



*Journal of
Religion & Society*
Supplement Series

The Kripke Center

Supplement 16 (2018)

Religion and Globalization

Edited by Ronald A. Simkins and Zachary M. Smith

3. Trinity and Justice

A Theological Response to the Sexual Assault of Migrant Women

Nichole M. Flores, University of Virginia

Abstract

How should theology respond to sexual abuse of migrant women? An appropriate theological and ethical response must account for the role of both personal actions and social structures in perpetuating these abuses. Beginning with an exploration of Catholic feminist appropriation of social Trinitarian thinking as the basis for the ethical formulation on justice and social solidarity, this essay engages theological concerns about the risk of subordinating particular persons within communities with special attention to accounts of surrogate suffering. Reasserting emphases on analogy and self-gift in Trinitarian doctrine, the essay offers practical responses to the sexual abuse of migrant women.

Keywords: sexual assault, migration, Trinity, justice, solidarity

Rape in the Fields¹

Sexual harassment is an epidemic in United States agricultural fields. Since it is rampant and takes place in the isolation of the vast agricultural fields, migrant women often refer to camps as the “fields of panties” or the “green motel.” The 2013 Frontline documentary entitled *Rape in the Fields* exposed the hidden reality of sexual abuse of women who supply American tables with apples, almonds, lettuce, and eggs – untold numbers of women and girls subject to sexual abuse and rape by their male bosses and co-workers. It is necessary to indict the field bosses who personally commit these crimes and the field owners who permit them. It is also essential to investigate the ways that economic, legal, and political forces foster the conditions for rampant sexual abuse. Rendered invisible in U.S. society by a broken immigration system that simultaneously demands cheap migrant labor and criminalizes undocumented persons, migrant women evade contact with the legal authorities responsible for responding to these crimes. Sexual perpetrators exploit their social invisibility to take advantage of them.

The rape of migrant women is but one common violation of workers’ rights and human dignity in U.S. agricultural fields. Undocumented women and men are subject to human trafficking and modern-day slavery, wage theft, exposure to hazardous pesticides, family separation, and other violations of economic, legal, and human rights. These abuses have common roots in a political economy of surrogacy that subordinates the good of some individuals for the comfort and convenience of others. Those subject to subordination and exploitation have been treated as disposable in the global economy, rendered invisible in economic, legal, and political deliberations that directly influence their lives.

How should theology respond to rape and sexual abuse of migrant women? An appropriate theological and ethical response must account for the role of both personal actions and social structures in perpetuating these abuses. Trinitarian doctrine presents itself as a crucial lens for examining both the personal and relational dimensions of sexual abuse in the global economy.

Trinitarian doctrine seems an unlikely candidate for responding to the fundamentally concrete and social dimensions of this case. This doctrine can seem abstract and opaque; tales of inadvertently heretical Trinity Sunday homilies abound. Further, formulations of this doctrine often reflect the psychological analogy in which the Trinity is reflected in particular human persons rather than in human communities (Augustine: XI, 26). On the contrary, as Catherine Mowry LaCugna argues, the Trinity is the most practical and relational of Christian doctrines, capable of encompassing the intricacies of human identity and relationships. The Trinity’s practical applicability is uniquely manifest in its model of persons-in-communion, unveiling the inextricably relational character of human identity while also asserting the necessity of person’s in “right relationship” in the Catholic Church and in society at large (1992: 679). LaCugna’s work on the social dimensions of the Trinity has influenced Catholic theology and ethics, augmenting the relational ontology already present in theological anthropologies from Thomas Aquinas to Karl Rahner. LaCugna gives sustained attention to

¹ Portions of this account were adapted from Flores 2013a.

the Trinitarian underpinnings of human identity, asserting that “Existence . . . is thus the event of persons in communion” (1991: 249).

