Chapter 2

Practical-Theological Reflections on the Refugee Crisis in Europe

Regina Polak

A rude awakening

When I started my research on migration in 2008,[1] many colleagues in Austria and Germany considered me exotic. The mixture of students attending my seminars changed rapidly. While teaching "spirituality" I was well accepted by students of theology, but now they disappeared little by little and my seminars were suddenly rife with students of religious studies, sociology, anthropology, political science and education. "Migration" did not seem to have theological relevance. Some colleagues at the faculty even smiled at me: "It's just a vogue, nothing more."

Well, there *was* research on migration in the European context and also in German speaking countries at that time. But migration studies from a theological point of view were found only in niches. Migration was, of course, an important topic for Catholic Social Ethics, which opened up the possibility of developing just international relationships within the human family.

Also, for religious education migration was a core-topic. When religious and cultural diversity increased because of the growing presence of immigrant "guest workers" since the 1970s, migration had become a "normal"[2] reality in schools. But scarcely recognized as a *theological* discipline, the pioneering work in religious education was not noticed by other theological disciplines, particularly not by the systematic disciplines. Migration was perceived to be "just" a practical topic, not recognized for its theological significance.

Systematic theology and philosophy at that time were discussing "the other"

Regina Polak, Dr. Theol., Associate Professor, Institut für Praktische Theologie, Universität Wien, Vienna, Austria.

[1] Together with my colleague Martin Jäggle, professor for religious education, in the winter-term of 2008, I offered a seminar on "Religion in the context of migration" at the Institute for Practical Theology at the Catholic Faculty at the University of Vienna. Within the next years, seminars followed it on the topic of migration.

[2] Which does not mean that the situation was easy: in fact, there were a lot of conflicts and problems.

and "the stranger." The discourses on "alienitas" and "alteritas," inspired by Emanuel Lévinas (1983), developed brilliant theoretical theories and ethical imperatives on "recognizing the other in his otherness" (Waldenfels, 1990; Waldenfels, 1997; Waldenfels, 1998).[3]regina Polak/Matin Jäggle: y represented in the official structures and projects. they have been part of the me a migration soci But there was a major blind spot. While debating these questions in the context of Latin America and Africa, philosophers and theologians were ignoring the concrete "other" at the front door. Thousands of immigrant workers arriving from former Yugoslavia and Turkey were not respected as theological subjects. Mariano Delgado (1991), who was an exception to the rule, joked on theories of strangeness and ironically talked about "behavior therapy for the indigenous population facing the stranger" (p. 180). He argued for an "inter-cultural/inter-religious theology" (Delgado, 1991, p. 171-212?). The majority of priests, deacons, and pastoral assistants were blind towards migration in their pastoral work, never having learned anything about the theological dimensions of migration.

The observations and pleas of the few theologians realizing the transforming power of migration in the European societies died away unheard. In the 1980's, Ottmar Fuchs (1988) had already made a proposal in *Pastoral Theology* for "multicultural pastoral teams". In 2010—when Giancarlo Collet (2010) described the "De-Europeanization of the European Christianity" by migration—the matter was just an issue for experts within the theology of mission (p. 243-266). Theologians like Fuchs (1988) and Collet (2010) had become aware of the growing numbers of Catholics from all over the world now living in the midst of the European and German churches. They realized that migration would not only transform society but also the Church. But at the time neither autochthonous theologians nor Catholic communities in the German speaking countries were ready to seize the opportunities. Like majorities in European societies, the inhabitant Christians had neither realized nor accepted that Europe had become a migrant society and that the Church was affected. We all were busy with our internal pastoral issues. Many communities had turned into Catholic leisure clubs for the middle-class. They ignored the neighbor international communities within the local dioceses (Polak, 2015).[4] Theological education had a global perspective, but this translated into neither the local nor the European contemporary context of migration. So I denounced the "Migrationsblindheit" (i.e. blindness towards migration) as a structural element of theology and pastoral work within the Church in the German speaking countries and tried to develop elements for a theology that took migration into consideration

[3] To a great amount Johann B. Metz´ theology is rooted in the recognition of the otherness of the other, especially of his/her suffering, cf. Johann B. Metz/Hans-Eckehard Bahr: Augen für die Anderen. Lateinamerika—eine theologische Erfahrung, München 1991. Also in Biblical Theology there was and is an intensive discourse on the "the stranger," but scarcely referring to contemporary migration.

[4] In this research project I learned that Catholic migrant-communities (though they have been part of the Viennese Church for decades) feel overseen by the local Church. These communities are hardly represented in the official structures and projects.

(cf. Polak & Jäggle, 2012; Polak, 2012; Polak, 2013; Polak & Jäggle, 2014; Polak, 2014; Polak, 2015).

Meanwhile, I have fortunately been able to revise this diagnosis. Since the autumn of 2015, Europe is no longer ignoring the thousands of refugees at its borders—and neither are Christian communities. They have been rudely awakened. In the last few years the diaconal support of refugees by Christian communities, organizations, and orders has exploded numerable theological articles, journals, and books on flight and migration have been published and new research projects have commenced (cf. "Pfingsten," 2017).

On February 18th 2016 in the face of the dramatic challenge of the refugee crisis, the Conference of the German bishops published some path-breaking "Guidelines on the Church's engagement for refugees" ("Deutsche Bischofskonferenz: Leitsätze des kirchlichen Engagements für Flüchtlinge," 2016). Following a description of the global context of flight and expulsion, especially in the Middle East and Africa, the German Bishops praise the impressive extent to which solidarity and cooperation had been demonstrated. However, they also point to the helplessness that many experience and the excessive demands placed upon persons. They criticize the "rough tone" in public debates regarding injustices towards the refugees searching for protection. For the bishops, "the increasing amount of xenophobic violence" is worrisome. Naming these phenomena in the "Guidelines" counters the notion that flight and migration confront Germany and Europe with new challenges that can only be managed on the basis of stable ethical orientations. The bishops therefore call on the Church to take responsibility in this situation: "As Christians we advocate decidedly on behalf of the needs of the refugees and asylum seekers. At the same time, we also face the common welfare of society with special regard for the needs of people who are discriminated in our own country." Rooted in this fundamental commitment, the Guidelines present a cogent analysis of leading principles and main topics in commitments of churches concerning refugees.

In sum, the time of blindness towards flight and migration has ended. Not only German Catholics but Catholics in general are no longer able to ignore this faith challenging phenomenon. From a certain point of view, the arrival of the refugees could therefore be considered a blessing for the European Church. This neither allows one to beatify or spiritualize the refugees' suffering nor to cover-up the tremendous problems now arising on the horizon. Rather, here "blessing" means that, with the help of the refugees, the European Church can go back to its spiritual roots and rediscover its mission in Europe.

A process of "Enlightenment" for Europe?

"Break-in" of reality

Of course, from neither a global nor a local point of view are flight and migration new issues for Europe. What is happening now can be seen as a "break-in of reality"

(Kermani, 2016).[5] Especially in Western Europe, where two generations have been living in peace and wealth since the Second World War,[6] people have to learn that poverty, violence and war are a reality for millions of people in the world. Europe has been "successful" in avoiding this global reality by building a "fortress" within the last decades (Pfarrhofer, 2016).[7] There are several reasons why this segregation no longer works. Europe has to accept this changing reality. As Pope Francis has described the situation, "We are not living an era of change, but a change of era" (McElwee, 2015).

Actually migration has increased in Europe. Europe´s wealthiest countries—Germany, Austria, and Sweden—are mostly effected by this transformation for six commensurate reasons (cf. Oltmer, 2016):

- Global crises of war and poverty8 in the Middle East and Africa have reached Europe. Thus, for those refugees who can afford flight financially, Europe is becoming more attractive. The precarious refugee situation in the primary receiving countries, Lebanon and Jordan, hosting millions of people in miserable camps, intensifies the necessity to flee. The long-lasting war, growing hopelessness, misery and poverty, and the lack of prospects for the future (especially for children) in these areas drive people into departure. Flight is a sign of the will to live, not just to survive.
- Migration produces migration: The more migrant-networks are formed in Europe, the more migrants will arrive. People migrate along their social bindings not only along borders.
- The European financial and economic crises led to the collapse of those European countries that are the first to receive refugees, e.g. Greece, which was also pinched by poverty. In addition, since the "Arab spring," the Arab countries no longer serve as a bastion that keeps migrants away from Europe.
- The breakdown of the Dublin-System led to an unjust distribution of the burdens of migration within Europe.
- Receiving countries in the Arab region refuse to take refugees, not willing to import (more) political crises onto their fragile regimes.
- An increasing acceptance of immigration—for example, in Germany—caused by the demographic change, shows that some European countries have started to realize their dependence on migrants to sustain their welfare systems.

[5] A pun by Navid Kermani.

[6] Of course there has also been a vast growth of poverty in European countries, especially after the finance-crisis in 2008. In some European Countries (Greece, Spain) 50% of the young population is unemployed and has no future perspectives; poverty is also threatening in some Eastern countries like Rumania or Bulgaria. The global neoliberal economy-regime shows his impacts in Europe as well.

[7] Johanna Mikl-Leitner, Austrian´s minister of the Interior, proclaimed the building of a fortress as a success even proudly.

[8] Studies show, that people do not flee just because of poverty, but when they realize, that there is no hope for a better future at home any longer.

All these facts are fortifying flight to Europe. One could consider this a compliment for the continent, as refugees obviously appreciate Europe as a place where human beings can live in freedom, peace, dignity, and security. But obviously great parts of the population are not willing to share these values with people "from the outside." How else should one explain the recent political discourse that prefers combatting refugees and the poor to combatting the reasons for flight and poverty? Many Europeans feel "overwhelmed," "overburdened," and "anxious" which shifts attention away from the burdens and fears of the refugees. Some Europeans even utter undisguised hatred, especially against Muslim refugees. While there is an overwhelming solidarity on the level of civil society, on the whole Europe is shifting towards right wing, populist policies, fostering compartmentalization and security for Europeans only.

