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CROSSING THE DIVIDE: FOUNDATIONS OF A THEOLOGY OF MIGRATION AND REFUGEES

DANIEL G. GROODY, C.S.C.

Examining theological reflection in an age of migration, the author focuses on four foundations of a theology of migration and refugees: (1) Imago Dei: *Crossing the Problem–Person Divide; (2)* Verbum Dei: *Crossing the Divine–Human Divide; (3)* Missio Dei: *Crossing the Human–Human Divide; and (4)* Visio Dei: *Crossing the Country–Kingdom divide. As a call to cross borders and overcome barriers, migration is a way of thinking about God and human life and an expression of the Christian mission of reconciliation.*

MIGRATION HAS BEEN PART of human history since its origins. But today, due to widespread changes precipitated by globalization, more people are migrating than ever before—twice as many now as 25 years ago.[1] Nearly 200 million people, or one out of every 35 people around the world, are living away from their homelands. This is roughly the equivalent of the population of Brazil, the fifth largest on the planet.[2]

DANIEL G. GROODY, C.S.C., earned his Ph.D. from the Graduate Theological Union, Berkeley, and is now assistant professor of theology and director of the Center for Latino Spirituality and Culture at the University of Notre Dame. In 2007 and 2008 he was a visiting research fellow at the Refugee Studies Centre, Oxford University. His recent publicatons reflect his interest in the intersection of globalization, immigration, and theology: *Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit* (2002); *Globalization, Spirituality, and Justice: Navigating the Path to Peace* (2007); and the edited collections, *The Option for the Poor in Christian Theology* (2007) and, with Gioacchino Campese, *A Promised Land, A Perilous Journey: Theological Perspectives on Migration* (2008). A theology of migration and refugees and the spirituality of immigrants are in preparation.

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[1] Khalid Koser, *International Migration: A Very Short Introduction* (New York: Oxford University, 2007) 5.

[2] Some of the most important sources on migration statistics come from the World Bank (http://www.worldbank.org), the International Organization of Migration (IOM, http://www.iom.int/jahia/jsp/index.jsp), the International Labor Organization (ILO, http://www.ilo.org/global/lang–en/index.htm), the United Nations High Commissioner for Refugees (UNHCR, http://www.unhcr.org), the United

Many of these migrants are forcibly uprooted: approximately 30–40 million are undocumented, 24 million are internally displaced, and almost 10 million are refugees.[3]

These flows of people precipitate conflict and controversy; they affect not only migrants but receiving communities as well, making migration an increasingly volatile and contentious political issue.[4] The clash of cultures, identities, and religions, along with debates over economics, resources, and rights, has polarized public discourse, making the migration debate convoluted and confused. Not only does rhetoric about immigration conflate, if not manipulate, multiple issues like national security and human insecurity, sovereign rights and human rights, civil law and natural law, but the disciplines governing the debate have not given us the concepts necessary to move beyond unfruitful, polemical discourse and reach the core issues.

Categories such as legality and illegality, the documented and the undocumented, and citizen and alien, not only fail to come to terms with a new global reality, but they also leave gaping areas of injustice in their wake. Some argue that tougher enforcement will resolve the problem of

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Nations Department of Economic and Social Affairs (UNDESA; see especially *Trends in Total Migration Stock: The 2005 Revision*, http://www.un.org/esa/population/publications/migration/UN_Migrant_Stock_Documentation_2005.pdf), and the Global Commission for International Migration (GCIM, http://www.gcim.org/en/). See in particular *Migration in an Interconnected World: Report of the Global Commission for International Migration*, (Geneva: Global Commission on International Migration) 83–85, available at http://www.gcim.org/attachements/gcim-complete-report-2005.pdf (accessed May 11, 2009).

[3] For more on these statistics, see http://www.iom.int/jahia/Jahia/pid/254 (accessed May 12, 2009).

[4] While often perceived as a problem in itself, forced migration is more often a symptom of deeper issues related to human crises ranging from poverty, persecution, and underdevelopment, to widespread sociopolitical and economic changes such as nation-building and industrial expansion, and to global events like wars, and natural disasters. According to the 2005 report of the GCIM, the factors that precipitate migration include: (1) wage disparities: 45.7% of people in Sub-Saharan Africa, 14.4% in South Asia, and 10.4% in Latin America and the Caribbean earn less than $1 per day; (2) unemployment rates: 12.2% in the Middle East and North Africa, 10.9% in Sub-Saharan Africa, and 6.6% in industrialized economies; (3) differentials in life expectancy: 58 years in low income countries, and 78 years in high income countries; (4) education gaps: 58% women and 68% men literate in low income countries, almost full literacy in high income countries; 76% primary school enrollment in low income countries, almost full enrollment in high income countries; (5) demographic gradients: on average 5.4 children born to each woman in Sub-Saharan Africa, compared with 3.8 in the Arab World, 2.5 in Latin America and the Caribbean, and 1.4 in Europe. See *Migration in an Interconnected World: New Directions for Action* 84, http://www.gcim.org/attachements/gcim-complete-report-2005.pdf (accessed May 2, 2009).

migration and refugees (as evidenced by the United States, Israel, "fortress Europe," and other parts of the world), but this massive movement of peoples, regardless of the policies of nation-states, will continue, transforming the contours of communities around the globe. Affecting all areas of human life, migration is arguably one of the most complex issues in the world, and it will become more significant in the future.[5] Because migration is one of its defining issues, the 21st century has been referred to by some scholars as "the age of migration."[6]

CROSSING OVER: BRIDGING THE MIGRATION–THEOLOGY DIVIDE

Migration issues are so complex and far-reaching that understanding them demands a broad range of interdisciplinary research.[7] Economics, politics, geography, demography, sociology, psychology, law, history, anthropology, and environmental studies are foremost among the disciplines that shape the emerging field of migration studies and migration theory. Theology, however, is almost never mentioned in major works or at centers of migration studies. Some research has been done on migration and religion from a sociological perspective, but there is virtually nothing on the topic from a theological perspective.[8] Theology seems to enter the academic territory from the outside, as if it were a "disciplinary refugee" with no official recognition in the overall discourse about migration.[9]

[5] Former UN Secretary General Kofi Annan summarizes the problematic nature of this age of migration in terms of the "issues of human rights and economic opportunity, of labour shortages and unemployment, of brain drain and brain gain, of multiculturalism and integration, of refugee flows and asylum-seekers, of law enforcement and human trafficking, of human security and national security." UNDESA, *World Economic and Social Survey 2004: International Migration* (New York: UN Department of Economic and Social Information and Policy Analysis, 2004) iii.

[6] Stephen Castles and Mark J. Miller, *The Age Of Migration: International Population Movements in the Modern World* (London: Guilford, 2003).

[7] For a valuable introduction to global migration and refugees, see Philip Marfleet, *Refugees in a Global Era* (New York: Palgrave Macmillan, 2006).

[8] Two of the most notable studies on migration and religion are Helen Rose Ebaugh and Janet Saltzman Chafetz, eds., *Religion across Borders: Transnational Immigrant Networks* (Lanham, Md.: Altamira, 2002); and Yvonne Yazbeck Haddad, Jane I. Smith, and John L. Esposito, *Religion and Immigration: Christian, Jewish, and Muslim Experiences in the United States* (Lanham, Md.: Altamira, 2003).

[9] For more on the interdisciplinary nature of migration studies and migration theory, see C. B. Brettell and J. F. Hollifield, eds., *Migration Theory: Talking across Disciplines* (New York: Routledge, 2000); and Peter C. Meilaender, *Toward a Theory of Immigration* (New York: Palgrave, 2001).

Even among theologians the topic of migration is largely undocumented.[10] The Vatican and various episcopal conferences have notable writings about the pastoral care of immigrants,[11] but to date little has been written about migration as a theological reality. The current climate points to the need to move the migration debate to an even broader intellectual terrain, one in which theology not only has something to learn but something to offer. My aim in this article is to reflect critically on the mystery of God in an age of migration, which is a way of thinking about the gospel message in light of the sign of the times.[12]

Since Vatican II, theology has been recast in various ways in response to the challenges of the modern world, such as those presented by liberation movements, feminism, religious pluralism, postmodernity, cultural diversity, and esthetics. The longstanding but now accelerating reality of global migration presents another opportunity to ground theological analysis in a specific social location that emerges from "the joys and hopes, the griefs and anxieties" of many marginal people today.[13] Our understanding of God and of migration can mutually shape and enrich each other and help bridge theology and migration studies, tradition and one of the most

[10] Some of the few studies on migration and theology include Daniel G. Groody and Gioacchino Campese, eds., *A Promised Land, A Perilous Journey: Theological Perspectives on Migration* (Notre Dame, Ind.: University of Notre Dame, 2008); Gioacchino Campese and Pietro Ciallella, *Migration, Religious Experience, and Globalization* (New York: Center for Migration Studies, 2003); William R. O'Neill, and William C. Spohn. "Rights of Passage: The Ethics of Immigration and Refugee Policy," *Theological Studies* 59 (1998) 84–106; and Drew Christiansen, "Movement, Asylum, Borders: Christian Perspectives," *International Migration Review* 30 (1996) 7–17.