There is an enduring tension between the personal and relational poles of human identity in Catholic theology and ethics (Farley: 214). Interpreters of LaCugna’s Trinitarian theology tend to emphasize its significance for conceiving of human beings as fundamentally relational and the necessity for right relationships among persons. This notion has been a pivotal concept in early twenty-first century Catholic theology and ethics that views the relational character of human identity as central to pursuing justice and solidarity. This emphasis is appropriate considering efforts to assert fundamental human relationality against a dominant social, political, and economic narrative that has learned to prioritize notions of individual liberty over against social responsibility (Clark: 126-27). But the multifaceted exploitation of migrant women’s bodies raises another practical question for reflection in Trinitarian terms: what does this doctrine say about one’s *personal* dignity, especially in the situation of interlocking personal and social abuse (political, social, and economic exploitation), which renders attempts at solidarity untenable in the global economy? This question takes on greater significance considering the consensus about relational anthropology that undergirds Catholic theological ethics.

The present investigation elaborates a social Trinitarian framework that (1) articulates the multiple dimensions of exploitation and surrogate suffering in the global economy and (2) offers practical ethical responses to this suffering. The affirmation of fundamental human relationality is an insufficient theological response to the exploitation of migrant women; it is also necessary to reassert the personal aspects of human identity as grounded in the Trinity alongside this relational emphasis. Beginning with an exploration of Catholic feminist appropriation of social Trinitarian thinking as the basis for the ethical formulation on justice and social solidarity, this essay engages theological concerns about the risk of subordinating persons within communities with special attention to theological accounts of surrogate suffering. Mindful of the abuse of migrant women within interpersonal and larger societal communities, this essay reasserts Trinitarian emphases on analogy and self-gift toward articulating a dynamic account of relationship in community, especially under conditions of exploitation. Finally, this essay examines practical responses to the sexual abuse of migrant women that model a Trinitarian approach to interpersonal and social justice, including the Fair Food Program established by the Coalition of Immokalee Workers (CIW), a worker-based human rights organization that resists human trafficking and gender-based violence in U.S. agricultural fields.

Trinity and Right Relationship

The rape of untold numbers of migrant women from Mexico, Guatemala, Haiti, and elsewhere in the agricultural industry demands theological and ethical responses. Feminist theological anthropology, especially in works that turn to Trinitarian doctrine as a basis for conceiving of right relationship, offers one lens for addressing the abuse of migrant women. Catholic feminist theologians have forged a theological consensus about the centrality of Trinitarian doctrine to human relationality. The affirmation of human relationality in a Trinitarian key is central to an ethical vision for right relationship in community that is

constituted by justice and solidarity. This argument hinges on the reflection of the Triune God in human communities comprised of people made in God's image, *imago Dei* or *imago Trinitatis*.

Catholic theology asserts the inextricably relational nature of human identity. Relational ontology forms the root structure of Catholic social teaching which rejects a "merely individualistic morality" that prioritizes one's private good over the common good (Paul VI: 30). Jacques Maritain reveals this structure in his claims about the relationship between person and society: "In our treatment of the characteristic features of the person, we noted that personality tends by nature to communion. . . For the person requires membership in a society in virtue of both dignity and needs" (47). This relational view of personhood is the foundation of his claims about the common good, which is "received in persons, each one whom is a mirror of the whole" (49).

LaCugna's Trinitarian theology also asserts a robust notion of relationality: "A relational ontology establishes that no person can be thought of by himself or herself, apart from other persons" (1991: 298). This image of persons-in-communion is predicated on intra-Trinitarian relations in which three distinct persons – Father (Creator), Son (Redeemer), and Holy Spirit (Sustainer) – are one in being with each other. This Triune structure is mirrored in relationships among human beings who are created in the image of God, thus expanding the subject of *imago Dei* from individual persons to human communities: "human persons do not image God primarily as individuals," says Mary Catherine Hilkert, "but rather in 'right relationship' with one another" (200). The intra-Trinitarian relationship thus becomes the paradigm for human relationships.

