the same time, they reiterated that the Asian Church has to

> accompany the Migrant as a Human Person, following the example of Christ himself. This journeying of the Church together with the Migrant Worker, is the sign of solidarity within the universal Church and a sharing in the common evangelizing mission entrusted to all the followers of Christ. Growing in faith as a local Church, made up of people of different nationalities is a new sign of unity.[19]

In addition, the symposium delegates affirmed that migration should not be forced, as well as insisted that migrants' human rights must be respected and they should not be subject to inhumane working and living conditions.[20] At the same time, they also urged both the originating and receiving churches ought to address the root causes of migration and its negative impact on migrants. They emphasized that churches that are receiving migrants ought to commit to serving migrants, welcoming and assisting these migrants to "relate, participate and integrate themselves to the local Church in the various activities, and at the same time be able to share their faith and cultural heritage with the local Church and people," as well as constantly seeking to address the painful and dehumanizing situation in the lives of these migrants.[21] This is because local receiving churches have the responsibility to protect the rights and promote the dignity of these migrant workers, working "closely with the local Government to make available services to the migrants who are a very important part of the labour force and contribute to the economy and society."[22]

FABC VI: Christian Discipleship in Asia Today: Service to Life

The next plenary assembly, FABC VI (Manila, Philippines, 1995) briefly highlighted "the insecurity and vulnerability of migrants, refugees, the displaced ethnic and indigenous peoples, and the pain and agonies of exploited workers, especially the child laborers in our countries."[23] At this plenary assembly, the Asian Bishops characterized the plight of migrants as follows:

> Special attention is given to the displaced in our societies: political and ecological refugees and migrant workers. They are marginalized and exploited by the system, denied of their place in society and must go elsewhere to seek a dignified life. In welcoming them we expose the causes of their displacement, work toward conditions for a more

> human living in community, experience the universal dimension of the Kingdom (Gal 3:28) and appreciate new opportunities for evangelization and intercultural dialogue. (art. 15.5)[24]

FABC's Colloquium on Church in Asia in the Twenty-First Century

Two years later, the topic of migration came up as one of the major issues that were discussed at the FABC's Colloquium on Church in Asia in the Twenty-First Century (Pattaya City, Thailand, 1997), which was organized by the FABC-OHD and focused on the theme of "Towards a Communion and Solidarity in the Context of Globalization." On the issue of migrants and their challenges, the colloquium participants suggested that dioceses intervene more actively to "take up the cause of migrant workers through the legal process of the host country by providing financial support and lawyers to fight for their rights."[25] The Final Statement of this Colloquium also outlines four practical steps that the Asian Bishops could implement to address the challenges and needs of migrants and their families:

1. Initiate bilateral meetings of the migrant commission of Episcopal conferences.
2. Elaborate formation programs for pastoral workers for migrants, first at the national level, and then perhaps also organizing regional initiatives for this.
3. Insert pastoral care of families of migrants within the diocesan pastoral programs, particularly where migrants are numerous, dialogue between sending and receiving churches.
4. Link the issue of migration with the issue of labour in general for a more comprehensive understanding and unified action on it.[26]

FABC VII: A Renewed Church in Asia on a Mission of Love and Service

At the beginning of the third Christian millennium, the issue of migration was also discussed at the Seventh Plenary Assembly (Samphran, Thailand, 2000) of the FABC. At this plenary assembly, the Asian bishops expressed grave concern over the ever-growing migration and refugee movements and called for an urgent and adequate pastoral response to address the dehumanizing plight of these refugees:

> In the light of the teaching of the Church, we affirm that migration and refugee movements, which result in depersonalization, loss of

> human dignity and the break up of families, are moral issues confronting the conscience of the Church and that of our Asian nations. As for the Church in Asia, these pose urgent pastoral challenges to evolve life-giving, service-oriented programs of action within the pastoral mission of the Church. The Church should join hands with all who are concerned with the rights of the migrants and their situation, keeping in mind that the migrants themselves are to be the primary agents of change. (FABC VII, art. 5)[27]

FABC VIII: The Asian Family toward a Culture of Integral Life

The Asian Bishops further developed their theology of migration at their Eighth Plenary Assembly (Daejeon, South Korea, 2004), which focused on Asian families and the challenges they face in their daily life struggles. In their final statement, they identified the twin forces of globalization and urbanization that account for the bulk of contemporary migration patterns in Asia.[28] After observing that millions of economic migrants in undeveloped regions of Asia often leaving their families behind to search for jobs in the economically more developed regions of Southeast Asia or the Middle East, the Asian Bishops expressed their grave concern over the terrible ruptures to healthy family bonds that are caused by these extreme migratory patterns as families are broken up and children deprived of one or both their parents (FABC VIII, art. 15).[29] They also warned of the cultural dislocations and breakdown in family and communal ties between these migrants and their families and communities back home[30] and concluded that "migrant workers and their families urgently need great pastoral care from the churches of sending and receiving countries" (FABC VIII, art. 17).[31]

FEISA V: Pastoral Care of Migrants and Refugees: A New Way of Being Church

It was the Faith Encounters in Social Action (FEISA) that took the FABC Plenary Statements one step further to make explicit the connection between migration and interreligious dialogue. Organized by the FABC-OHD, FEISA seeks to promote interreligious dialogue through social involvement, emphasizing that the Asian Church needs to ground its mission and outreach in a threefold dialogue with the Asian peoples in the fullness of their cultures, religious traditions, and their poverty.[32] Specifically FEISA V, entitled "'From Distrust to Respect…Reject to Welcome': Study Days on Undocumented

Migrants and Refugees" met in Kota Kinabalu, Malaysia in 2002. Its final statement, which is entitled "Pastoral Care of Migrants and Refugees: A New Way of Being Church," is a thorough discussion on the challenges faced by undocumented migrants and refugees and what the Asian Church could do in response to these challenges.

FEISA V takes as its starting point the insistence of Pope John Paul II that "a migrant's irregular legal status cannot allow him/her to lose his/her dignity, since he/she is endowed with inalienable rights, which can neither be violated nor ignored."[33] It goes on to insist that both undocumented migrants and asylum seekers "remain children of God" and "deserve Christian love and protection" to maintain their human dignity, notwithstanding that they often "have no legal right to remain in a given national territory."[34] While FEISA V reiterates "the inalienable dignity and rights of people on the move" and "acknowledges the right of sovereign nation-states to regulate the movement of people across their borders," it is equally insistent that "this right must be exercised at the service of the universal common good."[35] As it explains:

> People on the move must not be reduced to instruments of economic or political strategies. All of their human rights must be respected. The freedom of people to move should be preserved and restrictions imposed only where this is necessary in order to protect the common good. People have a right to move in order to seek safety, freedom and a decent level of material welfare.[36]

Hence, FEISA V insists that the Asian Church should treat all migrants alike in its pastoral outreach, whether they are documented or undocumented, and whatever their motivations may be for leaving their homelands:

> Whatever the reason is, the Church that embodies the mission of Christ cannot remain indifferent to issues relating/affecting people on the move. The Church that is universal both in outlook and in its essence is duty bound to learn from the migrants and at the same time, respond to their needs.[37]

It insists that the first thing Asian Church workers should do is "to listen to people in an irregular situation or in search of asylum, in order to know exactly what their situation is, and also provide them with their basic needs," which is "in accordance with the Church's preferential, although not exclusive, option for the poorest," because "even asylum-seekers and migrants in an illegal situation have the

right to be provided with the necessary means of subsistence."[38] As it explains:

> Christian solidarity simply sees the need to take care of human beings, especially young people, minors and children who are incapable of defending themselves because they lack protection under the law and often do not know the language of the country in which they have been obliged to seek refuge due to natural catastrophes, wars, violence, persecution, even genocide in their own country or due to existing economic conditions such as to endanger their physical integrity or life itself.[39]

FEISA V also makes explicit the connection between the FABC's threefold dialogue with the cultures, religions, and immense poverty of the Asian peoples, insisting that the Asian Church "seeks to defend the dignity and rights of people on the move regardless of their race, religion and legal status," and in particular, "paying attention not only to the practical and physical needs, but also to their social, psychological and spiritual needs."[40] On the issue of poverty and migration, FEISA V reiterates that the reality of poverty as the force behind much of the mass migrations in Asia, whether internal or external, voluntary or involuntary and insists that the Asian Church should stand in solidarity with the poor and marginalized.[41]

It is the dialogue with cultures and religions that gives FEISA V an avenue to break new ground. Although FEISA V acknowledges that the problems of migration are a legion,[42] nonetheless, it is also "an opportunity, because in our globalised world, it gives concrete chances for people of different nationalities, cultures and creeds to come together, know each other and share with one another," thereby removing or at least reducing prejudice and indifference.[43] In particular, FEISA explains the theological basis for this outreach to migrants of other religions as follows:

> Making the migrants/refugees the target of our pastoral care is our concrete way of witnessing to the people of Asia. Being a "little flock" in the midst of other ancient religions/beliefs, the Asian Church cannot remain "inward looking". The Good News is not only to be preached but it is to be lived/practised in concrete day-to-day circumstances of many faiths. Thus, efforts to provide pastoral care to migrants have to include inter-religious dimensions. The Church can and should take the initiative. By doing so, we are witnessing to the mission of Christ through our actions.[44]

Hence, for FEISA V, "interreligious dialogue is imperative" and integral to the Asian Church's theology and praxis of migration: the Asian Church "dialogues with all regardless of creed, nationality, race, political stance, or other discriminatory factors especially undocumented or documented status of migrant workers."[45]

But FEISA V goes one step further to insist that in addressing the needs of migrant, the Asian Church "must work together with people of other faiths or none," joining with "all people of good will to respond to other sisters and brothers affirming their full humanity and the inalienable rights that arise from their humanity."[46] Further, it points out that migration facilitates interreligious interactions and dialogue. This applies to Christians migrating to non-Christian countries, as well as non-Christian migrants coming into contact with Asian Christians. In the first instance, FEISA V brings up Christians who migrate to non-Christian countries, pointing out that they can be "living witnesses of Christ through Christian love of the members for one another and for the migrant, both Christian and non-Christian."[47] In particular, FEISA V encourages these Christian migrants "to invite their friends of other religions to the church where they may receive a warm reception."[48] In the second instance, FEISA V states that the Asian Church "can and should take the initiative of providing pastoral care to migrants with inter-religious dimensions,"[49] because it should not only "see and understand the dignity of other faiths," but also receive and assist these migrants in their moment of greatest need, taking the initiative to reach out and visit them because as non-Catholics, they "may not have the courage to visit Catholic churches."[50] In addition to meeting their basic needs, FEISA V suggests that local parishes could offer space and hospitality to these migrants who "need a place where they can gather together for prayers or to have their religious celebrations or just for a friendly gathering among themselves."[51]

Moreover, FEISA V emphasizes the need to give special attention to refugees and internally displaced persons (IDPs) as an outgrowth of the Church's ministry to the poor, oppressed, and marginalized.[52] Specifically, FEISA insists that the Asian Church needs to include ecumenism and interreligious dialogue in its outreach work with refugees because the Church

> is most critical in this region where we belong to the minority and we work in the midst of rich, diverse, and important religious and cultural traditions. The spirit of ecumenism and interreligious dialogue should thus permeate our programming processes. While our faith spurs us to

> serve the refugees it does not become the criteria for refugees to avail themselves of our services.[53]

Finally, in recognition of the fact that highly skilled pastoral workers are needed to engage with migrants in their fullness of their cultures, religions, and poverty, FEISA V recommends:

> To fully understand the needs of the migrants, the Church must equip herself with the knowledge and skills required for this minority. These include knowledge of the languages of migrants, the provision of possibilities for migrants to express their faith with their language and culture, if necessary, of missionaries capable to be with migrants or mediators of faith and cultural dialogue.[54]

Conclusion

Any analysis of the FABC's theology of migration must begin with the fact that the FABC sees the phenomenon of ongoing migration in Asia within the broader framework of migration as "part and parcel of human civilization"[55] and "a natural phenomenon" that arises from "the inherent right of people to move."[56] At the same time, the FABC also acknowledges that not all migrations are freely and voluntarily undertaken. It insists that the Asian Church has to respond to the dilemma of Asians who migrate in a quest to ensure their survival because of physical or economic threats.[57]

As far as the FABC is concerned, migration cannot be separated from the complex interplay of social, economic, class, religious, and political factors that interact to displace people from their homelands. Whether voluntary or forced, migration reveals the vulnerability, insecurity, uncertainty, and humiliation of millions of Asians who find themselves on the move, either internally or beyond their national borders, as they deal with survival, uprootedness, and exploitation in their quest for a better life for themselves and their families. While it is true that the FABC did not deal directly with the issue of migration in the first decade of its existence and initially focused on the practical economic and personal needs of migrants in its early pronouncements, nevertheless the FABC has come a long way since then to articulate a comprehensive theology of migration that is rooted in its broader threefold theological vision of commitment and service to life, triple dialogue with Asian cultures, religions and the poor, with the aim of advancing the *reign of God* in Asia.

The starting point of the FABC's theology of migration is its ecclesiological[58] and missiological[59] vision of bringing about the Good

News of the Reign of God in Asia. It is rooted in a "commitment and service to life" that has been the foundation and the hallmark of the FABC's theology since its articulation at the First FABC International Theological Colloquium (1994) and subsequently confirmed and expanded by the Sixth Plenary Assembly of the FABC.[60] Hence, migrants are not objects for conversion or proselytization, but rather opportunities for the church to reach out to, and walk in solidarity with the migrants who often face discrimination, exploitation, persecution, or human rights abuses.[61] FABC VI puts it well when it states:

> Our solidarity requires a resolve *to work with our Asian sisters and brothers in liberating our societies from whatever oppresses and degrades human life and creation, most especially from sin*. . . . Serving life demands communion with every woman and man seeking and struggling for life in the way of Jesus' solidarity with humanity. With our Asian sisters and brothers, we will strive to foster communion among Asian peoples who are threatened by glaring economic, social, and political imbalances. With them we will explore ways of utilizing the gifts of our diverse religions, cultures, and languages to achieve a richer and deeper Asian unity. We build bridges of solidarity and reconciliation with peoples of other faiths and will join hands with everyone in Asia in forming a true community of creation. (FABC VI, art. 14.2, emphasis added)[62]

In practical terms, the FABC's theology of migration involves social analysis[63] that questions the poverty, economic marginalization, racial, political and religious tensions, environmental degradation, as well as many Asian nations' heavy dependence on the remittances of their nationals as economic migrants, which lie at the heart of the ever-growing numbers of migrants, whether they are voluntarily or forcibly displaced.[64] Here, the FABC is adamant in its theology of migration that the Asian Church should defend the human dignity and rights of migrants regardless of race, religion, or legal status as part of its wider stance of advocating for the rights and aspirations of the poor and marginalized.[65] In particular, the FABC's insistence on defending the rights of the undocumented echoes the position adopted by Pope John Paul II in his message for World Migration Day, 1996, when he spoke of the need for the church to defend the rights of the undocumented migrants:

> In the Church no one is a stranger, and the Church is not foreign to anyone, anywhere. As a sacrament of unity and thus a sign and a

> binding force for the whole human race, the Church is the place where illegal immigrants should be recognized and accepted as brothers and sisters. . . . Solidarity means taking responsibility for those in trouble. For Christians, the migrant is not merely an individual to be respected in accordance with the norms established by law, but a person whose presence challenges them and whose needs become an obligation for their responsibility. "What have you done to your brother?" (cf. Gn 4:9). The answer should not be limited to what is imposed by law, but should be made in the manner of solidarity.[66]

Finally, the FABC goes beyond mere social analysis of the dehumanizing conditions that are endured by migrants when it seeks to undergird its migration theology within its broader theological threefold dialogue with the quintessentially Asian realities of diverse cultures, religions, and immense poverty. This can be seen in FEISA V's call on local churches to broaden their outreach by engaging with non-Christian migrants within the integrity of their own cultures and religions, providing interreligious pastoral care and assisting them with their all their needs, including their practice of their own religious faiths. Indeed, the FABC is convinced that its theology of migration needs to take the intercultural and interreligious implications of migration seriously and integrate the intercultural and interreligious dimension in its pastoral care of migrants. It insists that the "Good News is not only to be preached but it is to be lived and practised in concrete day-to-day circumstances among people of many faiths."[67] Clearly the call for pastoral workers to learn the languages, cultures, and traditions of these non-Christian migrants so as to be able to assist these migrants to retain and express their own languages, cultures, and religious faiths is a clear and unequivocal repudiation of the temptation to proselyte among non-Christian migrants in their most vulnerable state.

Notes

1. S. Arokiasamy, *Asia: The Struggle for Life in the Midst of Death and Destruction*. FABC Papers No. 70 (Hong Kong: FABC, 1995).
2. "The Experience of Migration as Source of Intercultural Theology in the United States," in *Christianity with an Asian Face: Asian American Theology in the Making*, ed. Peter C. Phan (Maryknoll, NY: Orbis Books, 2003), 8.
3. All of the important documents of the FABC have been collected and published in a convenient four-volume collection: *For All The Peoples of Asia: Federation of Asian Bishops' Conferences Documents From 1970–1991*, ed. Gaudencio B. Rosales and C. G. Arévalo (Maryknoll,

NY: Orbis Books, 1992, hereinafter referred to as *FAPA I*); *For All The Peoples of Asia Volume 2: Federation of Asian Bishops' Conferences Documents from 1992 to 1996*, ed. Franz-Josef Eilers (Quezon City: Claretian, 1997, hereinafter referred to as *FAPA II*); *For All The Peoples of Asia Volume 3: Federation of Asian Bishops' Conferences Documents from 1997–2001*, ed. Franz-Josef Eilers (Quezon City: Claretian, 2002, hereinafter referred to as *FAPA III*); and *For All The Peoples of Asia Volume 4: Federation of Asian Bishops' Conferences Documents from 2002–2006*, ed. Franz-Josef Eilers (Quezon City: Claretian, 2007, hereinafter referred to as *FAPA IV*). Unless otherwise indicated, all references to the documents of the FABC are taken from this four-volume collection.

4. For an excellent overview of the FABC, its history and theological perspectives, see Edmund Chia, *Thirty Years of FABC: History, Foundation, Context and Theology*, FABC Papers No. 106 (Hong Kong: FABC, 2003). For a more popular presentation of the FABC's early beginnings and significant accomplishments, see Thomas C. Fox, *Pentecost in Asia: A New Way of Being Church* (Maryknoll, NY: Orbis Books, 2002). See also Peter C. Phan, "Christian Mission in Asia: A New Way of Being Church," in *In Our Own Tongues: Perspectives from Asia on Mission and Inculturation*, ed. Peter C. Phan (Maryknoll, NY: Orbis Books, 2003) 13–31; Felix Wilfred et al., "Document: What the Spirit Says to the Churches. A Vademecum on the Pastoral and Theological Orientations of the Federation of Asian Bishops' Conferences (FABC)," *Vidyajyoti* 62 (1998): 124–133; Jacob Kavunkal, "Local Church in the FABC Statements," *Jeevadhara* 27 (1997): 260–271; L. Stanislaus, "The Responses of the Church to Human Development: An Overview from FABC Documents," *East Asian Pastoral Review* 31 (1994): 95–118; Petrus Maria Handoko, *Lay Ministries in the Mission and Ministry of the Church in Asia: A Critical Study of the FABC 1970–1991* (Rome: Gregorian University Press, 1993); Jacques Dupuis, "FABC Focus on the Church's Evangelising Mission in Asia Today," *Vidyajyoti* 56 (1992): 449–468; FABC Theological Advisory Commission, *Theses on the Local Church: A Theological Reflection in the Asian Context*, FABC Papers No. 60 (Hong Kong: FABC, 1991); and Felix Wilfred, "Fifth Plenary Assembly of FABC: An Interpretation of its Theological Orientation," *Vidyajyoti* 54 (1990): 583–592.
5. The FABC convenes in Plenary Assembly, the highest body, with the participation of all presidents and delegates of member conferences once in every four years. To-date nine plenary assemblies have been held, with the tenth plenary assembly scheduled for November 2012. The ten plenary assemblies are: FABC I: Evangelization in Modern Day Asia (Taipei, Taiwan, 1974), FABC II: Prayer–the Life of the Church in Asia (Calcutta, India, 1978), FABC III: The Church–A Community of Faith in Asia (Bangkok, Thailand, 1982), FABC IV:

The Vocation and Mission of the Laity in the Church and in the World of Asia (Tokyo, Japan, 1986), FABC V: Journeying Together Toward The Third Millennium (Bandung, Indonesia, 1990), FABC VI: Christian Discipleship in Asia Today: Service to Life (Manila, Philippines, 1995), FABC VII: A Renewed Church in Asia on a Mission of Love and Service (Samphran, Thailand, 2000), FABC VIII: The Asian Family Towards a Culture of Integral Life (Daejeon, South Korea, 2004), FABC IX: Living the Eucharist in Asia (Manila, Philippines, 2009), and FABC X: FABC at Forty: Responding to the Challenges of Asia (Xuan Loc, Vietnam, 2012).

6. These offices are the FABC Central Secretariat, Office of Human Development, Office of Social Communication, Office of Laity and Family, Office of Theological Concerns, Office of Education and Faith Formation, Office of Ecumenical and Interreligious Affairs, Office of Evangelization, Office of Clergy, and Office of Consecrated Life.
7. For a more in-depth discussion, see my previously published essays on this topic: "A New Way of Being Church in Asia: The Federation of Asian Bishops' Conferences (FABC) at the Service of Life in Pluralistic Asia," *Missiology* 33 no. 1 (2005): 71–94; "*Missio Inter Gentes*: Towards a New Paradigm in the Mission Theology of the Federation of Asian Bishops' Conferences (FABC)," *Mission Studies* 21 no. 1 (2004): 65–95; and "Theologizing at the Service of Life: The Contextual Theological Methodology of the Federation of Asian Bishops' Conferences (FABC)," *Gregorianum* 81 no. 3 (2000): 541–575.
8. *FAPA I*, 108.
9. *FAPA I*, 294.
10. See discussion in Graziano Battistella, "For A More Abundant Life: Migrant Workers in Asia," in *Sixth Plenary Assembly Background Paper: Journeying Together In Faith With Migrant Workers In Asia*. FABC Papers No. 73 (Hong Kong: FABC, 1995).
11. *FAPA I*, 276–277.
12. FABC V, arts. 6.2, 6.3, and 6.4. In *FAPA I*, 283, 284. Italics in original.
13. *FAPA II*, 47.
14. *FAPA II*, 48–49.
15. *FAPA II*, 50.
16. *FAPA II*, 50.
17. *FAPA II*, 50. See also 55, where the symposium delegates explored the implications of migration on families:

    There is a very urgent need to take seriously the implications of migration on marriage and family life. The social, spiritual and moral implications need urgent assessment by all. Husbands separated from wives, and children from parents are a direct

consequences of contract labor migration, showing signs of breakdown of both marriages and families.

18. *FAPA II*, 51.
19. *FAPA II*, 53.
20. *FAPA II*, 52.
21. *FAPA II*, 53.
22. *FAPA II*, 54.
23. Art. 7, in *FAPA II*, 4.
24. *FAPA II*, 11.
25. *FAPA III*, 40.
26. *FAPA III*, 40.
27. *FAPA III*, 11.
28. *FAPA IV*, 6.
29. *FAPA IV*, 6.
30. FABC VIII, art. 16, in *FAPA Vol. IV*, 7.
31. *FAPA Vol. IV*, 7.
32. In this regard, FEISA goes beyond the FABC's earlier endeavors on social action through the Bishops' Institute for Social Action (BISA) and the Asian Institute for Social Action (AISA). In *FAPA IV*, 89.
33. Message of Pope John Paul II on Undocumented Migrants for World Migration Day, 1996, cited in *FAPA IV*, 111.
34. *FAPA IV*, 111.
35. *FAPA IV*, 117.
36. *FAPA IV*, 117.
37. *FAPA IV*, 114.
38. *FAPA IV*, 115.
39. *FAPA IV*, 115.
40. *FAPA IV*, 118.
41. *FAPA IV*, 128–129.
42. According to FEISA V, migration is a "concern because of the terrible situation surrounding the migration phenomenon: of injustice, discrimination, violence, violation of rights, inhuman living and working conditions, and fear especially for those who are undocumented, etc." In *FAPA IV*, 113.
43. *FAPA IV*, 113.
44. *FAPA IV*, 122–123.
45. *FAPA IV*, 125.
46. *FAPA IV*, 118.
47. *FAPA IV*, 113.
48. *FAPA IV*, 120.
49. *FAPA IV*, 129.
50. *FAPA IV*, 119.
51. *FAPA IV*, 120, cf. 130.
52. *FAPA IV*, 114.
53. *FAPA IV*, 117.

54. *FAPA IV*, 130.
55. FEISA V, in *FAPA IV*, 112.
56. FEISA V, in *FAPA IV*, 114.
57. FEISA V, in *FAPA IV*, 114.
58. For more on the regnocentric orientation of the FABC's ecclesiology, see my essay "A New Way of Being Church in Asia," 87–89.
59. For more on the regnocentric orientation of the FABC's missiology, see my essay "Missio Inter Gentes," 77–81.
60. For more on the FABC's commitment and service to life, see my essays, "Theologizing at the Service of Life," 547–550, and "A New Way of Being Church in Asia," 77–79.
61. As FEISA V puts it, "Migration today, offers the Church all over the world an opportunity to reach out to the ones most discriminated by society today. Being in solidarity with them, offers us the opportunity to offer the Good News of the Gospel to them as individuals and as a community." In *FAPA IV*, 128.
62. *FAPA II*, 8.
63. For a discussion on the social analysis component of the FABC's theological methodology, see my essay "Theologizing at the Service of Life," 550–555.
64. See FABC VI, art. 15.5, in *FAPA II*, 11, as well as the discussion of FEISA V in *FAPA IV*, 93.
65. See discussion in FEISA V, in *FAPA IV*, 128–129.
66. Message of Pope John Paul II for World Migration Day on Undocumented Migrants, 1996. See http://www.vatican.va/holy_father/john_paul_ii/messages/migration/documents/hf_jp-ii_mes_25071995_undocumented_migrants_en.html, accessed March 10, 2011.
67. FEISA V, in *FAPA IV*, 130.

