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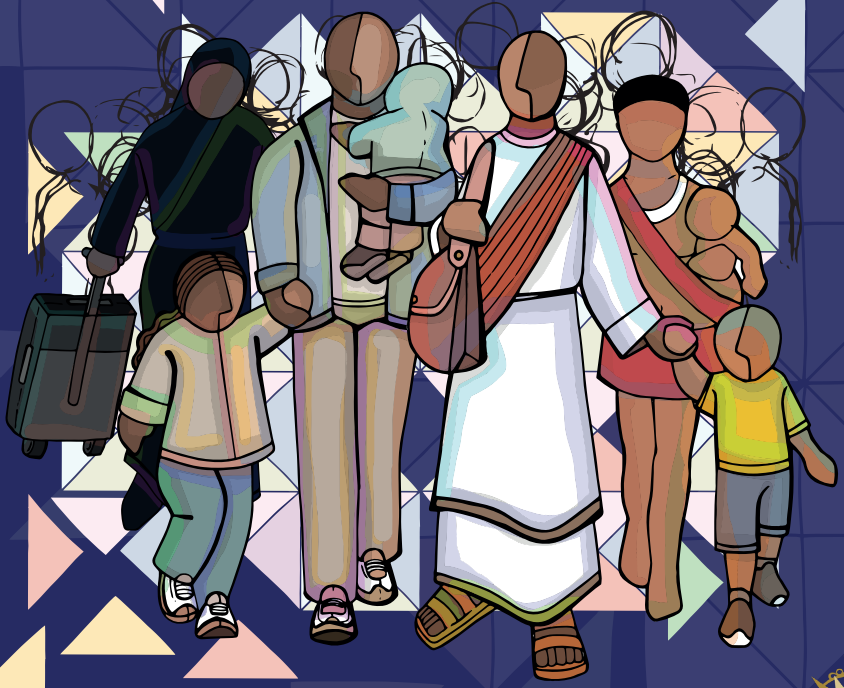
(Editors)

ANGLICAN COMMUNION
IN OVER 165 COUNTRIES

THEOLOGICAL EDUCATION for a MIGRANT CENTURY



Theological Education in the Anglican Communion (TEAC)

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Theological Education for a Migrant Century

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Foreword

The climate emergency is forcing populations around the world to pack their bags and migrate to new regions, countries and continents. The evidence of this is unambiguous, for those who care to look. As the rate of climate change increases so the pressure on people to move will increase. We need, as a worldwide human community, to shift our worldview, from one in which life is seen as essentially fixed and stable, to one in which movement and change are a normal and a managed part of our lives.

Theological education, whether in seminaries, universities or church-based programmes, is no exception. The learning and teaching that takes place needs to respond to the challenges and opportunities of mass migration. The notion of stepping away from all this to study is not one that accords with the world we now live in, nor is it going to help churches respond to the current crisis. However, the Church is no stranger to migration. The people of Israel began their life as wandering Arameans and Christ himself was a migrant when as a baby he was taken by Mary and Joseph into Egypt. His own ministry of teaching and formation of the disciples

was one that took place on the road, as they travelled from Galilee to Jerusalem. The disciples then became apostles who travelled across the ancient world to establish churches in far off places.

This book is a timely and inspiring contribution to discussion and reflection on what all this means for the current provision of theological education. Coming out of the Latin American context, one in which migration is a major factor in the life of churches and communities, it offers the wider church a rich resource of insight, knowledge and wisdom to face these challenges in an informed and constructive way. We are in debt to all the contributors and especially to Wallace de Góis Silva for producing and pulling together these papers which are a gift for the whole church as it continues its migrant journey in this migrant century.

Stephen Spencer

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The Guatemala Appeal to relocate theological education

Introduction

The many crises of our time are resulting in mass migration of peoples across the regions of the world, reckoned now to be around 280 million people on the move. Of these 100 million are refugees, the first time in history there have been this many. Furthermore many migrants face sharp challenges from exploitation, xenophobia and racism. To take one region as an example, Latin America, which has around 20% of the total number of migrants, this exploitation has led to over 100,000 disappearances in Mexico and Central America over the last few years. Many of these refugees were seeking a better life across a border.

Theological education has traditionally been associated with seminaries set apart from the world, where ordinands and others have studied in relative seclusion. They have left their homes and churches and become part of distinct and select communities of the like-minded. Now, however, there are calls to move theological education 'off the balcony and onto the road' (to use John Mackay's phrase), to ensure that study and reflection is based upon and refers back to the mission contexts from which students come and to which they are going, where the realities of the crises of our world provide the setting for education and formation.

This appeal adds its voice to those calls. It arises out of a consultation of theological educators from Anglican churches and colleges across Central and South America gathered in Guatemala City in May 2022, a consultation on the migration crisis and how churches and their seminaries and training programmes can respond to it. Hosted by TEAC (the Theological Education department at the Anglican Communion Office) the consultation was joined online by around 50 other participants for a webinar that heard from speakers from Colombia, Argentina, Brazil, Mexico, El Salvador, Panama, US and Costa Rica. The Global Partnership Office for Latin America of the Episcopal Church and one person from its Latin Ministries also offered their contribution to the discussion. Participants heard not only about the realities of migration today but explored the Bible and the history of the Church to help understand what is happening and then judge and reflect upon it, to find a way forward for theological education programmes. The paragraphs that follow comes out of this consultation.

Background

Migration is part and parcel of the Bible, from Abraham's journey from Haran and the Exodus of the people of Israel through to the formative episode of the Exile and restoration. It can be said that the Bible was written by migrants for migrants. Migration is therefore integral to God's mission embodied by his people from Abraham through to Jesus and the birth and spread of the church. Furthermore, missionary activity is the mother of theology, as seen in Paul, whose letters came out of his missionary journeys across the ancient world. Subsequent writings of the early church emerged out of the challenges and opportunities of church growth across the regions of the Roman Empire and beyond. Only with the creation of universities in the Middle Ages did theology acquire a more settled and sedentary character, though even here its most creative episodes were usually connected with the dynamic encounter of different cultural and historical traditions, such as when

the rediscovery of Aristotle's writings in Arabic translation in the Muslim world led to Aquinas's great synthesis of this corpus with the theology of Augustine.

In more recent times many of the most creative and influential developments in theology have emerged from the missionary life of churches. For Anglicans the emergence of Evangelical theology can be traced back to the preaching journeys of John Wesley and George Whitfield in the mid 1700s in Britain and America as they preached to people who were migrating from rural areas to industrial centres or across oceans. Also Anglo-Catholic theology can be traced back to the encounter of traditional High Church Anglicanism with growing secularisation in British society and the need to plant churches in the growing industrial areas of Britain and elsewhere. In other parts of the world many of the most creative movements in theology have emerged out of the struggles of shifting populations on the ground, such as Liberation, Black, Feminist and Minjung theologies. When it is recalled that mission is a broad and rich concept, as defined by the Five Marks of Mission[1] , the number of such examples can be multiplied many times.

Meanwhile in many parts of the Anglican Communion theological education takes place in university and college settings distanced from the life of local churches. The pressures on institutions to obtain professional accreditation and international academic recognition means that their programmes and the writing and publishing of their staff are often geared towards these objectives rather than the encouragement of the missionary life of the local church among migrants and others.

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1 The Five Marks of Mission
The mission of the Church is the mission of Christ,
- Tell - to proclaim the Good News of God's Kingdom through our worship and in daily life;
- Teach - to teach, baptise and nurture new believers through our local churches;
- Tend - to respond to human need by loving service in whatever ways we can;
- Transform - to work to transform unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation;
- Treasure - to strive to safeguard the integrity of Creation and sustain and renew the life of the earth;

An Appeal

We therefore make an appeal that theology and theological education be located within the missionary life of the church today, as expressed in the Five Marks of Mission and, especially, within the involvement of our churches in the migration crisis.

We appeal to bishops as well as provinces and dioceses to make this kind of theological education a priority in planning and resource allocation.

We appeal to our colleges, seminaries and training programmes to be intentional about locating the setting of their educational work in the missionary life of the churches they serve, whether students are resident at college or at home. This will mean study and reflection being based upon and referring back to the mission contexts from which they come and to which they are going, especially with the involvement of our churches in the migration crisis. It does not imply the closure of those institutions but a transformation of the outlook within them in this kind of way.

We call on students of theological education not to see their studies as an escape into an alternative reality separated from the life of their churches but as a means of seeing, reflecting on and acting on that life with renewed purpose and faithfulness to the mission of God.

We appeal to all Anglicans, female and male, young and old, to set aside time to see, reflect upon and act on the faith and life of their churches as they serve God's mission, so that they may enter into that life with renewed purpose and faithfulness one more.

Follow Up

We ask that the new Anglican Communion Commission for Theological Education encourages and monitors progress in this transformation.

Contributors

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Introduction

I would like to present here the work done by several contributors which provides a unique opportunity to learn about proposals for theological reflection and pastoral experiences based on different perspectives and locations in Latin America. This publication aims to inspire other initiatives, including projects that address the issue of migration in the Latin American context.

In fact, we know about the current political setting, of the problem of xenophobia, and how this hatred is real and continues to exclude people, including migrants. When we analyse the issue from a biblical and theological perspective, which is being developed in the Anglican Communion, certain references should be mentioned. The theology of accompaniment, in Luke 24:13-35, i.e., on the road to Emmaus, reminds us of the mission and discipleship that happened on the road up to the revelation of Christ with the breaking of the bread.

The Five Marks of Mission are the basis for the contributions presented here. Our Baptismal Alliance is one of these foundations: "To seek to transform unjust structures of society, to challenge

violence of every kind and to pursue peace and reconciliation" (Brazilian Book of Common Prayer). I believe this declaration is not a mere formality; it guides, inspires, and directs our actions.

In this regard, in light of the Latin American reality and the absolute need for the mission of the Church to address the constant changes in recent years, we take on the commitment with which we seek to walk, hear and witness. We believe that this is not something that concerns only us: it must be taken on by Anglican Episcopal churches throughout Latin America and the wider world, particularly regarding issues associated with migration.

There have been previous initiatives. For example, in 2017, there was a meeting to address the immigration issue. The Anglican Alliance attended, as did the Institutional Relations Office of the Episcopal Church (US). People came from across from Latin America who, at the time, were working with immigration in a practical way to discuss experiences and share the ministries aiming at finding and proposing possibilities for service across the continent.

Unfortunately, the results did not go beyond the places where initiatives already exist. However, they did help plant seeds and establish connections between us. Based on this experience, and the theological education that is emerging which has begun addressing migration issues, we propose to discuss the answers provided by education and the role theological education must play.

Looking towards the future, we also need to discuss the possibilities of expanding this initiative throughout Latin America and the Caribbean concerning the aspects of education and the mission that we believe are truly needed. We hope that in each location on our continent where there are Anglicans, we will be able to enact proposals, involve the various ministries, and initiate pastoral actions towards the cause of migrants.

We believe that three initiatives may now be taken: first, to promote discussions in each of the Anglican Episcopal provinces of Latin America and the Caribbean: Mexico, IARCA (Central America), Brazil, South America (Argentina, Bolivia, Chile, Paraguay, Peru and Uruguay), and Province 9 of the Episcopal

Church (Colombia, Ecuador, Honduras, the Dominican Republic and Venezuela). The provinces and their dioceses may, on their own initiative, promote dialogue on migration, based specifically on their own realities. Although common elements and cross-cutting situations bring us together as a continent and as churches, each location has its own demands, experiences, and challenges. These peculiarities need to be understood, discussed, listed and placed on the table so that missionary and theological education initiatives may be discussed in concrete terms.

The next step for dioceses, regions and provinces to diagnose at the continental level the issue, update themselves about the problems involving migration in Latin America, and understand where they cross: what do the countries and provinces have in common? What are their differences? How can they help each other? What joint actions can be promoted? What type of theological education is necessary? What theological, pastoral and missionary implications will arise in the current scenarios? What perspective should be adopted to address the migratory issue? Have we discussed power relations and the colonial dimension?

Are our theological formation institutions connected to community life, to the societies in which we work? In this regard, we must conduct our interpretation of concrete reality and what can be done based on this, from a contextual perspective, with an aim to transform the reality of each community, parish, and diocese.

From the actions in the dioceses and provinces, the third step is to consolidate a work group for Latin America to ensure continuity of the discussions, of the search for solutions and possibilities, including a constant dialogue with the Anglican Communion, particularly in areas where migration, mission and theological education are discussed. Dialogue should also be maintained with other bodies with whom two-way communication may be kept open, to support the global instances of Anglicanism and Christianity, and to also hear their proposals and obtain the support needed for the work being done, raising the profile in Latin America.

Our main intention is not only to strengthen dialogue and

take note of what is happening in Latin America, but also to encourage the churches of the Communion to become aware of the migratory problem throughout the region so that we may strengthen the work being done with migrants or those who may someday need to migrate. This sets the agenda for 2023 and beyond, starting with our internal discussions, and moving on to the subsequent stages. Join us, bring your ideas, send your suggestions. All help is welcome and useful to this initiative which has been in our prayers and for which our hearts are burning with compassion, and we are grateful for your help wiyh our prophetic mandate to care for orphans, widows and foreigners. Thank you!

Revd. ***Glenda McQueen,*** Panama
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Chapter 1

Speaking of God in exile: towards a migrant theological education

Elisabeth M. Cook, Costa Rica

Introduction

Liberation theology has, since its origins, been recognised as a methodology that is rooted in and, in fact, participates in the circumstances of poor people, and the conditions of oppression and social exclusion, regarded as a privileged space to speak of God, to meet with God, to interpret the Bible, and to transform pastoral action in search of liberation (Gutiérrez, 1977).
Over the decades, various faces and voices have arisen wishing to share their own particular experiences of exclusion, contributing with new ways of speaking of the God of grace and liberation and mobilising churches to participate in God's mission (Campese, 2008, p. 23-33).

Although migration has been a constant phenomenon in the region all this time, in the last decades we have been hearing more insistently about migration and migrants as a theological space. In other words, migration is recognized not only as one-off or temporary transit from one space to another, but as a place from where it is possible to speak with God, to do theology. In addition, as a social and human experience, migration and migrant persons challenge

us to question assumptions about the notions of belonging, roots, foreignness, citizenship, and rights.

Migration is an urgent reality in Latin America and the Caribbean. It is the result, in the most part, of economic crises, unemployment, social and state violence, climate change, state policies and interests, and many other situations that threaten the dignity, the rights, and even the lives of people.

The conjunction of the issues raised for reflection – migration, mission, and theological education – poses a series of questions: how and where do we discuss migration and the experience of migration, and how do they challenge us in our self-understanding as a human community? How do the scriptures illuminate us, not only in our pastoral and prophetic actions, but also in our way of understanding and valuing the phenomenon of migration, and how does this challenge our notion of God and our faith? What is the nature of a theological education that participates in the formation of ecclesiastical leaders, citizens, and as a place of biblical-theological and socio-pastoral analysis and reflection in the context of these realities?

In this regard, I would like to address not only the context of precariousness and vulnerability to which we have been summoned to act and reflect. Migration is also an affirmation of the right to a decent life, an act of resistance amidst the forces of death, and a creative and dynamic recreation of one's identity, one's relations, and one's faith.

I have organised this reflection into three points. First, I address certain paradigms of analysis that prevail when addressing migration, with a view to regarding migration not only as a place of precariousness, but also of potential.

Secondly, I will discuss the context of migrations, exile and diaspora in the Old Testament to explore the contribution of these experiences when we speak of God, and to challenge certain categories and dichotomies that underscore our approach to migration.

Lastly, I propose some lines of reflection as to the type and nature of a migrant theological education, a theological education of the journey.

Migration: paradigms and approaches

In spite of being a universal phenomenon that crosses and is, in fact, a part of human history, migration in Latin America has assumed alarming proportions in the last twenty or thirty years, not only in the number of persons displaced, but also by the conditions that foster this phenomenon, and by the situations faced by the migrant population in the country of arrival. According to the UNHCR[1] , at the end of 2020, of a total of 280 million migrants in the world, 82.5 million were living in a situation of forced displacement due to persecution, conflict, violence, human rights violations and war.

In Central America and Mexico, in 2020, a total of 16.2 million people lived in a country other than their country of origin, 91.1% of them in the US. In mid-2021, the UNHCR reported more than 800,000 displaced people in Mesoamerica, 300% more than in 2015, particularly those born in Honduras, El Salvador, and Guatemala. Between 2015 and 2020, the number of refugees from Nicaragua increased 2,645%, and from Mexico by more than 100%.

Alarmist voices that are normally heard in these situations, either in the official media or state agencies, are not based on the migrants' living conditions, but on the interests of the State. The concern, particularly in the US, is the threat posed by the unauthorised entry of persons who are regarded as a threat or who represent a burden to the country due to their nationality and/or social status.

This view of migration is to protect the State, the borders, and the social and material goods of the so-called "legitimate" citizens. The corresponding migration policy prioritises mechanisms that restrict and control migratory flows, according to the interest of the State.

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[1] The numbers are available at "International Migrant Populations", 2020 (https://www.migrationdataportal.org/es/themes/poblaciones-de-migrantes-internacionales)
See the article "Displacement increases in spite of the pandemic", 2021 (https://www.unhcr.org/flagship-reports/en/globaltrends/)
Data were obtained from "Migration data in Central America", 2021 (https://www.migrationdataportal.org/regional-data-overview/migration-data-central-america)

Blanca Cordero, Sandro Mezzadra and Amarela Varela (2019, p. 12) point out that this century has been marked by greater control of mobility and even by the "outlawing and criminalising of migrants in illegal situations and by the use of violence to control the borders".

From this perspective, mobility is the answer to the situation in their states and communities of origin, and to the personal decisions of the migrants. In other words, these movements are not associated with relations of power on a geopolitical level nor to the global and regional market policies. Furthermore, the approach to migration does not regard migrants as subject or agents of their own destiny, but as individuals that need to be controlled, managed, or placed under "custody" (Cordero; Mezzadra; Varela, 2019, p. 13).

Another approach to the migration phenomenon, that arises as a response to the approaches mentioned above, considers migrants as passive objects of situations in which they are victims. It regards migrants as social actors and the subjects of decisions, aiming to construct new societies and novel types of relationships and conceptions of the world.

An interesting contribution is the "autonomy of migration", according to which migration is regarded as a social movement, i.e., that migrants are actors that exercise power, negotiate, demand their rights, and present themselves as "a creative force" within social, economic and cultural structures (Mezzadra, 2012, p. 160). In other words, the actions of migrants become visible.

This does not disregard the critical situations that many of the migrants face. On the contrary, migration is recognised as an act of resistance. Resistance not only to explicit injustices against the well-being of migrants, either in their country of origin, when in transit or at their destination. And furthermore, it is an act that challenges how reality, borders, identities, citizenship and even religion are organised, which have been considered "normative" and "logical" based on a place of apparent "rootedness", "belonging" and "rights" (Mezzadra, 2005, p. 93-118).

Migration, more than this, contributes in a purposeful

manner to new social relations and forms of citizenship. In the words of Friar Gonzalo Ituarte, Vicar of Justice and Peace of the San Cristóbal de Las Casas Diocese,

> all the vital energy and the struggle for life that exists there need to be visualized, and the enormous enriching that intercultural, international, interreligious encounters represent, the maturity and discovery of a way to live in plurality (Ecologies of Migrante Care, 2016).

From a transnational perspective, Jorge Castillo Guerra highlights that migration is an experience that "facilitates interconnections between contexts, people and groups – with their respective traditions and cultural and religious beliefs, among others – in the countries or societies of origin or destination" (Guerra, 2014, p. 371). Human mobility is an important factor for the development of new social relations, for intercultural and interreligious encounters, and for the construction of plural citizenship in a globalised world.

These approaches invite us to think of theological education as a place that is challenged by migration, not only in terms of welcoming, but of rights, protection and assistance, and even defence. It challenges theological education and churches in relation to how the world is seen, categorising people and groups, valuing their contributions and exposing structural injustices and violence, some of which are hidden, and also changes our mentality and, therefore, how we participate in mission and live out our faith.

Speaking of God in exile

To reflect on the challenge posed to theological education by migration, I go back to the Old Testament and to the people of ancient Israel, travellers and migrants since the early days. The destruction of the temple of Jerusalem, the conquest of the city and the deportation of the elites to Babylon are experiences that

mark how the OT tells the story of the Israelites, of their identity and of their relationship with divinity.

The theologies that arose in exile and the new references of identity at this period may be regarded as answers to the challenge of forced migration, the loss of national and cultural references, the possibility that Yahweh has abandoned them. From the uprooting, the banishment, the loss of a state considered immutable, arises a new way of speaking of God and how the belonging to the community of Israel is conceived. Exiled people, far from seeing themselves as inert and passive victims of destiny, regard this experience as one that generates a movement that recreates identities and beliefs, which would later become Judaism and subsequently Christianity.

The story of the Hebrews in the OT is the story of a people permanently on the move, since the Garden of Eden, on pilgrimages of patriarchs and matriarchs, the Exodus, individual experiences of flight, of travel, and even exile, as well as returns and diasporas. Not surprisingly, themes such as how foreigners are treated and the experience of foreigness and otherness are constant – and polemic – concerns in the literature of the OT. As noted by José Enrique Ramirez, "the Bible is a book written from beginning to end, by migrants for migrants" (Ramírez-Kidd, 2003, p. 37).

It is in this context that biblical legislation gives special attention to immigrants. Israel is not only exhorted to not oppress and to protect foreigners from abuses (Ex 22:21; 23:9; Lv 19:33, Dt 24.14:17), but also to provide for them in material terms (Dt 14:28-9; 24:21; Lv 19:10;) and, more than this, to love them (Lv 19:34; Dt 10:19).[2]

The theological motivation behind these exhortations is the foreigners' own experience lived by Israel: "Do not oppress a foreigner; you yourselves know how it feels to be a foreigner, because you were foreigners in Egypt" (Ex 23:9). Although this law is found

[2] I have used the masculine form of "foreigner" since the term used in these texts (*gér* appears exclusively in the masculine form. The norms refer to those who entered Israel as immigrants and with a legal status. See Ramirez-Kidd, José Enrique. Alterity and Identity in Israel. The in the Old Testament. Berlin: Walter de Gruyter, 1999, 29.

literarily on the journey from Israel to Canaan after the Exodus from Egypt, the experience of foreigners that marks the final version of these texts is the destruction of Jerusalem, the loss of the land, and exile in Babylon. But this experience not only shapes the ethics regarding how foreigners should be treated, but also introduces elements to resist the threat of dissolution among nations, to generate hope, security and to conform to new bonds of belonging. In this context, it highlights Israel's capacity to reconfigure its identity, to think about herself and of God in exile from a "non-place", and to attribute value to this non-place.

Although we do not have an account of what was lived in exile, several biblical texts bring evidence of new forms of social organisation and new kinship bonds that arose in exile. The books of Ezra and Nehemiah suggest that in exile kinship bonds were strengthened, particularly for the extended family (the father's house) as the base of social organisation, which were weakened under the centralised monarchy.

In addition, new family bonds were established in which the experience in exile became a criterion of kinship that was also imposed on blood ties. This changed how what is currently called citizenship is understood. The elderly, the parents in patriarchal households, became the protagonists. Priesthood, away from the temple, guided religious practice in relation to the Sabbath, to fasting, to circumcision, to the diet and the laws of purity and impurity. The role of the scribes as interpreters of the Torah assumed particular relevance and became evident in Ezra, who returned from exile with the task of teaching and applying the Torah, of which he was a student and professor (Kessler, 2013, p. 185-254).

In addition to these significant social and cultural reconfigurations that allowed the group to exist as a community, we find in the exile texts theological reformulations that radically change how Yahweh is regarded, and the bond between God, the land, and the people.

In exile, Ezekiel announced to those who had been banished from Judah to Babylon that Yahweh, the national God of Judah, was

not circumscribed by national borders or by the temple. Although exile was imposed as punishment – according to Deuteronomist theology and prophecy – this did not mean the abandoning of God. Yahweh announced that it would be a "sanctuary" for the exiled for a time: "Though I removed them far off among the nations, and though I scattered them among the countries, yet I have been a sanctuary to them for a while in the countries where they have gone" (Ez 11:16). This theology is associated with the concept of Yahweh as a God that moves empires and who stands above their gods, thus preparing the way for a conception of Yahweh as a universal God (Jr 25:1-14; Is 45:1-7; Ed 1:1-3).[3]

The experience of exile acquires value as a period of purification and preparation for the new (Ez 36:24-32). This implies condemning the misrepresentation of justice, the abuse and unfaithfulness of the rulers. This new theology represents punishment as a privilege and a sign of hope, since it will be they, according to Ezekiel 11, who will cleanse the land from the injustices of those living in it, to establish a new people of Israel.