It is important to note that the reflection of the Trinity in human communities is predicated on right ordering of human relationships. Elizabeth Johnson illustrates the centrality of right relationship to the social Trinitarian vision: "Relation encompasses and constitutes the web of reality and, *when rightly ordered*, forms the matrix for the flourishing of all creatures, both human beings and the earth" (222-23, emphasis added). While human beings are inherently relational, she specifies that it is in rightly-ordered relationships that we image the Trinity. This vision of right relationship has an eschatological horizon: "Spun off and included as a partner in the divine dance of life, the world for all its brokenness and evil is destined to reflect the triune reality, and already does embody in those sacramental, anticipatory moments of friendship, healing, and justice breaking through" (222). The pursuit of right relationship thus occurs in the eschatological matrix of "already" and "not yet."

Michelle A. González articulates a vision of justice in Catholic and Latinx theologies based on this social Trinitarian structure. González acknowledges human difference and particularity that are constitutive of personhood while maintaining that human beings are fundamentally relational creatures by our reflection of God's Trinitarian nature. She argues for a "justice-infused understanding of the Trinity" (2010: 76), that is the model of right relationship: "The relational nature of humanity is grounded in God's Trinitarian nature as relational and our reflection of this nature through the *imago dei*?" (2007: 118). If the Trinity is fundamentally constituted by relationship, then human beings, as ones created in God's image, are also fundamentally relational.

The active demands of human relationality have crucial ethical implications for justice. González gestures to Hilkert's emphasis on the political implications of Trinitarian theology

to underscore this point: “If the Trinitarian model offers the ideal paradigm for social and political relations,” Hilkert says, “then unity-in-diversity and radical equality become ethical and political mandates” (199). God calls humanity to seek reconciliation with all of creation, especially “the least of these” (Matthew 25:45), or those who have suffered most severely from wrong relationship. Taken together, González and Hilkert’s Trinity-based anthropologies reveal a foundational insight for the notion of justice as right relationship: if relationship is central to human existence vis-à-vis an understanding of the *imago Dei* and Trinitarian theology, then the pursuit of justice – right relationship as revealed in the Trinity – is an integral aspect of Christian discipleship.

This social Trinitarian vision has been employed to elaborate a vision of solidarity in Catholic social thought (see Hollenback: 74; Clark: 56-69). These ethical arguments are drawn from the well of theological anthropology that emphasizes right relationship characterized by mutuality and equality, as well as interdependence, inclusiveness, and freedom (Hilkert: 200). This vision of right relationship exhorts us to live in solidarity with those who have been abused and exploited: “Only if human communities and individuals rise up in indignation, protest, solidarity, and action on behalf of those whose basic human dignity has been violated can the image of God also be revealed as compassionate love in solidarity with us even unto death” (Hilkert: 202). This affirmation of fundamental relational ontology as a basis for solidarity calls for right relationship with our sisters and brothers as a reflection of the Triune God.

Meghan J. Clark elaborates this conception of relational anthropology in her argument for *imago Trinitatis* as the basis for solidarity in Catholic social thought. She identifies solidarity as the virtue that strives to image God more completely in human relationships:

The human person as created in the image and likeness of the triune God places an ethical claim on us, individually and collectively. But it also requires respect for the fact that, as *imago trinitatis*, we are together created in the image and likeness of God. Solidarity, then, is the Christian virtue by which we strive to more fully image God in communion (127).

Conceiving of the Trinity in the key of virtue animates the practical dimensions of the doctrine as envisioned by LaCugna. Clark braids together the relational strands of the Trinitarian theology lifted up by Johnson, LaCugna, and Hilkert, illuminating an account of solidarity as active participation in community rather than an unspecified state of relationship that does little to undermine abuse and exploitation (Clark: 44). Solidarity is participatory and characterized by mutuality and equality. If human sociality has a theological foundation, so too does the pursuit of right relationship in community, or communities of participatory solidarity.

But it is not yet sufficient to say that the Trinity is the paradigm for right relationship. Indeed, this doctrine demands further interrogation of the economic, social, political, and legal matrix in which the violent abuse of migrant women’s labor and sexuality is perpetuated. This study turns now to theological explorations of surrogate suffering to clarify this issue.

