

Jione Havea (Ed.)

MEDIATING Theology



Contact Zone

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edited by

Prof. Dr. Dr. h.c. Volker Küster
(Johannes Gutenberg-Universität Mainz)

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Preface

MEDIATING Theology is one of the outcomes of the DARE (Discernment and Radical Engagement) forum hosted by the Council for World Mission at Mexico City (May 24–26, 2018). The contributors presented their papers and received feedback from one another and from other participants at the DARE forum (but not all of the papers presented at the forum are included here). Following the DARE forum, contributors revised their essays for the (long) processes of peer review and publication. Two of the essays were not presented at the DARE forum (chapters six by Tioti Timon and twelve by Jione Havea). The delay in the publication processes allowed time for an epilogue to be added, in response to Covid-19.

The work on this collection was facilitated by encouragements from Collin Cowan and Sudipta Singh of the Council for World Mission. This publication comes with gratitude to both colleagues. This collection also benefited from, and with much appreciation for, the helpful comments and insights of blind reviewers. The warm welcome and critical discernments by the editor of the *ContactZone* book series, Volker Küster, enabled this collection to come out on this platform. Finally, to the contributors and to everyone who helped make this publication possible, simply, *Shukran jazilan*.

Introduction

Media makes religions tick. In many forms – ancient, old and recent forms – media (as a conglomeration) is in the fibers of religions, and it streams (stalks, hacks) in all menus of life. Media does not discriminate between religious and non-religious bodies, sacred or secular contexts. It crosses, negotiates and trades products, workforces, interests, societies, corporations and empires. In other words, media mediates, a function that itemizes (or, it is in the barcodes of) all religions; all religions mediate between myths of origin and belonging, between bodies of knowledge and belief, between loci of meaning and reasoning, between grounds and spheres of existence, between states of being, between sovereignties, between creations, between species, between races, between narratives, and between many other things. Media does as religions say (through many-colored theologians and interpreters) they do: *mediate*.

This collection of essays comes at, and plays with, the intersection of media and *mediate* (as function), with suggestions for and illustrations of doing theology and hermeneutics in the age of media.¹ Media – one of the arms of globalization, where it intersects with capitalism, development, [neo]colonialism, and so forth – is a force to reckon with in the current contexts of theology and hermeneutics. Media is not a new phenomenon, for religions constructed and functioned as media bodies in ancient societies. Religions continue to depend on media for their propagandas, and media also benefits from religious projects (e.g., megaprofits from the publication of scriptures and religious literature). There is codependency between religions and media; in other words, religions and media help each other tick, even if the click between them are not always obvious.

¹ While most of the contributors are located in the Christian traditions (but not all would pass as Christians of good standing), the following chapters invite conversations with theologians and interpreters from other religions as well.

This collection takes the intersection of media with theology (from here forth, it includes hermeneutics) as reciprocating: media boosts theology in its functions to inform, to connect and to educate, and theology humbles the (globalizing) media with a reminder that, to coin a pun, media is in *mediation* but not in domination. In other words, media and theology intersect at *mediating* (negotiating, interceding, resisting, protesting) rather than at rousing occupation or colonization. The topics addressed in this collection range from social media and #tag cultures to political movements, to the fourth industrial revolution and artificial intelligence, to homiletics, to social resistance, to occupied lands (especially Palestine and West Papua), to the procession of refugees and migrants (to Latin America, and from the Caribbean to Britain), to climate change, to Covid-19, and to the need to *joder* (to screw) imperializing powers.²

1. Flows of the book

After an opening chapter that necessitates theologies that *mediate* and locates the rest of the essays in that need, the chapters are divided into two overlapping parts: the essays in Part 1 discuss examples of the functioning of media on a selection of land- and sea-scapes from the global south, and Part 2 contains essays that showcase *mediating* theologies by interrogating hegemonic ideologies, practices, theologies and governments.

