

DOING THEOLOGY FROM THE EXISTENTIAL PERIPHERIES BIBLIOGRAPHY

ASIA

SELECTED BIBLIOGRAPHY on EG, LS, and FT with ANNOTATIONS (ASIA)

Evangelii Gaudium – 17

Laudato Si' – 76

Fratelli Tutti – 40

TOTAL: 133

EVANGELII GAUDIUM

(Malaysia/Australia) Chia, Edmund Kee-Fook. "Sharing the Joy of the Gospel in Asia through Dialogue." *Asian Horizons* 8, 3 (2014): 527-538.

Using EG as its "starting point," this article responds to Pope Francis' call for evangelization by examining how the Church can grow in a pluralistic Asia. It emphasizes the need for the Asian Catholic community to better present itself as relevant and acceptable to Asians. This is particularly important because, as Chia points out, the foreign and colonial image attached to the Church in the region is because of its dependence on the European ways of evangelization. To become more relatable to the peoples of Asia, the Federation of Asian Bishops' Conferences has consciously tried to promote a manner of dialogue that positions the Church not as a "teaching church" but as a "learning church" that opens itself to the experience of peoples in three different ministries. Having come to be known as the Triple Dialogue, this paradigm promotes interaction with Asia's poor (the ministry of integral liberation and option for the poor), its varying cultures (the ministry of inculturation), and its multiple religions (the ministry of interreligious dialogue). Unfortunately, as Chia also laments, the Triple Dialogue has largely remained a mere vision of the FABC and has seen limited efforts in being translated into practice. Still, the author maintains that the Triple Dialogue provides a suitable blueprint for the Church in Asia to carry out the mission of evangelization encouraged by EG.

Choi, Young Back. "On *Evangelii Gaudium*: An Asia/Pacific Perspective." *Journal of Vicentian Social Action* 2, no. 2 (2017): 35-39.

Evangelii Gaudium is largely divided into two parts: one is on evangelism and the other concerns the social and economic conditions of the time in which evangelism is to take place. The chief aim of *Evangelii Gaudium* is to restore, as an integral part of sharing the joy of the Gospel, the dignity of the poor, which is presumably lost because of inequality in the modern society. Pope Francis admits that "... neither the Pope nor the Church have a monopoly on the interpretation of social realities or the proposal of solutions to contemporary problems". Pope Francis offers his views/diagnoses on the social and economic conditions of the time and does so with less authority and as a lay-person, not as an expert.

(Hong Kong) Community *Sant'Egidio* (HK). "Pope Francis Vision of Mercy." *Spirit* 109 (2016):49-64. [聖艾智德團體。〈當今教宗方濟各的慈悲觀〉]

On the basis of Pope Francis' *Bull of Indiction Misericordiae Vultus* (The Countenance of Mercy), *Evangelii Gaudium* and *Laudato Si'*, the Community *Sant'Egidio* in Hong Kong examines the Pope's vision of mercy. In *Evangelii Gaudium*, Pope Francis points out that if the Church wants to reach out to everyone, she must go forth, leaving one's comfort zone, to go to those in the periphery who need the light of the Gospel. Jesus appeared among the poor, became friends of the poor, so that the poor can be friends of God. Quoting St. Thomas Aquinas, Pope Francis highlights that works of love directed to one's neighbor are the most perfect external manifestation of the interior grace of the Spirit. Mercy is the greatest of the virtues, since all the others revolve around it and it makes up for their deficiencies. Apart from rebuilding relationship with God and other people, the message of mercy also reminds us to affirm relationship with the Earth.

(Taiwan) Fang, Zhi Yong. "From *Testimonium Evangelii* to *Evangelii Gaudium*. *Collectanea Theologica* 184-185 (2015): 220-228 (Fu Jen Faculty of Theology of St. Robert Bellarmine, Taiwan) [房志榮。〈為《福音作證》到《福音的喜樂》]

The author points out that the common theme between the two Church documents -- *Testimonium Evangelii* of Pope Paul VI (1971) and *Evangelii Gaudium* of Pope Francis (2013) -- is the joy of evangelization. In *Evangelii Gaudium*, Pope Francis expresses his fundamental concern, that is, concern for our neighbors and all people, especially the poor and the needy, the marginalized, and so on. He believes that only with this kind of love, one is qualified to talk about God's love and about God, otherwise, it is empty talk. Not loving others means not being able to love God.