As I pointed out in the beginning, it is from this experience that Israel discusses the relation with the other, with foreigners in Israel, but also with foreigners among whom they live (Ez 44:9; Is 56:3; Lv 19:33-34). This experience changes how relationships with persons of other places is regarded. Once established in its land, Israel is exhorted to welcome, protect and love the foreigner (Dt 10:19). From exile, from the non-place, people recognised themselves as foreigners before God (Ps 39:12), and the land became God's, and could not be owned by anyone else (Lv 25:23-24).

In this reflection I highlight that migration as a collective experience produces new social, cultural and religious expressions that have a role to play in the construction of our future as humanity. Migration is not solely a crisis, nor are migrants only people needing attention, hospitality, solidarity and justice. A

[3] See RÖMER, T. The Invention of God. Cambridge, MA: Harvard University Press, 2015, p. 210-41.

fundamental missionary task, migration is also a place from which social structures, ties, borders, and even God himself may be questioned and reconsidered i.e., all that we regard as eternal and immovable. We are invited to reflect when faced with problems of non-mobility, of the appropriation of a place, of drawing borders and their protection, of associating belonging with the legal and territorial frameworks of the state. We are invited to meet with a God who breaks down material limitations, theological boundaries, and mental barriers.

Towards a migrant theological education

Here I use the term migrant theological education, first of all, to indicate a theological education that regards migration as a theological locus from which to reflect and act. It implies looking at training for the mission in a context of prophetic action in light of the needs and rights of migrants.

Migration is profoundly linked to issues of gender injustice, climate change, social injustice and exclusion, land ownership, violence, and many others. For this reason, it is not only an approach to migration as an isolated phenomenon, but as part of a systemic articulation that dehumanises and appropriates people, their bodies, and their labour - to later discard them. Interdisciplinarity, interculturality, and inter-religiosity are pillars that must permeate the theological endeavour and, therefore, the educational space in all these situations.

The use of the term migrant theological education must also consider the actual nature of theological education, which is not associated with forms of rootedness and status quo that perpetuate excluding views of the world, that is not defined by binary categories of "I" and the "other", but that questions the place from which reality, the mission, and speaking of God are named and thought. In other words, assume migration as a paradigm for theological education to think of itself, of God, of the church, and of mission.

We are therefore talking not only of an education that offers

knowledge and skills, but experiences that forge our ability to be confronted and touched by new realities, by new human experiences and by God. This requires a training that addresses diversity, interculturality and the complexity of social and religious phenomena – in the Bible, in the history of the Church, or of the world of today.

Nearly a century ago, John A. MacKay (1945) said that "theology is done on the journey, not from the balcony". This is a useful metaphor when considering the issue at hand. Theological institutions and churches may be regarded as a balcony, from which the journey of migrants is only observed, or may be situated amidst the journey, making it not only a space of mission – as something we do for other people – but as a journey which opens up new experiences of God, of being human, of coexistence - ushering in new dimensions of faith.

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Chapter 2

"And the Word was made migrant": the place and potential of theological education within migration

Wallace de Góis Silva, Brazil

Inspired by the invitation of the 2022 Lambeth Conference to be 'God´s Church for God´s World', this article will reflect on the place and potential of theological education within the context of mass migration, based on the history of Christianity in Brazil. This will be done in the light of certain biblical and theological references which address the current challenges and promote true transformation. These will be applied to our own communities and institutions of theological formation.

To begin, let us remember the centennial of the Edinburgh Missionary Conference of 1910 and its Common Call issued in 2010:

> Recognising the need to shape a new generation of leaders with authenticity for mission in a world of diversities in the twenty-first century, we are called to work together in new forms of theological education. Because we are all made in the image of God, these will draw on one another's unique charism, challenge each other to grow in faith and understanding, share resources equitably worldwide, involve the entire human being and the whole family of God (The Common Call, 2010).

This shows that provinces and dioceses around the world increasingly need to understand not only the importance of investing time and money in the biblical and theological formation of clergy and lay leadership but also recognise that our vision of God, particularly the one we see in his creation, will have an inevitable impact on the actions and words that we make public in our personal Christian lives and as a Church.

The Land of Santa Cruz: theological education between the cross and the sword in colonial Christianity

In the cartography of the European navigators in the mid-1500s, an area which today corresponds to Brazil was depicted as a large island, halfway on the route to the spices of the Moluccas, today Indonesia, and the East Indies, in Southeast Asia. The then Island of Vera Cruz or Land of Santa Cruz served as both a support and an advantage over competing explorations of the Portuguese navigators.

This is how the country was named by the Europeans the year after their "discovery", asserting that the colonising incursions were also spreading the Christian faith in the New World, which would be further fuelled by the Tridentine Reform, in response to the Protestant movement which was spreading in Europe. It is now known that this was not an accidental discovery; it was the execution of an expansionist project, which stole the bodies, spirituality, natural resources, and lands of the Amerindians.

On the one hand, Christianity wielded the sword of imperial doctrine, of Christ the implacable champion, imposing conversion both coercive and violent; in the other, the crucifix evoked he who carried the pain of the world, inspiring a few voices in defence of a more peaceful and human approach. In one instance, there is a theology with its respective methods of colonisation, evangelism, and initiation into the Christian faith, but also the sense of vocation that each expedition brought in its caravels.

Christ crowned as emperor was frequently depicted in the image and likeness of the kings. Royalty as the continuance of

Christ's work was the theme of eloquent preachers such as Father Antônio Vieira (1608-1697) who, paradoxically, found traces of God in the native peoples (Franco, 1999, p. 153-245). One way or another, the mission was to impose the beliefs and the way of life of the Old World on the peoples of America.

In this context, however, Jesus on the cross at times sympathised with all those people unjustly punished by colonial sin. Bartolomé de Las Casas (1484-1566), emblematic preacher, although constantly forgotten about, grew up surrounded by the issues of the Indies: his merchant father and uncle were on Christopher Columbus' second expedition (Tosi, 2010, p. 24). In 1503, the young man landed on the island of Hispaniola, doing justice to his explorer and merchant inheritance. Ordained a priest in 1507 in Rome, he returned to Hispaniola and later Cuba as a Dominican missionary. Despite the insistence of his fellow priests, he remained a champion of slavery and colonialism, from which he also benefitted.

However, after hearing a compelling sermon by Frei Montesinos in 1511, he "converted" to the indigenous cause and, from then on, focused his efforts and thoughts on eliminating slavery, and renounced his own slaves and properties. A cardinal named him "protector of the Indians", and his ministry began siding with the suffering of the peoples of colonised America, namely Santo Domingos, Perú, Nicaragua, Guatemala, and Mexico. He proposed a peaceful form of colonisation, based on the work of missionaries and farmers, achieving relative success.

The legacy of Las Casas is also recorded in his extensive philosophical-theological writings, which despite being less important than the academic canons of the time, nevertheless contributed to the indigenous cause and to many areas of knowledge: law, history, theology, anthropology, philosophy, and politics. In denouncing the process of conquest and genocide, he recognised an oppressed, humiliated, unseen otherness of the native peoples who, he believed, were created in God's image. For him, joining theory and practice was like using one oar in each hand so that the Christian mission would not spin around in circles. Nevertheless, and

despite the contradictions, opposition, criticism and controversies he faced, Las Casas is considered Latin America's first liberation theologian/philosopher (Tosi, 2010, p. 27).

A desired migration for the development of the Empire of Brazil

When it gained independence from its European colonial power in the 19th century, Brazil instituted its own monarchy and named it an Empire, but its two only monarchs were Portuguese, members of the royal family.

Remnants of colonial greed, the "slave labour" of the African peoples and their descendants was still widely exploited. Treated as soulless beings, they were subdued and treated with remorseless violence. Traditional African religions were demonised and outlawed and needed to be disguised as Christian or practised secretly. Even when they wanted to be Christians, Blacks had separate parishes designated only for them.

Brazil, seeking to shape its identity and development, wanted to whiten its ethnic composition and diversify the Black workforce, whose exploitation was becoming expensive for a large part of the landowners and considered inhuman by international politics. From then on, a new and independent nation would open up to receive migrants seeking employment and new livelihoods, even more so if coming from Europe.

In reality, the opening promoted by the Second Reign (1840-1889) in Brazil was an expansion of the immigration policies established when the country was under Portuguese rule. Under the Republic, the project strengthened liberal and secular ideals in a place once called the Land of Santa Cruz. Roman Catholicism, the country's official religion, often unwillingly and with strong objections, slowly began tolerating other religious groups.

Anglicanism arrived in Brazil when it was still a colony, as English chaplaincies. The movement was facilitated by a commercial treaty signed in 1810 between Portugal and England which

authorised the establishment of cemeteries, hospitals, churches, and clubs in the territories under Portuguese rule, as long as services were held in English, attended only by British subjects and that the buildings did not have the external appearance of places of worship (Calvani, 2005, p. 40).

Subsequently, the first German Lutheran and US Southern Baptist communities began arriving, also founding colonies. In this context, these groups not only wanted to occupy new spaces, but also wanted to incarnate, both culturally and socially, what they believed to be the Word of God as experienced in their former homes.

Important educational institutions were set up as a result of these migrations, and a significant portion of the economic elite studied in confessional environments. Social responsibility and republican values were discussed theologically, and the training of priests and the education of society at large would alternate between confronting or justifying the regime of inhuman exploitation.

Education in the Protestant migrations and missions

The Church of England expanded along with the British Empire, establishing chaplaincies and parishes in the all the territories controlled by the Crown and in which there were commercial interests: Australia, New Zealand, Africa, Asia, Hong Kong, India, South and Central America, and so on. When the imperial power diminished and most of the colonies were emancipated, Anglican churches were already present in these countries, in a dialectic relation with the local way of life (Calvani, 2005, p. 39).

Meanwhile, in 1883 in South Africa, half of the Anglican priests had never attended a theological college, and the training system at the time was considerably segregated. The main theological college, set up in Grahamstown in 1898, was exclusively for the training of white candidates to the sacred orders, while seven other diocesan schools were opened for Blacks during the same period. However, in the 1930s, there were only two institutions for persons of colour: St. Peter's College in Johannesburg, and St. Bede's in

Umtata (Denis, 2012, p. 516).

According to John Corrie (2015, p. 283), the Roman Catholic Church set up several renowned seminaries and universities throughout its history in the Americas, which did not, for various reasons, prevent a significant drop in vocations (and the number of churchgoers) in recent years.

Among evangelicals, a disconnection still persists between the language of the seminaries and that of the churches, but it is also known that a certain dichotomic logic still prevails in the religious setting, wrongly assuming that pastoral or ecclesiastical practices are not determined by any given theology which may be submitted to a critical view.

Many churches have set up their own seminaries in an attempt to preserve their doctrinal identity and to safeguard the denominational training of their leaders. In this case, seminaries may be able to help churches produce quality "internal" theological education (Corrie, 2015, p. 283).

In Latin America, even in Spanish-speaking countries, there are significant historic, cultural and religious differences, despite the existence of general trends, such as the exponential growth of evangelicals and protestants. The former, notably more than historical churches such as the Anglican, Methodist and Presbyterian, in a scenario of profound social and economic inequalities.

The Anglican Church is the oldest non-Roman Catholic denomination operating uninterruptedly in Brazil since its arrival (Calvani, 2005, p. 37). However, various independent migration flows led to the setting up of several Anglican parishes, of both British and Japanese origin.

Initially, the chaplaincies resisted inculturation and the liturgy was maintained exclusively in English. However, in the Empire of Brazil, Anglicanism focused on conversion. In 1889, two young missionaries of the Protestant Episcopal Church of the United States arrived in Brazil. Recently graduated from the Virginia Theological Seminary, James Morris and Lucien Lee Kinsolving (who would later become the first bishop of Brazil), both "inflamed

by the evangelistic ardour that prevailed in the North American Protestant churches in the second half of the 19th century" (id., p. 40), worked in Rio de Janeiro and São Paulo, and later moved to Porto Alegre, where they celebrated the first Anglican mass in Portuguese to Brazilians, on the 1st of June, 1890.

From then on, many "episcopal" communities were organised, following the North American denomination, which had abandoned the "Anglican" nomenclature since the American War of Independence. More foreign missionaries followed and, for decades, the mission in Brazil remained under US supervision, while contact with British immigrants was sporadic and with no significant involvement.

The two pioneers strived to master Portuguese and even organised missions and parishes, but gradually recognised the need to train people for pastoral work, and the first deacons ordained did not have prior theological training (Calvani, 2008, p. 239).

In this regard, Corrie (2015, p. 283) points out that in the Western Protestant missionary movement, education advanced in step with civil and cultural transformation. Evangelism, education and health were therefore central concerns, and "more enlightened missionaries regarded their educational task as training the local population to resist the corrupting influence of Western culture and imperial ambitions" (Corrie, 2015, p. 283, our translation).

In Latin America, the Protestants established primary and secondary schools to better "compete with the Catholics" in attracting churchgoers and gaining social recognition, which would be impossible "without the power and influence of education" (Fonseca; Santos, 2014, p. 214 *apud* Corrie, 2015, p. 283). However, theological education was not initially prioritised in this framework.

The Episcopal Church of Brazil gained autonomy in 1964, gradually incorporating the British chaplaincies and parishes, and the Anglican Communion recognised it as an independent province. Diversity was always a strong trait, starting with the uniting of the English and Japanese migrations with the North American missions and the Brazilian converts, whose nation was, by then,

sufficiently racially mixed and plural. Otherness was always present, even in the different liturgical, pastoral and theological movements also observable as a global level, extrapolating the ethnic dimension; what Calvani (2005, p. 42) calls the "three great theological trends (which sometimes blend according to circumstantial political interests): namely the 'Anglo-Catholics', the 'Evangelicals' and the 'Liberals'".

Resilience and relevance of theological education in Brazilian Anglicanism

The first Episcopal seminary on Brazilian lands was established on June 15, 1903, with eight students, in a residence in the city of Porto Alegre, in the South of the country, a date remembered to this day by the IEAB as Theological Education Day. The seminary catered to the local population, teaching Brazilian history, the Portuguese language and preparing students for missionary activities in rural and urban areas, in prisons, and in other institutions.

In 1909, in a national economically unstable context when the Church was still strongly dependent on North America, the first budget to be cut off was theological education. Bishop Kingsolving decided to close the seminary, setting a precedent that would later become common (Calvani, 2008, p. 240).

James Morrison was then invited in 1920 to coordinate theological education activities, breathing new life into the project. But, 13 years later, the seminary's activities were once again interrupted for two years, due to the lack of candidates for ministry.

Then, in 1950, according to Calvani (2008, p. 240), a revived Church invested heavily in theological education, and the seminary became a School of Theology whose faculty included professors from the Federal University of Rio Grande do Sul and the Pontifical Catholic University of Porto Alegre, two renowned Brazilian institutions. Theologians from Europe and the US, as well as other top names in the field of theology were invited to share their research. The aim was to maintain "a standard of excellence", of "academic

rigour, devotional life, commitment to the mission and contextualization" (Calvani, 2008, p. 240). In 1963, the school moved from Porto Alegre to the city of São Paulo where its educational standards were replicated, expanding its influence and interest among ecumenical circles.

In 1964, there was a military takeover in Brazil, followed by a dictatorship that lasted 23 years. The ultraconservative ideological trends, both within and outside a religious context, had an effect on the theological education of various denominations. As institutions of learning closed, many students enrolled in the Anglican seminary, which held on to its mission as a place of forward thinking, experimentation, and of open discussion and analysis of current theological trends (Calvani, 2008, p. 241). In this regard, Corrie (2015, p. 282) pointed out that, for these and other reasons, ecumenical initiatives of Latin American Protestantism ended up establishing interdenominational seminars.

Due to the growth of groups contrary to the current and critical discussion of theology, and to the lack of funds in the dioceses to invest in seminarians, local theological education centres were created, which further weakened the national seminary. Although the following decade witnessed the enrolment of people of Presbyterian, Catholic and Anglican origin, the payment of tuition fees was not sufficient to maintain the prior level of excellence, and it ended up closing once again.

Another attempt took place in 1984, once again in Porto Alegre, with a limited budget that was shared with the diocesan theological education programmes. This model continues to the present day (Calvani, 2008, p. 241).

Despite all these challenges, most of the leadership and the current Brazilian Anglican bishops were trained at the Brazilian seminary. Thanks to the sound education offered, the modest Brazilian Province has taken important stances on religious, political and social realities, becoming actively involved in ecumenical and contextual pastoral issues.

The ups and downs of running and then interrupting

theological education had serious consequences for Anglican pastoral activities, and nearly an entire generation found itself discouraged from assuming clergy or lay ministries. Nevertheless, Brazilians recognise that the national seminary, over the years of its existence, spearheaded the discussion on theology, identity, liturgy and culture and of issues such as the ordination of women (Calvani, p. 240).

Pentecostalism is born from and spreads with migrations

The religious movement that has spread the most in Brazil today is that of the Pentecostals which, in fact, arose from the migratory drive itself. The Pentecostal way of life presupposes the belief in the continuity of the miraculous phenomena in the New Testament, i.e., "the Word is empowered", as in a traditional Pentecostal lyric.

Pentecostals are commonly designated, as are other historic Protestant churches, as "evangelical" (Corrie, 2015, p. 282). They comprise an enormous variety of identities and denominations, spread over large urban centres and the most remote outskirts of cities, in the countryside, and distant traditional communities. This trend has also unfolded in other parts of the world, particularly in the Southern hemisphere.

Classic Pentecostalism arose in the Azusa Street "revival" meetings in the US, which introduced their own evangelism and Christian education methods. Although as time passed the pastoral staff of Pentecostal churches became increasingly native, they still continued to depend both economically and structurally on foreign missions. Ministry education and training were also based on the global orientation, albeit strongly rooted in popular Catholic culture, and in the older Protestant churches (Alvarez, p. 62 *in* Alvarez, 2010).

Spreading throughout Brazil and the rest of Latin America, Pentecostalism brought with it the ethos of their societies of origin, as

well as the assumptions and actions learned from interactions along the way, i.e., interaction with other groups, either native or colonial. In the early 1960s, many groups finally recognised the importance of training pastors and leaders in proper biblical knowledge and in the development of practical skills (Corrie, 2015, p. 285).

New socio-economic configurations arose among a population who now had greater access to regular education. Nevertheless, the North American ecclesiological models remained the main reference when setting up training centres, with exchanges between Pentecostal pastors and traditional Protestant leaders being commonplace. The Pentecostals, however, did not have experience in theological education, and were always faced with a lack of funds, forcing them to seek support from other Evangelicals (Corrie, p. 285).

In spite of the time it took to establish educational institutions, theology experienced in daily life was well received by the Brazilian population, particularly in the peripheral areas. It is possible to map the dissemination of Pentecostal churches in Brazilian territories by observing the economic and migratory cycles when followers would seize the opportunity to find a branch of their church of origin in a new location. Missionaries were frequently sent to evangelise or meet the needs of specific groups of people such as factory workers, rural labourers, or foreigners, and to train local leadership.

In Latin America, Pentecostal pastors with little or no theological training are commonly appointed, usually members of the pastor's family, a situation which then perpetuates a type of priestly dynasty. A characteristic of developing societies, traits such as personal charisma, rhetorical skills and demonstrations of power (religious and political) often make Pentecostal leaders more successful, rather than having sound theological and pastoral training. On the other hand, apart from rare exceptions, there is strong resistance to the contextualisation of theology among conservative Evangelicals and Pentecostals (Corrie, p. 289).

And the Word was made migrant like us

The so-called people of God who lived in and wrote in both Old and New Testament times, had a wide range of origins, places and cultures. Even older forms of wording included both the name and the worship of YHWH, appearing in ancient societies which were relatively distant from Judea and Israel. The divine name would cross borders and topographies and undergo linguistic variations on its way to the place where the old nation of Israel arose, comprised of different peoples and religious experiences.

The voice of God in the Bible, which coincides with creation (Gen 1), defined the moment when the divine migrated from silence and mystery, and began speaking to the human realm in their languages, living their way of life, walking with the oppressed and the excluded, and showing all peoples of the world, in all social classes, that justice must flow like a river.

God the migrant, with his people in the desert and in exile, rose up in defence of the new foreigners when the "Hebrews" had already settled with the people living in Canaan and surrounding areas. The family of Jesus of Nazareth became refugees in another country, when he was still a child, fleeing from a massacre (Mt 2). Once an adult and announcing the Kingdom of God, he was the one from Nazareth and "can anything good could come from there?" (John 1:46), a stranger because of his humble origins and political and religious opinions, until he was judged and sentenced to death, considered a danger to his people and a traitor of the Roman Empire.

His disciples also dispersed due to persecution, hunger and the mission imperative (Acts 11:19). At the same time, they brought the good news to the Jews and non-Jews living in diaspora in the Roman world. It became increasingly clear that the People of God were the People of all the Earth.

There are records in the Old Testament of the great issues of humanity: the origins of the world, of the laws, of the social and religious orderings. The people in the desert illuminate our own process of pilgrimage through non-places, through hardship,

through displacement not always voluntary. They speak of transformations throughout the world and in our world in particular. Even today, many of us cross deserts when fleeing from oppression, from war, from intolerance. We leave behind places hit by natural disasters, family losses, crises of all sorts or simply for desiring a better life in a world where most wealth is found in few places.

In the New Testament, the contexts of each community and period in history raise questions of gender inclusion and exclusion, quarrels between ethnic groups, the complexity of economic status, diasporas, missionary travel, persecution. But it has also witnessed the strength of unity, of eucharistic communion, of Pentecostal wind and fire (Acts 2).

Lessons and guidelines may be learned from all of this, and theological education may have a positive impact on everyday life and promote the transformation of unjust structures, the inclusion and the deliverance of oppressed minds and bodies and, from the Master, learn about his clear vision, his interpretation of reality, his actions and his words.

For a theological education guided by the steps of Jesus, who walks among us

If theological education does not recognise its migrant dimension, it also does not welcome Christ and his work, since he is the image of God's migration in our world and our history (1 John 4:20). Jesus was just like his disciples, who with open hearts and hands, heeded his call and experienced being held prisoner, hardship, being "foreigners", suffering from hunger or sickness, having to be helped, but also respected and dignified.

In the area of theological education, as in education in general, change comes about swiftly, and may represent moments of crisis, but also of opportunity. Although, Pentecostal churches may have higher numbers, they commonly lack originality or a critical outlook directly related to context. The pandemic, from which no seminar or school emerged unscathed, aggravated problems, and

showed that schools which have not yet adapted to the new digital reality, including the offering of distance learning courses, are far from realising their potential.

Historically, theological education in the Global South was only prioritised and gradually became better structured after the Second World War (Corrie, 2015, p. 283). In 2015, Brazil, albeit with serious limitations, was able to witness greater progress in theological education than the Spanish speaking world (id., p. 281).

However, in the 1960s the Latin American theological movement demanded a profound review of the curricula were in theological institutions which, until then, was predominantly influenced by the Global North. On the other hand, Samuel Escobar proposed, for example, the "rediscovery of the Church's missionary nature" in its own context (Corrie, p. 284).

The challenge we face is to promote a paradigm shift, aligned with the needs and circumstance of our times and, as highlighted by Corrie, to move from a monocultural theology to an intercultural approach: a relational, comprehensive and interdisciplinary theology. This outlook will certainly allow engaging with Latin American cultural diversity, will expand the dialogue between theological traditions, and allow an approach which is much more contextualised to reality.

In this regard, instead of rupture, we propose a transcultural interdependence, starting with North America, Latin America and the Caribbean, deconstructing the relations of dependence and isolationism, both inheritances of the unhealthy effects of historic colonialism. If, on the one hand, following a single source of knowledge and power is prejudicial, on the other a position of complete autonomy may also jeopardise the potentialities of joint action, of interdependence, inclusion, exchange, recognition of diversity, incorporating an increasingly holistic outlook view of life, of humanity, of mission.