Surrogacy and Wrong Relationship

Human communities are not always the site of just relationships. Abusive dynamics in communities can foster conditions that deny the efficacy of particular human beings. Catholic

theological ethics has not been naïve about the risk of power abuses within communities. As González and other Latinx theologians have observed, excessive communal-orientation connected with *familismo* and *marianismo* within Latinx families risks neglecting the needs and desires of particular family members (see Espín: 111; Isasi-Díaz: 37; Flores 2013b: 61). Catholic feminist ethicists writing about family ethics have been particularly attuned to patriarchal dynamics that can limit the agency and flourishing of women, children, and other liminal family members (see Rubio; Cahill; Heyer). Kevin Ahern, reflecting on the role of power within ecclesial movements for social justice, warns of the risk of power abuses even within communities explicitly devoted to fostering human flourishing and the common good: “Within each relationship there are different power dynamics at play. Even the best Christian movements are not immune to this reality. Left unchecked, this can destroy a movement and unhinge it from its identity and mission” (183). That human beings are fundamentally relational need not obscure the risks of abuse, exploitation, and marginalization in relationship from our view. Indeed, our fundamentally relational constitution lived out in the context of finitude and sin demands that we attend to these risks in focused and sustained ways.

It is possible that Catholic theological ethics has prioritized a view of human personhood that struggles to fully articulate the risks of personal abuse through the glare of relational ontology. Serene Jones expresses concerns about the risks of the “ontologizing of relational talk.” She asks: “if women have long been cast as the bearers of being-in-relation, will ontologically valorizing what has been a ‘relational prison’ really be liberating?” (173). This ontologizing tendency establishes “right relationship” as an ideal toward which we strive, a communion of persons that reflects the Triune God. Pursuit of this ideal makes for a beautiful account of solidarity based on persons-in-communion, but it does not necessarily respond to experience of trauma in which particular persons are violated and exploited.

This problem demands greater attention to theological accounts of surrogate suffering within community. In her landmark monograph, *Sisters in the Wilderness: The Challenge of Womanist God-Talk*, Dolores Williams elucidates the role of surrogacy in economies of exploitation, focusing her work on the systematic suffering of black women in the United States during antebellum slavery and beyond for the sake of the aims and goals of the white people whom they served (1993; see also Hayes). Williams argues that Christian soteriology is imbued with the notion that Jesus’s suffering on the cross is a necessary condition of salvation. This link between surrogate suffering and salvation “takes on an aura of the sacred,” leading to both ideas and practices that affirm the salvific dimensions of suffering (2006: 27). This idea is pernicious for black women whose sacrifice and suffering on behalf of white people both during and after slavery has been viewed through the lens of salvation.

Nancy Pineda-Madrid pursues a similar trajectory in her work on feminicide in Ciudad Juarez, citing Anselm of Canterbury’s substitutionary atonement as theological “ground zero” for a surrogacy ideology that renders ineffective efforts to eradicate the systemic injustices that perpetuate women-killing on the U.S.-Mexico Border (2011). She applies her framework for surrogate suffering to the situation of women trafficked at the border, exposing the role of global economic practices in the crucifixion of poor, brown women: “The crucifixion of women in this region not only expresses itself bodily but also is furthered through the proliferation of the myth of *mujeres desechables*, ‘disposable women,’ a notion reflective of the ways in which global capitalism treats and disposes women” (2016: 86). Treated as disposable

in the global economy, these women become subject to surrogate suffering on behalf of the economically privileged, placed at great risk for rape and sexual abuse as well as abduction and murder.

This surrogate ideology is painfully evident in our contemporary global economy, where the lives of poor people are often sacrificed on the altar of profit and convenience. This surrogacy is evident in the agricultural economy, where workers are subject to myriad forms of exploitation, including sexual abuse and human trafficking. Despite its ubiquity in agricultural fields, U.S. consumers are largely oblivious to the suffering endured by farmworkers for the sake of our economic convenience. Sexual abuse of migrant women feeds on invisibility. Invisibility perpetuates a cycle of exploitation of those whose labor sustains the food economy.

