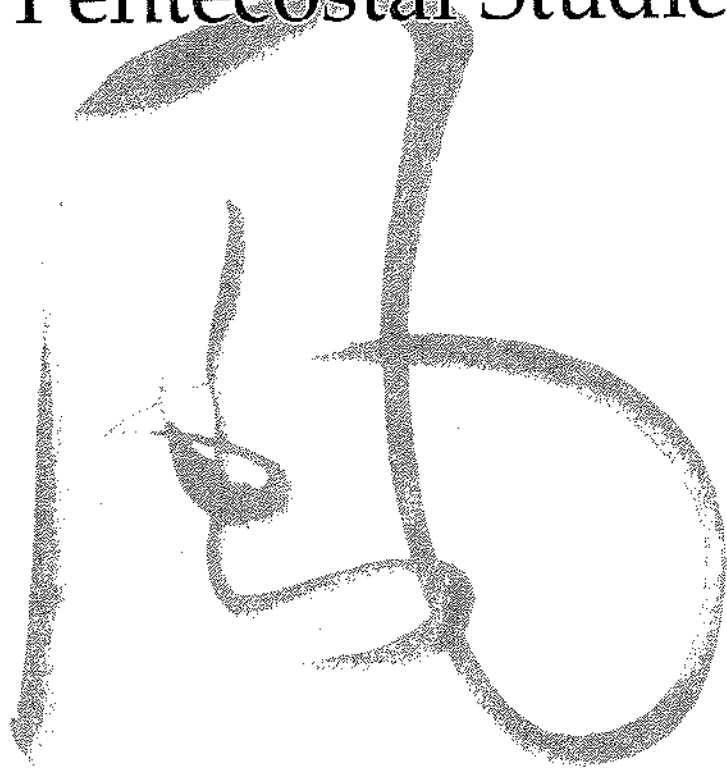


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Fabio Baggio and Agnes M. Brazal, eds. *Faith on the Move: Toward a Theology of Migration in Asia*, Theology and Religious Studies Series (Quezon City, Phils.: Ateneo de Manila University Press, 2008), xx pp. + 261 pp., paperback, ISBN: 978-971-550-557-4, US\$ 42.00.

Faith on the Move is a collection of articles that reflect the mobility of the people in Asia. The inter-disciplinary use of theology, religion, anthropology, missiology, ethics, sociology, philosophy and spirituality interplayed well and articulated that globalization brings movement of people from one place to another. This work is an attempt to address the issues involved in the way Asians migrate to different parts of the world for different reasons. As far as the reviewer is concerned, this anthology is the first book ever produced on Asian people groups' resettlement where cross-fertilization of culture happens. The editors and contributors to this volume are Roman Catholics, represented by both the clergy and the laity. The presentation of the discourses is in four parts: 1. "Migrant Context"; 2. "Ethical Challenges"; 3. "Reimagining the Church, Mission, and Eschaton"; and 4. "Pastoral Challenges". Every piece of writing furnishes endnotes and bibliographical references of its own. The topics and materials covered in the volume are indexed which makes the navigation of the essays included easier.

Fabio Baggio, one of the editors, gave a perceptive introduction for the value of the essays on Asian migration. His essential understanding, that "Jesus' Revelation as both revelation of the Triune God and revelation of humanity itself," entails that "the human experience [is] a legitimate object of theological reflection." (vii) This brings legitimacy to a volume about created individuals relocating their habitations to survive. After he notes that migration is part of human experience from the beginning of time he traces the development of the theological reflection on migration. (viii-xiv) The first part of the book has the works of Victorino A. Cueto, "'Out of Place': Exilic Existence in a HyperGlobalized World," and Felipe L. Muncada, "Japan and Philippines: Migration Turning Points." The article of Cueto reflects on the exile category of migrants who at the same time evaluated the sociological migration theories and sees that "a *hybrid existence*" and a reconfiguration of "immigrants as *collectivity*" should bring a "worldwide solidarity and conversation." (1-10) Muncada's chapter ponders on the modern Japanese society and the dynamics that the foreigners residing in Japan are facing. (20-32) The study of Muncada appeals for the pastoral care of the Filipinos living in Japan (32-46)