The opening chapter by Jione Havea reflects on the links between media and theology with a “native take” on the question of “What is real?” In the age of media, “fake” dominates and problematizes the inquiry for “what is true,” which intertwines with the question of the real. Jione launches from several starting points: from “the Real” in the footsteps of Jacques Lacan and Slavoj Žižek; from the not fully post-colonial Pasifika where “the real” drowns in troubled waters, thanks to nuclear testing nations and global climate injustice; from (is)lands where “the real” has been wiped out by the “great white flood,” and the

² Miguel A. De La Torre explains that *joder* is a Spanish verb that one would never use in polite conversation, basically meaning “to screw with.” In De La Torre’s work, an ethics *para joder* is an ethics that “screws” with the prevailing power structures. The undocumented immigrant who stands before the vastness of domination has few ethical alternatives. When the undocumented start to *joder*, they play the trickster role, literally creating instability, upsetting the prevailing social order designed to protect the power and privilege of the gracious hosts providing hospitality. To *joder* refuses to play by the rules established by those who provide a space for orderly dissent, pacifying the need to vent so that the power relationships within the existing social structures are not challenged and changed.

land and its resources have been stolen with the sanctions of the “doctrine of occupation”; from West Papua (still under occupation by Indonesia) where “the real” is ignored by international neighbors; and from the desktops of children and young people who obviously know more about the media world than older theologians. From these starting points, what’s real? How has media hidden and/or exposed the intersections of these real points?

Several “homing devises” (ideas that home) emerge: For the sake of critical theory, “the organic real” is obligating. For Pasifika, the cry for climate justice includes condemning nations that deposited 24,000 years half-life nuclear waste into the ocean that links all lands in the world. For postcolonial (is)lands, the settler ideologies and theologies that still govern them require decolonization. And for West Papua, simply, *Merdeka* – real, thorough, freedom. These homing devises are, easily, real in ideological and symbolic ways. To move them into materiality (which requires compensation) and justice (which requires negotiation) is a task for *mediating* theologies. Finding resemblances between media and nativehood (to coin a term), as in the features of liquidity and fluidity, Jione imagines that *mediating* theologies would devise as well as offer provisions for the organic real, including subjects who live under occupation and minded by carers who see them as empty and worthless (e.g., children and young people).

Mediascapes

The essays in the first part of the book discuss the presence and functions of media in religions (Algranti), in public places (Cunha, Chinnici), and in local communities and churches (Martin, Timon). The experiences and voices shared in these essays rise from the global south, where the tolls of the globalizing media are disturbing and unavoidable. Media is like a wave that one has to surf, drink and/or dunk, and hopefully resurface.

Miguel M. Algranti (chapter 2) interrogates a dominant narrative about social modernization which credits media technologies with an important role in the historical disappearance of religion from public life, and its late repositioning inside the private fences of middle-class domestic life. For some, this is a tale about moral crisis that comes with the lack of structures of religious authority. For others, it is a heroic story about the empowerment of social groups to challenge the repressive apparatuses of religious bodies (especially churches) and oppressive regimes. However, in the current fall of secularizing prophecies, it is hard to ignore the deep engagement of religious

communities, movements, institutions and cultural forms in the horizons of modern communication technologies, and their associated systems of signification and power. This new landscape transforms traditional definitions of religion and sacred spaces into digital, and online borderlands where interactions arise between the online and offline worlds, between the digital and the embodied.

Borderlands are not just at the walls and fences that divide nations, or only manifested in the teachings and doctrines that separate religions and denominations; media has brought the borderlands onto the screens in kitchens, living rooms, bathrooms and bedrooms. Media has made religions tick in private spaces, with opportunities to spread their missionary positions far and wide.

Magali do Nascimento Cunha (chapter 3) reflects on the emergence of progressive Protestant political activism in Brazil, beyond partisans and electoral campaigns, expressed in digital media. The object of the study is to identify these activists, the theology that nurtures them and how their action takes place particularly on Facebook and Twitter.

Previous studies by Cunha and by religious scientists provide the theoretical basis for understanding the context of the political participation of Brazilian Protestant in the present time. These approaches present Protestants in Brazil as “Evangelicals” – a term used in the missionary era to create a strong identification of the new faith brought to the country with the *Evangelhos* (“Gospels” in the Portuguese language). In this sense, “Evangelicals” are those who preach the Gospel and are faithful to it. Nowadays “Evangelicals” is used in Brazil to represent Christians who are non-Catholic and non-Orthodox; Evangelicals in Brazil are known as “Protestants” in other contexts.

Cunha presents approaches that relate communication and politics with an understanding of the senses of activism and digital activism. Evangelical/Protestant activists base their political involvement in theologies born in Latin America such as Liberation Theology and Integral Mission Theology that strongly relate faith and life, faith and political commitment.