The social Trinitarian vision can respond to the brokenness of human communities in which the most economically and politically vulnerable among us are often subject to unspeakable abuse as part of complex economic arrangements that result in significant levels of comfort and convenience for the most privileged. But to do so, it must augment its robustly relational account of personhood with (1) an acknowledgment of the analogical interval that distinguishes human communities from the Trinitarian paradigm and (2) a reassertion of the personal dimensions of *imago Trinitatis* as a basis of ethical decision-making based on self-gift *freely* offered in service of justice and right relationship.

Empowered Persons in Imperfect Communities

The social Trinitarian turn in Catholic feminist theology succeeds in identifying human relationality as a cornerstone for accounts of justice and solidarity in Catholic ethics. But this conversation would benefit from foregrounding the *distinction* between human communities and the Triune community as well as the personal dignity of the individuals who form communities. There are resources within feminist theology for these tasks, especially Trinitarian theologies that stress the reality of sin and imperfection in human communities and ones that comprehend personal self-gift alongside the social dimensions of human identity.

Analogical Interval

Kathryn Tanner's work on Trinity and ethics offers particularly helpful insight into the relationship between human communities and the Trinity. Tanner offers a feminist account of the Trinity, but in a Reformed Protestant theological key rather than a Catholic one. She stands ready to offer helpful perspective to the Trinitarian anthropology that currently influences Catholic feminist theology and ethics in the early twenty-first century. Tanner identifies the ways in which Trinitarian doctrine can be understood as a resource for ethics, but does so with an eye toward the analogical interval, or the differences between God and creation: "Human communities are not divine ones – one need not pretend we are Trinitarian Persons in community – to see their point for the lives we already lead" (95). She gestures to the gap between ideal community and the communities we inhabit: "The ideal community shaped by the triune God's assumption of us in Christ – God's kingdom – as far as we can see remains in conflict with the world's communities of death, injustice, poverty, and oppression" (78-79). This conflict endures in our interactions with each other, which are conditioned by

sin, finitude, and imperfection. While the ideal of persons-in-communion is Trinitarian, Tanner reminds us that our attempts at emulating Triune community will always fall short. The eschatological horizon remains in view, but earthly time unfolds in the midst of suffering and abuse that calls for a practical response.

Tanner also elucidates the ways in which excessive idealization of human community can undermine the dignity of particular persons, especially in the case of exploitative communities. Communities can struggle in the task of self-critique. Our efforts to exercise power over one another can undermine even earnest attempts to achieve the ideal of relationship and participation set forth by González, Clark, and others who articulate Trinity-framed theological anthropologies as a basis for social ethics.

Nevertheless, acknowledgment of the differences between human communities and intra-Trinitarian community could be a valuable resource for further elaboration of the social implications of Trinitarian doctrine. While LaCugna's work is considered the basis for the social Trinitarian consensus in Catholic feminist theology, it resonates at points with Tanner's concerns about the exploitation of individuals *in* Trinitarian terms:

But, while every human being is created in the image of a personal God, and while from a theological perspective persons-in-communion may be a *vestigium trinitatis*, the vital analysis of liberation theologies – especially feminist and Latin American – shows that not every configuration of persons-in-relation images God. Indeed, many do not and many structured societies destroy or inhibit full personhood. Many societies are, in a word, antithetical to divine life (1991: 266).

Indeed, given what we know about the exploitation of those who harvest our food in this country, we can include our own society among those who inhibit full personhood in the context of abusive communal relationships. Recognizing the *dis-analogy* between human communities and the Triune community is necessary for foregrounding the perils of wrong relationship, especially among those who are most vulnerable to abuse in both interpersonal and social contexts.

