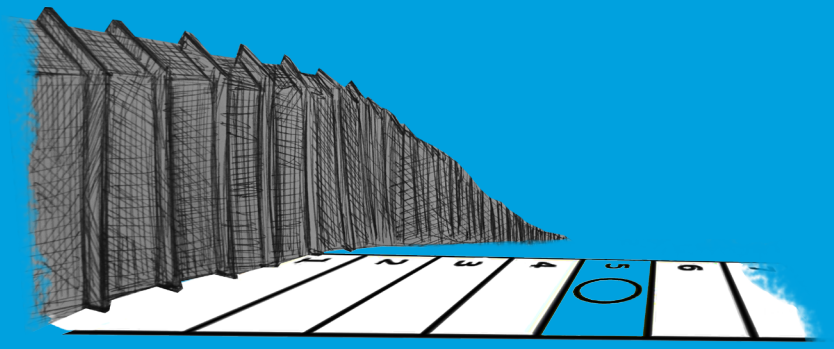
booklets

SEEKING SANCTUARY

The Political Construction of Habitable Places



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1. PLACES SAFE FROM PROFANATION

On 15 July 2016 the Dólmenes de Antequera were made a UNESCO World Heritage Site. This archeological monument in Malaga was thus incorporated into the ranks of places considered particularly valuable and deserving of special protection. As the international guardian and arbiter of this select list of sites, UNESCO takes responsibility for preserving the natural and cultural treasures of the planet against deterioration and destruction.

The Universal Declaration of Human Rights (UDHR) was signed in Paris on 10 December 1948. Its thirty articles laid the foundations for a juridical edifice destined to protect the dignity of all human beings. It provided a "place" to which any citizen of the world can go in search of justice when his or her basic rights are threatened. Now, seven decades after that signing, millions of refugees and displaced persons are fleeing wars and famines. They are calling today at the door of that edifice that was built for them, but what they find is a building in ruins, incapable of offering them the protection it promised in years past. The old Europe, which had declared that human beings have no price but do have value, is today selling "immigrant flesh" to Turkey, which for three million Euros agreed to keep Syrian refugees within its borders. And the United States, which helped set the foundations of a world without borders–a world where every person has the right to circulate freely and, in the case of persecution, to seek and enjoy asylum in any country (articles 13 and 14 of the UDHR)– is today planning the construction of an appalling wall stretching three thousand kilometers along the Mexican border. Human rights are no longer a habitable place.

1.1. Sacred asylum

Given the fragility and the current dysfunction of the international organisms that were constructed with the intention of protecting the most valuable aspect of any society (equality of dignity for all human beings), the German church has reasserted the sacred right of asylum of ancient and medieval times, by which those being persecuted by secular justice could ask the Church for "divine protection." The chains still visible outside many churches mark the former perimeters of the sacred territory that provided asylum. Persons trespassing into that territory would be invading the inviolable domain of the divinity; it was a space safe from profanation and protected against arms and violence, which were forbidden to enter. The invocation of sacred asylum assured the protection of evangelical justice against the outrages of secular vengeance.

Now is not the moment for analyzing the juridical conflicts that sacred asylum produced between the secular and ecclesiastical authorities, nor will we attempt to assess the practical efficacy of the present proposal of the German church. The persons now taking refuge in Germany's Catholic and Reformed church are seeking their right to ecclesial asylum, which protects them from prosecution while they remain in the sacred precincts. However, their situation makes it clear that there is an urgent need to create places safe from profanation, spaces where invoking human dignity is set down as a limit over against every form of Power, Right, or Institution. In a globalized world that disorients and debilitates the international institutions that formerly provided safe places of exile, there is an urgent need today to reconstruct physical, symbolic places where people can appeal to their naked condition of "being human" as a sure warranty of rights and a recognition of their identity. Such "non-profanable" places must be secure against all aggression and commercialization.

1.2. Places *extra commercium*

The phenomenology of religion affirms the universality of the distinction between the profane and the sacred; it exists in all cultures. Sacred realities are those that are placed apart; they are kept separate and protected from whatever is not sacred. Such separation seeks to prevent the "holy" from being "profaned," that is, mixed with what is profane.[1]

Roman law incorporated this distinction into its legal apparatus by including sacred things in the category of things that cannot be bought: they are considered *extra commercium*, as opposed to things that are patrimonial or inheritable. The things that should be excluded from commercial transactions are those belonging to the gods (*res divini iuri*) or to the Roman people (*res republicae*) and those destined for the general use of all (*res communes omnium*).[2] The critical diagnosis lying at the heart of this booklet is that, given the context of a globalization that is destroying juridical and national frameworks, both the things belonging to the people and those dedicated to general use have been profaned and now operate in the sphere of commerce.

Since the profaning force of neoliberalism turns into merchandise all that it touches, the only defensive stronghold for those realities that should never be bought or sold (dignity, home, nature, education, health) appears to be "divine right." Such realities must seek protection under the inviolable cloak of the sacred. We consider the construction of places safe from profanation to be one of the three fundamental tasks to which religions should commit themselves at the present time.

1.3. The place are not being built

A cavity in a rock is nothing more than an empty space until human beings decide that the cavity is a good place to go when seeking protection from inclement weather or the threat of wild animals. And they end up making it a cave, so that that physical hole becomes a place where they can live, a home where they can light a fire and share their food, a place whose walls they can decorate with magical figures; it can even be a resting place for their dead.

Human beings do not build only physical places. They also create symbolic "spaces" in which to live. By "symbolic place" we mean all social constructions that recognize, welcome, and facilitate the development of individual and collective identities. We are not talking about a utopian rhetoric that projects imaginary places but of a performative language that brings into being what it proclaims. Physical places protect from inclemency and take root in communities; symbolic places welcome identities and create culture.

Law builds many of those habitable symbolic structures. Since 3 July 2005, homosexual persons in Spain can be married civilly. Law 13/2005 created the "juridical space" within which same-sex couples can express their love publicly and enjoy the legal guarantees of matrimony. Such a "symbolic place" does not exist in Afghanistan, Saudi Arabia, or Iran, where homosexuality is punished with the death penalty. No one can live in such a juridical space until it is created, because only places that have really been constructed can be inhabited.

The material and the symbolic places we build are two sides of the same coin: the public hospital is not only a building that houses clinics and operating rooms; it is also the symbolic expression of the free universal health care system that we have built through our collective efforts and that we want to bequeath as a social good to our descendants.

The construction of habitable places is a basically political task since it requires a close connection between symbolic and material places. The political task consists in the social construction of ideological projects.

1.4. Places also get destroyed

Wars leave landscapes devastated, with buildings reduced to rubble. Viewing terrible material destruction tends to makes us oblivious to the symbolic wreckage produced by other battles. Military conflicts destroy not just buildings; they also demolish social ties, political institutions, and cultural identities. The persistence of conflict

in places where the physical structures of devastated zones have been rebuilt shows the need for the reconstruction not only of material places but also of symbolic ones.