Based on a mapping of Protestant activists in two social media, Facebook and Twitter, Cunha focuses on twenty-two Protestant influencers who dedicate themselves to political activism, and profiles their action and demonstrate the contents that they accentuate in their posts in social media. Social media is an intense space of action for this group, but it is invisible in the mainstream media which delineates the character of counter-hegemony to its action. This case offers a subsidy to the reflection on how alternative media can be seen as a means to

oppose the hegemonic occupation of the public space by the logic of the empire. The activism of Protestant individuals and groups represents a sign of resistance to this logic and an effort to open grounds that contribute to redefine the predominantly Protestant conservative ideology in Brazil.

Fernando Martin Chinnici (chapter 4) analyses the impact caused by current immigration movements in Argentina, historically known for its complex identity matrix, configured over the last centuries by receiving massive amounts of immigrants. Chinnici's study deals with the social processes involved in the design of state policies and strategies for reception and integration of displaced persons and refugees.

When we speak about humanitarian crises such as the situation of large groups of people seeking asylum after a war or another extreme situation – beyond focusing our attention on the impact that these movements produce on the recipient countries – we should also analyze the causes and origins that led to their dispersion. In the world of #JESUIS(x), not all causes have the same symbolic weight. The massive expressions of support for victims of violent, critical or catastrophic events, become visible or invisible through small “viral” phrases in the field of social networks. Whatsoever at first impression can be considered as a simple manifestation of solidarity, or as a personal stance against the impact produced, in some cases it turns into #JESUIScentrism indicators; giving clear evidence of the profound differences, explaining the “explosions” of #JESUIS posts, and the cases where these have not been identified. It is virtually impossible to address these issues without regard to “religion” and “the religious,” as decisive factors for classification and reification of facts and social groups.

Marsha Nathalee Martin (chapter 5) brings attention to the ongoing colonial legacy of the Caribbean. As ancient as smoke, verbal communication (human sounds) and drum signals through to organized moguls aimed at sharing information, and to modern and emerging web-based communications and platforms – the existence, discovery and occupation of the Caribbean isles depended on media to frame, package and share the story of how they came and continue to be. The reliance and dependence on media to educate, often dictating the ideals, and to preserve the cultural norms, lend itself to expressly embracing media as a developer, shaper, transformer and communicator of the ideologies of the isles. With such a major role, media becomes an opportunity to dismantle perceptions that ideologies from one place or another is more suited for this or that locale.

Media also turns the lights and waves on itself bringing exposure to whom or what the players and powers are. The occupation of the Caribbean, generally, and Jamaica in particular, possesses ideology that is either affirmed or suppressed. In that context, Martin presents a case for whether ideology and media can exist harmoniously; where users and consumers are not left in terror and fear that they will awaken and discover next to them, an invasion of or by foreign ideals.

Martin touches on several matters of concern in the Caribbean context: whether media (as a source of information) and ideology (which islanders share through their stories) are or should be separate; the suitability of an ideology for a context, and the place of the media (celebrated among the most important achievements of globalization) in making that decision; whose stories, values and attitudes matter in a context, and the place of media as the determiner and regulator of those in the isles; what other entities outside of modern media could participate in the dissemination of ideologies (stories), as a sign that the islands are mature, learned and confident that another way is possible; how faith systems shape island ideologies, so the twain (ideology and theology) could meet without the fragmentations in the “right” or “wrong” theologies or the “rightness” or “wrongness” of ideologies; and for what good might come from the three – media, ideology and theology – intersecting. At the current time, media makes the Caribbean tick (by shaping and controlling ideologies). The driving question then is this: Could theology get along with media in shaping Caribbean ideologies?

Tioti Timon (chapter 6) shares Martin’s concern, from a different context, on the other side of the world – from the islands of Kiribati, where the definition and reaches of media has widened. Words go out through innumerable channels to a greedy and unsuspecting public. The spoken word has immense importance, and one place where this applies is the church. The pastor’s weekly sermon is a powerful media that does not only inform the people of what is happening but also shape the mentality of the people on what to think and do. In Kiribati, almost all of the citizens are Christians and words from the pulpit carry a powerful message. While media has a responsibility to report accurately, what happens if the messages communicated by preachers are confused, twisted, or even simplified, so that they are not consistent with the biblically inspired messages of the church? What happens when the pulpit broadcasts fake news?