Chapter 7

The Spirituality of Migrants: Mapping an Inner Geography*

Daniel G. Groody

Along the US-Mexico border in southern Arizona, a faith-based organization called The Samaritans offers humanitarian aid to undocumented immigrants making their way into the United States. They search for migrants amidst their dangerous trek across dry deserts and desolate mountains, looking for any who might be under duress or in distress. On one occasion at dusk, a volunteer from the Samaritans sat on a ledge and saw a group of 20 immigrants walking along a dry riverbed. He called out from a distance, "Is anybody injured?" "Do you need any food?" "Do you have any water?" Suddenly the group of immigrants stopped. Unsure of who was speaking to them, they did not know whether to run or to hide. After hearing the voice again, they paused, hesitated, and then looked at each other. Then they huddled together and deliberated for a few moments. Slowly the leader began walking toward the Samaritan volunteer and yelled back, "We don't have any more food. And we only have a little bit of water. But if you need it, we will share what we have with you."

This story reveals as much about the inner journey of these immigrants as it does about the outer one. It deals not only with leaving homes, crossing borders, or searching for jobs, but also with the values that are most important to them, the strength of their character, and their response to human need. In a word, it has to do with their spirituality. This chapter will look at the inner migration of undocumented migrants. It examines not only the hellish outer space they go through in their physical journey but also the complex inner space within their hearts that enables them to care for others and to speak about God amidst some of the seemingly godless moments of their difficult sojourn.

Though the stories here share common ground with migrants I have interviewed at borders in other countries, it primarily draws on years of work in Hispanic ministry and listening to stories of migrants along the US-Mexico border. Here I would first like to lay the groundwork for a spirituality of migration. There are many different ways of speaking about spirituality, but my primary focus here is on Christian spirituality within this immigrant context. Second, I would like to connect the inner and outer terrain of these migrants by offering a provisional, constructive account of this immigrant spirituality; and third, I would like to examine how this contextualized, immigrant spirituality contributes to a more universal, Christian spirituality that is suited to the social challenges of our own day and age.

Three Levels of a Theology of Migration

As noted throughout this volume, there is an integral relationship between theology and migration, and here I would like to explore three interrelated levels of a theology of migration: the pastoral level, the spiritual level, and theological level. The pastoral level looks primarily at the outer journey of migrants, and it involves the way a faith community offers assistance to those on the move in various ways, including legislative advocacy, material support, and direct aid. By and large, it is the movement of those with resources toward those who have little or none. Most of the official documents of the church come from this perspective, and it is a necessary and important part of a theology of migration. But it is only the first level.

The spiritual level moves in the opposite direction, and it has less to do with giving and more to do with listening. It deals with how those on the move speak about their inner lives: what they think, feel, and suffer, as well as what helps heal, strengthen, and empower them. It deals primarily with the inner journey (or inner migration), and it is not so much about how the church reaches out to them, but about how their journeys inform, enrich, and even transform the church. It allows migrants to tell their stories and speak about the ways they perceive God accompanying them in their journey and how they respond to God's initiative in their lives.

The theological level weaves the pastoral and spiritual levels together by seeing life itself as a migration. As a theological concept, migration is a universal metaphor of what it means to be human before God, to be a pilgrim people in this world. Whether we are physically in movement or not, migration describes human life in terms of a

fundamental movement from God and return to God, a journey that, from a Christian perspective, is inextricably bound with a relationship to God through Jesus Christ. The movement of Jesus into the far and distant territory of our sinful and broken existence, his resurrection from the dead, the gift of the Spirit, and his offer to journey with us in faith, enables us to find our way back home again through his migration from death to life.

The Journey of the Immigrant: A Spiritual Geography

It is not easy to understand the terrain of any soul, let alone those crossing borders. As it deals with issues most important to us as human begins—issues that can be easily misunderstood by others—it is a vulnerable territory. Spirituality cannot be measured straightforwardly, if at all, by a sociologist's survey, or an anthropologist's investigation, or even a surgeon's scalpel. A spirituality can only reveal itself in time, often slowly, through reflection, action, and a life well lived. It is difficult to put into words, and even metaphors and analogies fall short of expressing its richness, significance, and importance. In my conversations in the borderlands, no migrant ever articulated in a direct and explicit way the particular contours of their spirituality or the shape of their Christology. Moreover, the cultural nuances and differences in social location made my own understanding of this spirituality a challenging process.

North American academic culture, which influences much of my own social location, is powerfully shaped by rationalist, pragmatic, logical, systematic, linear, categorical, and individualistic imperatives. But the cultural world of Mexican immigrants is a different world, and it is generally more at home with the symbolic, the literary, the lyrical, the interpersonal, the contemplative, the intuitive, and the providential. Conversations with them about their spirituality deal not only with direct but also indirect communication. Formulating an interpretation that does justice to the Christological spirituality of these immigrants is not easy because it brings us to the crossroads of differing epistemological and anthropological approaches to life. What I offer is the beginning of an attempt to understand the spirituality of migrants that connects their inner and outer journey. It is a journey that first and foremost is grounded in reality—a reality that emerges from the physical terrain of their migration.

The Christian scriptures, in many ways, are also about the spirituality of migrants. One of these most foundational narratives in the Bible speaks about the liberation of captive slaves and their sojourn through

the desert as they journey toward the Promised Land. Later Christian commentators such as the third-century theologian Origen saw in this migration story not only the description of the physical journey of a people but also the spiritual journey of the soul. He noted that the physical terrain of their immigrant journey mirrors something of the inner landscape of their mind and spirit as well. Immigrants today also draw from these wells of biblical imagery to express their hope in God. Throughout this process, we see a dialogical progression whereby the scriptures provide migrants a way of interpreting their journey, and, at the same time, a better understanding of the migrant journey gives us a new way of understanding the scriptures.

In *Homily 27 on Numbers*, which deals with the emigration of Israel out of Egypt, Origen draws an analogy between the names of the places along Israel's sojourn and the stages of the spiritual journey.[1] He offers an allegorical interpretation of Numbers and lays out spiritual parallels to the physical geography of the Exodus. He writes, "When the soul sets out from the Egypt of this life to go to the Promised Land, it necessarily goes by certain roads and . . . observes certain stages that were made ready with the Father from the beginning."[2] Origen goes on to explain how the biblical geography reveals a spiritual geography, asserting that what is chronicled on the surface as a physical journey is in fact an archetypical elaboration of the soul's journey to God. I want to suggest, in a similar way, that the spiritual journey of the immigrant parallels the topography and geography of the US-Mexico border.[3] The arduous journey of these migrants across a deadly border leads many of them not only through the political territory of Latin America, Native America, and North America but it also reveals at the same time something of their inner landscape that is manifested through a spirituality of sacrifice, a spirituality of the desert, and a spirituality of the cross.

Altar, Mexico, and the Land of Latin America: A Spirituality of Sacrifice

The cultural landscape and social fabric of Mexico, with its roots in Mesoamerica, is shaped in large part by notions of the heart and of sacrifice.[4] Many people's initial association with the Aztec tradition is the macabre practice of human sacrifice. This practice shocked the first Christian missionaries and offends the contemporary imagination as well. As misguided as it appears to us today, there are nonetheless profound anthropological insights into the nature of the human heart, as well as the redemptive power of sacrifice in the life of a people, that

should not be overlooked. An in-depth exploration of this practice is beyond the scope of this chapter, but it is important for our purposes to acknowledge how elements of this tradition still exercise an influence in the living, cultural memory of a people. The connecting strand is the primacy of love symbolized in the human heart and the ways in which these migrants offer themselves for something greater than themselves, not only for their own personal benefit but also for the good of the people they love.

For many undocumented immigrants from Latin America, a popular road to the United States begins at a staging area in Mexico about 60 miles south of the border at the town of Altar, Sonora. The name "Altar," spelled identically in Spanish and English, symbolizes in part the physical and emotional costs paid by many immigrants for people they love. It marks the beginning of a dangerous and difficult road on which they offer their lives for the hope of a better future for themselves and their families.

At the center of the town plaza in Altar is the Church of Our Lady of Guadalupe where, before they depart, many immigrants come to worship in a Eucharistic celebration and pray for help, guidance, and safety. Few of them would know the work of French anthropologist and Jesuit theologian Pierre Teilhard de Chardin, but his words, expressed in the Ordos Desert of China while celebrating "The Mass On the World," fuse the universal struggle for work and faith in Jesus Christ in a powerful Eucharistic metaphor that captures much of the Christological essence of the immigrant narratives that follow. Teilhard, who believes that all work, all striving, and all human effort are related to the consummation of all things in Jesus Christ, writes, "I . . . will make the whole world my altar and on it will offer you all the labors and sufferings of the world."[5]

Immigrants walk or ride the 60 miles from Altar, Mexico to the US-Mexico border, which in some areas is marked by a dilapidated, barbed wire fence but increasingly is sealed off by an imposing, 15-foot wall. Then shouldering from 24 to 32 pounds of water and as many provisions as they can carry, they begin an arduous trek on foot across 40 miles or more of rugged and unforgiving terrain. They migrate toward a "promised land," but it is a perilous journey.[6] The parallels of the immigrant narrative to the Exodus story are striking (Exodus 13:17–17:7). The conditions of economic oppression, the burdensome yoke of poverty, and the hope of freedom lead migrants to wander through deserts or cross over bodies of water to evade border guards, and to struggle to believe that they are moving toward a better future. Some will run out of food and eat from the feeding

troughs of desert livestock. Others will run out of water and drink their own urine. Every day at least one will die in the desert, drown in the canals, or freeze to death in the mountains. Even by conservative estimates, thousands of immigrants have died crossing this border since 1993, when more restrictive policies were put into place.[7] On top of these dangers, migrants have to evade being kidnapped by cartel organizations, which profit not only from drug smuggling but human smuggling as well.

"When we started the journey," said Mario, "the first thing we did was make the sign of the cross. We asked for protection from the snakes and from other dangers."[8] Immigrants such as Mario are acutely aware that the price of providing for their families means leaving home, and the "cost of living" exacted from the heart may entail the sacrifice of their own lives. "We abandon everything," said Gustavo, "our families, our children, and our people. I'm [migrating] more than anything for them."[9] It is a sacrifice often mixed with guilt. For all their good intentions, there is often the underlying regret in not being there to see children grow up, not being able to return home for a funeral, and not being there for one's spouse. Their spirituality is first and foremost about relationships and providing for others, sometimes through their presence but often in their absence.

Although unquestionably a difficult facet of the journey, the physical and emotional demands of migrating are only part of the sacrifice. Their long-term sacrifice is their labor, and the spirituality of the undocumented immigrant is grounded on work. "Nobody comes to the States for sightseeing," said a 15-year-old immigrant named Mario. "I'm thirsty out here in the desert, but I'm even more thirsty to find work. My family is very poor, and they depend on me. We have nothing to eat, really just beans and tortillas, and I am anxious to respond to their needs."[10] The search for a better life drives their migration. It is not so much for wealth as it is for dignity, and for an environment where they can develop and grow as human beings and move beyond the struggle for survival.

Immigrants face many obstacles in their journey northward, one of which is the physical barriers. A seven hundred-mile fence symbolizes a nation's inhospitality toward them, and, like Lazarus at the rich man's gate (Luke 16:19–31), they will take any scrap of employment offered them, even though it is difficult, dangerous, and demanding (thus often called "3D jobs"). At the heart of their spirituality is the search for work, even if it is work that no one else will do. More than one immigrant per day will also die in the workplace—cutting North Carolina tobacco, processing Nebraska beef, chopping down trees in

Colorado, welding a balcony in Florida, trimming grass at a Las Vegas golf course, or falling from scaffolding in Georgia.[11] Immigrants go to these great lengths to offer themselves, but, even so, many find their sacrifice shunned. Deep down they know the possibility of death in the desert is very real, and part of the pain is that no one on the other side will even care if they die. "We don't understand why Americans treat us this way," said Enrique. "Even though Americans treat us like oxen, all we want to do is work here legally…Even though we want to work for them, they won't let us. We cross over the border, but they make us out to be criminals. It's like being poor is a crime."[12]

Tohono O'odham and the Land of Native America: A Spirituality of the Desert

After leaving the town of Altar and journeying through the territory of their Latin American homeland, many immigrants cross through the Tohono O'odham Indian reservation. It is a Native American territory about the size of Connecticut, overlapping both sides of the US-Mexico border. For many years people circulated freely and crossed the border of this binational region without restriction, but increasingly US Federal agents, eager to secure the US-Mexico border, make this a testing ground for sovereign Indian rights versus sovereign US territorial rights. Tohono O'odham means "people of the desert"[13] in the language of the indigenous people who bear that name; it is a territory that names and symbolizes much of the journey of the immigrant as well.

The desert is a physical place with spiritual significance. No immigrant said they went out into this territory to get a deeper understanding of the mystical writings of St. Antony or any of the desert fathers or mothers.[14] Yet, like the ancient monks, immigrants discover that the desert is a place that often strips them of illusions about life, opening up a place for purification, even as it confronts them with their own weakness, sinfulness, and inadequacy. In the process it helps many of them realize central truths about who they are before God.

The spirituality of these migrants, in other words, is shaped by the earth, by the elements, and by this arid terrain. This desert becomes their arena of struggle, a barren territory seemingly bereft of life, except for those creatures which threaten it, such as snakes, scorpions, and other wild animals. Like the routes they travel, this dry, spiritual territory is often diffuse and capillary, sometimes fragmentary and difficult to follow. In some cases, it leads to a dead end. In other cases, it leads to new discoveries. But in almost every case, it changes the way

migrants look at their lives. Some say the desert teaches them how to suffer. Others say it makes them come to terms with their vulnerability. Still others speak about how the desert helps them to appreciate their relationships, sometimes after having taken them for granted.

In many cases, the theological concepts that emerge from their narratives are inchoate and embryonic, although they often emerge out of profound faith convictions. Not every immigrant I talked to was deeply spiritual or close to God. Sometimes heroic tales, deep devotion, and great virtue were mixed with tales of exploitation, infidelity, and betrayal. But for many the desert is a testing ground. Some say the desert gives them a heightened sense of the struggle between good and evil. With temperatures sometimes exceeding 120 degrees in the shade, some refer to this territory as the "devil's highway."[15] Others say the desert brought out their worst side, put them in touch with their own inner darkness, or brought them face-to-face with temptation.

One immigrant named Sebastian came within an hour of dying of heat stroke in the desert. After two days without food and a day without water, he had this to say about his experience in the desert:

> I got disoriented and desperate. I had to resort to drinking out of feeding troughs of the desert livestock, and then I had to drink my own urine and even that of the animals. Beyond my exhaustion, my body started doing crazy things. I couldn't hear right and I had this loud, buzzing sound in my head. I felt dizzy and had terrible headaches. Blisters covered my feet, and then my arms and legs began to feel numb. My throat swelled up, and my heart began to beat real slowly, until everything felt like it was moving in slow motion. Everything turned black and white, and, at that moment, all I wanted to do was die, for I felt only death could liberate me from my suffering.[16]

When asked why he risked death in the desert, he said, "My need is great. The fact is, I'm already dead in Mexico. By going through the desert, I have a chance to live, even if I die."

After a similar, grueling journey, Caesar also collapsed in the desert and came within hours of dying, but thankfully the Border Patrol rescued him. As he was recovering in the hospital, I asked him what was going on inside him during this process:

> When I was in the desert, I thought about Jesus' temptation. It was like God was testing me in some way . . . For me the temptation was to not trust God, to give up, to admit defeat, to allow myself to die in the desert. But I couldn't do it. Christ went into the desert for our sakes, not his. I felt God was calling me to fight, to keep going, to suffer for

> my family. I did not want to let myself be conquered, by death least of all. At times I wanted to just stay there in the desert and die, but then I would think about my wife and my family who need me . . . I just kept thinking of them, and this is what gave me strength.[17]

Though some speak about the ways in which the desert teaches them about their own weakness and vulnerability, some also come to the realization that God is the only one left after all has been taken away. In such cases they speak of God as the only friend that will never leave them, after everyone else has abandoned them.

Crucifixion Thorn, United States, and the Land of North America: A Spirituality of the Cross

The spirituality of these migrants has more to do with self-emptying than self-fulfillment. The notion of a "prosperity gospel" has the allure of better times, but it speaks little to those who have everything taken away. What offers them more hope is the knowledge of a God who understands, through the experience of Jesus, the grueling contours of their journey and walks in solidarity with them.

In the course of my research in the desert, I worked frequently with the US Border Patrol. They helped me understand aspects of the journey and took me to places in the desert that I would not have been able to access otherwise. On one occasion, they allowed me into one of their surveillance facilities and showed me the cameras and other technology used to monitor and protect the border. When looking at a wide panorama of television screens, one agent zoomed in on an area and said to me, "Yesterday in this spot we found three immigrants who died after crossing the border." When I asked the name of that region, he said, "It's called 'Crucifixion Thorn.' It's a nature preserve that has a rare, spiny plant, like the one used to crown Jesus' head."[18] He was simply recounting a basic topographical fact, without any apparent awareness of the theological ramifications of his statement.

Many immigrants speak about Jesus as their refuge and the one who is not afraid to accompany them as they struggle to move forward. They speak about how Jesus, like many of them, faced misunderstanding, rejection, ridicule, insults, temptation, and even death. He becomes a source of hope not only as they make the demanding journey across a deadly border but also as they establish their lives in a new land and endure the many abuses and indignities that diminish their humanity. What sticks, and pricks, and cuts, and wounds the deepest are the insults and humiliations, the fear that they are no one

to anyone, that they are no more than dogs to other people. "We just want to be human," said Maria, who crossed over with a group of 40 people. "And yet they treat us like we are animals...or worse, insects!"[19]

"When we moved a little farther north from the border, we thought we were OK," said Juan, one of Maria's traveling companions, "but then the helicopter came."[20] "They started shining its spotlight on us, and I just stood there...frightened," added Mario. "They started playing the song *La Cucaracha* [over the helicopter intercom]. We were terribly insulted," he continued.[21] "We felt worse than cockroaches...like we were truly being stepped on," said Margarita.[22] "I fell down again, and they kicked me twice or three times. I thought I wanted to die," Maria added. "No, dear God," she prayed, "I've gone through so much sacrifice to come this far...I just asked God that we would be OK, that they wouldn't hurt us even more, that they wouldn't send us back where we came from."[23]

Setbacks and difficulties are frequent, and indeed obstacles are part of this spiritual journey. But more important than the troubles they encounter on their journey northwards is how they respond to them. Their journey often entails a vulnerable, trusting surrender to God in the face of unknown, unmarked, and unwelcoming territory: "All I can do is put myself in the hands of God and trust he will light my path," said Carlos. "I do not know where I am going, or what is ahead of me, but I have to take the risks because our needs are great."[24]

Amidst the dangers that threaten their lives, some immigrants realize not only that they are not in control of their lives but also their lives are something that lies beyond them. Some rediscover that life is not a possession or accomplishment, not something that originates with them or in the end can be sustained only by themselves. They speak about life as a gift, something lent to them (Spanish, *prestado*) by a benevolent God, and therefore something that must be safeguarded by someone greater than themselves. When asked, many say it is not God who has created their problems but rather human beings, but that it is God alone who can help them through the challenges they face.

In contrast to many trends in mainstream US/American culture, these immigrants have few illusions of self-sufficiency. Aware they could lose everything in a moment, even and especially their lives, some come to an increasing awareness of God's providence, sometimes because there is no one else to turn to, and sometimes because God alone is capable of helping them. For some, this realization gives birth to a spirituality of gratitude, which is most remarkable, given the painful dimensions of their social location. "I have come to see

that one of the greatest miracles is simply that I am alive, that I exist at all," said Ricardo. "Through this whole process [of migrating], I've come to see just how beautiful life is."[25] Often the journey of these migrants gives birth to an incarnational spirituality as they begin to realize who they are before the God who created them in his own image and likeness.

The Immigrant Journey as a Way of the Cross

In the spirituality of the immigrants, Altar, Tohono O'odham, and Crucifixion Thorn are geographical way stations on a dangerous and costly journey of sacrifice, asceticism, and the cross. In the process of leaving Mexico, crossing the border, and entering the United States, undocumented Mexican immigrants experience nothing short of a walk across a border of death. Even when they do not die physically, they undergo a death culturally, psychologically, socially, and emotionally. Their journey involves an economic sentencing, whereby they have to shoulder the difficult responsibilities of leaving family, home, and culture for an unknown future in the United States and the search for a job with meager wages. The Mexican immigrant experiences an agonizing movement from belonging to nonbelonging, from relational connectedness to family separation, from being to nonbeing, from life to death. Economically, undocumented Mexican immigrants experience a movement from poverty in Mexico to poverty and exploitation in the United States. Politically, they experience oppression. Legally, they are accused of trespassing. Socially, they feel marginalized. Psychologically, they undergo intense loneliness. In addition, spiritually, they experience the agony of separation and displacement.[26] These migrants can be seen then, in Ignacio Ellacuría's words, as the "crucified peoples of today."

The crucified peoples of the world have been at the heart of the church's mission and the gospel message since Jesus first proclaimed the reign of God. Ellacuría makes the remarkable assertion that the crucified peoples of today can be understood as the defining "sign of the times," which perennially embodies the tragic consequences of sin, and the rejection of God's self offer in human history.[27] He writes:

> Among so many signs always being given, some identified and others hardly perceptible, there is in every age one that is primary, in whose light we should discern and interpret all the rest. This perennial sign is the historically crucified people, who link their permanence to the ever distinct form of their crucifixion. This crucified people represents the historical continuation of the servant of Yahweh, who is forever being

> stripped of his human features by the sin of the world, who is forever being despoiled of everything by the powerful of this world, who is forever being robbed of life, especially of life.[28]

The key idea here for our purposes is that crucifixion is not limited to biblical times, and that crucifixion can serve as a suitable metaphor, or historical sign, for the unjust human suffering in all generations.

In a similar way, Gioacchino Campese observes: "Immigrants are dying by the thousands in the dangerous deserts of Arizona, but, most importantly, they are being 'crucified.' This was the fate of Jesus of Nazareth."[29] The undocumented immigrants who cross the border also can be legitimately portrayed as a historical incarnation of Christ crucified today. They are crucified not only in their trek across the border, but also in the jobs they must take, which César Chávez likewise compared to a crucifixion:

> Every time I see lettuce, that's the first thing I think of, some human being had to thin it. And it's just like being nailed to a cross . . . [Like working with sugar beets,] that was work for an animal, not a man. Stooping and digging all day, and the beets are heavy—oh, that's brutal work. And then go home to some little place, with all those kids, and hot and dirty—that is how a man is crucified.[30]

The notion of the crucified peoples, then, is analogical language for speaking about the social reality of undocumented immigrants in terms of Christian theology, a way to conceptualize what immigrants are experiencing in the contemporary world. The immigrant poor see their own story in the Jesus story, and from their story we can also reread the Jesus story. Their human and spiritual journey gives rise to a relationship with the historical Jesus that is laden with theological meaning, and their struggles and difficulties can be understood as a way of participating in the paschal mystery.[31] The Mexican immigrants I have considered here, drawing on the spirituality that nourishes them in their journey, see in Jesus that God has taken on their human weakness, journeys with them in their anguish and distress, and even enters into the depths of hell to strengthen them as they move forward.

A Spirituality of Freedom and Solidarity

The claim that the undocumented Mexican immigrants travelling through Altar, Tohono O'odham, and Crucifixion Thorn belong to the crucified peoples of this world gives rise to a challenging understanding of Christian mission and discipleship and, indeed, to a spirituality that goes beyond those of the immigrants themselves. The

suffering of the immigrant points not only to the reality of their personal struggles, but also to the socioeconomic conditions that contribute to this suffering. Christian spirituality deals not only with such suffering in itself but also with responses to such suffering.

At the heart of the spirituality of the immigrant is the search for freedom. Those sensitive to their plight seek to develop a spirituality of solidarity. For both, spirituality is about finding our way to a dignified life in the process of realizing who we are as children of God made in God's image and likeness. While US government officials still fail to take any responsibility for the immigrant deaths at the border and the Mexican government fails to take responsibility for its own failures, some organizations such as The Samaritans and Humane Borders in Tucson, Arizona, which draw their inspiration from the gospel narrative, live out this spirituality by providing aid for immigrants who cross the deserts of the American Southwest. When aid workers speak about their mission as a call to "take death out of the immigration equation," they are demonstrating such solidarity by working for a more just and peaceful world and proclaiming in word and deed that the kingdom of God is at hand.[32]

In addition to offering direct aid to immigrants in need, however, the same Christological spirituality that animates these organizations also leads them to challenge a disordered reality that creates social structures and political policies that perpetuate their poverty and in turn precipitate their migration in the first place. Questioning unjust trading systems, the continuing debt crisis, insufficient development aid, and especially flawed border policies are not simply ways of mixing faith with politics but rather serve as challenges that draw out the political implications of Christian commitment. When examined in this light, the cross of Jesus is not only a comfort to the crucified peoples but also a challenge to the structures and systems that continue to regularize and legitimize such crucifixion.

Jaroslav Pelikan observes that it is the task of every generation to offer its own image of Jesus, which arises not only from the biblical texts but also the hopes and struggles of each historical epoch.[33] Given that some scholars refer to today as the "age of migration," one wonders if the notion of Jesus as the immigrant God is an appropriate icon for our age.[34] This image speaks not only to those who are physically on the move, but also to all human beings who see life as a pilgrimage and a journey of hope. At its core, we see a God of life who migrates to his people in love, wanting to draw all people into the reconciliation of the divine embrace. Such an image of God emerging from our own times names not only the search for authentic freedom that comes from God alone but also the call to "migrate" in love to

the "other" in a spirit of solidarity. In the Jesus story, we see a person who was not only born into marginality and forced into exile but who also ultimately surrenders everything, and appears to lose everything on the cross, for the sake of those he loves. The spirituality of Jesus, like that of the migrants, is also one of self-sacrifice, self-emptying, and self-offering for the sake of others.