Facing these political dynamics one can ask: "Is it still possible or just naive to claim that the refugees' arrival could be a chance for Europe, even a "revelation of God's will" for Europe?" At the Conference of the German bishops in February 2016, the assigned High-Commissioner of the UN, Volker Türk, put it like this: "The current refugee crisis offers Europe the possibility of a new ´enlightenment´, learning the global reality of humankind and given the opportunity to prove its values: human dignity and human rights; freedom, solidarity and justice; democracy and rule of law." He reminded the audience that the Geneva Convention of 1951 was the European answer to the great deportations and migrations within Europe after the Second World War.

From a theological perspective, the High-Commissioner recalled Christian tradition in secular words: remembering their own history of suffering from flight and migration obliges Christians to care for the refugees and together with them fight for their rights. By doing this the contemporary refugee crisis could turn out to be a revelation. With the eyes of faith the arrival of refugees could teach God's will today. Theologically speaking, we are watching the "break-in" of God's reality today. If a High-Commissioner trusts in an "enlightenment for Europe" caused by flight and migration, Christians could do this as well.

Apocalypse now?

The fact that Europe is still powerful, wealthy, and independent enough to respond to this situation adequately encourages me to interpret the refugee crisis as a chance and even a revelation. In comparison with migration situations elsewhere in the world, Europe has not been affected to a degree that the occurring challenges cannot be solved. In my mind, the current apocalyptic atmosphere, discussing migration as Europe's ruin, is actually quite embarrassing. Let me put the European situation into a global context.

Although the phenomenon of international migration is more than remarkable, there is more knowledge on the commodity flow—quantity, quality and prices—than on the numbers and characteristics of the millions of human beings crossing

the borders of the more than 200 countries in the world (cf. Bacci, 2015, p. 137).[9] The United Nations counts migrants on the basis of population census. That means that migrants are either people considered "foreigners" by a country or people living in another country other than the one they were born in for longer than one year. So there is, for instance, no exact number on the so-called "undocumented migrants." Also, the number of refugees from environmental disasters is unknown.

Accepting these imprecise indicators, in 2013 the UN counted approximately 232 million migrants (3.2% of the world's population). 136 million migrants were living in industrial countries, which make for 10.8% of the population. In these rich countries, one of nine persons has a "migration history." So migration has been a "normal" situation for years. Many migrants have already integrated into their new homeland. But there are still millions who have great problems because of a lack of citizenship and who therefore suffer segregation. Especially second, but even third generation migrants are still not allowed to participate in societal institutions and juridical systems. Demographers have shown "that these migrations have made relevant social, cultural and economic contributions to the rich countries and therefore are no marginal or cyclical phenomenon, but an essential structural dimension of the demographic, social and economic change" (Bacci, 2015, p. 139). But much of the European population is not willing to recognize these facts. The old narratives of dangerous strangers and the illusions of homogeneous nations are still stronger. They obviously can be activated by careless political discourses anytime.

This is what is happening now all over Europe. Since the refugee crisis has become a political issue in Europe, many politicians have abused it as a distraction from inner problems. Instead of empowering the populations, as did Angela Merkel, the German Chancellor, when she said, "We will manage it!" politicians play with fear and even create it. Instead of structurally supporting the solidarity of the civil society, they invest taxes in fortress-policies. So in some parts of European societies the threat of "human phobias"—hatred and hostility towards human beings—rises, directed against foreigners and strangers, Muslims and Jews, people of a different culture or color, towards the homeless or people with disabilities (Heitmeyer, 2002). Racism, as a political strategy to distract from questioning unjust economic and political circumstances, is on the move again (cf. Geulen, 2014).

The current refugee crisis reveals that this political heritage of the 19th century has not vanished yet. In the European discourse on flight and migration one can hear about "floods", "waves", "rivers", and "streams" of migrants. These metaphors refer to the ancient narratives of the invasion of the barbarians at the end of the ancient world, destroying the Roman Empire (cf. Pohl, 2013). Although cultural, economic, and historical research has demonstrated the benefits of migration in the long run, refugees and migrants are considered a danger and a risk for the security,

[9] The following paragraph quotes this Italian demographer.

welfare, and the power of Europe (cf. Bade, Emmer, Lucassen, & Oltmer, 2011; Saunders, 2011). Thus, borders are closed, fences are built, and laws are breached. It is not the European Union and its institutions as such that block the fight against causes of migration and flight, for, although much too slow, they have become involved in international development, alleviation of poverty and policies for peace. It is the European Council, made up of the leaders of the national states, that is responsible for the shameful lack of solidarity in its policies.

These global relations are shameful. Only 14% of the 60 million people—fleeing from religiously or ethnically argued violence, from war and environmental catastrophes, from hunger and poverty, striving for survival and a better life—have been accepted by industrialized countries. In 2015, just 1 million refugees came to Europe—whereas 1.6 million people stayed in Turkey, 1.2 million in the Lebanon, and 600,000 in Jordan (Zulehner, 2016, p. 12).

Eighty-six percent of the refugees stay in their continental region: in Syria 7.6 million people are on the move. The majority of the population in these regions is not even able to flee. In Syria people are "living" in sieged places like in the Middle Ages. Most of them are far too poor or lack sufficient social networks to depart. In Syria and Tunisia many people do not even "live" in refugee camps but are surviving in the houses of families. Flight and migration in fact are *not* globalized. Political and economic barriers between the rich North and the poor South limit them. Institutions support a minority of refugees. Europe tends to ignore these structural dimensions of flight and migration. There is not any reason at all to get into an apocalyptical mood in Europe.

Flight and migration: neither new nor unforeseeable

Neither flight and migration nor expulsions are new phenomena for Europe. On the contrary, Europe has a long tradition with such experiences and therefore should be able to remember such tragedies. Just to look back at the 20th century: 9 million people died during 1914-1918, not counting the millions of victims during the civil war in Russia between 1918 and 1921. Afterwards masses of deportations followed the forced nation building policies that took place, especially in Eastern Europe. The Second World War resulted in 38 to 52 million victims: soldiers, civilians, massacres and the Shoa. After the war 140 million refugees moved through the world, 60 million people alone in Europe and 12 million in Germany. Europe *did* manage these challenges with a great amount of solidarity. So did Germany and Austria during the Hungarian uprising in 1956, the "Prague Spring" in 1968 and the Yugoslavian Civil War in the 90's. Europe was much poorer then.

The current situation was not unforeseeable, either. Migration experts have been warning about the arrival of the poor for decades. The growth of the desert in the Sahel, land grabbing in many African regions, huge arms supply and the wars of aggression and civil wars in the Near East and Africa were and are obvious hints pointing toward the current situation. Last but not least, Syria has been suffering a dreadful draught for five years, the ecological background of the war.

And the industrial mass-agriculture under the control of international companies[10] will expel millions of farmers in the future. Migration and flight will not stop (cf. Trojanow, 2016, p. 12).

At the Conference of the German Bishops Cardinal Francesco Montenegro from Agrigento/Lampasas reminded the audience that already in the 1950's there were voices of warning. Also the thousands of human beings that died at Italy and Greece's borders and those drowning at sea, was not only made public by Pope Francis in 2013 on his first journey to Lampasas, but also by several campaigners and NGOs since the 90's. For example, "Borderline-Europe," an organization engaging for human rights, has been documenting the death at Europe's borders for years in order to break the silence (Borderline-Europe, 2016).

The return of oppressed memories?

Facing the amnesia and ignorance of the Old Continent one could ask: "What is going on with Europe?" Well, there are a lot of reasons for current policies that prefer combatting refugees and walling off borders. Let me list three of them that are not usually mentioned in public discourses, which will now be described.

First, from a socio-psychoanalytical point of view the fight against the victims is probably rooted in the fight against Europe's own memories. On the one hand, this means that the suffering and poverty of the refugees reminds especially the older population of its own history of flight and poverty. Not having dealt with these memories might ignite the old fear and forgotten hunger, which have been oppressed: "Never will we be suffering again! Never will we be poor again!" In Austria, for instance, you often can hear these days, "No one helped us after the war; we had to stay here and struggle with the problems." They forget the Marshall-Plan and are full of resentment and acerbity. Nor is it by chance that especially Eastern European countries are repelling asylum-seekers: The descendants of those, who did *not* flee in 1956 and 1968, are full of anger and defensiveness. The history of fascism followed by socialism has hardly been dealt with. The old elites are still reigning and the majority of the population is thus open to racism and right-wing authoritarian politics (Vertlib, 2015, p. 45-55).

So the guilt that has not been adequately dealt with by the generation of the Second World War and totalitarian times might also be an important source of the refusal of refugees. Except Germany and (much later) Austria, the confrontation with the political guilt (mainly towards Jews) has not been a topic for most of the Western European populations (Judt, 2006, p. 933-966); nor has there been any substantial debate on the political and societal guilt during the totalitarian times in the Eastern states. Therefore, there is a long tradition of looking away from victims and avoiding political responsibility that may still be awake these days. European populations, especially in the East, have been accustomed to political violence, to

[10] The structural change there is called euphemistically "New Alliance for Food Security and Nutrition," an alliance between the leading industrialized countries and multinational enterprises like Cargill, Dupont, Danone, Monsanto, Nestel Unilever and others.

disesteem of human dignity and justice, to deportations and hatred against minorities for centuries. In the line of history, democracy and human rights are rather young achievements and obviously not yet rooted deeply enough. Why then should people resist against inhuman asylum-politics? Refusal of guilt turns into refusal of refugees in as much as the identification with victims is threatening. As such memories often are transmitted to the descendants (as a habitus even without words) many stand in solidarity with their ancestors and also feel fear and aggression towards refugees (Bode, 2011).

Secondly, there is a huge political interest to distract from the inner European problems, especially from the consequences of the financial crisis, the economy crisis and the expensive rescuing Europeans bank-system: growing unemployment, poverty and resultant fragile social cohesion. Large portions of society perceive of the current situation as a decline, even dystopia.[11] Thus is it much "easier" to put the blame for all these problems on the arriving strangers than to ask self-critically about the interrelations of political and economic power, the neoliberal economic system and growing inequality. Combatting refugees draws the curtain over the real economic and ecological problems. Migration policies can also be seen as a diversionary tactic, forced by a neoliberal world view that puts the responsibility for collapses on individuals instead of asking for better structures, distribution of resources and renewed power-relationships.