[11] See in particular Pius XII, Apostolic Constitution, *Exsul familia nazarethana*, August 1, 1952, http://www.papalencyclicals.net/Pius12/p12exsul.htm (accessed May 11, 2009); Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga migrantes caritas Christi* (The Love of Christ toward Migrants) (2004); and Pontifical Council "Cor Unum" and Pontifical Council for the Pastoral Care of Migrants and Itinerant People, "Refugees: A Challenge to Solidarity" (1992) (Vatican documents cited in this article are available on the Vatican Web site); the joint statement of the *Conferencia del Episcopado Mexicano* and United States Conference of Catholic Bishops (USCCB), Strangers No Longer: Together on the Journey of Hope (January 2003), http://www.usccb.org/mrs/stranger.htm (accessed May 11, 2009).

[12] Vatican II, *Gaudium et spes* no. 4, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html (accessed May 11, 2009). David Tracy notes that "the central theological problem of our day is not the problem of the nonbeliever but the problem of those thought to be nonpersons by the reigning elite" (Tracy, "The Christian Option for the Poor," in *The Option for the Poor in Christian Theology*, ed. Daniel G. Groody [Notre Dame, Ind.: University of Notre Dame, 2007] 119).

[13] *Gaudium et spes* no. 1.

vexing social issues of the modern world. I hope not only to highlight the moral demands related to displaced peoples but also to explore new ways in which we might examine the theological territory of migration and even challenge some of the underlying philosophical, if not ideological, presuppositions behind the debate about migrants and refugees.

My study focuses on four foundations of such a theology as indicated by the following subtitles: (1) *Imago Dei*: Crossing the Problem-Person Divide; (2) *Verbum Dei*: Crossing the Divine-Human Divide; (3) *Missio Dei*: Crossing the Human-Human Divide; and (4) *Visio Dei*: Crossing the Country-Kingdom Divide. Each offers a way of thinking about theology and migration as a call to cross borders and overcome barriers. Migration is not only a social reality with profound implications but also a way of thinking about God and what it means to be human in the world, which can become an important impetus in the ministry of reconciliation and a compelling force in understanding and responding to migrants and refugees.

IMAGO DEI: CROSSING THE PROBLEM–PERSON DIVIDE

One of the initial challenges in the immigration debate deals with language. A great divide exists between the problem of migration and migrating people, between those who are labeled and their labelers, between the political and social identities of migrants and refugees and their human and spiritual identities.

Scholars have recently attended to the categorization of the forcibly displaced.[14] Terms like *refugee, migrant, forced migrant, immigrant, undocumented, internally displaced person*, and alien are some of the most common.[15] The literature on this subject is coming to terms with the inherent

[14] Roger Zetter, "More Labels, Fewer Refugees: Remaking the Refugee Label in an Era of Globalization," *Journal of Refugee Studies* 20 (2007) 172–92.

[15] The terms *migrant*, *immigrant*, *refugee*, and *internally displaced persons* are often used interchangeably, although they carry different nuances. The United Nations uses "migrant" generally to refer to people living outside their homeland for a year or more regardless of their reason or legal status and often includes international business people or diplomats who are on the move but not economically disadvantaged. But, as I am here focusing on people at the bottom of the economic ladder, I will use "migrant" to refer to economic migrants, forced migrants or refugees, and internally displaced peoples. The IOM's *World Migration Report 2005* defines "undocumented" or "irregular migrants" as "workers or members of their families not authorized to enter, to stay or to engage in employment in a state," (http://www.iom.int/jahia/Jahia/cache/offonce/pid/1674?entryId=932 [accessed May 3, 2009]). The 1951 United Nations Convention Relating to the Status of Refugees defines a "refugee" as one who, "owing to well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinions, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country"

limitations of such terminology. The problem is that these labels are largely political, legal, and social constructions. As Roger Zetter notes, "Far from clarifying an identity, the label conveys, instead, an extremely complex set of values, and judgments which are more than just definitional."[16] Although labeling may be an inescapable part of policy-making and its language, the difficulty arises when migrants, immigrants, refugees, and asylum seekers are identified principally and primarily in terms of their political status rather than their human identity. The implications involve more than semantics.

Labels often generate asymmetrical relationships, leaving migrants and refugees vulnerable to control, manipulation, and exploitation. Identifying immigrants in terms of political descriptors can unintentionally create new forms of psychological colonization. Referring to the problem of cultural labels, Virgilio Elizondo notes:

> The most injurious crime of the conquest of Latin America, and there were many horrible things about it, was that the white European conquistadores imposed a deep sense of shame of being an indio, mestizo, mulatto. . . . Many today still experience shame regarding their skin color, their way of life, their way of being, their way of dress, their way of speaking, and their ways of worship. Such rejection brands the soul, in a way worse and more permanent than a branding of the master's mark with a hot iron on the face.[17]

(http://untreaty.un.org/cod/avl/ha/prsr/prsr.html [accessed May 3, 2009]). The United Nations High Commissioner for Refugees (UNHCR), in the document *Guiding Principles on Internal Displacement*, defines "internally displaced persons" as those "who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border" (http://www.unhchr.ch/html/menu2/7/b/principles.htm [accessed May 3, 2009]). Although these classifications help determine the legal protections available to migrants, many scholars today agree that at some point these categorizations blur. Some people may flee their homelands because of political persecution and fall under the category of forced migrants or refugees, for example, but their motivations may also stem from economic considerations and therefore the same people can be economic migrants as well. Most migrants are motivated by "push" factors that drive them away from their homelands and "pull" factors that draw them to better lives in another place. For my purposes "migration" can be an apt descriptor for the Christian journey, and "refugees" highlights some of the most vulnerable people of the migrant population. Among the many reports on migration and refugees, see the appendix of *The World Migration Report 2005*.

[16] Roger Zetter, "Labeling Refugees: The Forming and Transforming of a Bureaucratic Identity," *Journal of Refugee Studies* 4 (1991) 39–62, at 40.

[17] Virgilio Elizondo, "Culture, the Option for the Poor, and Liberation," in *Option for the Poor in Christian Theology*, ed. Daniel G. Groody (Notre Dame, Ind.: University of Notre Dame, 2007) 164.

Part of the task of a theology of migration is to bridge the gap created by these labels, challenge the dehumanizing stereotypes created by these labels, and build up (in the words of Paul VI and John Paul II) "a civilization of love" and "a culture of life."[18] The task entails helping those on the move discover an inner identity that fosters their own agency rather than an imposed external identity that increases their vulnerability and subjugation.

As valuable as social science contributions have been in understanding migration, its own disciplinary limitations prevent its making an explicit theological affirmation about migrants and refugees. Theology takes the discourse to a deeper level. "The Judeo-Christian tradition," as the U.S. Catholic bishops have noted, "is steeped in images of migration," from the migration of Adam and Eve out of the garden of Eden (Gen 3:23–24), to the vision of the New Jerusalem in the final pages of the New Testament (Rev 21:1–4).[19]

In the book of Genesis we are introduced to a central truth that human beings are created in the image and likeness of God (Gen 1:26–27; 5:1–3; 9:6; 1 Cor 11:7; Jas 3:9). This is not just another label but a way of speaking profoundly about human nature. Defining all human beings in terms of *imago Dei* provides a very different starting point for the discourse on migration and creates a very different trajectory for the discussion. *Imago Dei* names the personal and relational nature of human existence and the mystery that human life cannot be understood apart from of the mystery of God.[20]

[18] Paul VI was the first pope to use the expression "a civilization of love": "It is the civilization of love and of peace which Pentecost has inaugurated—and we are all aware how much today the world still needs love and peace!" (Paul VI, Regina Coeli Address, May 17, 1970, http://www.civilizationoflove.net/19700517_Summary.htm [accessed October 19, 2008]). John Paul II also speaks of a civilization or communion of love in several of his encyclicals (*Novo millennio ineunte* no. 42; *Redemptor hominis* no. 10; *Ecclesia in Europa* nos. 82–85), as well as "a culture of life" (*Evangelium vitae* nos. 21, 28, 50, 77, 82, 86, 87, 92, 95, 98, 100).

[19] USCCB, *One Family under God: A Statement of the U.S. Bishops' Committee on Migration*, rev. ed. (Washington: USCCB, 1998) 2.

[20] Although *imago Dei* is foundational to Christian theology, it has been interpreted in various ways throughout history. Most debates about the term's meaning revolve around the condition of human nature after the Fall, as well as issues related to attributes (such as reason, will, emotions, and creativity), ethical qualities, social characteristics, and divine filiation. Irenaeus distinguished between "image" and "likeness," noting that "image" indicates an ontological participation (*methexis*) and "likeness" (*mimêsis*) a moral transformation (*Adversus haereses* 5.6.1; 5.8.1; 5.16.2). Tertullian believed that the image could never be destroyed, but it could be lost by sin (*De baptismo* 5, 6.7). Augustine addressed the relational and trinitarian dimensions of *imago Dei*, its threefold structure (memory, intelligence, and will) and the fundamental orientation of human beings to God (*Confessions* 1.1.1). Aquinas considered three stages of the *imago Dei*: *imago creationis* (nature), *imago recreationis* (grace), and *similitudinis* (glory) (*Summa theologiae* [hereafter *ST*] 1, q. 93, a. 4). He believed that the *imago Dei* enables human beings

Lisa Sowle Cahill notes that the image of God is "the primary Christian category or symbol of interpretation of personal value."[21] "[This] symbol," Mary Catherine Hilkert adds, "grounds further claims to human rights" and "gives rise to justice."[22] One reason why it is better to speak in terms of irregular migration rather than "illegal aliens" is that the word *alien* is dehumanizing and obfuscates the *imago Dei* in those who are forcibly uprooted.