Theology as practiced by Jesus is performative theology in and for a globalised world, boldly connecting male and female Latin American theologians not only with local indigenous communities, but also with communities in Africa, the Middle East and

Asia, penetrating and transforming Western theological thinking from the centre to the periphery.

In this regard, it is important to be both flexible and consistent, to explore new technological resources, personal skills and knowledge of native and traditional peoples, in step with a search for academic and scientific excellence, in constant dialogue with the various areas of human knowledge (Corrie, 2015, p. 292).

In 2008, Calvani pointed out that the beginning of the 21st century witnessed a growing interest in culture by Brazilian theological circles, no longer being exclusive to anthropology and sociology. Amid the strong cultural appeal of North American cinema and music, theological reflection has begun valuing local traits, looking at the ground it walks on and to the people around it, recognising the knowledge that may be got from the arts, traditions, and ways of life (Calvani, 2008, p. 250).

We are currently experiencing a setback in the search for contextual theologies, which are generally accused of being "leftist" or corruptors of the Bible. At the same time, views that are not very welcoming to contemporary dialogue seem to prevail and this, I believe, is taking place in an intense dialectic with the current social context. This is also due to the lack of better social policies, culminating in the demonstrations of June of 2013, the purely political impeachment of President Dilma Rousseff in 2016, and subsequent events, always with the loyal support of religious groups, particularly Evangelicals and Catholics.

Theological education in Brazil is now facing the challenges of its recent past of exploitation, slavery and colonisation. At the same time, it is also faced with today's totally new world, full of possibilities but also new difficulties. Social, political and economic instability, which permeate the current scenario in Latin America, also affect Brazil, the continent's largest country. Nevertheless, the Brazilian Episcopal Anglican community has learned an important lesson, given its willingness to constantly review the liturgy and its desire for theologies that increasingly reflect the experience of daily faith, both in popular culture and the arts (Calvani, 2008, p. 254).

Methods and practices for a transforming theological education

Brazil has a leading role to play in the continent, in various ways. I believe that one of the country's main contributions to the world was the educator Paulo Freire (1921-1997), whose ideas have spread to the most remote parts of the world. In his best known work, *Pedagogy of the Oppressed*, he argues that for education to be truly transforming and liberating it is absolutely necessary that it be based on reality, on the historical and cultural context.

In this regard, he would choose dialogue as the pedagogical starting point, his method, including for what he believed was a mission, in the specific context of religion. Throughout his life, Freire was a Christian of ecumenical convictions and a practicing Roman Catholic. A highly dynamic person, he went from urban street corners to the most remote locations in Brazil, from Harvard to the World Council of Churches, from public schools to the basic ecclesial communities, from worker literacy to a scholarship in philosophy.

For him, dialogue is horizontal, and educators and learners are, at the same time, active democratic, creative and reflexive participants in the entire process. Learners and the "evangelised", said Freire, are agents, and never simply empty objects waiting to be filled, manipulated or dominated. An education in dialogue is thus a mutually liberating praxis, in which we "reflect and act on the world to transform it" (George, p. 24 *In* Alvarez, 2015).

His critical pedagogy has been widely recognised and debated, not only in Latin America and the Caribbean, but throughout the world, because his language and methodology reach and include the marginalised and the impoverished, a situation that migrants often find themselves in. Thus, it has become an auxiliary force to understand lived realities and to find paths of social change.

Both in Freire, as in most contextual theological thinking in Latin America, "decolonising" the mind remains an imperative, not only for populations subjected to colonisation, or who are still in a state of exile, but also for the colonisers/oppressors. Even if most

North Americans, and even perhaps Europeans, feel offended for being regarded as contemporary "colonisers", says Holman (p. 221 *In* Alvarez, 2015), in the current context of globalisation, colonial forces are still at work. Yes, this is true here, in India, in Palestine, Uganda or in the Pacific.

Contextual reflection and liberating pedagogies have produced actions that serve as examples, and may be used in theological education. One way of bringing daily life closer to course contents, making theology more welcoming to life, a seminary more involved with the church, is narratives or storytelling. Both simple and profound, this practice may be widely (and effectively) used in the Latin American context, and in many parts of the Global South.

In many ways, life in this hemisphere closely resembles the life of people in the Bible. It is a powerful exercise to write, to revisit, to interpret our personal narratives, to share them with the group, and to assimilate them in our theological concepts and ecclesiastic dynamics. Every human being has something to be shared, particularly if arriving or departing, passing through, fleeing or trying to reconnect. Narratives give solidity to theology and situate the individual and knowledge in the living world, bringing individuals closer together, highlighting what is similar and what is different between ourselves and the other.

As was seen, the Bible tells the stories of characters who are distant in time and space, but who come into our lives through human experience of living the faith. They reveal different theologies, comings and goings, the dramatic, the tragic, the ironic, the land of prosperity and the land of exile. It could be the coming or going of learning, or even be part of a circle of dialogue that both takes and gives back, but never as before.

This is also how we may, for example, revisit the history of the first encounter/confrontation between European Christians and indigenous peoples (Holman, p. 228 *In* Alvarez, 2015); imperial Christianity, pre-colonial spiritualities, the theology of those opposing. There is much to be seen in books, movies, museums and academic research. These are unique opportunities to understand

the present based on the testimony of history.

Uniting knowledge may be enriching and challenging, and one does not need to be child to enjoy playful, physical and narrative resources. By approaching life this way, we may better study classic theological documents, from Patristics to contemporary theology, as well as recent documents, articles, books, videos about mission, evangelisation, human rights, migration. An enormous amount has been produced by the Anglican Communion, provinces and dioceses around the world, by the World Council of Churches, by the Vatican, and many other religious institutions and theological initiatives.

We may constantly ask ourselves, in classroom debates or on visits to churches, at detention centres, in social or evangelising actions: what is the theological and philosophical basis of the practices carried out there? What interests are sought or left aside? Who makes the decisions? In every narrative encounter, every experience, in every academic production or every child's game we are engaging in theology, originating from and aimed at the situation, culture, group, location where we find ourselves.

> Contextual theology is prominent as a method in all forms of post-colonial, feminist and liberation theologies, and is also largely used – for good or ill – in constructing missiology. As a theological method, it focuses on the relationship among three primary factors: gospel, church tradition and culture (Holman, p. 229 *In* Alvarez).

From narratives, from the reading of theologies, from Biblical exegesis, from walking alongside the people, new methods are also developed, which are much better contextualised as to what has just changed (again) to innovate, recover and to keep the dialogue open.

One thing we learn from Paulo Freire is that critical pedagogy pursues emancipatory or liberating knowledge and praxis (Holman, p. 230 *In* Alvarez). The knowledge that grants us autonomy helps us understand what social relations are, that what power relations are, and there are scales of privilege and exclusion within each society and culture. It carefully analyses the world and human beings,

aiming to promote peace, social justice, equity, the empowerment of women, children, youth, LGBTQIA+ persons, native peoples.

Conclusion

As Jesus did with the "Seventy" (Luke 10:17-23), when listening to their experiences and presenting a synthesis of the comings and goings through the towns and cities they passed through, we see classroom learning and what is observed in the field as coming together. By living among learners with whom he walked for longer periods of time, methodologies, new readings of the Bible, new perspectives and theories yet to be explored, projects that have a direct impact on reality arise, with which seminarians – the future leadership – are now faced.

Revising the trajectory of theological education in Brazil since 1500 AC, when the first colonisers and migrants arrived, and of its effect in Brazil and, on the other hand, faced with the principles of pedagogy (or theologies) of liberation, based on the Gospel, on the life of Christ and on the narrative plots the people of the Bible lived through, it becomes quite clear what our criteria or objectives should be when talking about pastoral or lay training. It is fundamental to actively listen and collectively diagnose the problems within the religious communities our seminaries or schools cater to, and to map the demands around these communities.

Theological education needs these premises as an engine and fuel, as strength, as food and as motivation to move ahead. It will not be difficult to find creative ways of including other voices, widening horizons, reviewing oppressive theologies, ideologies and pedagogies, promoting special training for specific demands, promote plural conviviality in the spirit of continuous conversion to the Gospel.

As in the 1st century, hospitality is still an action consistent with the kingdom of God. In the words of the author of the book of Hebrews, "for by so doing some people have shown hospitality to angels without knowing it. (Heb. 13:2 NIV)".

God walked the desert with his nomad people, and even ordered

that a tent be set up to live among the people who served him. Jesus of Nazareth, Christ himself, was a pilgrim, a migrant, rejected in his own nation. In reality, we are all migrants, for there is nothing more human than impermanence. It is on this migratory journey that the Word became flesh, lives among us, became one of us – we unite in it and with it.

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Chapter 3

Migration and forced disappearances in Mexico: Unavoidable Grassroots Ecumenism and Epistemologies of the South

E. Arturo Carrasco Gómez, México

Non-violence is a posture that must be actively and passionately sought. Most moral philosophies of non--violence begin and end with individual action, but our passions are shared, as are our actions.

Judith Butler

The current state of affairs

Discerning migration, in the case of Mexico, in the second decade of the 21st century, with peers from the Anglican world while reflecting on theological education, implies identifying shared passions that drive our actions, and maybe, as suggested by Butler in the quotation, assuming a stance of non-violence in an active and passionate manner.

As many know, Mexico is the country with the highest number of migrants in transit through its territory in the world. The border with the US makes Mexico a strategic country for migration, and this includes people from Angola, Senegal, Kyrgyzstan, Nepal and, naturally, from Latin America and the Caribbean, mainly Central America.

Nearly 80,000 persons engaged in migratory processes in

the first three months of 2022. Let us recall that between 1990 and 2020 North America was the destination for 59 million international migrants. According to the World Migration Report 2022, North America received 20.9% of the world's migrant population.

On the other hand, despite being a transit country, the first International Migration Review Forum highlighted that Mexico is the third country in the world with the most refugee requests. Although Mexican authorities recognise that human mobility is a right, according to Alejandro Encinas, Undersecretary of Human Rights of the Secretariat of Government, Government of Mexico

> containment policies, restrictive legislation, discriminatory campaigns and xenophobia generate greater vulnerability and push migrants into the arms of criminal smuggling and trafficking networks, which in the last decade have significantly increased their international illicit activity (Informador.MX, 2022).

In this sense, Mexico is a country of transit, refuge and expulsion of migrants. Experts in migration and human mobility recognise that the problem is cross-cutting, i.e., practically all social problems are related to migration: children, women, the LGBTQIA+ population, smuggling, trafficking, forced disappearances — which I will highlight — climate change, and a terrible "etc.", all of which have tangible aspects in migration.

In her book, *Sin miedo: Formas de resistencia a la violencia de hoy*, [Fearless: forms of resistance to today's violence, free translation] North American philosopher Judith Butler affirms that:

> Under the rubric of 'security', racism finds room. In fact, we could ask ourselves: how secure are those who protect themselves under this type of security? Is it the security of Europe or is it, in fact, the security of white privilege in contemporary Europe? Or, in relation to the caravan of migrants gathered along the U.S.

> border, whose security are we talking about? That of the United States or that of the group of stateless people who are exposed to the elements, unprotected by international law? (Butler, 2021, p. 19).

In other words, more than security, it is racism, classism and aporophobia [rejection of the poor] that are the elements that hinder immigration, putting migrants' lives at risk.

Let us recall that migration and mobility are legitimate human rights, regardless of the causes, and that in many cases they exist to safeguard life. At this very moment, as we exchange words and ideas, there are people in transit attempting to reach a different country, with the hope of a better life.

Legal and cultural restrictions, imposed by the media and acknowledged by Mexican officials, have taken the lives of migrants. Let us recall a painful case that appeared in the media in 2010: 72 people, mostly Honduran, were found lifeless in a clandestine grave in San Fernando, Tamaulipas, an area of Mexican territory very close to the US border. Unfortunately this was not the only case, although other cases did not receive the attention of the media as the first case did.

Forced disappearances in Mexico have reached an official total of 100,114 cases over the last 50 years. As of May 18, 2022, however, certain academics consider that this number could actually be double, and more critical voices suggest that it be multiplied by four, which would reach 200,000 to 400,000 missing persons. This increase is due to the so-called "black figure" regarding all unreported crimes.

This is perhaps the least reliable data particularly regarding migrants gone missing in Mexican territory. Many victims of forced disappearances do not report cases due to threats that provoke fear, extortion or insecurity. In the case of migrants, this is even more complicated given their legal migration status.

Despite the methodological limitations and extent of the diversity, we can revisit Butler's observation:

> To accept the violence of the world as if it were natural is to admit defeat and abandon the task of recognising each and every living creature as endowed with potential and an unpredictable future that must be safeguarded. (Butler 2021, p. 54)

Unprecedented grassroots ecumenism and collaboration with atheism

The conditions of forced disappearances, as well as the conditions of migration across Mexico and the world, may perhaps allow us to recognise each life as a life that can and must be safeguarded. Challenged by the Five Marks of Mission, the Anglican Communion has a great calling to become a living witness of hope and in the victory of the kingdom of love and peace with justice and dignity.

The above mentioned data, however, represents only one aspect of the challenge. Recently we learned of another new case of a young Honduran boy with mental and motor disabilities who went missing. The network of partners working on these cases is hosting the young boy's mother in northern Mexico, providing monitoring and psychological support, as well as counselling and helping in the search.

The official figure for disappearances in Mexico exceeds even the number in war zones and conflict. Let us recall that in Argentina, Operation Condor led to 30,000 disappearances. Mexico, a country that is not officially at war, is facing an unprecedented situation, which requires unprecedented responses and this has brought together different religious denominations and activists who consider themselves atheists, as well as sectors of the local, regional, and international social science communities.

In this process we met with ecumenical and interdenominational peers who are involved in the cause in all areas, both in the field and in public demonstrations; on May 10 2022, which is Mother's Day in Mexico, we celebrated an ecumenical Eucharist,

in which the mothers of the missing children actively participated.

Most recently, on May 18 (2022), we accompanied family members who are searching for lost loved ones and who are demanding that a famous roundabout on a major avenue in the Mexican capital be renamed in honour of the disappeared.

On the 10th anniversary of the San Fernando Tamaulipas massacre, we celebrated the Eucharist with a group of migrants in front of the US Embassy, where an anti-monument formed by the cross sign and the number 72 was placed, representing the more than 72 migrants who lost their lives when in transit through Mexico.

Recently, a Mexican woman, who is searching for four of her children who went missing in this country, with the help of a Jesuit priest and a Methodist pastor, visited the Anglican Centre in Rome, where she was able to share what is happening in this country; it is hoped that she will be received by Pope Francis, so that he will know first hand the reality on the ground in this painful matter.

At the recent World Social Forum, during the Spiritualities in Resistance Forum, we participated in a dialogue with ecumenical and interdenominational peers from different regions who are envisioning another possible world.

Different ecumenical and interdenominational teams are rising to the challenge. For example, during the first migrant caravan in 2018, which in Mexico we call the Exodus, different religious actors with varying levels of responsibility were providing about 7,000 people in transit with medical and dental care, accommodation, food, health services, legal advice, and some transfers.

However, the capacity of grassroots ecumenism is not enough to overcome the size and growing dynamics of the challenges. Moreover, the current situation has led many ecumenical peers to engage in exchanges and to collaborate closely, due to the presidential election processes that will take place in 2024: the US, Mexico, and El Salvador will elect new presidents, with all the social consequences that this may entail.

In Mexico, analysts recognise that there is a close correlation between increased violence and electoral processes (Villamil, 2018). Let us recall the response Trump and his supporters gave on Capitol Hill, and observe the current dynamics of the process in El Salvador; we are not prophesying, just recalling and analysing possible developments with colleagues in the social sciences.

We know that we need to leave pessimism aside, because now is the time to establish the best conditions to protect and promote the lives of the sisters and brothers in the region in the greatest possible way; as in the words of Butler: "If we feel pain and anger, it is because we haven't surrendered our capacity to react before the world". (2021, p. 53)

To walk and follow the path

To rethink theological formation in the light of the highly complex dynamics of social reality that is generated by the speed of the Internet and with global repercussions, implies the need for direct rapprochement and exchange with the different pastoral actors, located in regions of need, who are immersed in and in solidarity with the marginalised affected by the detrimental effects of the current socioeconomic system. There is the need to promote, through charity and dignified anger, a more equitable world.

According to Butler,

> When, for example, migrants are presented as harbingers of destruction, as spreaders of destruction that poison racial or national identity with impurities, the defense of the national community becomes an injustice, for in the name of this defense migrants are barred from passage, indefinitely detained, or left for dead (Butler, p. 64).

Perhaps theological formation in the 21st century implies

biblical hermeneutics in accordance with the Marks of Mission which are supported by the validity of the kingdom of love and peace with justice and dignity; with a willingness to engage in macro-ecumenism, with liturgical sensitivity to pastoral challenges, and especially the appropriation of methodological tools to learn from the surrounding reality, with epistemologies proper to the environment that deconstruct the dominant epistemologies which, as we have seen, have caused the current state of the things described, to give way to other more harmonious and authentically sustainable epistemologies, as our author points out:

> Given our interdependence in the global sphere, and also the fact that we do not always love each other - let's admit it - non-violence becomes a moral norm that honors the bonds without which none of us - including the animals and also the earth on which we depend, and which now depends on us - can live (Butler, p. 67).

We agree with Portuguese sociologist Boaventura de Sousa Santos (2017, p. 16), when he argues that: 'Understanding the world is much more than the Western understanding of the world'.

Perhaps we can learn to unlearn our brilliant convictions, especially those that prevent us from having a fuller perspective of the reality of people who have had their human dignity violated, so that the Gospel may be better connected with the reality around us.

Perhaps consider a contextual ministry, workshop, or course on epistemologies that deconstruct the dominant way of thinking and give way to epistemological reformulations arising from concrete people and communities. As it happens and continues to happen with the popular study of the Bible, which provides minimal notions of daily life, in which the people of God can resort to the hermeneutics which are appropriate to their own context; i.e., not a theology for the people, but one

that is with the people and of the people.

Meanwhile we conclude, with the American philosopher, who states,

> This life, that life, united in the realm of the living, all forced to safeguard and to seek for ourselves a common interconnected life on earth; forced to affirm non-violence even when we struggle with justifiable anger. This supposes, perhaps, a necessity and an obligation - difficult, precarious - and also, even in the best of cases, a fierce joy that we sometimes share (Butler, p. 68).

And with our beloved Desmond Tutu, when he says that:

> We, who have the privilege of working in situations of injustice and oppression where God's children bite the dust daily, where their God-given humanity is trampled on with cynical disregard for their human rights, are filled with a strange rejoicing. A rejoicing that, according to common sense, we should not feel [...]. We are filled with indomitable hope and joy because we know that ultimately injustice and oppression, evil and exploitation will not prevail, and that the kingdoms of this world are becoming the Kingdom of our God, and that He and Christ will reign forever. Amen (Tutu, 1988).

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Chapter 4

Finding borders, finding shelter: the role of Theological Education in a context of global mobility

David Ulloa Chavez, USA

Introduction

Allow me to begin by acknowledging the work of the organisers of this consultation, Paulo Ueti and Stephen Spencer. I am also grateful to the learning community that gathered during the week. I would also like to extend a special thanks to Glenda McQueen for the opportunity to participate as a canonical clergyman in the border region of the Arizona Episcopal Diocese in the Episcopal Church in the USA.

These reflections are not lines of investigation or research. They are less formal, more based on my personal experience at the Arizona/Mexico border and, unfortunately, still provisional in light of the references I have used, in a historical context.

In addition, I am, above all, a practitioner as Canon for the Borderland Ministry of the Arizona Episcopal Diocese.: my observations arose from experiences and actions in the field which are continuously being perfected, questioned an/or negotiated. That said, the task is thus to reflect on how the realities of migration – which are global in both scale and impact – challenge, expand and potentially, formulate or reformulate theological education within the Anglican Communion.

First, let us begin by discussing the question "where is the border?", so that we may situate our reflections within a specific critical studies approach to borders, approach. In general terms, several analytical characteristics of the borderscape approach shall be discussed, both in theory and in practice.

We will then outline certain aspects of this spatial context, which may prove beneficial as a source of engagement for the practice of theological reflection, and to promote reflection in a borderscape context.

Secondly, these reflections will focus on various points of potential engagement that arose from our ecumenical diocese ministerial work at Cruzando Fronteras and the La Casa de Misericordia y de Todas Naciones migrant shelter in Nogales, Sonora. We will address this problem from the perspective of our daily practices of serving our migrant neighbours, either in Sonora or those seeking asylum in the US.

Finding the borders: a borderscape approach of the Border Ministry and theological reflection

Where is the border? This question highlights a significant change in the study of borders and migration, a change that, within the critical studies of borders, is known as borderscape. Without delving into a detailed discussion of the methodology specificities of this approach to border and migration, it suffices to say that, although there is no definite methodological structure that precisely defines the concept behind the borderscape approach, it points to a hermeneutic sensitivity that highlights various concerns, relations and operations which are frequently disregarded in discussions involving borders and migration.

Prem Kumar Rajaram and Carl Gundray-Warr point out that the term borderscape is used to indicate "the complexity and vitality of, and at, the border." Nezvat Soguk states that the "the term borderscape is a point of entry, allowing the study of borders as [being] mobile, perspectivist and relational". The borderscape approach is a withdrawal from the view of the border as a "clear line in the sand", a space of contested sovereignties or a territorialised

understanding of space.

The border, more than a geographic demarcation and a location determined by the State, according to borderscape, is also a "paradoxical zone of savage resistance, agency and incarnation" (Intro, ix). In *Borderscapes: Imaginations and Practices of Border Making*, Chiara Brambilla and other authors pose that the borderscape approach aims to "critically investigate the mutual interactions between epistemic and political categories", regarding borders as complex global relational spaces that highlight levels of "social practices and cultural production at and across borders on different levels and, therefore, not only along the dividing lines of nation-state sovereignties (Brambilla *et al*, p. 1).

As a hermeneutic sensitivity, the borderscape approach provides "an analytical angle that allows the developing of a wider understanding of contemporary political spatiality" (Brambilla, p. 2), allowing for an interdisciplinary approach and a robust and multiscale understanding of the disciplines of critical geography and border studies.

They also point out that the borderscape approach is

> an analysis of the "normative dimensions" of the border, which at the same time involves efforts that consist of strategies of adaptation, contestation and resistance, challenging the geopolitical control of the border, imposed from the top down; it also questions the interaction between in/visibility, space and power since each border regime reflects particular deterritorialized border policies (Brambilla, p. 3).

In this sense, to reflect on the deterritorialised nature of the border is to insist that

> borders are highly contentious zones, places that are different from other spatial demarcations; and rather than think of them only in terms of their territorial specificity, we should consider them as an ongoing, dialectical process that generates multiple borderland spaces, some of which are not located close to the official international boundary itself (Brambilla, p. 3).

Understanding the deterritorialised nature of borders involves, according to the authors, regarding them "in concert with larger migratory circles, the projects of states, the implementation of trade accords and the political responses of those living through and in these processes" (Brambilla, p. 3).

I discovered that the borderscape hermeneutic, particularly its critical and interdisciplinary nature, is a useful starting point and a strategy in regarding the Arizona border as a non-static place, not simply defined by clear and coherent scripts that express specific repressive nation-state policies and regimes. According to many of those who study or write about borderscape issues, borders are complex epistemic spaces and mobile realities that carry significant ontological weight and go beyond the standardised coordinates of maps.

Borders, as Nevzat Soguk wisely points out,

> have a life of their own. They move, change, move away, retract, emerge high and all-powerful or withdraw to the shadows, exhausted or even become irrelevant. They are not merely fences, walls or chains that divide the surface of the earth into sovereign territories, simple in purpose and function, as shown on world atlases (Soguk, p. 283 *In* Rajaram, P.M; Grundy-Warr, C, 2007).

Borders, in spite of the apparent stable and static material realities, nevertheless contradict "the dynamism that underlies the apparent calm on the surface" (Soguk, p. 283). Borders may come alive and open up paths or create problems for the foreigner or traveller. They come alive through the purposes they are given.