Thirdly, there are spiritual reasons. Many politicians and researchers are talking about the Europeans "fear"/"anxiety"—the German *Angst*—of the population (cf. Zulehner, 2016). Of course, there are rational reasons for such fears: the fear of losing a job, the fear of poverty and suffering, and of losing security and welfare. Some societal groups fear these developments rightly. But the fear is also transforming the richer and more powerful parts of the society. Thus fear turns out to be a disguise for other emotions and a kind of self-centered narcissism. Martha Nussbaum (2014) agrees with Iris Murdoch that anxiety (in German *Angst*) would seem to be a comprehensive description of many narcissistic human pleasures like fear, envy and hatred. The natural desire of the human soul is focused on the protection of the ego. Fortunate are those with sufficient awareness of this problem to be able to arrest their anxious bias (Nussbaum, 2014, p.7).

If she is right, one could also perceive of the European fear as a loss of spiritual values of sharing, solidarity, even love and mercy toward others, turning into hard-heartedness. Has the spiritual consciousness of being connected with other human beings been destroyed by an exaggerated egotistic individualism and historical amnesia?

With the rise in fear of social insecurity and the experience of fragile social cohesion, the result can be human phobia. People are then accustomed to put the blame on strangers and on the growth of diversity. Indeed, xenophobia and

[11] That may be the difference with the refugee crises after the war and in 1956 when people were convinced that the situation would get better.

its relatives are not a "law of nature," but have a long tradition as hermeneutics for social problems (not only) in Europe. Such are the results of long-term studies on "group-related hostility" against human beings being divided into "useful" and "less useful" persons (cf. Heitmeyer, 2003).

Maybe Pope Francis (2014) was right with his diagnosis of Europe in his speeches during his visit to the European Parliament. In Strasbourg, he did not criticize the European values as such, but the inner weakness of a "hurt," "tired," and "pessimistic" Europe. According to the Pope, this is the result of forgetting to engage these values, the loss of an "authentic anthropological orientation," a loss that leads to walling, xenophobia, and indifference towards the suffering of the others outside Europe (Pope Francis, 2014).

If these diagnoses are right then it will be a long and hard way until the arrival of refugees turns out to be a chance for enlightenment and a new experience of God. Above all, Europe has to have the courage to risk self-enlightenment. It has to identify and change its involvements in structures of global injustice. I am afraid that this will only work if a vast part of the European population "allows" the refugees to touch their hearts. There *are* large groups of committed people. But are they enough for the transformation of hearts that is the necessary basis for a political change? Nevertheless, there is hope. If people can learn the habit to hate other people, they also can learn to love them.

Theologically speaking, Europe finds itself in the situation of God's judgment. Europeans have to make a decision on how they want to perceive of the refugee crises and therefore act. One could be reminded of Matthew 25. Is what is written about there, happening now?

The chance of regaining universalism

While I am writing this chapter, there is a drastic fight between the European Union, the European national states, and the inwardly divided European populations. On the one hand, there is the will to solve these challenges by sharing the burdens and combatting poverty, inequality, and injustice. On the other hand, the political discourses of the national states seem to turn from the will to protect the refugees towards the fight against them. Closing the borders ("Balkanroute"), questionable negotiations with Turkey, putting the blame on Greece and ignoring the tragedies occurring in Idomeni (Macedonia), where 10,000 people are stuck in the mud and stored like animals, one can get the impression that the current dynamic is shifting towards a humanitarian catastrophe. When will there be the first shots at people?

In fact, there are no simple solutions for these challenges. Flight and migration will be a political issue for the next decades. Just think of the refugees who will come due to ecological catastrophes. Trying to solve the problems in national solo-attempts is not simply impossible, and it is silly and dangerous for Europe. Pretending that flight and migration will end, if Europe builds up a fortress, is self-deception. Trying to keep off the poor will not work without serious consequences like the growth of terror and the risk of social tensions and wars. Europe

is sowing new hatred. Due to globalization, the poor of these days *know* about the world's injustices and they are claiming their rights. The problems outside are growing and Europe will not be able to ignore them without itself being damaged. It was also Pope Francis in Sarajevo 2015 who warned of a creeping third world war" (The National, 2015, para 2).

Therefore, struggling for international cooperation and global solutions is the only responsible way to lead into a better future. Yet, Europe *now* has the great opportunity to prove the power of its values, which have been wrestled from a history of murder, violence and genocides. Who else, if not Europe, has the experience and competence to put these values into practice? In concrete measures, this means:

First, the first receiving countries and the most burdened host countries need urgent support by implementing humanitarian programs. Family influx programs for better integration in the host countries are needed as well as resettlement programs. Secondly, routes and methods of legal access are necessary to stop the death at the borders and human trafficking. Third, European countries must cooperate, and supranational cooperation is necessary as well. We need a global pact of shared responsibilities.

In the medium-term, the receiving countries also have to develop strategies for inclusion within. The longer the wars last and the longer there is no future-perspective in the home countries of the migrants, the more probable becomes their settlement. They will form social networks and they will have children. Of course, the "clash" of human beings with different social, political, cultural, and religious traditions is a risk. But this risk is not rooted in any "nature" or "essence" of "the strangers" as migrants as heterogeneous just like the population of the hosting countries. The main task is to transform societies and their institutions (juridical, educational, and social) by fostering participation and justice—not only for migrants, but also for the poor within the societies. On the basis of increased justice, people of different cultural traditions can learn more easily from each other to live with difference, in diversity, which is the second most important task for European societies.

The crucial question is this: does Europe consider these challenges a disturbance and primarily a problem that has to be eliminated, or is it possible to realize that this is a great opportunity for Europe to become young, alive and powerful again and—above all—to regain a universalistic ethos? Of course, universalistic values have to be translated into local policy. But doing it the other way round by preferring the local (national, continental) values, Europe will intensify the increasing tribalism, particularism, and identity policies that are endangering the whole world. The value of universalistic human rights is tested these days, and their observance must include the poor.

Theologically speaking, the current crisis is *the* opportunity to realize the great promise of Holy Scripture in practice: God is a God of the *entire* human race who wants to release humankind. The stories of universal salvation by God's universal will of healing the world is the core of the Second Vatican. Its global relevance is

also evident in this new era, because refugees and migrants are revealing the unity of the human race.

The role of the Catholic Church

Within the history of salvation the Catholic Church sees herself as "a sign and instrument both of a closely knit union with God and of the unity of the entire human race," now desiring "to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission" (from Lumen Gentium, chapter 1). Never has this vision been more significant than today. The Church believes that she is able to symbolize the union with God and the unity of humankind and at the same time support the world to realize this spiritual truth.

Interpreted in the light of a world transformed by flight and migration, this credo reveals its spiritual and political meaning. Flight and migration strengthen the question of the unity of human beings and of the union with God: How can people live together peacefully in diversity and justice? The Church is convinced that she can answer this question in theory and in practice. To be "catholic" means nothing more than to live in unity respecting diversity and become engaged for universal justice. So the main task of the Church is to strive for this "unity in diversity and justice" inside, as a "role model" and by this also learn to live with people of other cultures and religions outside.

So the Second Vatican Council does not address flight and migration very much, but it does offer a theology to frame and interpret the current challenges in the context of universality. In Gaudium et Spes 6 one nearly finds a "prophetic view" on the current situation:

> "The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries. Likewise, the cult and pursuit of city living has grown, either because of multiplication of cities and their habitants, or by a transplantation of city life to rural settings. (…) It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. Thus a man's ties with his fellows are constantly being multiplied, and at the same time 'socialization' brings further ties, without however always promoting appropriate personal development and truly personal relationships. This kind of evolution can be seen more clearly in those nations, which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of liberty."

This means that the Church has already noticed the transformation processes by migration in the 60's and interprets them in the light of growing ties between

people and nations, even as liberty increases. But the problematic dimensions are also mentioned. Economic and technological progress does not automatically lead to more humanity ("personalization") or better relationships. So for the Church, migration has been a relevant topic for decades, being perceived as a contribution to the history of liberation and unifying humankind. This is the larger horizon the Church is offering to deal with the problems.

Yet, the Catholic Church was even one of the first international institutions to deal with migration issues. Pope John Paul II established the Pontifical Council for the Pastoral Care of Migrants and Itinerants in 1988, succeeding the "Pontifical Commission," founded by Pope Paul VI in 1970. With the Apostolic Constitution "Exsul Familia" (1952) and the instruction "De pastorali migratorum cura: Nemo est" (1969), the issue of migration has been on the Church's agenda ever since, including developing special church laws for the Catholic migrant communities (cf. Molina, 2005). In 1951, the International Catholic Migration Commission (ICMC) was founded, in the wake of the massive displacement caused by the Second World War. Initiated by Pope Pius XII, Monsignor Giovanni Battista Montini (the later Pope Paul VI) and American layman J. J. Norris, the ICMC was "created to coordinate the work of Catholic organizations in responding to the needs of migrants, refugees and displaced persons, as well as to advocate in the intergovernmental and governmental institutions of their behalf" (ICMC, 2016). In 2008 the non-profit organization was granted public juridical status by the Holy See. ICMC works in close collaboration with the Secretary of State of the Vatican and with the Pontifical Council. It coordinates a network of structures mandated by the Catholic Bishops Conferences worldwide and has staff and programs in over 50 countries. Its' headquarters are in Geneva, Switzerland. Today its work consists of concrete operations, advocacy, and church networking.

Pope John Paul II was very active in migration advocatory work. During his pontificate, he committed to migration policy, for example, by denouncing illegal migration while also wanting to neutralize its causes by fostering international cooperation for the abolition of global social injustice and political instability. In 1991 he published a "Message on the World's Day of Migrants and Refugees." Since then, all the subsequent popes publish such a "message" every year and include spiritual and political topics.[12]

The Vatican was and is a political actor in migration issues (cf. Tomasi, 2008). It participated in elaborating the international Convention of the UN for the protection of the rights of migrant workers and their families and demands their observance. The Vatican supports the ratification of international law protecting migrants and refugees (ibid.). Also several institutions for the advocacy of migrants and refugees have been founded. So the Church is an important global player concerning migration policy.

[12] The "World's day of the migrant and the refugee" was established the first time in 1914 by Pope Benedict XV under the impressions (word choice?) of the First World War. Since then it is a churchly commemoration day. There are also different commemoration days in the nations. In 2001, the United Nation fixed this day at the 20th of June.

