

Cup of Suffering, Chalice of Salvation: Refugees, Lampedusa, and the Eucharist

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Abstract

This article explores the significance of the Eucharist in the context of the global refugee crisis. It analyzes this topic in light of the mass that Pope Francis celebrated on the island of Lampedusa on July 13, 2013 and the chalice he used that was hewn from the driftwood of a refugee shipwreck. Drawing on Virgilio Elizondo's notions of the Galilean principle, the Jerusalem principle, and the Resurrection principle, it examines the migration of the no-bodies, their journey to becoming some-bodies, and their connection to the body of Christ.

Keywords

migration, Pope Francis, refugees, social sin, solidarity, Virgilio Elizondo

In the summer of 2013, an overcrowded boat of migrants and refugees departed from the North African coast and launched into the open sea.¹ Many were fleeing social unrest, political persecution, and human rights abuses in the wake of the Arab Spring,

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1. In this article, the terms migrant, immigrant, refugee, and internally displaced persons are often used interchangeably, although they carry different nuances in meaning. For more on migrant terms and their definitions, see International Organization for Migration, "Key Migration Terms," <http://www.iom.int/key-migration-terms>.

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and they hoped to find shelter and protection on European shores, or just somewhere they could live with dignity and in peace.² Their vessel capsized en route, however, and most of them drowned in the middle of the Mediterranean. Eight of them survived the shipwreck by clinging to fishing nets of a nearby Tunisian-flagged boat. They pleaded desperately with those on board to save them, but when the fishermen saw the migrants holding on to their lines, they cut them loose to die in the ocean depths.³

One of those who heard about this story was the newly elected Pope Francis. Their plight moved him deeply and reached him, he said, “like a painful thorn in my heart.”⁴ In response he wanted to make “a gesture of closeness” with people like these migrants who are severed from the human community and to challenge the conscience of the world, “lest this tragedy be repeated.”⁵ On July 13, 2013, he made his first pastoral visit outside of the Vatican to the small and isolated Italian island of Lampedusa, which is located in the middle of the waters between Africa and Europe, where many refugees lose their lives today.

Shortly after arriving, Pope Francis celebrated the Eucharist near the island harbor, next to a “boat graveyard,” where the remains of many sunken, migrant ships pile up. From the maritime remnants of the refugee journey, a local carpenter crafted the altar from a migrant boat’s hull, the lectern from ships’ rudders, and the chalice from driftwood of downed vessels. During the liturgy, the Pope made an urgent plea both for those perishing at sea and for those “drowning” in a “globalized indifference” to the last and the least among us.

This article explores the meaning of the Eucharist as the human community deals with the worst refugee crisis since World War II. It seeks to contribute to the growing body of literature on theology and migration and to challenge some of the dehumanizing narratives that are operative today, especially those fueled by the “scorched earth” rhetoric of politicians which has inflamed the cultural animus towards

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2. According to Susanne Salm-Hain, the founder of a Malta-based, non-profit rescue organization called *LifeBoat*, “What people sometimes get wrong is the judgment about motivation why people are fleeing ... Their idea is not to go to Europe,” she said of the refugees, who spent their life savings in hopes of reaching a safer country. “Their idea is just to go anywhere where they can live.” Jason Pohl, “This is What it Looks Like for Refugees Rescued from Mediterranean Sea: More than 1,400 People Pulled from Mediterranean Sea in One Day,” *USA Today*, December 15, 2016, <http://www.usatoday.com/story/news/world/2016/12/15/middle-east-refugee-rescues-mediterranean-sea/95153564/>.
 3. Barbie Latza Nadeau, “Pope Prays for Lost Refugees on Visit to Mediterranean Island,” *CNN*, July 8, 2013, <http://www.cnn.com/2013/07/08/world/europe/pope-lampedusa-refugees/index.html>; and Martin Barillas, “Pope Francis Condemns ‘Indifference’ to Illegal Migrants Plight,” *Spero News*, July 8, 2013, <http://www.speroforum.com/a/ANXKLSYPJA54/74160-Pope-Francis-condemns-indifference-to-illegal-migrants-plight#.WF0qY7G-Jo4>.
 4. Francis, “Visit to Lampedusa: Homily of Holy Father Francis” (Lampedusa, July 8, 2013), http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130708_omelia-lampedusa.html.
 5. *Ibid.*

migrants in the United States, Europe, and other parts of the globe. Amidst these polarizing, divisive, and alienating voices, my focus is to examine some of the ways Lampedusa illuminates the integral connection between the bodies of refugees and the body of Christ. As the world increasingly ignores and discards refugees as “no-bodies,” I seek to bring out how the church’s mission is not only to help each refugee discover their dignity as “some-body” but also to reveal that they are in fact connected to “every-body.”⁶

I will analyze this subject here through theological framework of Virgilio Elizondo and the tripartite schema of his book, *Galilean Journey*, which speaks of the Galilean Principle, the Jerusalem Principle, and the Resurrection Principle.⁷ This article likewise has three parts: the first section will look at the global refugee crisis from the perspective of the Galilean Principle and the journey of those often regarded as “no-bodies” in society. The second explores the globalization of indifference through the lens of the Jerusalem Principle and the journey to becoming “some-body” in God’s kingdom. The third will examine the globalization of solidarity through the Resurrection Principle and the journey to realizing a renewed humanity for “every-body.” In the Conclusion, I will discuss how the Eucharist is a privileged, liminal, spiritual space where human migration meets the divine “migration,”⁸ where

6. The heart of this article explores the movement of migrant persons from non-being to being, which reveals itself in part through the realization of their dignified worth, embodied presence, and participative inclusion in the human community. In this analysis, I draw on Gustavo Gutiérrez’s notion of the poor as “non-persons.” He recognizes that people are poor not only because of economic, cultural, political, gender or racial reasons but because society deems them as insignificant; these are the people I have in mind in this article when I refer to the “no-bodies.” See Gustavo Gutiérrez, “Poverty, Migration, and the Option for the Poor,” in *A Promised Land, a Perilous Journey: Theological Perspectives on Migration*, ed. Daniel G. Groody and Gioacchino Campese (Notre Dame, IN: University of Notre Dame, 2008), 76–88 at 78; and Gustavo Gutiérrez, *The Power of the Poor in History* (Maryknoll: Orbis, 1983), 92. I also draw on the work of Gemma Tulud Cruz, who makes the connection between embodiment, space, and presence. “Space creates presence,” she says, “Space empowers presence and our bodies are the primary mediators of this presence. As such, when one is considered some-body, and not a no-body, one is made present. When one is present, one counts. This notion of space as presence is significant to theology because it is revelatory.” See Gemma Tulud Cruz, *Toward a Theology of Migration: Social Justice and Religious Experience* (New York: Palgrave Macmillan, 2014), 26. For more on the topic of migrants as “no-bodies,” see also Gemma Tulud Cruz, *An Intercultural Theology of Migration: Pilgrims in the Wilderness*, Studies in Systematic Theology 5 (Boston: Brill, 2010), 142. Building on this perspective, I argue here that this invisible presence of the least among us is also integrally connected to the real presence of Christ in the Eucharist (Matt 25:31–46). For more on the connection between migration and Eucharist, see Daniel G. Groody, “Fruit of the Vine, Work of Human Hands: Immigration and the Eucharist,” *Worship* 80, no. 5 (2006): 386–402.

7. See Virgilio P. Elizondo, *Galilean Journey: The Mexican-American Promise*, rev. and expanded ed. (Maryknoll: Orbis, 2000).

alienation is transformed into communion, and where a way is opened for the no-bodies of the world to be united with every-body in the body of Christ.

The Global Refugee Crisis: The Galilean Principle and the Migration of the “No-Bodies”

Although the global refugee crisis is reverberating in communities around the world, the epicenter for this story begins in the middle of Italy. When a violent earthquake hit the Abruzzo region of this country on April 6, 2009, it tragically killed 308 people.⁹ The media covered the events extensively, and in response donations poured in from around the world to help all those affected. Four days later a state funeral was held for 205 of the victims and was attended by Prime Minister Silvio Berlusconi and many other leading dignitaries from the church, and state.¹⁰ That day was considered a national day of mourning for the country: flags flew at half-staff, shops lowered their shutters, airport stopped their flights, and the country paused for one minute of silence to remember those who died.

During those same days, another tragedy occurred a few hundred miles away, off the southern coast of Italy. After capsizing in the ocean, 316 Somali migrants died in a shipwreck, sixty miles off the coast of Lampedusa. Although more people perished in the shipwreck than the earthquake, the world hardly noticed. Because the media scarcely covered the event, most people knew nothing about this disaster at sea, except for a few volunteers from Lampedusa who pulled more than one hundred corpses from the ocean. Hundreds more bodies were never recovered.