Immigrants bring out one final element of the Jesus story that helps ground our recovery of the historical Jesus on the authentic tradition of *kenosis.* Walking in hope toward an uncertain future, immigrants also relinquish everything they own, knowing that their one companion and lasting security is God and God alone. The immigrants experience the utter vulnerability of human existence, but at the same time the cross is a sign of the fact that God has entered into that vulnerability, even to the point of dying with them. Not limited by the borders created by society, Jesus is not ashamed to walk with those who are crucified today. He offers hope to all, especially those who are dying so that others may live, like so many immigrants today.

Arguably, no text in the New Testament better describes the social location and Christological importance of the immigrant reality than Matthew 25:31–46. This text offers a particularly important hermeneutical perspective for Christology because of the parallels between those considered "least" (Greek *elachistōn*) in the last judgment account and the social location of undocumented immigrants today.[35] Many immigrants are people who are hungry in their homelands, thirsty in the deserts, naked after being robbed at gunpoint, sick in hospitals, imprisoned in detention centers, and, if they make it across the border, estranged in the United States.

Seen in this light, immigrants are not simply suffering people who depend on the charity of others but people who manifest in their flesh the real presence of Christ. The eschatological reversals of the gospel reveal that immigrants are not just passive recipients of the church's mission, but also are, in a mysterious way, active agents in the world's redemption. The face of Jesus, in whom we shall one day read our judgment, already compassionately gazes on us, especially through the faces of those we see as the "other." It remains to be seen whether such a reality can be perceived as graced, but when we contemplate the reality of the undocumented Mexican immigrant who faces death in the desert so that others may live, we catch a glimpse of the crucified peoples whose arduous journey is a point of Christian revelation and human transformation. The eschatological horizon of the immigrant reality also leads us to consider ways in which the crucified peoples of today are integrally related to the salvation of the world. It

is here that the spirituality of the immigrant reveals its utmost significance. Noting their capacity to proclaim God's goodness amidst such adverse suffering, Lydio Tomasi perceptively puts it, "It's not . . . the Church [that] saves the immigrant, but the immigrant who saves the Church."[36]

Notes

* Portions of this article originally appeared in Daniel G. Groody, "Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified Peoples," *Theological Studies* 70, no. 2 (June 2009): 298–316. Used with permission of the copyright holder.

1. Rowan A. Greer, ed., *Origen* (New York: Paulist Press, 1979), 245–269. I am grateful to Brian Barrett, who first introduced me to this connection between the physical and spiritual journey in patristic theology. For a critical overview of contemporary scholarship on Origen's exegetical method, with an emphasis on its moral and spiritual benefit for his audience, see Elizabeth Ann Dively Lauro, *The Soul and Spirit within Origen's Exegesis* (Boston: Brill, 2005). In *Homily 27 on Numbers*, Origen interprets the historical journey of Israel through the desert along two distinct but inseparable lines: (1) our moral growth in virtue, which begins at our conversion, and (2) our spiritual ascent to God, which culminates in the resurrection as our entry into the Promised Land. By applying Origen's method to a contemporary theology of migration, this article seeks not only to interrelate their spiritual journey to their physical journey but also to reframe the moral imagination with a view to human dignity, the challenge of making a cognitive migration in regard to "the other," and to highlight the core issue of human solidarity.
2. Lauro, *The Soul and Spirit*, 250.
3. A distinctive quality of patristic exegesis is that it is generally preached. The church fathers<, particularly Origen, developed methods of interpreting scripture precisely for the moral and spiritual benefit of their hearers. For contemporary introductions to patristic exegesis and its relevance for today, see Charles Kannengiesser, "Avenir des traditions fondatrices: La Christologie comme lâche au champ des études patristiques," *Recherches de Science Religieuse* 65 (1977): 139–168; John J. O'Keefe and R. R. Reno, *Sanctified Vision: An Introduction to Early Christian Interpretation of the Bible* (Baltimore: Johns Hopkins University, 2005); Robert Louis Wilken, *The Spirit of Early Christian Thought: Seeking the Face of God* (New Haven, CT: Yale University, 2003); Frances Young, *Biblical Exegesis and the Formation of Christian Culture* (New York: Cambridge University, 1997).
4. Daniel G. Groody, *Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit* (Lanham, MD: Rowman & Littlefield,

2002), 115–136; Davíd Carrasco, *City of Sacrifice: The Aztec Empire and the Role of Violence in Civilization* (Boston: Beacon, 1999), 180.

5. Pierre Teilhard de Chardin, *The Heart of Matter,* trans. René Hague (New York: Harcourt Brace Jovanovich, 1979), 119–121. See also Pierre Teilhard de Chardin and Ursula King, *Pierre Teilhard de Chardin: Writings* (Maryknoll, NY: Orbis, 1999), 80–81.
6. For more on this topic see Daniel G. Groody and Gioacchino Campese, eds., *A Promised Land, A Perilous Journey: Theological Perspectives on Migration* (Notre Dame, IN: University of Notre Dame, 2008).
7. Karl Eschbach, Jacqueline Hagan, and Nestor Rodríguez, "Deaths During Undocumented Migration: Trends and Policy Implications in the New Era of Homeland Security," *In Defense of the Alien* 26 (2003): 37–52; and United States Government Accountability Office, "GAO-06–770 Illegal Immigration: Border-Crossing Deaths Have Doubled Since 1995" (August 2006), accessed February 18, 2009, http://www.gao.gov/new.items/d06770.pdf.
8. Mario, interview by author, June 29, 2004, Altar, Sonora, Mexico. All quotations of immigrants are from the author's personal interviews in the deserts, mountains, and canals along the US-Mexico border, particularly in the towns of Altar and Sasabe, Sonora, Mexico, and various parts of Arizona and California. Transcripts of interviews are in the author's personal files. In some cases the names have been changed to preserve anonymity.
9. Gustavo, interview by the author, June 26, 2003, Altar, Sonora, Mexico.
10. Mario, interview by the author, July 14, 2003, Altar, Sonora, Mexico.
11. Immigrant deaths in the United States was the subject of an Associated Press story published March 21, 2004: http://customwire.ap.org/dynamic/stories/D/DYING_TO_WORK?SITE=LALAF&SECTION=HOME:3/21/2004. Unfortunately the link is no longer active.
12. Enrique, interview by the author, June 29, 2004, Altar, Sonora, Mexico.
13. Alan J. McIntyre, *The Tohono O'Odham and Primeria Alta* (San Francisco, CA: Arcadia, 2008), 9.
14. Throughout the history of Judeo-Christian faith, the desert has been understood as a physical place with religious meaning. Often it is understood as a place of purification and testing, where one either succumbs to temptation or emerges victorious. The classic treatment of the desert spirituality is found in Athanasius, *Life of Antony* (New York: HarperOne, 2006). See also *The Sayings of the Desert Fathers*, trans. Benedicta Ward (Collegeville, MN: Cistercian, 1987); and Derwas Chitty, *The Desert a City: An Introduction to the Study*

of Egyptian and Palestinian Monasticism under the Christian Empire (Oxford: Blackwell, 1966).

15. Louis Alberto Urrea, *The Devil's Highway: A True Story* (New York: Little, Brown and Company 2004).
16. Sebastian, interview by the author, July 18, 2003, Tucson, Arizona.
17. Cesar, interview by the author, July 20, 2003, Tucson, Arizona.
18. Border Patrol Agent, interview by the author, October 18, 2004, near Calexico, California.
19. Maria, interview by the author, June 28, 2003 Altar, Sonora, Mexico.
20. Juan, interview by the author, June 28, 2003, Altar, Sonora, Mexico.
21. Mario, interview by the author, June 28, 2003, Altar, Sonora, Mexico.
22. Margarita, interview by the author, June 28, 2003, Altar, Sonora, Mexico.
23. Maria, interview by the author, June 28, 2003, Altar, Sonora, Mexico.
24. Carlos, interview by the author, July 7, 2003, Altar, Sonora, Mexico.
25. Ricardo, interview by the author, July 7, 2003, Altar, Sonora, Mexico.
26. Groody, *Border of Death, Valley of Life,* 32–33.
27. Ignacio Ellacuría, "The Crucified People," in *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*, ed. Ignacio Ellacuría and Jon Sobrino, 580–604 (Maryknoll, NY: Orbis, 1993), 580; translation of "El pueblo crucificado, ensayo de soteriologia historica," in *Cruz y Resurreccion*, Ignacio Ellacuría et al., 49–82, (Mexico City: CTR, 1978), 49.
28. Ellacuría, *Escritos Teológicos* 2:133–35. The title of this article, originally published in 1980, is "Discernir el 'Signo' de los Tiempos." The English translation is from Kevin F. Burke, "The Crucified People as 'Light for the Nations': A Reflection on Ignacio Ellacuría," in *Rethinking Martyrdom*, ed. Teresa Okure, Jon Sobrino, and Felix Wilfred, in *Concilium* no. 1 (2003): 124.
29. Gioacchino Campese, "Cuantos Más: The Crucified Peoples at the US/Mexico Border," in Groody and Campese, *A Promised Land, A Perilous Journey,* 287–288.
30. Frederick John Dalton, *The Moral Vision of César Chávez* (Maryknoll, NY: Orbis, 2003), 64.
31. Robert Lassalle-Klein, "A Postcolonial Christ," in *Thinking of Christ: Proclamation*, *Explanation, Meaning*, ed. Tatha Wiley (New York: Continuum, 2003), 143. I am particularly grateful to Robert Lassalle-Klein for his help in connecting the theology of Ellacuría with the spirituality of migrants.
32. Robin Hoover, "The Story of Humane Borders," in Groody and Campese, *A Promised Land, A Perilous Journey,* 160.

33. Jaroslav Pelikan, *Jesus through the Ages: His Place in the History of Culture* (New Haven, CT: Yale University, 1999), 1–8.
34. Stephen Castles and Mark J. Miller, *The Age of Migration: International Population Movements in the Modern World* (London: Guilford, 2003).
35. Scholars throughout history have debated the meaning of *elachistōn*. For differing accounts of Matthew 25:31–46 and its implications for ethics, see John Donahue, "The 'Parable' of the Sheep and the Goats: A Challenge to Christian Ethics," *Theological Studies* 41 (1986): 3–31.
36. Lydio F. Tomasi, "The Other Catholics" (PhD diss., New York University, 1978), 301.

Chapter 8

Migration and Mission: Pastoral Challenges, Theological Insights

Stephen B. Bevans

Italian scholar Gaetano Parolin notes that only in recent years have Christians begun to think about the phenomenon of migration in the context of the church's evangelizing mission.[1] Pope John Paul II's 1990 encyclical *Redemptoris Missio*, for example, includes the care and evangelization of migrants among the "new worlds and new social phenomena" that make up mission *ad gentes*,[2] and the 2004 Instruction *Erga Migrantes Caritas Christi* specifically links the phenomenon of migrations to mission.[3] Among Protestants and Evangelicals, there have appeared, for example, works by Jan Jongeneel, Samuel Escobar, and Enoch Wan[4] as essays in a special issue of *Missiology: An International Review*, and Gerrit Noort.[5]

Such a recent connection, however, is rather odd. In reality, mission and migration have been closely intertwined since the earliest days of the church. According to the Acts of the Apostles, Christian mission, and indeed the emergence of the church itself, has its origins in the dispersal of the Greek speaking disciples after the martyrdom of Stephen (Acts 8:1). Missionaries Prisca and Aquila had been expelled from Rome by the emperor Claudius and settled in Corinth, where they presided over the church that met in their house (Acts 18:1–3). Although Christianity may well have existed in India since apostolic times, concrete evidence of Christians there can be traced back to Thomas of Cana, a merchant who settled in Cragamore around 350, along with some four hundred migrant Christians. About the same time, Christianity reached Ethiopia through Frumentius, a Syrian youth who had been sold into slavery and transported to the kingdom of Axum.[6] We know that there was a Christian presence in China by the middle of the seventh century, brought by Syrian monks who

traveled along the famed Silk Route across Asia, frequented as well by many Christian merchants who found hospitality in the monasteries the monks had founded along the way.[7] Similarly, the migrant condition of peoples throughout history has stirred up the church's missionary zeal. The Fourth Lateran Council in 1215, for example, responding to an emerging multiculturalism caused by human mobility in medieval Europe, "issued a decree requesting the bishops of the dioceses where people of different ethnic background dwelled to provide the latter with a ministry respectful of their different rites and languages."[8]

Sierra Leonean scholar Jehu Hanciles writes of the "inextricable connection between migration and mission in the Christian experience" and suggests that the church's and theology's neglect of this connection is due to the "unwarranted distinction" between "church" and "mission" that theology has made for at least the last two centuries.[9] Indeed, in Roman Catholic official documents—despite the recent connection with mission—migrations are more readily linked to reflections on pastoral care than to true missionary work.[10]

Hanciles argues that that in our day, characterized by "the greatest movement of persons, if not peoples, of all times,"[11] the migration of peoples within the Global South but perhaps especially from the South to the Global North is ushering in a new missionary era, both in terms of pastoral practice and theological insights.[12] In these pages, therefore, following Hanciles's lead, I would like to reflect on these theologically rich connections. After a preliminary consideration of the nature of mission itself, I will reflect on the connection between migrations and mission in three parts. A first connection will reflect on the practice of mission *among* migrants in terms of the mission's multifaceted nature. A second will reflect on the fact that women, men, and children who are migrants are not only *objects* of the church's evangelizing mission, but *subjects* of mission as well. A third connection will reflect on how the experience of migrations offers new understandings and paradigms of mission itself to the church. Migration, I hope will be clear, is not only a major *theme* in missiological thinking today. It is a major *source* of missiological thinking as well. Conversely, reflecting on migration through the lens of mission can offer greater theological depth to the phenomenon of migrations.

Mission

In a colloquium at Catholic Theological Union several years ago, Vietnamese theologian Peter Phan observed that "mission is not an

innocent word." For many people today, "mission" carries negative connotations of violence against innocent people, destruction of cultures, disregard of venerable religious traditions, and imposition of foreign languages. Theologians such as Native American Tink Tinker, for example, write that "Given the disastrous history of euro-western mission practices...it would seem that there are no missiological projects that we might conceive that have legitimacy of any kind."[13]

Such words need to be taken seriously. Missions and missionaries have caused untold damage to cultures and peoples, and Christians have to confess that humbly. There is a thread, however, of contemporary scholarship—both Christian and secular—that argues that the value of Christian mission is *precisely* that of preserving local cultures and languages, and being on the side of local peoples over against colonial abuse. Australian historian Robert Kenny writes that because they often took the part of the peoples they evangelized, missionaries were often blamed for local uprisings, such as a slave rebellion in Guyana and the Maori uprising in New Zealand.[14] Gambian church historian Lamin Sanneh, has written powerfully that an inbuilt "translatability" of the gospel motivated missionaries in Africa (and by implication, in other parts of the world) to make the scriptures available to local people in their own languages. This fact not only allowed local people to understand and eventually interpret the Christian message in terms of their own experience. It also preserved languages that may have been lost in the acids of modernity and globalization, and subsequently preserved whole cultures as well.[15] Andrew Walls, the eminent Scots historian of World Christianity, writes that, because of the Scottish education of Rev. Tiyo Soga, the first ordained Xhosa minister, "the Cape newspapers could not ignore him or misrepresent his people" (Walls 2002: 260).[16]

"Mission" is surely not an innocent word, but it is not an entirely disreputable one either. Nevertheless, to be adequately defended, mission must first be shorn of many false understandings. We can no longer think of mission as the only way to save souls. At least within Roman Catholic teaching and in many other Christian traditions, we can confidently say that salvation *is* possible outside of explicit faith in Jesus and baptism in his name. We can no longer conceive of mission as going "from the West to the rest," but as a multidirectional, mutual, and relational reality. Nor can we employ the overtly military language of "conquering the world for Christ" by missionaries marching to "Onward Christian Soldiers." The theology of mission has changed radically and drastically in the wake of the demise of colonialism, the renaissance of the world's religions, developments

in the social sciences, and the reemergence of the doctrine of the Trinity as central to Christian faith. The sketch of mission theology that follows takes into account these changes in the social, political, religious, and theological context.

Mission, in the first place, is primarily the work of God in the world. The first act of mission is God's act of creation, and from the first nanosecond of creation God has been present in it through the power and presence of the Holy Spirit. Australian theologian Denis Edwards writes of the Spirit as "the power of becoming, the power that enables the self-transcendence of creation in the emergence of the universe and the evolution of life on Earth. The Spirit of God is creatively at work . . . celebrating every emergence, loving life in all its fecundity and diversity, treasuring it in its very instance."[17] While of course we cannot speak of the Hebrews' consciousness of the Spirit as a distinct person, the Old Testament does speak of God's healing, life-giving, creative, and prophetic nearness as wind, breath, and water.[18]

"In the fullness of time" (Galatians 4:4) God's Spirit took on a human face, as it were, in Jesus of Nazareth. It was the Spirit that descended upon Jesus at his baptism in the Jordan (Mark 1:10), anointing him to do the Spirit's work: "to bring glad tidings to the poor . . . to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord" (Luke 4:18–19). The Spirit's work passes on now to Jesus as he speaks of God's mercy and love in parables, heals those who are ill, and frees those in the grip of evil, and includes all in his company and ministry. Jesus truly possesses and is possessed by God's Spirit.

After Jesus' death and resurrection, that Spirit descends upon and anoints the disciples, who gradually but surely realize that they are called to continue Jesus's work of bearing witness to the Spirit's continuing creation, healing, and reconciling the world. It is the reception of this mission that creates the church, and why the church is "missionary by its very nature."[19] The church now shares and continues Jesus's mission, as Jesus had continued the Spirit's mission from the first moment of creation. The church is a sacrament, the concrete presence and agent, of what God is doing in the world.

Mission, then, *precedes* the church. Mission is not about the church, but about the Reign of God. The church is the sacrament of that Reign, its anticipation, sign, and instrument. Mission is for creation, not for the church. It is the self-giving of God to the world. In solidarity with the world, it is the church *for* the world, but above all

the church *with* others. Mission should therefore be understood not as "mission of the church, but '*the church from and in mission*.'"[20]

Mission is carried out both *within* the church (*ad intra*) and *beyond the boundaries* of the church (*ad extra*). On the one hand, as Paul VI noted in his 1975 Apostolic Exhortation *Evangelii Nuntiandi*, Christians need first to be evangelized themselves before they dare evangelize others,[21] and much of the "pastoral work" of the church is about equipping people for convinced, effective witness and ministry outside the boundaries of the church. But we might say that mission proper is the mission ad extra—witnessing and working outside the church in the world: proclaiming, witnessing, and working for the establishment of God's Reign in history. In *Redemptoris Missio*, John Paul II speaks of three aspects of mission.[22] First is "mission *ad gentes*," that is the witnessing and proclaiming of the Gospel and its values in situations and among peoples where it has not yet taken root or is yet unknown. This, says the pope, is mission in the proper sense, and it is clearly mission ad extra. John Paul also speaks of the everyday pastoral ministry of the church as missionary in some sense—clearly mission ad intra. A third aspect happens both inside and outside the church and is the aspect of mission that the pope names the "New Evangelization." This is the task of reevangelizing women and men in situations where once the gospel flourished, but is no longer a vital force in peoples' lives—as in contemporary Europe, for example. To do this, the church needs to be evangelized itself, so as to be a more credible sign to people in these situations (and so ad intra), and it has to find ways of communicating the gospel more clearly and more credibly (and so ad extra).

Already in 1963 at the Mexico City meeting of the Committee on World Mission and Evangelization, mission was characterized as taking place on six continents, or, as Michael Nazir-Ali expressed it, mission is "from everywhere to everywhere" (Nazir-Ali 1991).[23] Today, while we still speak about mission crossing boundaries, the boundaries that are meant are not only oceans and national borders, but also—and perhaps principally—various peoples who have not yet heard the gospel, or who have ceased to believe, or who have particular needs—such as youth, the hearing impaired, artists, or those on the margins of society such as migrants and refugees.

Contemporary mission theology has suggested that a more appropriate understanding of mission "*ad gentes*" (literally: "to the nations") might be to speak of mission "*inter gentes*" (literally: "*among* the nations").[24] Mission is carried out in dialogue. Mission is first and foremost about relationship, about listening, and about learning from

the people we live among. This is another aspect of understanding mission as participating in God's own mission: since God is in God's self a communion of dialogue, so participation in God's presence and saving work must reflect that dialogical life.

What Roger Schroeder and I have proposed, however, is that mission might best be characterized today as lived out in a *prophetic* dialogue.[25] In other words, while everything said above obtains, missionaries do indeed have something to share, and often they have something that challenges. Christian life in community is a prophetic witness to the love and, indeed, communal nature of God. It also is at times a countercultural prophetic witness to an alternate lifestyle. Proclaiming the message of the gospel and telling the amazing story of God taking on flesh in Jesus is also a prophetic task, as is the obligation to confront people and structures with situations of injustice and evil. Mission, then, is a life lived in prophetic dialogue, or, as South African missiologist David Bosch has spoken of it, "bold humility."[26] Christians must be bold in their proclamation of truth, and humble in their acceptance of the truth of others and their own failures, and that of the Christian community.

Roger Schroeder and I have also suggested, citing the phrase of John Paul II about mission being a "single, complex reality,"[27] that mission today is constituted by at least six elements. Mission, in the first place, is about witnessing to and proclaiming the gospel *of* and *about* Jesus Christ.[28] Second, it takes place when the church celebrates the Liturgy, and when Christians pray and practice contemplation.[29] Third, working for justice, peace, and the integrity of creation is a "constitutive dimension"[30] of missionary work. Fourth, Christians participate in God's mission in the world when they participate in any form of interreligious dialogue.[31] In the fifth place, mission takes place when Christians make efforts to communicate the gospel in ways that honor particular contexts—through what Protestants tend to call contextualization and Catholics speak of as inculturation.[32] Finally, as has become evident from the work of US theologian Robert Schreiter, mission involves as well the difficult work of Christians toward reconciliation at all levels.[33]

Connection I: Mission *among* Migrants

How might the church carry out mission among migrants? It of course needs to be done with great sensitivity to the dignity of the people among whom the church ministers, with a basic attitude of "bold humility" or "prophetic dialogue" as I have sketched out above. We might also look at the various elements of mission and see

how migrants might experience the church's evangelizing activity in a multitude of ways.

Witness and Proclamation

"The first means of evangelization," wrote Pope Paul VI in 1975, "is the witness of an authentically Christian life."[34] In the context of witness among migrants, perhaps the most important witness of individual Christians and the Christian community as such is the offering of hospitality. Hospitality might be practiced by individual families offering a temporary home for newly arrived migrants or refugees, whether Christian or not. It might be about making special efforts to invite members of migrant communities to join a neighborhood parish or congregation at church on Sunday. Or hospitality might be practiced by making the facilities of the parish or congregation available to particular migrant groups for their own liturgical or social celebrations, or inviting the diverse groups to participate in a common liturgy on the church's great feasts of Christmas, Holy Week, Easter, or Pentecost. Again, a way of offering hospitality could be to include hymns or prayers in the language of migrants in the Sunday liturgies, or making a real effort on the part of both pastors and people to learn languages such as Spanish, Tagalog, Vietnamese, or Yoruba.

Such witness has an impact for the church ad intra, since it is an offer of hospitality to those who are already Christian. But it can very well have an impact ad extra as well, since those who are not Christian will experience the welcome that Christians give to them, and to their fellow Christians who are of a different culture and background.

But witness is never enough. The person of Christ needs to be explicitly proclaimed, and his message of God's love for the world and the need to love one another needs to be clearly expressed. This, of course, will happen first of all ad intra as migrant peoples join in celebrations of Eucharist and hear the scriptures proclaimed, especially if it done in their own language and with sensitivity to their cultures. When the time is ripe—and *only* then—such proclamation can be offered to those who are not Christian. Spanish theologian Felix Barrena Sánchez[35] cautions, however, that the sharing of the explicit gospel with non-Christian migrants is an action that should only be done after the local church has made a clear commitment to hospitality, antiracism, xenophobia, education, dialogue, proper pastoral care, and justice. While proclaiming the gospel is part of the church's mission "beyond the shadow of a doubt," it needs to be done in the context of the dignity of every person and with respect

to a person's religious freedom. A pushy, manipulative proselytism is something totally to be eschewed.[36] Proclamation indeed remains "the permanent priority of mission,"[37] but what is clear is that it cannot be abstracted from the other constitutive elements of mission about which I will discuss below.

Liturgy, Prayer, and Contemplation

What has come to the fore in missiological discussions of the past several years is how liturgy is and can be an act of mission, and how essential prayer and contemplation is for the work of mission.[38] As US Lutheran liturgist Robert Hawkins writes, "the church lives from the center with its eyes on the borders."[39] As mission is the participation in the missionary life of God, "to encounter God at the center is to participate in God's life at the boundaries; to participate in God's boundary-crossing mission is to drawn always to the center."[40]

We again see the interconnection of the six elements under discussion when we see the importance of making space in our churches for migrants to celebrate their own liturgies in their own languages, or of making sure that our regular liturgies are welcoming to migrant communities. At all liturgies in a parish or congregation, there could always be included prayers for migrants, prayers for governments to provide just laws for migrants, and prayers for particular groups of migrants or refugees in special times of crisis or suffering (e.g. the displaced Africans during the crisis in Libya, the displaced Japanese after the earthquake in Sendai, refugees from Ivory Coast during the Civil War). Pastors could make sure that migrants are regularly mentioned as examples in homilies, and music ministers could regularly include songs of pilgrimage and migration.

In the same way, Christian prayer and contemplation—both public and private—could focus on the plight of migrants and refugees in the world. Christians might spend one day a week focusing on migrants or refugees from a particular place or on a particular continent. Scalabrinian Gioacchino Campese has published a small book of meditations to be used during the Stations of the Cross,[41] and the Chicago neighborhood of Pilsen stages a way of the cross that focuses on issues in their heavily migrant community every Good Friday. Scripture scholars have written eloquently about ways to read the Bible from the perspective of migration.[42] Such practices of Bible reading could become acts of contemplation that would help Christians see more clearly and become more aware of the plight of migrants and refugees around the world and in their own neighborhoods.