Soguk continues by saying that borders

> May change and move in multiple directions and may be transformed into practices that ensnare people in labyrinths of political regulation as if circumscribed by a fence. A border may move inwards or become a policy of denial of rights to migrants and/or refugees. Or it

> may open outwards and become a policy to prohibit refugee vessels, forcing them to return to unsafe worlds. It is in this sense that I mean that borders are living, mobile and creative beings, operating at different tempos in different temporal and spatial settings. They are practices that serve **to capture and regulate contingencies.** This is their strength (Soguk, p. 285, my bold type).

Soguk and others confer a certain hermeneutic sensitivity which I believe transforms the borderspace into a potential pedagogical place for theological education. Many times, when receiving visitors at the Mexico/US border wall, the depth of it is frequently neglected, since the focus is on the real concrete wall and the materials used in its construction, imposing presence, stability, emotional reactions (shock and outrage), and stories rich in detail.

I attempt to guide conversations towards a borderscape hermeneutic in order to focus on the social, cultural, historic and political dimensions highlighted by a concrete manifestation of explicit and implicit geopolitical and nationalist impulses, that not only give form to a unilateral ontological version of reality manifested by the border wall, but that also give form and readability to those "visiting" the border wall.

As pointed out by Rajaram and Grundy-Warr, "the borders between nation-states demarcate belonging and non-belonging and authorise a distinction between the norm and the exception" (Rajaram; Grundy-Waar, p. ix). What does it mean when a traveller at the border shares a privileged space opened by the distinction between belonging and not belonging? How does the border guarantee our own sense of identity and belonging and, at the same time, function as a symbol of expropriation and operate to make the existence of the migrant other illegitimate? What role do we play in a script that allows "visiting" a border and enables visitors to remain stable subjects in a space that appears to be static; a space that is beyond and outside of us?

Therefore, the question is: what border are you bringing and how do you depend on the border in front of you? And I add: in

what way do we co-create borders? Let us now address a series of questions that focus on the operational aspects of the border regime, particularly the determination of people who are not eligible according to the standards of the regime and their underlying nationalist and neoliberal narratives.

There is an ethical dimension which is frequently neglected when considering the ontological and epistemic weight of the border wall or fence. My aim is to promote a vision where the border in many cases is

> conceived as a tool of exclusion, which may be strengthened and nourished to protect a community and a society against a ghostly threat of diversity which tends to incarnate a demonised and abject figure of the migrant or refugee (Rajaram; Grundy-Warr, p. x).

Being legal means to exist in a narrative determined by the State that organises border infrastructure, i.e., legal demands, surveillance equipment, biometric reading processes, incarceration of people, and the agency of subjugation, of forms that go beyond the geographical location of the physical borders. The subject is, thus, eligible as a subject who submits to the coordination and the logic of a mobile border. In other words, the border goes to wherever the legal or illegal subject exists.

Stated differently, the border wall, and all of its static power, is, in fact, a process and a method that ensures that the nation-state's legality narrative takes root in an "ontological resolution... where the meaning of being human is linked to the meaning of the Nation-state" (Rajaram; Grundy-Waar, p. xii). This requires recalling that the introduction of the border is not simply the construction of a concrete reality, but an operation that nourishes the border with its epistemic weight and its power to include or to exclude.

To be included, or to belong, becomes a performative act in which

> groups need to prove their cultural or social belonging through effective identity action. The way people dress,

> speak and socialize affects their recognition in certain points in society (Rajaram; Grundy-Warr, p. xiii).

In order to go beyond the restrictions of the border, both those imposed on those who become illegal as well as those who coordinate the conduct of those visiting the border wall, it is necessary to be awakened to the reality that the border is not just an instrument of protection, but also a method that subjects fellow citizens and migrant to the power granted to the border by the nation-state that seeks to "capture and regulate contingencies" (Soguk, p. 283).

So how could a borderscape approach to borders and migration be a generating factor for theological education? First of all, it is not enough for theology to discuss the injustices and unfortunate realities of global borders from a distanced and ahistoric perspective. Theology needs to question its role in the co-creation of border regimes; doctrinarian, liturgical and dogmatic borders. In what ways does Anglican theology participate in the border practices that are so deeply rooted in the hostile reaction to the other, in privileging the methodological apparatus, and in the patrolling of points of entry to protect the status quo of the epistemic western communities from theological practice?

By presenting the border and the constellation of realities that shape and inform how migration is conceived from an instrumentalised perspective and a standpoint of subjectivity, geographic space, theology is invited to be part of its own transformation process. Also to insist on migrant justice that begins with a radical criticism of its own omission of the migratory narrative of the Sacred Scriptures.

As pointed out by Elizabeth Cook during our consultation, 'the Bible was written by and for migrants'. But, if the scriptures are what theological rationale and practice are based on (along with tradition), then how does the migratory narrative regard the established and static conception of God and the interaction of God with the created order? And, lastly, how can theological formation be set free from contributing to a binary exclusion/inclusion logic and be guided towards a horizon of superabundant welcoming?

Superabundant welcoming is an alternative to the impoverished theology that accommodates itself in the binary logic, which gives room to the voices and accounts of migrants, that witnesses the reluctance to accept the realities imposed by colonial impulses that regard the land and migrant extractives zones and migration as an exceptional reality nurtured exclusively by economic factors of attraction and repulsion based on corruption.

Theology is a practical discipline that must continue to refine its criticism of the systems of oppression within its community. It must also condemn the social and cultural devices and mechanisms that allow what may be called nationalism to incarnate Christianity, a model of Christianity that combines nationalist narratives of settlement colonialism, the doctrine of discovery, and allegedly supports texts in Hebraic and Christian scriptures that justify religious practices and sentiment that repeat or express a borderline theological version of reality and ethics.

Theology conceived as an itinerant practice may serve as co-creator to repair the gulf that currently exists between migrant neighbours who discover that mutual liberation is the order of the moment. As an itinerant practice, theology is capable of walking side-by-side with the migrant and honing the view of the urgency at hand, both on the physical geographical borders and at the intersection of human coexistence and daily life. Here, borders help shape more mundane and intimate interactions between human actors, nature, and God. Borders and migration represent an opportunity for theological formation to cross borders, establish connections, and to promote reparation characterised by the artificiality of a border wall or the epistemological line drawn in the sand.

Shelter: creating spaces of restoration and repair

In late 2023, The Episcopal Diocese of Arizona became involved in welcoming and serving migrants through the ecumenical action of the Cruzando Fronteras ministry (hereafter CF). CF began and continues as a ministry of the two dioceses in Arizona

and Western Mexico, in partnership with the Southwestern Conference United Church of Christ and the Grand Canyon Synod of the Evangelical Lutheran Church in America.

Together, we are working to meet the needs of those seeking asylum or shelter at La Casa de Misericordia y de Todas Naciones located in Nogales, Sonora, México. A key skill for an effective ministry in the border and migration spaces is learning how to build partnerships for the good of others. La Casa, as it is affectionately known among the volunteers and residents of the shelter, is a space that offers a range of services that the shelter's leadership consider useful and essential for migrants seeking shelter.

Legal services are provided by the NGO Arizona Justice for Our Neighbors, which is affiliated to the United Methodist Church. La Casa also aims to involve state and federal agencies, global partners such as the International Organization for Migration, Save the Children, the UN High Commissioner for Refugees, to name just a few, to focus efforts towards the wider global initiative of assisting migrants. Pastoral care is shared among ecumenical and interdenominational partners.

La Casa aims to prevent any impulse to proselytise the residents of the shelter by religious groups or institutions that visit or act on the institution's campus. The Secretary of Education of the State of Sonora provides educational opportunities, and a state vocational school offers courses to those seeking to become electricians, plumbers, medical assistants, beauticians, and teacher assistants.

In 2022, the Government of Mexico recognized La Casa de Misericordia y de Todas Naciones as a model shelter that promotes the well-being and health of migrants. Its ethos is to offer a space where migrants may rest, recover, and prepare for the next steps in their journeys. Everyone is welcome, and special attention is given to single mothers with children, the LGBTQIA+ community, and to families. Of course, single adult men may also join the shelter's community, but priority is given to the three abovementioned groups.

Those who visit the shelter are frequently surprised not only to find a community of migrants involved in the daily life of La

Casa, but also in activities such as yoga, walks in the labyrinth, cooking, gardening, baking, and relaxing in the shade of the many trees spread throughout the campus. Located in colonial Bella Vista, La Casa de Misericordia has a view of a large part of the city of Nogales to the south, and to the border wall and adjacent communities to the north.

What stands out most when looking toward the north are the border wall and the golden arches of the McDonald's restaurant. The residents of the shelter occasionally sit in silence in front of a loom and weave images and stories that evoke traditional and indigenous practices and stories, restoring a sense of place and dignity. Others work in the community vegetable garden applying techniques and worldviews that conjure traditional and indigenous knowledge on the relation between the being and the land.

Perhaps one of the most interesting dynamics at La Casa is that you will frequently find members of the same village, town or city that have experienced violence under the same roof. Sister Lika Macias, the Director, shared many stories of members of the community recognising criminals who used to extort them, now fleeing from the same gangs they once served. Occasionally, they may reconcile; other times, there is the tension of pain, suffering and forgiving.

In 2021, a performer nominated for the Grammy, Joe Troop (guitar player, founder of the band Che Appalache), spent several months on the La Casa campus. He was looking for a place to breathe and started telling stories of migrants through song, particularly among folk music musicians and lovers. Joe gave guitar lessons, sang with the residents, learned stories and songs, worked alongside a community of 180 persons from Central America and Mexico. With his experience and creativity, Joe wrote Mercy for Migrants, a song that evokes the tragic death of migrants in the desert as a consequence of the policies of the US National Security Agency and its repressive arm. Joe's stint at La Casa was told in interviews given to the Rolling Stone and Billboard magazines.

Mercy for Migrants was nominated for a Grammy and Joe

toured the United States. On several occasions, Joe invited residents of the shelters in the US who were awaiting their asylum requests to attend his concerts, and occasionally to perform with him on stage and play with the band. Joe shared his transforming experience and the names and stories of migrants in popular music in a way that impacted and exalted the work of La Casa de Misericordia and other shelters along the entire US/Mexico border. Above all, Joe's personal transformation as a result of living and sharing at the shelter is of great importance.

I believe that, just as Joe Troop was able to expand his art because of his personal transformation, the space may also become a place where the art of theological practice may be learned. Since life at La Casa is not objective and lived in isolation, but is immersive, restoring, and full of unforeseen contingencies, theological practice must learn to create a space that moves away from being a totalising system of coordinated practices.

There is a clamour for discovery and creativity that takes place beyond language, as well as categories and cosmologies which have been impoverished by Western and Eurocentric tendencies to define, delimit, and orchestrate contingencies that serve a pre-established version of God, theology, church, and the search for vocation. In many important ways, the shelter is a refuge for students of theology who have been affected by professional expectations and teaching methods, leading to tensions arising from the difficult work of reconciliation and forgiveness, the face of other migrants, i.e., the vision of Jesus and the Holy Family, welcomed at La Casa.

If theology seeks to recover its itinerant vocation, it may very well discover that fellow migrants, those who chose life over death, resistance over acquiescence, mobility over an obsequious attitude to life, may show the way.

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Chapter 5

God the foreigner: questioning the migratory reality in theological formation

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"Try, just try / For a minute, just a minute / Put yourself in their shoes / (Ignore the dead bodies, please) / What do you feel? Tell me what you feel / Climbing over the barbed wire / jumping over the ditches / Climbing the walls / Falling in the sea, in the sea (like chaff in the wheat) / What do you hear? Tell me what you hear in the darkness."
The song "La línea (The line)", from the album El árbol y el bosque (the tree and the forest), Rozalén, 2021 (loose translation)

"I was a stranger and you invited me in"
Jesus of Nazareth, Mt 25:35

Introduction

It has been said that migrations define our time (Castles; Miller, 2004). It is certainly not a problem exclusive to this century, but it is significant and unparalleled that, in recent years and in spite of the restrictions to mobility imposed by the pandemic, there has been a constant increase in the number of forced migrants and refugees. The process of globalisation of communications and information has contributed to aggravate this problem that affects the entire world.

This chapter reflects on the place of migration and the condition of migrants as a theological problem. Theology is the reflection

of the revelation of God who, for love of humanity, moves, migrates, and is incarnate in the world, making the human response and closeness to God possible. This is the first moment of theological action: it arises from the original migration. From this perspective, that of the *Migrant God*, theology is a new interpretation of the reality of migrant people, families, generations, life stories, faces, and narratives. The objective is thus to highlight that even when churches assist migrants in their ample and frequent pastoral work, there is a need for a greater biblical-theological and pastoral reflection regarding the condition of migrants, and a permanent acceptance of migration theology within intercultural theological education.

Migrant reality as a place of theology

A privileged place *(topos/locus)*, from which it is possible to comprehend, interpret and discern faith in God who has been revealed in the recent history of Latin American people, is the situation of poor migrants. This theological place is a "historical reality" – to use an expression of Ellacuría and Sobrino – that permeates us in a permanent and substantial manner, and from which we interpret the content of Christian faith; i.e., where we assume our theological, ecclesiological, and missiological work.

The place or hermeneutic territory of the migrant condition is symbolised by border walls or fences. And also by guards, patrols, thermal and infrared sensors, by darkness, fear, seas. By rafts and boats on the verge of sinking... and dead fellow travellers.

After the wall, border crossings, clandestine routes, daily uncertainties, lack of solidarity, rejection, precarious work, extortion, violence, deracination, incarceration, extradition or death await the migrants.

Even when, as a result of their efforts, migrants are able to find a place for their new lives, the threats mentioned above remain as latent as the sword of Damocles, ready to be wielded, depending on the situation and political instrumentalisations. Even second- and third-generation migrants will still have to work hard to be recognised and for the elimination of discrimination and uncertainty.

According to 2022 report of the International Organization for Migration *(UN-IOM)*, 281 million people in the world are international migrants, 42 million of whom are under the age of 18 (IOM, 2012, p. 19ss). The statistics do not consider the large unquantifiable illegal migration corridors, nor the shocking figure, reached in the first time in history, of 100 million refugees and internally displaced people who have been forced to flee from conflicts, violence, and violations of their fundamental rights (UNHCR, 2022).

Migratory flows are always changing and the trends are not always stable, nor are the representations of these processes. In this regard, our aim is to affirm that migration is a complex, controversial, not always unequivocal nor linear reality and that, depending on the place and the interpretative interests with which the phenomenon is observed, it reflects a frequently conflicting and contradictory diversity of facets.

The same facets do not appear if, for example, the interest is population control, budget planning or "orderly, secure, regular and responsible mobility" public policies (UN.org); or if the focus is the rights of migrant populations and their access to health, education, housing, and employment.

Nor will the resulting perspective and analysis be the same if we attempt to understand, for example, aspects as different as smuggling and the trafficking of persons; the political interests that instrumentalise the migration problem; the geopolitical conflicts involved in large population movements; the cultural and religious diversity present in any migratory process; the psycho-social impacts on migrant populations and host societies.

Of the different types of migratory processes, it is clear that the Latin American drama does not involve the mobility of a workforce towards the countries in the North, migration produced in a regulated manner, in waves, requiring persons with professional, technical or scientific training. Nor does it concern refugees who enter host countries for humanitarian reasons, with their security guaranteed.

We are talking about the so-called "uncontrolled or unregulated" migrants, who are the most tragic, large and sad type. They

migrate over land and sea, with greater risk to their personal safety and life, with no "papers" or documents.

When reflecting on the serious migratory problems from a theological and pastoral perspective, it is necessary to be fully aware of the absence of equity, of the inequality, and of the various social asymmetries of the world we live in. If migration is to be considered from a hermeneutic and theological place, from the perspective of the Kingdom of God and the gospel of hospitality to the most vulnerable, we thus need to walk alongside these migrants, victims of the lack of opportunities. Millions of people burdened with suffering, uncertainty, and the lack of hope are seeking work or a place where they can live their lives with dignity, respect, and modesty.

Integration and care for migrants in the Scriptures

In light of this reality, the Scriptures bring us closer to the Judeo-Christian ethic of welcoming the foreigner. Its origin, however, was foretold in Chapter 125 of the Book of the Dead, which describes reverence to Egyptian ancestors in the 4th century B.C. The way a person will be judged in the final judgement is described there. In the great hall of Maat and before the gods, a person must declare:

> I have not committed crimes against people [...]. I have not deprived the needy from their goods [...]. I have not let anyone go hungry [...]. I have given bread to the hungry, water to the thirsty, clothing to the naked, and a boat to castaways (Peinado, 1989 *apud* Sardiña, 2022, p. 174).

This same experience of solidarity and care for the other, manifested in the solidarity with the foreigner, is equally present in the last of the teachings in the Gospel of Matthew:

> Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you

> gave Me drink; I was a stranger and you took Me in. [...] I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me. (Mt 25,31-40).

These fundamental ethical principles are present in various cultures and religions where the hospitality shown to the needy foreigner is regarded as of supreme value. The foreigner, the castaway, those who do not have the means to survive or to provide for themselves are welcomed and invited to sit at the table, to enter the house, and be a member of society. This is part of Christian praxeological spirituality.

More specifically, in our Judeo-Christian tradition, the migratory movement has been part of the origins and identity of the "people of the Exodus", of imposed diaspora, forced to leave their places of origin behind in search of prospects of hope. The history of Israel tells of successive migrations of families and entire peoples due to hunger, need, drought, war or as spoils of war. This is now part of the redemptive-historical creed in the collective memory of a people: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous." (Deuteronomy 26:5). God created them as a people on the move, comprised of nomad ancestors with Aramean roots; Hebrew outsiders *(hapiru)* who were enslaved in Egypt and assumed their exodus or migration; travellers and refugees in the desert; exiled in Babylon; foreigners in Palestine.

However, just because the principle of a migrant solidarity ethic is fundamental does not mean that it will be entirely fulfilled. There have been, in fact, declarations contrary to certain texts in the First Testament arising from historic factors, specific contexts, and excluding cultural inertia[1].

Thus the need to consider different basic terminology when addressing foreigners: zār is the neutral term for foreigner, he who is "from the outside"; *nekar (benênekar / nokrî)* is the foreigner who has no

[1] An example of this is the book of Ezra (9-10), when, after an expiatory ceremony, the community that called itself the "holy race", rejected mixed marriages and proposed deporting foreign women, their children, and those who married them.

intention of being part of the Israelite people and who may represent the threat, for example, of promoting idolatry; *tôšâb* is the resident foreigner who enjoys rights; gēr is the economic or political immigrant whose welcoming is imperative (Seijas De Los Ríos, 2020, p. 25ss). The latter is the most relevant term in the First Testament, appearing 92 times (Carrol, 2010).

In accordance with the welcoming of *gēr*, the most authentic prophetic tradition set forth by Yahweh calls for the protection of the classic triad of widow, orphan and foreigner:

> If you really change your ways and your actions and deal with each other justly, if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place, in the land I gave your ancestors for ever and ever. (Jeremiah 7:5-7).

In the New Testament, the story of salvation points to the incarnation of God in Jesus Christ as a "crossing of borders" from and to the trinity of God. In the words of the theologian D. Groody (2009, p. 85):

> The incarnation is an event of crossing of borders, a model of graceful giving, through which God emptied himself of all but Love, to be able to more fully identify with the other, to be able to fully assume the condition of vulnerability, and to be one with them in the profound act of divine-human solidarity.

In this incarnational mobility or migration, according to the Matthean genealogy of Jesus, the surprising presence of four foreign non-Jewish women who, together with Mary, broke the cultural and historical patriarchal paradigm of the Jewish male: Rahab the Canaanite, Ruth the Moabite, and Bathsheba the Hittite. The common denominator of these women was that they were migrants, who prepared the way for Jesus, representing a point of rupture in the history of Israel (Richard, 1997, p. 7-27).

The migrant dimension in Jesus Christ is also present in Saint

Augustine of Hippo (1984, p. 4), who declared: "May nobody pride himself for welcoming the immigrant: Christ was also one". In fact, Jesus himself assumed a migratory stance throughout his life; his family was forced to flee as refugees to Egypt, to escape from the violence of Herod (Mt 2). He carried out his entire ministry away from his hometown, travelling through cities and villages, with few options of where to sleep and eat; in his public ministry he was surrounded by foreigners: Samaritan and Canaanite women (Mark 7:24ss., Matthew 15:21ss., John 4), Roman centurions (Matthew 8:5ss.), poor and simple people among whom there was no lack of migrants. At the centre of his ministry we find His care for different people and communities, scorned and rejected by the Jews; in his teachings he takes Samaritanism as an ethical model of closeness.

Migration, rights and theology

The human rights of migrants are routinely violated, both when crossing borders and in the countries that received them. These violations are aggravated by the fact that these people are vulnerable to social exclusion: persons without documents who live and work illegally, who have no access to rights and services due to ignorance, who are arbitrarily detained and refused a just trial, and who are afraid of making any type of demand because their most basic liberties are frequently denied.

This denial of rights to migrants has always been historically related to xenophobic and aporophobic stances of rejection; to nationalist, racist, and supremacist prejudice introduced into the host populations that criminalise migrants, regarded as scapegoats when there is civil insecurity and unemployment, their lack of qualification a burden or obstacle to the country's development.

Xenophobic exclusion is a sign of inhumanity that permeates the human condition or, in other words, is the imperfect potential of humanity to be human, which has largely occupied Christian and Humanist anthropo-theological reflection in recent times.

However, it is not only the validation and recognition of the social, economic and political rights of the migrant population, but also the way we regard others and God – which, ultimately, is the same thing, "or he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1John 4:20). Lastly, it has to do with what it means to be human: to be the creatures, brothers and sisters, sons and daughters of the same Father.

In this regard, the exclusion of migrants is openly opposed to a Christian faith that affirms the inviolable dignity of individuals and that promotes a social order of coexistence where everyone – migrants and non-migrants alike – is recognised and can exercise their fundamental rights. A humanised social order allows migrants to be a permanent part of daily social life. The Christian social ethic promotes the evangelical values of solidarity, respect for others, defence of life, justice and equity, that converge with identical premises upheld by the movement in defense of human rights and migrants.

The relation between theology and the rights of migrants is not exogenous nor imposed: theology, as a critical reflection of Christian faith lived within the history of salvation – and thus its necessary criticality – according to the Word of God, makes the relation between the concrete human being and God its anthropological centre. Theologically speaking, at the centre of the relation between the human and the divine is precisely the humanising of God, the incarnation of God transcendent in human history and human endeavour, which is realised by the *ad intra* participation in human experience.

When God becomes man in Christ, for Christian theology this means to identify with humanising processes, to recognise the roots of humanity that are manifest in the "human" experience, and to reject relations in which people, particularly migrants, are humiliated, violated and disrespected. The Father of the Irenaeus Church of Lyon, stated in 2 AD that "*gloria dei vivens homo*" – the glory of God is man fully alive – considering the ultimate sense of the existence of God proper and his incarnate

humanising as cooperating with the vivifying and humanising of the human being.

What Western modernity identifies as the tradition of fundamental rights is regarded in Judeo- Christianity as the revelation that

> a God collusive and complicit with the humanising and emancipation of the human being, [...] whose point of view is the humanising of human relations and of the relationship with all of nature (Hinkelammenrt, 2007, p. 406).

For theology, upholding the rights of migrants is upholding universal rights, from a Christian ethical perspective. For it is in those whose rights are not recognised that the commitment of a society to its most fundamental principles is validated or judged.

This humanising dimension is evident in the life of Jesus of Nazareth, who reveals in himself a God that is close to us, who is interested in the conditions of life, and who does not use religious experience, but the experience of what it is to be human as a pedagogical reference. Jesus conveys his message of the Kingdom of God based on the humanising of social relations that takes place when God becomes present in history. He is God among us, Emmanuel and "the man for others" (Bonhoeffer).

He and migrants are the Christian face, where the image of God humanised is realised. Since God's most complete revelation is in the incarnation of Jesus as a person (living-sentient corporality), as an individual being (liberty), as a foreigner (incarnational peregrination), and a social being (otherness). Theologian Castillo summarizes (2009, p. 130) this as follows:

> To say that God became incarnate is the same as saying the God became human; the stitching together and encounter between the divine and the human was not the divine, but the human, meaning that it is in the human that we find the divine.