On the surface it may seem basic to ground a theology of migration on *imago Dei*, but the term is often ignored in public discourse. Defining the migrant and refugee first and foremost in terms of *imago Dei* roots such persons in the world very differently than if they are principally defined as social and political problems or as illegal aliens; the theological terms include a set of moral demands as well. Without adequate consideration of the humanity of the migrant, it is impossible to construct just policies ordered to the common good and to the benefit of society's weakest members. The fact that in our current global economy it is easier for a coffee

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to participate in the life of God. The classic Reformation traditions tended to stress more the depravity of human nature whereas Catholic and Orthodox positions hold that sin impairs or disfigures the *imago Dei* but does not destroy it. The rise of the Enlightenment and modernity, and movements toward empiricism and rationalism, pushed the notion of *imago Dei* into the background, or eliminated it altogether, replacing it with an anthropology that sees human beings as self-constituting, autonomous subjects. Ludwig Feuerbach, Karl Marx, and Sigmund Freud went further by advancing that God is no more than a projection of the human imagination; thus they open the door to deconstructive interpretations about the human person. After Vatican II, however, the notion of *imago Dei*, received renewed attention, and today it grounds much of modern Catholic social teaching. *Imago Dei* provides an important foundation for ecological questions, humanitarian debates, gender issues, eschatological concerns, and social-justice challenges, and particularly for my treatment here of the issue of migration and refugees. For a thorough yet concise treatment of *imago Dei*, see International Theological Commission (ITC), Communion and Stewardship: Human Persons Created in the Image of God, http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communion-stewardship_en.html (accessed May 3, 2009); Phyllis Trible, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress, 1978) 72–143; David Tracy, "Religion and Human Rights in the Public Realm," *Daedalus* 112 (1983) 237–54; Jürgen Moltmann, *God in Creation* (San Francisco: Harper & Row, 1985); Douglas John Hall, *Imaging God: Dominion as Stewardship* (Grand Rapids, Mich.: Eerdmans, 1986); and Mary Catherine Hilkert, O.P., "*Imago Dei*," in *New Dictionary of Catholic Spirituality*, ed. Michael Downey (Collegeville, Minn.: Liturgical, 1993) 535.

[21] Lisa Sowle Cahill, "Toward a Christian Theory of Human Rights," *Journal of Religious Ethics* 8 (1980) 279.

[22] Mary Catherine Hilkert, "Cry Beloved Image: Rethinking the Image of God," in *In the Embrace of God: Feminist Approaches to Theological Anthropology*, ed. Ann O'Hara Graff (Maryknoll, N.Y.: Orbis, 1995) 190–204.

bean to cross borders than those who cultivate it raises serious questions about how our economy is structured and ordered.

In its efforts to safeguard the dignity of all people, Catholic social teaching has consistently argued that the moral health of an economy is measured not in terms of financial metrics like the gross national product or stock prices but in terms of how the economy affects the quality of life in the community as a whole.[23] Catholic social teaching states that an ordered economy must be shaped by three questions: What does the economy do *for* people? What does it do *to* people? and, How do people *participate in* it?[24] It puts strongest emphasis on what impact the economy has on the poor. It stresses that the economy is made for human beings, not human beings for the economy. In the immigration debate this means that the primary costs are human costs, not "bottom lines" or profit margins; Catholic social teaching asks to what extent the economy of a country enhances the dignity of every human being, especially of those who are vulnerable and deemed insignificant.

As noted in *Gaudium et spes, imago Dei* also means that people, by implication, ought to have available "everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and rightful freedom. even in matters religious."[25] Preferably, people can meet such needs in their homeland, but when these conditions are not met, as John XXIII noted, people have a right to emigrate in order to "more fittingly provide a future" for themselves and their family.[26]

For many forced migrants, moving across borders is connected to finding a job. Writing against the backdrop of the exploitation of migrant workers and much global unemployment, John Paul II in *Laborem exercens* addressed the connection between human dignity, social justice, and work.[27] He notes that "the person working away from his native land, whether as a permanent emigrant or a seasonal worker, should not be placed at a disadvantage in comparison with the other workers in that society in the matter of working rights. Emigration in search of work should in no way become an opportunity for financial or social exploitation."[28]

Catholic social teaching recognizes the right, and even the responsibility, of a state to control its borders, but it also argues that, when a state cannot

[23] USCCB, Economic Justice for All, no. 14, http://www.osjspm.org/economic_justice_for_all.aspx (accessed May 3, 2009).
[24] Ibid. no. 1.
[25] *Gaudium et spes* no. 26.
[26] John XXIII, *Pacem in terris* no. 106.
[27] John Paul II, *Laborem exercens* no. 1.
[28] Ibid. no. 23.

provide the conditions necessary for human dignity, people have a right to migrate to foreign lands, even without proper legal documentation.[29] The bishops of the United States have added that "any limitation on international migration must be undertaken only after careful consideration of the demands of international solidarity. These considerations include development, trade and investment programs, education and training, and even distribution policies designed to narrow the wide gaps between the rich and the poor."[30]

The notion of *imago Dei* and human dignity is rooted in Christian theology, but its implications have universal scope, with corollaries in other religious, philosophical, and humanitarian traditions. Human dignity, rooted in theological premises, also has close affinities with human rights language, particularly as it is expressed in the 1948 Universal Declaration of Human Rights,[31] and the 1951 United Nations Convention relating to the Status of Refugees,[32] which remains the charter document for refugee rights and protections. Human dignity and human rights language underscore the inherent value and worth of every person, regardless of their political, economic, social, or geographical status.

Imago Dei is integrally related to the Trinity, which means it is not primarily an individualistic notion but a relational one. Most migrants leave their homes not only to realize a greater dignity for themselves but also for their families. Statistics on global remittances offer one indicator of the connection between migration and relationships. In 2006, migrants sent home to their families, often in small amounts of $100 to $300 at a time, more than $300 billion. Meanwhile, the total Overseas Development Aid from donor nations to poorer countries was $106 billion. This means that migrants living on meager means spent three times as much money helping alleviate global poverty as the wealthiest countries of the world.[33]

[29] Sacred Congregation for Bishops, "Instruction on the Pastoral Care of People Who Migrate," August 22, 1969 (Washington: United States Catholic Conference) 7.

[30] USCCB, *One Family Under God: A Statement of the U.S. Bishops' Committee on Migration*, rev. ed. (Washington: USCCB, 1998) 6.

[31] United Nations, Universal Declaration of Human Rights, http://www.un.org/Overview/rights.html (accessed May 11, 2009).

[32] Office of the High Commissioner for Human Rights, Convention relating to the Status of Refugees, http://www.unhchr.ch/html/menu3/b/o_c_ref.htm.

[33] For more on Overseas Development Statistics, see Development Co-operation Directorate (OECD), Development Aid at a Glance 2007, http://masetto.sourceoecd.org/vl=3495881/cl=12/nw=1/rpsv/devaid2007/s-1-1.htm (accessed May 7, 2009). For more on immigrant remittances, see the International Fund for Agricultural Development report, "Sending Money Home: Worldwide Remittance Flows to Developing Countries," http://www.ifad.org/events/remittances/maps/brochure.pdf (accessed May 3, 2009).

Contrary to popular perceptions, such statistics further elucidate the *imago Dei* in the poor, especially in its generative and sacrificial dimensions.

Imago Dei is a two-edged sword that positively functions as an affirmation of the value and worth of every person, and evaluates and challenges any tendencies to dominate or oppress the poor and needy, or degrade them through various manifestations of racism, nativism, and xenophobia.[34] The expulsion from Eden of Adam and Eve, the original *imagines Dei*, and their border-crossing into the land beyond, names the human propensity to move toward a state of sin and disorder (Gen 3:1–13). Sin disfigures the *imago Dei*, resulting in a fallen world that creates discord in relationships. The territory into which the Prodigal Son migrates and squanders all his worldly wealth (Lk 15:11–32) symbolizes this barren terrain; it is a place that moves people away from the original creative design into a place of estrangement from God, others, and themselves.[35]

VERBUM DEI: CROSSING THE DIVINE–HUMAN DIVIDE

The notion of *imago Dei* put forth in the Old Testament is realized in the New Testament through the *imago Christi*. Christ is the perfect embodiment of *imago Dei* and the one who helps people migrate back to God by restoring in them what was lost by sin.[36] In ways that resonate with Thomas Aquinas's notion of *exitus et reditus*,[37] Karl Barth writes about the incarnation in terms

[34] Migrants and refugees often bear the burden of a humanity living in tension between the land of likeness to God (*regio similitudinis*), which fosters the dignity of every person, and the land of unlikeness to God (*regio dissimilitudinis*). The concept of *regio dissimilitudinis* has its origin in Platonic thought, but it has parallels in the Scriptures. Mystics like Bernard of Clairvaux and others in the Middle Ages also used the concept when speaking about the movement of people away from the divine image and likeness toward a state of alienation. For more on this topic, see Etienne Gilson, "Regio dissimilitudinis de Platon à Saint Bernard de Clarivaux," *Medieval Studies* 9 (1947) 109–17.

[35] Georges Didi-Huberman, *Fra Angelico: Dissemblance and Figuration*, trans. Jane Marie Todd (Chicago: University of Chicago, 1995) 45.