One of those who assisted in the recovery efforts at Lampedusa was a local carpenter named Franco Tuccio. As he was pulling bodies out of the water, he began to feel the contrast between the publicity of the events in the center of his country and the

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8. From this perspective, Christ is the Son of God who, in the Incarnation, “migrated” from his “divine territory” into the territory of a sinful and broken human world. Through the paschal mystery he helps human beings, who have become aliens to God through sin, to recover their “native citizenship” as *imago Dei* and to find their way back to their authentic, celestial homeland. Similarly, Thomas Aquinas and Karl Barth, although they do not explicitly use the term migration as such, frame the life of faith in terms of God’s movement to us in Jesus and our return journey to God. St. Thomas Aquinas notes that the basic principle of all of creation is dynamic in nature in that everything comes from God and returns to God (*exitus et reditus*). See Thomas Aquinas, *Summa Theologiae* 1–2, q. 92. Karl Barth similarly writes about the incarnation in terms of “the way of the Son of God into the far country.” See Karl Barth, *Church Dogmatics*, vol. 4.1, *The Doctrine of Reconciliation*, trans. G. W. Bromiley, ed. G. W. Bromiley and T. F. Torrance (1956; London: T. & T. Clark International, 2004), 157–210.
 9. David Alexander and Michele Magni, “Mortality in the L’aquila (Central Italy) Earthquake of 6 April 2009: A Study in Victimization,” *PLOS Currents* (January 7, 2013), <https://doi.org/10.1371/50585b8e6efd1>.
 10. Rachel Donadio, “Thousands Mourn Quake Victims at Funeral Mass,” *The New York Times*, April 10, 2009, <http://www.nytimes.com/2009/04/11/world/europe/11italy.html>.

relative ignorance of those happening on its outermost edges. Whereas those who died in the earthquake were mourned and recognized, those who perished at sea were virtually ignored and forgotten. “It appeared like some lives mattered and died a ‘first class’ death,” he said, “and others died like they were in ‘steerage,’ and no one even seemed to notice.”¹¹ Their presence was so invisible, and their lives so seemingly insignificant, it was as if they were no one to anyone. In the public eye, they were considered—in a word—“no-bodies.”

Tragically, this voyage of the “no-bodies” is repeated daily in every corner of the globe. Today there are more than 65 million people who are forcibly uprooted around the world: more than 21 million of these are refugees, and over 40 million have been internally displaced within their own country, which is the highest number ever in recorded history. If refugees were settled in one particular place, they would be the twenty-first largest country in the world, and they would be growing at a rate of 34,000 persons per day or 24 people per minute.¹² Contrary to the popular perceptions, 86 percent of these are hosted by those in developing regions, not by countries in the first world.¹³

As climate change and rising sea levels force the migration of more people from coastal areas, between 25 million and 1 billion people could be displaced on a temporary or permanent basis by 2050.¹⁴ The most widely accepted statistics predict that there will be around 200 million refugees in the coming decades,¹⁵ including more than 13 million Americans, who could be climate refugees by 2100.¹⁶ However one counts them, the number of people who are forcibly on the move is increasing exponentially and will continue to do so in the foreseeable future. With good reason, some have referred to our own times as “the Age of Migration.”¹⁷

Many of these displaced people have taken dramatic steps in their hopes of finding protection, shelter, and a better future. In a report called *Fatal Journeys: Tracking Lives Lost During Migration*, the International Organization for Migration reminds us that

11. Franco Tuccio, personal interview with Daniel Groody, Lampedusa, Italy, October 25, 2015.

12. United Nations High Commissioner for Refugees, *Global Trends: Forced Displacement in 2015* (Geneva: United Nations High Commissioner for Refugees, 2016), 2, <http://www.unhcr.org/576408cd7>.

13. *Ibid.*, 15, 18.

14. International Organization of Migration, “Migration and Climate Change,” [https://www. iom.int/migration-and-climate-change-0](https://www.iom.int/migration-and-climate-change-0).

15. United Nations Development Program, *Fighting Climate Change: Human Solidarity in a Divided World*, Human Development Report 2007/8 (Geneva: United Nations Development Programme, 2007), 2, https://www.iisd.org/pdf/2008/climate_forced_migration.pdf.

16. Tia Ghose, “13 Million Could Become Climate Refugees: Top Countries Affected,” *Live Science*, March 14, 2016, <http://www.livescience.com/54042-climate-change-could-force-coastal-retreat.html>.

17. Stephen Castles and Mark J. Miller, *The Age of Migration: International Population Movements in the Modern World*, 5th ed. (New York: Guilford, 2013).

Hundreds perish every year on the journey from Central America to the United States through Mexico, under the desert sun or robbed and beaten along the way; migrants drown on their way from Indonesia to Australia, or off the coast of Thailand and in the Bay of Bengal; migrants die of thirst crossing the Sahara Desert into North Africa, or drown in the Gulf of Aden as they try to reach the Middle East. In many of these cases, migrants often disappear and die without a trace.¹⁸

At present, the Mediterranean has become one of the most perilous places on the planet, and each year thousands lose their lives in the open seas. Almost 5,000 migrants lost their lives in the Mediterranean in 2016, which is more than three times the number who drowned when the Titanic sank in 1912.¹⁹ As more and more have died, the island of Lampedusa has become a symbol of the global refugee crisis and has come to represent in some measure all who are forcibly uprooted and cast into the sea of a merciless world.

Despite its increasing visibility, Lampedusa is little more than a rock in the middle of the ocean.²⁰ It has only eight square miles in area and a population of only 6,000 people. Given its relative isolation and unimportance, why would Pope Francis choose this insignificant island as the destination for his first pastoral visit outside the Vatican?

Lampedusa and Galilee

To understand something of Francis's reasons, it is important to look first at Jesus' own ministry and his relationship to the "no-bodies" of the world. An important key to opening up the theological significance of Lampedusa is Galilee.

Virgil Elizondo was the first scholar to take up Galilee as a theological theme. He began formulating this connection as he wrote his doctoral thesis in the 1970s at the Institut Catholique in Paris, which was later published as a book called *Galilean Journey* in 1983.²¹ Seeking to understand the Gospel message from the context of his life as a Mexican-American, Elizondo offers a cultural reading of the Gospel and a Gospel reading of contemporary culture. He does this by looking at the Gospel story through three central aspects of Jesus' life: his beginnings in Galilee, his destination in Jerusalem, and the consummation of his life in the resurrection. His analysis gives rise

18. International Organization for Migration, *Fatal Journeys: Tracking Lives Lost During Migration* (Geneva: International Organization for Migration, 2014), 5.

19. For up to date statistics on migrants' deaths, see *Missing Migrant Project*, <http://missing-migrants.iom.int/mediterranean>.

20. Although the exact meaning is debated, the word Lampedusa is derived from the Greek, *lampas*, meaning a lamp, a lantern, or a torch. Since ancient times the island has been a lighthouse for sailors lost at sea, and more recently it has been a popular destination for Italian tourists. Others suggest the name derives from the word *lepas*, which means "rock", due to the rocky landscape of the island. See "History of Lampedusa," *Italy This Way*, <http://www.italythisway.com/places/articles/lampedusa-history.php>.

21. Virgilio P. Elizondo, *Galilean Journey: The Mexican-American Promise*, 1st ed. (Maryknoll: Orbis, 1983).

to what Elizondo calls the Galilean Principle, the Jerusalem Principle, and the Resurrection principle.

As Elizondo seeks to understand the Gospel message from his own social location, he begins by asking “Why Galilee?” In the centuries leading up to Jesus’ birth, the intellectual power resided in Athens, the political power in Rome, and the religious power in Jerusalem. But Galilee was not known for any power at all. Like Lampedusa, it was in the middle of nowhere—and the crossroads to everywhere!

Galileans were considered inferior people by those who held the civil and religious power (John 1:46). They were poor peasants, farmers, carpenters, or other low-class workers. As Elizondo notes,

Galilee was the home of the simple people—that is, of the people of the land, a hardworking people, marginated and oppressed regardless of who was in power or what system of power was in effect. They were the ones who were left out and exploited by everyone else. They shared the fate of other peoples living on the margins of “better” civilizations. Nobody looks for leadership from or has high expectations of those who live in the sticks.²²

In the same way that many ask why Francis chose to visit to Lampedusa, Elizondo likewise asked, why on earth Jesus would begin his proclamation of the kingdom of heaven from among these rejected “no-bodies” of Galilee (Matt 4:12–17; Mark 1:14–15; Luke 4:14–15).

Elizondo comes to see that Galilee’s significance rests paradoxically in its insignificance to the world. What is important about Galilee is not marginality in itself, as if it has some intrinsic value of its own: Galilee’s importance consists precisely in the connection of Jesus’ own ministry to the no-bodies of society and the kingdom he first proclaimed on the periphery of society among the excluded and forgotten of this world (Matt 4:23; Mark 1:35–39; Luke 4:14–30). This integral connection between those living on the outer edges of society and the “inner dynamism of the gospel” leads Elizondo to see Galilee not simply as a geographical footnote of the Gospel writers but rather an evangelical revelation of God’s mercy (Matt 4:23–25; Mark 1:35–39; Luke 4:42–44).²³

As Elizondo summarizes it, “The first principle for the New Testament interpretation of the contemporary situation is the Galilee principle: *what human beings reject, God chooses as his very own.*”²⁴ Jesus not only shows mercy for those living in Galilee, but he also chooses them as agents in the building of a new humanity (Matt 28:16–20). Because they know the sting of marginalization and rejection—and therefore know the imperative to break down walls that alienate and exclude—Elizondo says that Galilee is “the essential starting point of Christian identity and mission today.”²⁵ Through it Jesus opens up a space of hope for “every-body,” beginning with all the “no-bodies”

22. Ibid., 52.

23. Ibid., 92.

24. Ibid., 91.

25. Ibid., 92.

of the world. While this message speaks directly to his own Mexican-American context, Elizondo realizes that this biblical motif also has more universal implications.