The Latin American Church: pilgrim and missionary

The constitution of the Church since its origins, through the Petrine and Pauline Apostolic Ministry, as well as mission, bonds the ecclesiastic identity to the migrant movement, the foreigner, atonement, risk, and hospitality. In its identity, the metaphor is the Church as pilgrim people of God, as an "outward" Church, as Pope Francis would say.

The primitive Church knew the diaspora in such a way that the first letter of Peter is to the expatriates, the foreigners, those scattered throughout Greece, Turkey and Asia Minor (1Peter 1,1); the letter to the Hebrews refers to Abraham's family history to recall that believers were strangers and pilgrims on the Earth (Hebrews 11:13ss), highlighting their vulnerability:

> the *ekklesía* is asked to acknowledge what it is to be a foreigner, a stranger, to be vulnerable, with no power. This is important because to regard oneself as a migrant in the world stops us from discriminating and oppressing other migrants and, above all, helps the ecclesiastical institutions to move away from desires for greed and establishing itself to possess and command in complicity with today's corrupt and unjust world (Tamez, 2018, p. 13, loose translation).

The concept of ecclesiastical pilgrimage would be historically extended to all national and local churches, particularly in the missiological sense. Once the etiological and geopolitical barriers of Palestine were transcended, Christianity opens up to the experience of outwardness, of the journey, of arrival, of inculturation, (re)territorialising its path of evangelisation and as promoter of the values of the Kingdom.

Particularly in our Latin American context, Protestant churches and denominations were born from migratory movements and became consolidated as projects of spiritual and social assistance to populations. Our own Anglican tradition expanded its influence in the world with the evangelising project of the missionary societies, which included assisting British subjects overseas.

In addition to the needed criticism of the processes of conquest and colonisation, and of the symbolic and actual participation of the churches and religious orders in said processes, the fact is that the global expansion of institutional Christianity was realised through migration. In the 18th and 19th centuries consecutive waves swept throughout Latin America, that consolidated the so-called "immigrant churches" or "transplanted churches" into three major groups: liberal or "historical" Protestantism and Anglicanism; Evangelical Protestantism; and Pentecostalism[2].

García-Ruíz establishes a typology for ecclesiastical migration in Latin America as of the 18th century making a necessary distinction between the Protestant and Roman Catholic traditions.

(1) The "transplanted" Protestant churches, fundamentally comprised of Anglo-Saxon migrants who attempted to introduce liberal ideas, centred on the ethnical and cultural sustainment of a tradition, a language and a rite.

> They were the ones who organised the first Protestant communities, which led to the first "transplanted churches" that organised the first institutions. Migration as "a community of believers" bringers of a culture and a language, had – in this context – an ethnic nature. [...] These "transplanted churches" were also called "immigrant churches" and were characterised by the fact that religious confession was the ideological base upon which the group of "transplanted" immigrants took root and was organised. This process had the sociocultural function of providing an ethnic foundation. What was important for these churches was not so much the "creed", but the ethnical and cultural origins of the immigrant (Garcia-Ruíz, 2010, p. 7).

(2) The Catholic church and its "assistance" strategy. As of the

2 In Latin America, the most significant migration was the arrival of nearly 52 million Europeans, clerics and followers of various Christian denominations, during the so-called first globalisation, between 1870 and 1914. This massive migration concided with industrial development, urbanized, and the increase of poverty in Europe.

19th century, with the arrival of immigrants from the Catholic countries of Europe (mainly Ireland, Italy and Spain) in Latin America, the national churches were territorially reorganised, which implied the need to train native missionaries and priests – and to import priests – to ensure ecclesiastical belonging, according to the different cultural and ethnic systems and visions of each migrant nationality.

The massive arrival at that time of migrants to the continent allowed, and has to the present day led to, the pluralising of Christianity. In just half a century, the ecclesiastical pilgrimage reconfigured the Latin American religious space in such a way that it shifted from a relatively defined Christian ecclesiological phenomenology – historic Roman, Orthodox, Anglican and Protestant with their own liturgical, sacramental, ministerial and missiological models – to a heterogeneous diversification of free, independent churches, and a post-denominational Christianity.

From a theology of migration to an incarnate theological formation

The past century has witnessed a change in theological methodology and epistemology, shifting from a more speculative and apologetic theological knowledge toward the exploring of historical, contextual and hermeneutic mediations of a theology incarnate. Thus, theology must not be tautological or be an empty or repetitive discourse of eternal truths (Sardiñas, 2021), but must be in dialogue with concrete socio-historical reality.

This reality must obviously be referred to in terms of a revelation of and a faith in God immanent and transcendent, based on its own sources, knowledge, mediations, discourses and theological references. But it is the discernment of the combination of historical-redemptive events in a given context – theologically, the "sign of the times" category – that directly marks and conditions the development of theological reflection.

This explains the reasons for the contextual theological production in response to the profound changes brought about

by the First World War, the Bolshevik Revolution, the ascension of fascism, the decolonising of the world, the Cold War, and the strategy of globalisation in the previous century. From this arose, among others, the dialectical, existential, hermeneutic, European political, hope, Black, Latin American liberation, Asian Minjung, feminist, indigenous, peasant, eco-, queer and intercultural theologies of religious pluralism. In recent years, there has been demand for theological reflection on migration with regards to the migratory condition, with an aim to discern the presence/absence of God in the complex reality of the migratory phenomenon.

Migration is a sign of our times that needs to be theologically elucidated, learned and appropriated. In this regard, we need to develop a pastoral and biblical-theological interpretation of migratory reality, which allows us to elucidate some of the following questions: how can we assume migration as a hermeneutic key to the sign of the times? What are the principles of migrant pastoral and its corresponding ecclesiology? Is it necessary to assume a political theology of migration? Is a migration theology imperative for a theologically incarnate education of the clergy and parishioners?

It is imperative to systematically develop a migrant theology in theological education colleges, institutes and centres on the local, diocesan, national or regional level that allows us to address the challenges of the communities that need it. It is necessary that theological action for migration be socialised in a more ample manner, promoting the exchange of competencies and contextual knowledge, which implies thinking about the actors, methods, and themes of migration theology, so that we may move away from the current endogamic theological monoculturalism towards a more inclusive and intercultural educational identity.

In a similar fashion, a theological interpretation of the migrant reality will need to include a method to analyse the structures of sin present in the unjust migration policies of the global capitalist system that allows the flow of money, goods, capital and businesses, promotes the production of weapons, and primarily affects the ecosystems of poor countries, but that impedes the

circulation of people. A comprehensive view will allow us to understand the structural roots of the pauperisation of populations and the violence that are at the base of migrations and, at the same time, allow assuming the hermeneutic principles and keys of the migrant theology, which are recognising the dignity of migrants and refugees, their migrant rights, justice for the foreigner, (Matthew. 25), hospitality, and welcoming.

Migration pastoral care– also pastoral care for human mobility – allows providing spaces where experiences can be shared, life stories and accounts of pain may be told, which is open to others, to intercultural dialogue, where a new world which is more human and liveable can be dreamed and desired. Immersion and discussion of complex themes such as identity, uprooting, reconciliation, mixed marriages, racism, xenophobia and stigmatising, intercultural coexistence, among others, will enable the empowerment of migrants.

Migration pastoral care must consider that migrants are not only human beings victimised by diverse conditions of exclusion; they are people who, despite their dislocation and pain, carry ideas, values, desires, energy, feelings and words.

It is a shared ecclesiastic awareness and a mutual learning process. The migrant issue is a subject that clamours, questions, and has something to say. It goes beyond its mandatory idiomatic silence and symbolic concealments. It must be reconstituted into an immense resilient force, with all its capacity to contribute, learn, create and grow. In this sense, churches will not only help the migrant, but will also be enriched by this mutual interlocution and learning process.

The psychospiritual assistance provided by the ecclesiastic ministries of a "migrant spirituality" in many communities in Central America in the so-called "migratory corridor" – Nicaragua, Honduras, El Salvador, Guatemala, Mexico – needs to be better known and socialised. These particular types of pastoral care can work together to create symbolic and sacramental spaces, and potentialize the practice of prayer and rituals that allow communities who grieve at losing their roots, to endure difficult situations, to

invoke divine protection, and to strengthen their faith and hope.

The work of providing spiritual assistance to migrants may, in turn, disseminate a practical ecumenism, such as the experiences of *Via Crucis* of the Episcopal Church in pilgrimages to the border between the US and Mexico.

It is there that encounters are held between fellow migrants from different countries and Christian denominations where, on both sides of the wall, faith and hope can be celebrated together. One faith, one eucharistic whole, one bilingual celebration, albeit divided by a physical geopolitical wall.

Amid the denouncement of the interests of the powerful, of the culture of rejection, of hate and of injustice, a fellow episcopal cleric who initiated a *Via Crucis* of caravans, described his emotions:

> The mixture of feelings continued within me. Sadness in imagining so many accounts of people, their losses, their emptiness, their desires for peace, justice, and better opportunities of life and of being loved. Of discomfort in thinking of the inequity of the world, of abuse, and of the predominance of one against the other (Martiñez, 2022).[3]

Churches must continue contributing to guarantee the rights of migrants in host territories and cultures, to generate a sense of belonging, and to preserve and reconfigure identities.

Churches, parishes and ecclesiastical communities are an essential part of migratory process as mediators of the sociocultural dynamism of migration, through plural symbolic-religious practices that allow migrants to identify with their maternal cultures and, at the same time, facilitate their interaction with and acceptance in the new cultural context. A Church and theological community incarnate implies, in today's world, attempting to bring us closer to our need for God in light of the situation of migrants and refugees.

3 Rev. R. Martínez, unpublished testimony, April, 2022

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Chapter 6

Necro-politics and migration: reading about life and the Bible for a welcoming theological education

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Introduction

We will reflect on the issue of migration from the perspective of Latin American theology, starting with an assessment of necro-politics: a colonial, xenophobic and capitalist project, carried out in the current socio-political context, that decides and controls who lives and who dies, including at the border. In other words, a world order that is imposed according to the logic of order as law.

In this regard, undocumented migrants, who suffer all types of abuse when crossing borders, are regarded as merchandise (disposable, we might say), who can potentially generate some money or a certain sense of power, albeit momentarily. These people, based on their own reality, suffer from poverty, hunger, exclusion, marginalisation, hostility, persecution, and even end up dead.

Second, in light of a policy of hostility and disposal of bodies (necro-politics), it is fundamental that we come up with a theological reflection regarding the problem of migration, and recommend an ethic of hospitality, which starts with the fundamental worldview of the Old Testament, also assumed in the lifestyle of the first

Christians. We conclude with a Latin American theological reflection: migrants as theological subjects who question us here and now.

The concept of necro-politics

Achille Mbembe (2011), developed the concept of necro-politics and examines how the sovereign right to kill is reformulated in societies where the state of exception is permanent. In a systematic state of emergency, power constantly refers and resorts to exceptions and the fictitious notion of the enemy.

For Mbembe (2011), necro-politics – political power that denies life – is a reinterpretation of Michel Foucault's position regarding biopolitics, i.e., the control of bodies in order to make them stronger and more efficient, but also more docile. Mbembe wants to take things further and analyse contexts such as those in Africa, Asia, and we may even mention Latin America because, for him, the issue is not managing life as in Foucault – it is the management of death. Thus, for this author, sovereign power does not lie in the capacity to decide who lives and who will not:

> The ultimate expression of sovereignty largely lies in the power and capacity to decide who may grant life and who must die. To put to death or to allow to live constitute the limits of sovereignty, its main attributes. Sovereignty consists of exercising control over mortality and defining life as a consequence and manifestation of power... If we regard politics as a type of warfare, we must ask what place is given to life, death and the human body (Mbembe, 2011, p. 20).

Therefore, what are we referring to when we speak of necro-politics in the current Latin American context? First of all, we may say that necro-politics is a political-economic project of death that always impoverishes minorities, but that also disturbs bodies and territories. In the words of Mbembe, sovereignty is the capacity to determine who is important and who has no value and may easily be replaced (Mbembe, 2011, p. 45-46). Thus, more than a theory, it is a

political project that is positioned in today's contexts and determines who may live and who must die.

This narrative is based on the deification of the state. For Mbembe, the state has acquired a divine right, where violence and sovereignty amalgamate:

> The colonial state bases its fundamental claim to sovereignty and legitimacy of authority on its own version of history and of identity. This discourse is supported by the idea that the State has a divine right to existence [...]. Violence and sovereignty, in this case, claim a divine right: the nature of a people is forged by the worship of a mythical divinity, and national identity is conceived as an identity that is opposed to the Other, against other divinities (Mbembe, 2011, p. 46).

In summary, when discussing necro-politics, Estévez helps us better understand this notion: :

> It regards the power to kill with technologies that exploit and destroy bodies, such as massacres, feminicide, executions, slavery, the sex trade, and forced disappearances, as well as legal-administrative devices that order and systematise the effects or the causes of the policies of death (Estévez, 2017).

Migrants are thus obliged to live the reality described by Mbembe. Necro-power is revealed at the border, or at least it is more evident than in other moments of the radically corrosive forms of necro-praxis (policies) of a system that disposes of bodies regarded as pathogens. This is, no doubt, the *modus operandi* of necro-political capitalism, i.e., the way and forms of organising the accumulation of capital that involve poverty, death, suicide, the destruction of ecosystems, and the overall management of structural social violence (Estévez, 2017).

In summary, the legal and political aspects that systematize and order the project of death, that propose to protect the border and not human beings, i.e., indigenous people, women, migrants and Mother Earth herself.

Esposito: immunity and community

The border, in light of the above, has become a place of truth. As pointed out by Foucault (1992), truth is understood not as "a set of truths to be discovered or accepted" but as a set of rules according to which truths and falsehoods are distinguished in a given historical moment, as a set of procedures regulated by the production, circulation and operation of statements.

Truth presents itself as a product of history that emerges from a certain network of practices of power and from a set of coactive institutions that act to constitute the subject. In fact, if we are subject to saying the truth, Foucault argues, it is because in the name of truth, laws and "true" discourses have been established, that have a certain power.

> After all we are judged, convicted, classified and forced to compete, destined to live a certain way or to die due to truth discourses that carry specific effects of power (Foucault, 1992, p. 148).

States create, from the perspective set forth by Foucault, laws that are born from truth narratives, that configure the migrant subject, classify, reject or discard the individual according to the discourse of power and for subjects to be productive in the order-system the state answers to. However, it must be pointed out that these productive subjects shall always be disciplined subjects, who underwent the disciplinary phase, i.e., the imperative of duty (Han, 2012, p. 28).

Therefore, the legal framework and laws become this fundamental moment that configures and classifies the status of the undocumented migrant: as disposable bodies or merchandise. We are faced with a policy of life.

For Esposito, it is fundamental to understand that there is a distinction between policy about life and policy of life. The regulating and control of migration abides by a policy about life that operates as an immune system that protects the body – the

population – through negative means that ultimately turn against the system itself (Estévez, 2017).

For Estévez (2017), Esposito believes that from a medical perspective immunisation requires that a non-lethal dose of a pathogen be introduced in the body so as to produce antibodies which, in turn, eventually eliminate the pathogen.

The importance of this for politics and migration is that the pathogen is not eliminated from the body – in other words, society – prohibiting migration as a whole, but to implement policies that categorise and deny the pathogen, as in the case of the legality and the norms of asylum and citizenship, which lead to the economic migrant, the illegal migrant or to those who request false asylum, but that allow exclusion.

The gradual change, or immunisation of the community, is attained when legal reforms, public policies, and legal strategies such as asylum are introduced, that create and reaffirm categories that deny new forms of migration (Estevéz, 2017). In this approach, we see the praxis of the configuration of the migrant subject. Thus, laws and public policies establish an apparatus to verify the bodies and the status of the economic migrant, in short, the disposable merchandise.

According to the verification apparatus, Estévez (2017) sees in Esposito the conception of a sovereign state that constructs its migratory policy as a defence against the threat of dangerous migrants who are not welcome because they represent a threat to its security and culture. This assumption is, in fact, the denial of the other.

Immigrants and asylum seekers are a pathogen that needs to be introduced in small doses so as to immunise the system against racial and cultural contamination. Immunisation is thus a migratory policy and the tactical use of the asylum mechanism (Estévez, 2017).

It may be said, according to the biopolitics of Esposito, that the migratory mechanism is a defence against the threat of economic migrants and asylum seekers, since it does not deny migration as a whole and as such but implements discursive strategies through the use of various tactics supported by different technologies to ensure that the number of people accepted does not surpass the

limits of an efficient immunisation (Estévez, 2017).

Thus, based on this reality of death, we should reflect on the notion of hospitality in the Bible. Let us examine this:

From hostility to hospitality

Esposito's (2005) prior reflection helps us propose an ethic of hospitality instead of hostility regarding the rejection of undocumented migrants.

First of all, it is about understanding that hospitality is opening the doors of our homes (Martín, 2015). It is welcoming the stranger and allowing him to be part of our world. Particularly, when in addition to being a stranger, he is also vulnerable. Hospitality is making the "us" we pronounce much wider. It is welcoming he who is different than ourselves. But it is not any type of welcoming: it is a "good welcome" (Martín, 2015).

We certainly know how and, above all, when we feel welcome in a given space. In the "good welcome", he who arrives is not merely tolerated, he is celebrated. He is not only assisted, but cared for and feted. A person who is warmly welcomed is not given just food and a bed, but empathy and a listening ear.

There is no asymmetry in the encounter; there is reciprocity. When departing, things do not return to "normal", since something has changed in the identity of both the host and the guest.

Secondly, we must understand that, when speaking of hospitality, we are talking of profound human experiences, both as a species and as individuals. For example, Leonardo Boff stated that "welcoming brings the basic structure of what it is to be human to light [...] we exist because, in some way, we were once welcomed" (Martín, 2015).

Hospitality has an expansive and inclusive nature. It opens onto different dimensions: it is born in the personal realm, matures in the community and in the social realm, and reaches plenitude when it fertilises public policies. Therefore, the political, community/relational, and personal realms come together (Martín, 2015).

When we welcome the stranger, we connect with the transcendent: offering space to the other is offering space to the "Other"

An important part of what we learn from the Bible is not an exclusive legacy of the Judeo-Christian tradition – it is also present in other ancient civilisations. Travelling peoples such as the Greeks shared with the semi-nomadic Jews the act of sacralising the foreigner. An example of this is the myth of Philemon and Baucis in Homer's Odyssey. The notion of hospitality has a certain air of family, since on the one hand, the gods – under the guise of foreigners in need – reward the human hosts and, on the other, there is the reward of salvation for those who welcome the stranger, at the last judgment in Mt 25 (Martín, 2015).

The change of status from foreigner to guest in the Ancient Near East

First of all, it must be said that, in general terms, Israel behaved in a very reserved manner to those regarded as *zar* (in other words, "foreigner", "alien", an adjective originating from the verb root *zur*, meaning "to move away"). The alien is always a threat, something that endangers existence, particularly from a Deuteronomic-priestly perspective.

In the biblical context, the *zarim*, who are pagans, are those with whom no alliance must be established. The *zar* cannot be one with Yahweh. However, a new posture is established in Deutero- Isaiah (Is 40-55), in Jonas and in Hellenic Judaism, and thus a different attitude is assumed with regard to *gēr* (Martin-Achard, 1985, p. 729).

In the OT, the noun for foreigner, *nekar*, refers to an outsider or to a foreign country. The adjective (and frequently a noun) *nokri* is strange, foreign. On the other hand, there is the verb *gur* (*qal* and *hitpael*) which is "living as a stranger"; and the noun *gēr*, which means "stranger" or "protected", as well as the abstract forms derived from the term *gerut*, place or refuge, and *megurim*, a foreign character (Martin-Achard, 1978, p. 584).

Therefore, the notion of foreigner or alien (*ger*) in the Hebrew or Semite cultures means that "hospitality is a process according to which the status of a stranger shifts from foreigner to guest" and "is a means to protect the home and the immediate moral community" (Zarzosa, 2020).

This process is comprised of several stages: 1) the potential guest is perceived as a threat to the community, 2) an evaluation is made, 3) entry into the house of the host is allowed, 4) being treated as a guest and limiting the time of permanence (to around three days), 5) reciprocity between guest and host, and 6) bid farewell to the guest with the host escorting him to the city gates or to the road (Zarzosa, 2020).

In this communal protection ritual, each stage has its purpose, albeit, in the last one, the one responsible is the host. Values such as honour and shame play a part, which is typical in these cultures (Zarzosa, 2020).

The use of nokrî and gēr

The term guest refers to *gēr* and to *nokrî*. A *nokrî* was generally a temporary resident, a prisoner of war whose fate was death, slavery or, in certain (rare) cases, repatriation. Identified as an invader, seducer of Israelite women, to be avoided as impure. He was part of the community and had few rights. A *gēr* could be hosted, could be allowed to reside and to enter the sanctuary, but this could be denied to a *nokrî* (Zarzosa, 2020).

The term *gēr* has been used since the ancient code of the Alliance (cf. 2Sm 11;3), but towards the end of the State of Judah or after the Exile it was used more frequently. This is adequately explained by the events of the time (loss of population, emigration, economic hardships) and for theological reasons (concern of the community with maintaining its unity in relation to neighbouring peoples, the reason why it accepted, among other devices, foreigners within its walls (Martin-Archard, 1985, p. 585).

The *gēr* is different than the ordinary foreigner, namely

the *nokrî*. The former is a resident foreigner, who remains in the country for a certain period of time and, for this reason, is given a special status.

The *gēr*, alone or in a group, abandoned their homeland for political, economic or other reasons, and sought protection elsewhere. For example, Abraham in Hebron (Gn 23;4); Moses in Midian (Ex 2:22; 18:3), Elimelech of Bethlehem and his family in Moab (Rt 1:1), an Ephraimite in the region of Benjamin (Jz 19:16); the Israelites in Egypt (Ex 22:20; 23:9; Lv 19:34; Dt 10:19; Lv 25:23).

However, the *gēr* did not enjoy all the rights of an Israelite; among other things, he could own no land (although, according to Ez 47:22, this restriction would be eliminated in later times in Israel). This foreigner was generally in the service of an Israelite who was both his lord as well as his protector (Dt 24:14). The *gēr* was normally poor, considered economically weak, but was entitled to aid, as were widows and orphans (Martin-Achard, 1985, p. 586).

However, they were entitled to gleaning (Lv 19:10; 23:22; Dt 24:19-21); they were under divine protection (Dt 10:18; Sal 146:9; Ml 3:5); the Israelites were obliged to love them as themselves (Lv 19:34; Dt 10:19), reminding them that they were once foreigners in Egypt (Ex 22:20-23; 23:9) they had the same rights as the citizens (part of the tithe, Dt 19:29; Sabbatical year, Lv 25:6; cities of refuge, Nm 35:15). Thus, according to Lv 20:2; 24:16 and 22; Dt 1:16, both the Israelite and the *gēr* were subject to the same laws; in sum, there was no difference between the *gērim* and the Israelites in daily life.

First, from a theological perspective it may be observed that it is Yahweh himself who cares for the foreigners in Israel. The God of Israel is their protector and commands his people not only to not oppress them, but even to love them (Lv 19:33ss; Dt 10:19) (Martin-Achard, 1985, p. 587).

Second, the ethical requirements regarding the *gēr* were related, particularly by Deuteronomy (Ex 22:20b; 23:9b; Lv 19:34b was developed from Dt 10:19), to the presence of Israel in Egypt as a foreigner.

Third, in certain passages, Israel (even her ancestor Abraham, presented as such Gn 23:4) was considered *gēr* in Canaan, property

of Yahweh (Lv 25:23: "your land belongs to me; you are foreigner and my guests"; Sl 39,13: "for I am your guest, foreigner before you, as were my parents"; 119,19: "I am guest of the land"; 1Cr 29,15: "we are guest and foreigner before you as were our parents"). It was according to this (spiritualised) conception and to its traditional-historical origins that the sanctuary function of asylum (Ps15:1) played an important role (Martin-Achard, 1985, p. 588).

However, always beginning with this conception and delving deeper into the concept of hospitality, we propose a theological reinterpretation of opening up to the Other, the person who is considered a stranger, welocming him into our world. More so if this foreigner is vulnerable, inferior and small. And more than this, welcoming the foreigner connects us with the transcendent: to give space to the other is to give space to the "Other", to the divinity. According to this perspective, we may reinterpret Gn 18.