Justice, Peace, and the Integrity of Creation

Once more, we see the interconnection among the various elements of mission when we reflect on mission as working for justice, peace, and the integrity of creation. A Christian community by its witness to justice and inclusion *within* the church is witnessing, to the world outside it, the radical equality and basic dignity of every human being, made in God's image. As Gaetano Parolin writes, "the denunciation and vigilance against any racist or xenophobic sentiment or legislation in defense of the rights of migrants needs to be accompanied by the witness of communities that become models and symbols of inclusion."[43]

Furthermore, a community engages in mission by speaking out in statements and in demonstrations against unjust treatment of migrants, for more just immigration laws, for amnesty for migrants without proper documentation. Justice ministry is carried out by Christians lobbying for just treatment of immigrants, organizing workshops to conscienticize people about government abuses and migrants' humanity. Hand in hand with the struggle for the rights of migrants is the struggle against the poverty in which many migrants live—in their new countries, in refugee camps, in the countries from which they have migrated in search of a better future.

Many migrants and refugees are on the move because of violence in their home countries, and so peacemaking is a sine qua non in which the missionary church needs to be involved. This is not a ministry for everybody, and involves a great amount of training, native skill, and—at times—considerable risk. But that the church should be involved in such work is undeniable. One thinks of the great work of the San Egidio communities in situations of violence, and the work of the Krock Institute of Peace Studies at the University of Notre Dame both in terms of training peacemakers and on the ground peacekeeping work. My colleague Robert Schreiter and Krock Institute director Scott Appleby have made several trips to the southern Philippines to help in peacekeeping efforts between Christians and Muslims.[44]

However, the presence of migrants often incites violence toward them in the countries they have moved to. We see such violence in Europe, against Muslims and Africans, for example. We see it in Australia against Indian immigrants, and we see it in the United States with violence and hatred against migrants from Latin America. Efforts such as the US Catholic Bishops' statement *Welcoming the Stranger Among Us*[45] are written to help Christians understand the

gifts that migrants bring, and are aimed to diminish reactions such as racism and violence against migrants.

At first the struggle for ecological integrity may not seem to have much to do with mission among migrants, and yet there are many ecological conditions—lack of water, encroaching deserts, persistent droughts, for example—that force people to leave their homes and relocate either in their own countries or abroad.[46] Christians living and ministering in those lands can work for greater ecological consciousness and responsibility through education, working for ecological legislation, and doing their own part to care for the earth, such as planting trees, rationing water, and recycling materials.

In places where migrants have settled, they often live in ecologically dangerous areas. In Chicago, for example, the heavily Latino/a area of Pilsen is dominated by a coal-burning plant that spews toxic waste into the atmosphere and around the neighborhood. Christians in such areas need to get involved in working for issues of ecojustice—again by education, by working with local politicians, and demonstrations and lobbying of the local government.

Interreligious Dialogue

Interreligious dialogue is "not an option, but an obligation inherent in the church's mission of migration."[47] Although many migrants are Christian, many of them are Muslims, Buddhist, Hindus, or members of other religions. Probably the most common and most accessible form of dialogue is what is commonly known as the "dialogue of life." First and foremost, the dialogue of life is practiced by members of host communities and migrant communities getting to know one another, learning about one another, offering hospitality to one another, and discovering the gifts that each religious community can offer to the other. A second kind of dialogue is the "dialogue of common action," in which members of various religious communities work together on common projects—perhaps as simple as a building project in a neighborhood, or as complex as organizing respective communities for a demonstration or a door-to-door campaign for more just immigration legislation. Perhaps more difficult for ordinary people is the practice of the "dialogue of theological exchange" and "dialogue of sharing spirituality," but such dialogue can certainly go on among various religious leaders in the Christian host communities and communities of migrants of religious ways other than that of Christianity. Dialogue might also go the other way where there are large communities of Christian migrants—for example, Filipinos

in Malaysia or Singapore—who are working or have settled in non-Christian countries.

Inculturation

Part of the hospitality involved in authentic witness is the effort to ensure that Christian migrants can worship in ways that they feel comfortable. This can be done, of course, by providing space and times for migrant communities to worship by themselves, with their own customs and in their own languages. But perhaps more important for the church as a whole is to find ways by which members of migrant communities can both be integrated into the wider church while at the same time make sure that they experience a worship that they can understand and to which they can relate.

Ideally, members of migrant communities would have their own ministers, but when members of the host communities minister among them, the imperative of inculturation in mission demands that these ministers work for competence in their languages.

The US Bishops' document *Welcoming the Stranger Among Us* emphasizes the need for members of host communities and migrants alike to develop skills of intercultural communication. Such skills are the result of "sustained efforts, carried out by people of diverse cultures, to appreciate their differences, work out conflicts, and build on commonalities."[48] What the acquisition of such skills point to is that the task of inculturation is not a "one way street," but the work of all parties to better understand one another in terms of culture, history, and customs. Members of host countries and cultures need to be sensitive to the cultures of migrants, and make efforts to communicate the gospel to them in ways that they can understand. But migrants also have an obligation to learn to communicate their faith in ways that their hosts can understand. Bring such mutual understanding about is a major task of the church's missionary activity in the context of migration.

Reconciliation

Migration is often the result of being uprooted from one's homeland, sometimes very violently, and so the ministry of reconciliation and healing is a key element in any kind of missionary work among migrants, as migrants leave their homeland, experience the traumas of transit, and as they settle into their new place of residence.[49] Especially among refugees, memories need to be healed. The past needs to be

remembered, but remembered differently, and the lies that had been told about certain ethnic groups or political convictions need to be recognized as such and the truth needs to be told.[50]

There are several levels of reconciliation, and all of them are important in the context of mission among migrants. I have already spoken above about *personal* reconciliation, or the healing of the scars of violence, abuse, and discrimination inflicted on individuals. There is also the need for *cultural* reconciliation as various migrant communities experience conflict, prejudice, suspicion, and misunderstanding with members of the host culture and with other migrant communities as well. A third level of reconciliation is described as *political* reconciliation, such as the role of the Truth and Reconciliation commissions in places such as South Africa, Argentina, Guatemala, and Rwanda. Finally, there is need for *ecclesial* reconciliation as various groups experience cultural clashes specifically within the church community.[51]

As the healing experienced in reconciliation at every level is primarily God's work,[52] it is a particularly good example of how mission is carried on among migrants. But God's work needs to be concretized through *ministers* of reconciliation, and so Christians who work in this area of mission need to be both carefully trained and to develop a deep spirituality, rooted in contemplation and deep compassion.[53]

Connection II: Mission *of* Migrants

Migrants who are Christian are not only *objects* of the church's mission. Perhaps more significantly, migrants are also *subjects* of the church's mission. As Jehu Hanciles has put it strongly, "*every Christian migrant is a potential missionary*."[54]

Migrants can be missionaries within their own communities, working among both Christians and non-Christians. But they can also be—and many see themselves *as*—missionaries to the peoples among whom they are making their new home.[55] One can easily see how migrants might participate in every element constitutive of mission. Migrant Christians witness by their lives of faith and by their vital and vibrant church communities, and are not shy to proclaim their faith to any and all. They have founded many indigenous churches in the lands of their migration and have set up programs of adult education and catechesis in many of them.[56] Members of migrant communities serve their own communities as presiders at liturgy, and can present the Christian message afresh to other Christians. They can be active in working for justice, peacemaking, and in issues around the

integrity of creation, and can be mediators in helping their own members understand the host culture, and helping their hosts understand their cultural values and faith expressions. Migrant Christians can engage in interreligious dialogue at every level, especially with members of their own cultural and ethnic groups, and they are perhaps the best church agents in the ministry of reconciliation among their own congregations. In addition, they can be bridges between their own migrant communities and the host communities, as various personal, cultural, political, and ecclesial actions of reconciliation are needed.

Hanciles describes several aspects of the missionary impact that Christian immigrant congregations have had, focusing particularly on the United States, but quite relevant as well to other countries. First, he says, "the new immigrant congregations are performing a vital missionary function by their very presence."[57] Sociologically speaking, while isolation from one's own land can cause some diminishment in religious faith, other religions become more attractive in a new environment where these religions are more widely practiced. Migration itself, says Timothy Smith, is "often a theologizing experience."[58] A good many Koreans, for example, become Christians after they have arrived in the United States, and there is a high rate of conversion among Taiwanese and Chinese immigrants as well. Hanciles notes that immigrant congregations not only work for the conversion of their own, but also reach out beyond their ethnic group. Indeed, "these congregations represent a cutting edge of Christian growth in America."[59]

Second, immigrant congregations "represent the face of Christianity to a goodly proportion of the nation's disadvantaged and marginalized population."[60] This is because many congregations are in areas of cities that are the home to the poorest of the poor, where of course many of their own people live as well. The *witness* of such congregations is a particular kind of *wit*h*ness* (Hanciles acknowledges the origin of this phrase in a work of Martha Fredericks).[61]

In the United States (and, I would say, elsewhere), Christian migrants experience a relatively secular environment, and this is in strong contrast with their home countries, where they are members of vibrant Christian communities with strong commitment to evangelism. Especially Africans, Hanciles says in the third place, see a country such as the United States as a mission field, and they are enthusiastic missionaries in what they see is a context that needs a renewal of the Christian faith.[62]

Fourth, unlike Christians in the West, migrants from Africa and Asia are much more used to religious plurality. Due to this, their

capacity "to maintain effective Christian witness in the face of religious plurality enhances their missionary activity."[63] In addition, they are quite disposed, in the absence of the conflicts that pit religions against one another in their home countries, to various forms of dialogue, especially the dialogue of life. Hanciles suggests that they might even make "common cause" against the secularism in which they find themselves in Western countries.[64]

Fifth, Hanciles believes that, having learned to adapt to Western culture, migrants to the West will more easily be open to adapting to other cultures, making them capable of being missionaries in the "wider global context."[65] Indeed, he says that many African pastors living in the United States feel that they have great resources and possibilities for a truly global outreach.

Migrants, however, are not just becoming missionaries in the West. Hanciles gives two examples of African migrants within Africa and the amazing work that they have done. Quoting Dr. Tokumbo Adeyemo, Hanciles argues that Africa has made a transition "*from mission field to missionary force*."[66]

A first example is that of Christian migrants in Kenya. Twenty years ago, migration to Kenya was negligible, but after a number of political and economic crises in East Africa, Kenya received a steady stream of migrants and refugees from Uganda, Burundi, Ethiopia, Somalia, and Sudan. Ethiopian and Eritrean evangelicals, in particular, discovered an openness on the part of non-Christian Ethiopians and Eritreans that was not possible in their home countries.[67]

In 1988, Ghanaian Michael Ntumy went to Libera as a missionary and in a year, he had planted four churches. At the outbreak of the Liberian civil war, Ntumy and his wife and children decided to stay in the country despite the dangers especially to Ghanaians. Eventually Ntumy was held hostage in a refugee camp and began holding church services there. He had amazing success, and even some of his captors found Christ through his ministrations. He escaped the country in 1991 and then went to the Ivory Coast "where he learned to speak French fluently and planted 278 churches in five years."[68]

These are, of course, dramatic examples, but they are not the only ones. As Christian Africans, Asians, and Latin Americans move around the globe, they are having an impact on the churches in their new homelands, despite the conflict and tensions that such encounters generate. In Western countries, Catholic Filipinos are influencing the parishes in which they settle, and migrants from Latin America to the United States are changing the face of the Catholic Church and of United States culture. The task of the church is both to recognize

the gifts and challenges that these migrants bring, and call forth and enhance these gifts for missionary service within the church and beyond the church in the world.[69]

Connection III: Migration and Mission Theology

Toward the end of his dissertation on mission and migration, Gaetano Parolin writes that reflecting on mission *among* and *of* migrants "does not exhaust the contribution that migrations have offered to mission. The phenomenon of migrations helps as well to better define the concept of mission itself."[70] This section will explore Parolin's statement.

In the first place, we know that mission is not ours. It is first of all God's work, sending the Spirit into the world from the beginning, becoming flesh "in the fullness of time" (Galatians 4:4), only becoming ours through Christ's gift of the Spirit. Analogous to migration, we are "migrants" into God's "territory." Mission *is* ours, but it is ours because of God's hospitality and grace. If we fully recognize what we have been given, our response will be adoration and contemplation. Our task in mission will be "to see and to discover" what God is doing in the world, rather than thinking of ourselves as bringing and managing something.[71]

Second, God comes to us as a migrant—a stranger, a missionary. As such, God offers to the world a gift "but does not impose, does not oblige, does not force us against our will."[72] Since mission is participation in God's missionary life and work, mission is done in imitation of God. Mission influenced by an understanding of migration, in other words, "is always service, respect, acceptance and hospitality in regard to the Other."[73]

Third, mission done in the light of migration is a radical commitment to the marginalized. Whether mission is carried out among or by wealthy Nigerians or Indians, economic migrants in Singapore, or refugees—in many ways the poorest of the poor—migrants remain marginal to their adopted society in one way or another, and so mission is done among or by the marginalized and often the very poor. A bit earlier on in his text, Parolin writes about the mission of Jesus, the mission that Christians surely imitate. Jesus, he says, "knew the bitterness of the refugee, the sorrow of one who had been uprooted, the alienation that comes from being a stranger. The emptying of his *status* as God to take on the form of a slave has its parallel in the experience of migrants."[74]

Fourth, mission is about the creation of a "Pentecostal communion."[75] Just as migrants are both a gift and a challenge to the new

places where they settle, and just as the new culture is both a gift and a challenge to the migrants who settle there, so mission is about the recognition of the beauty and power of diversity on the one hand and the challenge of unity in such diversity on the other. Those engaged in mission need to approach the people among whom they work with deep respect, recognizing the holiness of their cultures. But they always have something to give, to add, and to challenge. Mission is always done in "dance" of "prophetic dialogue."[76]

Fifth, migrants as strangers and guests are marvelous images of any Christian who crosses boundaries of cultures, peoples, generations, or gender. When one is a stranger, one is vulnerable and even suspect, and so one has to act carefully, with respect for the strange situation one is in, and grateful for any hospitality that is offered. One listens, learns to see and appreciate the new situation. One does not make judgments too quickly. One asks appropriate questions in a polite, nonjudgmental way. As a guest it is always important to be on one's best behavior, and not to abuse the hospitality that is offered. Guests may certainly offer to help the host—say, in doing the dishes or clearing off the table—but it is important to discern just when this is appropriate. Otherwise it may be interpreted as brashness or ingratitude. Parolin refers here to Claude Marie Barbour's concept of "mission in reverse"—the conviction that those who enter a new world must first be evangelized by the people who are there before one can dare evangelize them.[77]

All of this, finally, leads to a profound missionary spirituality, one of both docility to the Spirit and imitation of the Lord Jesus in kenosis. Mission is a journey, like migration, into the unknown. Missionaries, like migrants, need to trust in God's providence as they leave so much behind and learn to take on a new identity. As Parolin writes, "migrations are a metaphor of mission as going beyond, as continual 'going out.' The suffering of those who are obliged to migrate reminds us of the relativity of national boundaries. The face of the migrant reminds us of the beauty of God who embraces the entire human family and of that God's word is offered to the whole world, not only to God's own family and to the church."[78]

In sum, although I have only presented a sketch of Parolin's longer and richer development, the experience of migration offers a fertile set of metaphors to deepen the Christian understanding of mission.

Conclusion

We live today in an "age of migration,"[79] and this great "new world"[80] presents Christians with both an opportunity and a challenge. The

opportunity is to become engaged in missionary service of people who are often the poorest of the poor, and who are always on the margins of the societies to which they migrate. The challenge is to serve in such a way that migrants can realize their own missionary potential and that Christians, by identifying with migrants, can learn anew the power of the Spirit and the humility of its Lord. The church has always been deeply affected by the migration of peoples, and—by God's grace—has always responded to migrants' needs. Today, however, in the context of a globalized world and a flourishing World Christianity, Christians need to realize, perhaps like never before, that its mission to witness "to the ends of the earth" (Acts 1:8) will be carried out in large part among the world's migrants, and will be shaped by them as well.

Notes

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3. Pontifical Council for the Pastoral Care of Migrants and Intinerant Peoples, *Erga Migrantes Caritas Christi* (henceforth EMCC). http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html.
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7. Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement: Volume I: Earliest Christianity to 1453* (Maryknoll, NY: Orbis Books, 2001), 312.
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10. Parolin, *Chiesa Postconciliare e Migrazioni*, 389–391.
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12. See Hanciles, *Beyond Christendom*, 377–378 and Parolin, *Chiesa Postconciliare e Migrazioni*, 391.

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18. See Stephen B. Bevans and Roger P. Schroeder, *Prophetic Dialogue: Reflections on Christian Mission Today* (Maryknoll, NY: Orbis Books, 2011), 11.
19. Vatican Council II, Decree on the Church's Missionary Activity (*Ad Gentes*, henceforth AG), paragraph 2.
20. Gaetano Parolin, "Quale missione con i migranti? *Studi Emigrazione / Migration Studies* 47, no. 178 (April–June, 2010), 381, quoting Giacomo Canobbio, "La teologia della missione dal Vaticano II ad oggi," *Ad Gentes* 1 (1997): 141. Italics in original.
21. Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (henceforth EN), paragraph 15.
22. RM, paragraph 33.
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Chapter 9

The Experience of Migration as Source of Intercultural Theology

Peter C. Phan

Migration has been an ever-present worldwide fact of life, but demographers are now referring to it as a new global phenomenon to highlight the increasing number of people who leave their homeland, by force or by choice, because of economic poverty, violence, war, and political and/or religious persecution, in search of better living conditions and freedom elsewhere, legally or illegally.[1] Migration is a highly complex phenomenon,[2] with significant economic, socio-political, cultural, and religious repercussions for the migrants, their native countries, and the host societies.[3] It has been the subject of research in different disciplines, primarily sociology, anthropology, politics, and economics. Recently it has also engaged the attention of social ethicists[4] and systematic theologians.[5]

It is a common practice to distinguish between internal and external (or transnational) migrants, the former seeking safety and shelter within their own countries, and the latter, in foreign lands. It is also common to single out the special category of refugees among the latter. Refugees are those whose emigration from their homeland is not motivated by economic reasons but caused by war, or political and/or religious repression, and as a consequence are limited in their ability to set up transnational networks in their homeland until there is a change in the political situation there.

In this chapter, the focus is more on transnational migrants for whatever reason, including refugees, since, generally speaking, their existential condition provides a greater source for theological reflection than that of internal migrants, though what is said of the former also applies to the latter, albeit not to the same extent. Furthermore, special attention will be given to recent transnational migrants in the

United States, because not only is the United States quintessentially a country of immigrants, but also, as will be shown shortly, immigrants into the United States in the last quarter of the twentieth century bring with them challenges and problems as well as resources and traditions quite different from those brought by the earlier immigrants from Europe.[6] The first part of the chapter will explore the existential condition of recent non-European immigrants in the United States as the new context for doing theology. The second part examines how this existential condition of the immigrant determines the interculturality of theology in terms of its epistemology, hermeneutics, and methodology. The third part attempts to survey the resources made available by these non-European immigrants for a US intercultural theology.

A New Wave of Immigrants and Their Existential Condition

Contrary to the prediction of most demographers that the flow of immigrants into the United States would trickle down after the restrictive laws of the 1920s, the country is now receiving near record numbers of legal immigrants each year, and the second-generation—those born in the United States with one or both parents born abroad—is larger than ever before. This dramatic increase of immigration is due to the Hart-Celler Act of 1965 and recent amendments to it, especially the Immigration Reform and Control Act of 1986 and the Immigration Act of 1990. Between 1920 and 1965, legal immigration to the United States averaged about 206,000 per year, most of it from northern and western Europe. By contrast, between the mid-1960s and the mid-1990s, the number of immigrants averaged over 500,000 per year, not counting undocumented immigrants.[7]

Non-European Immigrants in the United States and Contextual Theologies

What is of great significance in this unexpected phenomenon is that these new immigrants hail from parts of the world other than Europe and therefore bring with them challenges as well as resources vastly different from those of the still-dominant white, Anglo-Saxon Americans, whether Catholic or Protestant.[8] Recently much publicity has been given to the findings of the 2000 census regarding the dramatic growth of the minority groups and their impact on the American society. With regard to the influx of Hispanics (Latinos/as) into the

United States, already in 1989, Allan Figueroa Deck referred to it as "The Second Wave."[9] According to the 2000 census, the Hispanic population increased by more than 50 percent since 1990, of whom Mexicans constitute 58.5%, Puerto Ricans 9.6, Cubans 3.5, Central Americans 4.8, South Americans 3.8, Dominicans 2.2, Spaniards 0.3, and all other Hispanics 17.3.[10]

Asians too have experienced an enormous increase in the past decades. Prior to 1965, immigration from Asia, especially from the so-called Asian Pacific Triangle, had been prohibited on the basis of prejudices about the racial and ethnic inferiority and cultural "unassimilatability" of Asians.[11] But things have changed drastically since then. During the last decade, the Asian American population grew nearly 50 percent to reach a little over 10 million in 2000. The five largest groups as reported by the 2000 census are: Chinese (2,400,000), Filipino (1,800,000), Indian (1,600,000), Vietnamese (1,100,000), and Korean (1,000,000). In addition to Hispanics and Asians, mention should be made of a significant number of immigrants from the Afro Caribbean and the Pacific Islands.

The changes in the origin, size, and composition of these newer immigrants have contributed to what has been called the "browning of America." As the authors of a recent study on these new immigrants put it, "These so-called new immigrants—those arriving in the post 1965-period—are phenotypically and culturally distinct from the old immigrants, who more closely resembled Anglo-Americans in terms of their physical characteristics and cultural patterns . . . Moreover, research shows that the new immigrants are less inclined than the old immigrants to blend fully into American society. Most prefer, instead, to preserve and maintain their own cultural heritages and identities."[12] This shift is evidenced in the fact that instead of speaking of "assimilation," research on recent immigrants now refers to their "adaptation" to and "incorporation" into the American society, which no longer possesses a single core culture but much more diverse cultural matrixes.[13]

It goes without saying that this recent immigration has had a profound and extensive impact on all sectors of the American society, not only in terms of what the United States as the receiving country has to do for these migrants, whether short-term, cyclical, or permanent,[14] but also in terms of the multiple benefits they indisputably bring to the American society. For good or for ill, the shape of the US political, social, economic, cultural, and religious landscape has changed as the result of the massive presence of these non-European immigrants.

With regard to the religious arena in particular, it is well known that a great majority of Latinos/as are Roman Catholic, though the Protestant, especially Pentecostal, presence is growing. Among Asian Americans, Roman Catholicism, though a tiny minority in Asia, except in the Philippines (some 3 percent of the total Asian population), has a significant membership: it is estimated that in the United States, 19 percent of Chinese (393,000), 65 percent of Filipinos (1,400,000), 30 percent of Vietnamese (329,000), and 8 percent of Koreans (91,000) are Catholic. There is little doubt that the American churches, the Roman Catholic Church in particular, have been significantly affected in different ways by these new arrivals.

In terms of theology as an academic discipline, at least as it is practiced in the United States, the presence of non-European immigrants should have, and has begun to have, a significant impact on how theology is done, since theology, as is widely acknowledged today, must be contextual, and in this case, intercultural.[15] The issue here is not simply the unfamiliar sources and resources, which are very different from those hitherto used by Western theologians, and from which intercultural theology will have to draw its materials, as will be examined in the next part of the chapter, but more fundamentally, the very existential condition of the immigrant itself. In other words, the theologically important question concerns first and foremost the very nature of being an immigrant and refugee. This existential ontology of the immigrant entails a distinct epistemology and hermeneutics, a particular way of perceiving and interpreting reality, that is, oneself, others (in particular, the dominant others and fellow groups of immigrants), the cosmos, and ultimately, God. Consequently, if the experience of immigration is to constitute the context for theology, then it is vitally important for the theologian to ascertain the contours of the existential predicament of the immigrant and its attendant epistemology. This existential predicament provides as it were a perspective for the elaboration of a theology not merely *about* but *out of* the migration experience.