As Elizondo begins making critical correlations between the Galilee of yesterday and the “galilees” of today, he writes:

It was said that nothing good could come out of Galilee. God ignored them and chose it as his starting point. He revealed himself in what the world ignored. It is there that the unsuspected event took place. It is the unsuspected places and situations of the world and through the “unlikely” person that God continues to work today.²⁶

As he begins to connect Galilee with underlying patterns of social exclusion and rejection, Elizondo also starts seeing the linkages to notions of original, personal, and especially social sin.²⁷ “Poverty that results from injustice and exploitation,” he said, “is the most visible and striking sign of the sin of the world.”²⁸ Sin distorts our capacity to perceive the *imago Dei* in one another; it warps our understanding of reality, as if, Elizondo would say, we are looking at our lives in a circus mirror. In light of our discussion here, sin is what makes the poor not only invisible to the world but insignificant as well. As Gustavo Gutierrez has put it,

The poor are people who are not considered and respected as persons: they are nonpersons. One may be a nonperson or be insignificant for economic, cultural, political, gender, and racial reasons. Hence, we must be careful to understand that the economic dimension is not the only one that must be taken into consideration when dealing with poverty. The same holds true for migrants.²⁹

For the purpose of my analysis here, it could be said that Jesus takes on the condition of a Galilean Jew, and even undergoes the sting of social rejection *in his own*

26. *Ibid.*, 92.

27. For concise overviews of social sin, see Mark O’Keefe, *What Are They Saying About Social Sin?* (New York: Paulist, 1990); Mark O’Keefe, “Social Sin and Fundamental Option,” *Irish Theological Quarterly* 58 (1992): 85–94, <https://doi.org/10.1177/002114009205800201>; Peter J. Henriot, “Social Sin: The Recovery of a Christian Tradition,” in *Method in Ministry: Theological Reflection and Christian Ministry*, ed. James D. Whitehead and Evelyn Easton Whitehead (New York: Seabury, 1980), 127–144; and Kenneth R. Himes, “Social Sin and the Role of the Individual,” *Annual of the Society of Christian Ethics* 6 (1986): 183–218. For a more in-depth reflection on structural sin and the market economy, see Daniel Finn, “John Paul II and the Moral Ecology of Markets,” *Theological Studies* 59 (1998): 662–79, <https://doi.org/10.1177/004056399805900404>. For an excellent discussion on the ways unjust structures foster inhospitality and injustice towards migrants, see Kristin E. Heyer, “Social Sin and Immigration: Good Fences Make Bad Neighbors,” *Theological Studies* 71 (2010): 410–36, <https://doi.org/10.1177/004056391007100207>.

28. Elizondo, *Galilean Journey*, 93.

29. Gustavo Gutiérrez, “Poverty, Migration, and the Option for the Poor,” in Groody and Campese, *A Promised Land, a Perilous Journey*, 78.

body, in order to reveal the lie of the world that any-body is a no-body in this world. In doing so Jesus undermines all the world's categories that classify people as superior or inferior, rich or poor, worthy or unworthy. Undeterred by the labels and stereotypes of his day, Jesus reaches out to those that the world discards and announces a new kingdom that begins among a people who are the most excluded from virtually every worldly kingdom (1 Cor 1:18–31).

As he reveals the truth that all people have an essential God-given dignity, Jesus inverts the warped, dehumanizing value structure of the world and reveals a new, humanizing value structure of his kingdom (Matt 5:1–12; Luke 6:20–26). In this kingdom, the no-bodies of this world who are the last and least in society are the first to witness the risen Christ and the first to bring the news of salvation to every-body (Matt 19:16–26; Mark 10:17–27; Luke 4:18–19; 11:37–43; 12:33–34; 14:12–14; 18:18–27; 19:8–10; Jas 2:2–6a). Elizondo notes that, in welcoming all people—particularly those who experience rejection—Jesus rejects the rejection of the world and invites all people to salvation (Matt 28:18–20; Mark 16:15–16; Acts 4:9–12).³⁰

In the Gospel accounts, this Galilee principle takes visible expression in Jesus's practice of table fellowship (Matt 9:9–13; Mark 2:13–17; Luke 5:27–32; 7:36–50). Dining with the no-bodies of the world symbolizes the all-inclusiveness of his ministry and his magnanimous embrace of all. Though this was good news, especially to the no-bodies of this world, not everybody received this gesture enthusiastically; some were downright scandalized (Matt 9:9–13; Mark 2:15–17; Luke 5:27–32; 15:1–7). As John Meier observes:

In the eyes of the stringently pious, Jesus' table fellowship with the ritually or morally unclean communicated uncleanness to Jesus himself. Jesus, of course, saw it the other way round: he was communicating salvation to religious outcasts. His meals with sinners and the disreputable were celebrations of the lost being found, of God's eschatological mercy reaching out and embracing the prodigal son returning home (see, e.g., Mark 2:13–17; Luke 15:1–32).³¹

In contrast to the kingdoms of the world that express themselves in an elitism that excludes the “no-bodies” from its privileges, Jesus proclaims a new kingdom that welcomes all to the table of God's mercy and thereby extends God's gratuitous love to every-body (Luke 4:18).

Galilee and the table come into particular focus at the altar of Lampedusa. Crafting a table from the remnant wood of a refugee boat has profound spiritual undercurrents, which I will discuss later in greater detail. Here it is important to situate Lampedusa on the eucharistic horizon, where Jesus commands his disciples at the last supper to “do this in memory of me” (Luke 22:19; 1 Cor 11:24). While this

30. Elizondo, *Galilean Journey*, 70.

31. John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus*, vol. 2, *Mentor, Message, and Miracles* (New York: Doubleday, 1994), 303.

command is most frequently used to refer to Jesus's institution of the ritual of the Eucharist, it is more broadly connected to the memory of Jesus and all he stood for and stood with in his earthly existence.³² As the Eucharist creates a space to make sacramentally present the body of Jesus, it also creates an opportunity to recall and reintegrate the forgotten and ignored "no-bodies" of society. It does this not only by calling them to mind but also by reconnecting them again with human society and empowering them to contribute to the larger body of the human community. This re-remembering entails living out what Walter Benjamin and William O'Neill refer to as the notion of "anamnesic solidarity."³³

Anamnesic solidarity, as Johannes Baptist Metz reminds us, has a "dangerous" dimension, not only because it is a memory of reconciliation but also because it challenges the established order of society.³⁴ As it confronts the idols that oppress, it breaks down walls of exclusion, walls of hatred, and walls of ignorance that erect ultimately a wall of alienation. When such walls disconnect us from God and one another, we become a stranger even to our true selves. It gives rise to what Francis calls "the globalization of indifference."

The Globalization of Indifference: The Jerusalem Principle and the Journey to Becoming "Some-Body"

If the Galilee principle reveals God's compassion for and election of those considered to be "no-bodies" in this world, the Jerusalem principle reveals their dignity as "some-bodies" in God's kingdom, who have a liberating mission to fulfill in society. Jesus's decision to resolutely turn his face towards Jerusalem (Matt 16:21; Luke 9:51–53) is a way of speaking about his direct confrontation with the forces of evil that protect the powerful, marginalize the powerless, and discard people as worthless. This principle involves more than encouraging the wealthy and privileged to offer charitable donations to the poor; it entails instead creating the conditions that make

32. For more on this topic, especially as it emerges in the thought of Gustavo Gutiérrez, see Daniel G. Groody, *Globalization, Spirituality, and Justice: Navigating a Path to Peace*, rev. ed. (Maryknoll: Orbis, 2015), 207–8.

33. Walter Benjamin, *Illuminations: Essays and Reflections*, ed. Hannah Arendt, trans. Harry Zohn (Orlando, FL: Harcourt Brace Jovanovich, 1968), 253ff.; cf. Thomas McCarthy, *Ideals and Illusions: On Reconstruction and De-construction in Contemporary Critical Theory* (Cambridge, MA: MIT, 1991), 205–10. See also William O'Neill, "No Longer Strangers (Eph 2:19): The Ethics of Migration," *Word and World* 29, no. 3 (2009): 227–33, https://wordandworld.luthersem.edu/content/pdfs/29-3_The_New_Immigrants/29-3_ONeill.pdf; and William O'Neill, "And You Welcomed Me," *Political Theology* 15, no. 1 (2014): 88–99, <https://doi.org/10.1179/1462317x13z.00000000064>.

34. Johannes Baptist Metz, "The Future in the Memory of Suffering," in *New Questions on God*, The New Concilium Series 76, ed. Metz (New York: Herder and Herder, 1972), 14–25 at 19. See also Bruce T. Morrill, *Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue* (Collegeville, MN: Liturgical, 2000).

human flourishing possible by helping the excluded recover their divinely endowed dignity that empowers them to live out a divinely inspired mission.

“God chooses an oppressed people,” Elizondo says, “not to bring them comfort in their oppression, but to enable them to confront, transcend, and transform whatever in the oppressor society diminishes and destroys the fundamental dignity of human nature.”³⁵ Because this universal message is both trans-cultural and trans-historical, it is something that must be rediscovered and re-engaged in every generation. “In our times, and in all times,” Elizondo says, “Christ has to go his way to Jerusalem. Again he has to face the structures of oppression in today’s world ... to the Jerusalems of today’s world ... in order to live a new alternative in the world and to invite others to this new way.”³⁶ This process of restructuring of the current socio-economic order of society is particularly important in light of a world that has grown indifferent to the plight of the migrant poor.

