

Introduction

By Fr. Jesús Flores

These faith reflections, emerging in 2005 and 2006 during the intense debate over the politics of migration in the US, were focused by the liturgical cycle of that period.

This final editing of them is the result of various transformations. They began as simple homiletic sketches for our Sunday celebrations with the migrant communities. Right afterwards, as I found myself talking about and listening to the anxieties and problems our people were confronting, my homilies would take a turn as I encountered previously unseen keys in the readings. Each week I would reconstruct the content to include the experiences of the families or individuals whose crises I had been accompanying. I couldn't stick to the reflections as I had originally intended them, or as I had originally phrased them— not after having been witness to the migrants' profound faith.

Now that I reread these reflections, I find that they testify to the crossing of the Living Word with the lives of migrant men and women. The migrants themselves are the Word made event in a dehumanizing situation right in the midst of a supposedly Christian society.

In no way do these reflections offer an apology for a migrant community full of weaknesses and bearing responsibility for real situations of sin. I do insist that they depict both the humility and acuteness of the Word made flesh who entered into our history, becoming saving event in situations that might seem insignificant, but that are in fact transforming.

The tragedies and blind alleys that threaten this migrant population forced to leave their homes and places of origin have not diminished. On the contrary, their path becomes constantly more complex and painful. But that is why many elements of the human behavior and of the faith of these human beings have become a parable for our Catholic Church and its members: This parable challenges us, calls us to our own migration towards the Jesus of history and the Christ of the Pascal mystery.

The Spanish version of these reflections appeared on my blog <http://cruz-ando-comun.blogspot.com/index.html> during 2007. Beginning in October of that year (Deacon) George Dardess undertook the task of making the English version. He has done an outstanding job of capturing the meaning of the sentences, not just translating them, but even more importantly recovering in English the nuances and full verbal senses that “speak” of how the Word becomes faithful companion of a concrete community on its pilgrim path.