The Experience of Immigration: Displacement and Suffering

What is then the existential condition of a transnational immigrant and refugee? From the findings of various social-scientific research, it is clear that its most obvious features include violent uprootedness, economic poverty, anxiety about the future, and the loss of national

identity, political freedom, and personal dignity. What Teresa Okure writes of African refugees applies as well to those of other countries, though of course not necessarily to the same degree of severity:

> Refugees basically seek safety in their lives, survival, food and shelter. They nourish a strong hope of returning one day to their homes or homeland. In refugee camps, they encounter hunger and disease, poor sanitary conditions, cultural alienation heightened by ignorance of the language of the host country, the loss of sense of identity, rejection of the host country or confinement to camps, and exploitation in terms of hard labor for low pay. Children are separated from parents, husbands from wives; women are exploited and violated, often by the very persons who are expected to be their saviors. Children grow up without a sense of identity, roots, culture. They have poor educational facilities, if any. Confined to camps, if they are lucky to be in one, like animals in a cage they grow up in an artificial context. This leaves a negative psychological impact on them, sometimes for life. Refugees experience uprootedness, the lack of a sense of belonging, abuse, ignominy and general dehumanization.[16]

A theology out of the context of migration must begin with personal solidarity with the victims of this abject condition of human, often innocent, suffering. Theologians speaking out of the migration experience must "see" for themselves this "underside of history" (Gustavo Gutiérrez), "listen" to the "stories" of these victims (Choan-Seng Song), preserve their "dangerous memory" (Johann Baptist Metz), and to the extent possible, "accompany" them in their struggle for liberation and human dignity (Roberto Goizueta).[17]

The Experience of Immigration: Being Betwixt-and-Between

In addition to this dehumanizing condition, transnational migrants also exist, from a cultural perspective, in a "betwixt-and-between" situation that is the hallmark of marginalization. They live, move, and have their being between two cultures, their own and that of the host country. In this "in-between" predicament, they belong to neither culture fully yet participate in both. As I have pointed out elsewhere, to be betwixt and between is to be neither here nor there, to be neither this thing nor that. Spatially, it is to dwell at the periphery or at the boundaries, without a permanent and stable residence. Politically, it means not residing at the centers of power of the two intersecting worlds but occupying the precarious and narrow margins

where the two dominant groups, that is, those of the homeland and those of the host country, meet, and consequently being deprived of the opportunities to wield power in matters of public interest. Socially, to be betwixt and between is to be part of a minority, a member of the marginal(ized) group. Culturally, it means not being fully integrated into and accepted by either cultural system, being a *mestizo/a* or *mulato/a*, a person of mixed race. Linguistically, the betwixt-and-between person is bilingual but usually does not achieve mastery of either language and often speaks with a distinct accent. Psychologically and spiritually, the immigrant does not possess a well-defined and established self-identity, but is constantly challenged to forge a new sense of self out of the resources of the two, often conflicting, cultural and spiritual traditions.[18]

This betwixt-and-between predicament, while a source of much soul-searching and suffering, can be an incentive and resource for a creative rethinking of the two cultural traditions, the native and the foreign. Being in-between is, paradoxically, being *neither* this *nor* that but also being *both* this *and* that. The immigrants belong fully to neither their native culture nor to the host culture. By the same token, however, they also belong to both, albeit not fully. In addition, because they dwell in the interstices between the two cultures, they are in a position to see more clearly and to appreciate more objectively, both as insiders and outsiders ("emically" and "etically"), the strengths as well as the weaknesses of both cultures, and as a result, are better equipped to contribute to the emergence of a new, enriched culture. Hence, to be in-between as an immigrant is to-be-*neither*-this-*nor*-that, to-be-*both*-this-*and*-that, and to-be-*beyond*-this-and-that.[19]

Such an existential predicament lends itself well to an articulation of an intercultural theology that responds to the needs of our times determined by the all-encompassing process of globalization. Contemporary immigrants in the United States more often than not came from an underdeveloped country and now have to find their way in a technologically advanced country. Economically, in many cases, they were supported by the socialist or state economy of their native countries, whereas now they have to earn their livelihood in a neocapitalist system and a market economy. Politically, they were deprived of the most basic human rights, and now they live in a society whose Constitution guarantees all sorts of freedoms. Culturally, they were victims of Western colonization and now have to retrieve their cultural heritage, which more often than not is premodern, in a modern and postmodern age. Spiritually and morally, they were

guided by a vision of life and ethics that privilege the family and the community and now they are part of a society permeated by a highly individualistic ethos. The inevitable and at times tragic collision among these contradictory forces and systems *within* the persons of the migrants themselves, and not rarely among the different generations of the migrants' families, makes the migrants the privileged sites of intercultural encounters. They embody the *tiempos mixtos*—premodernity, modernity, and postmodernity—that form the matrix of an emergent multicultural and intercultural theology.[20]

An Intercultural Theology from the Immigrant's Experience of Cultures as a Ground of Contest in Relations

In light of the in-between predicament of the immigrant, a theology out of the experience of migration cannot but be merely multicultural but also intercultural. More importantly, in the United States, given the many, culturally diverse ethnic groups that increasingly make up its population, theology must be both *multi*cultural and *inter*cultural. That is to say, a North American intercultural theology is not only a theology shaped by the encounter between *two* cultures, that is, the dominant (Anglo/European/white) culture and one other minority culture (e.g., Latino), but by the much more complex and challenging encounter of *several* cultures at the same time (e.g., Anglo, Latino, black, Asian, Native American, and so on).[21] To express this point with prepositions, the encounter is not *between* but *among* cultures. The complexity of this theology will appear all the more daunting when one recalls that there is not a monolithic culture called Anglo, Latino, black, Asian, and Native American but rather that each culture contains within itself several significant varieties and is itself an everchanging and dynamic reality. Throw the gender component into this ethnic and cultural mix, and the shape of this intercultural theology becomes even more unwieldy.

Multi-and-Inter-Culturality of Theology

Despite its complexity, "this inter-multi-cultural"[22] character must be accepted as the epistemological, hermeneutical, and methodological vantage point for the yet-to-emerge intercultural theology in the United States In this respect a North American intercultural theology promises to be far more interesting, and by the same token, exceedingly more difficult to construct, than a monocultural or even a duocultural theology. To delineate the contours of this emerging

intercultural theology, in this section I will reflect further on the epistemological, hermeneutical, and methodological implications of the existential ontology of the immigrants for intercultural theology and the resources it brings to such a theology.

The multicultural dialogue that shapes a theology out of the experience of migration is fortunately not foreign to many groups of immigrants in the United States but is an intrinsic part of their collective history. As Virgilio Elizondo has argued, the reality of *mestizaje* the mixing of the Spanish and the Amerindian) and *mulataje* (the mixing of the Spanish and the African is the fundamental characteristic of many Hispanics and thus makes interculturality a necessary matrix for Hispanic theology and church life.[23] This is no less true of African Americans, that is, Americans of African descent whose ancestry dates back to the period of slavery in the United States, and whose cultural lineage is traced, through the history of the slave trade, back to Africa (in particular West Africa), as well as of black Americans, including recent immigrants from Africa, Central and South America, and the Caribbean. Their cultural and religious identity has been shaped by a long and painful encounter with the white supremacist culture and religion.[24]

Asian Americans, too, bear within their history the mixture of cultures, in particular the Japanese, Koreans, and Vietnamese, who have absorbed, often by force, the Chinese/Confucian culture. Of course, this in-between cultural standing of these new non-European immigrants is exacerbated as they try to make their home in the United States, since they have to contend not only with the dominant Anglo/European/white culture but also with the cultures of fellow immigrant groups.

A North American intercultural theology from the perspective of migration will take this preexisting multicultural experience of these new arrivals as the vantage point from which to perceive and know reality (*epistemology*), to interpret it (*hermeneutics*), and to guide the articulation of a Christian understanding appropriate for and relevant to the betwixt-and-between predicament of immigrants facing multiple cultures (*methodology*). The resulting theology would then be truly "inter-multi-cultural."

Epistemology of Multi-and-Inter-Cultural Theology: Seeing from the Margins

Epistemologically, intercultural theology must be multiperspectival. It must look to several cultures for insights and validation. It is understandable that theologians at first turn to the cultures of their own

ethnic groups as the context in which to construct a theology in dialogue and even confrontation with the dominant theology. Thus, black theology, Latino/a theology, and Asian American theology have emerged in the United States, in this chronological order. Recently, there have been auspicious attempts at crossing the ethnic as well as denominational boundaries to construct an inter-multi-cultural theology and to articulate a common theological method.[25]

In this effort, however, intercultural theology must be aware that for the immigrant, who embodies the tiempos mixtos and often feels torn among competing cultures, culture is experienced not as an integrated and integrating whole (as in premodernity and modernity) but primarily as a ground of contest in relations (as in postmodernity). In recent years, the modern concept of culture as an integrated and integrating whole into which members of the society are socialized has been subjected to a searching critique. The view of culture as a self-contained and clearly bounded whole, as an internally consistent and integrated system of beliefs, values, and behavioral norms that functions as the ordering principle of a social group and into which its members are socialized, has been shown to be based on unjustified assumptions.[26] Against this conception of culture it has been argued that (1) it focuses exclusively on culture as a finished product and therefore pays insufficient attention to culture as a historical process; (2) its view of culture as a consistent whole is dictated more by the anthropologist's aesthetic need and the demand for synthesis than by the lived reality of culture itself; (3) its emphasis on consensus as the process of cultural formation obfuscates the reality of culture as a site of struggle and contention; (4) its view of culture as a principle of social order belittles the role of the members of a social group as cultural agents; (5) this view privileges the stable elements of culture and does not take into adequate account its innate tendency to change and innovation; and (6) its insistence on clear boundaries for cultural identity is no longer necessary since it is widely acknowledged today that change, conflict, and contradiction are resident *within* culture itself and are not simply caused by outside disruption and dissension.[27]

Rather than as a sharply demarcated, self-contained, homogeneous, integrated, and integrating whole, culture today is seen as a ground of contest in relations and as a historically evolving, fragmented, inconsistent, conflicted, constructed, ever-shifting, and porous social reality. In this contest of relations, the role of power in the shaping of cultural identity is of paramount importance, a factor that the modern concept of culture largely ignores. In the past, anthropologists tended to regard culture as an innocent set of conventions rather than

a reality of conflict in which the colonizers, the powerful, the wealthy, the victors, the dominant, and the host can obliterate the beliefs and values of the colonized, the weak, the poor, the vanquished, the subjugated, and the immigrant, so that there has been, in Serge Gruzinski's expression, "la colonization de l'imaginaire."[28] This role of power is, as Michel Foucault and other masters of suspicion have argued, central in the formation of knowledge in general.[29] In the formation of cultural identity, the role of power is even more extensive, since it is constituted by groups of people with conflicting interests, and the winners can dictate their cultural terms to the losers.

This predicament of culture is exacerbated by the process of globalization in which the ideals of modernity and technological reason are extended throughout the world (globalization as extension), aided and abetted by a single economic system (i.e., neoliberal capitalism) and new communication technologies.[30] In globalization, geographical boundaries, which at one time helped define cultural identity, have now collapsed, especially for the migrants. Even our sense of time is largely compressed, with the present predominating, and the dividing line between past and future becoming ever more blurred (globalization as compression). In this process of globalization, a homogenized culture is created, consolidated by a "hyperculture" based on consumption, especially of goods exported from the United States, such as clothing (e.g., T-shirts, denim jeans, athletic shoes), food (e.g., McDonald's and Coca Cola), and entertainment (e.g., films, video, and music). US immigrants, especially the young ones, are daily enticed, even assaulted, by this hyperculture.

Such a globalized culture is not however accepted by local cultures hook, line, and sinker. A continuous struggle takes place between the global and the local cultures, the former for political and economic dominance, the latter for survival and integrity. Due to the powerful attraction of the global culture, especially for the young, local cultures often feel threatened by it, but they are far from powerless. To counteract its influence, they have devised several strategies of resistance, subversion, compromise, and appropriation, and in this effort religion more often than not has played a key role in alliance with culture.

Moreover, globalization affects not only non-Western countries but also, like a boomerang, returns to hit the thrower. This is seen, for example, in France, Britain, and Portugal, where people of their former colonies come to live and thereby create a multicultural and multiethnic situation hitherto unknown. The same situation occurs also in the United States, where because of economic and political

pressures, people from South America and Asia, as we have seen above, have come in recent decades to settle in large numbers, as legal or illegal immigrants, and thus diversify the racial, ethnic, and cultural composition of the population.[31]

Like the anthropological concept of culture as a unified whole, the globalized concept of culture as a ground of contest in relations has its own strengths and weaknesses. On the positive side, it takes into account features of culture that are left in the shadow by its predecessor. While recognizing that harmony and wholeness remain ideals, it views culture in its lived reality of fragmentation, conflict, and ephemerality. Cultural meanings are not simply discovered ready-made but are constructed and produced in the violent cauldron of asymmetrical power relations. It recognizes the important role of power in the formation of cultural identity. Furthermore, it sees culture as a historical process, intrinsically mutable, but without an a priori, clearly defined *telos* and a controllable and predictable synthesis. On the debit side, this postmodern concept of culture runs the risk of fomenting fundamentalistic tendencies, cultural and social ghettoization, and romantic retreat to an idealized past.[32]

Hermeneutics of Multi-and-Inter-Cultural Theology: Suspicion, Retrieval, and Reconstruction

In light of this post-modern understanding of culture as a ground of contest in relations, which is fortified and spread by globalization, an inter-multi-cultural theology will no longer be able to start from a universalized concept of culture or culture in general, which is inevitably shaped by the dominant culture, and then proceed to an application of it to ethnic cultures. Rather, hermeneutically and methodologically, it must begin with what Fernando Segovia has aptly termed "minority studies."[33] Taking a cue from Gilles Deleuze's and Félix Guattari's proposals for a "minor literature" as a deterritorialized, political, and collective discourse embedded within every literature and critically appropriating the insights of Abdul JanMohamed and David Lloyd on "minority discourse" (as opposed to "ethnic discourse"),[34] Segovia proposes, as I understand him, an intercultural theology as a "minor literature" and "a Christian minority discourse."[35] Hermeneutically, an intercultural theology will be characterized by suspicion, retrieval, and reconstruction.

1. As a Christian minority discourse, intercultural theology will start with a "hermeneutics of suspicion," unmasking the asymmetrical

relation between the dominant and minority cultures and the forces of power at work in such a relation.[36] With regard to the immigrants in the United States, this hermeneutics will seek to show that the American ideal of the melting-pot is far from being "a highly successful model of a multiethnic, multicultural, multireligious, and polyglot society."[37] As Benjamin Schwarz has argued, in its past history America successively engaged in swallowing up peoples and cleansing ethnics, subscribed to a project of imperial expansion, was involved in a nationalist-separatist conflict between its North and South, and adopted a policy of racial exclusion and maltreatment toward a sizeable segment of its population.[38] Furthermore, Segovia has shown that even the recent and more enlightened views of Arthur M. Schlesinger Jr., David Kennedy, and Samuel P. Huntington still take the assimilation of the new immigrants into the American society as the goal—which is, in fact, turning them into "born-again Anglo-Americans."[39] A hermeneutics of suspicion will provide an intercultural theology with a more complete and complex history of immigration, one that involves, as Segovia puts it, "intertwined accommodation and conflict, ever-present and ever-expanding hybridity, and a mangled project of exalted principles and despicable behavior."[40] Thus, in this story the immigrants' "success stories" must be placed in the context of their suffering from opposition, prejudice, discrimination, exploitation, and marginalization at the hands of the dominant society. These two inseparable sides of the immigrants' experience must be allowed to complement and illumine each other.

2. The next step is to retrieve this "underside of history" as lived by the immigrants. Intercultural theology is developed out of the migrants' stories of hard struggle for physical survival and for human dignity, especially those of women, who are triply discriminated against because they are poor, minority, and female; stories of how their faith in the God who vindicated Jesus and gave him a new and transcendent life over death inspired and sustained them to overcome bouts of self-doubt and despair; stories of hope against hope; stories of effective solidarity of immigrants with each other in a community of love and mutual acceptance; stories of shared spiritual and material resources, of common work to build a more just and equitable society across gender, racial, ethnic, economic, and political differences; and, yes, even stories of immigrants' mutual suspicion and jealousy; stories of self-reliant "model immigrants" over against public welfare-dependent ones, of earlier immigrants scapegoating and discriminating against more recent ones, for fear that the American pie would be cut into too many slices.

Furthermore, the hermeneutics of retrieval must also pursue archival "archeology" into the migrants' cultural, moral, religious, and ritualistic traditions and customs and their languages and myths. These are often marginalized by the dominant society, or forgotten, or even ridiculed by the immigrants themselves, especially the younger generations, for their quaint, premodern appearance in a modern and postmodern society. But this archeology into these cultural artifacts must not be undertaken out of a romantic nostalgia for the good old days (which never existed), nor out of a purely historical interest (objects of scholarly research in the academy). Rather, its goal is to rediscover the abiding truths and values inherent in the immigrants' cultures capable of sustaining them in their struggle for full humanity. Consequently, these cultures should be subjected to the same critical scrutiny and evaluation, as stringent and rigorous as the one applied to the dominant culture.

3. Lastly, the hermeneutics of reconstruction aims at shaping, out of the resources of the immigrants' cultures and those of the dominant one, a new culture, a tertium quid. This step is necessary because, as pointed out above, the immigrants are not only betwixt-and-between cultures but also beyond them. Of course, the contours of this emerging culture still remains and will ever remain blurred and hazy. Nevertheless, however indistinct the shape of such a culture still is, it is clear that, because of the morally mixed history of the United States, made of both lights and shadows, a US intercultural theology is forbidden, as Segovia has correctly pointed out, to make the three claims of "American exceptionalism" that have been made by an earlier theology inspired by the "Manifest Destiny" myth. That is, it must renounce "any and all claims to national election (a 'chosen people'), a national promise (a 'promised land'), and national mission (a 'light to the nations')."[41]

Multi-and-Inter-Cultural Theology: Method

1. As is clear from what has been done so far, an intercultural theology out of the experience of migration must first of all make use of the social sciences, in particular of sociology, political science, and economics as well as of the history of American immigration to obtain as accurate a portrait as possible of the immigrants in the United States and to trace the various factors that contribute to their oppressive plight. This first methodological step has been called by Clodovis Boff the "socio-analytic mediation" of theology.[42] This mediation has also been called for by Latino/a and black theologians.[43]

In addition to sociopolitical analysis, intercultural theology must, as has been argued above, dig deep into the humus of the immigrants' lives to find resources for their reflection. This is what Latino/a theology refers to as lo cotidiano.[44] The stories of these lives are often not recorded in history books written by victors but must be retrieved from the forgotten and oppressed past to form the "dangerous memory" (Johann Baptist Metz) by which the stimulus for social transformation may be nourished and sustained. The telling, of course, often takes the verbal form, in prose or poetry, but is not limited to it. It can also be done in songs, drama, dance, ritual, symbolization, visual art, and folklore.[45]

One of the results of storytelling as a theological method is contextualization. Storytelling makes intercultural theology concrete, rooted in real-life experiences, and historical. Through stories, the narrator acknowledges her or his inescapable social, political, and economic location and implicitly affirms the validity of his or her experience. By the same token, in recognizing the contextuality of their own theologies, intercultural theologians also carry out, at least indirectly, an ideology critique in so far as they reject the claims to universality of the dominant or official theology and show that it too is inescapably located in a particular social, political, and economic context on the one hand. On the other hand, storytelling helps bridge the gap inhibiting communication among people of diverse cultures because stories create a communal fund of wisdom from which intercultural theologians can draw inspiration for their reflection. In this way, storytelling contributes to building up a kind of concrete universality, out of particular stories and histories, from below as it were, rather than the kind of abstract universality and normativity that the dominant theology attempts to impose on others from above.[46]

2. The socioanalytic mediation is followed by the "hermeneutical mediation" by which the sociological and historical data, and their theoretical constructions are given a properly theological interpretation by using appropriate biblical symbols and doctrinal traditions. It is important to note that this interpretation does not seek a one-to-one equivalence between the biblical symbols and their doctrinal interpretations (e.g., the Hebrew exiles and the theological interpretations of their deportation) on the one hand and present-day data and their sociological theories (e.g., the US immigrants and the various theories about migration) on the other. Nor does it seek to establish a direct correspondence between the ratio between the biblical events and their historical contexts (e.g., the Hebrew exiles and their Babylonian context) and the ratio between our political events and their historical

contexts (e.g., the immigrants and their US context). Such attempts would be prone to biblicism, fundamentalism, and eisegesis, which would lead to applying to present-day immigrants what happened to and what was said of the exiled Hebrew, without due regard to their vastly different contexts. Clearly, the exiled Hebrews are not identical to the US immigrants, nor is the former's deportation in the sixth century BCE. identical to the latter's migration in the twenty-first century CE. Furthermore, how the exiled Hebrew were related to their Babylonian context is not identical to how the United States immigrants are related to their US context.

Rather the goal of the hermeneutical mediation is to discover the possible relationship between the relationship obtaining between one set of terms (e.g., the exiled Hebrews and their context) and the relationship obtaining between another set of terms (e.g., the US immigrants and their context). In other words, the hermeneutical mediation seeks the relationship between/among relationships obtaining between two or more sets of terms rather than an identity or correspondence between these sets of terms. In this mode of hermeneutical mediation, intercultural theology is not on the one hand bound by a deadening conformity to past interpretations but rather enjoys a creative freedom to risk novel interpretations, and on the other hand is not buffeted by fanciful, context-free, and text-free lucubrations of postmodern deconstruction.[47]

There is, however, a new aspect in the hermeneutical mediation of a US intercultural theology that has so far not been given adequate attention, and that is the increasing presence of Asians among US immigrants. It is well known that Christians in Asia form but a tiny minority of the Asian population (some 8 percent). They live, move, and have their being among the followers of other religions that, contrary to past missionaries' predictions, have not been vanquished by Christianity but rather have lately experienced a remarkable renaissance. Interreligious dialogue for Asian Christians is not a luxury but an absolute necessity.[48] This multireligious context, which is unique to Asian Christian immigrants, is not shared by black and Latino/a immigrants but is increasingly becoming a permanent fixture of the US religious landscape.[49] Just as feminism has thrown as it were a monkey wrench into intercultural theology, so interreligious (and not merely ecumenical, intra-Christian) dialogue has made life exceedingly complicated for US intercultural theologians who have hardly embarked upon this task.

With respect to hermeneutics, intercultural theology must practice what has been called "multifaith hermeneutics." In this hermeneutics, which takes into account the fact that the sacred scriptures of

other religions are also revered and read as revelatory of the divine, the Christian Bible is not a priori granted a universal validity and normativity, "fulfilling" and abolishing in a kind of Aufhebung the scriptures of other religions. Nor is it read simply side-by-side with other scriptures as if they have nothing to complement, correct, and enrich each other. Rather, in multifaith hermeneutics, each of the sacred books of all religions is first allowed to be unique and to speak on its own terms, without pretension to superiority and universal validity, and then all of them are brought to bear on each other to correct, validate, prolong, and complement the religious insights of each.[50] In this way, retrieving a universal wisdom from and out of particular wisdom traditions, a US intercultural theology is not only multiethnic (or better, multiminority) but also multireligious.

3. The third and last mediation of a US inter-multi-cultural theology is the "practical mediation." By this mediation is meant not only the sociopolitical commitment of individual theologians in terms of the "option for the poor,"[51] but also as, in Clodovis Boff's terminology, "pistic criteriology." Praxis (orthopraxis), he rightly points out, cannot be used as a criterion for the truth of a theological doctrine (orthodoxy); the "theological criteriology" is only constituted by both internal consistency and coherence with what the community believes (faith). On the other hand, "pistic criteriology" refers to the inherent capacity of faith for sociopolitical transformation.[52] This transformation is not something explicitly sought out by the praxis of faith as its goal; in other words, faith is not subordinated to and instrumentalized for sociopolitical transformation. Rather, faith itself is performed for its own sake, "aesthetically," as, in Roberto Goizueta's words, "receptivity" and "response" to God's gift of life. In this way, "praxis" is distinct from "poiesis."[53] But praxis as aesthetics is not authentic if it is not productive of sociopolitical transformation, and then it forces us to call into question the alleged truth of the doctrines upon which such a praxis is based. Thus, there is a dialectical tension between praxis and theory: Praxis exerts pressure on theory to critically examine itself; theory, in turn, reacting, modifies praxis; next, theory and praxis are transcended; and the spiraling never-ending circular movement goes on and on.

Pulling the Resources Together for an Intercultural Theology

In a large sense, any theology is by necessity an "intercultural" theology inasmuch as, whether conscious of it or not, theologians seek to

mediate between at least two cultures, that of the Christian Tradition and their own. Thus, all theologies are (or should be) contextualized (or "inculturated") and hence, intercultural. Since the 1970s, with the rise of liberation theologies of all types, there has been a sustained effort to unmask claims to epistemological neutrality and universal truth as forms of self-deception and power-grabbing and to acknowledge the impact of the social locations of both the theologians and the communities in and to which theology is done on the act of knowing and the process of knowledge-production. This is true especially of Latin America, with its focus on economic and political oppression; Africa, with its emphasis on anthropological poverty; and Asia, with its stress on religious pluralism. Of course, these three foci are not mutually exclusive; rather they are all present in all the three continents.

Recently there have been a host of publications that provide explicit reflections on the nature and methodology of intercultural theology, all of them with the buzzword "intercultural" in their titles.[54] These works as well as others, especially those on theologies of migration,[55] have provided a sophisticated analysis of the contours of intercultural theology. As a whole, however, they do not propose novel ideas, out of the blue, on how to do intercultural theology. Rather they give an overview of the progressive theologies that have been developed in the last 50 years (for Catholic theology, this corresponds roughly with the post–Vatican II period) under various labels such as liberation, inculturation, feminist, black, Latino/a, postcolonial, interreligious theologies, and attempt to show the way forward.[56] As the contributors to *Intercultural Theology: Approaches and Themes* argue, intercultural theology is a large umbrella covering a dizzying variety of contemporary theologies and is a *methodological* commitment rather than an ideological position. This method depends on and fosters what George Newlands calls hospitality, a "wide dimension of trust and of openness." Hospitality, Newlands adds, "may be strengthened by long tradition, but it is also a strategy which has inherent within it the constant possibility of surprise and of new beginnings. Outcomes cannot always be predicted. A theology of hospitality is inevitably a theology of risk and a theology at risk."[57]

In this final part, I would like to draw up a list, by no means exhaustive, of the resources that Latino/a, Asian, and black theologies can and should make use of *together* to construct a US inter-multi-cultural theology from the perspective of migration.[58] Such theology is by necessity a *teología de conjunto*, one done not only collaboratively by

theologians with and in the midst of the community but also across racial and ethnic communities in a culture as a ground of contested relations. Most of these resources are well known and have already been used in various ethnic theologies.[59] My point in listing them is to cross-reference them so that their parallels and similarities may be foregrounded.

1. With respect to the past, since missionary activities have played an essential role in shaping Christianity in Latin America and Asia, a careful study of the work of Christian missions in both continents since the sixteenth century is necessary for a better understanding of the late-Medieval, Iberian Catholicism that Hispanic and Asian immigrants in the US have inherited. This common historical root will provide interesting parallels between these two US groups of immigrants.[60]

2. With respect to the present, another source that binds migrants together is lo cotidiano. An inexhaustible source for intercultural theology, lo cotidiano includes the daily lives of immigrants as cultural hybrids (mestizo/a and mulatto/a), their shared histories of economic and political marginalization, their experiences of living betwixt-and-between with nowhere to stand, and their struggles to live the Christian faith in the everyday situations.[61] Incidentally, it must be noted that these "stories," at least in the United States (and, increasingly everywhere else, given the spread of the media culture) are not told only by the abuelitas but also massively by songs, popular novels, and especially the electronic media, at least for youth.

3. In rooting itself in lo cotidiano, intercultural theology must pay special attention to the role of women in both Latino/a and Asian communities. On the one hand, women have been frequent victims of machismo prevalent in Latin cultures and of patriarchalism in societies influenced by Confucianism. Women in a Confucian society are taught to be bound by "Three Submissions" (tam tong): when a child, she must submit to her father; in marriage, to her husband; in widowhood, to her eldest son. Their behavior is to be guided by Four Virtues (tu duc) that are designed to restrict women's role to the sphere of domesticity: assiduous housewifery (cong), pleasing appearance (dung), appropriate speech (ngon) and proper conduct (hanh).[62]

This subordination of women is most often aggravated for women immigrants. While in their native countries their work, though heavy, is mostly confined to the home, by contrast, in the United States, for economic survival, they have to work at a full-time job outside the home and take care of household chores, which their men consider beneath them.