[36] As the International Theological Commission (ITC) notes, in Christ "we find the total receptivity to the Father which should characterize our own existence, the openness to the other in an attitude of service which should characterize our relations with our brothers and sisters in Christ, and the mercy and love for others which Christ, as the image of the Father, displays for us" (ITC, Communion and Stewardship, no. 53).

[37] Aquinas notes that the basic principle of the moral life, the natural law, and all of creation are dynamic by nature in that everything comes from God and returns to God (*exitus et reditus*). Migration names what it means to be human before God: the movement from God the Creator, the return to God, and the condition of that return in Christ the mediator. See Aquinas, *ST* 1–2, q. 92.

of "the way of the Son of God into the far country."[38] He does not explicitly use the term "migration," but his reflections are a way of speaking of God's crossing over into the dark territory of a sinful, broken humanity. What distinguishes the Christian God from other, false gods, Barth notes, is that they are not ready for this downward mobility, "this act of extravagance, this far journey."[39] Through the *Verbum Dei*, Jesus' kenosis and death on the cross, God overcomes the barriers caused by sin, redraws the borders created by people who have withdrawn from God, and enters into the most remote and abandoned places of the human condition.

No aspect of a theology of migration is more fundamental, nor more challenging in its implications, than the incarnation. Through Jesus, God enters into the broken and sinful territory of the human condition in order to help men and women, lost in their earthly sojourn, find their way back home to God. As noted in the Gospel of John, migration shapes Jesus' own self understanding: "Having loved his own who were in the world, he loved them to the end. . . . Jesus knew that the Father had given everything into his hands, that he had come from God, and that he was going back to God" (Jn 13:1, 3). The *Verbum Dei* from this perspective is the great migration of human history: God's movement in love to humanity makes possible humanity's movement to God. Hans Urs von Balthasar adds, "If the Prodigal Son had not already believed in his father's love, he would never have set out on his homeward journey."[40]

The sojourn of the *Verbum Dei* into this world is riddled with political and religious controversies, many of which are connected to narratives about migration. In Luke's Gospel, Jesus enters the world amid a drama involving documentation (Lk 2:1–5). In Matthew's account, Jesus and his family must flee a threat that endangers their lives, making them political refugees (Mt 2:13–17, a parallel to a foundational migration in biblical history, Exodus 1). In John's Gospel, many have trouble believing in Jesus precisely because of the place from which he emigrates (Jn 7:41–43, 52). In a fallen world, human beings find many compelling political, legal, social, and religious reasons to exclude—and reject—the migrant Son of God.[41]

[38] Karl Barth, *The Doctrine of Reconciliation: Church Dogmatics*, trans. G. W. Bromiley, ed. G. W. Bromiley and T. F. Torrance (New York: Continuum, 2004) 157–210.

[39] Ibid. 159.

[40] Hans Urs von Balthasar, *Love Alone: The Way of Revelation*, 5th ed. (London: Sheed & Ward, 1992) 84.

[41] Jesus was rejected by many in his day, including Herod who feared losing his power (Mt 2:1–13); Jesus' family, who thought he was out of his mind (Mk 3:20–21); his neighbors who failed to understand his origins (Mt 13:54–57; Mk 6:1–4; Lk 4:13–30); the rich young man, who had great wealth but did not want to share it (Mt 19:16–22; Mk 10:17–22; Lk 18:18–23); the religious leaders who envied Jesus' popularity with the people (Mt 26:3–4; Jn 11:47–53); Judas, who exploited Jesus for

In migrating to the human race God enters into a place of "otherness," the very migration that human beings fear and find so difficult to make. This movement of divinity to humanity is predicated not on laws, institutions, or any form of human merit but, above all, on God's gratuity. In crossing borders of every kind for the good of others, the *Verbum Dei* reveals the mystery of God's a priori, self-giving love. As Barth observes:

> The incarnation of the Word, . . . His way into the far country, His existence in the *forma servi*, is something which we can understand . . . by supposing that in it we have . . . a *novum mysterium* . . . with what is noetically and logically an absolute paradox, with what is ontically the fact of a cleft or rift or gulf in God Himself, between His being and essence in Himself and His activity and work as the reconciler of the world created by Him.[42]

The *Verbum Dei* means that for God there are no borders that cannot be crossed, neither within himself nor in the created world. According to Barth, "the mystery reveals to us that for God it is just as natural to be lowly as it is to be high, to be near as it is to be far, to be little as it is to be great, to be abroad as it is to be at home."[43] The *Verbum Dei* manifests that, even as human beings erect barriers of every sort, God walls off no one from the divine embrace.

Another paradoxical dimension of the mystery of the incarnation is that, while human migration tends toward an upward mobility and the greater realization of human dignity, divine migration tends toward a downward mobility that is even willing to undergo the worst human indignities (Phil 2:5–11). Scripture depicts the movement of a people toward a promised land, but God's movement is just the opposite: it is an immersion into those territories of human life that are deprived of life and prosperity. God migrates into a world that is poor and divided, not because God finds something good about poverty and estrangement, but because it is precisely in history's darkest place that God can reveal hope to all who experience pain, rejection, and alienation.

Christ reaches out to all those considered, in Barth's terms, "alien life."[44] Christ moves not away from alienation, difference, and otherness but toward it, without ceasing to be who he is: "He went into a strange land, but even there, and especially there, He never became a stranger to Himself."[45] God's identification with humanity is so total that in Christ he not only

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money and favor with those in power (Mt 26:14–16, 47–50, Lk 22:4–6, Jn 18:2–5); Peter, who feared the ramifications of association with him (Mt 26:69–75, Mk 14:66–72, Lk 22:54–62, Jn 18:15–18, 25–27); and the crowds who shouted "crucify him" and did nothing to redress injustice (Mt 27:15–18, 20–23; Mk 15:6–14; Lk 23:13–23; Jn 19:5–7, 14–15).

[42] Barth, *Doctrine of Reconciliation* 184.

[43] Ibid. 192.

[44] Ibid. 171.

[45] Ibid. 180.

reaches out to the stranger but becomes the stranger: "He does not merely go into lowliness, into the far country, to be Himself there, as He did in His turning to Israel. But now He Himself becomes lowly. He Himself is the man who is His Son. He Himself has become a stranger in Him."[46] In the journey into otherness and vulnerability, the *Verbum Dei* enters into total identification with those who are abandoned and alienated.

The downward way of the *Verbum Dei* leads ultimately to the cross.[47] The *kenosis* of Jesus is God's radical risk of movement into the broken territory of human life, with potentially cataclysmic consequences if it fails. For many compelling reasons, numerous migrants and refugees reframe their own story in the light of Jesus' journey. Leaving their homelands, undergoing dangerous journeys, and taking up residence in a foreign land not only entails emptying themselves but radically surrendering everything they own, without any assurance that what they lose will come back to them.[48] The cross is the ultimate expression of God's self-giving love, God's solidarity with those who suffer, and God's power at work amid human struggle and weakness. The notion of the crucified God and the crucified peoples is a topic that requires in-depth consideration beyond the scope of this article, but this notion is a central dimension of a theology of migration and has tremendous implications for those who are forcibly displaced, especially for addressing the inner wounds that migrants and refugees experience.[49]

[46] Ibid. 170.

[47] Ibid. 208.

[48] David Power examines in depth the notion of *kenosis,* which has many ramifications for our discussion on migrants and refugees. He notes that the self-emptying of Christ prompts the church to a greater identification with the poor and to wait in hope for the gratuitous gift of life. He observes that "for humankind to be united in one . . . the web of hatred, injustice, and sin has to be broken. . . . Humans need to know how to face death in the hope of life, be it personal, generational or cultural. In self-giving, in being for others, in seeking freedom from a global Babel, belief in both human community and in transcendent gift are needed and possible. In Jesus Christ we are given a way to be free from evil, a way to pass to life through death lived as self-gift and witness" (David Noel Power, *Love without Calculation: A Reflection on Divine Kenosis, "He Emptied Himself, Taking the Form of a Slave," Philippians 2:7* [New York: Crossroad, 2005] 4).

[49] El Salvadoran Jesuit Ignacio Ellacuría, who was murdered in 1989 by a military death squad, referred to the poor as "the people crucified in history" (Ignacio Ellacuría, "The Crucified People," in *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*, ed. Ignacio Ellacuría and Jon Sobrino [Maryknoll, N.Y.: Orbis, 1993] 580–604, at 580). See also Jon Sobrino, "La teología y el 'Principio de Liberación,'" *Revista latinoamericana de teología* 12 (May–August 1995) 115–40; and Michael E. Lee, "Liberation Theology's Transcendent Moment: The Work of Xavier Zubiri and Ignacio Ellacuría as Noncontrastive Discourse," *Journal of Religion* 83 (2003) 226–43; Kevin Burke and Robert Lassalle-Klein, *Love That Produces Hope: The Thought of Ignacio Ellacuría* (Collegeville, Minn.: Liturgical,

Although the incarnation saves, Barth notes that it also "offends." It offends precisely because it brings into question the disordered values of a society that has lost its sense of *imago Dei*. It challenges especially those who exclude on the basis of superficial notions of private property, legal status, and personal or even national rights without any social, moral, or divine reference point, or any regard for the exigencies of distributive, contributive, and restorative justice that flow as a natural consequence from divine gratuity. The incarnation moves people beyond a narrow, self-serving identity into a greater identification with those considered "other" in society, particularly those like migrants and refugees who are poor and regarded as insignificant.