It can also happen that, behind the apparent solidity of supposedly immovable physical places, the symbolic pillars on which they rest are being undermined. In fact, an underground war is being waged in the back rooms of our "peaceful" social democracies. When we go out into the streets demanding that free universal education and quality public health care be maintained, we are fighting against the neoliberal termite that is eating away at the foundations of the welfare state which, with all its limitations, we have labored to build collectively. We defend public schools and hospitals as physical places, and we want to help build more of them around the world. We defend free universal education and health care as places that symbolize an egalitarian society, and with the same determination we strive to make them available to all the planet's inhabitants.

The political construction of places safe from profanation requires defending those "sacred places" we have already created and demolishing those that have become unhealthy dwellings. It requires building new homes that are multicultural, sustainable, and unbiased and that recognize and welcome negated identities. We are called to work as architects and masons in a grand geo-strategic battle, for only thus can we keep the world from ending up as a huge commercial center in which every reality has a sticker price and a bar code.

1.5. Globalization, a place under construction

Our proposal to build places safe from profanation is set forth against the uncertain cartography of globalization, which dissolves commercial borders at the same time as it reinforces social and political borders.

A judicious reading of the globalizing phenomenon in which we are inevitably immersed should take account of the enormous topological conflicts involved. The common home toward which globalization would seem to be moving is still a project on the drawing boards, and the handing over of the keys keeps getting postponed indefinitely. As much as media rhetoric assures us that we are already living in the "global village" advocated by McLuhan, we are still very far from the ideal of global citizenship taught in our school texts. It may be that we are now living in a financial, commercial, technological, or informational global village, but we do not yet live in a village of cosmopolitan citizenship. We are already global consumers, but we are not global citizens. With only the click of a mouse, we can buy products from the other side of the planet, but we cannot exercise our right as citizens of the world to live wherever we want. Moreover, the globalizing architects do not all want to construct the same kind of buildings: some want to make the world into a global supermarket while others give priority to building a common home that is habitable by all (especially the most vulnerable), a home respectful of the natural environment and preserved unspoiled for future generations.

Instead of speaking of globalization as an integrated, homogeneous phenomenon, we should speak of "globalizations," plural, that have different rhythms and goals and that are not necessarily convergent. "Economic globalization" of a neoliberal type seeks to expand markets, whereas "humanistic globalization" aspires to a universalized model of civilization based on respect for and practice of human rights. The great challenge facing us in this century is creating hierarchy and harmony among the different globalizations so that all of them work for the benefit of the most vulnerable realities. It is not a question of making a Manichean choice between "economics" and "humanism," for no humanization is possible without economic development that provides the material conditions that can sustain people's rights. Rather, the issue is how to respond to the challenge in a lucid and critical way, recognizing that the present globalizing project is the hypertrophy of a runaway neoliberal soul, which unfortunately has overwhelmed a paltry humanistic soul incapable of bridling an economy intent on imposing its harsh laws.

1.6. Finances call no place home

The delocalization inherent in the globalizing phenomenon has dislodged the economy from its natural support. From being a tool for administering a household–the etymological meaning of the word "economy" (*oikos*: house, *nomos*: norm)–economics has become a dangerous weapon serving the interests of capitalist neoliberalism that knows nothing about households. It is paradoxical, not to say extremely sad, that this tool that was devised to help benefit homes has ended up being a terrible threat to homes everywhere.

The stubborn financial crisis of the last few years, which has left in the street thousands of persons, can be understood as a territorial war. When the city administration of Madrid sold its social housing to vulture funds–a "profitable deal," according to then-mayor Ana Botella–it was nourishing the perverse soul of a delocalized, globalist Mister Hyde while evicting his neighbor Doctor Jekyll. Or when the old Can Misses hospital in Ibiza had to rehab some of its plant as living quarters for the doctors who could not pay the exorbitant rents of tourist apartments, the truth of the territorial conflict was obvious, even though politically correct language tried to camouflage the ploy under the euphemism "habitational emergency." Habitational emergency, or in plain language, waging war for the preservation and defense of habitable places is what happened when the citizens of San Sebastián, Mallorca, and Barcelona confronted the sacrilegious speculation of a predatory tourist industry that wanted to convert homes into merchandise. When neoliberal logic blames "tourism-phobia" for causing multi-million Euro losses for such cities, it is intentionally ignoring the fact that the "violent demonstrators" are really only neighbors who want to continue living in the places where they were born and grew up; they are people whio want to live near the schools where their children are studying today, and they want to be close to health centers, public libraries, and parks where they can relax on the weekend.

The Dólmenes de Antequera have value, but no price can be put on them; that is why we have decided to protect them and free them from commercialization. Human beings, their homes, their families, and their future have value also, though we greatly fear that the Cain-like soul of neoliberal globalization has for a long time been seeking to tag them all with a price.

1.7. Citizens of what world?

One of the incongruities of globalization is that its amalgamating dynamic, far from strengthening existing international organizations, hinders their efficacy and produces instead a boomerang effect that makes some nation-states reinforce their borders to protect "their people" from "those other people," who are considered a threat. The decision of British voters to leave the European Union is a perfect example of this globalizing incoherency. According to sociologist Manuel Castells, we can diagnose this dissonance by noting the dialectical tension that exists between a delocalized power, which behaves like a fluid, and cultural identities that need local rootedness.[3]

No matter how boastfully globalist rhetoric proclaims the advent of universal citizenship, the truth is that passports and visas are more necessary than ever in this globalized world. The world is not a unified place with fewer borders; instead, it has more and more. Nowadays the construction of places safe from profanation requires eliminating the forms of local citizenship that collide with a type of international law that has become uninhabitable. The subordination of human rights to the civil rights of particular nations calls into question the viability of a universal humanitarian law, a law that is rendered ineffective when citizens of the world cannot appeal to it over against concrete nationalities. Today, invoking the status of citizen means denying the real exercise of basic rights to those who enjoy "only" the "status of person." In the absence of a "planetary constitution" capable of protecting rights that are truly universal, there is a need to create refuges for those human beings whose only passport is their dignity. For the Italian jurist Luigi Ferrajoli, the creation of these places safe from profanation means separating the right of residence and circulation from citizenship and relating it instead to the condition of being human.[4] We have the right to live and travel wherever we want, not because we belong to a particular nation but because we belong to a single human family.

1.8. Social purgatories

Another consequence of the unseen socio-economic struggle to conquer physical and symbolic places is the appearance of ever more numerous social purgatories. These are the liminal places in no man's land that become places of refuge for homeless persons who have been expelled from their homes and their countries. They are transitory spaces where refugees wait, either to be admitted to paradise or to be returned to hell. In former times that was the function that theology assigned to purgatory: a temporal place where the souls of sinners awaited purification before being allowed into the beatific vision.

Today the social purgatories are called refugee camps or internment centers for foreigners: they are non-places[5] for non-persons. They are provisional spaces where anonymous beings wait for their guardian angels to provide them with an identity ("refugee," "asylum seeker") that allows them to cross the threshold of the promised land. Failing that, angels with flaming swords will drive them out, toward the black holes of stateless semi-existence.