Francis’s visit to Lampedusa, I would argue, gives expression to this Jerusalem principle in our own times. His pastoral visit to the island was no doubt a gesture of compassion to the poor and marginalized migrants of the Mediterranean, whose socio-economic context has much in common with first-century Galileans. But he is doing more than consoling the poor in their struggles: he is also confronting the systems, structures, and policies that create the conditions that force people to migrate in the first place.

Drawing from a deep well of prophetic theology and Catholic social teaching, Francis denounces those forces that work against the development of every human being. This commitment, as noted in *Evangelii Gaudium*, begins with saying “no to an economy of exclusion” (EG 53–54), “no to the new idolatry of money” (EG 55–56), “no to a financial system which rules rather than serves” (EG 57–58), and “no to the inequality which spawns violence” (EG 59–60).³⁷ The United States Conference of Catholic Bishops adds that the first right of migrants is to find work in their homeland, but it also states that the root causes of migration—poverty, injustice, religious intolerance, armed conflicts—must also be addressed for this to happen.³⁸ From this perspective, migration in itself is not the central problem; it is rather the symptom of deeper root problems that cause people to leave their homelands and flee their countries of origins. Salil Shetty, the Secretary General of Amnesty International, described the current situation not as a refugee crisis but as a leadership crisis. When the Summit on Refugees in September 2016 failed to make any significant progress in remedying the plight of those on the move, he said, “with few exceptions many world leaders failed

35. Elizondo, *Galilean Journey*, 103.

36. *Ibid.*, 104.

37. Francis, *Evangelii Gaudium* (November 24, 2013), http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (hereafter cited as *EG*).

38. United States Conference of Catholic Bishops, *Strangers No Longer: Together on the Journey of Hope: A Pastoral Letter Concerning Migration* (January 22, 2003), 28, 33, <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/strangers-no-longer-together-on-the-journey-of-hope.cfm>.

to rise to the occasion, making commitments that still leave millions of refugees staring into the abyss.”³⁹

Underlying Francis’s vision is an operative theological anthropology that discerns the interconnectedness of life. From this perspective, when anybody is treated as a no-body—and denied the opportunities to become some-body—everybody loses. It also means that if we ignore the human costs of the current global economy, we will not be able to navigate the stormy social seas of the present moment nor find a way to the Promised Land of human solidarity. At the risk of overextending the analogy—but in the hope of fostering what David Tracy calls the analogical imagination⁴⁰—the waters of disorder and the waves of chaos have never been as turbulent as they are today, nor has the human community ever set out to sea in a more precarious boat. It is a time of titanic change, and the prospects of sinking on the icebergs of greed, ignorance, and indifference have never been more of a threat to the entire human community.⁴¹

At the present moment, it is as if a few passengers on our global ship have first-class suites on the upper deck, while the vast majority of the earth’s inhabitants are slaving away in the steam room as the vessel moves forward. The planet’s wealthiest 80 individuals collectively have as much as one-half of the world’s population, and the richest 1 percent has as much as the remaining 99 percent combined. At the same time, two-thirds of the global village lives in poverty, and more than a billion people live on less than \$1.25 a day.⁴²

The structural systems and the dominant ideologies that create and legitimate such inequity directly contribute to human displacement and migration because they create a society where the wealthy are enriched at the expense of other people’s well-being.⁴³ They force many people to take desperate measures to search for more dignified lives and contribute significantly to lethal journeys in places like Lampedusa. “This makes

39. “Refugee Crisis: ‘Leaders’ Summit’ Fails to Show Leadership on Refugees,” *Amnesty International*, September 21, 2016, <https://www.amnesty.org/en/latest/news/2016/09/refugee-crisis-leaders-summit-fails-to-show-leadership/>.

40. See David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981), especially chapter 10 and the epilogue for a summary of the argument. For some of the differences between the method of critical correlation of *Blessed Rage for Order* and the approach of *The Analogical Imagination* and Tracy’s later work, see Tracy, preface to *Blessed Rage for Order: The New Pluralism in Theology* (Chicago, University of Chicago, 1996).

41. Francis, *Laudato Si’* (May 24, 2015), http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html. See also, Groody, *Globalization, Spirituality, and Justice*.

42. Today 70 percent of the global population survives on US \$10 a day, 31 percent struggle to live on US \$2 a day, and 17 percent live on US \$1.25 a day. For more on these statistics and their sources, see Daniel G. Groody, *Globalization, Spirituality, and Justice*, 3–19.

43. For more on structural sin and the dominant ideologies that legitimate it, see Kristin E. Heyer, *Kinship across Borders: A Christian Ethic of Immigration* (Washington, DC: Georgetown University, 2012), 35–60.

me grieve,” Francis would later say, “because I think that these persons are victims of a global socio-economic system.”⁴⁴

Because the structures and systems that cause migration are complex, it is often difficult to pinpoint the decisions that create these unjust conditions, and temptingly easy to absolve oneself of any responsibility for creating or sustaining them. For this reason, the Jerusalem principle involves not only confronting those problems outside people but those inside each person as well.⁴⁵

Gaudium et Spes named the direct correlation between the outer disorders of society and the inner disorders of the human heart. It noted that these cause “internal divisions, and from these flow so many and such great discords in society.”⁴⁶ As these take shape in the personal and collective character of a people, they result in destructive choices that unravel relationships and create waves of injustice that lead to tragedies like the migrant deaths in the ocean.

In Francis’s homily at Lampedusa, the Jerusalem principle takes even greater clarity as he puts the spotlight on the biblical figure of King Herod the Great, who ironically is, in many ways, the archetypal embodiment of a “capsized soul.” In his unbridled pursuit of power and pleasure, Herod lost sight of the navigational coordinates of his own inner journey that could have generated life, and when his own disordered passions steered him off course, he sank to the depths of inhumanity (Matt 2:1–18). As ruler in Jerusalem he had grown accustomed to enriching himself at others’ expense and prioritizing his own personal peace above the demands of justice. “Herod sowed death,” Francis said, “to protect his own comfort, his own soap bubble,” even when the price entailed doing violence to others, slaughtering the innocent, and eliminating any who threatened his power. Such practices—like those of other leaders today such as Syria—directly contribute to human displacement, and the biblical account records the holy family as one such migrant family that is forced to flee because of disordered policies of a crazed king (Matt 2:13–23).

But Herod was more than an isolated historical example of a “human shipwreck.” Wanting each person to avoid projecting his or her own darkness onto Herod, Francis summoned every-body to make an examination of conscience and to pray for “the Lord to remove the part of Herod that lurks in our hearts ... and of all those who in anonymity make social and economic decisions which open the door to tragic situations like this.”⁴⁷ He realizes that it is not just refugees who are drowning. In fact, he brings to light that every human being is vulnerable to drowning in a different kind of ocean and shipwrecking their lives on a sea of luxury, convenience, and consumerism.

44. Francis, “Translation of Pope’s 80 minute Plane Interview,” *Catholic Voices Comment*, August 4, 2013, question 16, <http://cvcomment.org/2013/08/04/full-english-transcript-of-the-popes-80-minute-21-question-interview-aboard-the-papal-plane/>.

45. Elizondo, *Galilean Journey*, 108.

46. *Gaudium et Spes* (December 7, 1965), 10, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

47. Francis, “Visit to Lampedusa.”

In a similar way, Gregory of Nyssa in the fourth-century warned people about the high cost of wealth:

Do not throw yourself into the sea of unbridled consumption. Unbearable is the shipwreck that will overwhelm you, for not only would you be torn by rocks hidden below water, but you would rush headlong into the dark depths from which no one having fallen has ever escaped.⁴⁸

The Jerusalem principle reminds us that inordinate wealth not only deprives the poor but also dehumanizes the rich because it alienates a person from God, from other persons, and even from one's own self.

As a sign of repentance for the world's inhospitality, inaction, and injustice—and as a way of steering the human community in a different direction—Francis wore purple vestments for the Eucharist at Lampedusa and used prayers from the Mass for the Forgiveness of Sins. He prayed in particular for “forgiveness for those who are pleased with themselves, who are closed in on their own well-being in a way that leads to the anesthesia of the heart.”⁴⁹ In the context of a world where more than 40,000 migrants have died since the year 2000,⁵⁰ Francis said:

Today no one in our world feels responsible; we have lost a sense of responsibility for our brothers and sisters. We have fallen into the hypocrisy of the priest and the Levite whom Jesus described in the parable of the Good Samaritan: we see our brother half dead on the side of the road, and perhaps we say to ourselves: “poor soul ...!”, and then go on our way. It's not our responsibility, and with that we feel reassured, assuaged. The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference ... Has any one of us wept for these persons who were on the [refugee] boat? For the young mothers carrying their babies? For these men who were looking for a means of supporting their families? We are a society which has forgotten how to weep, how to experience compassion – “suffering with” others: the globalization of indifference has taken from us the ability to weep!⁵¹

Through words, gestures, and symbols, Francis brings out that when we have become so used to the suffering of others and lose the ability to lament, we have lost something of our own humanity.