Reflecting on the implications of the parable of the Good Samaritan for human relationships, Augustine writes, "our Lord and God himself wished to be called our neighbor because it is himself that the Lord Jesus Christ is indicating as the one who came to the help of that man lying half dead on the road, beaten up and left there by robbers" (Lk 10:25–37).[50] Following Christ in a way shaped by the gift of self to others becomes a way of speaking about participation in the self-giving love of God. In becoming neighbor to all in the incarnation, that is, to all who live in the sinful territory of a fallen humanity, God redefines the borders between neighbors and opens up the possibility for new relationships.

The incarnation, as a border-crossing event, is a model of gratuitous self-giving through which God empties himself of everything but love, so that he can more fully identify with others, enter completely into their vulnerable condition, and accompany them in a profound act of divine-human solidarity. This gratuitous nature of the incarnation offers a different framework for evaluating human migration and questions some of the underlying premises of the debate. In crossing the borders that divide human beings from God, the *Verbum Dei* is a profound gift that makes

2006). See also Gioacchino Campese, "*¿Cuantos Más?* The Crucified Peoples at the US/Mexico Border," in *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, ed. Daniel G. Groody and Gioacchino Campese (Notre Dame, Ind.: University of Notre Dame, 2008) 271–98; and Daniel G. Groody, *Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit* (Lanham, Md.: Rowman & Littlefield, 2002). See also Daniel G. Groody, "Jesus and the Undocumented: A Spiritual Geography of a Crucified People," *Theological Studies* 70 (2009) 298–316.

[50] Augustine, *Teaching Christianity*, trans. Edmund Hill, ed. John E. Rotelle, Works of Saint Augustine: A Translation for the 21st Century (Hyde Park, N.Y.: New City, 1996) 120–21.

profound demands on those who receive it.[51] Migration becomes a descriptive metaphor for the movement of God toward others in the human response of discipleship.

MISSIO DEI: CROSSING THE HUMAN–HUMAN DIVIDE

The missio Dei is to restore the *imago Dei* in every person through the redemptive work of the *Verbum Dei*. The universal message of the gospel is directed to all nations and all peoples, and it is concerned with all aspects of human beings and the full development of every person.[52] The church, through the power of the Spirit, takes up the Great Commission of Jesus by migrating to all nations, proclaiming the Good News of salvation, and working against the forces of sin that disfigure the *imago Dei* (Mt 28:16–20). In addition to the foundational ministries of Peter and Paul, tradition holds that such missionary endeavors led James to migrate to Spain, Phillip to Asia, and Thomas to India. "While it transcends all limits of time and confines of race," notes *Lumen gentium*, "the Church is destined to extend to all regions of the earth."[53]

A central dimension of this mission is Jesus' ministry of reconciliation, which deals largely with overcoming human constructions that divide the insider from the outsider, particularly those constructions generated by law in its various forms.[54] The *missio Dei* challenges

[51] Gustavo Gutiérrez has contributed greatly to reflection on the poor from a theological perspective and the ethical demands that flow from the gratuitous nature of God's love for the world and outreach to those most in need. He notes: "The condition of the poor, because it is deeply tied to inhumanity, is a radical challenge to the human and Christian conscience. No one—no matter their geographical or social location, their culture or religion—can pretend that they are not gripped by it. To perceive the condition of the poor, it is necessary to see poverty in all its depth and breadth. It is a challenge that extends beyond the social field, becoming a demand to think about how we proclaim the Gospel in our day and how we might present the themes of the Christian message in new ways. . . . The Christian is a witness to the resurrection, the definitive victory over all forms of death" (Gutiérrez, "Memory and Prophecy," in *Option for the Poor in Christian Theology* 17–40, at 28).

[52] *Populorum progressio* no. 42.

[53] *Lumen gentium* no. 9.

[54] Robert Schreiter outlines five distinctive elements of a Christian understanding of reconciliation in light of the migrant reality: (1) God is the agent of reconciliation; (2) healing begins with the victim; (3) the healing brought about in the reconciliation process takes the victim to a new place; (4) the migration story has to be reframed; and (5) the healing process of reconciliation is never complete. He notes that one of the common denominators in the ministry of reconciliation to migrants is dealing with trauma caused by leaving one's homeland, traveling to a new place, and settling in an unfamiliar location. For more on mission and migration, see: Robert J. Schreiter, "Migrants and the Ministry of Reconciliation," in

human tendencies to idolize the state, religion, or a particular ideology and use it as a force that excludes and alienates, even when it does so under the guise of obedience to a greater cause. Jesus' openness to Gentiles, his reaching out to the Syrophoenician or Canaanite woman (Mt 15:21–28; Mk 7:24–30), his response to the Roman centurion (Mt 8:5–13; Lk 7:1–10), and many other encounters illustrate Jesus' willingness to go beyond borders and narrow interpretations of the Law in obedience to a greater law of love (Mk 12:28–34).

Jesus' fellowship with sinners (Mt 9:9–13), his concern for those outside the Law (Mt 8:1–4), and his praise of the righteous Good Samaritan (Lk 10:25–37) raise important questions about law, its purposes, misuses, and abuses. Jesus recognized the value of the Law (Mt 5:17–18), but he also challenged people to see the larger picture of the Law and understand its deeper meaning (Lk 13:10–17). In the Gospels there are three parallel accounts of Jesus' disciples picking heads of grain on the Sabbath to assuage their hunger and of Jesus healing a man with a shriveled hand on the Sabbath. When challenged by the religious leaders and crowds about breaking Sabbath laws, Jesus responds that "the Sabbath is made for man, not man for the Sabbath," and that the "higher law" is that it is lawful—even required—to do good on the Sabbath and, by extension, on every other day as well (Mt 12:1–14; Mk 2:23–3:6; Lk 6:1–22). By his words and actions, Jesus demonstrates that compassion requires a reading of the Law that gives primary consideration to meeting human needs.

No area is more divisive in the immigration debate than the issue of immigration law and public policy.[55] In public discourse, people commonly say they have no problem with immigration, but they do have a problem with people breaking the law. The problem with this perspective is that it makes no distinction between various kinds of law and assumes equal binding force for all law. In Thomistic terms, there is divine law, eternal

A Promised Land, A Perilous Journey 107–23; Robert J. Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, N.Y.: Orbis, 2008); Daniel G. Groody, *Border of Death, Valley of Life* 115–36; Stephen Bevans, "Mission among Migrants, Mission of Migrants: Mission of the Church," in *A Promised Land, A Perilous Journey* 89–106. For more on mission from a variety of cultural and continental perspectives, see Robert J. Schreiter, *Mission in the Third Millennium* (Maryknoll, N.Y.: Orbis) 2002.

[55] An important work on public policy and Christian values is Dana W. Wilbanks, *Re-Creating America: The Ethics of U.S. Immigration Refugee Policy in a Christian Perspective* (Nashville: Abingdon, 1996).

law, natural law, and civil law.[56] This confusion, resulting in a failure to differentiate, becomes particularly problematic when some, invoking supposedly Pauline theology (Rom 13:1–7), unquestioningly and mistakenly equate the current civil law and public policy with a divinely ordained mandate. The ordinances and regulations related to sovereign rights and civil law must be seen alongside the needs, duties, and responsibilities proper to human rights and natural law.[57] Even if the notion of natural law is a hotly contested topic in theological studies, and even if our understanding of divine and eternal law is incomplete, at the very least, law here must first be understood in light of the protection of human dignity. Catholic social teaching uses this line of reasoning in arguing that people have a right to migrate when their country of origin lacks the necessary means to provide them with the capacity and opportunity to provide for themselves.[58]

The structures of a society must be seriously examined under the entirety of legal reasoning when thousands of immigrants and refugees die each year trying to cross areas like the deserts of the American Southwest or the waters dividing North Africa from Europe. Here many different kinds of law are at work: laws of nations that control borders; laws of human nature that lead people to seek opportunities for more dignified lives; natural law that deals with ethical dimensions of responding to those in need; and divine law that expresses the Creator's will for all people. The fact that so many migrants are dying in their efforts to meet basic human needs raises serious questions about current civil laws and policies and their dissonance with other forms of law. Quoting Aquinas, Martin Luther King Jr., from a Birmingham jail, put it this way: "An unjust law is a human law that is not

[56] Aquinas understood "law" as "an ordinance of reason for the common good, promulgated by him who has the care of the community" (*ST* 1–2, q. 90). The eternal law governs everything in the universe: the divine law corresponds to the Old Law and New Law of the Hebrew Scriptures and New Testament; the natural law deals with ethical norms and human behavior; and the civil law deals with human codes used for social order. For an overview of natural law and its development within Catholic tradition, see Stephen J. Pope, "Natural Law in Catholic Social Teachings," in *Modern Catholic Social Teaching: Commentaries and Interpretations*, ed. Kenneth R. Himes (Washington: Georgetown University, 2005) 41–71. For a more extended treatment, see John Finnis, *Natural Law and Natural Rights* (New York: Oxford University, 2001).

[57] For interdisciplinary perspectives on rights in Africa, see David Hollenbach, ed., *Refugee Rights: Ethics, Advocacy, and Africa* (Washington: Georgetown University, 2008).

[58] For more on Catholic social teaching regarding migration, see Michael A. Blume, "Migration and the Social Doctrine of the Church," in *Migration, Religious Experience, and Globalization*, ed. Gioacchino Campese and Pietro Ciallella (New York: Center for Migration Studies, 2003) 62–75.

rooted in eternal law and natural law";[59] it is violence against the *imago Dei*.