1.9. The urgency of building habitable places

War, struggle, destruction–I am intentionally using apocalyptic language because I honestly believe that, behind the apparent placidity of our small first world, a fierce "geosymbolic" battle is being waged to conquer and control the spaces we inhabit. We cannot ignore the fact that 2017 was the year with the greatest number of displaced persons since the Second World War: 68.5 million persons had abandoned their homes and were wandering the earth because of violence. In addition to the internally displaced and those fleeing wars and violence, there is the increasing number of climatic refugees who are fleeing floods and droughts, the perverse consequences of our present model of development. Every day there are more homeless people in our world.

Also driving people from their homes, in addition to the armed conflicts and the effects of climatic change, are financial speculations that trade in the very land on which the people live and grow their food. Africa is for sale: India, South Korea, and Saudi Arabia are just a few of the countries that are buying enormous extensions of the African continent. World Bank reports warn that many of these purchases are motivated, not by conscientious economic forces seeking to care for our common home, but by financial engineering that speculates on the value of soils, cultivating tiny portions of the land acquired in order to drive up the its price. Financial capital, which as we said before has no place it calls home, obscures the reality that on these lands live human beings with their houses, their parks, their markets, their schools, … Who is calling out today for us to remember the biblical statement that the whole earth and all it contains belong to the Lord (Ps 24,1) and that therefore it cannot be profaned by being turned into merchandise?

If we do not construct sacred places that are preserved from all profanation, then the speculators will end up seizing our lands and our houses. The excavators and bulldozers are on the way; we cannot standby with folded arms. Christians, along with all women and men of good will, are called to build places of hospitality. We have to raise the walls of a common dwelling that respects the dignity of all human beings, that respects the biodiversity of Mother Earth (who precedes us as a vital substrate), and that protects the future dreams of our children and grandchildren.

1.10. The Church's places

The teaching of Pope Francis includes abundant expressions and actions related to the places the Church is called

to travel through and to build up. He speaks of a "Church that goes forth" and a Church that is a "field hospital." These are spatial metaphors pointing toward the human peripheries where the ecclesial institution should set up its tent. Francis made a quick visit to the Greek island of Lesbos in 2016 to meet refugees at the height of one of the most serious migratory crises in Europe, and he celebrated a well-attended Mass right on the border between Mexico and the United States. These were just two of the symbolic acts by which he pointed out the places that the Church should occupy in our time.

Throughout all its history the Church has been constantly concerned with determining its place in the world. When early Christianity was proclaimed the official religion of the Roman Empire in the fourth century, various alternative ways of life emerged as efforts to remain faithful to the evangelical spirit of austerity and service. Hermits, monks, anchorites, and holy women built their "places of resistance": hermitages, monasteries, and convents whose space and time were ruled not by the emperor's laws but by the bulwarks of interior space and the cadence of the liturgical hours. This construction of places safe from profanation was similar to what happened in the 13th century with the rise of the mendicant orders, which rejected the degradation of an ecclesial institution that had withdrawn from the peripheries.

Defining the place that the Church should occupy in today's world is a matter of vital importance for an institution anticipating the Final Judgment of history. The Church's place must be defined concretely, in terms of soup kitchens, refugee camps, shelters, hospitals, and prisons. "I was hungry and you fed me; I was thirsty and you gave me drink; I was a migrant and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you helped me" (Matt 25,35-36). For Jon Sobrino, finding its place in the world must be a central question for the Church:

> Determining its proper place is a fundamental problem for the Church. The formal answer is well-known: its place is the world, a reality logically external to the Church itself. But the exercise of mercy is what places the Church outside itself, in a definite place, the place where human suffering happens, the places where human cries are heard. (Worth more than many pages of ecclesiology is that song of the oppressed African Americans in the United States: "Were you there when they crucified my Lord?") The Church's place is beside the one wounded on the road, whether or not the wounded one coincides physically and geographically with Church's internal world. The place of the Church is alongside "the other," experiencing the radical otherness of someone else's pain, especially when it is massive, cruel, and unjust.[6]

2. JESUS, BUILDER OF HABITABLE PLACES

According to tradition, Jesus worked as a carpenter until the beginning of his itinerant ministry, having learned the trade from his father Joseph ("Where did he get this wisdom and these miraculous powers? Is he not the son of the carpenter?" Matt 13,54-55). Biblical scholars believe that many of the expressions used in the parables (the speck and the beam in the eye, the hand on the plow, the light yoke, etc.) indicate that Jesus was involved in manual labors related to building. So we can imagine Jesus as part of a crew building adobe houses, installing doors, erecting beams, mounting windows, etc.

Before setting out to announce the Good News, Jesus worked hard building physical places, and though he dedicated part of his life to raising houses for others, he ended up himself with nowhere to lay his head (Matt 8,20). Construction was a trade he would never abandon, however, because he worked to build a place that would shelter the blind and the deaf, the publicans and the prostitutes, and he called it the Kingdom of God. Jesus was a builder of habitable places for those whom the society of his day had condemned to the wilderness of negated and excluded identities.

2.1. The places of Jesus

The gospels, especially Luke's, allow us to get a geographical reading of the public life of Jesus. His itinerary begins in the synagogue of Nazareth, where the Galilean prophet announces his project of "places to be built": good news for the poor, freedom for the captives, sight for the blind, liberation for the oppressed (Luke 4,18). He then moves on to the temple of Jerusalem, symbol of the perversely legalistic and exclusionary religion that needs to be demolished: "Destroy this temple and in three days I will raise it up again"

(John 3,19). Between the synagogue and the temple there opens up a symbolic-geographic trajectory in which Jesus decides where to travel (he intentionally traverses the impure region of the Samaritans), what marginal places to visit (he encounters demoniacs living in graveyards, Mark 5,2-3), what houses to enter (he invites himself into the home of the sinner Zacchaeus, Luke 19,1-10), what habitable metaphors to use (the Kingdom of God, Mark 4,26-34), and what places to destroy (he confronts the exclusionary legalistic religion of the temple).

A reading of the gospels that is attentive to the "places of Jesus" will provide us with useful keys for sketching out habitable places for men and women of the 21st century. We will focus here on three different spaces in which the gospels situate Jesus: the places he passes through, the places he builds, and the places he tears down.

2.2. Traveling through the peripheries

In his journey to Jerusalem Jesus does not avoid the impure region of Samaria. (In those days Jews usually traveled the roundabout way through Perea, east of the Jordan, in order not to set foot in the infidel land of Samaria). Nor does he hesitate to pass through cemeteries or to enter the houses of public sinners. Jesus visits the peripheries to meet up with women considered impure (John 4,1-40), with men possessed by unclean spirits (Mark 5,1-2), with hungry crowds (Matt 14,13-22), or with repentant tax-collectors (Luke 19,1-9). The images that the gospels present of Jesus being besieged by the sick, the famished, the possessed, and the impure show clearly that he frequented the human dumping grounds of his day, the social limbos inhabited by zombies whose only identity was the stereotyped label put on them by a society that made them invisible, branding them with common denominator of "Legion": "As soon as Jesus got out of the boat, he was met by a man with an unclean spirit, who was coming from the tombs. […] 'What is your name?' Jesus asked. 'My name is Legion,' he replied, 'for we are many'" (Mark 5,2.9).