Hospitality in Genesis 18 as the key to a new interpretation

The scene beneath the trees in Mamre as told in Chapter 18 (vs1-to end) of Genesis is, perhaps, the Biblical account in which hospitality appears as a central issue. Abraham, who is seated next to his tent during the hottest part of the day, sees three men approaching (Martín, 2015).

Instead of being suspicious or going into hiding, the patriarch starts running, kneels at their feet, and he and his wife Sarah start serving them. They are given water to drink, and bread, lamb, butter and milk to eat. Abraham recognizes Yahweh in them. Incidentally, in this passage God does not appear alone, but is accompanied by what may be interpreted as two angels.

Would this be an incipient reference to the God-community, the dynamism of unity in diversity? In any case, the welcoming is an encounter with the divine. Breaking down the barriers between us and others provides us with an experience of transcendence.

Our own decentering submerges us in mystery.

In the second part of the story, a gift awaits us, which reveals how crucial the welcoming gesture is: it is precisely this act that allows the people of Israel to have a future, since God does not depart without first promising descendants for the now old Sarah and Abraham. It is no exaggeration thus to say that hospitality literally constitutes a people of faith (Martín, 2015).

Matthew 25:35 and 43:45: the theological value of hospitality

In a forceful way and as the definitive criterion of salvation, the New Testament makes this explicit in the words of Jesus: "I was a stranger and you welcomed me [...]. as you did it to one of the least of these my brothers, you did it to me".

Therefore, to welcome the needy is to welcome Jesus himself, just as not welcoming the needy is to reject the Lord. For Christians, therefore, the gesture of welcoming is not just a repetition of a characteristic practice of the historical Jesus: in this text we see Jesus' identification with the migrant taken to its ultimate consequence. From the point of view of faith, hospitality to the stranger is a gesture to Jesus himself (Martín, 2015).

The lifestyle (and movement) of Jesus of Nazareth

According to Aguirre (2010), Jesus announced the coming of the Kingdom of God as an intra-historical and transcendent offering of salvation. It was addressed to all the people of Israel and sought to proclaim God's eschatological intervention. The concept of the Kingdom of God correlates with that of the People of God. Jesus did not address the Gentiles. To the extent that Israel accepted the Kingdom of God, all peoples would make a pilgrimage to Zion, that is, they recognised Yahweh as the only God. In Jesus' message of the Kingdom of God, in an implicit but real way, there is a very special claim made about he himself (p. 43-44).

Jesus gathered with a group of disciples. Even during the Master's lifetime, a tradition of Jesus' words began to be cultivated because it was necessary for the missionary task. It was also fundamental to the group's identity, because it emanated from the special authority perceived in Jesus (Aguirre, 2010, p. 44).

Evidently, Jesus' group and his disciples had their own characteristics within the plural Judaism of his time. It was an intra-Judaic renewal movement. Jesus did not intend to found a religious institution outside of Israel; neither did he intend to recruit a group of chosen or "pure" ones isolated from the rest of the people. Among his disciples, Jesus established a group of twelve, prophetically signalling his will to gather eschatological Israel. Jesus found an important popular appeal, but also triggered a serious conflict with the political authorities and the priestly oligarchy, which fatally led to his crucifixion (Aguirre, p. 44).

On the other hand, Jesus gave a new meaning to his death and probably interpreted it as his last act before the coming of the Kingdom of God. In the Judaic tradition, the figure of the righteous innocent who suffers at the hands of the wicked was very present in the Psalms, just as the figure of the martyrs were the great protagonists of the books of Maccabees. At the Last Supper, Jesus summoned his disciples to the next meeting at the banquet of the Kingdom of God, when it is fully manifested (Mark 14:25) (Aguirre, p. 45).

In Aguirre's view, as opposition grew and it became clear that Israel would not accept the Kingdom of God as announced by Jesus, the Master saw his group of disciples as the embryo of an eschatological Israel (Mt 19:28; Lk 22:28-30). After Jesus' death, the disciples kept his memory and looked forward with great anticipation to an encounter with the glorified Jesus. In other words, the anticipation of the Kingdom of God was necessarily associated with the anticipation of the coming of the Lord.

Easter thus awakens in the disciples a whole range of experiences that immerse them more profoundly into the meaning of Jesus' coming, which convinces them of his resurrected presence, expressed in spiritual manifestations. The conviction that the Lord

lives, that his person is inseparable from the Kingdom of God, that it is urgent to continue summoning Israel to accept the Kingdom of God and the Messiah - as they would soon also do with the Gentiles - sustains, strengthens, and confers a task or mission to his disciples.

Thus, from then on, the Christian communities (Christianity) began experiencing the lifestyle proposed by Jesus of Nazareth and his movement more profoundly. Let us examine in more detail:

The lifestyle of the first Christians

According to Bernabé (2017), when a person approached the community of Jesus' followers, a journey of integration was initiated that could last two or three years. Ultimately, before full inclusion, the person was examined, but not regarding his beliefs, but with regard to his practices. Those who accompanied the catechumen in this process of communitarian contact and acquaintance would testify whether they had learned the practices and acquired the habits that had begun to modify their perceptions and their system of values.

Catechumens were expected to acquire, at least to some extent, the communal lifestyle typical of Jesus' disciples. Only after this was verified could they be admitted to the rite of baptism and thus be fully integrated into the community. It was during the rite of baptism that they would be questioned about their beliefs and their faith.

This lifestyle, in part an alternative to and critical of the general way of life, was learned in the community, through repetition, experimentation, and the vital learning of a series of practices that sought to modify, at least in part, old habits and to develop new ones. The goal was that the novel interpretation of reality, proper to the group's way of life, would provoke reflection. The community sought a re-socialisation that would modify moral perceptions (Bernabé, 2017).

It must be emphasised that the lifestyle of Jesus' disciples was not monolithic and, from early on, assumed various forms, such as the so-called asceticism. Different influences were and would continue to be present and blended in different ways. First was the Greco-Roman culture, because a new lifestyle did not necessarily mean eliminating all

the elements of the old one, some of which remained valid. Secondly, the moral sensibility of the Judaic tradition was also present, mediated by a third decisive element - Jesus' own lifestyle - through the practices that shaped it, which were often in critical and countercultural tension with the hegemonic forms of the Judaic tradition.

The communities of Jesus' followers, from the beginning, paid special attention to the vulnerable, making their care one of the hallmarks of community. Since they were organised mostly around the dynamics of the family home, they took on the responsibility for the survival and well-being of the members that the domestic setting assigned to the ancient world although, in this case, the family home was also home to a wide variety of members with no blood ties (Bernabé, 2017).

When the Bible speaks of foreigners as a paradigm of vulnerability in relation to widows and orphans, it is not about foreigners in general, but about those who are "undocumented", those with no rights, immigrants who are forced to leave their lands for various reasons.

Therefore, the Jesus movement, which spread beyond Palestine, into the plural and mixed urban world of the Roman Empire, was soon confronted by the experience and challenge of foreignness. His followers experienced this themselves and faced the challenge of opening and welcoming the foreigner (non-Jew) into their communities. Although there were problems and difficulties, the practice of welcoming was imposed and accepted in community life, without having to submit to the signs of Judaic identity (Bernabé, 2017).

The stranger and hospitality: Matthew attributes to Jesus a series of practices by which his followers are recognised, and according to which the appropriateness of his lifestyle is judged: "For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you welcomed me..." (Mt 25:35). Although similar gestures of mercy are often mentioned in Judaism, there is almost no mention of the welcoming of foreigners (Bernabé, 2017).

One way of showing hospitality in the first communities of Jesus' followers was the one shown to the followers themselves, who went from one place to another, for different reasons, both personal

and communal, regardless of their place of origin or ethnicity.

The first communities of Jesus' followers maintained among themselves a network of welcoming that was very similar to that of the Jews in the diaspora, but their distinguishing characteristic was their openness and the ethnic, cultural, and social blend of their members, which evidenced their understanding of universality. This practice was widespread in communities throughout the Mediterranean.

Hospitality was exercised especially with Christian missionaries, with the apostles and prophets going from one community to another. In Mt. 10:40-42 a general principle is attributed to Jesus: "Whoever receives you receives me, and whoever receives me receives him who sent me" (v. 40) which applies to the itinerant missionaries of v. 41. The practice of hospitality (φιλοξενία, philoxenia) was part of the lifestyle that constituted the habits of believers in Christ, in whom they found the strength to exercise it (Rom. 12:13; Heb. 13:2); it was a basic virtue which all members of the community acquired (1 Pet. 4:9). In the beginning, the reception of guests was the responsibility of the entire community, although its leaders had to assume this in a special way. Pilgrims were probably lodged in their homes or in a place where the community gathered (1 Tim 3:2; Tit 1:8) (Bernabé, 2017).

Migrants as theological subjects who question us

In the words of Levinas (1974), the relationship with the Other makes me question myself, empties me of myself, while allowing me to always discover new things in myself (p. 56). Reinterpreting Levinas, migrants are this Other who questions us and calls us to analyse our pastoral praxis as churches about whether we have assumed a pastoral care of hospitality. But, also, to determine whether we understand that the Crucified Christ is present in migrants.

In the opinion of Sobrino (2000), "sin is what brought death to the son of God, and sin is what continues to bring death to the sons and daughters of God. This death can be a violent kind, or the gradual one of poverty, indignity, exclusion. In any case, they continue to be deaths".

In the 21st century, the situation seems to be getting worse. There

are vast majorities who are oppressed, tortured, excluded, and put to death, and this reality, as pointed out by Sobrino, must again be addressed by our theological work. This is the current challenge to theology: to develop a reflection based on concrete theological places which, in our case, is the reality faced by the migrant (Sobrino, 2000).

The Christology of the migrant: a crucified people

By the term crucified people, Sobrino (2012) refers to the majority of humanity; those who are in a situation of crucifixion due to a social order which is promoted and sustained by a minority. This minority exercises its authority through a set of factors in such a way and with such concrete historical effectiveness that they must be considered sins.

The term crucified people is an expression of specific negativity. The word people embraces the immense majority, whole worlds, the Third World, migrants. It is a world threatened by death that takes on the form of crucifixion, murder, and active deprivation of life, slowly due to hunger or quickly due to violence.

It is a death produced by a personal and, above all, structural injustice, accompanied by cruelty and contempt. Invisibility hovers over the crucified people. They are denied the word, as well as their existence. The migration policies of the States that structurally produce these crucified majorities are the agents of sin (Sobrino, 2012).

On the other hand, crucified people are the true sign of the presence or plans of God. For Sobrino, Ellacuría makes a profound reflection of this point:

> this sign is always the historically crucified people, who associate their permanence to the always distinct historical form of crucifixion. These people are the historical continuation of the servant of Yahweh, from whom the sin of the world continues to strip everything that is human, whose powers in this world continue to deprive them of everything, taking even their life, above all, their life (Sobrino, 2012).

However, the crucified people are not the whole of reality, but function as a hermeneutical principle to understand this whole and to correctly comprehend the meaning of all the other signs. We should see everything and everyone from the perspective of the crucified, to learn what salvation and condemnation, progress, and deterioration all are. To judge reality in their favour, to promote a praxis of hope so that, with them, we may celebrate. The poor are always those who suffer the consequences of political and economic problems.

Therefore, it is fundamental to capture "the" sign of the times. For Ellacuría, to understand and learn reality is to confront it. In other words, it is to understand reality by capturing it as it is, and to allow oneself to be affected and to react to it. To face this reality, Ellacuría "took responsibility of the crucified people" (the cognitive dimension of understanding) by actively delving into its various forms of cross. He took charge of the crucified people (praxical dimension) by working to take them down from the cross. Together with the crucified people (the ethical dimension) he carried it, by enduring slander, threats and persecution until the end.

And Sobrino (2012) adds, "he let himself be carried" by the crucified people (dimension of grace), carried by the generosity, fortitude, hope, heroism, and goodness of the people. It is, therefore, being in crucified reality and facing it.

Consequently, the crucified people (migrants) are the continuation of the "suffering servant" of Yahweh. Ellacuría depicted the reality of the crucified people from the reality of Yahweh's servant, taking the tradition of believers from Isaiah around 550 B.C seriously. He insists on two things: the suffering servant is the victim of the world's sin and is the one who will bring salvation to the world. Thus, the crucified people are the suffering servant of Isaiah's Yahweh, but they are also Jesus, the one of the Gospels (Sobrino, 2012).

Mysteriously, the crucified people heal us and bring salvation. The victims of the sins of the world — those who have been on the cross and, struggled to get the other crucified people down — are those who historically can bring salvation. In various forms and degrees, there is a potential for salvation in the crucified people. Here

lies the principle of salvation. And this offering of salvation is not in closing, but in opening the future: humanising it. In it, poverty will become civilised, and its meaning solidarity, in order to overcome the civilising of wealth. The latter dehumanises, while the former embraces what it is to be human. This is a theoretical reflection on how to obtain salvation in history.

On the other hand, making salvation possible can only be done based on the utopia and the hope one believes in, and having the courage to fight for it as much as possible, and with all the poor and oppressed of the world, to reverse history and point it in another direction.

The crucified people, when understood as the suffering servants of Yahweh and when equated with the crucified Christ, refer to God. The crucified people are, thus, a theological sign. In other words, God makes himself present in history. For Ellacuría, God passed through El Salvador with Monsignor Romero, who died as a member, yet another, of the crucified people. He understood the double presence of God and the people in Monsignor Romero. God's step to save the people in need of salvation is what Ellacuría saw in the Monsignor. The God of life and liberation, a suffering God and of the Cross. Therefore, before the arrival of any ultimate action, human beings can sense salvation (Sobrino, 2012).

In conclusion, we can think of Christology from the perspective of migrants, which implies, first of all, the hermeneutic principle of understanding the worldly system (law-order) as necro-power, and to properly regard migrants from a theological setting that confronts areas of non-life.

It consists in seeing the whole, and each and every crucified migrant and, from them, to learn what salvation and damnation, progress and deterioration are. It consists of making possible, for their sake, a praxis, to start from them, to have hope, and to be able to celebrate life, and the utopia kingdom.

It is from this reality of suffering and death that salvation can be historically gotten, because the crucified people, the migrant people, are a theological sign. In other words, through them, God can actually become manifest in the present, in the concrete of history.

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Chapter 7

The border: between mission and theological education

Asdrubal Toledo Izquierdo, Uruguay

Contextualisation: the migrant population at the dry border of Rivera-Livramento, between Uruguay and Brazil

To begin this reflection on the "border" between mission and the role of theological education, I will share with you a little of the migratory context of the Rivera-Livramento dry border. According to data from the ROU National Migration Directorate, migratory movements have been taking place as follows:

Between June 01, 2021 and February 21, 2022, 608 Cubans, 47 Dominicans, and 568 Venezuelans entered Uruguay. Between December 2021 and January 2022, there were 81 rejections by the migration authorities.

In March 2022, a total of 2,976 migrants entered Uruguay, 244 of whom were refugees from Cuba (206), Venezuela (13), Dominican Republic (21), Colombia (3) and Morocco (1). A total of 12 migrants were rejected: 4 Venezuelans, 5 Dominicans, and 3 Brazilians.

During the month of April 2022, the number of entries was 7,288. The number of refugees reached 224: 210 Cubans, 5 Venezuelans, and 9 Dominicans. There were no rejections.

This data do not reflect the national migratory reality as a whole. It must be pointed out that these people are in the border area illegally and that we are talking about two cities that are actually one: Riveramento, namely the junction between Rivera (Uruguay) and Santana do Livramento (Brazil), which are twin cities divided/joined by an imaginary line that establishes the border between the two countries.

Many migrants choose not to go to the migration offices, and cross the dry border where there are no official controls, in the south of the country, or settle in the border region.

These people, who have no documents from either country, live in this territory, work irregularly, and end up falling victim to all kinds of abuse and exploitation. With the passing of time ties are established with the community, and incidents end up being reported which reveal the existence of a grim network.

There is much discussion about the possibility of creating a border document that can also be issued to migrant people living on the border. Authorities on both sides of the border agree that there is a lack of communication, and that the criteria regarding how to deal with border incidents are not uniform between the authorities in the capital and local law enforcement, often due to the lack of knowledge of the particular reality of the border area, whose characteristics are unique[1].

The positive aspect of these binational meetings is the possibility of discussing problems, allowing to identify local capabilities and to provide more appropriate integrated responses. There is an ongoing search for more information and potential solutions regarding health, financial inclusion, informal work, and increased vulnerability in all aspects.

According to the OIM:

> Many variables converge along these routes, creating situations of insecurity and vulnerability for those

[1] A concrete example was the death of a Cuban migrant on this border. This generated a series of administrative problems since this migrant was illegal in both countries.

> who travel them. On the one hand, these movements imply transit along mostly irregular routes, a circumstance that increases the risk of abuse and the violation of rights, greater exposure to smuggling and the trafficking of people, various types of violence, and, in addition, they are subject to a lack of basic services and jobs (OIM URUGUAI, Annual Report, 2021, loose translation).

In addition to migrants, the borders also give room to other emblematic characters: the Uruguayan *coyotes*. In fact, the term "coyote" was coined on the border between Mexico and the US. These are individuals who basically facilitate the illegal entry of people, i.e., they help immigrants enter the country. All this in a context of vulnerability, in which migrants are fleeing their native country in search of a better life and a home to live in. And there are people of all nationalities: Cuba, Venezuela, Haiti, Pakistan, Colombia, and African countries.

For the coyotes to do their job, migrants pay thousands of dollars and travel thousands of kilometres from Guyana to Santa Ana do Livramento, on the border with Rivera, a distance of approximately 4,000 km.

According to information provided by one of these coyotes, who lives in Rivera and is Uruguayan, the crossing, as he calls it, costs 1,300 dollars:

> They reach Guyana, travel to Boa Vista in Brazil and take a bus to Manaus. A contact puts them on an airplane that flies to Porto Alegre, and they reach the border at Santa Ana do Livramento-Rivera.

Anyone who is fleeing is allowed to enter Uruguay, especially if their life is at risk. However, if migrants declare they are seeking a better life or looking for a job, they are normally rejected.

An idea of the magnitude is reflected by the fact that the ROU foreign office currently has between 12,000 and 15,000 refugee applications under review, meaning they have neither been approved nor rejected. The answer to this situation lies in the

mobility of these people, who chose Uruguay as a country of transit to other destinations.

In the case of Cubans, as with other nationalities, they need a travel document or a passport for which a visa is required. They usually do this by applying for asylum at the border. When they apply for asylum, they are allowed to enter and then legalise their situation, while being interviewed to determine whether they are eligible under the Refugee Statute for a certain period of time. If they are, they receive support and international protection.

If they do not remain, they must renounce their refugee status and may initiate an ordinary residence process. It is worth noting that Uruguay is a country where many people choose to live and work.

Pastoral work and secular activities for the migrant population

There are three basic actions that combine pastoral and secular initiatives for the care of migrants: **attention** (welcoming, linking, hospitality); **inspiration** (community, the Bible, purpose); **intention** (rights and obligations).

First of all, the aim is to favour the social inclusion and integration of migrants by strengthening the exercise of their rights and allowing access to information and knowledge regarding the regulations of migratory mobility.

This is done through the inter-institutional coordination offices, together with civil society organisations and international agencies. Guidance, advice, and information are provided on the procedures needed to obtain Uruguayan documentation, to legalise the migrant's status in the country.

Shelter is coordinated at the Refúgio Municipal Altivo Esteves (Altivo Esteves Municipal Shelter) of the IDR (Departmental Adminstration of Rivera) for people who do not have the means to pay for housing and food. At present, people without Uruguayan identity cards are not accepted due to the emergency sanitary situation. In this regard, a CECOED (Centro Coordinador de

Emergencias Departamentales - Montevideo) contingency centre was set up with tents donated by the US embassy. Here, accommodation is provided to people who enter the country and need to be quarantined for Covid-19.

Migrants who have a Cadastro de Pessoas Físicas (CPF), the Brazilian fiscal identification number, are referred to the Santana do Livramento so that they do not have to spend the night in the open.

Work is carried out in coordination with other institutions that assist migrants, namely the IMO, the UNHCR, and the Uruguayan Red Cross that participate in the monthly meetings of the Observatório Departamental de Migrantes of the Departmental Administration of the city of Rivera.

In order to carry out formalities, in certain specific situations travel vouchers are issued for the round trip between Montevideo and the consulates in neighbouring countries (such as the Argentine consulates in Salto and Paysandú).

Food vouchers are also provided by UNICEF to help families with children. This is done in coordination with the Uruguayan Institute of the Child and the Adolescent (INAU).

Basic food baskets under the National Food Plan are distributed in situations where socioeconomic vulnerability is detected, including during the pandemic. Donations, clothing and supplies are also delivered.

Covid-19 PCR tests were performed to allow entry formalities for migrants to be carried out, so that sworn declarations required for entry into the country could be issued during the pandemic.

The migrant population is concentrated in Montevideo, Canelones, Chuí and Rivera. Migration may be observed from one end of the South American continent to the other, and Uruguay is part of this route.

The challenge of intentionality in theological education

Theological education, due to its plural context, must come up with attitudes and practical perceptions that stimulate actions

that generate identity. A reflective, dialogical, and critical attitude invites us to join the struggle for justice and equity. People with an ethical, civic sense, respect differences, and who show social solidarity. This is formation in the human and integral sense.

From this perspective, theology should enrich and strengthen social life. It should promote dialogue, coexistence and recognition, far beyond the teaching of religion, to develop critical thinking regarding secular issues and theology. It must find a sense of humanity in this personal encounter with the suffering and exclusion of the migrant.

Our aim is to teach in order to learn when promoting this educational process. In this sense, the task of theology is to enrich and strengthen social life, to favour dialogue, coexistence and recognition. This means that, pedagogically, it will develop critical thinking regarding the object of the study of theology and how each of us is confronted by it.

Theological education must provide opportunities to find meaning in what we do. The theological proposal, in a dynamic context such the Uruguayan one, needs to promote the construction of human and holistic meaning that is open to transcendence - which is our pedagogical challenge in plural contexts.

The fostering of a deep human sensitivity that provides both empathy and the ability to discern - empowered by freedom, inspired by love, and by historical responsibility.

The Soul Institute: create, liberate, transform

The proposal of the Soul Institute[2] is to integrate spirituality, psychology, pedagogy, sociology and art, combining classic and contemporary approaches whose roots are in Celtic Christianity. These proposals are based on three central aspects: creation (the discovery and nurturing of God's gifts); liberation (embracing with

[2] https://www.soulinstitute.life

love the shadows that live inside us); transformation (opening up to new possibilities of being and acting).

We at the Soul Institute aspire to live as a people in communion with one another, with nature, and with God, just as Jesus Christ taught us: "that they may be one, just as we are one" (John 17:11). This is why we seek and celebrate what brings us together.

We headed back home, following the path to the personal, the familiar, and the divine, as did the prodigal son who returned to his place of origin: "I will arise and go to my father" (Luke 15:18). This is why we walk towards what nurtures us and to what centres us.

Here we also expand our own consciousness to perceive the message of the events, dreams and emotions: "For all the land you see I will give to you and your descendants forever" (Gen 13:15) and start by allowing daily life to surprise and challenge us. In other words, it is for those who wish to explore spirituality with renewed forms of expression, to understand their own lives in a broader context, and to work towards their own personal transformation.

In this regard, here are projects that we have aspired to, and which we intend to carry out to continue our mission at the border:

Web Application: An international effort (Brazil, Argentina, Uruguay) to develop a free access app for cellular phones to provide migrants with information.

Casa Trampolim: Create a halfway house, i.e., a place or physical space to provide provisional shelter. There is already a project in this regard on paper.

Discretionary Fund: A fund is needed to address the contingencies related to issues such as racial discrimination against migrants. It is also needed for border management, because in addition to the mobility of labour and human development, migration is also a result of climate change, people trafficking, and smuggling. All of this is in close cooperation with the respective departments within the Ministry of the Interior.

Chapter 8

Migrant women: from Ruth to the present, a call to face reality

María Gabriela Merayo, Argentina

Initial considerations regarding the migrant issue

In this article, I seek to capture the Latin American theological methodology coined by Ignacio Ellacuría, according to which "we assume responsibility for reality, carry reality, and take charge of reality", and apply it to the issues at hand: migration, mission, and theological education. The contextual outline presented here is based in the central neighbourhoods of the Autonomous City of Buenos Aires, Argentina and, in this context, focuses on migrant women.