When people cross borders without proper documentation, most are not simply breaking civil laws but obeying the laws of human nature, such as the need to find work so as to feed their families and attain more dignified lives. Moreover, crossing international borders without papers in most countries is an administrative infraction, not a felony; it is not a violation of divine law or natural law, and in such cases undocumented immigration should in no way be confused with serious criminal activity or threats to national security.[60] Much misunderstanding and injustice occur when immigrants and immigration are perceived primarily as problems in themselves rather than as symptoms of deeper social ills and imbalances, as matters of national security rather than as responses to human insecurity, as social threats rather than as foreign neighbors.

Conventional wisdom that guided much of policy-making throughout history implied that dealing with the problem of undocumented immigrants will keep a country safer. Recent history shows, however, that such a rationale is untenable: the terrorist bombing of the Murrah Federal Building in Oklahoma City was perpetrated by American citizens, not by outsiders, and although the 9/11 attacks were done by people born outside the United States, all 19 terrorists came into the country on legal visas. Rhetorically mixing criminals and terrorists with undocumented immigrants

[59] S. Jonathan Bass, *Blessed Are the Peacemakers: Martin Luther King, Jr., Eight White Religious Leaders, and "The Letter from the Birmingham Jail"* (Baton Rouge: Louisiana State University, 2001) 244. Cardinal Roger Mahony, addressing the failure of Congressional leadership to pass comprehensive immigration reform in June 2007, appeals to a law that supersedes the particular laws of a nation: "Today, we don't have a law on the part of our House of Representatives and the Senate. We don't have a civil law, but we are following a better law, the law of God. We are following the teachings of God in the Old Testament. Also, we are following the teaching and example of Jesus in the Gospel. This law for me is a higher law, and we will keep following it" (Cardinal Roger Mahony, Statement regarding the Failure of the Senate's Comprehensive Immigration Reform Bill, Archdiocese of Los Angeles, Office of Media Relations, June 29, 2007).

[60] While "entry without inspection" has long been a criminal offense, it has traditionally been treated as an administrative violation, leading to civil deportation proceedings. In recent years, however, the Department of Homeland Security has referred for criminal prosecution increasing numbers of immigrants who have entered illegally and committed other immigration violations. "Immigration crimes" now represent more than one-half of all federal criminal prosecutions, more than all the cases referred by the Federal Bureau of Investigation, the Drug Enforcement Administration, and other federal agencies combined. See Doris Meissner and Donald Kerwin, *DHS and Immigration: Taking Stock and Correcting Course* (Washington: Migration Policy Institute, February 2009) 40-41, http://www.migrationpolicy.org/pubs/DHS_Feb09.pdf (accessed May 18, 2009).

seeking work only inflames and distorts the debate and makes the vulnerable easy targets for a country's unrest and anxiety.

The United Nations' "Convention and Protocol relating to the Status of Refugees" helps foster some legal protection for refugees, but the situation is bleaker for economic migrants.[61] Neither international law nor particular nation states recognize the category of economic migrants as one that merits legal protection. Amid contemporary polemics around the legal status of forced migrants, theology and philosophy help expand the intellectual terrain by providing a broader understanding of law.[62] A detailed treatment is not possible here, but the relationship between civil law, natural law, divine law, and eternal law in the ethics of the immigration debate is an area that needs more attention and where theology can be of great value. Theology not only breaks open and judges as inadequate a binary analysis of migration that limits it to categories such as legal/illegal, citizen/alien, and right/wrong; but also theology provides a clearer lens through which to read the complexity of reality and a more adequate framework for responding to the most vulnerable members of society and for building a civilization of love.

Jesus was particularly concerned with the Law as it took religious form. His practice of table fellowship gives us a very important window into his understanding of the Law in light of the kingdom of God. Luke Bretherton observes that "table fellowship with sinners, and the reconfiguring of Israel's purity boundaries . . . signifies the heart of Jesus' mission."[63] Through table fellowship Jesus fulfills the message of the prophets, invites all people to salvation, and promises his disciples a place "at table" in God's kingdom (Lk 22:30). In sharing a meal with those on the fringes of society in order to create new communities, Jesus frequently crossed borders created by narrow interpretations of the Law. He reached out in particular to those who were marginalized racially (Lk 7:1–10), economically (Lk 7:11–17), religiously (Lk 7:24–35), and morally (Lk 7:36–50). His invitation to the table was good news for the poor and others deemed insignificant or rejected by society; others it confused or even scandalized.

Jesus' table fellowship with sinners, in Norman Perrin's words, "must have been most meaningful to his followers and most offensive to his

[61] For the text of the "Convention and Protocol relating to the Status of Refugees," see http://www.unhcr.org/protect/PROTECTION/3b66c2aa10.pdf (accessed May 3, 2009).

[62] See in particular Terry Coonan, "There Are No Strangers among Us: Catholic Social Teaching and U.S. Immigration Law," *Catholic Lawyer* 40 (2000) 105–64, at 105.

[63] Luke Bretherton, *Hospitality as Holiness: Christian Witness amid Moral Diversity* (Burlington, Vt.: Ashgate, 2006) 128.

critics."[64] His rejection of social and religious categories of inclusion/exclusion is probably what prompted his critics to want to dispense with him because it affronted their religious vision. As Robert Karris put it, "Jesus got himself crucified by the way he ate."[65] In bringing scribe, tax collector, fisherman, and zealot into one community, Jesus challenged his followers to a new kind of relationship beyond humanly constructed borders, one based not on social status, the rules of a nation, or religious self-righteousness, but on a common hope for the coming of God's reign (Mt 8:11; 11:16–19). For Jesus, God's mercy could not be contained within the walls of limited mindsets (Mt 7:1–5; Mt 13:10–17), and he challenged people to realize a higher law based on God's uncalculating mercy rather than on their restricted notions of worthiness and unworthiness (Lk 6:27–38).

Jesus' practice of table fellowship situates him against the backdrop of covenant theology, which is integrally related to the notion of migration. The promises given to Abraham and Moses both emerge from migration stories, the former from the land of Ur of the Chaldeans to Canaan and the latter from Egypt through Sinai to the Promised Land. Covenant, like migration, was not originally a biblical concept but a sociopolitical one. A covenant (berit) was a binding agreement between two parties, which resulted in a new relationship. The covenant helped overcome dividing forces and fostered justice and peace in the community. In describing its relationship with Yahweh, Israel used this sociopolitical concept of covenant as a metaphor that expresses God's unconditional love and the human responsibility to respond to it.

Old Testament scholars have identified two different types of covenant. The first stems from Yahweh's covenant with Abraham (Gen 15:1–18; 17:1–14) with parallels in David (2 Sam 7:1–17); the second flows from the Mosaic covenant (Exod 19–24). The Abrahamic covenant, paralleling royal grant treaties in the ancient Near East, is an unbreakable agreement founded on the gratuity of a greater party to a lesser party. The Mosaic covenant, paralleling the Hittite-Suzerainty treaty, is a conditional agreement founded on a mutual agreement of reciprocal fidelities that can be broken through disobedience. The first covenant stresses God's commitment to Israel; the second emphasizes Israel's responsibility to God.[66] As Raymond Brown notes, "While the covenants of divine commitment gave Israel confidence, the covenants of human responsibility gave Israel a

[64] See Norman Perrin, *Rediscovering the Teaching of Jesus* (San Francisco: Harper & Row, 1976) 102.

[65] Robert J. Karris, *Luke: Artist and Theologian* (New York: Paulist, 1985) 47.

[66] Michael Guinan, "Davidic Covenant," in *The Anchor Bible Dictionary*, ed. David N. Freedman (New York: Doubleday, 1996) 72; Guinan, "Mosaic Covenant," in ibid. 909. See also Walter Brueggemann, *Solomon: Israel's Ironic Icon of Human Achievement* (Columbia: University of South Carolina) 58–59, 219.

conscience."[67] Through the covenant, God offers Israel a combination of gifts and tasks, promises and responsibilities. The stipulation of the mosaic covenant, later reiterated in Deuteronomy, is that Israel must imitate God's fidelity by reaching out to the most vulnerable of society, most notably the widow, orphan, and immigrant (Exod 22:21–22; 23:9).

The covenant is taken to a new level in the life, death, and resurrection of Jesus. On the cross Jesus accomplishes the *missio Dei* by crossing the border that divides human beings from God and each other, initiating a new creation characterized by right relationships. Paul puts it this way: "For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh" (Eph 2:14–15). Although Paul is referring to the hostility between Jews and Gentiles, the implications of his words are more universal in scope. Christ breaks down the wall that separates people and reconciles the world to himself through his death on the cross.

The *missio Dei*, in which the church participates, is not just about helping the poor but about following Christ and discovering that those whom one is called to serve also have something to give. Cathy Ross argues that the heart of the church's mission is about making room and creating space, in particular "allowing people the space to come to God in their own way."[68] This notion of creating space is foundational to a theology of migration because it sees the *missio Dei* not first as an imposing evangelization but as a ministry of generous hospitality, one that is mutually enriching for those who give and those who receive.

Jesus' obedience to a higher law of love, his practice of table fellowship, his promise of a new covenant, and his breaking down the wall of enmity through his death on the cross are ways God opens up a path to freedom in a world of barriers, restrictions, and division. It is this message that, led by the Spirit, compelled Paul, Peter, and the others apostles to witness to Christ and migrate "throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8).