As Jesus passes through the peripheries, he personally encounters the people who have been remitted to the fringes of social or religious non-existence, and this encounter precedes any response. The "habitational proposal" of Jesus arises from the anguish he experiences at sharing another's intimate suffering ("As he approached the town gate, he saw a dead man being carried out, the only son of his mother, and she was a widow. […] When the Lord saw her, he had compassion on her" (Luke 7,12-13a). His invitation, "Come to me, all you who are weary and burdened, and I will give you rest" (Matt 11,28), is not a pious religious slogan but the response of Jesus to the weary and burdened people who literally threw themselves on him: "Jesus asked his disciples to have a boat ready for him so that the crowd would not crush him. For he had healed so many that all who had diseases were pressing forward to touch him" (Mark 3,9-10).

The struggle to build any physical or symbolic place must always emerge from a personal encounter with concretely suffering persons. In theolog-

ical terms, we can say that suffering precedes salvation. Jesus announces the coming of the Kingdom–that is, of a place–for the hungry, the sick, the possessed, the abandoned, etc., because he has visited them in their no-places and has entered into their unclean houses. The "place" that is the Kingdom is not a space designed by a distinguished firm of architects for the tenants of a generic humanity; rather, it is a blueprint for construction that will meet the real needs of those who are *today* weeping and suffering: "Blessed are you who hunger now […] Blessed are you who weep now […]" (Luke 6,21). Before attempting to build a place, we should ask about the suffering it is responding to, because it often happens that many well-intentioned policies meant to help the most vulnerable end up building places that the latter did not request, do not need, or simply don't want to live in. There is a sort of "charitable despotism" that does everything for the impoverished without ever asking them about their needs. Compassion–feeling another suffering as one's own–should be what activates the political construction of habitable places.

2.3. The Kingdom of God, a habitable metaphor

Jesus dedicated his life to announcing the Kingdom of God, which is not only a temporal metaphor for the imminent establishment of divine sovereignty over all creation, but also a spatial metaphor for the construction of habitable places in a Kingdom that is already present. Traditional theology has been concerned mainly with the "temporal" dimension of the Kingdom: Is it an apocalyptic event that will slam the door definitively shut on history as we know it? Is it an eschatological ending that will be verified in an eternal heaven? Is it built up little by little, or will it come upon us unexpectedly? Will everyone enjoy it or only the few elect?

Some theologians, such as Halvor Moxnes, ask not only about the temporal evolution of the Kingdom but also about its "local" dimension. In his suggestive book, *Putting Jesus in His Place*,[7] Moxnes profiles the symbolic contours of the alternative place that Jesus builds along with his companions. For the disciples of Jesus, the Kingdom of God us not only a future promise: it is a place in which they can already live.

For a brief space of time the Kingdom of God was a "habitational alternative" that could be localized in the symbolic and geographical space of first-century Palestine. Jesus gathered around him a group of itinerant charismatics whose social relations were characterized by equality and inclusion, qualities that clashed with the commonly accepted relations and places. They formed a sort of familial community and had their own unique relational codes. The hungry, the leprous, the homeless, the sinners, and the apostles who had abandoned their work and family obligations found in Jesus a place where they could live: "Lord, to whom shall we go? You have the words of eternal life" (Jn 6,68).

Jesus spoke of the Kingdom of God as a future banquet where the poor, the lame, the blind, and the deaf would have a place at the table (Luke 14,21). This metaphor should be read against the background of those subversive meals

of Jesus, at which the impure, who did not wash their hands before eating, were already *de facto* occupying the places of honor. It is not that in the Kingdom the last "will be" the first: they "already are" the first. Their primacy surprises even Jesus himself, who gratefully exults in the protagonism of the most vulnerable: "I give you thanks, Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned and have revealed them to the little ones" (Matt 11,25).

As a habitable metaphor, the Kingdom of God points toward performative spaces, communities of resistance and resilience that present themselves as places where one can take refuge from the prevailing "symbolic-urbanistic narrative." They are imagined, not "imaginary,"[8] spaces; they are "queer" spaces where the prototypes of new homes, new identities, and new relations may be practiced and lived.

2.4. Exiting toward the Kingdom

When the disciples ask about the place inhabited by Jesus ("Teacher, where do you live?" John 1,38), they are invited to visit it ("Come and you will see." John 1,39). Entering into the space where the Kingdom is under construction requires exiting toward that space and undergoing a geographical and symbolic-existential displacement that is not exempt from conflicts.

The bucolic interpretations of the vocation narratives in the gospels conceal the reality: the missionary readiness to leave nets and boats immediately in order to follow the Master (Luke 5,11) means a radical change of physical places and social roles. When James and John leave their father Zebedee alone with his fishing chores in order to go with Jesus, they neglect their familial obligations in order to commit themselves to an undefined construction site where their professional functions and family relationship will be redefined. That is why I referred above to the apostles as men who abandoned the culturally binding family obligations of their time.

The construction of the new family of Jesus ("Who is my mother, and who are my brothers?" Pointing to his disciples, he said, "Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother" Matt 12,48-50) requires a new symbolic reconfiguration of family relations ("Let the dead bury their dead"), social relations ("the last will be first"), and even gender relations (women who are missionary leaders, and men who act against the patriarchal roles traditionally assigned to the head of the household). We cannot develop the point now, but it is remarkable that in the family model proposed by Jesus, the function of the head of the household is exemplified by a "weak," compassionate father who every day awaits the return of his prodigal son and who, when the son finally returns, goes forth not to reprimand him but to cover him with kisses (Luke 15,12-32).

2.5. Identities in reconstruction

On the margins of society are found those who have been discarded there, and they are the ones who have been called and sent to live in the social slums

of the Kingdom. With the call, "Come with me and I will make you fishers of people" (Matt 4,19), Jesus convoked individuals who were "integrated" into the social, familial, and economic systems of that time. He was inviting them to "de-integrate" from those systems in order to inhabit a new place alongside the excluded and those who had no place to rest their head (Matt 8,20).

> The sayings of Jesus were addressed primarily to young men, inviting them to leave their positions in the family group. Most of these young men did not appear to be marginalized in their society; that is, they were not destitute, "sinners," sick, etc. Rather, they were well integrated into their households and their village structures. Therefore, when they left those structures to follow Jesus, they experienced the effects of separation: they became "displaced persons" and were stripped of their positions and their status. They entered into a liminal state outside the known and accepted structures of their family groups and village societies.[9]

At least two "project identities"[10] flow together in the community of the Kingdom: first, the identity of disciples who come from integrated contexts and find themselves obliged to reconfigure their original identity in order to adapt to the relational functions of a charismatic community in a permanent state of construction; and second, the identity of the excluded who find in that same community the opportunity to remake their identities, which had been negated by the prevailing hegemonic narrative. The hospitality of the Kingdom of God is characterized by a fluid space that allows for a re-elaboration of identities.