On these questions, Timon looks to church administrations and theological colleges. In Kiribati, the bug or virus stops there. It is not

enough to be inspired by biblical teachings and church traditions (qua sources of ideologies); it is necessary to also pay attention and be inspired by what happens around the island, especially the doom that climate change promises and media disseminates. In other words, it is not helpful to look upward and heavenward but not take notice of what happen downward and seaward.

This cluster of essays calls attention to media waves of different contexts, and invites theologians and interpreters to surf, drink and/or dunk them.

Mediating hegemonies

While the essays in this second part also stomp on the grounds of the media, they take a turn to the *mediating* function of theologies. This turn includes calling out racism (Reddie), development (Hewitt), capitalism (Settle), occupation (Raheb) and oppressive biblical theologies (De La Torre). While the call for *mediating* theologies expects patience to negotiate and to relate, there is room in this function to also *joder* (screw) with the system.

Anthony G. Reddie (chapter 7) reflects on the ways in which Blackness as a construct has been demonized and Black people of African descent have been subjected to forms of objectification and non-being. Reddie explores the framing optics of media, occupation and ideology in the construction of Blackness. This framing optics help us to explore the various forms of religio-political negation of Blackness, which have their roots in the imposition of empire and colonialism that has sought to “fix” Black people as the aberrant other.

Reddie outlines the continued role that Black religion has played as a means of both critiquing the spurious axiomatic normativity of Whiteness alongside the rehabilitation of Blackness and its concomitant subjective liberation of Black selfhood. The essay explores how the fixity of Blackness has shifted and mutated from the “Dark Continent” of Africa to the cosmopolitan and cross-cultural realities of Diasporan experience. Blackness across the globe has become a transnational reality that poses hermeneutical challenges around our perceptions of sameness and difference.

Reddie, a well-known Black liberation theologian, critiques the means by which imperial, mission Christianity colluded with White western forms of hegemonic, ideological control in order to promote a racially demarcated hierarchy that has positioned Black people as “less than” in the world order. He outlines the ways in which aspects of Black religion continue to operate as a form of anti-hegemonic resistance

against continued neo-liberal colonized Whiteness. Particular emphasis is placed on Black liberation theology as the most radical manifestation of Black religion across the African diaspora.

Also from African and Caribbean heritage, Roderick Hewitt (chapter 8) explores the effects that the Fourth Industrial Revolution (4thIR) of cyber-physical systems that is impacting industry and business may have on the human identity and relationship. Hewitt postulates an intersectional and missiological reflection that incorporates the broad themes of media, ideology and communication:

- *Media*: How will the fast changes in communication technology unleashed by advances in the 4thIR affect human relationship and trust of each other?
- *Ideology*: Who sets the agenda of the ideology for the 4thIR and what are its key objectives? To what extent does it take into account the diverse and complex nature of human identity and relationships that are formed by different cultures?
- *Communication*: With artificial intelligence (AI) being able to provide human-like interactions and decision making, do augmented humans equipped with AI constitute the next phase of being human? What are the implications of AI for human identity and relationship building?

The 4thIR is part of, and co-progenitor to, the media age. In that context, our challenge is not just how do we as humans relate in a world that is run by technologies and machineries but how (echoing the questions by Martin and Timon) to shape theological minds and pastoring souls for the media age.

Zachary Thomas Settle (chapter 9) brings attention to the economic and capitalist sides of the media age. Drawing on Karl Marx's detailed account of the nature of capitalism and Michel Foucault's sketch of subjectivation, Settle sketches the nature of neoliberal subjectivity (that is, the normative vision for human being under the guise of neoliberal capitalism – the normative form of subjectivity that capitalism seeks to foster for its own maintenance).

Marx spends a great deal of time in the first volume of *Capital* explaining the ways that society is structured around capitalism's drive for labor. Settle draws on Marx's analysis to demonstrate the plasticity of time, space, and relationality by demonstrating capitalism's manipulation of each of those categories for the sake of extending and accumulating surplus labor. Capitalism, functioning as a disciplinary structure, also has profound influence over the formation of subjects.

According to Foucault, humans are made into certain types of subjects through the process of internalizing the values and norms of the bio-disciplinary structures they inhabit. As capitalism fosters a particular form of time, space, and relationality, so too does it form a particular sort of subject. In fact, it is by inhabiting capitalism's time, space, and relations that the neoliberal subject is formed and directed toward capitalism's ends. Neoliberalism's ideal subject relates to time and space in terms of potential labor and the accumulation of capital, and relationality is understood in terms of economic exchange.