As Jesus did in his own day, Francis is confronting the centers of power in our own times that have direct bearing on human displacement. He has knocked on the doors of government institutions around the world in the hopes of creating a more humane

48. Gregory of Nyssa, *On Loving the Poor* (Migne, PG 46, 465–66).

49. Francis, “Pope on Lampedusa: ‘the Globalization of Indifference,’” *Vatican Radio*, August 7, 2013, http://en.radiovaticana.va/storico/2013/07/08/pope_on_lampedusa_the_globalization_of_indifference/en1-708541.

50. International Organization for Migration, *Fatal Journeys*, 15.

51. Francis, “Visit to Lampedusa.”

social order, especially for migrants and refugees. At a meeting with the European Parliament in 2014, for example, he insisted that “We cannot allow the Mediterranean to become a vast graveyard.”⁵² For a brief period of time, his words had some effect and some political authorities heeded the challenge. Shortly after his visit to Lampedusa, the Italian government launched a rescue operation called “Mare Nostrum” in 2013, and it helped rescue a number of migrants stranded in the Mediterranean. Its cumulative effect, however, amounted to little more than a drop of charitable water in an ocean of human desperation. When budget constraints closed it down a year later, it was replaced by a FrontEx initiative called “Operation Triton,” but this time the primary focus was on national security for those on land and not on the human insecurity of those on the high seas.⁵³

Francis’s words, nonetheless, are not just about refugees crossing over the waters of the Mediterranean, but about “passing-over” from what Susanna Snyder calls “an ecology of fear” to “an ecology of faith.”⁵⁴ Ecology in this sense broadly refers to the whole cognitive environment that shapes our life, our values, our choices, and our governing narratives, many of which are becoming increasingly xenophobic. The ratification of the Brexit referendum, the election of Donald Trump as President of the United States, and populist movements around the world have been fueled in large part by nativist fears, and they continue to foster a culture and a climate of exclusion, isolation, and protonationalism. Such ecologies of fear matter because they give rise to dehumanizing operative narratives about migration, which in turn have a direct impact on policies and attitudes towards those on the move.

The global community at present is wrestling over which narratives will dominantly shape the world’s response to the current refugee crisis. When the world saw pictures of a Syrian refugee infant named Aylan Kurdi wash upon the shore of Bodum, Turkey on September 2, 2015, the hearts of some people and some nations like Germany began to open.⁵⁵ But two months later, when it was reported that the bombings in Paris had a possible connection to a Syrian immigrant, these same

52. Ian Traynor, “Pope Francis Attacks EU over Treatment of Immigrants,” *The Guardian*, November 25, 2014, <http://www.theguardian.com/world/2014/nov/25/pope-francis-elderly-eu-lost-bearings>.

53. Lizzy Davies and Arthur Neslen, “Italy: End of Ongoing Sea Rescue Mission ‘Puts Thousands at Risk,’” *The Guardian*, October 31, 2014, <https://www.theguardian.com/world/2014/oct/31/italy-sea-mission-thousands-risk>.

54. Snyder uses the idea of an ecology of fear “to encapsulate the vicious cycle in which geopolitical insecurity, fears of the established population, negative media discourse and governmental policies and practices serve to intensify each other, which in turn induces fear in migrants.” See Susanna Snyder, *Asylum-Seeking, Migration and Church* (Burlington, VT: Ashgate, 2012), 13, 139ff. See also, Susanna Snyder, Joshua Ralston, and Agnes M. Brazal, *Church in an Age of Global Migration: A Moving Body* (London: Palgrave MacMillan, 2015).

55. For more on faith-based responses to the migration crisis in Europe and the virtue of hospitality, see Alan Hilliard, *Open Heart, Open Arms: Welcoming Migrants to Ireland* (Dublin: Messenger, 2016).

doors rapidly began to close. In reaction, half of the governors in the United States (including Vice President Mike Pence, who was then governor of Indiana) said they would not accept Syrian refugees, despite intense screening of these refugees and a lack of evidence that those being resettled posed any risks to national security.⁵⁶ This was a decision that Archbishop (now Cardinal) Tobin directly challenged when he chose to move ahead with resettling these Syrian families despite Pence's objections. Nonetheless, as subsequent terrorist attacks have fueled the ecology of fear around the world, they have energized xenophobic narratives that have furthered exclusionary policies at a social, economic, and political level.

With the exception of the message of religious extremists, theological narratives have much potential to contribute to more humane responses to the migration crisis and to counter toxic, xenophobic rhetoric at work in cultures around the world. The liturgy at Lampedusa—and particularly the symbols of cup, table, and ambo—are important precisely because of their potential to reshape these operative exclusionary narratives. What is at stake at Lampedusa, then, is not just liturgical ornamentation but how the symbols at the liturgy contribute to transforming the narratives that govern our consciousness about refugees and who we become as a result of these narratives.⁵⁷ These symbols also help us get in touch with the deep, spiritual architecture of the *imago Dei* and its interdependent, relational dimensions.⁵⁸

Although Francis is concerned about the vulnerability of people as they move across one border to the other, he is more fundamentally concerned about the “othering” of the migrant that results in alienating the bonds of human communion. In this there is a more essential vision of migration at work in Lampedusa: he wants to move people from the stasis of “othering” the no-bodies to a way of uniting them with everybody. This desire is eucharistic in the sense that it seeks to move people from a narrative of otherness to a vision of one-ness. Discovering the human bonds that connect the human family to one another enables people to “pass-over” into a different way of being in the world by living out of a different narrative.⁵⁹ Francis brings out that when

56. For a synthetic summary of the rigorous screening process for refugee admission to the United States, see, Amy Pope, “Infographic: The Screening Process for Refugee Entry into the United States,” *The White House*, November 20, 2015, <https://www.whitehouse.gov/blog/2015/11/20/infographic-screening-process-refugee-entry-united-states>.

57. For more on the ways in which liturgical symbols of the Eucharist at Lampedusa intersect with state-based policies on migration, see Tina R. Catania, “Making Immigrants Visible in Lampedusa: Pope Francis, Migration, and the State,” *Italian Studies* 70 (2015): 465–86, <https://doi.org/10.1080/00751634.2015.1120951>.

58. And for more on the connection between migrants, human dignity, and the *imago Dei*, see also Daniel G. Groody, “Crossing the Divide: Foundations of a Theology of Migration and Refugees,” *Theological Studies* 70 (2009): 638–67, <https://doi.org/10.1177/004056390907000306>.

59. I am indebted to Walter Brueggemann for describing the phenomenon of conversion as a process of “narrative-switching.” I adapt this concept and reformulate it in light of the Passover narrative, not only because of its associations with the Eucharist and human transformation but also because of its rich connections between the journey of Israel and the

one is able to feel, to grieve, and to weep with those who suffer, one can discover that the migrant is no longer “the other” but a brother and a sister who is bound together with one’s own journey in a common destiny. “I especially ask Christians in communities throughout the world to offer a radiant and attractive witness of fraternal communion,” Francis says in *Evangelii Gaudium*: “We are all in the same boat and headed to the same port!” (EG 99).

Moreover, while Francis’s words directly challenge social, political, and economic elites, they also challenge the church on multiple levels. The symbol of the Lampedusa lectern—made from ships’ rudders and a ship’s wheel—offer much material for reflection as the church seeks to chart its course of mission amidst the social challenges of the modern world. Francis’s gestures and choice of symbols offer a course correction, especially for those drowning in a sea of rubricism, legalism, clericalism, or any other manifestation of ecclesial narcissism. One of his central interests is steering the church beyond excessive self-concerns to the central mission of concern for others, especially to the least of our brothers and sisters.

In contrast to looking at reality from the centers of power, Francis argues that “being at the periphery helps to see and to understand better, to analyze reality more correctly, to shun centralism and ideological approaches.”⁶⁰ It has direct missiological implications because it challenges the church to examine its relationship to the world—not from the dock of its own self-preoccupation, but from the deeper waters of human vulnerability and Christian charity. His words, gestures, and actions are an ecclesial corrective to those who would prefer the church to be an island of refuge for the saved rather than a life raft to save refugees and others sinking under the waves of basic human needs.

The pope’s personal decision to use a wooden chalice made from the driftwood of a refugee boat is also revelatory. Among other things, it sends a message to those who would diminish the liturgical celebration by excessive preoccupation over rubrical particulars. When one loses a sense of the integral relationship between the body of Christ in the Eucharist and the bodies of those who suffer in the world, the Christian life suffers, degenerating into concern over form without substance, law without spirit, and rules without heart. We see this at work when a person becomes more preoccupied with the “noble” materials used in making a chalice than the making of a noble and

journey of many migrants today. See Walter Brueggemann, *Cadences of Home: Preaching Among Exiles* (Louisville: Westminster John Knox, 1997), 33–35; Walter Brueggemann, *Reality, Grief, Hope: Three Urgent Prophetic Tasks* (Grand Rapids: Eerdmans, 2014), 150–56. For more on “switching stories” from a sociological perspective, see Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City: Doubleday, 1966), 156–57. For more on the relationship between Passover and conversion and its connection to operative perspectives on migration, see Daniel G. Groody, “Passing Over: Migration as Conversion,” *International Review of Mission* 104 (2015): 46–60, <https://doi.org/10.1111/irrom.12075>.