The habitational identity of the Kingdom is that of a place in continual reformation, a space that keeps getting reconfigured in function of the different identities that knock at the door: if no one prevents Philip from baptizing the Ethiopian eunuch (Acts 8,26-40) or Peter from staying as a guest in the house of the Roman soldier Cornelius (Acts 10,1-48), then it is time to tear down the wall of legal prescriptions. If no food is impure (Rom 14,20), then the dining area needs to be expanded so as to accommodate all foods and all dinner guests. The churches of the first communities are flexible spaces that can be adapted to welcome new guests. As the Church becomes more institutional, that pliable mortar of that first epoch hardens into a type of concrete that defines immovable spaces and fossilized identities.

It is important to clarify something: did the habitational malleability of the primitive Church correspond to the inevitable identity crises that are part of all personal or institutional maturation and that tend to disappear when a clearly defined "adult" status is reached? Or, to the contrary, is continual reform of its space part of its welcoming DNA? In the first case, the welcome will extend no further than a low-intensity hospitality resembling simple condescendence, assimilation, or submission: those who enter should observe the domestic norms and respect them just as they are. In the second case, that of a dynamic hospitality, the guests are integrated as full members of the family and contribute

to reformulating habits and reordering spaces. The metaphor of the Kingdom as a habitable space appears to situate itself in the second option: the poor, the lame, the publicans, and the prostitutes do not use the service entrance and remain mute in their places; rather, they are invited to occupy the place of the host and to completely reform the space of welcoming: "I assure you that the publicans and the prostitutes will go before you into the Kingdom of God" (Matt 21,32). The ecclesial question that inevitably arises is whether those who today call at the door of the Church in search of refuge will meet up with the condescending hospitality of places that attend to suffering but negate identities, or whether they will be received joyfully into a family dwelling where the guests are given festive clothes, have rings put on their fingers, and have fatted claves killed for the great banquet welcoming them home (Luke 15,22-24).

Every institution that ventures into the margins–including the Church–must be ready to let itself be reshaped by those same frontier territories. No one emerges unscathed from the encounter with the suffering other. To cure the wounds of those found half-dead on the roadside, one has to descend from one's own mighty steed.

2.6. Places to be decimated. When the market profanes the temple

Besides the places that need to be traversed and those that need to be built, there are also places that need to be demolished or reformed. They are desecrated spaces that have betrayed their duty to preserve sacred realities and have yielded instead to the usurping logic of the market. A church made into a supermarket is an example of such profaned space.

Either at the beginning of his public life (as suggested by John) or at the end (according to the synoptic narratives) occurred the episode in which an angry Jesus, with whip in hand, expelled the merchants and money changers from the Jerusalem temple while crying out, "Take that out of here, and do not make my father's house a marketplace!" Historians tell us that this act was the direct cause of Jesus' arrest and his conviction as a religious and political rebel. Jesus entered into the very heart of Jewish religion and identity to denounce their profanation. Since the Jerusalem temple coined its own currency, worshipers wanting to buy animals for sacrifices and offerings (oxen, lambs, doves) had to make use of money-changers who had, with the approval of the religious authorities, converted the sacred precinct into a huge marketplace.

Although the post-Easter reinterpretation of this event by the evangelists has many christological themes related to the divine sonship of Jesus, nothing prevents us from understanding it as a condemnation of the defilement of the physical and symbolic place that represented the second temple of Solomon. The sacred place that should have been kept free of any interest except the praise and adoration of God had perverted its sacred end and entered into the logic of the market. That which had a sacred value and should therefore have been main-

tained *extra commercium,* free of all economic taxation, ended up becoming a commodity: the house of prayer had degenerated into a den of thieves (Matt 21,13).

Without any desire to belittle the sentiments of those whose religious convictions are offended by strictly religious acts of profanation (attacks on images, assaults on chapels, blasphemous words, etc.), I believe that in our present day most sacrilegious acts are committed far from the churches. "Secular" sacrileges happen every time a price is put on something that has absolute value. As Carlos Lema states, "in these times when the market has an expansive tendency to colonize the whole social world, the vindication of the sacred sphere must defend the thesis that the very existence of social bonds and of society itself depends on the existence of domains that free from profanation by money. […] Defending the sacred therefore means demanding de-commercialization; it means opposing the dystopian vision that considers everything to be subject to appropriation and that reduces social life to the marketplace."[11] Sacrilege is trafficking women and children for purposes of sexual exploitation. Sacrilege is not alleviating the avoidable famine in South Sudan. Sacrilege is the eviction of people from their homes by the banks. Sacrilege is financial markets speculating with domestic economies. Sacrilege is the pillaging of the Amazon rainforest for the production of biodiesel. Sacrilege is the extermination of biodiversity for the sake of predatory progress. The only proper reaction to these intolerable situations is wielding the whip and driving out the money-changers.

The great geo-strategic battle of our century is the protection of sacred realities against the invasion of capitalistic neoliberalism. The great enemy to be fought has a name: Midas, the Greek king to whom, according to mythology, Dionysius granted the power to turn everything he touched into gold. We should recall that the myth warns us of the resulting suffering of the king, for his own daughter was transformed into gold when he touched her. There are realities that money must not touch if we do not want to lose them.

Worshiping the golden calf continues to be the great temptation of every age and every culture. The calf today finds a globalization without fences, providing vast pastures in which to satisfy its greed. Building places free of profanation means raising protective barriers to prevent Mammon from consuming all the plants growing in the flowerpots on our terraces.

2.7. Crossing cemeteries, building metaphors, destroying temples…

When inspired by the praxis of the carpenter's son, the political construction of places free of profanation must know how to deal with the suffering of the living dead that our society remands to distant cemeteries. It must create new forms of social rhetoric that allow for habitable spaces in which the last and the least take the initiative, and it must destroy those institutional and symbolic places that exclude and negate identities.

Around the year 1205 Francis of Assisi felt a call to rebuild the Church

("Francis, rebuild my Church. Don't you see that it is crumbling?"), and he began renovating the church of Saint Damian near Assisi. Eight hundred years later, another Francis, this one a pope, dreams of a Church that is a "field hospital," capable of curing wounds and warming the hearts of the faithful.[12] Today, just as in times past, it is necessary to keep rebuilding the Church so that it continues to be a sacred space that welcomes, cares for, and protects those most beloved by God. Now we hear also a similar secular imperative: the summons to build the "other possible world," a common home that welcomes, cares for, and protects the most vulnerable.

3. BUILDING PROTECTED PLACES: REDS, GREENS, YELLOWS, PURPLES…

Critical economic theories make use of *Pantone* to define alternative economic practices with colors. The so-called "green economy" includes businesses that are concerned about the environmental footprint left by their productive processes; the "red economy" encompasses businesses managed according to the principles of cooperation and solidarity; the "silver economy" revolves around the interests and needs of senior citizens; the "pink economy" stresses equality of gender and seeks to give greater visibility to domestic work and other forms of unrecognized (and often unpaid) labor; the "blue economy" wants to go beyond the preventive intentions of the green economy by promoting the consumption of recycled products, the use of local materials, and respect for native cultures; the "yellow economy" places the goal of personal and communitarian happiness above the exclusive pursuit of economic benefits.