VISIO DEI: CROSSING THE COUNTRY–KINGDOM DIVIDE

The *imago Dei*, *Verbum Dei*, and *missio Dei* are all based on the *visio Dei*. The notion of visio Dei is based in large part on the Matthean beatitude, "Blessed are the pure of heart for they shall see God" (Mt 5:8). This blessedness has been debated throughout history, but two classic distinctions

[67] Raymond E. Brown, *The Book of Deuteronomy: Introduction and Commentary*, Old Testament Reading Guide 10 (Collegeville, Minn.: Liturgical, 1965).

[68] Cathy Ross, "Creating Space: Hospitality as a Metaphor for Mission," unpublished paper, October 16, 2007, available at http://www.cms-uk.org/Resources/CrowtherCentrehome/Missiologyarticles/tabid/191/language/en-GB/Default.aspx (accessed May 12, 2009).

emerge in the tradition, namely, what is possible in this life (*in via*) and that of perfect happiness in heaven (*in patria*).[69] Put another way, Christian discipleship, while situated within the citizenship of the *patria* of this world, ultimately is grounded in citizenship of, and movement toward, the patria of the next. In addition to pledging allegiance to a particular country, the *visio Dei* brings out that one's ultimate obedience is to God alone, which leads one beyond any national and political boundaries to ultimate fidelity to the kingdom of God. Meister Eckhart adds that the goal of Christian life is not so much to seek the *visio Dei* in heaven as to see things in this life as God sees them.[70] Our focus here is how this vision takes root in human history, how it influences social transformation, and how it transfigures the way we understand migrants and refugees.[71]

A theology of migration seeks to articulate a renewed vision of God and human life as it is lived out between the eschatological horizon of faith and unbelief and a historical horizon of justice and injustice. Augustine

[69] Bernard McGinn points out that throughout the tradition *visio Dei* holds in tension two apparently contradictory biblical claims: some texts affirm that God can be seen (Gen 32:30; Isa 6:5; Mt 5:8); others deny it (Gen 32:30; Exod 33:20; Mt 11:27; Jn 1:18; 6:46; 1 Tm 6:16; 1 Jn 4:12). Like *imago Dei*, *visio Dei* is also much debated throughout history, particularly about how the vision of God deals with the relationship between this life and the next. Innocent III spoke of three kinds of vision of God: corporeal, veiled, and comprehensive. "The corporeal vision belongs to the senses; the veiled to images; the comprehensive to the understanding" (Innocent III, Sermon 31, PL 217, coll. 598–96). McGinn traces the various ways in which this concept has been considered throughout the tradition by writers such as Clement of Alexandria, Augustine, Dionysius, Eriugena, Gregory of Nyssa, Albert the Great, Thomas Aquinas, and Meister Eckhart. McGinn notes that, even though many debate the relationship between *visio Dei* in this life and the next, there is general agreement that the vision of God is the goal of Christian life. My focus here is to examine the social implications of such a vision. See Bernard McGinn, "*Visio Dei*: Seeing God in Medieval Theology and Mysticism," in *Envisaging Heaven in the Middle Ages*, ed. Carolyn Muessig and Ad Putter with Garth Griffith and Judith Jefferson (New York: Routledge, 2007) 15–33; see also McGinn, "Visions and Visualizations in the Here and Hereafter," *Harvard Theological Review* 98 (2005) 227–46; and McGinn, "Seeing and Not-Seeing: Nicholas of Cusa's *De visione Dei* in the History of Western Mysticism," in *Cusanus: The Legacy of Learned Ignorance*, ed. Peter Casarella (Washington: Catholic University of America, 2005) 26–53.

[70] Bernard McGinn, "*Visio Dei*: Seeing God in Medieval Theology and Mysticism" 24–27.

[71] The notion of *visio Dei* is integrally related to evangelical poverty. For more on the relationship between poverty and the direct awareness of God, and poverty as a response to material prosperity in medieval society and the purification of self, see David Linge, "Mysticism, Poverty, and Reason in the Thought of Meister Eckhart," *Journal of the American Academy of Religion* 46 (1978) 465–88.

believed that love and vision go together in the pursuit of justice.[72] Because Christian orthodoxy and orthopraxis emerge out of an understanding of God and God alone, the *visio Dei* shapes people's ethical dispositions and offers a new way of perceiving the *imago Dei* in those whose dignity is often disfigured by dehumanizing stereotypes and demeaning public rhetoric. In its care for all, especially those most in need, the church not only goes beyond borders but unites itself with those on the other side of them, giving expression to its interconnectedness as the body of Christ. In imitation of its founder, the church serves all people regardless of their religious beliefs, their political status, or their national origins.

The *visio Dei* comes into focus in the person of Jesus Christ and the kingdom he proclaimed. The kingdom of truth and life, holiness and grace, justice, love, and peace brings people into a different kind of social and ethical territory.[73] It is based not on geography or politics but on divine initiative and openness of heart, leading to a different kind of vision of the current world order, where many of the first are last and the last first (Mt 19:30; 20:16; Mk 10:31; Lk 13:29–30). Jesus clearly taught that many of the values and metrics people employ to measure others will be inverted and that the excluded will be given priority in the kingdom. The kingdom calls people into movement, making church members exiles on earth, strangers in this world, and sojourners en route to another place.[74]

The word most frequently used for sojourner in the New Testament is *paroikos*, from which is derived the English word "parish" (Eph 2:19; 1 Pt 2:11). In Philippians 3:20 Paul describes Christians as living in this world but carrying the passport of another world: "But our citizenship is in heaven, and from it we also await a Savior, the Lord Jesus Christ." The author of Hebrews speaks of the journey in hope toward a different place: "here we have no lasting city, but we seek the one that is to come" (Heb 13:14). In the midst of recounting the stories of

[72] "The more ardently we love God," Augustine wrote, "the more certainly and calmly do we see him, because we see in God the unchanging form of justice, according to which we judge how one ought to live" (*De Trinitate* 8.9.13). See McGinn, "*Visio Dei*: Seeing God in Medieval Theology and Mysticism" 17. One way of describing Augustine's notion of the blinding disfigurement of the image of God is to say the image is deformed by pride, that is, the love of power over justice (*Trin.* 13.17). Faith in the incarnation is the beginning of a transformation of the image, reformed by Christ's preference for justice over power, and this transformation of the image tends toward the vision of God (*Trin.* 14.23; 15.21). For more on this topic, see John C. Cavadini, "The Quest for Truth in Augustine's De Trinitate," *Theological Studies* 58 (1997) 429–40.

[73] *Lumen gentium* no. 36.

[74] Christine D. Pohl, "Biblical Issues in Mission and Migration," *Missiology* 31 (2003) 3–15.

the major figures of biblical history, the author writes of their faith and hope:

> All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them. (Heb 11:13–16)

John Henry Newman adds, "Those too who are setting out for a foreign land beg that the Martyrs may be their fellow-travellers and guides of the journey."[75]

Because of the human tendency to make God into our own disordered image and likeness, however, *visio Dei* demands conversion, individually and collectively (*ecclesia semper reformanda*). Exodus 20:2 states, "I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery." The word "Egypt" (*mitsrayim*) literally means "double straits," (a reference to upper and lower straits that form the territory of Egypt through which the Nile flows), "narrow places," or "narrow confinement."[76] Beyond the literal reading of the word *mitsrayim*, the subsequent figurative interpretations are striking.

In its story of migration, Israel was delivered not only from a specific national territory but also from a narrow way of thinking. Liberation at Sinai means more than simply taking off the shackles. It involves a cognitive migration, taking on a new mindset, adopting a new way of looking at the world, living out a different vision, and ultimately learning to love as God loves. The migration of Israel after the Exodus was meant to help Israel reenvision how to live in the world, a task that proved more challenging than the geographical migration: it was easier to take Israel out of the *mitsrayim* than to take the *mitsrayim* out of Israel. After coming to power and becoming more prosperous, Israel frequently forgot its history and subsequently those who came to them as strangers and immigrants.

[75] John Henry Newman, "An Essay on the Development of Christian Doctrine," 6th ed. (Notre Dame, Ind.: University of Notre Dame, 1989) 375.

[76] The Hebrew letters for "Egypt" are those found in Psalm 116:3: "the snare [literally "the oppressive confinement" or "narrow straits"] of Sheol" and Psalm 118:5: "out of my distress [literally "strait," "narrow confinement," "tight place"] I called on the Lord." There is an exact match between the unvocalized Hebrew "Egypt" and "narrow straits" as it is spelled in Lamentations 1:3: "All her persecutors come upon her where she is narrowly confined." The author is clearly using a play on words here between "narrow confinements" and Egypt. See Laurel A. Dykstra, *Set Them Free: The Other Side of Exodus* (Maryknoll, N.Y.: Orbis, 2002) 58. I am grateful to Lisa Marie Belz for this insight.