The second division of the book has three essays on the issues of proper ethics and human rights of the migrants. The sociological treatise of Lou Aldrich, "A Critical Evaluation of the Migrant Workers' Situation in Taiwan in Light of the Catholic Social Tradition" evaluates the circumstances of the resettled manual workers, especially from the Philippines. The author sees the Taiwanese treatment of Filipinos as trade and industry instruments. (49-53) This then brings exploitation and dehumanization of Filipino laborers. It should be corrected by tearing down Taiwan's current unsanctioned migrant employment system and have proper ethical principles introduced. (61-66) The paper of one of the editors, Agnes M. Brazal, "Cultural Rights of Migrants: A Philosophical and Theological Exploration" argues for the potential of "cultural rights" analogous to human rights. (68-81) She adequately depicts the idea of cultural rights using social theory and the Filipino concept of "*kapwa*" ("the shared inner self") within the Trinitarian relational model. (84-85) The biblical discussion on migration written by Giovanni Zevola, "What are you talking about to each other, as you walk along?" (Lk 24:17): Migration in the Bible and Our Journey of Faith" provides an essential biblical background on migration. (see 93-117) He brings in the concept of migration within the purpose of human consciousness and personal existence that lead to God. The author uses Abraham and his faith as well as Israel and their experience as models of migration.

Part three has the following insightful materials to consider in light of the biblical mandate: "The Church as 'Imagined Communities' among Differentiated Social Bodies" by Emmanuel Serafica de Guzman; "Go...and make disciples of all nations': Migration and Mission" by William LaRousse; and "Migration and Christian Hope: Historical and Eschatological Reflection on Migration" by Anselm Kyongsuk Min. The important contribution of de Guzman is to revisit the Church "conventional images and metaphors" in the contemporary Christian thought (118-126) and recreate her with a renewed sense for the migrating people of God. (126-138) His argument brings the idea of the right to "the same space" for those who are resettling themselves wherein diversity is celebrated in that privileged space to be "a hospitable space." (144) The realistic view of LaRousse is simply that the Great Commission means migration. (see 155-171) This notion also implies that the nature of the Church is that of pilgrimage. The missionary Church must view the relocation of people within the plan of God. Min in his essay advances the Christian answer to the poverty

of the immigrants, the policies of the governments and the globalization of the nations. (177-184) These questions of immigration have been answered by the Christian faith and practice since Christ incarnated and an eschatological principle that prepares believers for his return. (184-199)

The last portion of this collected work has two chapters on ministerial care of God's flock, namely, "Globalizing Solidarity through Faith Encounters in Asia" (see 203-217); and "Living Faith in a Strange Land: Migration and Interreligious Dialogue" (see 219-246) by Anthony Rogers and James H. Kroeger, respectively. The discourse of Rogers accents the teaching of the Word and the prompting of the Spirit in caring for people who are seeking refuge and moving settlement. He employs the idea of the great commission of the Church, its Communion and nature. The author appeals for a fresh innovative charity that would reach out to the migrants. And finally Kroeger looks at migration in terms of the encounter of different religions. He thus throws light on the reality of the rise of religious pluralism in modern societies due to the direct result of people moving from place to place. The author gives ten guidelines—calling them "A Dialogue Decalogue for Migrants"—for genuine inter-religious dialogue and takes seriously that religious pluralism and contemporary migration should be dealt with together.

All the essays in this book are worth reading. They are all insightful and relevant to contemporary "situations" of people who are migrating to different countries in one way or another. The Asian readers, particularly the Filipinos, will benefit much from the discussions included in the volume. At this point in time where there are so many Overseas Filipino Workers migrating temporarily or permanently to the countries providing them earnings for their families this piece of work is suitable. It is also enriching to Asian and non-Asians to read this collection of articles. The migration issues that are tackled by the authors who contributed in this book are unavoidable concerns of people who are relocating their abode to survive. Rich and poor, Westerner or Oriental, male or female and informed or ignorant are all living in this mobile world. Many times mobility is no longer an option but a must. Although this anthology is written by Roman Catholic minds with a Roman Catholic context of discourse, both Pentecostals and Protestants can gain much from it. Migration of people must be reflected upon by Christians to make their faith relevant to the diasporic nature of human existence in a globalized and universalized present world context. Baggio and Brazal are appreciated

for putting together and skillfully arranging the chapters in *Faith on the Move: Toward a Theology of Migration in Asia*.

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