Self-Love and Self-Gift

Critics fault LaCugna for relying excessively on the social analogy to ground her argument about the relational nature of human identity. Yet, a closer look reveals her desire to preserve a personal aspect of the Trinity. Foregrounding this argument illuminates this crucial dimension of LaCugna's thought, a dimension that is pivotal in clarifying the personal dimension of her highly relational account of the Trinity. LaCugna's account does not rely on the psychological analogy championed by Augustine, but is grounded in a feminist theological approach that recognizes the dangers of abuse of vulnerable persons, especially women, in communities as the basis for concern for persons. Her description of personhood provides telling evidence toward this end:

Personhood requires the balance of self-love and self-gift. A person must overcome the psychologically unhealthy extremes of autonomy (total independence), and heteronomy (total dependence). Personhood emerges in

the balance between individuation and relationality, between self-possession and being possessed, that is, in interdependence (1991: 290).

In the case of migrant women exploited at the hands of their field bosses in the matrix of economic, social, political, and legal injustice, self-possession and self-gift arise as powerful components of a liberative Trinitarian approach. Self-possession, understood as agency and integrity rather than rugged individualism eschewed by Catholic social tradition, is critical for women whose bodily, mental, and spiritual integrity has been violated through sexual violence. At the same time, from the perspective of feminist anthropology, a just response to this issue demands that we foster conditions where self-gift can be offered in true freedom. LaCugna's Trinitarian reflections, then, can enrich anthropological insights with a robust conception of the personal and communal dimensions of Trinitarian thought. This conception may very well be a way forward in the quest to define right relationship among persons in community that guides contemporary theo-ethical inquiry.

Practicing Trinity

The Trinity is a practical doctrine with substantial implications for responding to the abuse and exploitation of persons in community. Ethically, Trinitarian doctrine allows us to interlace the personal and social dimensions of human identity, weaving an anthropology with enough fiber to respond to sexual abuse that is fueled by larger social, economic, and political structures.

How then does Trinitarian doctrine look in practice? The theological intervention suggests a response to sexual abuse and surrogate suffering of migrant women who harvest our food with distinctly Trinitarian roots. This account calls for (1) greater visibility of migrant women within the economic, social, political, and legal matrix that renders them susceptible to being abused in U.S. agricultural fields and (2) personal and social empowerment of migrant women who have been victimized in this system. These are among the goals and outcomes of the Fair Food Program initiated by the CIW to address this problem.

Migrant women who have been victimized in this system have been rendered invisible in the economic, social, political, and legal matrix of unjust immigration policy. Economically, migrant women and men are often treated as disposable labor implements without value to employers or society at large. Politically and socially, the criminalization of undocumented people relegates them to the shadows of society, making it less likely for migrant women to report crimes committed against them both in the home and in the workplace (see Lipsky, et al.; Messing, et al.). This situation fosters the conditions for ineffective legal responses to these crimes.

Even when these crimes are reported, migrant women face difficulties in pursuing legal justice. In 1995, the Equal Employment Opportunity Commission (EEOC) began investigating cases of sexual abuse in U.S. agricultural fields. This work yielded several lawsuits against agricultural companies in which victims pursued damages for the harm inflicted upon them. It was courageous for these women to come forward given the risks facing undocumented persons victimized by crimes. Their personal risk encouraged more women to come forward with their stories and enter the difficult process of investigation and prosecution. These cases were hindered, however, by a supposed lack of evidence to support

the testimonies of dozens of abused women. It was not until 2015 that a case was finally successfully tried (Obeidat).

Greater visibility – social, economic, political, and legal – is essential to a just and effective response to the sexual abuse of migrant women in U.S. agricultural fields. On a practical level, the goal of visibility would be well served by the passage of just immigration reform legislation that brings undocumented women and men out of the shadows of society; past attempts to pass this kind of legislation have been thwarted by political actors concerned with securing U.S. borders against threats of violence. Yet, the political failure to reform this legal system has fostered violence against vulnerable persons whose labor is vital to the U.S. food economy. The ability to report crimes committed against migrant women and men improves the possibility of resisting violence attaining legal justice in cases of rape and sexual abuse in the workplace.