This ideological foundation gives rise to colonizing practices of time and space – all plastic factors are workable for the sake of driving surplus. Much like the way occupying land enables the manipulation of natural resources for capital production and gain, so too does neoliberal subjectivity make use of the creative, productive capacities of the self for the sake of capital production and gain. Human being, like the ecosystems it inhabits, is rendered as a means to capital's end within neoliberalism. All of this leads to a subject marked by docility, existing somewhere between compliance and productivity for the sake of maintaining a non-natural, fabricated economic system.

This is the operative vision of human being in contemporary capitalism; this is the vision into which citizens are being disciplined and formed; this is the anthropology to which Christian theology must respond; this is the world that the 4thIR has created, and Settle offers a *mediating* response through the experience of Uber drivers.

Mitri Raheb (chapter 10) calls for *mediating* theologies on account of the use of the bible in the Israeli-Palestinian context, by looking at the use of biblical story and history by the Trump administration in the context of moving the American Embassy to Jerusalem. For Raheb the Israeli occupation continues not only because of all the hardware and military equipment that Israel gets for free but also because of a theological “software,” mediated by Christian Zionists in support of a Jewish Israeli settler colonial project. This white supremacist ideology builds the base for both the Trump as well as the Netanyahu administrations.

Lest we forget, Palestine is under occupation. And political and religious authorities from far and near use the media to disseminate their ideologies (this is the bone that Martin was picking at a local level) to justify the occupation and the ongoing dispossession of Palestinian land (e.g., moving the US Embassy to Jerusalem). In the case of the US Embassy, the bible has been used (and played out in the globalizing social media) to justify the Israeli exclusive control of the city and the

exclusion of its native Palestinian population in violation of international law.

Miguel A. De La Torre (chapter 11) problematizes the biblical notion of hospitality and takes a stab at US government practices especially with regard to Latinx immigrants and displaced Native Americans. While the sentiment may very well be noble and theologies of hospitality formulated with the best of intentions, nevertheless, those contribute to the colonial construct of the Other.

De La Torre addresses the role of the biblical concept of hospitality in maintaining and sustaining the oppression faced by the undocumented in the United States – predominately brown Mexicans. To that end, De La Torre first explores how separation is normalized and legitimized though the rhetoric of walls and borders, cognizant that borders are not limited to the 2,000-mile international demarcation line which Gloria Anzaldúa calls the space where the first and third world chafe against each other creating a bleeding, non-healing wound. Border exists throughout every city and community in the U.S. separating whiteness from brownness, privilege from disenfranchisement, wealth from poverty. Influenced by Roland Barth, De La Torre gives special attention to the role rhetoric in the media plays in signifying brown bodies to undergird this separation – from the use of the word “illegal” to Trump’s characterization of Latinx bringing crime, drugs, and being rapist. De La Torre then argues that hospitality assumes ownership of the “house” and out of Christian kindness, a duty exists to invite the stranger to share in one’s possession.

By examining U.S. Manifest Destiny which invaded and conquered half of Mexico; the role played by a century of a U.S. neocolonial foreign policy known as Gunboat Diplomacy; and NAFTA, specifically the role played by the Mexican elite in the negotiations of the treaty to separate farmers from their land (focusing on corn); De La Torre argues against the virtue of hospitality for the ethical mandate of restitution. When a people build roads into another country for the express purpose of stealing natural resources and cheap labor, why should we be surprised when the victims of stolen goods take those same roads to follow everything that has been stolen from them?

As one who once was labelled as an “illegal” immigrant, De La Torre currently lives in the belly of the empire because he too has followed the resources stolen from his own country of Cuba. Latinx cheap labor and raw material built the house to which the biblical call of hospitality maintains separation, keeping Latinx from what is theirs. Finally, in the hopelessness of occupying a precarious geographical

space of “illegal” relying on oppressor’s hospitality, what becomes the ethical response?

Epilogue

Jione Havea winds up the collection by bringing the call for *mediating* theologies into the context of the new *coronavirus disease of 2019* (Covid-19). What might happen if theologians and hermeneuts *change their spots* in response to the “new normals” that Covid-19 has ushered in?