60. Antonio Spadaro, “Wake Up the World: Conversation with Pope Francis about the Religious Life,” *La Civiltà Cattolica* 1 (2014): 3–17, trans. Donald Maldari, http://online-ministries.creighton.edu/CollaborativeMinistry/PopeFrancis/Wake_up_the_world-2.pdf.

godly life.⁶¹ John Chrysostom once remarked that in the early days of the church the priests used chalices of wood and had hearts of gold. In his own day and age, he lamented that they use chalices of gold and had hearts of wood!⁶² What he said to the priests of his own day remains a challenge to us all: “God does not want golden vessels,” he said, “but golden hearts.”⁶³

To love with a golden heart involves bringing to fruition, in the words of Paul VI, “a civilization of love.”⁶⁴ The building of such a world is not without its risks, especially as the global community faces complex challenges in combatting religious extremists and other fanatical groups like ISIS, Boko Haram, and Al Qaeda. Policy-makers face both a civic duty and a socio-political responsibility to protect a society from people who pose a credible and legitimate threat, be they migrants or anybody else. But at the same time these same policy-makers and the citizens of host countries have a moral duty and ethical responsibility to distinguish between those who pose credible threats and those who are credibly and desperately in human need. While the initial impulses to isolate and build walls present themselves as alluring and efficient options to protect national and personal security, these mask a more basic threat and a more subtle and destructive temptation: without a preferential commitment to the vulnerable populations in our midst, we lose our moral coordinates, and our spiritual journey runs aground in the deporting of our very own hearts!⁶⁵

There is much to discern of the presence of Christ revealed through the last and least among us (Matt 25:31–46).⁶⁶ Elizondo reiterates that marginalized people like

61. For more on the official, liturgical norms regarding sacred vessels and the use of “noble” materials, see Congregation for Divine Worship and the Discipline of the Sacrament, *Redemptionis Sacramentum* (April 23, 2004), 117, http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20040423_redemptionis-sacramentum_en.html; and United States Conference of Catholic Bishops, *The General Instruction of the Roman Missal* (2011), 329, <http://www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/girm-chapter-6.cfm>.

62. In Chrysostom’s words, “Do you want to honor Christ’s body? Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked. For he who said: This is my body, and made it so by his words, also said: You saw me hungry and did not feed me, and inasmuch as you did not do it for one of these, the least of my brothers, you did not do it for me [Matt 25:34ff]. What we do here in the church requires a pure heart, not special garments; what we do outside requires great dedication.” From a homily by John Chrysostom on the Gospel of Matthew: *Homily 50 3–4* (Migne, PG 58, 508–9).

63. Chrysostom, *Homily 50 3–4* (Migne, PG 508–9).

64. Groody, *Globalization, Spirituality, and Justice*, 121.

65. For more on this topic, see Bill Ong Hing, *Deporting Our Souls: Values, Morality, and Immigration Policy* (Cambridge: Cambridge University, 2006), and Gioacchino Campese, “Cuantos Más: The Crucified Peoples at the US/Mexico Border,” in Groody and Campese, *A Promised Land, A Perilous Journey*, 271–98.

66. For more on the church and human mobility, see Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga Migrantes Caritas Christi: The Love of Christ for*

refugees today are not only subjects who deserve the charitable concern of others to speak on their behalf; they are also bearers of divine revelation and agents in the building of the new creation. The Jerusalem principle read from the perspective of the global refugee crisis leads us to consider ways in which the crucified migrants of today are integrally related to the salvation of the world.

When one contemplates the capacity of migrants to hope amidst hopeless conditions, to believe after having endured unbelievable journeys, and to trust in God after living through such seemingly “godless” situations, we see something more at work than the powerful helping the powerless. Viewed in light of eschatological reversals of the Gospel message, “It’s not ... the church [that] saves the immigrant,” as Lydio Tomasi perceptively puts it, “but the immigrant who saves the church.”⁶⁷

The Globalization of Solidarity: The Resurrection Principle and the Connection to Every-body

At the heart of the Resurrection principle is the conviction that no force on this earth is greater than the love of God, who will have the last word on all that threatens human beings, including violence, suffering, and even death itself. While the authorities in Jerusalem intended to destroy Jesus of Galilee and make his ministry end in total failure, the Resurrection reveals God’s power to bring about new life, paradoxically through the injustice of the cross. On the cross, Jesus pours out his body and blood for all, beginning with the no-bodies of this world and extending its reach to every-body who would welcome him.

Elizondo argues that the Resurrection also reveals God’s rejection of the structures and systems that rejected Jesus, and, by extension, those in any generation that marginalize, exclude, and discard others. Because they knew intimately the sting of rejection, the first disciples are the first to be sent forth as ministers of reconciliation (Matt 28:16–20 [the eleven]; Luke 9:1–8 [the twelve]; 10:1–11 [the seventy-two]; Acts 10:9–35 [Peter]; 2 Cor 5:16–20 [Paul]). Uniting people across borders of every sort, they build bridges instead of walls, proclaiming that Jesus’ way is *the* way to a new world (John 14:6; Acts 9:2, 22:4, 24:14).

Through his own body, Jesus—in Paul’s words—“has broken down the dividing wall, that is the hostility between us” and makes possible “one new humanity in place of the two, thus making peace” in order to bring “both groups to God in one body” (Eph 2:15–16, NRSV). As this new humanity makes possible the connecting of the “no-bodies” of society with “every-body” in the world, it also relativizes all political identities, subordinating them to a more universal identity that makes salvation

Migrants (May 5, 2004), http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html. This document is often considered the “Magna Carta” of the church’s teaching on migration.

67. Lydio F. Tomasi, “The Other Catholics: The Institutional Role of the Church in the Adjustment Process of Metro Toronto’s Italians, a Survey Research” (PhD diss., New York University, 1984), 301.

available to all. As Paul puts it, “So you are no longer strangers and aliens but you are citizens with the saints and also members of the household of God” (Eph 2:19). These words take on renewed significance in light of the global migration crisis.

Franco Tuccio and the Symbolic Expression of the Resurrection Principle

In contrast to the balkanized identities that strain and even sever the ties of human connection, Pope Francis’s visit to Lampedusa would give expression instead to what binds us together. His rather spontaneous decision to come to Lampedusa would highlight the interconnectedness of the human family and give hope to many, but it left the people of the island only eight days to prepare for his visit. How would this community of faith assist the pope in giving expression to the gospel message, especially from a social location so marked and wounded by the global migration crisis? The response to this question would begin with Fr. Stefano Natasi, the local pastor at San Gerlando Catholic Church in Lampedusa, and Franco Tuccio, the local carpenter on the island.

For some time, this faith community had been struggling to bring the world’s attention to the plight of refugees. Although many of the local people heeded the call to stand in solidarity with those suffering in their midst—as Jesus did in Galilee—they were less clear on how to confront the “powers of Jerusalem” today that contributed to their suffering or how to become witnesses to the power of the risen Christ in light of such complex and overwhelming challenges. When the Arab Spring and its socio-political turmoil caused a tsunami of refugees to flood the Mediterranean in late 2010, more and more arrived on their island, but they often lacked basic provision of food, shelter, and clothing. As the number of boats capsizing in the ocean also increased, more bodies, including many women and children, began washing upon the shoreline of Lampedusa as well. Struggling to reconcile his own life of faith and the death of these refugees, Tuccio felt more and more helpless; the refugee crisis had created a problematic “knot” in his own heart that became more difficult to untie;⁶⁸ “every day I came to my workshop,” Tuccio said, “but I couldn’t even work.”⁶⁹

On May 8, 2011, however, a ray of light began to break through this encircling gloom. In the early hours of the morning he had received word that an imperiled ship from the African coast was about to crash upon the shore of Lampedusa, and with short notice, a number of villagers rushed to the scene to launch a rescue effort. As was the case with many other ships, many on board did not know how to swim, and without their help, the majority would inevitably drown if they hesitated. The villagers quickly banded together and rushed to the coastline to stabilize the

68. The plight of the carpenter evokes one of Pope Francis’s favorite images of Mary, under the name of “Mary the Undoer of Knots.” For more on this topic, see Francis, “Prayer for the Marian Day on the Occasion of the Year of Faith” (Vatican City, October 12, 2013), https://w2.vatican.va/content/francesco/en/speeches/2013/october/documents/papa-francesco_20131012_preghiera-mariana.html.

69. Franco Tuccio, personal interview with Daniel Groody, Lampedusa, Italy, October 25, 2015.

ship, and—at great risk to themselves—they rescued the lives of 528 migrants on board.

This particular event was significant for Tuccio because—unlike previous days—everyone was saved on that boat, including a number of women and children. For a time, the fog of his own despondency lifted, and to remember those saved that fateful night, he went back to the site of the rescue and gathered a few pieces of remnant driftwood from the ship, loaded them into his truck, and took them back to his shop. This wood became for him a symbol of salvation.

A few days later, however, workers on the coast discovered underneath the wreckage the bodies of three young men who unknowingly perished that same night. Having no way of identifying them, they added to the mounting toll of no-bodies on the open seas. For Tuccio, this news shifted the wood's symbolism in a dramatic way. What once spoke of life now reminded him of death; what once gave him hope now left him feeling aimlessly adrift. Distressed and powerless, he struggled to know how to speak a word of hope amidst the suffering on his shores.

