

Mark 5: 21-43

²¹When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. ²²Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet ²³and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.'

²⁴So he went with him. And a large crowd followed him and pressed in on him. ²⁵Now there was a woman who had been suffering from hemorrhages for twelve years. ²⁶She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.

²⁷She had heard about Jesus, and came up behind him in the crowd and touched his cloak, ²⁸for she said,

'If I but touch his clothes, I will be made well.'²⁹Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. ³⁰Immediately aware that power had gone forth from him,

Jesus turned about in the crowd and said,

'Who touched my clothes?'³¹And his disciples said to him,

'You see the crowd pressing in on you; how can you say, "Who touched me?"'

³²He looked all around to see who had done it. ³³But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. ³⁴He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'

³⁵While he was still speaking, some people came from the leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?'

³⁶But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.'³⁷He allowed no one to follow him except Peter, James, and John, the brother of James. ³⁸When they came to the house

of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. ³⁹When he had entered, he said to them, 'Why do you make a commotion and weep? The child is not dead but sleeping.'

⁴⁰And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. ⁴¹He took her by the hand and said to her,

'Talitha cum,' which means, 'Little girl, get up!'

⁴²And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement.

⁴³He strictly ordered them that no one should know this, and told them to give her something to eat.

Introduction

Writing the introduction to a book that engages the complex processes of globalization is no easy task, especially when responses to globalization(s) are as diverse and plural as the ones in this volume. Welcome to the other face of globalization: globalization from below. I have never liked the term "anti-globalization," which has been used too often to define the global movements presently involved in resistance to neoliberalism, because these movements are both global and also a product of globalization(s). It is for this reason that activists have adopted the term "alter-globalization" as a self-described sound-bite term.

The rallying call of the World Social Forum – "another world is possible" – reminds us that the key to global activism lies in alternatives, not only resistance. And while multiple oppressions and injustices may force resistance to the front of our agendas, utopian alternatives nourish our struggles and sustain our engagements. "Another world is possible!" I cannot think of a more theologically-inflected rallying call, one that may remind us of early Christian communities, attempting to create another way of living, indeed another way of hoping, under the brutal reality of Roman occupation.

To yearn for another way, for an alternative, is to speak as Jesus spoke when he proclaimed the presence of the Reign of God in the midst of the Reign of Caesar. To think theologically is to be future-oriented and utopian. This is central to both the political theologies of Europe and the liberation theologies of the 'Third World.' But more importantly, it is central to the teachings and praxis of the prophet from Galilee, who was crucified precisely because his presence revealed that another world was not only possible, but actualized in his close relationship with the poor and marginalized.

Contrary to theologies that posit Jesus' cross as a sacrificial shedding of blood cosmically enacted to achieve an abstract mediation between God and humanity, the cross is never abstract to people in some parts of the world, especially in the 'Third World.' The cross is a historical reality that accompanies the many forms of globalization that have been actualized in

history. The cross also lies behind colonizing discourses of empire, those forms of imperial power that see their own projects as civilizing, indeed as bringing “freedom” and “democracy.” The cross is a tool of execution devised to send a message to those who attempt to actualize alternatives in the world. The articles in this book remind us that many crosses continue to be erected around the world in our present times.

The title of this collection draws from the biblical passage in Mark 5: 21-43, in which Jesus is called to the house of a synagogue leader to heal a dying girl-child, but is interrupted by the courageous touch of a hemorrhaging woman. In focusing on this passage, the authors in this book also reveal the multifaceted ways people resist the crosses of empire at the local level, and following Jon Sobrino, work to bring the crucified down from their crosses. In the life-giving touch of Jesus on the (near) dead girl-child and the self-empowering healing of the hemorrhaging woman, many have uncovered life-giving alternatives woven together daily at the local level, in movements, communities, churches, and homes.

The World Student Christian Federation (WSCF) is a globalized movement - and it has been for over a hundred years. And while we must never gloss over its early roots in the spread of 19th century European colonial missions, we must also acknowledge that out of this history the voice of prophetic youth have emerged to critique imperialism and other forms of systemic oppression. In the work of its local movements, the WSCF stands out as an example of the power of alter-globalization. This volume seeks to engage with some of the issues that affect the different contexts in which the WSCF is engaged.

The articles in this book cover a wide range of areas, contexts, perspectives, challenges, and insights. While all of the articles focus on the importance of solidarity and compassion within the processes of globalization, some articles challenge each other and take up divergent positions. Some articles describe the impacts of globalization(s) in their particular context, while others attempt to examine alternatives and options that have emerged within these processes. For instance, the reality of HIV/AIDS in sub-Saharan Africa, the Dalit experience in India, and the conditions imposed on forced migrants in North America, all expose the very real impacts of globalization(s), especially on the most vulnerable and the dispossessed.

Some articles are written in Spanish and in French, but most are in English. Some articles were written by students, some by academics and activists. Some articles are focused on movements, others on histories; some are more theoretical, while others attempt to read grassroots realities. Some articles have a heavy focus on the Marken text, while others do not. It is interesting to note that some of the articles were written in Spanish by European theologians who work in close proximity with the issues and struggles that affect Latin America. This reminds us that hybrid processes are also at work within the present context of globalization and that these processes can also be a form of resistance.

Globalization is never one thing. The articles collected here give evidence to the often paradoxical, sometimes contradictory, processes at work at the local level. The WSCF has attempted to incarnate itself in these messy contexts in order to promote life in all its fullness. The WSCF strives to live out, through its local movements and global vision, Jesus’ proclamation of God’s Reign in history, namely, that that another world is indeed possible! I hope that this book will offer you a taste of this liberating praxis.

M. D-B.

Part 1

**Globalization(s):
Local/Global Impacts, Options and Readings**