In defining the political places to be built, we will adopt this same strategy of using colors to describe them. We will thus talk about the need to create "green places" that are concerned about preserving and caring for our common home; "violet places" that recognize emerging identities; "yellow places" that provide alternatives to the harsh logic of the market; as well as "red places," "orange places," etc.

Before beginning our analysis of each of these spaces, we should recognize the limits placed on our construction proposal by our specific location. In a globalizing context, developing a cartography of places free from profanation requires deep reflection on the validity of the global spaces in which we must inevitably live. We must understand the international treaties– commercial, political, cultural, and

humanitarian–that configure the rambling space of our common home in the making. Many supra-state buildings are in serious danger of collapsing because of a wave of deregulating globalization. Because of the exclusionary perspectives of national constitutions, many critical voices have raised questions about the ability of international humanitarian rights traditions to protect vulnerable populations. The same voices also question the regulatory efficacy of the World Bank, given the many bilateral commercial agreements that slip like eels out of stricter types of political regulation (TTIP, CETAS, etc.). Nations negotiate such agreements using the logic of private enterprise and paying little heed to the real utility of environmental summits. At those summits many countries blithely sign accords to protect nature, but they go on quickly to violate them with the same nonchalance. Our selection of places free from profanation recognizes the importance of these globalized spaces, but it also must respond to the inevitable needs of particular contexts. We hope the reader will know how to make up for these limitations.[13]

3.1. Building "red places" (spaces of veneration)

We began this booklet by alluding to the chains with which some sacred buildings in centuries past secured the perimeter of a protected area for sanctuary. In recent times, neoliberal capitalism has been steadily erasing the lines that formerly marked the boundary between the profane and the sacred, so that now it is difficult even to know what spaces protect sacred realities, what these sacred realities are, and what behavior is correct regarding them. I refer back to what was said in the first part, about the urgent need to restore the red lines that will stanch the flow of economistic oil that threatens to overwhelm everything; we must now insist on the need to recover a deep sense of the sacredness that is the intrinsic value of certain realities–and also a deep sense of veneration as a supreme expression of respect for those realities.

When Moses approached the bush that burned without being consumed, God told him to take off his sandals because he was treading on sacred ground (Exod 3,5). He was entering into the space of divinity, a space requiring a reverential attitude of veneration. As much as our relationship with God may be mediated by the commandments of the Decalogue (Exod 20) or by the ethical imperative of love of neighbor (Matt 22,39), the setting of that relationship will always be liturgical. As theologian Jean-Louis Ska states with reference to the juridical norms of the Pentateuch, one of the most surprising characteristics of Israelite legislation was that, "in contrast to other legislative collections of the ancient world, the Pentateuch unified and blended civil law (*ius*) and religious law (*fas*) as a consequence of Israel's experience of a relationship with divinity that extended sacredness to all social spheres."[14] Sacredness is not an exclusive attribute of divinity but extends to all realities that are in contact with divinity. The well-known text of Matthew 25 expresses forthrightly the way in which divine sacredness is ex-

tended to the hungry, the wayfarer, and the imprisoned":

> "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?"
>
> And the king will answer them, "Truly I tell you, just as you did it to one of the least of my comrades, you did it to me."

From a theological perspective, helping the weak is a liturgical action that enters into the realm of the sacred, and as such it requires the highest degree of veneration and protection. As we saw in the first pages of this booklet, the sacred is that which is kept free of all profanation. It is the "inviolable space" that should be inhabited by all victims, a space ruled by the practice of veneration and therefore protected from mercantile logic. In the presence of the poor we must remove our shoes; we must venerate and protect them. The sand of the Turkish beach of Bodrum, which received the corpse of little Aylan Kurdi, is sacred ground, announcing the sin of a sacrilegious society that did not know how or, what is worse, did not want to protect a foreigner seeking asylum.

The inviolable value of the sacred must remain as an immovable bulwark against all strategic rationality and all logical calculation. Let us stop the debate about distributing immigrants or controlling borders or saving the national identity or protecting the labor market. The sacred is to be received and protected because it is sacred. This is an unconditional ethical imperative, which for believers is also a divine "liturgical" imperative.

The secular nature of our Western society has confined the sacred to the space of private practice and so has forgotten the political exigencies of veneration. The construction of "red places" free from profanation is not seeking social re-sacralization of a neo-evangelistic type. Rather, it is seeking a political resurrection of the concept of sacredness as absolute inviolability and total resistance to any "rationality" that fails to seek the seamless protection of life that is threatened.

3.2. Constructing "yellow places" (spaces of gratuity)

Intimately related with reinforcing the red lines that defend human beings from purely instrumental logic is renewing the construction of spaces of gratuity: places where products, knowledge, and services can be exchanged independently of the profit motive. We are not promoting a Manichean or anti-wealth obsession. The market is necessary, useful, valuable, and in a certain way inevitable. It produces wealth, levels off inequalities, promotes development, funds common services, etc., but the market does all these things only when it is faithful to its instrumental task of serving values and causes that are higher than itself. The economy as a means is a good; the economy as an end in itself is a cancer.

The great enemy to be fought is the perverse dynamic generated by greed.

Unfortunately, money very easily becomes unhinged and invades the temple. "You cannot serve God and money" (Luke 16,13). "Those who want to be rich fall into temptation and become ensnared by many foolish and harmful desires that plunge them into ruin and destruction. For the love of money is the root of all kinds of evil. By craving it, some have wandered away from the faith and pierced themselves with many sorrows" (1 Tim 6,9-10). Biblical wisdom and all subsequent Christian tradition warn us about the perverse dynamic that greed can generate. Saint Ignatius considered the desire for riches to be the first step in a gradual descent that leads from riches to honor and pride, and from there to all the other vices.[15] Our proposal for reconstruction assumes a high degree of susceptibility and a need for preventive measures against the "secondary effects" of contact with filthy lucre.

The creation of countercultural places *extra commercium*, places ruled by the logic of gratuity, helps to buttress the spaces free of profanation. Voluntary work, time banks, bartering, "copyleft," etc., are some of the counter-hegemonic places that confront the commercialization of life. Adjoining the spaces of gratuity are the cooperatives, the economies of the common good, the social enterprises, the ethical banks, etc., all of which also cooperate in the creation of protected zones which place the economy at the service of people.