Unable to verbalize what he experienced, he eventually would carve with his hands what he could not speak with his mouth. More specifically, from the waters of despair he would begin to give expression to something of the Resurrection principle by trying to rescue the “no-bodies” of this world from an annihilating neglect. Its message would begin to emerge from the remnant, knotty driftwood in his carpentry shop, which held within its grain the stories of those who lived, hoped, and died on these boats. He began to see that these narratives were inseparably intertwined with the stories of Christ and his disciples, who knew the challenges of perilous journeys on turbulent waters and stormy seas (Mark 4:35–41; Matt 8:23–27; Luke 8:22–25).

Something new arose the day Tuccio started making crosses from the driftwood of refugee boats; he began to realize that each one held a unique significance. “I saw the life of a person,” he said, “which brought me to tears. And with each cross I created I felt like I helped restore their dignity, like I helped save the life of a person”;⁷⁰ they had become some-body once again. As this Resurrection principle began to emerge in his carpentry shop, it also began transforming his own life; he began seeing the connection among the no-bodies of this world, his own body, and every-body.

As he helped prepare for the pope's visit, he would build on this crucified symbolism. From the remains of another Tunisian boat that carried migrants to Lampedusa, he crafted the altar. From the rudders of two other boats, he made the sides of the pulpit used at mass and placed a ship's wheel in the middle. From this vantage point, the voyage of the migrant began to be transformed itself into a call to mission, and it brought their journey into clearer focus: “When I made the lectern,” he said, “the rudder triggered in my mind the image of a suffering people starting a journey at sea in search of freedom and a Promised Land.”⁷¹

Of all that he crafted, however, the chalice held a unique significance. If Lampedusa has become the symbolic center of the global refugee crisis, the chalice would become the symbolic center of the pope's message at Lampedusa: “From the time I made it, there was something powerful about this chalice,” Tuccio said. “It was the most

70. *Ibid.*

71. *Ibid.*

important thing I did for the pope's visit."⁷² As it gives witness to the one who was crucified more than two thousand years ago on the wood of the cross, it also gives voice to those being crucified today on the wooden boats of the Mediterranean.⁷³

Tuccio had made the chalice a year before the pope decided to come to Lampedusa, and he had developed a special attachment to it because it was made from driftwood from the May 8, 2011 shipwreck. When Fr. Natasi urged Tuccio to make the chalice available for the papal liturgy, however, Tuccio was reluctant to let it go. Hoping the pope might make an alternative choice, they sent the pictures of four chalices to the Vatican in order to let him decide, "But once the Pope saw this [driftwood] chalice," Tuccio said, "I knew he would choose it."⁷⁴ And he did.

The rich and complex symbolism of this chalice is first of all something to encounter, not just analyze; it holds a surplus of meaning beyond what the mind can understand, ideas can convey or this article can articulate.⁷⁵ Yet it also presents an inescapable invitation to theologize, to discover a deeper understanding of the meaning and significance of Christian faith in an age of migration. Recognizing these limitations and opportunities, I offer a few final thoughts on the ways this cup of suffering and chalice of salvation are inseparable from the bodies of refugees and the body of Christ.⁷⁶

72. Ibid.

73. Jon Sobrino and Ignacio Ellacuría have written extensively on the topic of the poor, which they refer to as "the crucified peoples of today." See in particular Jon Sobrino, *Jesus the Liberator: A Historical-Theological View* (Maryknoll: Orbis, 1999), 196; Ignacio Ellacuría, *Escritos Teológicos*, vol. 1 (San Salvador, El Salvador: UCA Editores, 2000), 187–218; Jon Sobrino, "La Teología y el 'Principio Liberación,'" in *Revista Latinoamericana de Teología* 12 (Mayo–Agosto 1995): 115–40; 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, <https://doi.org/10.1086/491278>; Kevin Burke and Robert Lassalle-Klein, *Love that Produces Hope: The Thought of Ignacio Ellacuría* (Collegeville, MN: Liturgical, 2006); Gioacchino Campese, "Cuantos Más: The Crucified Peoples at the US/Mexico Border"; and Daniel G. Groody, *Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit* (Lanham, MD: Rowman and Littlefield, 2002).

74. Author's interview with Franco Tuccio, October 13, 2015.

75. For more on metaphor, symbol and the surplus of meaning, see Paul Ricœur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University, 1976), 45–70.

76. John Donahue perceptively notes that the substitution of the word "chalice" for "cup" in the eucharistic prayer in the revised English edition of the Roman Missal is theologically problematic. "Chalice," he says, "obscures this transformation of the ordinary by the power of God and distances the celebration from the lives of the participants ... Chalices are for priests; cups for laypeople. This suggests a return to the understanding of a priest as a sacral person separated from the community rather than offering the Eucharist as a member of 'the Body of Christ.'" See John R. Donahue, "Cup or Chalice: The Large Implications of a Small Change," *Commonweal*, May 21, 2012, <https://www.commonwealmagazine.org/cup-or-chalice>. In this article, I deliberately create a dialectical tension between cup and chalice to highlight both God's embrace of the suffering of humanity revealed on the cross and God's promise of salvation revealed in the Resurrection, both of which come together in the encounter with Christ in the mystery of the Eucharist.

Much of this article has detailed the immense suffering of refugees around the globe, but this article is not meant to end on a note of human misery, any more than the paschal mystery would end on Good Friday. While this cup names something important about the pain migrants experience on their journey through this world, the chalice also holds out a key to unlocking the sources of Christian hope born of the Resurrection. In terms of our focus here, the transformation of the wood that once held the no-bodies of this world into the vessel that now holds the blood of Christ became for Tuccio a way of participating in the Resurrection. In his words,

When I was making the stem of the chalice, I used a piece of wood that had a nail in it. I had to remove the nail in order to carve the stem. When I saw the hole, I imagined a hand with a hole in it. Later on, as I put the nail back in the stem, it formed a cross. The symbolism moved me deeply. I realized that the cross which is a symbol of death supported the cup which is a symbol of life."⁷⁷

There is much to reflect on in these words, especially as this cup becomes the vessel that nourishes the pilgrim church on its return migration journey to God. As it is centered on the eschatological horizon in the liturgy, the cup/chalice unites and holds in dialectical tension the refugee and Christ, suffering and salvation, this present world and the world to come. In the process, it invites all into a space of transformative encounter, into the divine-human borderlands of the eucharistic celebration, where God embraces all who suffer on this earthly sojourn, takes all people into his heart, and invites all people to share in his eschatological banquet (Isa 25:6; Matt 14:19; 26:26–29).

This cup, then, is not just an ordinary cup, nor simply an extraordinary chalice. If it were just a human cup and a cup of suffering, it would hold only the pain of the migrant and end in death. If it were only a divine chalice and a chalice of the Spirit, it would hold only the glory of God and be inaccessible to those who had become alien to God's kingdom because of sin. But in the paschal mystery—celebrated in the liturgy of the Eucharist—the cup that proclaims the crucified Lord comes together with the chalice that offers salvation of the risen Christ. In his own body, with his own blood, Christ's passion reveals the way God plunges into the turbulent and stormy waters of the human condition and holds within himself the suffering of the world. Through the Resurrection he discloses that this suffering will not sink us in a final way and that fear and death will not drown all who hope in him. As his body becomes *viaticum* to those who cling to him in faith, it opens the way to pass through this world to the land where is no more suffering, no more mourning, and no more tears (Rev 21:4).

The Eucharist then reveals the way Christ unites in his own body the human with the divine, the corporeal with the spiritual, the temporal with the eternal, and the no-bodies of the world with the Body of Christ, transforming all that is alien to him and making it part of his divine life. The Eucharist offers a first taste of the kingdom that is presently

77. Franco Tuccio, personal interview with Daniel Groody, Lampedusa, Italy, October 25, 2015.

here, but it also offers a promise of the fullness of that kingdom that is to come. To receive the extraordinary gift of mercy and hospitality in the Eucharist is not only a sign of his presence among us, but it is also the first taste of his promised banquet and pledge to accompany all on the journey through the ocean of this world to eternity.

The words of St. Augustine—who lived himself in the environs of Lampedusa on the African coast—makes the connection between the saving wood of the cross and our migration to eternal life. Naming our identity as migrants in the here and now, he sees the cross as the driftwood that saves us from perishing in the ocean of this world in order to lead us back to our true home. In one tractate on the Gospel of John he says,

There is no means of passing to the fatherland unless borne by the wood ... He walked in the sea to show that there is a way in the sea. But you who are not able in any way yourself to walk in the sea, be carried in a ship, be carried by the wood: believe in the crucified One, and you shall arrive there.⁷⁸

As if commenting on the liturgy at Lampedusa and the driftwood chalice, he adds,

The Lord is my chosen portion and cup. Let us possess Him, and let Him possess us: let Him possess us as Lord; let us possess Him as salvation ... that they may cling to the wood and cross the sea.⁷⁹

The chalice, then, not only reveals God's migration to the human race but also his promise to bring us back to our homeland in the world to come.

In response, the call of the church is to go and do likewise. Because we are all in this sense migrants in this world, the way back to the homeland, however, is inextricably intertwined with helping all, particularly those who are migrating today. From this perspective, what is received in the liturgy as a gift for one's own body is also a summons to serve every-body, beginning with the no-bodies. As one is fed and transformed by the Body of Christ—who is given to the church as real food—one is sent to feed the world's hungers by becoming bread *for* the world and being a sacrament *to* the world. This has radical implications for a church seeking to clarify its mission in the context of a global refugee crisis. It is not an easy task, nor without its perils.