I also want to emphasize the practical theology of migration developed in the Latin American context (cf. Suess, 2011). Concerned by human tragedies in 2007, the Latin American Bishops announced in their final document of the 5th General Assembly in Aparecida do Norte (Brazil) that migration would be the most relevant phenomenon in their countries. The Church is obliged to pay the utmost attention especially to those immigrants and deported people and refugees who are migrating because of reasons of economy, politics or violence. It is the duty of the Church to indict the discrimination of the migrants prophetically. This shows that in Latin America migration is not recognized as a way to a better life. It is connected with the loss of roots and the isolation of millions of people. In that context a theology of migration means radical criticism of capitalism and of an inhumane economic system.

For Europeans, this difference has to be noticed self-critically, because it reminds us not to idealize or even spiritualize flight and migration. It forces us to pay attention to our responsibility for this inhumane system. From the perspective of refugees and migrants "being on the move," flight and migration are first of all expressions of sin, not of grace. Challenging the European fortress notion, the bishops proclaim the idea of a "universal citizenship" for everyone, not making any difference between human beings - an idea, the Church should fight for. Would European Catholics support this idea in solidarity?

The leaders of the Catholic Church have been aware of the dramatic challenges of migration ever since. This has been documented by excellent documents and intensive political advocacy on global and national levels. At the level of the faithful, the communities and organizations, the priest and deans, the European Church has to learn to assume responsibility for this issue. European Catholics have to realize that flight and migration are a matter of deep theological meaning and relevance. And as far as I can see, the process of learning initiated by the refugees has already started.

Christian Churches, flight and migration

There is not enough space in this chapter to elaborate this point more fully, but of course migration has been a core issue also for other Christian Churches, within Europe and internationally. The responsibility for "the stranger"—arriving in the faces of migrants and refugees—is an ecumenical topic; it strengthens the ties between the Churches and reveals their catholicity as documented in the following three paragraphs.

The Churches' Commission for Migrants in Europe (CCME) "is an ecumenical organization that serves the churches in their commitment to promote the vision of an inclusive community through advocating for an adequate policy for migrants, refugees and minority groups at European and national levels. In the fulfillment of this mandate it is responding to the message of the Bible which insists on the dignity of every human being and to the understanding of unity as devoid of any distinction between strangers and natives" (CCME, 2010). In this mission statement one finds references to unity in diversity within the global horizon of migration issues.

CCME currently has 28 members from 18 countries[13] all over Europe as well as two associated organizations that formally and closely cooperated with CCME, the Conference of European Churches (CEC) and the World Council of Churches (WCC). There are also informal collaborations with the Catholic Church. On their agenda one can find refugee protection, labor migration, measures directed human trafficking, unity in diversity, inclusive communities, migration, and development. Recommendations (e.g. for a safe passage to Europe), guidelines (e.g. for migration and development), projects (e.g. MIRACLE – Migration as an opportunity and challenge for the unity of the Church) can also be found on their website.

In 2010, the Conference of the European Churches, together with the CCME, announced "A year of European Churches responding to Migration" (Migration 2010, para. 2). "For 12 months churches across Europe highlighted different aspects of migration: forced migration and refugee situations, exploitation and human trafficking, migration in relation to globalization and climate change, migrants in irregular situation, migrants in detention and facing removals. But also living and uniting in diversity, celebrating together with old and new minorities in the communities was part of the year" (Trotman & Emmanuel, 2010, p.1). The ideas, wishes and claims have not lost any of their relevance; on the contrary they have become more and more urgent. The European Churches not only made their activities on migration issues public, but also committed to advocate for the rights of refugees and migrants.

The Central Committee of the Ecumenical Council of Churches in Geneva, Switzerland is also taking part in the advocacy of refugees and migrants (cf. N.A, "Documents of the Ecumenical Council"). The Churches commit themselves to a culture of hospitality and encounter. They recommend concrete ways of developing projects such as educational programs, multicultural services, and spaces of encounter in parishes. They engage in juridical issues. In January 2016 together with UNICEF, UNFPA and UNHCR they hosted an international conference in Geneva on the current migration crisis, developing well-coordinated answers to the problems and real reasons for expulsion. They appeal to the international community for a more intense commitment to find political solutions for conflicts and violence, inequality and exclusion. These are just 3 examples of European churches that have already taken responsibility for a theological core-agenda.

Theological background - *Erga migrantes caritas Christi*

Flight and migration are Christian core-agendas for several theological reasons. Social work as well as ethical and political advocacy are rooted in a 3,000 year old spiritual tradition of encountering God in the stranger, experiencing love, and thus struggling for justice as revelation of, and therefore obligation towards, the Divine. Until now the climax of a Catholic theology on migration is the instruction "The love of Christ towards migrants," edited by the Pontifical Council of the

[13] Austria, Belgium, Cyprus, Czech Republic, Finland, France, Germany, Greece, Hungary, Italy, Norway, Romania, Slovakia, Spain, Sweden, Switzerland, The Netherlands, United Kingdom.

Pastoral Care for Migrants and itinerants (Fumio, Hamao & Marchetto, 2004). This document interprets international migration in the horizon of the universal history of the salvation of humankind. Using the famous notion of "*Gaudium et Spes,*" the Catholic magisterium talks about migration as a "sign of the times" (GS 4; 11) (Fumio, Hamao & Marchetto, 2004, para. 5): "We can therefore consider the present-day phenomenon of migration a significant "sign of the times"[;] a challenge to be discovered and utilised in our work to renew humanity and proclaim the gospel of peace" (Fumio, Hamao & Marchetto, 2004, EM 14).

According to Michael-Dominque Chenu (1956) a "sign of the times" describes an epochal historic dynamic that captures and transforms the consciousness of a relevant amount of people. It is not just the pure fact that makes a historic process a "sign of the times;" it is "the bundling of energies and hopes of a collective of human beings, transcending and independent from individual intelligence" (Chenu, 1956, p. 32). The concept "sign of the times" describes the process of human beings becoming aware of their specific historical context. By this they can realize that it is possible to perceive God's reality in concrete history. Therefore for Chenu (1956), a "sign of the time" is a "praeparatio evangelica" and a "potentia oboedientalis gratiae": a preparation to get ready for the reception of the Gospel and a possibility to learn to obey God's grace (p. 32). Of course, this revelation does not occur automatically. First, a person has to interpret the historical process through the eyes of faith. Second, this perception obliges a reaction to the ethical claim connected with this recognition. Only in this way can a historical event reveal its encouragement and the power of grace. Such seems to be the spiritual "rationality." Without faith in perception and without acting it is not possible to experience God's presence in history.

When "Erga Migrantes" speaks of migration as a "sign of times," it means that the current situation can be a place of experiencing God's grace by renewing humanity and proclaiming peace. The latter is the (hard) task of the faithful. But from this perspective migration could turn out to be God's instrument for the salvation of the human race: "The passage from monocultural [sic] to multicultural societies can be a sign of the living presence of God in history and in the community of humankind, for it offers a providential opportunity for the fulfillment [sic] of God's plan for a universal communion" (Fumio, Hamao & Marchetto, 2004, EM 9). Migration thus can help fulfill God's plan of the universal communion; this is the definite courageous vision of the instruction. This plan implies, of course, practical obligations.

The thousand different faces of humanity characterize this new historical context and, unlike the past, diversity is becoming commonplace in very many countries. Therefore Christians are called to give witness to and practice not only the spirit of tolerance—itself a great achievement, politically and culturally speaking, not to mention religiously—but also respect for the other's identity. Thus, where it is possible and opportune, they can open a way towards sharing with people of different origins and cultures, also in view of a "respectful proclamation" of their own faith. We are all therefore called to a culture of solidarity,

often solicited by the Magisterium, so as to achieve together a real communion of persons. This is the laborious path that the Church invites everyone to follow (Fumio, et al., 2004, EM 9).

The first part of the consequential practice is the recognition of "the other" as the other in his or her different identity. Migration offers an opportunity to learn how to live in diversity.

The magisterium is not naïve, however. Migration does not just lead to harmonic encounters of peoples of different origin, culture, and religion. First of all, the current mass-migrations are an expression of the global structures of sin: economic inequality and ethnic and religious racism and nationalism. The following diagnosis is more than precise.

In fact nearly all countries are now faced with the eruption of the migration phenomenon in one aspect or another; it affects their social, economic, political and religious life and is becoming more and more a permanent structural phenomenon. Migration is often determined by a free decision of the migrants themselves, taken fairly frequently not only for economic reasons but also for cultural, technical or scientific motives. As such it is for the most part a clear indication of social, economic and demographic imbalance on a regional or worldwide level, which drives people to emigrate.

The roots of the phenomenon can also be traced back to exaggerated nationalism, in many countries, even to hatred and systematic or violent exclusion of ethnic or religious minorities from society. This can be seen in civil, political, ethnic and even religious conflicts raging on all the continents. Such tensions swell the growing flood of refugees, who often mingle with other migrants. The impact can be felt in host societies, in which ethnic groups and people with different languages and cultures are brought together with the risk of reciprocal opposition and conflict. (Fumio, et al., 2004, EM 1). Naming the roots of international migration "Erga migrantes" defines the socio-ethical implications on the basis of Catholic social teaching, as documented below.

International migration must therefore be considered an important structural component of the social, economic and political reality of the world today. The large numbers involved call for closer and closer collaboration between countries of origin and destination, in addition to adequate norms capable of harmonizing the various legislative provisions. The aim of this would be to safeguard the needs and rights of the emigrants and their families and, likewise, those of the societies receiving them.

At the same time, however, migration raises a truly ethical question: the search for a new international economic order for a more equitable distribution of the goods of the earth. This would make a real contribution to reducing and checking the flow of a large number of migrants from populations in difficulty. From this there follows the need for a more effective commitment to educational and pastoral systems that form people in a ´global dimension´, that is, a new vision of the world

community, considered as a family of peoples, for whom the goods of the earth are ultimately destined when things are seen from the perspective of the universal common good (Fumio, Hamao & Marchetto, 2004, EM 8).

"Erga migantes" offers many practical concerns for pastoral work and political advocacy. I can just list a few: questions about the reception of migrants in the Church, integration into local churches and society, relations with Muslims, and the importance of interreligious dialogue in the context of migrant societies.