Everyone has the right to migrate; however, in migration statistics, few people migrate for pleasure, or move to another country without having a concrete need. The vast majority migrate because of economic, political, or social problems in their countries of origin, seeking better living conditions for themselves or their families. But when they get to their countries of arrival, in addition to these needs and to pre-existing problems, everything is aggravated by the fact that they are foreigners.

Globalisation makes us realise that, from a universal perspective, humanity is one, and we essentially have the same needs

and desires. In specific and concrete ways, countries have borders and arbitrary laws for human displacement and documentation, and this reality must be understood in order to provide a better life for migrants. The problem is not migration, but the closing of our hearts, which places borders and walls in a context which is different and diverse.

Assuming responsibility for the reality of migrant women

Requirements to enter Argentina are quite flexible; the problem is that social media are used to welcome or reject these people within a given economic, political, labour and social structure.

A few years ago, in the city of Buenos Aires, in the Balvanera neighbourhood, many Russian women could be seen selling coffee on the street. I was amazed to see them, as they could barely pronounce the word "coffee", and wondered if they did not have other employment possibilities in their home country. In search of answers, I discovered that they were promised attractive opportunities in Argentina but had been coerced into prostitution. Faced with this reality and with no command of Spanish, those who managed to escape ended up serving coffee on the streets, thanks to the help of associations dedicated to migrants.

Today, in this same city, there are even more young women, from Bolivia and Peru, who have ended up in forced labour[1] . They are confined to single rooms where they eat, sleep, and work 10 to 12 hours a day in exchange for a roof, food, and paltry wages. Their recruiters withhold their passports – an additional obstacle in the process of obtaining Argentine documentation.

It must be pointed out that several of these clandestine workshops supply famous national and international garment

[1] To find out more about the clandestine textile workshops in Argentina, see https://riberas.uner.edu.ar/entre-el-trabajo-informal-y-el-trabajo-forzoso-los-talleres-textiles/and about the concept of "forced labour" see the ILO Convention of 1930 (number 29).

companies, and although these brands have been denounced several times in Argentina and Spain, the courts have done little or nothing to shut down the exploitation networks[2] . Another current "problem" is that of the "manteras"[3] , so called because they showcase their products, spices or clothes, on a blanket or "manta" that they lay out on the pavement. But they live in constant confrontation with residents and shopkeepers in the neighbourhood, who have asked the city authorities to regularise their illegal situation but get no response. I could go on listing countless other situations.

In 1995, Adela Cortina, a Spanish philosopher specialising in ethics, coined the neologism aporophobia (which was included in the Dictionary of the Royal Spanish Academy in 2016). It derives for the Greek term aporos, which means 'poor', and phobia, fear). In her book, Aporophobia: The Rejection of the Poor: a challenge for democratic society, she demonstrates that not all migrants are rejected, only the poor migrants. I mentioned previously the situation of Bolivian and Peruvian women, but I did not mention the Venezuelans, although there are many of them in the country. Why did I not mention them? Because the great majority of Venezuelans who arrive and who have professional qualifications are less discriminated against than those who arrive seeking manual labour. I used to believe that Argentines were xenophobic; today I am convinced that we are in fact aporophobic.

Our countries welcome tourists and foreigners, regardless of their origin or ethnicity, as long as they bring money to spend in the country. Then why do we reject the migrant? According to Cortina, because in today's capitalist societies, contractual societies, those who seem to have nothing to add are normally excluded. But, in fact, human beings always have something valuable to offer.

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2 To find out more about this reality in the world and to see the marks of shame: https://dirigentes-digital.com/hemeroteca/las_marcas_de_la_verguenza-FRDD25052

3 For more information, see the following news piece: https://www.clarin.com/ciudades/tension-once-marchas-manteros-comerciantes-fuerte-presencia-policial_0_s_4rhup-m.html

Taking charge of reality: a reading of the book of Ruth

There are several instances of migrants in the biblical texts. I will look at the book of Ruth to illustrate this topic. Ruth is a Moabite woman who is widowed following the death of her Israelite husband. Her mother-in-law Naomi, who had migrated to Moab in order to survive, was then widowed and childless, and decided to return to Israel (Rt 1:1-6).

Ruth felt that Naomi was her family. While Naomi says goodbye to her daughters-in-law because she decides to return to Israel, Ruth chooses to accompany her on this new journey, even if it is far from her land, her family, her culture, and her God (Rt 1:16-17). Ruth is then forced to work in the field, gathering the spilt or forgotten ears of corn after the harvest (2:2,15-16); she will have to "prostitute herself" to Boaz in order to obtain the protection of the levirate law (3:3-9), which Naomi's closest relatives did not grant her (4:1-6) and lastly, she will have to give up her own son to her mother-in-law so that her lineage may continue (4:13-17).

I then asked myself: does Naomi help Ruth or does she use her for her own benefit? Who benefits the most from this relationship? "In a society that privileges the Israelite, she (Ruth) is a foreigner; in a society that privileges men, she is a woman; in a society that privileges the mother, she is a widow and has no children" (The Isha Bible, 2010).

I chose Ruth as an example that closely resembles the current migration of women, in which the migrant woman suffers profoundly. We continue to live in societies where the masculine is still hegemonic, in which certain cultures and religions are idealised to the detriment of others, in which the maternal figure is stereotyped, and women are violated. What is the place held by migrant women in this situation?

Judging the reality of these women from the perspective of intersectionality allows us to appreciate elements that are not visible to the naked eye, but also allows us to identify how violence multiplies with the accumulation of oppressed identities,

often intersected within the same person: ethnicity, being a legal or illegal migrant, poverty, sexuality, gender, and other categories, historically subjected to oppression.

We tend to romanticise, and to regard the crossing of borders in a positive light, but we rarely denounce the reasons for these movements, the actual causes of migration (Bedford, 2013, p. 231-32). Meanwhile, we imagine a new life that is fuller than the previous one, without the daily struggles that people must fight to survive. We forget factors such as the humiliation and discrimination they suffer because they are foreigners, the illegal, forced, or poorly paid jobs they are subjected to, the struggle to obtain housing, food, fleeing from drug and human traffickers, etc., etc. All this in addition to cultural and family uprooting, and the loneliness that these people often experience. We need to denounce these situations that have caused massive migrations, as well as the terrible conditions that are experienced in host countries.

Taking responsibility for reality

How can our theological education contribute to mission in light of this reality? A Christocentric starting point is fundamental[4]. Although this may seem obvious, this is not the case in the specific daily work of our so-called "Christian" communities, in which sometimes the laws of the Old Testament or the Pauline laws seem to carry more weight than the Jesus oriented law of Agape love, preached and lived by Jesus Christ, our Teacher and Way, God incarnate, our Emmanuel (God with us).

For this reason, let us concentrate on the two main sacraments of our faith: baptism and the Eucharist, from which some clues may be obtained. Through the sacrament of baptism, one of

4 I believe that it is fundamental for us Christians, and I am not talking about imposing our belief, far from this, to be more Jesus and less Pauline or "Jewish", according to the laws of the Old Testament Christ abided by when he summarised the 613 precepts of the time into the commandment of love.

the most important in our faith, we are grafted in Christ; we forsake our old selves and we rise to a new life in Him.

From this moment on, we commit ourselves (or our parents and godparents commit themselves for us until our confirmation) to be prophets, to participate in the common priesthood of the faithful, and to serve as shepherds and kings to our brothers and sisters. With this sacramental reality we will be able to provide answers to the migrant people in our lands.

As prophets it is up to us to denounce the oppression that migrants are subjected to, both in their countries of origin and in the countries of transit or arrival. There is no true charity without justice. Jesus lived doing good. He joined his Father/Mother in prayer, to later be with the crowd that followed him, a crowd of the afflicted and oppressed who found in Him peace and refuge (Mt 11:28). He taught, healed, restored sight to the blind (Mk 10:46-52), reinstated people's dignity and social integrity (Mk 5:25-34). Jesus shared bread (Mt 14:13-21), and tears (Jn 11:28-36). In the same way, justice must be desired, sought, and experienced by all Christian people, as our Master and God wanted and lived.

As priests, both women and men, we are called upon to mediate between God and the people, but above all, to recognise that the common priesthood of the faithful makes us equal in dignity. Therefore, we are channels of God's love and liberation. These things are not incompatible; in Jesus they are unified, integrated. Those who love deeply are forgiven, and those who are healed and liberated begin to love more and better; they are no longer at the margins of society, like Bartimaeus, but are with Jesus on the journey (Mk 10:46-52).

As pastors, we are called to be guides not for ourselves, but pointing to Jesus Christ. Christian communities cannot and should not set themselves up as examples of anyone. As Jesus taught us, we must serve one another (Jn 13:1-17), serve the needs of our migrant sisters and the journeys they themselves must embark on to find fulfilment as persons and as women, which can often include opting for other communities of faith. Our principal path,

therefore, cannot be Anglican or Christian proselytism, but rather to never tire of doing good and practicing justice.

In the sacrament of the Eucharist, all those baptised sit at the same table, receive Christ as food to be "through Him, with Him, and in Him", nourishment for others, bread that is broken and shared for the life of many others.

This mystery of the Incarnation, central to Anglican theology, teaches us to be the nourishment, the food, the word that satisfies, that consoles. To be the work that operates for the benefit of the most vulnerable, the justice that seeks the dignity of all people.

If the One who was All became flesh at a certain moment and in a certain historical context (Phil 2), why is it so difficult for us to be human? Jesus Christ made himself nothing by taking the very nature of a servant to reveal to us the love of a God who wishes to be a Father/Mother to all, to show that a path to holiness by being fully human is possible, and, above all, so that we may discover him in the fragility of the other who walks beside us, to see in others that something of the Other that dwells in each one of us. In his incarnation, God makes his humiliation visible, his solidarity with us, his justice towards the neediest, and his love for all people visible. He makes us divine by his resurrection!

Some challenges for theological education and for ecclesiastical communities

First, it is crucial that our clerics, as well as our communities, be prepared to deal with *pluri-culturalism* (the coexistence of different cultures in the same geographic space), with *multiculturalism* (in addition to the coexistence of the cultures we live in, we must educate ourselves to coexist with tolerance[5] and inclusion), and with *interculturalism*

[5] Intolerance is opposed to human rationality, but tolerance alone is not enough because it "is always on the side of the reason of the strongest", in the words of the contemporary philosopher Derrida. That is, there is in it an asymmetrical power relationship that does not start from equals. That is why he proposes the word hospitality, which is a commitment to the other - different, foreign - and is respect for difference.

(egalitarian exchanges between different cultural groups). Migrants need to feel at home on our soil and in our communities. Of the three, interculturalism is the most important. Churches must promote solidary, egalitarian, and equitable coexistence.

It is also important to educate our religious ministers and communities regarding inculturation, theology, and the Bible, so that they can express local cultural diversity in theological and even liturgical terms and thus reach a greater number of people through the multiculturalism upon which today's societies are based. Today, many Christians seek security in biblical literalisms, but use them to subjugate people, enslaving the message of love, and restricting it to a few. In the same way, they attack the rights of the most vulnerable in the name of Christ. A good theological-biblical formation should promote dignity, liberation, and justice for everyone.

And according to the Gospel of Paul (Gl 3:28): we need to educate our communities regarding ethnic equality ("there is neither Jew nor Greeks"), gender equality ("there is neither male nor female"), and social equality ("there is neither slave nor free"), because in Christ all people are one.

May these challenges illuminate our path and set us on our journey.

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Chapter 9

Being is moving: theological education, Christian mission and our nomadic nature

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Introduction

In this text, we address three themes: migration, mission, and theological education. As a starting point, migration is regarded as past and present human reality, particularly in light of the current migration crisis.

Second, we seek to hear, from those most in need, what the Christian mission and its vocation need to respond to with regard to this challenge. Finally, we conclude with some reflections on the following questions: What is the role of theological education in light of the current migration crisis? What is the relationship between migration, mission, and theological education?

We aim to shed some light on the role that theological education plays in migration. In this sense, mission plays a mediating role. The phenomenon of migration is a social reality that has existed since the dawn of humanity. But, in the 21st century in particular, we are facing a migratory crisis. In terms of pastoral care, this crisis falls within the scope of Christian mission and its vocation to care for the socially underprivileged.

These initial considerations and questions allow us to present some reflections to help strengthen the natural relationship that exists between theological education and mission, in a mutual effort.

Migration is part of the human DNA

Human history is made of migrations. The first human beings lived and survived migration processes which allowed them to spread across the planet, to create cultures, and to foster the human diversity we know today.

For thousands of years, different human groups have migrated: to follow the seasonal cycles of nature, to seek better places with enough food and water, to flee from the effects of climate change or the violence of other groups.

This way of life, known as nomadism, shaped a greater part of the human journey. In fact, the beginning of sedentary life is recent, since, in the last 200,000 years of human history, only 10,000 of these years can be considered sedentary. In this sense, as Campillo (2010, p. 32) states: "The so-called prehistory of nomadic peoples constitutes more than 95% of human history".

In this regard, we humans carry a nomadic gene in our DNA. However, adds Campillo, it is important to note that the beginning of sedentary societies did not bring a complete end to nomadism, since many peoples remained wanderers, many of whom have survived until today, not without facing the impositions and pressures of a sedentary society considered "civilised", as opposed to nomads who are considered "savage" and "primitive".

The beginning of a settled life marked a new age in human existence, known as the Neolithic Period. Agriculture and livestock raising were developed with the help of new technologies, including the discovery of the wheel. This resulted in a process of occupation and exploitation of the best land, and the production and accumulation of enough food to make it unnecessary to continuously migrate in search of food. This success allowed the elites to organise more elaborate social structures, of a pyramidal type, very different from how nomadic communities were organised. "Thus, the foundations of great social change were set, society was rapidly stratified, and large monopoly-based empires were created" (La Humanidad Y El Medio Ambiente., s.f.).

Private property and the establishment of the patriarchal family are the two pillars that supported these structures. It is also during this period that religious experience became organised, hierarchic and, by the same token, patriarchal. The spirituality of the Mother Goddess, observed since ancient times, was hijacked and a religion with powerful male gods and warriors took its place.

With the establishment of the first sedentary societies sociopolitical, economic and religious borders were established in relation to the groups that remained nomadic. Thus, sedentarism was imposed as an ideal way of life, while the nomad represented the anomalous, the strange, the alien.

This way of thinking, of those who settled in the safety of cities, bound by social structures - many of them oppressive - shifted from the Neolithic to the so-called great cultures of antiquity. This subsequently took root in the Middle Ages with the merging of Greco-Latin culture and Judeo-Christian religion.

Finally, with the thinking that developed in the modern age, sedentary stability became a paradigm for life in the cities in today's world. The main pillars of this vision are a social system called "civilisation", private property, and a patriarchal religious system. As a result, the citizens of the 21st century began regarding the current expressions of nomadism as a threat to their security.

Campillo (2010) points out four manifestations of nomadism in today's world. The first two: rotation and migration, which characterise migration today. The author designates as rotational nomadism the periodic or cyclical movements of an individual or a group, either in search of livelihood or to gather for festivities with other individuals or groups.

This rotation, he adds, may be synchronised with the seasonal cycles of nature or other ways of organising time. Groups that practice rotational nomadism include hunter-gatherers, transhumant pastoralists, rural workers who move to other regions in their countries for harvests, worshippers on pilgrimages to holy places, people on vacation and tourists.

In this form of nomadism, arriving in another country as a

tourist or as a day labourer during harvests to feed local groups is certainly not the same thing.

The second type of nomadism pointed out by Campillo is migration understood as the voluntary or forced displacement of individuals, of social groups or of entire communities who change their place of residence for a few years or for the rest of their lives. This migration may be due to ecological reasons (natural disasters or resource depletion), socio-political problems (civil wars, dictatorial regimes, unemployment, poverty, hunger, etc.) or to broaden horizons (trade, religious proselytizing, scientific exploration, etc.). Except for the last form, nomadism considered as migration is apparently what most bothers the citizens and governments in this century.

In January 2021, the Guatemalan government violently suppressed a caravan of thousands of Central American migrants, mainly Hondurans, who were trying to reach the US. The police and the army used tear gas and beat the migrant people with sticks (González, 2021). This is one of thousands of testimonies of the abuses and humiliations suffered by nomadic people today. It is clear that sedentary societies regard the presence of migrants as a threat.

Guatemala is part of the stretch considered to be the world's largest migration corridor, comprising Mexico, the northern Central American countries, and the United States. "15 million people, half of all migrants in Latin America and the Caribbean, and an average of 10% of each country's population, have followed this path..." (Canales *et al*., 2019, p. 13). The people migrating through this corridor are all headed to the US.

On the other hand, information from the World Migration Report 2020 indicates that, in 2019, the number of international migrants worldwide reached 272,000 (3.5% of the world's population), 52% of whom were men, and 48% women. India continues to be the country of origin for the largest number of migrants, followed by Mexico and China. The main destination country is the US, with 50.7 million international migrants (Iom, 2019).

Data on the situation of migration in the world are abundant, but this brief account may bring us closer to one of the harshest realities in

the world today. This reality reminds us that we are talking about girls and boys, young people, men and women who cross the geographical boundaries imposed by sedentary societies that have failed to provide them with a dignified life. Migratory flight, as we have seen, is motivated by violence, hunger, persecution. The journeys of the nomadic population of the 21st century are full of harassment.

This harsh reality challenges our Christian faith and leads us to the voice of Jesus who says: "Who among you will welcome migrants today?"

Christian mission and its migrant constitution

The last point brings us to Christian mission, which was initially founded in the Old Testament, with God as its main missionary. The testimony of the book of Exodus (3:6-9) reveals a God who hears the voice of the migrants enslaved in Egypt, which was one of the empires of antiquity that accumulated wealth and food through the use of slavery.

God's mission was to free these people, to give them a dignified life, and to make them a people who would peacefully and justly coexist with their neighbours. The mission of the people is the faithful observance of the God-given rules of coexistence, whose main objective was to do justice to the disadvantaged: the orphan, the widow, and the foreigner/migrant (Deut 10:16-19). Many of these rules were, after all, a direct confrontation to the ways of life at the time. They were ways of inserting a wedge into the wheels of injustice - interrupting the cycles of oppression (Claibirne; Haw, 2008).

The vision and the struggle for a just world were assumed by Jesus in the New Testament. God's envoy announced the good news of the Kingdom of God and its justice. Again, the priority was justice for the socially disadvantaged. Jesus called them "the little ones." They are the hungry and the thirsty, the outsiders/migrants, and those who are naked, sick, and imprisoned (Mt 25:35-40).

The NT's mission has a migrant dimension, for Jesus asked

his disciples to spread the message of the Kingdom of God to all peoples (Mt 28:19-20). To do this, the community reached out, detaching itself from the centre. Thus, the Gospel of Jesus became a migrant proclamation that travelled to all peoples, proclaiming that the Kingdom of God and His justice were at hand.

The biblical foundation of the Christian mission is known and is contained in the declaration of the Anglican Communion of the Five Marks of Mission (Acns, 2020):

> 1.To proclaim the Good News of the Kingdom
> 2.To teach, baptise and nurture new believers
> 3.To respond to human need by loving service
> 4.To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
> 5.To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

After this brief discussion regarding the direct implication of our Christian mission in the current migratory situation, the following question arises: What is the role of theological education in the current migratory crisis?

Theological education as a process established in the missionary community

In the field of missiology, it has been stated that missionary activity is the mother of theology (Esquerda-Bifet, 2008). In this regard, Christian communities that do missions have introduced new theological reflections to express their views in the various contexts their mission reaches out to. Therefore, the role of theological education is to promote processes that nurture and guide missionary activity, theological reflections that are grounded in the vocation of the Christian mission and that incarnate reality.

However, there is also the disconnect between missionary activity and the processes of theological production. This dichotomy

is reflected in the medieval-style curricula of many theological institutions today. One of the reflections that arose in the Latin American context, about what should guide the processes of theological education, highlights that:

> If theological education must be exercised in function of the mission, and the mission must be exercised in function of the Kingdom of God in the world, the problems and questions that should guide the development of theological education programs are or should be the "urgent contemporary challenges". Challenges that also have to do with the concrete life of communities and students of theology (Sung *et al*., s. f., p. 124).

In this regard, today's theological education institutions must not forget that the reason they exist is mission. Therefore they must go through the migrant foundation of Christian mission, allowing them to become acquainted with the millions of migrants and their different needs. This will certainly nurture community mission with reflections regarding the needs of the migratory situation and the other needs in today's world.

Consequently, theological education must abandon its comfort zones, its walled sedentarism, and must migrate more with the Christian mission that currently accompanies the millions of nomads of the 21st century. It is interesting to learn of the many theologies that travel the world today. The theologies that arose within the safety of the cities would certainly have much to learn from them.

Current theological formation is in need of two types of migration located in time and space. The timely one means migrating from medieval theological thought towards a contextual theology for the 21st century. It should be guided by the impetus that took the migration of the English Christian tradition beyond the walls of medieval thought and, without stagnating there, found its place in the missionary needs of each generation.

The other migration is a spatial one, which calls for a

geographical shift towards the periphery. The processes of theological education must link up with those who carry out mission in cities and beyond. Otherwise, its reflections will only nurture the paradigm of sedentary life in large urban centres. Outside these centres, there are thousands of Christians who carry out mission but who are involved the processes of theological education.

Both these migratory movements – temporal and spatial – are the foundation upon which a curriculum must be developed that satisfies the missionary demands of today, particularly regarding the issue of mission.

In conclusion

No conclusions are reached in this brief contribution, but some questions are posed that may further the discussion regarding the role of theological education in the current migratory crisis.

The migration issue is part of the current global agenda. But is it part of the theological education agenda in our countries?

What mechanisms may prove useful to learn more about the current migratory crisis, illuminate our Christian mission, and the processes of our theological education?

What content or guidelines should be part of today's theological education curricula? What new methodologies need to be incorporated?

In what ways could our Christian mission benefit from theological processes that are incarnate in reality?

What contributions does theological education make to the current migratory crisis?

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Chapter 10

From hostility to hospitality: envisioning migration beyond the border

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Introduction

In this essay, we propose to review the way we usually look at migration, which, in general, tends to be viewed according to its phenomenological aspects, i.e., the events or phenomena that take place at the borders themselves. We are clearly not unaware, that it is through pain that the issue of migration is manifested.

However, migration, more than a topic of discussion, is a wound that churches, governments, and society at large do not know how to heal. In this sense, we propose to consider the migration issue beyond phenomenological and statistical data. To this end, we propose an ontological discussion, i.e., the many ways of being and existing, about what it is to be a human being and an individual, and what we can become. It is on this basis that we propose this new outlook.

This essay starts out with an introduction to the relationship between migration and modernity. The migration crisis has worsened considerably in the last century: when modernity reached its technological peak, the rationalist and economic model of seeing and organising the world collapsed. The new resources and theoretical propositions ceased to be sustainable and began to deteriorate.

The second part is an appropriation of Heideggerian critical

thought about modernity. According to this approach, it is possible to show that modern rationality and technology are based on an ontology that promotes the objectification and fossilisation of the migrant.

Because of this, human experience is forced to wander as an outsider on the planet; the migrant is no longer someone who has no land, but someone who represents humanity in general. This is because the human condition is uprooted by nature, and devoid of a founding ontology.

Thirdly, it is believed that clues may arise, from a Heideggerian perspective, to place our thinking and action on a new path, from *hostility* to *hospitality*.

Migration as an issue

Geographical displacements of human populations are nothing new, and are part of the human way of being. The very narrative of the "Story of Salvation" found in Biblical texts is the fruit of a migratory movement: "The Lord said to Abraham, 'Depart from your land, your family, and your parents' house, to the land that I will show you" (Gen 12:1).

Thanks, also, to migrations, Western civilization was born, i.e., from the trade between the various peoples of antiquity. However, this mobile aspect of humanity challenges various areas of knowledge, especially when: a) migrations result from uncontrollable events such as wars and environmental disasters; b) when it is the result of socioeconomic impositions, such as dictatorial systems and tyrannies; and c) due to climate change (Bilar *et al*, 2015).