As hosting communities consider the risks of hospitality in welcoming refugees into their midst, our prayer today—like Jesus in his own day—might also be to “take this cup of suffering from us” (Luke 22:42). To refuse this cup, however, would also keep us from discovering the salvation it offers as well. By embracing this suffering with courage and by plunging more deeply into the mystery ourselves, we discover a way of passing over the world and its ways in order to enter into the mystery of our

78. Augustine, *Tractate 2 (John 1:6–14)* 4, trans. John Gibb, in *Nicene and Post-Nicene Fathers, First Series*, vol. 7. Edited by Philip Schaff (Buffalo, NY: Christian Literature Publishing, 1888), <http://www.newadvent.org/fathers/1701002.htm>.

79. *Ibid.* 13. Note: the psalm translation in this text is slightly different, “The Lord is the portion of mine inheritance, and of my cup.” The version cited in the article is from the NRSV.

salvation revealed through Christ and his ways. The cup is a constant reminder that if the globalization of indifference is to be transformed into a globalization of solidarity, then one must not let this cup pass in a way that anesthetizes oneself from its pain; the cup of suffering tenderizes the heart, while the chalice of salvation redeems it so that it can feel again in accord with God's heart (Ezek 36:26–27) by feeling with and tending to the pain of another.

Francis's own journey into the heart of God has led him closer to the hearts of those who suffer. As Cardinal Walter Kasper describes it, he continues to call the church to soften its own heart through "a radical revolution of tenderness."⁸⁰ It is radical because it is rooted in the depth of our humanity; it is revolutionary because it transforms relationships; it is tender because it is anchored in Christ's mercy. From this tenderness of spirit, Francis has urged the church to live out the Resurrection principle by becoming "islands of mercy in the midst of the sea of indifference!"⁸¹

Francis reminds us that the church's mission in every age entails announcing good news to the poor (Luke 4:18–19), guidance to the lost (John 10:1–5), and care for the least (Matt 25:31–46).⁸² In the context of the migration crisis, he has urged parishes, convents, and religious communities in Europe to open the doors of their communities to refugee families needing shelter. Not wanting the church to offer words without deeds, he has called the bishops to "express the Gospel in concrete terms and take in a family of refugees,"⁸³ and to make room for Christ by making room in their communities for refugees. "Empty convents are not for the church to transform into hotels and make money from them," he said. "Empty convents are not ours, they are for the flesh of Christ: refugees."⁸⁴ Putting his own words into practice, he opened the doors of the Vatican to two refugee families, and he said they can stay "as long as the Lord wants."⁸⁵

Because migration is one of the central analogies that shapes the entirety of Christian revelation, he sees the church's mission to migrants as inextricably intertwined with its own identity as a pilgrim people, who journey in hope of a promised

80. Walter Kasper and William Madges, *Pope Francis' Revolution of Tenderness and Love: Theological and Pastoral Perspectives* (New York: Paulist, 2015).

81. Francis, "Message of His Holiness Pope Francis for Lent 2015" (Vatican, October 4, 2014), https://w2.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20141004_messaggio-quaresima2015.html.

82. For more on a theological understanding of migration, see Peter Phan, "Deus Migrator—God the Migrant: Migration of Theology and Theology of Migration," *Theological Studies* 77 (2016): 845–68, <https://doi.org/10.1177/0040563916666825>.

83. "Pope Francis Calls on Parishes to House Refugee Families, Says Vatican Will Do Same," *NBC News*, September 6, 2016, <http://www.nbcnews.com/storyline/europes-border-crisis/pope-francis-calls-parishes-house-refugee-families-says-vatican-will-n422561>.

84. "Francis: 'Empty Convents Are of No Use to the Church. Let the Refugees in,'" *Vatican Insider*, September 10, 2013, <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/27751/>.

85. John L. Allen, Jr., "Pope Warns Religious Orders: Take in Refugees, or Pay Property Taxes," *Crux*, September 14, 2015, <http://www.cruxnow.com/church/2015/09/14/pope-warns-religious-orders-take-in-refugees-or-pay-taxes-on-your-property/>.

homeland.⁸⁶ He states that God has revealed himself in relationship, in history, and on the road. “Ours is not a ‘lab faith,’ he says, but a ‘journey faith.’”⁸⁷ His gestures at Lampedusa and many others elsewhere testify to the many ways Francis gives expression to the integral relationship between the God who migrated to the human race and took on a human body, the migration of the no-bodies of today, and the return migration of every-body to God.

Conclusion: The Body of Refugees, Real Presence and the Body of Christ

In many ways, this article has been about the story of two carpenters: one who lived in the Middle East two thousand years ago and the other who lives in the middle of the Mediterranean today; one who carved hope from the wood of the cross and one who crafted it from the wood of refugee boats; one who spoke of passing over the borders of this world to God’s kingdom, and the other who speaks today of passing over the borders of nation-states to a promised land of human dignity. As we have seen, when Pope Francis held up the lives of refugees at the Eucharist in Lampedusa, he did not seek to instrumentalize the liturgy for political or ideological purposes, nor use the mass as a form of public theater to advance a social and economic agenda. He sought rather to make the integral connection between the body of Christ in the Eucharist and the body of Christ in the world.

As Francis helped make the connection between the inner journey of faith and the outer journey of refugees, he opened a window into the life of the crucified and risen Christ today, revealing in the process something of what it means to be human before God, what it means to journey through this world, and what it means to care for one another in our migration to God’s kingdom. In doing so, Lampedusa has become not only a microcosm of the global refugee crisis; it has also become a microcosm of the church’s social teaching and a microcosm of Francis’s vision of the church in mission.⁸⁸ This means that if the church is truly built on rock, its meaning is to be found not principally in society’s centers of power but rather on its periphery, which in this case is a rock in the middle of the Mediterranean.

As Francis put it,

To change the globalization of indifference there is a need to work together and across boundaries in creating “waves” that can affect society as a whole, from top to bottom and

86. *Lumen Gentium* (November 21, 1964), 7, 21, 48, 50, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.

87. Antonio Spadaro, “Wake Up the World: Conversation with Pope Francis about the Religious Life.”

88. For more on Christian mission in light of the challenges of migration, see Elaine Padilla and Peter C. Phan, *Contemporary Issues of Migration and Theology: Christianities of the World* (New York: Palgrave Macmillan, 2013). See also Andrea Tornielli and Giacomo Galeazzi, *This Economy Kills: Pope Francis on Capitalism and Social Justice* (Collegeville, MN: Liturgical, 2015), 22.

vice versa, moving from the periphery to the centre and back again, from leaders to communities, and from small towns and public opinion to the most influential segments of society.⁸⁹

We also have seen how *Galilean Journey* offers an important hermeneutical key for understanding the rationale for the church's mission that promotes the globalization of solidarity. The notions of the Galilean, Jerusalem, and Resurrection principles remind us that God's transformative love—like the incarnation—begins with God's concern for the bodies of people in this world, even as it also points to an eternal hope for a transformation beyond this corporeal existence. It reveals that, in embracing especially the no-bodies of the world, God seeks to open a way for every-body to become some-body in the process of moving towards union in Christ's body. More research is needed, not only in terms of understanding what this means from the perspective of Christian faith but also what it means from an inter-religious perspective.

At the very least, by remembering those who died at sea—in the context of the celebration of the Lord who died for all—Francis brings out that this union in Christ ultimately bears fruit in concrete expressions of anamnestic solidarity. As he celebrated the sacrament that makes Christ's presence real on the altar, Francis also sought to make really present to society the people who have been frequently ignored, discarded, and forgotten. By making these invisible migrants more visible to the world, he also tried to make more visible the invisible heart of God.

Moreover, as this community of faith at Lampedusa brings into focus the one who journeyed on boats, walked on water, and stilled the storms, it also proclaims its faith in the one who passed over to another shore so that we ultimately might pass over from otherness to oneness. When seen in this way, the global refugee crisis is not about "us" and "them." It is about all of us. "We may have all come on different ships," Martin Luther King Jr. once said, "but we're in the same boat now." And in some form or another, we are all vulnerable in the open sea of this world.

As the global refugee crisis continues to worsen, Franco Tuccio continues to give expression to this connection between God's migration to the human race, our own migration to our celestial homeland, and the plight of migrants in the world today. "When migrants' boats arrive here in Lampedusa," he said, "we have to hold out a hand to save and help, there's no other way." Carving a chalice from refugee boats "is a symbol of the suffering and death of these migrants," he said, "but it is also a symbol of life, rebirth, redemption, and salvation."⁹⁰

On many occasions, Pope Francis has said that his visit to Lampedusa moved him deeply. After leaving the island, he did not keep the chalice for himself, as meaningful as it was to him. Instead, he gave it back to the local parish community that gave it to

89. Francis, "Address of His Holiness Pope Francis at the Judges' Summit on Human Trafficking and Organized Crime" (Vatican City, June 3, 2016), https://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160603_summit-giudici.html.

90. Franco Tuccio, personal interview with Daniel Groody, Lampedusa, Italy, October 25, 2015.

him, where it continues to be in use today at the daily liturgy. He also gave them in return a sculpture of the Holy Family on a boat, with a light on board, rescuing a refugee from the sea. Placed near the entrance of the church, it stands as an enduring symbol and the church's call to be a lifeboat, a lighthouse, and a sacrament that reveals God's saving love for the world.

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