The Coalition of Immokalee Workers (CIW) designed and implemented the Fair Food Program, in part, to identify, address, and prevent sexual abuse of migrant women. This program emphasizes offering a social response to the issue while empowering those victimized by this abuse. On the social level, the Fair Food Program forms a partnership among farmworkers, farmers, and retail food companies toward ensuring just wages and humane working conditions in the fields. The Fair Food Program is a partnership among farmers, farmworkers, and retail food companies that seeks to ensure just wages and working conditions in agricultural fields. The program, “harnesses the power of consumer demand to give farmworkers a voice in decisions that affect their lives, and to eliminate longstanding abuses that have plagued agriculture for generations.” The CIW and Fair Food program are distinguished by their successful attempt to leverage consumer influence to enforce human rights.

The CIW and Fair Food Program also emphasize personal empowerment of workers in their response to sexual exploitation in the fields. They are concerned with restoring the personal agency of women and men who are recovered from situations of labor exploitation. Migrant women’s leadership in this program is vital to restoring and reaffirming the capacity of these women to be involved with decisions that affect their lives. For example, the CIW conducts anti-sexual assault trainings led by women who have survived this abuse. Beyond facilitating social, economic, and political reform at a macro level, the Fair Food Program seeks to empower migrant women in their own environments, resisting dynamics that subordinate women’s agency and voices in their own pursuit of justice. In their advocacy against abuse in the fields, survivors bear witness to the powerful dynamic between self-possession – empowered agency to act – and self-gift – offering oneself in freedom to the cause of communal justice through recognition of shared destiny with others. The CIW’s Fair Food Program exemplifies the vision of solidarity as persons pursuing mutuality and equality in relationship. While solidarity can involve working on behalf of another, it necessitates empowerment or re-empowerment of those victimized in this system.

Conclusion

The rape and sexual abuse of migrant women in agricultural fields raises key questions for the social Trinitarian framework that undergirds understandings of justice and solidarity in Catholic social thought. LaCugna’s landmark contribution of the practical Trinity has been an

effective doctrinal mechanism for asserting the fundamentally relational constitution of human identity. The social Trinitarian approach offers a solid theological foundation for establishing a relational anthropology within Catholic ethics. At the same time, responding to the abuse of migrant women within the matrix of economic, social, political, and legal injustice that fosters surrogate suffering in the global economy requires attention to the personal dimension of human identity alongside the relational dimension. It is necessary to recognize the analogical interval between human communities and the Trinitarian community; this acknowledgement resists the temptation of romanticizing and idealized notion of relationship and community. Further, a reaffirmation of self-gift in freedom within the context of community reaffirms the necessity of personal autonomy of vulnerable community members. The practice of Trinity thus requires building communities of solidarity predicated on mutuality and equality that respect the integrity and autonomy of persons that comprise the community.

Bibliography

Ahern, Kevin

- 2015 *Structures of Grace: Catholic Organizations Serving the Global Common Good*. Maryknoll: Orbis.

Augustine

- 2000 *The City of God*. Translated by Marcus Dods. New York: The Modern Library.

Cahill, Lisa Sowle

- 2000 *Family: A Christian Social Perspective*. Minneapolis: Fortress.

Clark, Meghan J.

- 2014 *The Vision of Catholic Social Thought: The Virtue of Solidarity and the Praxis of Human Rights*. Minneapolis: Fortress.

Coalition of Immokalee Workers

- 2017 "The Fair Food Program." Fair Food Program (May 23). Available online at <http://www.fairfoodprogram.org/>.

Espín, Orlando O.

- 2005 "The State of U.S. Latino/a Theology." Pp. 98-116 in *Hispanic Christian Thought at the Dawn of the Twenty-First Century: Apuntes in Honor of Justo L. Gonzalez*. Edited by Alvin Padilla, Roberto S. Goizueta, and Eldin Villafane. Nashville: Abingdon.

Farley, Margaret A.

- 2006 *Just Love: A Framework for Christian Sexual Ethics*. New York: Continuum.

Flores, Nichole M.

- 2013a "The Invisible Woman." *America* 209, 12: 41-42.
- 2013b "Latina/o Families: Solidarity and the Common God." *Journal of the Society of Christian Ethics* 33, 2: 57-72.

