I would like to start by stating that, for me, it is an honor to briefly respond to such a magisterial lecture offered by my teacher, mentor and friend Luis Rivera Pagán. The privilege of being able to meet him personally and work hand in hand with him is only surpassed by his unquestionable kindness and his entire dedication to the Latin American and Puerto Rican theological endeavors. Thank you, Luis.

To reply, from the Puerto Rican colony¹, to immigration issues, definitely adds different nuances to the dialogue. Due to the territorial political situation in which our island finds itself, immigration twists in strange ways and weaves different contours. Our immigration to the US is one that, ironically, occurs from the US passport we carry. That is, immigrants from the island are Puerto Rican citizens – Americans treated as second-class citizens – who emigrate to the United States. Let me briefly explain: Puerto Rican migrants to the USA are people who leave the island to rebuild life in the “Great Nation”. The interesting thing about the matter is that, although we are "US citizens" – with all the questions that may arise – Puerto Rican people who migrate to the US become two things: 1) the Puerto Rican diaspora² and; 2) citizens of no country. When people "leave" the island in search of a better life in the US, they automatically become citizens in a country where they do not belong and where, despite having citizenship documentation, they are treated with contempt for being immigrants. This makes an issue very clear: citizenship is not dictated by a document.

Now that the issues of the colony have been clarified, the text proposed by Rivera Pagán is revealing. I find it interesting that Luis exposes the biblical-theological problems posed by some

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¹ It has already been established that Puerto Rico is a colony of the United States. You can consult the article on the reactions of Phillip Alston and the UN on the colonial situation in Puerto Rico. https://www.elnuevodia.com/noticias/eeuu/nota/unrelatordelaonuafirmaquetuertoriconotienegobiernopropio-2425734 / Accessed 01-12-2019.

² At the moment there are more Puerto Ricans in the US than on the island according to the Census and the article published in 2019. https://www.noticel.com/ahora/alert/mundo/top-stories/20190917/somos9-million-of-Boricuas-6-alla-y-3-aca-according-census / Accessed 07-16-2020.
texts that we usually avoid, because, as the professor affirms, it seems to be easier to grasp only texts that help our cause. Rivera Pagán, perhaps unwillingly, launches a vital challenge to make use of complicated texts that seem to contradict the fundamental idea of equality and equity posed by the Kingdom of God, proposed by Jesus in the Gospels. It is therefore important, in working as a Christian community that challenges xenophobia, to make liberating approaches to texts that, at first glance, seem to support hegemonic and oppressive positions. We must delve into Bible scrutiny using resources that invite to the meeting of cultures, to embrace humanity and to resignify texts that seem to make solidarity and inclusion an obsolete issue. In this particular, Rivera Pagán invites us to a different biblical scrutiny and a theological repositioning to continue making the Bible a liberating document.

"No human being is illegal" screamed Residente before 30 thousand people before singing the song "Latinoamérica", in his concert on the island, a clear and obvious allusion to the xenophobic problem on the border of the United States. Luis echoes these words from a deep theological approach that reminds us that the Kingdom has always acted in favor of the dispossessed and undervalued. The Kingdom has always invited to compassion, solidarity, dignity, justice and love for the people that the great oppressive empires have told us do not deserve fair treatment.

Jesus never invited to the dehumanization of people, regardless of their condition – as Rivera Pagán says, using examples of texts in the Gospels. And it seems to be key the issue that xenophobia is explicitly that: the dehumanization of people who stop being humans to become passports, illegal documents and things undeserving of places where they can lay their heads³. Rivera Pagán’s invitation to the change from *phobia* to *philia* is precisely an epistemic shift to the

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³ Matthew 8:20 says: Jesus replied, “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.”
way in which the migrant is objectified and turned into a *thing*. The love to which Luis invites alters the oppressive vision of migrants, inviting us to a theological rethinking that resembles, much more, that of the Galilean man who proposed a different world. What a marvelous and arduous task we have.