The spiritual basis of this groundbreaking document—which is waiting reception in European communities—consists of theological approaches taken from Christian Christology, ecclesiology, pneumatology and eschatology. Just a few hints on the elaborated theology of this instruction are offered below.

The migrant reveals the image of "Christ, the foreigner," who himself was a refugee to Egypt at the beginning of his life. The issue of migration continues on to Pentecost, when human beings of different races and nations learn with support of the Holy Spirit to understand each other in their own languages; there is no need to learn one universal mono-language. Therefore, they are able to build increasingly diversifying communities within a society. Pluralism as a consequence is not a disturbance, but belongs to God's universal plan. Migrations are considered labor pains of a new humankind. Suffering and pains accompanying migration reveal the crack, which came into the human family through sin. Thus, migration is God's summons to justice and solidarity. At the least migration is the immanent anticipation of the encounter between God and humankind in the end of times (Luke 13:29; Revelations 7:9). Migration therefore is a sign of hope, able to accelerate the transformation of the world in and through love and justice.

This biblically based hermeneutics of migration could be an encouraging spiritual source for the challenges confronting Europe. While refugees and migrants can rely on God's faithfulness towards them, with a clear option for the victims, Europe's part in discovering the immanent and hidden spiritual power of migration is, in some respect, harder. It means recognition of guilt, repentance and learning to share resources and power. Europe is invited to *metanoia,* (conversion, cf. Mark 1:24), and to *reconciliation*. There is no other way to turn the problems of flight and migration into a sign of God's grace.

Biblical theology

The foundation of the magisterium's teaching is the biblical "theology of migration" that can be found in the Holy Scriptures. One can say that migration and expulsion, flight and exile are the fertile soil for spiritual experience and theological reflection. This theology enfolds several aspects on flight and migration.

Flight and migration as liberation for freedom and justice

The central book for developing a theology of migration is Exodus. A socially oppressed and economically exploited group of people from the lowest classes in Egypt

and Mesopotamia flees from slavery. Whatever happened in detail,[14] the biblical authors interpret these happenings as liberation by God from injustice (cf. Assmann, 2015, pp. 57–71, 105). Flight is not considered skittering away cowardly, but it is rather perceived as struggling for life and freedom, all while being supported by God.[15] This memory is the fundamental spiritual source for Jewish and Christian Faith: God is a God of freedom and wants the people to live in freedom, with an option for the marginalized, suffering, and poor.

Liberation is not an end in itself. It is a fundamental part of salvation history. Within the next 40 years, migrating through the desert, God shapes the "chosen people" from the Hebrews and a "crowd of other people" (see Ex. 12:38). At Sinai, God creates a covenant with "Israel" and commit Godself and the people to keep fidelity towards God's promises and laws. Freedom for Israel means honoring God—and God alone—all the while building up a just society in accordance with God's commands. These two aspects belong together inseparably. Honoring other gods means serving inhumane societal systems.

Israel, however, has torn this deep connection. God's people broke the covenant with God. Therefore, during the period of the Book of Kings, idolatry, poverty and injustice returned to Israel's society. Israel became weak. In the 8th century BCE the Northern Kingdom was destroyed, followed by the destruction of the Southern Kingdom in the 6th century BCE. The Israelites were expelled and deported to exile. Reflecting on these tragedies theologically, the authors of Deuteronomy and 1 and 2 Kings interpret these actions as consequences of the breaking of the covenant. Thus, the experience of exile also turns into a place of theological insight. Breaking God's rules leads to "punishment," which is the loss of freedom and justice. Again, the return to the homeland is seen as liberation by God, promised in Isaiah and described in Ezra and Nehemiah. As Georg Braulik (2015) has pointed out, Deuteronomy's law thus can be seen as a response to these experiences. The law develops the vision of a society without poverty.

The experiences connected with migration are not in any way idealized theologically. The causes and concomitants are described factually: injustice, poverty, oppression, violence and suffering (Deut. 28). Migration is not an aim; just laws shall prevent it. Migrants and refugees are characterized self-critically as stubborn, ignorant, unfaithful and unjust, as we can learn in the biblical stories. But, nevertheless, flight and migration along with exile and diaspora are conceived of as places of spiritual experience. By losing one's homeland and its traditional cults and images of God, the migrant can also lose one's faith and feel abandoned by God. The migrant encounters new religions and is therefore forced to learn and

[14] In his opus on the Exodus the Egyptologian Jan Assmann presents the historical events founding this narratives with high probability. But more important for the history of reception and impact is not, what "really" happened—this is covered by historical darkness—but sense and meaning of these stories. According to Assmann, the truth of the Exodus lies in the act of remembering, not in the historical facts.

[15] In Ex 12:31-33, even the Pharaoh recognizes—fearfully—the power of the Hebrews' God, when he expels the Hebrews from the country.

understand God in a new way. Migration experiences, by turning out to be times of verification and probation, become theologically connected with the experience of liberation: spiritual liberation to properly honor God and political liberation to move towards an egalitarian and just order of society. The core of this experience is the truth and loyalty of God towards the untruthful and unfaithful people.

Migration as a place of learning

Biblical authors obviously treated the history of migration as a "treasure trove of experience" (Dehn & Hock, 2005, p. 111). Therefore, in certain respects one can speak of biblical theology as a "theology of migration." The identity of being a migrant becomes the core of the creed and has to be remembered.[16] Migration is revealed as a, maybe even *the* learning place for faith, as it provides opportunity to learn God´s idea of a good and just life for human beings.[17]

Is migration experience even the "matrix" of the Old Testament?[18] The following observations suggest a way to consider this (unproven) hypothesis:

1. The anthropology of Genesis describes Adam and Eve as expelled from paradise by God (Gen. 3) because of their own guilt. Do human beings with migration experiences have an acute awareness of being estranged in the world and, therefore, being far from God, as well as feeling a strong desire to return to God?
2. After the expulsion from paradise, humanity lives in a world that has lost its immediacy. With Cain and his descendants, humankind is removed and disconnected from God from generation to generation (Gen. 4:14-16). This leads to alienation from God and to violence. Even the animals become brutal (Gen. 6). The Flood is the culmination of that process, because God wants to get rid of the corrupt world.
3. The new chapter in this saga again starts with flight: Noah, who later on is called the father of the family of the people and therefore of all human beings, flees the catastrophe and by help of the ark survives together with his family and some animals. The history of salvation starts with the resettlement of Noah and his family.
4. The biographies of the Patriarchs and their families are also told as stories of migration. Abram and Sara leave Haran (Gen, 12), Jacob flees Esau to Haran (Gen. 28), and Joseph is deported to Egypt (Gen. 37), where he succeeds and becomes a powerful man. In the end, the whole clan of Jacob migrates to Egypt (Gen. 46) and becomes a great people, meant to bring humankind back to God by virtue of their example. Obviously this return to God implies departures, migrations, and all the tragedies and problems connected to that.

[16] So remembering the exodus is a elementary part in liturgy, i.e. while offering the first fruits the community has to commit the "small historical credo." Deut. 26:5: "My father was a homeless Aramaic." This credo is a summary of—sometimes voluntary, sometimes forced—emigration and immigration (cf. Braulik, 1979).

[17] Cf. Deuteronomy 30:1-10.

[18] This would be an important exegetical study, not yet systematically done.

Migration is not just a metaphor for a life with God. It seems as if God prefers this reality as a special place and situation for self-revelation. The loss of home, existing like nomadic people, experiences of strangeness and alienation seem to be basic motives of theological recognition. Migration is not a necessary condition of experiencing God, but seems to sensitize people to the question of God. Are experiences of homelessness, being at the mercy of someone else, strangeness, and vulnerability ingredients of learning about God? The answer could quite possibly be yes. In fact, migration seems to be a special place to become aware of the proximity and also of the absence of God, making one receptive to revelation (Bergant, 2003).

Migration as striving for a just relationship towards the stranger

The spiritual experiences fostered by migration lead to ethical and political consequences. Ethical viewpoints and policies on migration are developed to counter negative experiences. The experiences of suffering as migrants are thus transformed into an "emphatic Xenology," a concept used by Dehn and Hock (2005), specified in the law of hospitality and a complex juridical system of treating strangers, especially in the Old Testament (p. 111).

There are different notions for the "stranger:" *ger*, *tosaw*, *nokri* and *zar* (Schwienhorst-Schönberger, 1990).[19] Due to the different political and social structures, the meaning of these words cannot be directly translated into the current situation. Nations or citizenships were not known at that time. But we can learn from the old debates that being "a stranger" is not an essence but describes a relationship towards "the own" and "the other" that has to be discussed in any epoch. Thus the authors of the biblical books also struggle for just relationships towards those who are considered "strange" within Israel.

"*Ger*" is the stranger residing in Israel. Together with widows and orphans—like elsewhere in the Old Orient—they belong to those marginal social groups lacking an economic basis because they do not own land. Being a "*ger*" is therefore not a cultural description but a social type. Usually they are accepted as a member of the people as they already have been learning to obey Israel's (religious) laws. The social and juridical status of the "*ger*" changes within history. Whereas the eldest texts of the Books of Covenant stress the protection of the "*ger*" from economic exploitation, in the 8th and 7th century B.C.E. the Deuteronomic law develops a reform-program integrating the "*ger*" socially and economically. In the exilic and post-exilic communities, the "*ger*" even had the same rights as the autochthonous (Schwienhorst-Schönberger, 1990, p. 114).

Treating the "*gerim*" properly is deeply connected with issues of poverty and justice. To put this in modern terms: the social misery of the stranger uncovers unjust orders of society and politics and stimulates developing just solutions in law. In contrast, the "*nokri*" is the foreigner, who is living in Israel but obeying different laws because they are independent in regards to social and economic matters. Usually they are well-funded merchants, not in need of social protection. In the

[19] For lack of space, I can only refer to *ger* and *nokri*.

course of time the attitude towards the "*nokri*" becomes more and more distant (Schwienhorst-Schönberger, 1990, p. 114). This change is caused primarily by the experience of the policy of Assyrian and Babylonian invasions and deportations. Their polytheistic cults threatened Israel's identity. The "*nokri,*" therefore, stands for unjust welfare, idolatry, and cultural as well as religious occupation. Again, the question of the stranger is a question of justice and power.