The New Testament also addresses the *visio Dei* by giving the disciples a new imagination about strangers. As Terry Coonan notes,

> There is . . . a discernable shift in the moral paradigm of the New Testament: whereas in the Old Testament, the Jewish people were called to welcome the stranger because they themselves had once been strangers, in the New Testament, the Christian obligation to do so derives from the conviction that, in the face of the stranger, the Christian community encounters the face of Jesus.[77]

Looking into the face of Jesus includes an inescapable dimension of judgment. From the perspective of a theology of migration, no text is more central than Matthew 25:31–46.[78] While scholars continue to debate who are the "least" (*elachistōn*) in this passage, what is significant for my discussion here is that this text describes the social location of many migrants and refugees: hungry in their homelands, thirsty in deserts they attempt to cross, naked after being robbed of their possessions, imprisoned in detention centers, sick in hospitals, and, if they make it to their destination, they are often estranged and marginalized. This text implies that crossing borders makes possible new relationships, and it puts the verdict of judgment, to a great extent, in people's own hands: the extent to which people cross borders in this life determines to what extent they will cross them in the next (Lk 16:19–31). Robert McAfee Brown adds that this text speaks of the judgment of not only individuals but also nations.[79]

The *visio Dei* also challenges people to move beyond an identity based on a narrow sense of national, racial, or psychological territoriality. It holds out instead the possibility of defining life on much more expansive spiritual terrain consistent with the kingdom of God. Corresponding with the positive dimensions of globalization that foster interconnection, it challenges any form of ideological, political, religious, or social provincialism that blinds people from seeing the interrelated nature of reality. The *visio Dei* involves not only passively gazing on God's essence in the next world (*visio beatifica*) but also in creating *communio* in this world. Salvation means restoring sight to people who have lost a sense of the *imago Dei*, offering them a new imagination through the work of the *Verbum Dei*, and inviting them to live and move in the world in a different way through the *missio Dei*.

This vision takes shape each November when people gather along the Mexican-American border to celebrate a common liturgy. As with other

[77] Terry Coonan, "There Are No Strangers among Us" 110–11.

[78] For more on different ways Matthew 25:31–46 has been interpreted throughout history, see John R. Donahue, S.J., "The 'Parable' of the Sheep and the Goats: A Challenge to Christian Ethics," *Theological Studies* 41 (1986) 3–31.

[79] Robert McAfee Brown, *Unexpected News: Reading the Bible with Third World Eyes* (Philadelphia, Pa.: Westminster, 1984) 127–41.

liturgies, a large crowd gathers to pray and worship together. However, in this liturgy a 16-foot iron fence divides the community, one side in Mexico, the other in the United States. Border Patrol agents in helicopters and trucks keep a strict eye on the crowd to ensure that no one passes over from Mexico to the United States, but those gathered praise God for Christ's "Passover" from death to life. In a global reality that often sets up walls and barriers, this Eucharist bears witness to the primacy of God's universal, undivided, and unrestricted love in the context of political constructions that divide people. It also reminds people that the walls dividing us from God and from one another have already begun to crumble and that this new age of reconciliation has already begun, even as Christians wait for its ultimate fulfillment when Jesus comes again.

CONCLUSION

My primary purpose is not to make a case for or against open borders but to offer a new way of conceptualizing a difficult and contentious global issue. It seeks to broaden the intellectual terrain about migration and forge the beginnings of some theological foundations for such a perspective. Viewed as a theological concept, migration offers a rich hermeneutic for some of the most foundational dimensions of human existence and offers a different vantage point for making moral choices; it illuminates the gift and demand of Christian faith in light of the pressing social problems of the modern world, and it opens up a space to bring out what is most human in a debate that often diminishes and dehumanizes those forcibly displaced.

Although some argue that combining theology and migration mixes politics with religion, and others that migration falls more to the domain of social science than theological reflection, migration touches so many aspects of life and society that it cannot be hermetically compartmentalized. Academic reflection requires its own transborder discourse to understand the complex phenomenon of global migration and its multidimensional implications. A theology of migration not only dialogues with other disciplines but integrates their findings into the overall task of faith seeking understanding in the modern world. Moreover, social science and theology need each other in this difficult debate. Social science without theology does not give us a perspective wide enough to account for the deeper relational and spiritual dimensions of human life that shape, define, and sustain human existence—a fact that becomes more evident especially amid crisis and trial. Theology without social science leaves us less equipped to read the signs of the times, engage contemporary issues, or speak to the pressing questions that affect large portions of the world.

The *imago Dei*, *Verbum Dei*, *missio Dei*, and *visio Dei* are four foundations of a larger theology of migration. Rereading themes such as exodus, exile, diaspora, and the *via crucis* in light of the contemporary experience of migrants and refugees can contribute much to our understanding of God, human life, and the relationship between the two. This article has begun to explore some elements of migration in light of traditional theological themes such as creation, incarnation, mission, and the salvific vision of the kingdom of God. Migrants and refugees bring to the forefront of theological reflection the cry of the poor, and they challenge more sedentary forms of church in social locations of affluence and influence. The migrant reveals the paradoxical truth that the poor are not just passive recipients of charitable giving but bearers of the gospel that cannot be encountered except by moving out into places of risk and vulnerability (Mt 25:31–46).

Three focal points in particular begin to bring out some of the implications and ramifications of migration as a theological concept. First, a theology of migration is a way of speaking about the meaning of human life within the economy of creation and redemption.[80] To be human means being on the way to God (*in statu viatoris*), moving forward in hope between the borders of Christ's first and second coming, between the present life and the life to come, between the earthly Jerusalem and the new Jerusalem. "The virtue of hope is the first appropriate virtue of the *status viatoris*," notes Josef Pieper; "it is the genuine virtue of the 'not yet.'" [81] The migrant gives expression to the transitory nature of existence and to the courage needed to move forward amid the risks, tensions, vulnerabilities, sufferings, and disappointments of life. The closer people move toward union with God and communion with others, the more such union will manifest itself in breaking down walls that divide, exclude, and alienate. The further people move away from integration with the Divine, the more that movement will manifest itself in a fear that creates walls and barriers on every level of human existence.

[80] Cardinal Roger Mahony, in his Templeton Lecture, "The Challenge of 'We the People' in a Post 9/11 World: Immigration, the American Economy, and the Constitution," http://www.la-archdiocese.org/news/pdf/news_884_TempletonFinal May_8_07%20_2_.pdf (accessed May 4, 2009), addresses the immigration issue in light of the root meaning of "economy" (*oikonomia*, defined as the arrangement of a household). He notes that in the early church "*oikonomia* collectively referred to the way God's household is ordered or administered, and in that sense economized. God's household, God's grand economy, is one in which holiness and truth, justice and love, and above all, peace (*eirene* or *shalom*) prevail." He argues that what makes for a sound economy is "the full flourishing of everyone who is part of God's economy, household, or community."

[81] Josef Pieper, *A Brief Reader on the Virtues of the Human Heart* (San Francisco: Ignatius, 1991) 39.

Second, a theology of migration is a way of speaking about the significance of the incarnation in light of the issues of contemporary society and the injustices of the current global economy. The incarnation has much to say about a God who crosses borders in order to forge new relationships and the challenge to all human beings to do the same. Even if borders of nation states have some proximate value in constructing identity, protecting values, securing rights, and administering resources, from a Christian perspective, sovereign rights are subject to a larger vision of human rights, the common good, the kingdom of God, and the gratuity of God. A theology of migration underscores that in the final analysis the human and relational costs far outweigh the economic ones. A theology of migration fosters a systematic framework that not only safeguards "negative" civil-political liberties central to human rights discourse (such as the right not to be tortured or killed), but also advocates for "positive" economic, social, and cultural rights (such as the right to work, to shelter, to family unity, and even to migrate) that are at the heart of Catholic social teaching and promote correlative duties that flow from human dignity.

Third, a theology of migration is a way of speaking about the mission of the church within the context of a disordered political economy. It seeks to foster human dignity in the poor and vulnerable, to challenge any structures and systems of society that divide and dehumanize, and to uplift all efforts to build a more just and humane world. Reducing people to their legal or political status not only denies dignity to those in need but also dehumanizes those who have the opportunity to help. Aga Khan, a former United Nations High Commissioner for Refugees from 1966–1978, once observed: "The awkward truth about human deprivation is that it demeans those who permit or ignore it more than it does those who are deprived."[82] The question, then, is not whether to allow or restrict migration but whether our moral choices are creating divides that move us toward a globalization of polarity rather than toward a globalization of solidarity. In David Hollenbach's words, "The needs of the poor take priority over the wants of the rich. The freedom of the dominated takes priority over the liberty of the powerful. The participation of marginalized groups takes priority over the preservation of an order which excludes them."[83] Ignoring those in pain and building of walls of separation alienates people not only from each other but also from themselves.

A theology of migration seeks to understand what it means to take on the mind and heart of Christ in light of the plight of today's migrants and

[82] Gil Loescher, "The PRS Project," unpublished paper, presented at Queen Elizabeth House, Oxford University, November 22, 2007.

[83] David Hollenbach, *Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition* (New York: Paulist, 1979) 204.

refugees. To limit compassion to the borders of one's nationality, one's family, or even one's self is a migration toward disintegration. For those on a trajectory toward disintegration, a theology of migration cannot make sense, since it will always be news from a foreign land. "If I see a person or persons suffer," notes Elie Wiesel, "and the distance between us does not shrink . . . then my place is not good, not enviable."[84] If the term "alien" is to be used at all, it would be descriptive not of those who lack political documentation but of those who have so disconnected themselves from God and others that they are incapable of seeing in the vulnerable stranger a mirror of themselves, a reflection of Christ, and an invitation to human solidarity.

[84] Elie Wiesel, "The Refugee," in *Sanctuary: A Resource Guide for Understanding and Participating in the Central American Refugee's Struggle*, ed. Gary MacEoin (New York: Harper & Row, 1985) 9.