What if, theologians and scriptural critics do not by default call up old norm(al)s to provide answers and resolutions for the Covid-19 pandemic?

What if, old theological *topics and themes* (favored in the “old normals”) do not lockdown current and future theological and hermeneutical interrogations?

What if, identity politics and contextual commitments are not “testing stations” for deciding which is the “epicenter” of theology and hermeneutics?

What if, theologians and scriptural critics, coming from *different contexts* that they do not share much less appreciate, shift from debating about *topics and themes* and rather gather at *platforms* (like they used to do at waterholes) where their interests and insights could inter-infect?

What if ...

2. So what?

What if theologians and scriptural critics *mediate*. Negotiate. Get along. Collaborate. Preach. *Joder*. Et cetera. And not necessarily in that order.

What if theologians and scriptural critics make religions tick – through their theologians and interpreters, as well as through their victims and normal people.

The above “What ifs” put this work on the wavelengths of contextual theologies and contextual hermeneutics. This work takes for granted that all theologies and interpretations are shaped by context. That conversation has taken place and debated, and the opportunities in and problematics of contextuality have been tossed and turned.

The spirits of several leaders in contextual theologies and contextual hermeneutics hover over the essays in this collection. There are too many to name, but here are some from outside of the mainline enterprises of theology: from Asia, Shoki Coe (Taiwan) and Ahn Byung-Mu (Korea) were among the frontrunners in contextual theology, and R.S.

Sugirtharajah (Sri Lanka) and Kwok Pui Lan (Hong Kong) contributed to the turn to postcolonial theologies. From Latin America, the cradle of liberation theology, Leonardo Boff (Brazil) and Gustavo Gutiérrez (Peru) champion “the preferential option for the poor,” and Marcella Althaus-Reid (Argentina) brought body and queer theologies to the table. Black theologians have also added their contextual tweaks from Europe (e.g., Mukti Barton, Anthony G. Reddie), Americas (e.g., James Cone, Katie G. Cannon, Emilie Townes) and Africa (e.g., Mercy Amba Oduyoye, Tinyiko Maluleke). Voices from native and indigenous communities (e.g., Jenny Te Paa Daniel of Aotearoa New Zealand; Laura Donaldson, Vine Deloria Jr. and George Tinker from the Americas) have also been transformative, but not always heard, in the halls of theology. Sadly, though, the publishing platforms are still dominated by straight men, but there are many women and queer theologians and biblical scholars with contextual sassiness.

The contributors to this publication write in the shadows of these leaders. What this work adds is engagement with a different kind of context: media. In the old-fashioned mindset, media is not context because it is not a geographical space. But media has its own cultures whose influences spread over lands and waters. Media, like Covid-19, are (not in but) part of the contexts that we in 2020-and-beyond must engage theologically. This work invites such a contextual turn.

Mediating the Real – A Native Take

Jione Havea

Media is a mass. I use “media” in this essay to refer to a massive conglomeration of technologies (tools, skills, knowledges) that are susceptible to being (or may have already been) conscripted into the service of empire, as Joerg Rieger defines it: media, like empire, are “conglomerates of power that are aimed at controlling all aspects of our lives, from macropolitics to our innermost desires.”¹

Appealing to a biblical imagery, media is one of the modern answers to Qoheleth’s ancient question, “Who knows the interpretation of a matter?” (Eccl 8:1): media knows and disseminates interpretations (read: technologies). Media also constructs alternative interpretations, as well as alternative texts. Media operates as if it knows everything from the top of the sky to the bottom(s) of the sea, and all the way to the floor of the underworld, and to the edge of the deep. It can see and map every corner, and it manoeuvres as if it is capable of revealing what Jesus wanted to conceal in the domains of humans (*Gospel of Thomas*, Saying 3):²

If those who lead you say to you: “Look, the kingdom is in the sky!”
then the birds of the sky will precede you.
If they say to you: “It is in the sea”
then the fishes will precede you.
Rather, the kingdom is inside of you
and outside of you.
When you come to know yourselves, then you will be known

¹ Joerg Rieger, *Christ & Empire: From Paul to Postcolonial Times*, Minneapolis, MN 2007, vii.

² See full translation in Stephen J. Patterson, James M. Robinson and Hans-Gebhard Bethge, *The Fifth Gospel: The Gospel of Thomas Comes of Age*, Harrisburg, PA 1998, 7–32.