In spite of the growing rejection of the rich and powerful stranger, Israel did not abandon its universal claim of transforming the world. The book of Jonah is an example of this universalism in post-exilic times. Jonah has to learn that he conversion of the pagan Nineveh is considered more valuable than belonging to Israel. Another type of "*nokrija*" is Ruth (Ruth 2:10): although not rich she is a foreigner, potentially endangering Israel's identity. But again, belonging to Israel is not the decisive factor. What really counts is truthfulness towards God and ethical behavior. So the foreigner Ruth can become an ancestor of Jesus of Nazareth (Matthew 1).

Migration as a place for practical theophany

Migration policy is social policy. This we can learn from the societal order projected in Deuteronomy. A climax in the social law of the Old Testament's is strangers being liberated from their status of poverty. For example: the tithe—usually to be donated to the Temple—has to be invested for the feeding of strangers, widows and orphans. The donation is not just charity; the marginalized groups have a *right* to means of subsistence (Lohfink, 1993, 239-259). On these grounds, refugees have to be housed. A foreign slave fleeing his or her owner, for whatever reason, is not only not allowed to be exploited but has the right to choose a place to live (Deut. 23:16-17). These laws are the precondition for a society without poverty in which also strangers and refugees have to be treated just and equally. Like widows and orphans, the "*gerim*" have the right to participate in celebrations in Jerusalem (Deut. 16:11-14) without duties (Deut. 5:14; Ex. 20:10). The social barriers with strangers and the needy are eliminated. Celebrating together in a full sense cannot occur before God's beloved community has taken care of the poor and needy and no one is in want.. Each celebration is a reminder of this vision and attempts to symbolize it by including the poor.

"Love" is the name for responsibility towards strangers; in Hebrew, "acts of love." The imperative to love one's neighbor can be found twice in the Old Testament: in Leviticus 19:18—where it refers to the neighbor—and in Leviticus 19:34, where it refers to the stranger: "You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God." Also in Deuteronomy 10:18 one can find this rule: "The Lord executes justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. Love the stranger, therefore, for you were strangers in the land of Egypt"(cf. Braulik, 2005).

Loving the stranger is interpreted as imitating God. This imitation becomes concrete in taking the responsibility for the dignity and wealth of every human

being and in practicing law and justice. Therefore, love towards the stranger is a place of theophany: encountering the stranger means encountering God—so that the stranger can experience God's nature (i.e. how God is action).

Christ and Christians as "strangers"

The scriptures of the New Testament were not written in a migratory context. But by using the Old Testament theology of migration, the New Testament authors interpret their situation of living in the diaspora of the Roman Empire and re-interpret their traditions in a spiritual sense.

So Luke tells us about Jesus' life starting not in the political center, but at the social periphery of a foreign country. Matthew uses the traditional motive of the flight to Egypt, from where Jesus had to be called back after the death of Herod (Matt. 2:13-15).[20] Wise men from foreign countries all over the world came to honor Jesus at his birth (Matt. 2:1-12). These references to migration reveal the universal dimension of the gospel.

Jesus of Nazareth is described as a wandering preacher. With his disciples, he migrates through Galilee and is described as homeless (Luke 9:58). Homelessness becomes an obligation for his disciples and a precondition to being able to proclaim the gospel. The first Christians understood themselves as "strangers" and "guests" not only in Israel, but also on earth (Heb. 11:13; 1 Pt. 2:11). The experience of the diaspora is constitutive of their identity. And "in Christ" the pagan Christians are no longer strangers without "civil rights," but "fellow citizens of the Saints and housemates of God" (Eph. 2:19). Traditional *topoi* of migration are spiritualized to describe the new Christian identity.

Migrating and being a stranger—as a spiritual motif—becomes central to early Christian communities. The first communities were called "followers of the way" (Acts 9:2) and "those, going the way of peace" (Lk. 1:79) and "truth" (2 Pt. 2:2).

Christ's second coming and the judgment of the nations is described as a process of separating those who helped the hungry, the thirsty, the strangers, the naked, and imprisoned from those who refused to help (Matt. 25). Christians believe, therefore, that it is not theological commitment that turns out to be the crucial point for salvation but rather serving the marginalized. This practice reveals itself as the spiritual place for encountering God in Christ. Again, the Jewish experience comes to light: faithfulness towards God's social law is a place of God's revelation. In the marginalized you can face Christ, realizing that every human being is a child of God.

Migration as humankind's return to God

Migration is a way of encountering God, not just for migrants, but also for those who participate in the migrant's experiences, including the social and political implications

[20] This topos was a cause of severe debates in patristic times: Jesus´ biography had theological dimensions. Celsus, f.i., criticized Jesus to be a "half-Egyptian" and "poverty-migrant"—and therefore a foreigner in Israel. Origins interprets this story, that the Jewish origin of Jesus is an expression of God´s truthfulness, but his asylum in Egypt is a sign of God´s blessing for all nations. As a Jew Jesus became an Egypt, as an Egypt he stayed Jewish.

the Holy Scriptures describe. What we read about in the Bible, we can also observe in Europe today. Migrants are not better human beings. But they can stimulate the settled. The history of the migration of Israel took on a redemptive meaning for universal humankind. Migrations in contemporary Europe can do the same.

At first glance, the arrival of refugees in "our" homelands certainly interrupts and disturbs us. That is, for most of us, the first impression. But biblical hermeneutics encourage us to look deeper. A disturbance could reveal itself as an interruption by God. The encounter with people of different social, cultural, and religious origin enables migrants and non-migrants to become aware of the archaic human tribalism we are suffering from. The logic of clans and tribes thus can be changed and human beings can develop a universal consciousness. So migration offers both: the opportunity to learn and to experience diversity and universalism. The unity of humankind can come into sight. Of course, this is not an automatic reaction. It only "works" if migrants and non-migrants dare to risk honest relationships. In this way migration invites one to recognize that every human being is created in the image of God, whatever one's ethnical, gender, religious, or cultural background. Migration can teach human dignity.

At the same time, non-migrants are confronted with the inequality of global power and with injustice. This is the uncomfortable part of the learning process because Europeans have to realize that they have to learn to share. Migration offers the opportunity to learn justice and solidarity. It can inspire people to establish just legal, social, economic, political structures to enable living together in peace. This I would consider the soteriological dimension of flight and migration—for both migrants and non-migrants, because both need redemption.

Living together in justice and peace is the *via regia* to God, what the story and the vision of God's Kingdom is about. Migration can help humankind return to the Kingdom and rebuild the divine order of social justice. So migration has an eschatological dimension as well. Migration reminds one of the promises and hopes about which the Bible has been telling for thousands of years: that one day all the nations in all their diversity will come together at Zion, praise God, and live together in peace. The central metaphor for this eschatological perspective is the picture of the pilgrimage of the nations, painted by the prophets in Isaiah 2:2, Isaiah 60:3, and Micah 4:1. God is not a God of tribes; God is the God of all people. In Isaiah 56:6-8 God accepts therefore the offerings of foreigners, if they serve the Lord and keep the Sabbath. Then the house of God will be called a "house of prayer for all nations."

In the New Testament we can also find these visions of a reconciled world. Ephesians 2:14 expresses praise for the reconciliation of Jews and Gentiles because the death of Jesus Christ, the Jew, has torn down the separating walls of hostility between them. When Jesus praises the faith of the centurion's servant, Jesus reminds "the many Gentiles, who come from East and West and sit down with Abraham, Isaac and Jacob at the feast in the Kingdom of Heaven" (Matthew 8:11). And the

great future visions in the Apocalypse of John also recall this motive of the convocation of the nations at the end of times (Rev. 21:24).

Salvation history seems to have the form of an eschatological-centrifugal process of migration: leaving the centers of human power and moving towards God. But the logic of power is turned upside down. Migration teaches that the weak, vulnerable, and marginalized people are the ones who have to be the new center. The return to God takes place by learning this new logic of power: establishing just societies with "widows, orphans and strangers" defining the quality of a society as *via regia* to learn to worship God alone.

This is a very long learning process, not yet having ended. God puts this process into practice step-by-step. Salvation—which means liberation, as we learned from Exodus—is not a nation-wide universal program, but gives humankind time to learn step-by-step. Israel—even until today—is the first, chosen people to learn God's order. Jesus of Nazareth opens the covenant for the Gentiles, who now can also become disciples (or pupils) of God's law. Paul, the first international apostle, describes this opening with the picture of the Gentiles "implanted in the olive-tree Israel" (Rom. 11:17). Paul recalls the "old idea" of the unity of humankind by teaching, that "in Christ" the separations between people concerning race, sex, and power lose their importance because human beings are united in God (Gal. 3:28; Col. 3:10-11). That is the "idea" of the church: living this unity in difference. So the Church can see herself as the sign and instrument of this growing communion between God and humankind and within humankind.

Hoping against all odds?

Biblical theology and the teaching of the magisterium offer different perspectives on the ongoing global processes of flight and migration. In a spiritual as well as in an ethical and political sense, they enable us to interpret the contemporary situation and act accordingly. We therefore can consider flight and migration a *locus theologicus*: a place, where theology can validate itself and create new theologies on one of the most important "signs of the times" (cf. Polak & Jäggle, 2013).

Of course, these theologies of migration will differ depending on who is the subject of them. For refugees and migrants, they will have other meanings and practical implications than for settled people; for poor people they lead to different insights and consequences than for rich ones; an individual person will focus on other aspects than a Christian community or the institutions of the Church. What theologies of migration can offer is the spiritual hope that the current challenges can turn out to be places of experiencing blessing and grace. They also can provide (socio) ethical and political principles, guiding people and institutions in concrete practice. At the same time, theologies of migration are severe warnings: flight and migration do not automatically turn out to be places of mercy. Human beings must take responsibility within this story. In some sense, God makes Godself dependent on the human race. God's promises can only be realized by struggling for dignity, freedom, and justice. Flight and migration are a situation of divine judgment:

decisions have to be made regarding the future we want to live in. Humankind is judging itself these days. We have to face the fact that humans can fail this test. The Holy Scripture has many records of collapse. If we read them as warning and counsel, they offer many guidelines on how to avoid failure and how to flourish.