González, Michelle

- 2007 *Created in God's Image: An Introduction to Feminist Theological Anthropology*. Maryknoll: Orbis.
- 2010 "Who We Are: A Latino/a Constructive Anthropology." Pp. 64-84 in *Our Own Voices: Latino/a Renditions of Theology*. Edited by Benjamin Valentin. Maryknoll: Orbis.

Hayes, Diana

- 1995 *Hagar's Daughters: Womanist Ways of Being in the World*. Mahwah: Paulist.

Heyer, Kristin E.

- 2012 *Kinship Across Borders a Christian Ethic of Immigration*. Washington, DC: Georgetown University Press.

Hilkert, Mary Catherine

- 1995 "Cry Beloved Image." Pp. 190-205 in *The Embrace of God: Feminist Approaches to Theological Anthropology*. Edited by Ann O'Hara Graff. Maryknoll: Orbis.

Hollenbach, David

- 2002 *The Common Good and Christian Ethics*. Cambridge: Cambridge University Press.

Isasi-Díaz, Ada María

- 2004 *En La Lucha: Elaborating a Mujerista Theology*. Minneapolis: Fortress.

Johnson, Elizabeth A.

- 1992 *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Herder and Herder.

Jones, Serene

- 1995 "'Women's Experience' Between a Rock and a Hard Place: Feminist, Womanist and Mujerista Theologies in North America." *Religious Studies Review* 21, 3: 171-78.

LaCugna, Catherine Mowry

- 1991 *God for Us: The Trinity in Christian Life*. New York: HarperCollins.
- 1992 "The Practical Trinity." *The Christian Century* 109, 22: 678-82.

Lipsky, Sherry, Raul Caetano, Craig A. Field, and Gregory L. Larkin

- 2006 "The Role of Intimate Partner Violence, Race, and Ethnicity in Help-Seeking Behaviors." *Ethnicity and Health* 11, 1: 81-100.

Maritain, Jacques

- 1946 *The Person and the Common Good*. Notre Dame: University of Notre Dame Press.

- Messing, Jill Theresa, David Becerra, Allison Ward-Lasher, and David K. Androff
- 2015 "Latinas' Perception of Law Enforcement: Fear of Deportation, Crime Reporting, and Trust in the System." *Journal of Women and Social Work* 30, 3: 328-40.
- Obeidat, Sara
- 2015 "Female Farm Workers Awarded \$17 Million in Florida Abuse Case." PBS.org (September 15). Available online at <http://www.pbs.org/wgbh/frontline/article/female-farm-workers-awarded-17-million-in-florida-abuse-case>.
- Paul VI
- 1965 *Gaudium et Spes*. Available online at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.
- Pineda-Madrid, Nancy
- 2011 *Suffering and Salvation in Ciudad Juarez*. Minneapolis: Fortress.
- 2016 "Sex Trafficking and Femicide Along the Border: Re-Membering Our Daughters." Pp. 81-90 in *Living With(out) Borders: Catholic Theological Ethics on the Migration of Peoples*. Edited by Agnes M. Brazal and María Teresa Dávila. Catholic Theological Ethics in the World Church. Maryknoll: Orbis.
- Rape in the Fields
- 2013 Documentary. PBS and Univision. Available online at <http://www.pbs.org/wgbh/frontline/film/rape-in-the-fields>.
- Rubio, Julie Hanlon
- 2010 *Family Ethics: Practices for Christians*. Washington, DC: Georgetown University Press.
- Tanner, Kathryn
- 2001 *Jesus, Humanity and the Trinity: A Brief Systematic Theology*. Minneapolis: Fortress.
- Williams, Delores S.
- 1993 *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Maryknoll: Orbis.
- 2006 "Black Women's Surrogacy Experience and the Christian Notion of Redemption." Pp. 19-32 in *Cross Examinations: Readings on the Meaning of the Cross Today*. Edited by Marit Trelstad. Minneapolis: Fortress.