However, as is well known, women play a key role in the transmission of cultural and religious values. Orlando Espín concludes his study of Latino/a anthropology with the following statement: "If we were to seek out and identify the more crucial daily relationships (and indeed the key protagonists in Latino/a popular Catholicism), mature women would easily appear as the leaders and interpreters of that religion and, most importantly, as the ones with whom Latinos/as sustain the most meaningful and deepest of daily relationships."[63] Similarly, despite patriarchal and androcentric Confucianism, Asian women have held the highest political offices in their countries. A US intercultural theology must therefore make its own the reflections of womanist, mujerista, and Asian American feminist theologies.[64]

4. Within lo cotidiano what is been called "popular Catholicism," that is, Catholicism as lived by the "people" and as distinct from (not opposed to!) the Catholicism of religious specialists and of the official, hierarchical members of the church.[65] Even though popular Catholicism should not be identified with the sum of devotional practices, there is no doubt that Marian piety plays a large part in it, especially the devotion to our Lady of Guadalupe. Devotion to Mary also looms large in Asian popular Catholicism.[66] Religiosidad popular may very well be one of the strongest ties that tie Latino/a and Asian American Catholics together.[67]

5. Popular devotion brings up a distinctive source for a US intercultural theology, namely, the religious practices of Asian religions with which Asian American Catholics are familiar. These include, besides the reading of the sacred books of Asian religions, widespread practices such as meditation, monastic traditions, prayers, fasting, and sacred dance. Among these devotional practices, of great significance is the cult of ancestors that had a three-century long controversy in the history of Christian missions in East Asia known as the Chinese Rites Controversy. An Asian American theology cannot afford ignoring these religious practices and the cult of ancestors in particular.[68]

6. Finally, it is necessary to point out that a US inter-multi-cultural theology must foster a dialogue not only among various minority theologies but also with the dominant Euro-American theology. Without this dialogue, there is the danger that the latter and the academic and ecclesiastical powers that support it will regard ethnic or minority theologies at best as an interesting but harmless exercise, to be tolerated within a pluralistic context but without posing any challenge to itself, and at worst as a theological aberration to be suppressed. More positively, without this open dialogue between the dominant Anglo-European theology and minority theologies, in

which none is granted a superior and normative status and a rigorous critique is directed to all, a US theology will not be a full and faithful articulation of the "joy and hope" (gaudium et spes) of all Americans.

Notes

1. Part of this essay was previously published in Peter C. Phan, *Christianity with an Asian Face: Asian American Theology in the Making* (Maryknoll, NY: Orbis Books, 2003), 3–25.
2. For a recent study of world migration, see Robin Cohen, ed., *The Cambridge Survey of World Immigration* (Cambridge: Cambridge University Press, 1995). Douglas S. Massey distinguishes four periods of international migration: the mercantile period (1500–1800), the industrial period (1800–1925), the period of limited migration (1925–1960), and the postindustrial period (1960–). This last period constitutes a sharp break with the past in that migration now is "a truly global phenomenon": "Rather than being dominated by outflows from Europe to a handful of former colonies, immigration became a truly global phenomenon as the number and variety of both sending and receiving countries increased and the global supply of immigrants shifted from Europe to the developing world." See his "Why Does Immigration Occur? A Theoretical Analysis," in *The Handbook of International Migration: The American Experience*, ed. Charles Hirschman, Philip Kasinitz, and Josh DeWind (New York: Russell Sage Foundation, 1999), 34.
3. For a discussion of the feasibility of a "grand theory" of immigration, especially to the United States, see Alejandro Portes, "Immigration Theory for a New Century: Some Problems and Opportunities," in Hirschman, Kasinitz, and DeWind, *The Handbook of International Migration*, 21–33. Portes argues that a unifying theory purporting to explain the origins, processes, and outcomes of international migration would be so abstract as to be futile and vacuous. Rather he suggests that mid-level theories explaining the origins, flows, employment, and sociocultural adaptations of immigrants in specified areas are preferable to all-encompassing theories. For further theoretical studies on migration, see David Guillet and Douglas Uzzell, eds., *New Approaches to the Study of Migration*, Rice University Studies 62, no. 3 (Houston: William Marsh Rice University, 1976), especially the essay by Sylvia Helen Forman, "Migration: A Problem in Conceptualization," 25–35, and Caroline B. Brettell and James F. Hollifield, eds., *Migration Theory: Talking across Disciplines* (New York and London: Routledge, 2000), especially chap. 5, Caroline Brettell, "Theorizing Migration in Anthropology: The Social Construction of Networks, Identities, Communities, and Globalscapes," 97–123.

4. For the challenges of migration to ethics, see Dietmar Mieth and Lisa Sowle Cahill, eds., *Migrants and Refugees* (Maryknoll, NY: Orbis Books, 1993). The editorial summarizes these challenges well: "Taken as a whole, and seen in its varied aspects, this topic [migration] represents a challenge to social ethics. The moral grounding of right and duties, the working out of a conception between autonomy and integration, the balancing out of the various claims and the consequences of structural help on the basis of the analysis of structural 'sins,' the conceptualization of prejudices and aggressions, the anthropological and ethical significance of the foreignness and a native land, all these are key themes for ethics" (vii). In this chapter, I will prescind from the ethical aspects of migration.
5. Even though an explicit focus on migration is still scarce in systematic theology, related themes such as exile and the land as theological symbols have been extensively studied.
6. For a helpful work on refugees and immigrants in the United States, see Francesco Cordasco, ed., *Dictionary of American Immigration History* (Metuchen, NJ: The Scarecrow Press, 1990). A collection of older essays is still useful: George E. Pozzetta, ed., *American Immigration & Ethnicity* (New York: Garland Publishing, 1991). From the Catholic standpoint, there is a useful collection of primary sources on Asian American Catholics in Joseph M. Burns, Ellen Skerret, and Joseph M. White, eds., *Keeping Faith: European and Asian Catholic Immigrants* (Maryknoll, NY: Orbis Books, 2000), 229–307.
7. Under the 1986 Immigration Reform and Control Act, any illegal resident who could demonstrate that he or she had lived in the United States before 1982 was eligible to apply for citizenship. Three million undocumented aliens took advantage of this opportunity. At the end of the amnesty program in October 1988, it was estimated that 2.7 million illegal residents remained in the country who would provide the social networks for the coming of more illegal immigrants. During the decade of 1990–2000, according to the Immigration and Naturalization Service (INS), another 2.4 million immigrants have entered the United States illegally. The INS estimates that as of October 1996 there were 5 million illegal aliens living in the United States.
8. Before 1925, 85 percent of all international migrants originated in Europe, but since 1960 there has been a dramatic increase in emigration from Africa, Asia, and Latin America.
9. Allan Figueroa Deck, *The Second Wave: Hispanic Ministry and the Evangelization of Cultures* (New York: Paulist Press, 1989).
10. These figures are taken from the US Census Bureau, compiled by Betsy Guzmán in an essay entitled "The Hispanic Population" (May 2001). In the census, by "people of Hispanic origin" are meant those whose origin was Mexican, Puerto Rican, Cuban, Central or South

American, or some other Hispanic origin. The terms "Hispanic" or "Latino" are also used interchangeably.

11. Anti-Asian immigration legislation culminated in the Tydings-McDuffe Act of 1934, which can be traced back as far as the 1882 Chinese Exclusion Act, the Gentlemen's Agreement of 1908, and the 1917 and 1924 Immigration Acts. For an exposition of the American anxiety about the "Yellow Peril," see David Palumbo-Liu, *Asian/American: Historical Crossings of a Racial Frontier* (Stanford: Stanford University Press, 1999), 31–42.
12. James H. Johnson Jr., Walter C. Farrell, and Chandra Guinn, "Immigration Reform and the Browning of America: Tensions, Conflicts, and Community Instability in Metropolitan Los Angeles," in Hirschman, Kasinitz, and DeWind, *The Handbook of International Migration*, 391.
13. See the following essays in *The Handbook of International Migration*: Richard Alba and Victor Nee, "Rethinking Assimilation Theory for a New Era of Immigration," 137–160; Herbert J. Gans, "Toward a Reconciliation of 'Assimilation' and 'Pluralism': The Interplay of Acculturation and Ethnic Retention," 161–171; Rubén G. Rumbaut, "Assimilation and Its Discontents: Ironies and Paradoxes," 172–195; and Min Zhou, "Segmented Assimilation: Issues, Controversies, and Recent Research on the New Second Generation," 196–211.
14. A study published by the Rand Corporation in November 1985 entitled *Current and Future Effects of Mexican Immigration in California* suggests that there are three types of Mexican immigrants: short-term (usually tied with agricultural, seasonal jobs), cyclical (with regular returns to the same employers), and permanent (usually with families settled in the United States). See Deck, *The Second Wave*, 12–15.
15. On the multicultural and intercultural character of contemporary theology, see the following works: Robert Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985); Robert Schreiter, *The New Catholicity: Theology between the Global and the Local* (Maryknoll, NY: Orbis Books, 1997); and Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 1992). It is well known that Hispanic/Latino theology, with its own professional association and journal, has emerged as a voice to be reckoned with. To a lesser extent, but in significant ways, Asian American theology has begun to contribute to the theological enterprise in the United States, thanks to the growing number of Asian and Asian American doctoral students.
16. Teresa Okure, "Africa: A Refugee Camp Experience," in Mieth and Cahill, *Migrants and Refugees*, 13.
17. On the first step of liberation theology, that is, concrete solidarity with the poor and the marginalized, see Leonardo Boff and

Clodovis Boff, *Introducing Liberation Theology*, trans. Paul Burns (Maryknoll, NY: Orbis Books, 1987), 1–6; and 22–24, and Peter C. Phan, "Method in Liberation Theologies," *Theological Studies* 61 (2000): 42–50. On the theology of "accompaniment," see Roberto Goizueta, *Caminemos con Jésus: Toward a Hispanic/Latino Theology of Accompaniment* (Maryknoll, NY: Orbis Books, 1995), especially 1–46.

18. See Peter C. Phan and Jung Young Lee, ed., *Journeys at the Margins: Toward an Autobiographical Theology in American-Asian Perspective* (Collegeville, MN: Liturgical Press, 1999), 113. For this understanding of marginality, see Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 29–76. See also Eugene Brody, ed., *Behaviors in New Environments: Adaptation of Migrant Populations* (Beverly Hills, CA: Sage Publications, 1979), especially Eugene Brody, "Migration and Adaptation," 13–21 and Henry P. David, "Involuntary International Migration," 73–95. A recent work developing an Asian American theology from the perspective of marginality is Sang Hyun Lee, *From a Liminal Place: An Asian American Theology* (Minneapolis: Fortress, 2010).
19. This predicament is not dissimilar to what Fernando Segovia describes in his evocatively titled essay, "Two Places and No Where on Which to Stand: Mixture and Otherness in Hispanic American theology," in *Mestizo Christianity: Theology from the Latino Experience*, ed. Arturo L. Bañuelas (Maryknoll, NY: Orbis Books, 1995), 29–43. From an anthropological point of view, this "in-betweenness" is equivalent to a liminal situation as described by Victor Turner. As such, "in-betweenness" intimates anomaly, insofar as people in liminality are no longer what they were ("neither-this") nor are they yet what they will be ("nor-that"); however, they are not stuck in the present but project themselves toward the future ("beyond-this-and that"). They live between memory and imagination. On memory and imagination as two inseparable modes of doing theology, see Peter C. Phan, "Betwixt and Between: Doing Theology with Memory and Imagination," in Phan and Lee, *Journeys at the Margins*, 113–133, and Elaine Padilla, "Border-Crossing and Exile: A Latina's Theological Encounter with Shekhinah," *Cross Currents* 60, no. 4 (December 2010): 526–548.
20. On the notion of "*tiempos mixtos*," see Fernando Calderon, "America Latina, identidad y tempos mixtos, o cómo ser boliviano," in *Imagenes desconoscidas* (Buenos Aires: CLASCO, 1988), 225–229.
21. This point has been made by María Pilar Aquino in "Theological Method in U.S. Latino/a Theology: Toward an Intercultural Theology for the Third Millennium," in *From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology*, ed. Orlando

Espín and Miguel H. Díaz (Maryknoll, NY: Orbis Books, 1999), 24–25: "U.S. Latino/a theology may not renounce its intercultural cradle. This is a theology born within a reality where a number of religious traditions and several theological formulations converge. European, Latin American, European-American, Afro-Latin and African American, Native American, and feminist traditions and elaborations have been welcome and critically embraced."

22. As this neologism is too cumbersome, in this chapter, the term "intercultural" is sometimes used instead, but only in the sense intended by "inter-multi-cultural" as explained above.
23. See Virgilio Elizondo, *The Galilean Journey: The Mexican-American Promise* (Maryknoll, NY: Orbis Books, 1983); *The Future Is Mestizo: Life Where Cultures Meet* (Oak Park, IL: Meyer-Stone Books, 1988); original French edition, *L'Avenir est au métissage* (Paris: Nouvelles Éditions Mame, 1987). See also his earlier two-volume work, *Mestizaje: The Dialectic of Cultural Birth and the Gospel* (San Antonio, TX: Mexican American Cultural Center, 1978), which is the English translation of his doctoral dissertation presented at the Institut Catholique, Paris, *Métissage, Violence culturelle, Annonce de l'Évangile: La Dimension interculturelle de l'Évangelisation.* It is interesting to note that the mixed race (*mestizaje*)—the *raza cósmica*—had been proposed by José Vasconcelos as a new era of humanity occurring in the Aesthetic Age. Such a raza cósmica, according to Vasconcelos, is already present in the peoples of Latin America in so far as they incorporate in themselves the Indian, European, and African races. See his *The Cosmic Race/La raza cósmica*, trans. with introduction by D. T. Jean (Baltimore and London: Johns Hopkins University Press, 1979).
24. See in particular Gayraud S. Wilmore, *Black Religion and Black Radicalism: An Interpretation of the Religious History of African Americans,* 3rd ed. (Maryknoll, NY: Orbis Books, James H. Cones and Gayraud S. Wilmore, eds., *Black Theology: A Documentary History, Volume I, 1966–79* (Maryknoll, NY: Orbis Books, 1993), and James H. Cones and Gayraud S. Wilmore, eds., *Black Theology: A Documentary History, Volume 2, 1980–1992* (Maryknoll, NY: Orbis Books, 1993).
25. Works that attempt to carry out this multipartnered theological dialogue include: Eleazar S. Fernandez and Fernando F. Segovia, eds., *A Dream Unfinished: Theological Reflections on America from the Margins* (Maryknoll, NY: Orbis Books, 2001), which brings together African American, Asian American, and Hispanic-Latino/a theological voices; and Anthony B. Pinn and Benjamin Valentin, eds., *The Ties That Bind: African American and Hispanic American/Latino/a Theologies in Dialogue* (New York: Continuum, 2001), which includes articles by African American theologians with responses from Latino/a theologians and vice versa. For reflections on ethnic

theologies in the United States and a common methodology, see Peter C. Phan, "Contemporary Theology and Inculturation in the United States," in *The Multicultural Church: A New Landscape in U.S. Church* (New York: Paulist Press, 1996), 109–130, 176–192 and "A Common Journey, Different Paths, the Same Destination: Method in Liberation Theologies," in Fernandez and Segovia, *A Dream Unfinished*, 129–151.

26. See Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge: Cambridge University Press, 1977); James Clifford, *The Predicament of Culture* (Cambridge, MA: Harvard University Press, 1988); George Marcus and Michael Fischer, *Anthropology as Cultural Critique* (Chicago: University of Chicago Press, 1986); Ulrich Beck, *Risk Society: Toward a New Modernity* (London: Sage, 1992); Homi K. Bhabha, *The Location of Culture* (London and New York: Routledge, 1994); Jonathan Friedman, *Cultural Identity and Global Process* (London: Sage, 1994); Mike Featherstone, *Undoing Modernity: Globalization, Postmodernism and Identity* (London: Sage, 1995); Kathryn Tanner, *Theories of Culture: A New Agenda for Theology* (Minneapolis: Fortress, 1997).
27. For a detailed articulation of these six objections against the anthropological concept of culture, see Kathryn Tanner, *Theories of Culture*, 40–56.
28. Serge Gruzinski, *La Colonisation de l'imaginaire: Sociétés indigènes et occidentalisation dans le Mexique espagnol XVIe–XVIIIe siècle* (Paris: Gallimard, 1987). English translation, *The Conquest of Mexico* (Cambridge: Polity, 1993).
29. See Michel Foucault, *The Archaeology of Knowledge*, trans. A. M. Sheridan Smith (New York: Pantheon Books, 1972); *Discipline and Punish: The Birth of Prison*, trans. Alan Sheridan (New York: Vintage Press, 1975); *Critique and Power: Recasting the Foucault/Habermas Debate*, ed. Michael Kelly (Cambridge, MA: MIT Press, 1994); *Madness and Civilization: A History of Insanity in the Age of Reason*, trans. Richard Howard (New York: Vintage Books, 1988); *Language, Counter-Memory, Practice: Selected Essays and Interviews*, ed. Donald Bouchard and trans. Donald Bouchard and Sherry Simon (Ithaca, NY: Cornell University Press, 1977); *Power/Knowledge* (New York: Pantheon Books, 1987); *Politics, Philosophy, Culture: Interviews and Other Writings*, ed. Lawrence D. Kritzman and trans. Alan Sheridan (New York: Routledge, 1988).
30. For a discussion of the historical development of globalization, see the works of Immanuel Wallerstein, *The Modern World-System I: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century* (New York: Academic, 1974) and *The Modern World-System II: Mercantilism and the Consolidation of the European World-Economy, 1600–1750* (New York: Academic, 1980); Anthony Giddens, *Modernity and Self-Identity: Self and Society in*

the Late Modern Age (Stanford: Stanford University Press, 1991); and Roland Robertson, *Globalization: Social Theory and Global Culture* (London: Sage, 1992). In general, Wallerstein attributes an exclusively economic origin to globalization, while Giddens sees it rooted in four factors, namely, the nation-state system, the world military order, the world capitalist economy, and the international division of labor, and Robertson highlights the cultural factors in globalization.

31. For a brief discussion of globalization, see Schreiter, *The New Catholicity*, 4–14. Social scientist Arjun Appadurai lists five factors that have contributed to the "deterritorialization" of contemporary culture: "ethnoscape" (the constant flow of persons such as immigrants, refugees, tourists, guest workers, and exiles), "technoscape" (mechanical and informational technologies), "finanscape" (flow of money through currency markets, national stock exchanges, and commodity speculation), "mediascape" (newspapers, magazines, TV, and films), "and "ideoscape" (key ideas such as freedom, welfare, human rights, independence, democracy). See his "Disjuncture and Difference in the Global Economy," *Public Culture* 2, no. 2 (1990): 1–24.
32. On these three tendencies or cultural logics dubbed as antiglobalism, ethnification, and primitivism, see Schreiter, *The New Catholicity*, 21–25.
33. See his insightful and challenging essay, "Introduction: Minority Studies and Christian Studies," in Fernandez and Segovia, *A Dream Unfinished*, 1–33.
34. "Ethnic culture" is sharply contrasted with "minority culture" in so far as the former "faces inward—toward its own internal concerns and problems, its own traditions and histories, its own projects and dreams," whereas the latter "faces outward—toward a dominant state formation, capable of bringing destruction upon it either by violence or by assimilation . . . Out of this confrontation emerges a minority discourse—an appositional discourse marking the actual or potential destruction in question at the hands of the dominant culture, but also offering the grounds for a critique of this culture in terms of its own internal logic and projects" (*A Dream Unfinished*, 23).
35. Segovia calls this field of study "multipolar and multilingual, cacophonous and conflicted" (*A Dream Unfinished*, 30). It is similar to what I have called "inter-multi-cultural theology" in a culture as a ground of contest in relations.
36. This hermeneutics of suspicion—inspired by the three great "masters of suspicion," Nietzsche, Marx, and Freud—is a familiar feature of Latin American liberation theology and feminist theology. For the use of this hermeneutics in black Catholic theology, see M. Shawn Copeland, "Method in Emerging Black Catholic Theology," in *Taking Down Our Harps: Black Catholics in the*

United States, ed. Diana l. Hayes and Cyprian Davis (Maryknoll, NY: Orbis Books, 1998), 128–129; and in Latino/a theology, see Aquino, "Theological Method in U.S. Latino/a Theology," in *From the Heart of Our People*, 11–14.

37. Benjamin Schwarz, "The Diversity Myth: America's Leading Export," *The Atlantic Monthly* 275, no. 5 (May 1995), 60, quoted in Fernando Segovia, "Melting and Dreaming in America: Visions and Re-visions," in Fernandez and Segovia, *A Dream Unfinished*, 242.
38. See the summary of Schwarz's essay in Fernando Segovia, "Melting and Dreaming in America," in *A Dream Unfinished*, 242–243.
39. See Segovia, "Melting and Dreaming in America," in *A Dream Unfinished*, 245–261. The works he examines are: Arthur M. Schlesinger Jr., *The Disuniting of America: Reflections on a Multicultural Society*, revised and enlarged edition (New York and London: W. W. Norton & Co., 1998); David Kennedy, "Can We Still Afford to Be a Nation of Immigrants," *The Atlantic Monthly* 278, no. 5 (November 1996): 42–68; and Samuel P. Huntington, "The Erosion of American National Interests," *Foreign Affairs* 76, no. 5 (September–October 1997): 28–49.
40. Segovia, "Melting and Dreaming in America," in *A Dream Unfinished*, 267.
41. Segovia, "Melting and Dreaming in America," in *A Dream Unfinished*, 267.
42. See Clodovis Boff, *Theory and Praxis: Epistemological Foundations*, trans. Robert Barr (Maryknoll, NY: Orbis Books, 1987) and *Teoria do Método Teológico* (Petropolis, Brazil: Vozes, 1998). For analysis of the three mediations of liberation theologies, of which intercultural theology is a subset, see Peter C. Phan, "Method in Liberation Theologies," *Theological Studies* 61 (2000): 40–63. Among liberation theologians the one most insistent upon the need for theology to dialogue with the social sciences is Juan Luis Segundo whose theological project is to dialogue with the social sciences to "deideologize" the customary interpretation of the Christian faith and its language that hide and legitimate oppression or social injustice. For a helpful collection of Segundo's writings, see Juan Luis Segundo, *Signs of the Times: Theological Reflections*, ed. Alfred Hennelly and trans. Robert Barr (Maryknoll, NY: Orbis Books, 1993), especially his two essays "Theology and the Social Sciences" (7–17) and "The Shift Within Latin American Theology" (67–80). It is important to note that in the last-mentioned essay, Segundo was critical of his colleagues for having made the poor rather than the deideologizing of Christian tradition the primary locus or source of theology.
43. See Espín, *The Faith of the People*, 3: "historical and cultural studies had to be engaged, that the social sciences had to become partners in dialogue." See also Copeland, "Method in Emerging Black Catholic Theology," *Taking Down Our Harps*, 129–130. For further

reflections on the relationships between theology and the social sciences, see Peter C. Phan, "Social Science and Ecclesiology: Cybernetics in Patrick Granfield's Theology of the Church," in *Theology and the Social Sciences*, ed. Michael H. Barnes (Maryknoll, NY: Orbis Books, 2001), 59–87. Clearly, then, intercultural theology is by necessity a multidisciplinary enterprise. Furthermore, this dialogue of intercultural theology with the humanities must include philosophy as a partner, a point well argued by Alejandro García-Rivera, "The Whole and the Love of Difference: Latino Metaphysics as Cosmology," in Espín and Díaz, *From the Heart of Our People*, 54–83.

44. On lo cotidiano as a source for intercultural theology, see Aquino, "Theological Method in U.S. Latino/a Theology," in *From the Heart of Our People*, 38–39.
45. Miguel H. Díaz highlights this narrative quality of Latino/a theology in his essay "*Dime con quién andas y te diré quién eres* (Tell me with whom you walk, and I will tell you who you are): We Walk-with Our Lady of Charity," in Espín and Díaz, *From the Heart of Our People*, 153–171.
46. Orlando Espín argues for this sort of "universality," which he terms "universal relevance" in contrast to "universal validity." See his "An Exploration into the Theology of Grace and Sin," in Espín and Díaz, *From the Heart of Our People*, 143, note 6.
47. For a more detailed explanation of the hermeneutical mediation, see Phan, "Method in Liberation Theologies," 50–57. On Latino/a biblical interpretation, see Jean-Pierre Ruiz, "The Bible and U.S. Hispanic American Theological Discourse: Lessons from a Non-Innocent History," in Espín and Díaz, *From the Heart of Our People*, 100–120. Fernando Segovia, in his helpful survey of Hispanic ways of reading the Bible, distinguishes five approaches to the Bible as represented by Virgil Elizondo, Ada María Isasi-Díaz, Harold Recinos, Justo González, and himself. See his "Reading the Bible as Hispanic Americans," in *The New Interpreters' Bible*, vol. 1 (Nashville: Abingdon, 1994), 167–173. See also Justo González, "Scripture, Tradition, Experience, and Imagination: A Redefinition," in Pinn and Valentin, *The Ties That Bind*, 61–73.
48. This point has been repeatedly emphasized by Asian theologians and the Federation of Asian Bishops' Conferences. See *For All Peoples of Asia: Federation of Asian Bishops' Conferences. Documents from 1970 to 1991*, ed. Gaudencio Rosales and C. G. Arévalo (Quezon City, Philippines: Claretian Publications, 2002) and *For All Peoples of Asia: Federation of Asian Bishops' Conferences. Documents from 1992 to 1996*, ed. Franz-Josef Eilers (Quezon City, Philippines: Claretian Publications, 1997).
49. It may be argued that the American religious context has always included the presence of Judaism and, lately, Islam. However, while there are many historical and doctrinal commonalities among these

three "Religions of the Book," such a thing cannot be said of the relationship between Christianity and other Asian religions such as Buddhism, Confucianism, Taoism, and so on.