For refugees and migrants, a theology of migration is an important reason to hope: God supports fleeing poverty, oppression, and war as legitimate ways to survive. Human beings are not only allowed, they *have* to fight for their dignity, their freedom, and for recognition and justice. God is on their side. But the stories of the Bible also warn them to do this in a humane way and to be willing to participate and make a contribution in the homelands that house them (Jer. 29:7).[21]

For Europeans, theologies of migration first of all teach the need to confront themselves with the sinful structures causing flight and migration they willingly or unwillingly support; to acknowledge the benefits they incur through war and injustice (e.g. arms trade, cheap workers and products); to deal with their historical responsibility in the regions from which the refugees and migrants come. Secondly, they have to support the refugees and migrants who struggle for a better life and for justice. Of course, this message does not address the many poor Europeans, who are also victims of unjust economic and political systems. Primarily it addresses the ones who have the power to decide and the resources to share. Theologies of migration are inquiries on the distribution of global power and resources. They want Europe to reflect its role in the world: the role it takes and the one it wants to take. This does not imply opening all the borders or inviting all the poor to Europe, however. Instead, the preferred option is developing manifold ways to combat global poverty and war and also for finding responsible ways of integrating those who have arrived in Europe, for their sake and for the sake of their hosts. There are neither one-for-all answers nor easy ways. Solutions have to be found in step-by-step learning processes with failures and turn-arounds. In any event, walling-off and isolation have never been ways out of any crisis.

Is there also *hope* for Europe? On the long run, I think there is. First, looking at the plurality of global risks—demographical developments, climate change, collapsing financial systems, ongoing wars and terrorism, religious and political fundamentalisms, expulsions producing armies of "useless" people excluded from humankind[22]—flight and migration can enable Europe to wake up, before it is too late (Sassen, 2015). Even if there were no flight or migration people in the so-called

[21] "Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper." Jeremiah is speaking to the Jewish communities in diaspora. They have the duty to keep their identity—and this implies also taking responsibility for the new homeland.

[22] Sassen (2015) documents that the traditional concepts of poverty and inequality no longer can explain the global processes of excluding and selecting millions of people brutally. "Subterranean dynamics" and "raptorial formations" change the global system: Elites, system power and structures force concentration of wealth, destabilizing democracies and expelling human beings all over the world: out from jobs, from home, from biosphere. Thus in the South millions of farmers are expelled, because their soil is abused as water-reservoir, war-region, for coal-mining; in the North pauperizing middle-classes, youth-unemployment, increasing numbers of imprisoners; globally millions of healthy human beings living in ghettos and slums.

"civilized countries," Europeans need to change their way of living. Living on the costs of the majority of the world by using a disproportionate measure of global resources is not sustainable. The "inner costs" for this lifestyle are just as enormous: increasing pressure to perform, unemployment and social exclusion, major increases in loneliness, fear, depression and burnout. Europeans also need liberation from a lifestyle that is good only for those who can afford it and from hard-heartedness. For these reasons, refugees can be seen as a sign of hope. Like ambassadors, they proclaim the global situation and help us to look self-critically at our-selves. They are like mirrors in which Europeans can see themselves, albeit distorted. They are like windows to the world and its future (Flusser & Vilem, 1992, p. 30). The future depends on the willingness of Europeans to face the reality of refugees and migrants, to interpret it adequately, and to act accordingly.

Again, I want to consider this a hopeful situation, because from a Christian point of view, hope is not some kind of naïve optimism that fades out the problems. Hope only can emerge by recognizing the truth, including all the suffering, needs, and catastrophes of our days. From this perspective, Europe should be grateful to the refugees because they give us the opportunity to awake to a new way of life.

Second, living together with refugees and migrants and learning mutually can be inspiring and vivifying. Wherever individuals, communities or institutions dare to get involved with the challenges of flight and migration, one can perceive these dynamics. New friendships, solidarity, and creativity can grow. Of course, all of this does not automatically imply harmony. Quite the contrary, in fact. There are fierce problems and severe conflicts about values and norms of living together and about law and dealing with differences. Violence is a reality in refugee houses. Nevertheless, why not see these confrontations as an important phase of integration and growing together, instead of living side-by-side and ignoring each other (Scheffer, 2008)? Why not perceive conflict as a learning process for all participants, maybe even to transform refugees and their supporters into mediators between different cultures and regions of the world?

Third, new cultural, social, political and economic dynamics can evolve if the institutions of society—political system, education system, law system, commercial organizations and cultural institutions—learn to translate those positive experiences into organizational, institutional, and juridical structures that foster living together and learning from each other.

While describing these possibilities, I have to admit, that I am not very confident. In fact, from the perspective of historical reasoning, the probability is very low that Europe will *soon* accept the challenges as a sign of hope. In European history, whenever severe economic crises arose and social cohesion became fragile, politicians and large segments of societies reacted by putting the blame on scapegoats, like "the other" ethnicities, "the Jews", or now "the Muslims" or "the "refugees." This dynamic occurred prior to the First and Second World Wars, and we can observe the same on a global level today (Blom, 2009). The European Union Agency

for Fundamental Rights reports rising rise of xenophobia, racism, Islamophobia, and anti-Semitism. Right-wing populist parties gain strength and their "ideas" are already intruding into mainstream-parties and major portions of the population. In the Church we can also find right-wing totalitarian people refusing and even hating migrants (Strube, 2015). The biblical tradition teaches that injustice within a society has a limit that cannot be exceeded without violent consequences. All these diagnoses are indeed not very encouraging.

Is Europe able to learn from its history?

Some relevant parts of society obviously have learned from history. What is different from 1913 and the 1930's in Europe is the strong and courageous civil society involved in flight issues both on a theoretical and practical level. Leading representatives of all the churches take a clear stand in migration and asylum policy and commit themselves to the biblical heritage, as the example of the German Bishops shows. The number of Christian and secular communities alike engaged in support of refugees is growing and their positive experiences can even lead to a decrease of right-wing-populist attitudes in local areas (Rosenburg & Seeber, 2016). Wherever people dare to share and invest their lives personally, unexpected surprises can happen. Two examples follow.

In Berlin the commitment of the whole Catholic diocese to support refugees led to a kind of "booster detonation"[23] for development of the Church on all levels and for some parts of the city as well. Christian and secular communities begin to cooperate; inter-religious dialogue become a living reality, resulting in transforming former Islamophobic Christians into defenders of that religion; interest in theology as for significant guidance increases; some people even discover their social mission; donations increase, not only for the refugees but for all social groups; cooperation between the church and local civil organizations has become more intensive which in turn affects city politics; old houses and city-quarters are renovated; schools no longer have to be closed, as children of refugees need them. Of course, there are also conflicts with the local right-wing-party, but these conflicts are also necessary for the development.

In the Archdiocese of Vienna similar stories are told:[24] Christian communities housing refugees started to cooperate, even though for years they had been refusing cooperation in pastoral issues. People offer their support and join the communities, many of them not having had contact with the Church for decades; old nuns and monks reinterpret their charisma in the light of flight and migration and re-envision the future. A concrete challenge obviously has the power to connect people and communities and to revive or deepen faith.

These positive experiences teach that a theology of migration is not just a fiction but describes processes that can actually occur. Despite all the historical and

[23] I owe this example to Ulrike Kostka, Director of Caritas in the Diocese of Berlin and theologian, who gave a speech on the developments in Berlin at the Conference of the German Bishops on 17th of February 2016.

[24] I owe them to Rainald Tippow, the coordinator of refugee help in the Archdiocese.

political evidence, these observations raise my hopes. But experiences like those cannot be prescribed; they have to be risked by the faithful, by Christian communities, by Church organizations.

A theology of migration validates itself in practice. As a theory it is an important resource to understand the deeper, spiritual meaning of what is happening. Therefore, new theologies of migration can be written, also in Europe, as a part of the history of salvation that allows Christians to hope.

References

Assmann, J. (2015). *Exodus: Die revolution der alten welt* (3rd ed.). München, Germany: C. H. Beck.

Bacci, M. L. (2015). *Kurze geschichte der migration* (1st ed.). Berlin, Germany: Wagenbach Klaus GmbH.

Bade, K. J., Emmer, P. C., Lucassen, L., & Oltmer, J. (Eds.). (2011). *The encyclopedia of European migration and minorities: From the seventeenth century to the present* (1st ed.). Cambridge, NY: Cambridge University Press.

Bergant, D. (2003). Ruth: The migrant who saved the people. In G. Campese & P. Ciallella (Eds.), *Migration, religious experience, and globalization* (pp. 49–61). New York, NY: Center for Migration Studies.

Blom, P. (2009). *Der taumelnde kontinent: Europa 1900-1914* (9th ed.). München, Germany: Carl Hanser Verlag GmbH & Co. KG.

Bode, S. (2011). Kriegsenkel. Die erben der vergessenen generation. In M. Brunner, R. Pohl, J. Lohl, S. Winter, S. Howind, W. Stender, & I. Hannemann (Eds.), *Volksgemeinschaft, täterschaft und antisemitismus: Beiträge zur psychoanalytischen sozialpsychologie des nationalsozialismus und seiner nachwirkungen* (1st ed.). Giessen, Germany: Psychosozial Verlag.

Borderline Europe. (2016). Startseite | borderline europe – menschenrechte ohne grenzen e.v. Retrieved July 4, 2017, from http://www.borderline-europe.de/

Braulik, G. (1979). *Sage, was du glaubst: Das alteste credo der bibel-impuls in neuester zeit*. Stuttgart, Germany: Verlag Katholisches Bibelwerk.

Braulik, G. (2015). Eine gesellschaft ohne arme. Das altorientalische armenethos und die biblische vision. *Communio*, *44*, 563–576.

CCME. (2010). Who we are. Retrieved July 4, 2017, from http://www.ccme.be/who-we-are/

CCME. (2016). Churches' Commission for Migrants in Europe. Retrieved May 29, 2017, from http://www.ccme.be/

Chenu, M-D. (1965). Le sign de temps. *Nouvelle Revue Theologiqué*, *87*(1), 29–39.

Collet, G. (2010). Gemeinsam das evangelium verkünden: Bemerkungen zur ent-europäisierung europäischer Christenheit. In A. Bünker, E. Mundanjohl, & L. Weckel (Eds.), *Gerechtigkeit und pfingsten. Viele Christentümer und die aufgabe einer missionswissenschaft* (1st ed.). Ostfildern, Germany: Matthias-Grünewald.