(Philippines) Gaerlan, Martin. "The joy of business with soul: Fast & furious reaction to Pope Francis' *Evangelii Gaudium*." *DLSU Business Notes and Briefings* 1, no. 4 (2014).

The article defends EG from the multiple "furious" criticisms hurled against it with regard to its economic assertions, and proceeds to construct a model of doing business founded on the teachings of the exhortation. It identifies "three notes" that are crucial in properly reading and interpreting EG and the economic claims therein, namely that it is

not an economic treatise, not a social doctrine document, and not a perfect communication. Gaerlan maintains that EG, being a pastoral document, is primarily concerned with mission and that Pope Francis' critique of economic systems comprises only a tiny portion of the entire issuance and that the Pope's economic commentary was merely drawn from already existing Catholic Social Teachings. But the more profound contribution of this paper is its use of the principles in EG to construct the "6P" model of the "Joy of Business with Soul." Its first two pillars of "passion and poverty" calls businesspersons to take up the role of serving the common good and to make material goods, particularly the outputs of production, universally accessible. Further, "prosperity and peace" is an appeal for entrepreneurs to act as peacemakers by generating welfare and prosperity that is felt by all across the dimensions of education, healthcare, and employment and is sustained through time. Finally, "power and partnership" reminds merchants to collaborate with the marginalized through participatory mechanisms that lead to their empowerment. As a whole, by incorporating EG's teachings, the 6P model gives a missionary zeal to the vocation of business that makes it responsive to the needs and plights of all, especially the poor and marginalized.

(Philippines) Kroeger, James M.M. "POPE FRANCIS AND MISSIONARY SIGNS: Exploring the Vision of Evangelii Gaudium." *Landas* 33, no. 2 (2019): 111-126.

This article asserts that Francis is situating his missionary reflections within the framework of the imperative to always discern the signs of God. This presentation seeks to examine how Francis can be considered as employing a type of "signs of the times" methodology in *Evangelii Gaudium*, especially as he presents his insights in Chapter Two (sections 50–109) which bears the title "Amid the Crisis of Communal Commitment."

Kwok, Edmund. "The Legacy of Intercultural and Interreligious Dialogue: From Ricci, Second Vatican Council, Pope Francis to Father Yan Po Tak."

As an important pioneer of cultural evangelization, Matteo Ricci's evangelization was described as pragmatic, flexible, accommodating and effective. When the Council initiated the vision of new evangelization, new ecumenism and the Church as the "new people of God", it created a pivotal direction to reach out to, and engage in the world through intercultural and interreligious dialogue. (NA, no.2) Pope Francis's *Evangelii Gaudium* (Joy of the Gospel) could be seen as a renewal of this legacy with his "ecclesiology of openness, inclusivity and dialogue" which embraces elements of liberation and realism, and his social vision of the joy of the gospel. His vision embraced two theological types of dialogue, public dialogues for the common good, which embodied the four principles of dialogue (time greater than space, unity prevails over conflict, realities are more important than ideas, the whole is greater than the part, but it is also greater than the sum of its parts), as well as ecumenical and interreligious dialogues which inherited the vision of the Pilgrim Church. The article ends with reflections on the ecclesiological foundation of the cultural evangelical legacy of faith, hope, love, charity and mercy on which the social vision of the Council and of Pope Francis was based. Through this legacy the future of the Church in China may also be envisioned.