50. See R. S. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World* (Maryknoll, NY: Orbis Books, 1991).
51. On this practical mediation in Latino/a theology, see Aquino, "Theological Method in U.S. Latino/a Theology," in *From the Heart of Our People*, 28–32. Aquino speaks of the three principles of this mediation: beginning with the "faith of the people," adoption of the "option for the poor and oppressed," and practicing a "liberating praxis."
52. See Boff, *Theology and Praxis*, 198.
53. On praxis as aesthetics, see Roberto Goizueta, "Fiesta: Life in the Subjunctive," in Espín and Díaz, *From the Heart of Our People*, 84–99. Goizueta has developed this idea in his earlier work, *Caminemos con Jesús*, 89–131.
54. See, for instance, Mark J. Cartledge and David Cheetham, ed., *Intercultural Theology: Approaches and Themes* (London: SCM Press, 2011); Gemma Tulud Cruz, *Intercultural Theology of Migration: Pilgrims in the Wilderness* (Leiden and Boston: Brill, 2010); María Pilar Aquino, ed., *Feminist Intercultural Theology: Latina Explorations for a Just World* (Maryknoll, NY: Orbis Books, 2007); George Newlands, *The Transformative Imagination: Rethinking Intercultural Theology* (Hampshire: Ashgate, 2004); Frans Wijssen, ed., *"Mission Is a Must": Intercultural Theology and the Mission of the Church* (Amsterdam: Rodopi, 2002); Richard Friedli et al., eds., *Intercultural Perceptions and Prospects of World Christianity* (New York: Peter Lang, 2010); Claude Ozankom and Chibueze Udeani, eds., *Theology in Intercultural Design: Interdisciplinary Challenges, Positions, Perspectives* (New York: Rodopi, 2010); and Orlando O. Espín, "Toward the Construction of an Intercultural Theology of (Catholic) Tradition," in *Grace and Humanness: Theological Reflections Because of Culture* (Maryknoll, NY: Orbis Books, 2007), 1–50.
55. The best one-volume study on migration is Graziano Battistella, ed., *Migrazioni: Dizionario Socio-Pastorale* (Milano: San Paolo, 2010). There is also an excellent trimester journal: *International Journal of Migration Studies*. On migration in Asia, see the works by Gemma Cruz, An Intercultural theology of Migration: Pilgrims in the Wilderness (Leiden: Brill, 2010), and Fabio Baggio and Agnes Brazal, eds., *Faith on the Move: Toward a Theology of Migration in Asia* (Quezon City: Ateneo de Manila University Press, 2008).
56. On the method of various forms of liberation theologies, see Peter C. Phan, "A Common Journey, Different Paths, the Same Destination," in Fernandez and Segovia, *A Dream Unfinished*, 129–151.

57. George Newlands, *The Transformative Imagination*, viii.
58. See Sixto J. Garcia, "Sources and Loci of Hispanic Theology," in Bañuelas, *Mestizo Christianity*, 105–123.
59. Two brief but helpful overviews of the developments of black and Latino/a theologies with bibliographies are available in Anthony Pinn, "Black Theology in Historical Perspective: Articulating the Quest for Subjectivity," and Benjamin Valentin, "Strangers No More: An Introduction to, and an Interpretation of, U.S. Hispanic/Latino/a Theology," and their mutual responses in Pinn and Valentin, *The Ties That Bind*, 23–57. Beside several anthologies on Latino/a theology, two analyses of Latino/a theology deserve mention: Eduardo C. Fernández, *La Cosecha: Harvesting Contemporary United States Hispanic Theology (1972–1998)* (Collegeville, MN: Liturgical Press, 2000), and Miguel H. Díaz, *On Being Human: U.S. Hispanic and Rahnerian Perspectives* (Maryknoll, NY: Orbis Books, 2001). For Asian American theologies, see Peter C. Phan and Jung Young Lee, eds., *Journeys at the Margins*, (with a selected bibliography); Andrew Sung Park, *Racial Conflict & Healing: An Asian-American Theological Perspective* (Maryknoll, NY: Orbis Books, 1966); and Peter C. Phan, "The Dragon and the Eagle: Toward a Vietnamese-American Theology," in *Asian American Christianity: A Reader*, Viji Nakka-Cammau and Timothy Tseng, eds. (Castro Valley, CA: ISAAC, 2009), 313–330.
60. See, for instance, Moises Santoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 1990); and Jay Dolan and Allan Figueroa Deck, eds., *The Notre Dame History of Hispanic Catholics in the U.S.: Issues and Concerns* (Notre Dame: University of Notre Dame Press, 1994). On the Iberian roots of Vietnamese Christianity, see Peter C. Phan, *Mission and Catechesis: Alexandre de Rhodes & Inculturation in Seventeenth-Century Vietnam* (Maryknoll, NY: Orbis Books, 1998).
61. On lo cotidiano as source of intercultural theology, see Aquino, "Theological Method in U.S. Latino/a Theology," in *From the Heart of Our People*, 38–39. For an example of the theology of grace and sin, see Orlando Espín, "An Exploration," in *From the Heart of Our People*, 121–152. Lo cotidiano also plays a key role in *mujerista* theology.
62. See Hue-Tam Ho Tai, *Radicalism and the Origins of the Vietnamese Revolution* (Cambridge, MA: Harvard University Press, 1992), 52–53, and David G. Marr, *Vietnamese Tradition on Trial 1920–1945* (Berkeley: University of California Press, 1981), 190–199.
63. Orlando Espín, "An Exploration" in *From the Heart of Our People*, 141, italics in the original.
64. For a dialogue between womanist and *mujerista* theologies, see Ada María Isasi-Díaz, "Preoccupations, Themes, and Proposals of *Mujerista* Theology," and Chandra Taylor Smith, "Womanist Theology: An

Expression of Multi-Dimensionality for Multi-Dimensional Beings," in Pinn and Valentin, *The Ties That Bind*, 135–166.

65. The writings of Orlando Espín on popular Catholicism are well known. For a dialogue, between black and Hispanic theology on popular religion, see Dwight N. Hopkins, "Black Theology on God: The Divine in Black Popular Religion" and Harold J. Recinos, "Popular Religion, Political identity, and Life-Story Testimony in an Hispanic Community," and their mutual responses, in Pinn and Valentin, *The Ties That Bind*, 99–132. For an excellent overview of Hispanic theology of popular Catholicism and critique, especially with regard to liturgical inculturation, see James L. Empereur, "Popular Religion and the Liturgy: The State of the Question," *Liturgical Ministry* 7 (Summer 1998): 107–120; Mark Francis, "The Hispanic Liturgical Year: The People's Calendar," *Liturgical Ministry* 7 (Summer 1998): 129–135; Keith F. Pecklers, "Issues of Power and Access in Popular Religion," *Liturgical Ministry* 7 (Summer 1998): 136–140; Robert E. Wright, "Popular Religiosity: Review of Literature," *Liturgical Ministry* 7 (Summer 1998): 141–146; Arturo Pérez-Rodríguez, *Popular Catholicism: A Hispanic Perspective* (Washington, DC: The Pastoral Press, 1988); and Arturo Pérez-Rodríguez, *Primero Dios: Hispanic Liturgical Resource* (Chicago: Liturgy Training Publications, 1997).
66. See Peter C. Phan, "Mary in Vietnamese Piety and Theology: A Contemporary Perspective," in *In Our Own Tongues: Perspectives from Asia on Mission and Inculturation* (Maryknoll, NY: Orbis Books, 2004), 92–108.
67. In privileging popular Catholicism as a source for a US intercultural theology, attention should be paid to Justo Gonzalez's well-taken warnings about how it (especially in its Marian manifestations) is still rejected by many Protestants as rank superstition. See his "Reinventing Dogmatics: A Footnote from a Reinvented Protestant," in Espín and Díaz, *From the Heart of Our People*, 217–229.
68. See Peter C. Phan, "The Christ of Asia: An Essay on Jesus as the Eldest Son and Ancestor." *Studia Missionalia* 45 (1996): 25–55; "Jesus the Christ with an Asian Face," *Theological Studies* 57, no. 3 (1996): 399–430; "Jesus as the Eldest Brother and Ancestor? A Vietnamese Portrait." *The Living Light* 33, no.1 (1996): 35–44; and "Culture and Liturgy: Ancestor Veneration as a Test Case," in Phan, *In Our own Tongues*, 109–129.

Chapter 10

Race, Power, and Migration: Reimagining *Graduate* Theological Education

Lester Edwin J. Ruiz

"The Body" as Interpretive Metaphor

Just as it is difficult to extricate notions of "race," "gender," and "power" from the reality of migration, so is it almost impossible, if not undesirable, today to write or speak of theological education apart from the conditions of (racialized and gendered) diaspora.[1] This chapter seeks to explore some of the intersections of race, gender, power, and, migration—and through this prism—develop a map, not of a program for theological education, but of the conditions under which it is possible, at least in the context of the "global North," to rethink or reimagine *graduate* theological education informed by a specific notion of "the body," itself reimagined through the experience of (racialized and gendered) diaspora.[2] This chapter on race, gender, and power is filtered primarily through an Asian and Asian American lens.

In her essay entitled, "Navigating The Topology Of Race," Jayne Chong-Soon Lee affirms Kwame Anthony Appiah's uncompromising challenge to the "uncritical use of biological and essential conceptions of race as premises of antiracist struggles," and acknowledges that "the term 'race' may be so historically and socially overdetermined that it is beyond rehabilitation."[3] At the same time, she is convinced, along with Ronald Takaki, that racial experience is both quantitatively and qualitatively different from ethnic experience; and that, therefore, Kwame Appiah's preference for "ethnicity" or "cultural identity" to refer to the structures and processes of "race," fails "to account for the centrality of race in the histories of oppressed

groups . . . and underestimates the degree to which traditional notions of race have shaped, and continue to shape, the societies in which we live."[4]

In this context, Chong-Soon Lee concludes not only that "race as ethnicity may actually hinder our ability to resist entrenched forms of racism,"[5] but that "race" as a creature irreducible to "ethnicity" is needed to understand, for example, that colonialism, say in Africa, as an expression of imperialism, is both about racial domination and cultural oppression. For this reason, Kwame Appiah's abandonment of "race" in favor of "ethnicity" or "culture" may be both flawed and premature.

More important, drawing on the work of Michael Omi and Howard A. Winant that deploys the term "racialization" to signify "the extension of racial meaning to a previously racially unclassified relationship, social practice or group," thereby underscoring the "contingent and changing nature of race and racism while recognizing its pervasive and systematic effect on our history," Chong-Soon Lee argues that there can be no homogenous or unitary notion of "race" and that its meaning will, of necessity, arise not only out of its multistranded contexts, but also will have multiple accounts: biological, social, cultural, essential, and political.[6]

This abbreviated summary of Chong-Soon Lee's narrative about the nature of "race" and ethnicity or cultural identity is interesting for several reasons. First, it clearly describes the fundamental divide between the proponents of "race as social construction" and the proponents of "race as biology" that continues to cast its long, if epistemologically flawed shadow on present-day discourses on race. Second, and probably more directly relevant to the agenda of this chapter, it suggests that the discussion on race cannot be extricated from sociohistorical and physicalist considerations of the body precisely because such "ontological differences" rely on racialized physical and morphological traits. Third, it points to ongoing discussions, say in the work of Omi and Winant that the very notion of "race" not only continues to change over time, but also that "race" may be more productively understood by its effects rather than its definitions.

In fact, this discussion suggests that at the center of particular discourses on race, especially in the United States, one finds not only a notion of the body, but also a particular interpretation of that body which shapes the very practices of race to which it is attached. Here, we are dealing not only with the body as an epistemic paradigm, but also with what Aristotle called, praxis, that is, a practical activity that addresses specific problems which arise in particular situations.

Until we understand the *character* of that "body" that informs our notions of race, it will be almost impossible to deal adequately with the problems of race and power, not to mention address the challenges of *graduate* theological education for the times and places we each value. Moreover, because this body is a "practical activity," it cannot be anything other than a *political* body. In addition, because the questions of race and power, are articulated at the contested interstices of personal, political, historical, and sacred life, they essentially and strategically become part of a political struggle to rediscover or reconstitute, if not reassert the importance of, the "body politic," much in the same way that some women have articulated their struggles around the question of "their bodies."[7]

Reorienting the *Practices* of Race and Power: A Different Kind of Body

The *practices* of race and power have not always been associated with the realities of (racialized and gendered) diaspora. However, with the exponential growth of processes of profound structural transformation that have gained some level of autonomy at the global level and which sustain—often with displacement and dislocating effects—the movements and flows of capital, people, goods, information, and ideas and images, the concept of diaspora, Avta Brah and Ann Phoenix observed, has been "increasingly used in analyzing the mobility of peoples, commodities, capital and cultures in the context of globalization and transnationalism."[8] In fact, Brah's *Cartographies of Diaspora*, explored at great length and with care as early as 1996 the intersectionalities of race, gender, class, sexuality, ethnicity, generation, and nationalism including both productive and coercive forms of power across multiple spatial and temporal locations and positionalities.[9]

While deeply appreciative of Brah and Phoenix's epistemic and strategic challenge to the more conventional analytics of globalization and transnationalism, and while I recognize the necessity for an intersectional or "interstitial" approach to sociopolitical interpretation, description, and evaluation, I take an additional, though certainly not incompatible, methodological step, one about which Brah and Phoenix are not always explicit. Not unlike the notion of the "body politic," (racialized and gendered) diaspora is not only an epistemic paradigm; it is also a particular "way of being"—a set of religiomoral practices, which has consequences both for the analysis of race and power, and for their transformation. A full appreciation of intersectionality—including an

insistence on the importance of concrete, sensuous *essentially* "strategic bodies"—embodied in the Stranger(s) that (racialized and gendered) diaspora, global capital, or empire produce and reproduce—provides, on the one hand, a context and condition for the possible transformation of the *practices* of race and power, and on the other hand, an opportunity to reimagine the conceptual and programmatic dimensions of *graduate* theological education in our day.[10]

In his analysis of modern international politics and global capitalism, Michael Dillon notes:

> Our age is one in which . . . the very activities of their own states—combined regimes of sovereignty and governmentality—together with the global capitalism of states and the environmental degradation of many populous regions of the planet have made many millions of people *radically endangered strangers in their own homes as well as criminalized or anathemized strangers in the places to which they have been forced to flee.* The modern age's response to the strangeness of others, indeed, the scale of its politically instrumental, deliberate, juridical, and governmental manufacture of estrangement, necessarily calls into question, therefore, its very ethical and political foundations and accomplishments—particularly those of the state and of the international state system.[11]

In the Philippine context, this estrangement is demonstrated by the migration today of Filipinos, mostly women, approaching over 10 million, to other parts of the planet—a condition shared by many peoples in almost every region of the world.[12] Such estrangement, however, is not limited to those "outside" the homeland. The experience of (racialized and gendered) diaspora reverberates from both "above" and "below" the conventionally drawn geopolitical, geostrategic, and territorial boundaries of individuals, peoples, nations, states, and regions. The reasons for migration and immigration, the forms that they take, and the conditions under which they occur, are many.[13] Yet, such movements of peoples are generally characterized by dispersal, displacement, and dislocation from particular origins and locations. Perhaps, the most innovative metaphor deployed to comprehend the reality of estrangement has been that of *turbulence*, suggesting by its use not mere motion, activity, or movement, but disruptive, unpredictable, and volatile speed.[14]

To speak of (racialized and gendered) diaspora today is to speak of a specific human condition that is producing new forms of belonging and identity not to mention novel understandings of contemporary politics and culture. Diaspora evokes and provokes images of

"borderlands," "border crossings," invasions, and estrangements; of co-optations, negotiated settlements, and uncompromising refusals; and of logocentrisms and hybridities.[15] It reveals global deterritorializing trajectories as well as local reterritorializing surges or insurgencies, especially under the conditions of an imploding transnational capital.[16] Diaspora underscores existing political, economic, cultural, and psychological/psychic contradictions and antagonisms, at the same time that it intensifies their racialized and gendered uneven and asymmetrical structures and processes.[17]

The other side of (racialized and gendered) diaspora, which arguably has been largely undertheorized, is its "subjective" effects on individuals, peoples, and institutions: the normalization of the ideology of unlimited "permanent" change, the cultivation of cultures of mobility and improvisation, the reinscription of codes and symbols of dispersal, displacement, and dislocation (e.g., money, maps, information technologies, online and distance education), on peoples' hearts, minds, and bodies, and, the seemingly endless invention and reinvention of unfulfilled desires for "home"—multiple homes, to be sure, but homes, nonetheless—often accompanied by the inevitable yearnings for the innocent safety, security, and rest of an idyllic Garden of Eden.

Brah and Phoenix capture the complex terrain of the experience of (racialized and gendered) diaspora when they deploy the term "diaspora space," by which they mean:

> The intersection of these three terms [referring to the concept of "diaspora" alongside Gloria Anzaldúa's "border" and the feminist concept of "politics of home"] is understood through the concept of "diaspora space", which covers the entanglements of genealogies of dispersal with those of "staying put". The term "homing desire" is used to think through the question of home and belonging; and, both power and time are viewed as multidimensional processes. Importantly, the concept of "diaspora space" embraces the intersection of "difference" in its variable forms, placing emphasis upon emotional and psychic dynamics as much as socio-economic, political and cultural differences. *Difference is thus conceptualised as social relation; experience; subjectivity; and, identity…the analytical focus is upon varying and variable subjectivities, identities, and the specific meanings attached to "differences."*[18]

What might (racialized and gendered) diaspora as the context for the question of race and power mean for their interpretation, description, and evaluation?

First, (racialized and gendered) diaspora raises a critical question about the nature of the social totality of which we are a part. Not unlike the metaphor of the body politic, (racialized and gendered) diaspora not only has forced the negotiation and renegotiation of political, epistemological, and academic/disciplinary boundaries especially in terms of their long-held correspondence among nation, culture, identity, and place,[19] but in the rearticulation and reconceptualization of the notions of space, time, and place that emerge as a result of dispersal, displacement, and dislocation, it has also enabled us to uncover their racialized and gendered character. Thus, Richard Thompson Ford has persuasively argued, for example, that "racial segregation" in the United States is created and perpetuated by "racially identified space" and that the latter "results from public policy and legal sanctions . . . rather than from the unfortunate . . . consequences of purely private or individual choices."[20]

Second, (racialized and gendered) diaspora also raises a question not only about subjecthood, but also about subjectivity. This is the question of "the Subject": not only who the subject is, but also what being a subject entails, and how subjectivity is simultaneously constructed or constituted by the discourses in which it is embedded.[21] Both the plurality and contingency of subjects and subjectivities presupposed by a "Diaspora" fundamentally challenge all ahistorical or essentialist construals of the Subject and directs us not only to the question of "What is to be done?" but also to the questions of "who we are, what we hope for, and where we go?"—in short, what it means to be a people under the conditions of (racialized and gendered) diaspora. In addition, although the questions of the subject and of subjectivities remind us of the importance of *agency* and human action, they are now "re-installed" within a much deeper, broader, and wider intersectional relationality. In this context, both race and power are not only the effects of human action; they are also entanglements of structure, process, and agency.

Third, the reality of (racialized and gendered) diaspora provides an organizing metaphor for situating the *practices* of race and power at the intersections of self, other, and world. Of no small methodological significance, locating these practices within the interstices of a peoples' cultural practices—defined broadly as those concrete, sensuous realities embodied in rhetorical forms, gestures, procedures, modes, shapes, genres of everyday life: discursive formations and/or strategies, if you will, which are radically contingent arenas of imagination, strategy, and creative maneuver[22]—not only challenges the narrow confines of conventional understandings of race and power but also

locates and positions "concrete" human beings within a peoples' pluralistic, and therefore, always and already contradictory, antagonistic and agonistic histories, allowing, thereby for an appreciation of their stories, songs, poetry, arts; their personal and political struggles; and their economic and cultural institutions. Another way of stating the point is to suggest that (racialized and gendered) diaspora ruptures the pretensions of modernity's voracious appetite for a masculinist intellectual idealism articulated alongside a possessive individualism as the foundation for human thought and action, and (re)positions them in their appropriate historical "places."[23] It recuperates both human beings and human action, and affirms not only their generative positions in the ecology of life: as creatures of the past who transform their present in the name of the future, but also locates them in the wider context of what Friedrich Nietzsche in a different though not unrelated context called the "grammatical fictions" created by discursive formations and strategies.

(Racialized and gendered) diaspora as both an epistemic paradigm and an organizing practice is always accompanied by estrangement. That is to say, dispersal, displacement, and dislocation almost always create the Stranger—the Other—which/who in my view poses essentially a religiomoral challenge.[24] In fact, the event of diaspora announces the existence of the racialized and gendered Other who invites a religiomoral response, namely, hospitality. As a creature of both modernity and postmodernity,[25] (racialized and gendered) diaspora radicalizes the experience of the Stranger or of Otherness in our time; and the existence of the Stranger in our midst raises for us the problems, prospects, and possibilities of fundamentally new and better forms of knowledge and being. Estrangement, not to mention marginalization—represented by "the Stranger"—it seems, is the condition of possibility for community. It constitutes *from the outside*. At the same time, if the Stranger is the constitutive *outside*, then, its constitutive *inside* is hospitality, by which I mean, the inclusion of the Stranger into a community not originally his or her own, and which "arrives at the borders, in the initial surprise of contact with an other, a stranger, a foreigner."[26] Indeed, in the biblical tradition, the existence of the Stranger is always accompanied by the challenge of hospitality toward the Stranger. *Who* the Stranger is, is the socioanalytical question occasioned by the stranger's existence; *how* we treat the stranger in our midst (hospitality) is the ethical demand, which while not caused by the Stranger, is provoked by the encounter.

To be sure there are temptations of repetition that lie at the heart of hospitality: both the Stranger and the giver of hospitality are not

immune to the desire or temptation for "sameness" or uniformity of practice, even as the long experience of the condition of strangeness and hospitality often breeds certain fetishes for such strangeness and hospitality, not to mention desires for the exotic. Moreover, hospitality does not always aspire toward unconditional plenitude or regard. In other words, hospitality itself, when implicated in the perpetuation of power and privilege always casts its long shadow on the struggle for a "genuine" hospitality that seeks to offer both the Stranger and the giver of hospitality the opportunity to live well together in the context of their shared differences. Ironically, the very structure of hospitality often must posit the existence of strangers "in need of hospitality" dictating, therefore the legitimation of structures and processes that exclude. Such exclusionary logics, say of race, gender, class, migrate onto the structures of "hospitality" without being overcome or transformed. One must be prepared for the possibility that both strangeness and hospitality are necessary though insufficient conditions for the creation and nurturance of inclusive communities that are often hoped for by those who are in the diaspora.

(Racialized and Gendered) Diaspora and *Graduate* Theological Education: An Asian and Asian-North American Body

The experience of a global diaspora forces a rearticulation of essentialized conceptions of race, gender, and power as unstable and "decentered" complexes of social meanings constantly being transformed through their inscription and reinscription on the body politic through political struggle. At the same time, the chapter argues that conceptions of race, gender, and power if embraced, widen and deepen the understanding of a global diaspora beyond its conventional construal as mere dispersal, displacement, and dislocation of "bodies" from particular origins and locations—hence the preference for the awkward, but suggestive phrase, (racialized and gendered) diaspora. This "decentering" is signaled by the linguistic move from "race" to "racialization," the gestures toward the gendered and sexualized problematizing, for example, of "the feminization of migration," and the refusal to construe "power" as some kind of capacity external to the latter, insisting, instead, that in both its productive and coercive forms, it is an inextricable part of the "racial and gendered assemblage."[27]

Among the many dilemmas raised in the literature of Asian and Asian-North American diaspora, two in particular, invite attention

because they illustrate the racialized, gendered, and diasporic dimensions of the question of the (educational) body.[28] *What is my name; where is my home?*

What Is My Name?

Timothy Tseng observes that the terms "Asian American" or "Asian and Pacific Islander American" are used to identify "East Asians," "Central Asians," "Southeast Asians," and "Pacific Islander peoples." In fact, these names are ciphers for communities with vast and complex diversities of distinct, though interrelated, cultural, political, and economic realities that are often contested, competitive, and incommensurable—and implicated in the capitalist, racialized, and gendered circuits of power, capital, labor, and knowledge. Although these linguistic devices have become part of the identities of the Asian and Asian-North American in their struggles for racial justice since at least the 1960s, they are still creatures of colonialism and neocolonialism against which their liberative and transformative potentials have often been interpreted and negotiated. These linguistic devices are part of larger discursive and strategic formations that embody actual "relations of ruling." The point, of course, is not only that language is not innocent, nor that who speaks and whose language is spoken shapes the political agenda, but rather, that language is simultaneously productive and coercive in its performativity.

The weight of these linguistic devices cannot be underestimated. While they are, for example, associated with the sexualized racial and gendered stereotypes such as "the model minority," the "middle minority," the "forever foreigner," the "honorary white," and the "exotic Asian (woman),"[29] that have historically shaped Asian and Asian North American communities in perverse ways, they also have set the stage for developing new and culturally appropriate identities and strategies for transformation. Taken as a "social totality," they are what Rita Nakashima Brock calls a "palimpsest with multiple traces written over a single surface."[30] The final report of the Association of Theological Schools(ATS)-Wabash Center-sponsored project, "Developing Teaching Materials and Instructional Strategies for Teaching Asian and Asian American/Canadian Women's Theologies in North America" completed in 1999 by a group of Asian and Asian American women scholars is illustrative of Brock's methodological insight. In its self-organized, self- directed structure and process, the report addressed "as a single surface" the problems of teaching and learning in *graduate* theological education, giving full play to the

multiple locations and positionalities of the project team, while offering a set of shared recommendations on how to overcome the problems they identified.

Happily, these stereotypical names are not only "limit situations" that regulate Asian and Asian-North American identities and practice; they also provide clues to their wider diversities. In the context of the implicit challenges posed by the demographics noted elsewhere in this chapter, it is helpful to be reminded, as Jonathan Tan does, that the multistranded character of Asian American theologies has a generational element. "The first-generation Asian American theologians," he points out, "grounded their theologies on the issues of social justice and liberation from all forms of institutional and structural racism and discrimination."[31] Issues of assimilation, integration, and autonomy loomed large, as well as concerns for "Asian Christian identity" in relation to both sides of the Pacific within a largely church-based and mediated movement arising mainly out of Chinese, Japanese, and Korean contexts in the 1960s and 1970s.