I don't want to leave this reflection on the "yellow places" that create spaces of gratuity without referring to the new economic models that take advantage of the technological potential of a networked world; these models present themselves uncritically as a "collaborative economy" capable of creating genuine relations of citizenship. I am thinking specifically of Airbnb, Blablacar, Uber, Cabify, and other companies that connect individuals who have a need with other individuals who can satisfy the need. The economic, political, and ethical debate on this topic has just begun, and we should receive with skepticism the messianic messages of these "immaculately conceived" businesses whose entrepreneurs present themselves as interested only in uniting persons and hearts. The actor Ashton Kutcher, a major shareholder in Airbnb, which provides lodging for travelers, defends the virtues of his business: "This enterprise consists in uniting some people with others, in loving one another!" One has to question the altruistic tone of a business that pretends to promote an alternative economy but then registers its headquarters, as do most of the collaborative businesses of this type, in the fiscal paradise of Ireland in order to avoid paying taxes in the countries where it operates. Building yellow spaces also requires us to fight against free zones and fiscal paradises.[16]

3.3. Building "green places" (space of caring and respite)

In the cartography of places free from profanation, the creation of spaces that protect the natural environment that precedes us in time must do more than simply minimize the planet's defensive response to our previous aggressions. Caring for our common home should

be motivated by the intrinsic value of nature itself; we should be moved more by gratitude for nature than by its usefulness. Without yielding to strange forms of pantheism, we can say that the planet earth should be respected and venerated for itself and not only for the benefits it provides us. As Pope Francis recommends in his encyclical *Laudato si´*, the divine command to rule over all creation (Gen 1,28) is correctly understood in terms of "tilling" and "keeping":

> The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to "till and keep" the garden of the world (cf. Gen 2,15). "Tilling" refers to cultivating, ploughing, or working, while "keeping" means caring, protecting, overseeing, and preserving. This implies a relationship of mutual responsibility between human beings and nature.[17]

The construction of green spaces of veneration, respect, and care requires shifting from the anthropocentric paradigm of modernity to the cosmocentric paradigm of our present age. We need a paradigmatic transition from the individual WBMA (white, bourgeois, male adult) who demands his rights to the vulnerability of a planetary subject who demands loving care. Along with the Kantian categorical imperative that results in moral duties, the construction of green places proposes the establishment of the "pathocentric" imperative: the moral requirement to alleviate all personal, social, and natural suffering experienced by others.[18] In addition to the cosmopolitan citizenship that seeks to establish legal frameworks for supra-national community, there is an urgent need to create spaces of "compassionate citizenship" that allow for shared responsibility and vulnerability:

> The idea of *citizenship* expresses an alternative to our present model. The traditional concept of *citizenship* puts markets at the center and imposes an impossible model of atomized autonomy; it excludes those working outside the market, including nature. This logic conceals and devalues the processes that make life possible and that sustain us when we are fragile and dependent. Opposed to this logic that obscures our constitutive interdependence and vulnerability is the *citizenship* that makes caring for life the central focus of personal and community life, of social analysis, and of politics and economics.[19]

3.4. Places of respite

We also need to create green spaces that are free of consumerist fumes and the rhythms of mass production. These are not just zones for disconnecting, places where one goes for a moment to escape the frenetic pace of a hyper-consuming society, to "recharge one's batteries," and then to return to the galleys. Rather, they are places of countercultural resistance that are capable of creating heterogeneous times and spaces.[20] In a society where sickness, caring for children, attending to the elderly, cultivation of interiority, or the practice of art are stigmatized as unproductive activities that should be done away with, there is an urgent

need to create "useless places" that allow for times and spaces as unproductive as they are habitable.

Although I cannot develop the topic in this booklet, I wish to emphasize the need to reformulate religious life in a way that makes it socially comprehensible as a green space for respite and resistance. Years ago the Trappist monk Thomas Merton expressed the monastic option in countercultural terms:

> Through my monastic life I say no to concentration camps, to aerial bombing, to judicial murders, to racial injustices, to economic tyrannies. I make my monastic silence a protest against the lies of the politicians, and when I speak it is to deny that my faith and my Church can ever be allied to those forces of injustice and destruction.[21]

Does the contemplative life–and by extension all religious life–continue to be a time ruled by the *Kairos* of God and a space of cultural mixing built around the table of the Kingdom?

3.5. Building "violet places" (spaces where identities are acknowledged and welcomed)

The violet revolution, historically led by feminist collectives, involves the construction of spaces that provide visibility and rights for identities that are repressed and negated by the hegemonic patriarchal discourse. For decades feminists have been working to make manifest the vital and constant role played by women in history. The effort involves recovering the female historical memory as a way of overcoming the epistemic dictatorship imposed by the system of patriarchal domination: in a world narrated by men, women simply "do not exist." For feminist criticism, the sex/gender system, which makes sex a discriminatory element in societies otherwise formally egalitarian, is so universal and ancestral that it appears to be the eternal, natural order of society.[22]

Our proposal to build "violet space" broadens the feminist struggle to include all those persons and groups that are crying out today for recognition and acceptance: stateless people, ethnic minorities, LGBTI groups, the unemployed, the undocumented, among others. These negated identities need to build habitable metaphors through the language of recognition and the practice of acceptance. Both recognition and acceptance are indispensable because that which does not exist cannot demand rights.

The first step is using language to neutralize the "invisibilizing" effect of the dominant narrative and to express the identifying signs of one's real existence. The second is creating institutional spaces of radical acceptance (juridical, political, ecclesial, etc.). We want to stress that acceptance must be "radical" in order to avoid what we defined above as "low-intensity hospitality." The struggle for recognition and acceptance should not be confused with pharisaical rhetoric that supports identities without really recognizing them. The hospitality of "violet places" is open to the unconditional blending that transforms the identities both of those accepting and of those being accepted.

3.6. Building "orange places" (festive spaces)

The "orange economy" encompasses businesses and activities that derive from cultural activity. The geography of places free from profanation includes the construction of festive "orange spaces." Like the rest of the spaces proposed in these pages, the construction of festive places is an integral part of the network of countercultural spaces that nourish and protect logics that are *extra commercium.*

We are not proposing the creation of entertainment zones to promote the leisure industry; rather, we want to develop places of resiliency that refuse to be defined by what they lack. In the refugee camps the children play soccer, the adults celebrate weddings, and there are always people who sing songs and dance. These are not activities that seek to escape reality; they are acts of resistance that reaffirm the refugees' humanity: a people devoid of celebration is a cemetery. Those who are surprised when they encounter festivities in context of poverty, war, or natural disasters have not understood that celebrations are the best way to reassert our dignity as human beings.

As Harvey Cox argues in *The Feast of Fools,23* we are *homo festivus.* For this Baptist theologian, persons are by their very nature creatures who not only think and work but also sing, dance, pray, tell stories, and celebrate. Human beings have festivity written into their DNA. All of us need to celebrate; we need to have special days marked in the calendar that are not the same as all the others. No other creature we know of recounts the legends of ancestors, blows out candles on a birthday case, or dresses up to look like another person.

Robbing human beings of their smiles is just as violent as snuffing out their lives. When we come upon a child who does not want to play, we sense tons of violence stuck to his skin. That is why it is imperative in extreme situations to seek out doctors, food, and tents…, but it is important to seek out as well clowns and story-tellers. Human beings do not live by bread alone. To continue being persons we need to nourish ourselves also with laughter and festivity.

3.7. Jesus, *homo festivus*

Jesus was *homo festivus.* So much did he enjoy feasts that the circumspect evangelists had no choice but to record in writing his reputation for being a glutton and a drunkard (Matt 11,19). Even John, the most spiritual of the evangelists, opens the public ministry of Jesus with his participation in a feast: the wedding at Cana (John 2,1-12). The disciples of Jesus experienced the joy of taking part in a great feast in which the bridegroom was present. It was a banquet where no one was excluded and where the best positions were reserved for the dregs of society. The "orange space" of the Kingdom was Jesus' offer of a habitable place for the dejected, the sickly, the overburdened. Twenty-one centuries later, Christians and all people of good will keep doing their best to build orange, violet, green, yellow, and red places– spaces free of profanation where people are protected from suffering and can celebrate the whole of their lives.