Migratory flows have existed since ancient times, and seem to follow an ever ascending curve. Nevertheless, and with all the facilities promoted by the emergence of a world mediated by modern technology, the way the migrant is depicted remains problematic. 'A world without borders' - the global village - has contributed to the fact that sizable population displacements have become ever more possible due to the emergence of new communication and transportation technologies. The world, in effect, is no longer a 'big' place; on the contrary, it is perfectly within the reach of any

and all mobile devices (Santos, 2019).

In spite of this, the conflicts arising from these movements have aggravated the problem:

> a few years ago, the end of borders was prophesized. There were those who celebrated their inexorable "erasure" with the arrival of globalisation. However, borders are back, and they bring with them the colonial difference (Mignolo, 2015, p.12).

This is because

> as the distance between places shrank as a result of transportation and communication systems, the increased mobility of people, jobs, and armies continued to level off the difference between places; it was in the urban context that the issue of local identity became politically articulated (Bulttimer, 2015, p. 6).

In light of the phenomenon of globalisation, there has been a reassertion of nationalisms and a strengthening of the political ideologization of borders - as in the recent case of Britain's Brexit (The New York Times, 2016). The theme of intolerance is, once again, on the horizon.

To understand the phenomenon of intolerance, we need to distinguish 'estrangement' from 'hostility'. To consider strange that which is unfamiliar is a biologically verifiable function and part of the survival instinct. From an evolution perspective, human groups could not tolerate certain situations if they wanted to stay alive.

On the other hand, if intolerance is synonymous with not accepting differences, then the genesis of barbarism was assured and thus became hostility. Thus, the problem of intolerance is not difference or the 'doctrines of difference', but the savagery that hostility produces (Eco, 2020).

Broadly speaking, the phenomenon of human migration, originally and evolutionarily typical as a way of being, has become a huge challenge. Difference becomes hostility, and the migrant is

now a victim. In a world governed by the market economy, countries considered underdeveloped or peripheral exist to supply the more developed ones, with no redistribution of wealth or well-being. As if this were not enough, it is on the expropriated nations that the blame for social inequalities and economic and environmental imbalances also falls.

This, in effect, betrays the real intentions and goals of the borderless world. It raises the question of why so many people need to leave their homelands to seek new frontiers. Although the right to migrate is discussed in legal and social terms, once again, the reason that motivates migration is not addressed. It is necessary to go beyond the immediate understanding of migration in an attempt to find its deeper roots.

Modern territoriality and technology in relation to migrations

Although migrations are part of the human ontological constitution, i.e., the way of being of individuals and groups, the modern arrangement of territories - which, in theory, technologically favours human mobility - does not give due consideration to this intrinsically human characteristic. Let us then consider what the provisions of modern rationality are in how territories are organised, allowing us to address the problem of migration beyond concrete borders.

No doubt, borders are important when analysing migration from a sociological perspective. It appears, however, that we tend to reduce the phenomenon to its merely observable aspects, looking at its results, without taking into consideration that such problems have structural roots.

Territories have two important spatial dimensions: the social and the experiential. Social space is the dimension in which biophysical, geographical and social interactions produce the actual conditions for life in general. *Experiential space*, in turn, is the intersubjective relationship, experienced either individually or

collectively, between humans, with their places of origin and experience. It is from this relationship that self-awareness, cultural values, and a sense of belonging emerge and subsist.

Both dimensions are not separate. In fact, they are integrated and provide territory (De Meo, 1999). In other words, the idea of territory is not limited to the mere physical space provided by nature; it is not restricted to socially constructed space; nor is it restricted to the human experience of space. It is constituted by the interaction of all these dimensions and, therefore, is dynamic and relational: "Every spatial practice, even embryonic, induced by a system of actions or behaviours, is translated by a territorial production." (Rafesttin, 1993, p. 150).

As of the second half of the 19th century, modernity and its rational, ordering logic arrived on the scene, questioning triumphalist perspectives such as Hegel's. Examples of this may be seen in several theorists and in various areas of knowledge. However, as argued by Leff (2016), a more radical view of the crisis of modernity was espoused by philosopher Martin Heidegger (1889-1976). According to Zimmerman (1990), modernity in Heidegger is not a historical period like others. It is, in fact, the final stage in the history of the decline of the West since the ancient Greeks. This was due to two important understandings: the objectification of things as the only possible way of being, and its intrinsic relationship with the act of production.

Two of Heidegger's works are fundamental to understand these two aspects, respectively: *The Age of the World Picture and The Question Concerning Technology*. In the former, Heidegger argues the experience of reality is no longer true, and is given, thus, by pictures that can be made of it. Heidegger (1977, p. 2) states that the access we have to the world

> consists in the fact that knowledge is found in within the self, nature or history, as a process [Vorgehen]... It is consummated through the projection of a fundamental feature [Grundriss] of some instance of the being: for example, when, in nature, a basic feature of natural processes is projected.

The modern world prioritises much more the projections of scientific-mathematical rationality, "a [single and specific] realm of the being," than immersion in this same reality. This understanding does not go unnoticed when thinking about territories. Human disposition and its relation with territory ceases to be a natural bond - such as birth and the geo-environmental influences on the individual (social space and living space) - and becomes a bond calculated by rulers and measurements.

Territoriality is "placed" (*Gestell*), i.e., it becomes an object of manipulation. To objectify is to "re-present" (*Vor-stellen*), a way of apprehending things, to project onto them what they should be. Furthermore, it is the fruit of Cartesian thought that transforms the human being into a subject. To be a subject means to be the centre of reference from which all things are signified and take on an essence (Heidegger, 1997).

In his words,

> when the world becomes an image, the body in its totality becomes that by which man is guided, therefore as that which man places before himself and wants, in an essential sense, to fix before himself (cf. appendix 6). The image of the world, understood in an essential sense, does not mean an image of the world, but the world conceived as an image. The body in its totality is then regarded in such a way that it comes into being only insofar as it is put into being by someone who represents and produces it. When an image of the world appears, an essential decision is made concerning the body in its totality. The being is sought and found in the representability of the body (Heidegger, 1997, p. 7).

A world turned "image" or representation, means that someone establishes what should guide and determine what things are. In territorial terms, those who become the subject – who, by "mere chance", happen to be owners of capital - recreate the perspectives from which environments must be assumed and consumed.

Elements that are represented and imposed define and

de-limit territoriality, which becomes an aesthetic element for the fruition of capital. To objectify territories means to measure them and, consequently, to take possession of them. An objectified territory necessarily has an owner, even if this possession has been merely projected onto it.

Migrants, in turn, are not considered subjects. And, according to the logic of a world made of images, whose objectified territorialities are arranged into footage, the migrant must also become an objectified image. Even if migrants are not considered a subject, and are reduced to an object, they nevertheless have a peculiarity: the desire to be subjects. This desire threatens those who are already considered subjects and, for this reason, they are harassed. To sum up, the migrant is considered a hostile object, and this image is projected and imposed by the so-called subjects and landowners.

In the wake of modern objectification also came the technological movement. As of the 1940s, the issue was addressed by Heidegger in several texts, but his main analysis is found in the conference *The Question Concerning Technology*. In it, Heidegger offers another way of addressing the question of technology, discussing the "the essence of technology" itself, rather than technology or technological devices.

Heidegger asks us to overcome our changing attitude regarding technology: between praising its wonders and fearing its darkest secrets. One of the aspects that makes the Heideggerian reflection unusual and difficult to understand is that it does not consider the benefits or dangers of technology *per se*. Rather, he tries to think of modern technology in its essence (*Wesen*), without being contaminated by previously pronounced judgments about the possible benefits or harm (Duarte, s/d., p. 2).

Heidegger does not intend to make an ideological assessment or one that is committed to the modern idea of progress and the supposed advantages it may bring. However, he does not expound a pure and simple criticism of the technological world. What bothers Heidegger, in fact, is the absence of a 'meditation' regarding technology.

Technology (*techne*) refers to the Greek experiences of *poiesis*[1] and of physis. Both are modes of "dis-covering" or aletheia, Latinised as *veritas* (Heidegger, 2016). In this regard, the "essence of technology", since the forgotten Greek sense and recovered by Heidegger [2], refers to nature's own dynamics, both in moving on its own (the blooming of a rose, for example) and in producing something (energy produced by a hydro power plant).

In the first, nature reveals itself (de-covers itself), in the second, it hides to become an instrument (dis-guises-itself). The ambiguity present in the dynamics of nature is now manifest in "exploitation that demands nature to provide energy that, as such, can be processed and stored" (Heidegger, 2016, p. 19). The modern world has developed through 'technology' that "uses" nature. Heidegger (2016) calls this "de-stocking" (*Bestand*). Duarte (s/d, p. 8), points out that

> Modern technology does not simply make bodies present but discovers them as raw material or as a source of energy that can be continuously reused, transformed, stored, and manipulated in a supposedly infinite cycle. In this cycle, the devastation of nature is introduced and perpetuated, having become a source of available energies, something it had never been before.

What makes this mode possible is the "appeal of exploitation" that regards human beings as available (Ges-tell). Human beings who regards nature as a repository that is available for exploitation is what the philosopher calls Gest-tell. It is within this spirit (appeal) that nature becomes a means to an end, and technology

[1] "For Heidegger, poiesis is a way of making the body present, a process he terms as a mode of de-concealing (Weise des Entbergens). In thinking of poiesis as the movement of bringing what was previously hidden into the state of de-concealment, Heidegger shifts our attention from the end result, in its apparent independence from the means that made it what it is, to the mysterious process of appearing. Poiesis is, therefore, a way of making appear, of bringing what was previously hidden into the light of day, it is a doing or a causing that must be understood as an uncovering". (DUARTE, s/d, p. 5).

[2] Thus, by closely articulating these concepts (aletheia, poiesis, techne) Heidegger sheds new light on the true essence of technology (DUARTE, s/d, p. 6).

is reduced to mere production. It is within this closed and reduced logic in regarding technology as a mere instrument and nature as available that the technological world of today has found its place. Duarte (s/d., p. 2-3):

> What he was therefore concerned with was to think what science and technology cannot and do not intend to think, allowing us to question the overwhelming productivity of techno-scientific endeavour, an aspect that he thought could lead to the destruction or de-essentialisation of the human being in a process that makes it increasingly easier to exist.

In other words, what Heidegger intended was to question the techno-scientific pretence that assumes the prerogative of being as the exclusive parameter by which everything is validated and evaluated, remaining blind to the ontological assumptions that underlie its methodological procedures, which, in turn, may prove to be extremely dangerous for humanity.

The Heideggerian questioning of modern technology implies a necessary polemic with the way human experience has been historically understood in the modern world. The unlimited appeal of exploitation and production in a techno-scientific sense becomes the central and nuclear converging nature of the determining of an epic event, i.e., the centrality of the technological world and the production of consumer goods summarises what is essential in understanding the Modern Age. Reflecting on diversity or anything outside this central axis is out of the question, which, for Heidegger, reveals a world in decline, the end of Western History (Craia, 2015).

Territory is made available, is seen as available, from the perspective of the appeal of exploitation. The use of modern technologies for territory, in this case linked to the economic sciences, is considered as a 'valuable good'. It has ceased to be what it was and has become an object that belongs to a subject, which requires the image of 'ownership'. Thus, territories are conceived as private property, uprooted from their environment. If we extend this

vision, we have the basis for the idea of modern national sovereignty, in which territories come to represent the ideological will of a group that has imposed itself as the 'owner' of the land.

However, the issue is not national sovereignty per se, from a sociopolitical perspective, but the basis of this view, which - in Heideggerian terms - allows us to discover, that is, to utilise a way of thinking about territory which, in addition to being reductionist, produces serious social consequences. In other words, territory is regarded as the property of an entity called the State, which must exploit resources in order to subsist. In light of this, the migrant is not a subject, since they do not own the land. Therefore, their presence is a threat and, for this reason, they must also be objectified and harassed.

However, the same appeal for objectification and exploitation, which is typical of modernity, in which territory turns into a possession, is the same that produces hostility towards the migrant; its roots are the same. There is a vicious circle in this logic, and only a deep critique how the productive rationality of modern culture operates will allow us to envision another way of addressing the migration issue.

De-territorialisation and migration as human experience

The effects of the modern way of dealing with territory can be synthesized into three major geographical phenomena: de-naturalisation, banishment (exile), and de-territorialisation (Moreira, 2008). De-naturalisation is the movement that regards human beings in the image and likeness of God (the Augustinian *imago Dei*). This perspective prioritises interiority over materiality. This overvalued interiority (the soul) makes the human being belong to a world outside of nature, making the latter, in turn, something that must be dominated. Nature, acquiring a negative valuation, is placed at the services of humanity (Moreira, 2008).

Banishment, on the other hand, occurs in the relationship between human beings and their territory. It is the historical

movement of the urban world's advance over the rural world that occurred in the modern era. From the Industrial Revolution and the mechanisation of labour, the urban world became the paradigm of social and economic development, expropriating the relationship that rural human beings had with the land, forcing them: either to migrate to the cities (rural exodus), or to mechanise production, in order to keep up with industrial production. If de-naturalisation compromised the anthropological perspective, banishment (exile) broke the geo-environmental link it had (Moreira, 2008).

Finally, there is de-territorialisation. This movement is the last bond human beings had with their original land. The person sees himself as having "no ground under my feet", "without a place" and becomes a permanent migrant, not in the literal sense, but because he no longer has solid ties that place him in the world of life (Moreira, 2008).

These three phenomena reveal the process of loss of the sense of belonging to nature (human beings see themselves as outside their world); loss of one's homeland (human beings see themselves without culture); and loss of one's place in the world (human beings see themselves as not belonging to anything) (Marques, 2020). It is the identity crisis of human experience. In the words of Buttimer (2015, p. 6)

> Whatever the explanation, the literature on the sense of place reveals several consistently recurring themes. It seems that people's sense of both cultural and personal identity is closely linked to the identity of place. The loss of a home or the "loss of one's place" can often trigger an identity crisis.

There is no way of thinking about identity crisis without necessarily appropriating the image of 'losing one's ground'. Human experience is deeply grounded, and the radical separation from its roots, be it geographical or existential, has serious consequences.

These three movements consolidate what Heidegger (2018) calls the threat of displacement (*die Bodenständigkeit*). According to him, "man today is '*in flight from thinking*'", and this is because

> its particularity lies in the fact that when we design a plan, conduct research or organize an enterprise, we are always faced with considered preconditions in relation to the goal we want to achieve. We expect, in advance, certain results. This calculation characterises all planning and research thinking. This thinking is still a calculation, even if it does not operate with numbers, or make use of a calculating machine or a device for large calculations. The thought that calculates (*das rechnende Denken*) makes calculations. It makes calculations with continuously new possibilities, always with greater and, simultaneously, more economical perspectives. The thought that calculates goes from opportunity to opportunity. The thought that calculates never stops, never takes time to think. The thought that calculates is not a thought that meditates (*ein besinnliches Denken*), it is not a thought that reflects (*nachdenkt*) on the meaning that is in everything that exists (HEIDEGGER, 2018, p. 11).

Modern rationality does not allow access to the sense and diversity of things, but, on the contrary, it creates categories and rules that are projected onto things in order to measure them. This is what he calls calculative thinking, a way of thinking that puts the ends before reality in order to make it adequate. Moreover, calculating thinking "never stops", it follows the rhythm of production, since there are always new goals to achieve. It is an accelerated thinking that does not think about what it does, because there is no need for such thinking, since its conclusions have already been anticipated and imposed.

Calculative thinking confronts what the philosopher considers most original, namely, what the poet Peter Hebel signalled: "We are plants which - whether we like to admit it or not – nurtured by its roots, must break through the soil in order to be able to bloom in the Ether and bear fruit" (Hebel, in Heidegger, 2018, p. 15). For Heidegger, human experience is just as it is described in poetry: the deeper the roots, the more one can transcend them. It is by recognising and strengthening these vital links that great leaps of development can be made.

Despite this, Heidegger (2018, p. 17) writes:

> The loss of roots is not caused by external circumstances

> and fatalities of fate alone, nor is it the effect of man's negligence and superficial way of life. The loss of roots is a reflection of the spirit of the age in which we are all born.

Assuming Heidegger's critique, one can say that the loss of roots is the reason for the migration problem. This means that, although external circumstances, namely social problems and disasters, play a role, the root of the issue lies in the way modernity has organised the world.

There is, in effect, a progressive loss of rootedness. This loss is part of the "modern spirit" that has destroyed the most fundamental relationships with the land and the place of origin. The result is that all relationships are subject to a single purpose: to produce in order to feed the market, which is devoid of roots.

By assuming human existence in such a way, the feeling of belonging to one's place of origin is diluted. It uproots everyday life that fostered and nourished the understanding of the world, and even stripped away the most important constitution of a person: his or her relationship with their own planet:

> This event [the launching of the first artificial satellite in 1957], which in importance surpassed all others, even the splitting of the atom, would have been greeted with the purest joy were it not for its uncomfortable military and political implications. What is curious, however, is that this joy was not triumphant: what filled the hearts of the men who, raising their eyes to the heavens, could behold one of their works, was neither pride nor amazement at the enormity of human endeavour and proficiency. The immediate reaction, spontaneously expressed, was relief at the first step in freeing man from his prison on Earth. And this strange statement, far from being the accidental lapse of some American reporter, reflected, unknowingly, the extraordinary words engraved more than twenty years ago on the funeral obelisk of one of Russia's great scientists: "Mankind will not forever remain on Earth" (Arendt, 2007, p. 9).

Arendt's passage reveals the awe before the superficial idea that

the farther away from our origins, the greater the degree of development. When humanity struggles to 'de-planetise' itself, assuming itself to be citizens of the universe, it does not consider the ontological dissolution that this movement entails. This uprooting leads people to disregard the fact that they regard themselves as such when they are in reference to, and in connection with, their 'onto-geographical roots'.

In fact, not only are those who have been deprived of a territory regarded as migrants but, in modern, global and interplanetary terms, humanity per se has become migrant:

> Many Germans lost their homeland, were forced to leave their villages and towns, were driven from their native soil. Countless others, for whom their homeland was spared but nevertheless abandoned it, were then caught up in the whirlwind of the big cities, having to settle in the wilderness of the industrial zones. They became strangers in their old homeland. And those who stayed? They were often even more displaced (*heimatloser*) than those who were expelled (Heidegger, 2018, p. 16).

To be in possession of a territory, as opposed to belonging to it, is in fact to be uprooted; being a migrant in one's own territory. Territories are not objects that we must possess; they are spaces that allow human experience as such. In light of Heidegger's critical reflection on modernity, there is no way to think differently: the modern experience of objectification and calculative thinking, aligned with the exploitative essence of technology for productive ends, is the basis to understanding migration as an existential condition of modern human beings. Because of this, hostile relations exist, and the absence of deep roots in the world makes human experience vulnerable, empty, and volatile.

The recovery of roots: the image of hospitality

We could ask: is there new land, new roots, that we could return to, in which humanity and all its work could flourish anew, even in the "Era of Development" (Marques, 2020)? Once again,

Heidegger provides some clues: a new rationality and a new way of dealing with territories. In the former, he proposes a non-aggressive and accelerated rationality as in the essence of technology as exploitation. Called "serenity," it is more of a 'listening' relationship with things, in which they 'dictate' the rhythm of doing (Heidegger, 2018). It is a paradigm shift in how we think about things. No longer would knowledge be used to produce what feeds the economy. It is placed next to things in order to respect them.

The second proposal is a consequence of the first. From this new rationality, human experience gains new ground and, therefore, begins to inhabit it. To inhabit is to recognise oneself as part of the greater ontology of which all elements of the cosmos are part. The human experience is to inhabit, i.e., it is an ontological rootedness of co-existence with other beings. The great characteristic of this ontological experience of inhabiting is caring. Caring is not an action, but a permanent way of dealing with the planet (Heidegger, 2006).

In this new experience, whose rationality leads to inhabitating, human beings are no longer seen as subjects that manipulate objects, and cease to be objects manipulated by other subjects. It is a rooted experience in which the image ceases to be hostile and becomes hospitable. To be human is to be a guest of both the land one inhabits and of other people with whom one cohabits. The guest does not blend in with the house that welcomes him, his identity is preserved.

On the other hand, his presence is not hostile, he is not a parasite. It is possible to recognise this when territories are regarded from a perspective of serenity (non-accelerated) and of habitation. Humanity, which today is regarded as the image of the migrant (uprooted), would now be the guest (the person who is welcomed and welcomes all the relations that constitute them).

Concluding remarks

This essay proposes a change in the way we regard migration. As dramatic as the migration scenario may be, and the sociological relevance of the topic, as has been highlighted elsewhere, including in

this book, the proposal here is to think beyond the phenomenological and statistical data in order to discuss the fundamentals of migration.

It is to show that, behind the phenomena, there is something that produced it in an intentional way, removing it from any attempt of naturalisation, divination, or fatalism. The outlook from the perspective of the ontological roots of human experience, i.e., from its deepest roots, reaffirms that, without them, no human condition would be possible.

To arrive at these foundations, we look at the discussion of the philosopher Martin Heidegger, enshrined in contemporary thought. His critique of modern and alternative thinking has allowed us to identify important connections in the way human experience has produced a picture of itself and its relation to its territories. To understand this, thus, is to recreate the conditions upon which the production of hostility to the migrant became possible in history, or rather the condition of human experience prior to what is regarded as 'civilization'. It is fundamental to argue that the hostile image cast upon the migrant had an origin, i.e., it was constructed not only socially and culturally, but also ontologically. To identify this and to discuss this is what this essay invites us to do.

Thus, it was possible to discuss three major moments: a) the construction of the modern image of territory and the production of hostility towards the migrant; b) human experience's loss of its profound ties with the land and the transformation of this experience into migration; and c) the possibility of addressing the crisis of human experience based on hospitality. In summary, the Heideggerian analysis has helped show that modern rationality has subsumed the ontological diversity of reality and, as a result, human experience has become the servant of the exploitative power of the production market.

This change in the way of understanding reality has conditioned territoriality to be regarded as a place of separation and tension between landowners and the landless. The migrant is seen as landless and, therefore, towards whom one should feel hostility. In this image, the human experience moves toward the total loss of ties, that is, toward a total loss of roots.

Not only the landless, but also those who own the land are uprooted, since their relationship with land is merely instrumental and devoid of meaning. Migrants, those with no roots, wander the land and must decide whether to recover their roots based on a new perspective of relationship with territory.

It is this hostility, built from the modern outlook, which must be reviewed and overcome by hospitality. Countless examples of modern literature indicate a turning point in how we deal with territory. If human experience can give new meaning to land ownership, cohabitation and co-ownership become evident. The relationship soon becomes one of hospitality, an inevitable consequence.

This may not imply abandoning the notion of private property altogether but broadening it from the perspective of solidary economies and other forms of local organisation. However, without a change in the basis of the rationality that conditions human action, the possibilities of overcoming hostility become merely ideological or partisan. Rather, the dimension of welcoming and hosting is based on the ontological understanding of reality.

Hostility against the image of the migrant can be overcome if human experience as such understands itself as an outsider on the planet. Hostility is evidence of the lack of deeper connections. Hospitality challenges humanity to meditate on its condition and to review its attitude towards reality. To inhabit the planet is much more than being in it, it is to experience hospitality and welcome everything that constitutes it. If this is the case, who knows, maybe we will no longer need to talk about migration as an alien phenomenon, but as the condition to which we all belong: we are both guests and hosts of each other.

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A call to reallocate theological education

Theological education, whether in seminaries, universities, church programmes or within personal study, is no exception. The learning and teaching that takes place needs to respond to the challenges and opportunities of mass migration. The notion of stepping out of ordinary life into places of seclusion and stability away from all this is not one that accords with the world we now live in, nor is it going to help churches respond to the current crisis.

However, the Church is no stranger to migration. The people of Israel began their life as wandering Arameans and Christ himself was a migrant when as a baby he was taken by Mary and Joseph into Egypt. His own ministry of teaching and forming the disciples was one that took place on the road, as they travelled from Galilee to Jerusalem. The disciples then became apostles who travelled across the ancient world to establish churches in many different places.

This book is a timely and inspiring contribution to discussion and reflection on what all this means for the current provision of theological education. Coming out of the Latin American context, one in which migration is a major factor in the life of churches and communities, it offers the wider church a rich resource of insight, knowledge and wisdom to face the challenges in an informed and constructive way.

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