The second-generation Asian American theologians include among their ranks a much wider, more diverse group of Asians and Asian North Americans reaching into multiple and overlapping constituencies, disciplinary fields, ecclesial families, and political and religiomoral commitments. Influenced, to some extent, by the rise of the cultural studies movement of the 1980s and 1990s, it is not surprising that second generation Asian American theologians are more intentionally interdisciplinary in their approaches; they focus, in addition to issues of reconciliation and community transformation, on the relations between faith, the Bible, and evangelism, on the one hand, and ethnicity, culture, and economy, as well as interfaith/interreligious dialogue, on the other hand. Moreover, although not oblivious to the call to engage with the claims of a Pacific and global world, second-generation Asian Americans have a clear substantive, methodological, and political/institutional commitment to their particular locations and positionalities that sees the "local" and the "global" as co-constitutive.

This commitment is shaped by the subtle interplay between a post-Newtonian, post-Kantian understanding of space, time, and place characteristic of postmodern, postcolonial thought, and the deep experiential rootedness in ancestral traditions and counter traditions tied to land, body, and even food. It is not surprising that one of the dilemmas running through Asian and Asian-North American academic and intellectual discourses on identity and practice is how one

positions one's self vis-à-vis the temptation not only of essentializing and homogenizing what it means to be "Asian," but also of locating one's self in the claims to certainty made by the so-called native informant.[32] This temptation is rendered more complex by the geopolitical and geostrategic legacy of colonialism that limits Asian mainly to its Pacific and Indian Ocean Rim, despite the historical reality that Asia extends at least from East Timor through southern Russia to the Caspian Sea.[33] Thus, it is methodologically and spiritually refreshing to be reminded not only that Asian American is a polymorphic, multivalent palimpsest, but also that it is a "socio-historical object" whose forms, capacities, behaviors, gestures, movements, and potentials ought not to be limited to biological determinants or unchanging social statuses.

Where Is Home?

The dilemma about one's name, associated with one's generational and methodological location, is also a question about one's "home" within the larger ecology of the social totality that is constantly being (re) interpreted. Of course, the reality that home is often a *patriarchal domicile* cannot be underestimated. This fact notwithstanding, the Asian and Asian-North American diaspora are deeply rooted in religiomoral communities shaped not only by specific generational, familial, and disciplinary interests, but also by ecclesial commitments. For example, of the three ecclesial families within the ATS (evangelical, mainline, and Roman Catholic/Orthodox), the fastest growing is the evangelical community, followed by the mainline community, with the Roman Catholic/Orthodox community weighing in as a small third.

With the majority of Asian and Asian-North American theological students within ATS-member schools being shaped by their evangelical heritage, and being taught by faculty who mostly self-identify with a largely "liberal" (some would say postmodern, postcolonial) Asian Christianity, but who are embedded in communities and institutions that may have to address a less than hospitable cultural ethos, the challenge of finding religious, intellectual, and spiritual homes or "identities" that are responsive and accountable to a multicultural society looms large. For most Asian American theologians serving under the flag of evangelicalism, the main task is to discover what it means to be "resolutely and vigorously" Asian, American, and evangelical all at once. For Amos Yong, this means building one's identity and practice on the historically mediated

tenets of evangelicalism as they are appropriated within particular Asian American contexts.[34]

The institutional side of finding a home is equally important. This is the question of the future of Asian and Asian American Christianity, which itself is changing. The dilemma may be put polemically in this way: one could conceivably argue that Asian and Asian North American Christianity cannot be extricated from its historical, and therefore colonial past; that Christian identities in the United States and Canada, despite the long century between the time the first missionaries "Christianized" Asians in their homelands to the time Asian American Christianity planted itself in North America, still holds sway, and that the many waves of Asian migrations and immigrations to the United States, in particular, is nothing more than the return of the colonized to their homeland. Indeed, one may observe that an Asian's inherited Christian identity was often aligned with whichever missionary group had occupied one's homeland.

The point is not to return to the old contestation about the American imperial and colonial project. That is a discussion for another day. The point is a slightly different one, namely, given one's Christian inheritance, what are the conditions under which an authentically transformative Christianity or religious identity and practice can be articulated, and what is the role of *graduate* theological education in this articulation especially given its historical tendency to be disconnected from its constituent churches' other faith-based communities that give rise to the need for *graduate* theological education in the first place? In additon, should the question be answered however provisionally that it is to the churches that *graduate* theological education needs to be attentive, if not accountable, then, one will also have to ask what in the current practice of our learning, teaching, and research needs to be revisited, at the very least, to begin to address the larger questions of what Asian American Christianity ought to look like at mid-century's end.

Migration and *Graduate* Theological Education: Challenges and Strategic Directions

In the context of what has been discussed thus far, I wish to return now to the underlying concern of this chapter, namely, what migration here articulated in terms of (racialized and gendered) diaspora, has to do with the structure, method, and content of *graduate* theological education.

Challenges

In the first place, an (educational) body constituted by and implicated in a (racialized and gendered) diaspora needs to continue to recognize, affirm, and articulate different ways of producing and reproducing knowledge, affirming the connections among situated knowledge, partial perspectives, and subjugated and insurrectionary knowledge and agents of knowledge. Such struggles have consistently focused, among other things, on the necessity, if not desirability, of rethinking the relationship between reason and desire and the construction of conceptual models that demonstrate the mutually constitutive rather than oppositional relationship between them.[35] At face value, this may be a straightforward, even simplistic, if not obvious, statement about the nature of knowledge—and the bodies that produce and reproduce them. However, when one understands that these claims are set in the context of the historical pretensions about the universality of (masculinist) reason as opposed to say, feminist desire, and of the reality that the latter is associated with subordinate groups—particularly women—and deployed to discount and silence those realities deemed to be incongruous with (masculinist) reason, then one begins to realize how these new epistemologies actually explode patriarchal myths about knowledge in human life[36] and assert that (educational) bodies are constituted by both reason and desire, matter and spirit.

In the second place, an (educational) body constituted by and implicated in a (racialized and gendered) diaspora needs to continue to recognize, affirm, and articulate different modes of being, insisting, not only that thinking, feeling, and acting are *relational* practices, but also that bodies are more than (passive) biological objects; that, they are, in fact, "volatile bodies," that can be refigured and reinscribed, and that move through and beyond the conventional divide—not unlike the divide on race noted earlier—of gender as socially constructed, on the one hand, and of sex as biologically-given, on the other hand, to "our bodies ourselves." Elisabeth Grosz already suggested over a decade ago, that the "male [or female] body can no longer be regarded as a fixed, concrete substance, a pre-cultural given. It has a determinate form only by being socially inscribed."[37] As a sociohistorical "object," she continues:

> the body can no longer be confined to biological determinants, to an immanent "factitious", or unchanging social status. It is a political object par excellence; its forms, capacities, behaviours, gestures, movements, potential are primary objects of political contestation. As

> a political object, the body is not inert or fixed. It is pliable and plastic material, which is capable of being formed and organized.[38]

Similarly, as an "inscribed surface of events,"[39] an (educational) body as both palimpsest and apparatus becomes malleable and alterable, its surface inscribed with racialized and gendered meanings, appropriate behaviors, expectations, and standards or norms, for example, of femininity, ethnicity, and race. Any theological curriculum, then, as a site of education, is not only about "who gets what, when, where, and how" (curriculum as resource distribution) but also that the "what, when, where, and how" are inscribed—written on, embodied in—its very body (curriculum as inscription).

In the third place, an (educational) body constituted by and implicated in a (racialized and gendered) diaspora needs to continue to recognize, affirm, and articulate different forms of subjectivity, not only acknowledging that it arises out of concrete and sensuous reality, but also that subjectivity itself is performative (i.e., it exists only when it is exercised or put into action—hence, its relational character); and that spirituality or matters of spirit are always and already *embodied* experience. If it is true that human beings are more than *logos*, but also *eros*, *pathos*, and the *daimon*, then consciousness, and the structure of subjectivity that accompanies it, would have to include touching, feeling, smelling, tasting, and eating. Theoretically put, subjectivity and, *spirituality*, refuse, on the one hand, the temptation of a disembodied transcendence, and, on the other hand, reject their articulation as a totalized immanence. To say that "spirituality" is about "touching, feeling, smelling, tasting, eating" is to acknowledge, not only the inadequacies of the received traditions of spirituality, but also to affirm that this spirituality is about a peoples' concrete and sensuous *experience* of self, other, and, for the religiously inclined, of God. "Babette's Feast" may very well be the metaphor for such spirituality.[40]

In fact, this kind of (educational) body involves a mode of discourse that interprets, describes, and evaluates the complex and interdependent relationships among theory, history, and struggle, focusing on the intricate, intimate, and embodied connections between systemic and personal relationships, and, the directionalities of power.[41] In a different, though not unrelated context, for example, Dorothy Smith introduces the concept of "relations of ruling" where forms of knowledge and organized practices and institutions, as well as questions of consciousness, experience, and agency, are continuously foregrounded. Rather than positing a simple relation, say between

colonizer and colonized, capitalist and worker, and male and female, this perspective posits "multiple intersections of structures of power and emphasizes the process or form of ruling, not the frozen embodiment of it."[42] *Graduate* theological education cannot immunize itself from these substantive and methodological intersectionalities.

Strategic Directions

These challenges point to a number of strategic directions for *graduate* theological education. First, *graduate* theological education must situate itself appropriately and strategically in this globalizing diaspora—which means always having its eye not only on a changing, globalizing world, but also especially on its effects in the local ecology, without surrendering its unique claim to defining for itself, not only what this globalization means and requires, but also what educational excellence means within its particular ecology. The direction is to look beyond mere *academic* excellence—beyond matters of achieving academic status, for example, or of sustaining a theological institution that offers the widest range of academic and professional disciplines for its own sake—to excellence *as such:* in body, mind, and spirit.

Second, *graduate* theological education must aspire toward *engaged* pedagogies. All education is about the discovery, creation, and nurturance of creative, critical, and embodied consciousness. Paulo Friere's *Pedagogy of the Oppressed*, already pointed out over 20 years ago, that "critical consciousness" is a structure and process which is set in a thoroughly historical, political, and cultural context, and, carried on in the midst of a struggle to create a just, participatory, and sustainable society. It is a rediscovery and a reaffirmation of the humanizing, transgressive, and improvisational vocation of all human beings, which demonstrates the power of education to negate arbitrary limits while opening the way to a new, embodied, and sustainable future. Engaged pedagogies are about creating free subjects who participate in the transformation of their valued times and places.

Engaged pedagogies have profound institutional implications for learning, teaching, and research. *Graduate* theological education is a *biosphere*. Its educational sites are movements and flows, among other things, of capital, people, goods, information, ideas and images, and sacred inspiration. A sustainable, creative, and critical consciousness, which is a fully embodied, corporeal consciousness, ought to take this seriously: Do theological schools organize their curriculums reflective of their ecological embeddedness? Has

teaching assisted in understanding and experiencing the interconnections of these different times and places? Are educational sites ecologically friendly and sustainable? Are the academic calendars consistent with the larger rhythms of the ecological system? Are teaching loads, course assignments, and school activities congruent with the needs and limits of physical, political, economic, and social *bodies*? Do the specificities of place, the corporeality of experience, and the conjunctural nature of the ecological system inform the way *graduate* theological education is designed and intended?

Third, *graduate* theological education needs to be about building human and humane teaching-learning communities. At the heart of this strategic direction is the commitment to, and practice of, dialogical relationality. Theological educators know that the way education occurs is as important as its content. What they sometimes overlook is that *relevant* and *meaningful* education occurs as a dialogue, which means, like any good conversation, it has form, structure, substance, and purpose. In its most comprehensive sense, dialogue means *together* connecting different times and places to eradicate what the philosopher Alfred North Whitehead called "the fatal disconnection of subjects which kills the vitality of our modern curriculum."[43]

Theological educators know that teaching-learning processes require positive, affirming, and responsible relationships among its participants. What is often overlooked is that for education to be *relevant* and *meaningful*, it must dare to be both passionate and accountable: to connect Eros, love, and ecstasy in educationally appropriate ways. Unfortunately, these virtues still tend to be viewed in higher education with skepticism, if not open hostility, perhaps, because of the fear that Eros may lead down the dangerous pathway of an undisciplined, irresponsible, yet enticing human sexuality; or that love will impair pedagogical judgments and evaluations by making theological educators "subjective" or "biased;" or that ecstasy is nothing more than esoteric, otherworldly directed experience. Happily, Eros is more than the sexual: it is that which propels every life form from mere potentiality to actuality—and therefore, an entirely appropriate (re)source for education; love and care in the Christian tradition are the bases not only for a fuller humanity, but also for a deeper and expansive understanding of self, other, and world; and, ecstasy, "standing outside ourselves," is the historically grounded precondition for personal, political, historical, and, indeed, religious, insight and transformation, without which *graduate* theological education will only remain myopically preoccupied with itself and its own racialized and gendered interests.

Notes

1. The linguistic device "(racialized and gendered) Diaspora" however awkward is deployed in this essay to signal that "Diaspora" not only cannot be understood apart from "race" and "gender" but also that it cannot be understood as a fixed, objective, essence. Moreover, this cipher cannot be extricated from its entanglements with the demographic realities of "race in the US," which suggests that by 2050, whites will be 48 percent of the population, African Americans, 13 percent, Asians, 8 percent, Hispanics, 30 percent, and Others including American Indian and Alaska Native, 2 percent. By mid-century, while the white population will remain the largest "ethnic" group, there will be no singular ethnic majority. This is a demographic sea change, which has huge implications both for polity, economy, and society, and, for graduate theological education. See, for example, the special issue on "Race and Ethnicity" of *Theological Education* 45: 1 (2009), for a recent discussion on race in graduate theological education in the United States and Canada.
2. Sections of this chapter were previously published in an essay entitled, "Recovering the Body: When Race and Power Migrate," in *Handbook of Theological Education in World Christianity: Theological Perspectives-Regional Surveys-Ecumenical Trends*, ed. Dietrich Werner, David Esterline, Namsoon Kang, and Joshva Raja (Oxford, UK: Regnum Books International, 2010), 85–103.
3. Jayne Chong-Soon Lee, "Navigating the Topology of Race," in *Critical Race Theory*, ed. Kimberle Crenshaw, Neil Gotanda, Gary Peller, and Kendall Thomas (New York, NY: The New Press, 1995), 441.
4. Lee, "Navigating the Topology," 443.
5. Chong-Soon Lee writes, "The benefits of substituting the notions of an ethnic or cultural identity for a racial one are many. First, we can move away from the notion that race is a biological attribute possessed only by people of color. Second, we can undermine the racialist premise that moral and intellectual characteristics, like physical traits, are inherited. Third, we can counter the belief that nature, not effort, binds together members of a race. Fourth, we can rebut the idea that the ways in which we act, think, and play are inherited rather than learned. As Henry Louis Gates, Jr., has instructed us, "[o]ne must learn to be 'black' in this society, precisely because 'blackness' is a socially produced category" (442)."
6. Michael Omi and Howard A. Winant, *Racial Formation in the United States from the 1960's to the 1980's* (New York: NY: Routledge, 1986), 68, cited in Chong-Soon Lee, "Navigating the Topology," 443. See also, Omi and Winant, *Racial Formation in the United States from the 1960s to the 1990's*, second edition (New York: NY: Routledge, 1994), 21–24.

7. Rose Weitz, ed., *The Politics of Women's Bodies: Sexuality, Appearance, and Behavior*, 3rd ed. (New York, NY: Oxford University Press, 2009).
8. Avta Brah and Ann Phoenix, "Ain't I a Woman? Revisiting Intersectionality" *Journal of International Women's Studies* 5, no. 3 (2004): 83.
9. Avta Brah, *Cartographies of Diaspora: Contesting Identities (Gender, Race, Ethnicity)* (New York, NY: Routledge, 1996). "We regard the concept of 'intersectionality'," Brah and Phoenix write, "as signifying the complex, irreducible, varied, and variable effects which ensue when multiple axis [*sic*] of differentiation—economic, political, cultural, psychic, subjective and experiential—intersect in historically specific contexts," Brah and Phoenix, "Aint I a woman" fn. 7, 76.
10. (Racialized and gendered) diaspora is certainly no stranger to global capital and empire. See for example, Michael Mann, *Incoherent Empire* (London, UK: Verso, 2003); David Harvey, *The New Imperialism* (London, UK: Oxford University Press, 2003); Michael Hardt and Antonio Negri, *Empire* (Cambridge, MA and London: Harvard University Press, 2000). See generally Paul A. Passavant and Jodi Dean, eds., *Empire's New Clothes: Reading Hardt and Negri* (New York, NY: Routledge, 2004). For a discussion of the "logic" of racialized and gendered power in relation to US empire, see, Charles Amjad Ali and Lester Edwin J. Ruiz, "Betrayed by a Kiss: Evangelicals and US Empire," in *Evangelicals and Empire: Christian Alternatives to the Political Status Quo,* Bruce Ellis Benson and Peter Goodwin Heltzel, eds., (Grand Rapids, MI: Brazos Press, 2008), 54–66.
11. Michael Dillon, "Sovereignty and Governmentality: From the Problematics of the 'New World Order' to the Ethical Problematic of the World Order" *Alternatives: Social Transformation and Humane Governance* 20, no. 3 (Spring 1995): 323–368. Emphasis mine.
12. The racialized and gendered character of migration is evident in the following documentary examples: Barbara Ehrenreich and Arlie Russell Hochschild, eds., *Global Woman: Nannies, Maids, and Sex Workers in the New Economy* (New York, NY: Henry Holt and Company, 2002); Grace Chang, *Disposable Domestics: Immigrant Women Workers in the Global Economy* (Cambridge, MA: Southend Press, 2000).
13. (Racialized and gendered) diaspora has many faces. See for example, on internally displaced peoples, Internal Displacement Monitoring Centre, http://www.internal-displacement.org/8025708F004D404D/%28httpPages%29/CC32D8C34EF93C88802570F800517610, accessed February 24, 2010; on child trafficking, UNICEF, http://www.unicef.org/protection/index_exploitation.html, accessed February 24, 2010; on women, http://www.unifem.org/worldwide/, accessed February 24, 2010; Rhacel Salazar Parreñas, *Children of Global*

Migration: Transnational Families and Gendered Woes (Stanford, CA: Stanford University Press, 2005); Daniel Rothenberg, *With These Hands: The Hidden World of Migrant Farm Workers Today* (Berkeley, CA: University of California Press, 2000).

14. Nikos Papastergiadis, *The Turbulence of Migration: Globalization, Deterritorialization, and Hybridity* (Cambridge, UK: Polity Press, 2000), 3–21.
15. Gloria Anzaldúa, *La frontera/Borderlands* (San Francisco, CA: Aunt Lute Books, 1999). See also, Marwan M. Kraidy, *Hybridity, Or The Cultural Logic of Globalization* (Philadelphia, PA: Temple University Press, 2005).
16. Saskia Sassen, *Territory, Authority, Rights: From Medieval to Global Assemblages* (Princeton, NJ: Princeton University Press, 2008).
17. Gayatri C. Spivak and Judith Butler, *Who Sings the Nation-State? Language, Politics, Belonging* (Salt Lake City, UT: Seagull Books, 2007). Cf. Floya Anthias and Nira Yuval-Davis, *Racialized Boundaries: Race, Nation, Gender, Colour and Class and the Anti-Racist Struggle* (New York, NY: Routledge, 1993)
18. Brah and Phoenix, "Ain't I a Woman?" 83. Emphasis mine.
19. Etienne Balibar and Immanuel Wallerstein, *Race, Nation, Class* (London, UK: Verso, 1991). Cf. Epiphanio San Juan, *In the Wake of Terror: Class, Race, Nation, Ethnicity in the Postmodern World* (New York: Lexington Books, 2007).
20. Richard Thompson Ford, "The Boundaries of Race: Political Geography in Legal Analysis," in *Critical Race Theory*, Gotanda Crenshaw et al., 449–465. Douglas S. Massey and Nancy A. Denton, *American Apartheid: Segregation and the Making of the Underclass* (Cambridge, MA: Harvard University Press, 1998), 3.
21. Eduardo Cadava, Peter Connor, and Jan-Luc Nancy, eds., *Who Comes after the Subject?* (New York, NY: Routledge Publishers, 1991).
22. Michael Ryan, *Politics and Culture: Working Hypotheses for a Post Revolutionary Society* (Baltimore, Maryland: Johns Hopkins University Press, 1989). See also, Tat-Siong Benny Liew, "Margins and (Cutting-)Edges: On the (Il)Legitimacy and Intersections of Race, Ethnicity, and (Post)Colonialism," in *Postcolonial Biblical Criticism: Interdisciplinary Intersections*, ed. Stephen D. Moore and Fernando F. Segovia (New York, NY: Continuum, 2005), 114–165; Rita Nakashima Brock, Jung Ha Kim, Kwok Pui-Lan, and Seung Ai Yang, eds., *Asian and Asian North American Women's Religion and Theology* (Louisville, KY: Westminster John Knox Press, 2007).
23. C. B. Macpherson, *The Political Theory of Possessive Individualism: Hobbes to Locke* (Oxford, UK: Clarendon Press, 1962).
24. Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburgh, PA: Duquesne University Press, 1969). My own notion of "the Other," particularly with reference

to the dialogical "face-to-face" resonates with Levinas's notion of exteriority. See, Lester Edwin J. Ruiz, "Diaspora, empire, resistance: peace and the subaltern as rupture(s) and repetition(s)" in *Peace Movements and Pacifism after September 11*, ed. Shin Chiba and Thomas J. Schoenbaum (Cheltenham, UK: Edward Elgar, 2008), 49–76.

25. The modern-postmodern divide is intensely contested. Placing them in conceptual proximity suggests that these structures of meaning are best understood in their methodological, cultural, and political continuities and discontinuities. My own orientation, sensibility, and location are probably more congenial with the theory and practice of (materialist) postcoloniality. See, for example, Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, eds., *The Post-Colonial Studies Reader* (New York, NY: Routledge, 1995).
26. Cf. Jacques Derrida and Anne Dufourmantelle, *Of Hospitality*, trans. Rachel Bowlby (Stanford, CA: Stanford University Press, 2000). See Bonnie Honig, *Democracy and the Foreigner* (Princeton, NJ: Princeton University Press, 2001).
27. Here I understand power in the way Foucault understood the notion of "governmentality": the "ensemble formed by the institutions, procedures, analyses and reflections, the calculations and tactics that allow the exercise of this very specific albeit complex form of power, which has as its target population, as its principal form of knowledge political economy, and as its essential technical means apparatuses of security . . . the tendency which, over a long period and throughout the West, has steadily led towards the pre-eminence over all other forms (sovereignty, discipline, etc) of this type of power which may be termed government, resulting, on the one hand, in formation of a whole series of specific governmental apparatuses, and, on the other, in the development of a whole complex of *savoirs*" Michel Foucault, "On Governmentality" in *The Foucault Effect: Studies in Governmentality,* Graham Burchell, Colin Gordon, and Peter Miller, eds. (Chicago, IL: University of Chicago Press, 1991), 102–103. Yes.
28. This section of the chapter is adapted from a previously published essay, "What Do We Do with the Diversity that We Already Are? The Asian and Asian North American in Accredited Graduate Theological Education" by Lester Edwin J. Ruiz and Eleazar S. Fernandez in *Theological Education* 45: 1 (2009): 41–58.
29. Jonathan Tan, *Asian American Theologies* (Maryknoll, NY: Orbis Books, 2008), 36–56.
30. Cited in Tat-Siong Benny Liew, "Review of *Off the Menu: Asian and Asian North American Women's Religion and Theology*," American Academy of Religion Annual Meeting, (2007), 4.
31. Jonathan Tan, *Asian American Theologies*, 93.

32. Gayatri Chakravorty Spivak, *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present* (Cambridge, MA: Harvard University Press, 1999), 333.
33. If "Asian" were to be fully "extended" methodologically and spiritually to correspond with this wider geography of "Asia," a (re) articulation would be required in our understanding of who Asian Americans are. This will mean, for example, that Islam will become a much larger part of Asian and Asian-North American self-understanding and practice—a sea change of huge proportions.
34. Amos Yong, "The Future of Asian Pentecostal Theology: An Asian American Assessment," *Asian Journal of Pentecostal Studies* 10, no. 1 (2007): 22–41.
35. Allison Jaggar, "Love and Knowledge: Emotion in Feminist Epistemology," in *Feminisms,* Sandra Kemp and Judith Squires, eds., (New York, NY: Oxford University Press, 1997), 190.
36. Sandra Harding and Merrill B. Hintikka, eds., *Discovering Reality: Feminist Perspectives on Epistemology, Metaphysics, Methodology, and Philosophy of Science*, 2nd ed. (New York, NY: Springer, 2003); Jane Duran, *Worlds of Knowing: Global Feminist Epistemologies* (New York, NY: Routledge, 2001).
37. Elisabeth Grosz, "Notes towards a corporeal feminism," *Australian Feminist Studies* 5 (1987): 2; See also, Elisabeth Grosz, *Volatile Bodies: Towards a Corporeal Feminism* (Bloomington, IN: Indiana University Press, 1994); Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York, NY: Routledge, 2006).
38. Grosz, *Volatile Bodies.*
39. Michel Foucault, "Nietzsche, Genealogy, History," in *The Foucault Reader*, ed. Paul Rabinow (New York, NY: Random House, 1984), 83.
40. See Isak Dinesen (Karen Blixen), *Babette's Feast and Other Anecdotes of Destiny* (New York, NY: Vintage Books, 1988). See also Rubem Alves, *Poet Warrior Prophet* (London: SCM, 1990).
41. Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, 2nd ed. (New York, NY: Routledge, 2000), 273–290. More recently, see, Patricia Hill Collins, *Black Sexual Politics: African Americans, Gender, and the New Racism* (New York, NY: Routledge, 2004).
42. Chandra Talpade Mohanty, "Cartographies of Struggle: Third World Women and the Politics of Feminism," in *Third World Women and the Politics of Feminism*, ed. Chandra T. Mohanty, Ann Russo, and Lourdes Torres (Bloomington, IN: Indiana University Press, 1991), 14.
43. Alfred North Whitehead, "The Aims of Education," Presidential address to the Mathematical Association of England, 1916.

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