NOTES

1. Lema Añón, Carlos, «Para un concepto secular de lo sagrado: la institución de lo sagrado como tarea democrática»: *Derechos y Libertades*, Número 20. Época II, January 2009, pp. 101-102.
2. *Ibid*., p. 86.
3. Castells, Manuel (1997), *La era de la información: economía, sociedad y cultura. Vol. I. La sociedad red*, Madrid: Alianza Editorial, pp. 501-502. "So people are still living in places, but since function and power in our society are organized in the space of flows, the structural domination of their logic essentially alters the meaning and dynamic of places. When relating to places, experience abstracts from power, and meaning becomes ever more separated from knowledge. The consequence is a structural schizophrenia between two spatial logics that threatens to destroy society's channels of communication. The dominant tendency points toward an interconnected, ahistorical space of flows which seeks to impose its logic on dispersed, segmented places that are ever less related to one another and ever less able to share cultural codes. Unless cultural, political, and physical bridges are built between these two forms of space, we are heading perhaps toward a life of parallel universes whose times do not coincide because they are warped into different dimensions of a social hyper-space."
4. Ferrajoli, Luigi (1999). *Derechos y garantías. La ley del más débil*, Madrid: Trotta, p. 17: "Taking human rights seriously today means having the courage to unlink them from citizenship, from the idea that they derive from one's *belonging* to a particular nation. Unlinking them from citizenship means recognizing their supra-state character–in the twofold sense of constitutional and international guarantees–so that those rights are protected not only within nations but also outside and over against nations. It means putting an end to this great apartheid that excludes most of the human race from enjoying their rights and that rudely contradicts the universalism so loudly proclaimed. Concretely, it means granting to all persons the only two rights that have thus far been reserved to citizens: the right of residency and the right of circulation in our privileged countries."
5. For the French anthropologist Marc Augé, "non-places" are spaces of transition (airports, train stations) where people stay provisionally as anonymous individuals, united by nothing more than their boarding passes and their identification documents. Augé, Marc (2000). *Los no lugares. Espacios del anonimato. Una antropología de la sobremodernidad*. Barcelona: Gedisa.
6. Sobrino, Jon (1993). *El principio misericordia*. San Salvador: uca Editores, 2nd ed., p. 39.
7. Moxnes, Halvor (2005). *Poner a Jesús en su lugar. Una visión radical del grupo familiar y el Reino de Dios*. Estella: Verbo Divino.
8. For H. Moxnes, the Kingdom of God is an "imagined place," by which he means that it a real place that is being constructed according to an imagined plan that is different from the culturally established plans. Imagined places present visions and projects geared to using material places in alternative ways. *Ibid*., pp. 202-203.
9. *Ibid*., p. 137.

10. For Manuel Castells, "identities of resistance" can evolve toward "project identities" that change cultural and symbolic codes, thus giving birth to the "embryos of a new society." *Cfr*. Castells, Manuel (2001). *La era de la información: economía, sociedad y cultura*, Vol. II. *El poder de la identidad*, México: Siglo XXI Editores, 3rd ed., pp. 396-402.
11. Lema Añón, Carlos, *Op. cit.*, p. 115.
12. See the interview with Pope Francis realized by Antonio Spadaro for «La Civilità Cattolica», 21 September 2013.
13. A suggestive exposition of contra-hegemonic *topoi* can be found in De Sousa Santos, Boaventura (2003). *Crítica de la razón indolente. Contra el desperdicio de la experiencia. Vol. I. Para un nuevo sentido común: La ciencia, el derecho y la política en la transición paradigmática*. Bilbao: Desclée de Brouwer. (See especially Chapter VI, «No disparen sobre el utopista», pp. 375-437).
14. Ska, Jean-Louis (2012). *Introducción al Antiguo Testamento.* Santander: Sal Terrae, p. 50: "For Israel there was no essential difference between religious law and civil law. […] We could say that the whole of Israel's life was a 'service to God,' that is, a 'liturgy.'"
15. de Loyola, Ignacio (1963). *Ejercicios Espirituales*, *Obras completas de Ignacio de Loyola*. Madrid: BAC, [142], p. 226.
16. *Cfr*. Casanovas, Xavier (2017). *Fiscalidad justa, una lucha global*. Barcelona: Cristianisme i Justícia. Cuaderno no. 205, pp. 26-27.
17. Papa Francisco, *Laudato si´. Sobre el cuidado de la casa común*.
18. Fancesc Torralba states that, for the Australian philosopher Peter Singer, "the fundamental ethical imperative consists in reducing the suffering of others. His ethics can therefore be called 'pathocentric' insofar as the primary moral exigency is the alleviation of such suffering. Such an ethics calls for experience that goes beyond the margins of the self, beyond solipsistic enclosure, beyond mere selfish interest. The suffering other convokes me and asks me for help, and I cannot remain indifferent to his call." *Cfr*. Torralba Roselló, Francesc (2015). *¿Qué es la dignidad humana? Ensayo sobre Peter Singer, Hugo Tristram Engelhardt y John Harris*, Madrid: Herder, pp. 121-122.
19. Ramón, Lucía, «Compasión, cuidados, misericordia» in Several Authors (2016), *Nuevas fronteras, un mismo compromiso. Retos actuales del diálogo fe-justicia.* Barcelona: Cristianisme i Justícia. Cuaderno no. 200, p. 17.
20. Deleuze, Gilles and Guattari, Félix (1980). *Mille plateaux, Capitalisme et schizophrénie,* Volume 2, París: Minuit, p. 133. Spanish translation: *Mil mesetas. Capitalismo y esquizofrenia* 2. Valencia: Pre-textos, 1997, p. 107.
21. Merton, Thomas (2003). *Nuevas semillas de contemplación.* Santander: Sal Terrae.
22. *Cfr*. De Miguel, Ana (2004). «El sistema patriarcal y la revolución feminista» in Tamayo, Juan José (Coord.), *El cristianismo ante los grandes desafíos de nuestro tiempo*, Valladolid: Universidad de Valladolid, p. 104: "According to this supposed *natural order*, sex is a determining factor in the hierarchical construction of society, and this hierarchy is resolved by masculine domination."
23. Cox, Harvey (1983). *Las fiestas de los locos*, Madrid: Taurus.

Cristianisme i Justícia (Lluís Espinal Foundation) is a study center that was created in Barcelona in 1981. It brings together a team of volunteer scholars and activists who desire to promote social and theological reflection that will contribute to the transformation of social and ecclesial structures. It is part of the network of Faith-Culture-Justice centers of Spain and also of the European Social Centers of the Society of Jesus.

The collection Cristianisme i Justícia introduces some of the findings of the seminars held by the Centre as well as some of the essays of its staff and contributors.

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