Dehn, U, & Hock, K. (2005). Mein vater war ein heimatloser aramäer: Religionswissenschaftliche und theologische anmerkungen zum thema migration. *ZMiss*, *1*(2), 99–114.

Delgado, M. (1991). Glauben lernen zwischen Kulturen. In W. Simon & M. Delgado (Eds.), *Lernorte des Glaubens. Glaubensvermittlung unter den Bedingungen der Gegenwart,* (pp. 171–212). Berlin, Germany: Morus / Bernward.

Deutsche Bischofskonferenz: Leitsätze des kirchlichen Engagements für Flüchtlinge. (2016, December 3). Retrieved from http://www.dbk.de/fileadmin/redaktion/diverse_downloads/presse_2016/2016-031-Anlage-1-Leitsaetze-FVV-Presse-bericht.pdf

Dumont, J-C. & Liebig, T. (2014). *Is migration good for the economy?* (Migration Policy Debates No. 2) (p. 4). OECD. Retrieved from http://www.oecd.org/migration/OECD%20Migration%20Policy%20Debates%20Numero%202.pdf

Europas reaktion auf die Flüchtlings- und Migrantenkrise, von den Ursprungsorten über die Durchgangsstationen bis zur Aufnahme und Zuflucht: ein Aufruf zu gemeinsamer Verantwortung und koordiniertem Handeln – Ökumenischer Rat der Kirchen. (2016, January 20). [Document]. Retrieved June 21, 2017, from https://www.oikoumene.org/de/resources/documents/programmes/umer/mission-from-the-margins/migration/europes-response-to-the-refuge-crisis

European Churches Responding to Migration 2010. (2010). Retrieved June 21, 2017, from http://migration.ceceurope.org/

Flusser, V. (2013). *Von der freiheit des migranten. Einsprüche gegen den nationalismus*. Hamburg, Germany: CEP Europäische Verlagsanstalt.

Fuchs, O. (1988). *Die Fremden. Theologie zur Zeit Band 4*. Dusseldorf, Germany: Patmos Verlagshaus.

Geulen, C. (2014). *Geschichte des rassismus* (2nd ed.). München, Germany: C. H. Beck.

Global conflicts amount to "A kind of third world war": Pope Francis | The National. (2015, June 6). *The National*. Retrieved from http://www.thenational.ae/world/europe/global-conflicts-amount-to-a-kind-of-third-world-war-pope-francis

Gruber, J. & Rettenbacher, S. (Eds.). (2015). *Migration as a sign of the times: Towards a theology of migration*. Leiden, The Netherlands: BRILL.

Heitmeyer, W. (2002). *Gruppenbezogene Menschenfeindlichkeit,* 10. Berlin, Germany: German States.

Heitmeyer, W. (2003). *Deutsche zustände. Folge 1.* Suhrkamp.

ICMC. (2017). About the International Catholic Migration Commission. Retrieved June 21, 2017, from https://www.icmc.net/about-us

Judt, T. (2009). *Geschichte Europas von 1945 bis zur Gegenwart*. (M. Fienbork & H. Kober, Eds.) (4th ed.). Frankfurt am Main: FISCHER Taschenbuch.

Kermani, N. (2016). *Einbruch der Wirklichkeit: Auf dem Flüchtlingstreck durch Europa* (4th ed.). München: C.H.Beck.

Leitsätze des kirchlichen Engagements für Flüchtlinge. (2016). Presented at the Plenary Assembly of the German Bishops' Conference, Kloster Schöntal.

Lévinas, E. (1998). *Die Spur des Anderen: Untersuchungen zur Phänomenologie und Sozialphilosophie*. Switzerland: Alber.

Ludger Schwienhorst-Schönberger. (1990). Zur sozialen und rechtlichen Stellung von Fremden und Auslanden im altern Israel. *Bibel Und Liturgie*, *63*(2), 108–117.

McElwee, J. J. (2015, November 10). Catholicism can and must change, Francis forcefully tells Italian church gathering. *National Catholic Reporter.* Retrieved from https://www.ncronline.org/news/vatican/catholicism-can-and-must-change-francis-forcefully-tells-italian-church-gathering

Molina, C. F. (2005). *Katholische Gemeinden anderer Muttersprache in der Bundesrepublik Deutschland* (1st. ed.). Berlin, Germany: Frank & Timme.

N.A. (n.d.). Ökumenische Dokumente zum Thema Migration – Ökumenischer Rat der Kirchen [Collection]. Retrieved July 12, 2017, from https://www.oikoumene.org/de/resources/documents/programmes/umer/mission-from-the-margins/migration/ecumenical-documents-on-migration

Neck, R. & Schmidinger, H. (2013). *Migration*. Wien, Köln, Weimar: Böhlau. https://doi.org/10.7767/boehlau.9783205789871

Nussbaum, M. (2014). *Die neue religiöse Intoleranz: Ein Ausweg aus der Politik der Angst*. (N. de Palezieux, Trans.). Darmstadt, Germany: Wissenschaftliche Buchgesellschaft.

Oltmer, J. (2016, February). *Plurality of migrations: quantity and types of global migrations*. Presented at the German Bishops' Conference, Germany.

Pfarrhofer, H. (2016, March 20). Mikl-Leitner: "Sind gerade dabei, Festung Europa zu bauen." *Die Presse*. Retrieved from http://diepresse.com/home/politik/innenpolitik/4950279/MiklLeitner_Sind-gerade-dabei-Festung-Europa-zu-bauen

Pfingsten: eine geistreiche Alternative zum Ruf nach Krieg. (2017, June 6). Retrieved June 20, 2017, from http://www.feinschwarz.net/pfingsten-eine-geistreiche-alternative-zum-ruf-nach-krieg/

Pohl, W. (2013). Die Entstehung des europäischen weges – migration als wiege Europas. In R. Neck & H. Schmidinger (Eds.), *Migration* (pp. 27–44). Wien, Austria: Köln.

Polak, R. (2015). "Wir sind keine Indianer!" Pastoraltheologische reflexionen zu den erfahrungen einer katholischen migrationsgemeinde in Wien. *International Journal of Particle Therapy*, 19(1), 81–121. DOI 10.1515/ijpt-2014-0049

Polak, R. & Jäggle, M. (2013). Gegenwart as locus theologicus: Fur ein miggrationssensible Theologie im Anchluss an Gaudium et Spes. In J-H. Tück (Ed.), *Erinnerung an die Zukunft: Das Zweite Vatikanshce Konzil* (pp. 550–580). Freiberg im Breisgau: Verlag Herder.

Pontifical Council. (n.d.). Rosario dei Migranti e degli Itineranti. Retrieved June 21, 2017, from http://www.vatican.va/roman_curia/pontifical_councils/migrants/Rosario/rc_pc_migrants_rosario_en.html

Pope Francis. (2014, November 25). *Visit to the European Parliament*. Strasbourg. Retrieved from https://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-parlamento-europeo.html

Rosenberger, S. & Seeber, G. (2016). Lokale politik und zivilgesellschaft. Notizen zur OÖ-Wahl. *KSOE-Nachrichten 1*.

Sassen, S. (2015). *Ausgrenzungen: Brutalität und Komplexität in der globalen Wirtschaft*. (S. Vogel, Trans.) (1st ed.). Germany: Fischer.

Saunders, D. (2011). *Arrival City: The final migration and our next world*. Toronto, Canada: Vintage Canada.

Scheffer, P. (2008). *Die eingewanderten toleranz in einer genzenlosen welt*. G. Seferens (Trans.). München, Germany: Hanser.

Söding, T. (2015). Das refugium des messias. Die flucht der heiligen familie nach ägypten. *IKaZ*, *44*, 343–354.

Strube, S. A. (2015). *Rechtsextremismus als herausforderung für die theologie* (1st ed.). Freiburg, Germany: Verlag Herder GmbH.

Suess, P. (2011). Migranten-Pastoral. Fragmentarische Überlegungen zu Aparecida (2007). In G. Bitter & M. Blasberg-Kuhnke (Eds.), *Religion und Bildung in Kirche und Gesellschaft. Festschrift für Norbert Mette* (pp. 308–317). Würzburg, Germany: Krick.

Trojanow, I. (2016). Migration über den Gartenzaun. In G. Sperl (Ed.), *Flüchtlinge* (1st ed.). Czernin Verlag, Wien, Austria: Czernin Verlag.

Trotman, A. & Emmanuel, H. E. M. (2010). Message 18 December 2010: International migrants day: Together – not apart. Migration 2010. Retrieved from http://migration.ceceurope.org/fileadmin/filer/cec/CEC_Documents/Press_Release_Attachments/Message_18.12.2010.pdf

Tomasi, S. (2008). Migration und katholizismus im globalen kontext. *Concilium*, *44*(5), 520–537.

Vatican City. (2004). Erga migrantes caritas Christi – The love of Christ towards migrants. Retrieved from http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html

Vertlib, V. (2015, September 18). Was ist los mit Europa? Retrieved June 20, 2017, from http://diepresse.com/home/spectrum/zeichenderzeit/4824683/Was-ist-los-mit-Europa

Waldenfels, B. (1990). *Der Stachel des Fremden*. Berlin, Germany: Suhrkamp Verlag.

Waldenfels, B. (1997). *Topographie des Fremden*. Berlin, Germany: Suhrkamp Verlag.

Waldenfels, B. (1998). *Grenzen der Normalisierung*. Berlin, Germany: Suhrkamp Verlag.

World Council of Churches. (2016, January). Europas Reaktion auf die Flüchtlings- und Migrantenkrise, von den Ursprungsorten über die Durchgangsstationen bis zur Aufnahme und Zuflucht: ein Aufruf zu gemeinsamer Verantwortung und koordiniertem Handeln. Retrieved from https://www.oikoumene.org/de/resources/documents/programmes/umer/mission-from-the-margins/migration/europes-response-to-the-refuge-crisis?set_language=de

Zulehner, P. M. (2016). *Entängstigt euch!: Die flüchtlinge und das christliche abendland* (2nd ed.). Ostfildern, Germany: Patmos Verlag.