(Hong Kong) Lai, Yan-Ho. "Pope Francis and Justice." *Spirit* 102 (2014): 43-60. [黎恩灝
〈教宗方濟各與公義〉]

This article analyzes Pope Francis' vision of justice. First, the author suggests that the reason why Pope Francis emphasizes justice so much is related to his personal experiences and social context in which Latin American Liberation Theology emerged. Moreover, his Jesuit background also affects him a lot. In its 32th General Congregation, the Society of Jesus promulgated a document entitled "The Faith which does Justice." This sowed seed of justice in Francis' vision. Second, the pope's words and actions for justice include a preferential option for the poor, promote mutual love, foster international peace, criticize the Church itself, and encourage social evangelization. These can be seen in his encyclicals and other teachings, among them is *Evangelii Gaudium*. In this encyclical, the Pope condemns the evil emerging from the free market. Some people express a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. This sustains a lifestyle which excludes others, or an enthusiasm for a globalization of indifference. The result is the incapability of feeling compassion at the outcry of the poor. Pope Francis is concerned with the establishment of socio-economic system that expresses option for the poor and fair distribution of resources. He envisions a just and peaceful world order which requires solidarity and fraternity among individuals, countries, and international relationships.

(Hong Kong) Lau, Maria Goretti, SPB. "Pope Francis and the Church Reform." *Tripod* 196 (2020): 129-149

This article argues that the meetings of the Bishops' Conference in Latin America (CELAM) had a great impact on Pope Francis in terms of the proper reception of the teachings of the Council, especially the Aparecida meeting in 2007. These impacts include the notion of option for the poor, encountering Jesus Christ and being his disciple, and going to the periphery to get in touch with the suffering people. He repeatedly refers to this document in his 2013 Apostolic Exhortation *Evangelii Gaudium* (EG). The author also points out that Pope Francis' theology is Theology of the People, which emphasizes certain features of the Church, that is, self-awareness, authentic reform of the Church in terms of management and institution, dialogue with other Christians, and openness to the world.

This article also highlights several factors which have contributed to the character of his reforms, including his ecclesiology, his spirituality and his personality. The "Pilgrim people of God" and "merciful mother" are the Pope's favorite images describing the nature of the Church, which also provide the theological foundation of his reforms. Pope Francis advocates reforms of the Church, focusing on three aspects, that is, mentality, ecclesiastical structures, and pastoral directions. The main goal of the reforms is to revitalize the missionary zeal of the Church and to rejuvenate her in the joy of the Gospel. Francis highlights the themes of "mercy" and "poverty." The Church is expected to become "a poor Church for the poor," full of mercy and the forgiving love of God. The Pope's reforms are, nevertheless, quite challenging, sometimes even facing unimaginable obstacles and criticisms.

(Taiwan) Lin, Xīn Quán. "Mission of the Church in the World Today: Reflection from *Gaudium et Spes* to *Evangelli Gaudium*." *Collectanea Theologica* 193 (2017): 345-360 (Fu Jen Faculty of Theology of St. Robert Bellarmine, Taiwan) [林心泉。〈教會在今日世界的使命—從《牧職憲章》到《福音的喜樂》的省思〉]

Since Vatican II, the Church is deeply aware that its mission is to serve the entire human family by reading the signs of the times and interpreting these in the light of the gospel. After the publication of *Gaudium et Spes* more than 50 years ago, Pope Francis points out in *Evangelli Gaudium*, that a Church in transition needs to employ a living and effective method to preach the message of love and hope to the human world today, and to enter the world with concrete actions. How to bring the message of Christ's love, hope and joy to people in various situations? Pope Francis suggests that the Church should be an outreaching Church walking in company with the vulnerable and marginalized. The core message of the Church's mission is: the Church itself is a living witness of love and hope, and a transmitter of love and hope.

(Philippines) Locquiao, Edwin. "A Poor Church for the Poor: An Emerging Image of the Church in the Mind of Pope Francis." *The SUMMIT 2015* (2015): 48-110.

Available at <https://rpo.ua.edu.ph/wp-content/uploads/2020/08/Summit-2015-2.-Edwin-Locquiao-48-110.pdf>

Based on EG and earlier church documents, Pope Francis' vision of a Church is clearly defined as A Poor Church for the Poor that 1) promotes communion and dialogue where there is solidarity in working together to uplift the life of the poor; 2) advocates discipleship and missionary who learns from the poverty of Christ and is willing to go out to the peripheries of life; 3) exercises merciful motherhood in her preferential love for the poor in the person of the last, the least and the lost; and 4) a renewed Church formed by the poor through her constant dialogue in the lives of the poor.

(Philippines) Pernia, Antonio M. "A Missionary Church: Introduction and Chapter One of *Evangellii Gaudium*." *International Review of Mission*, 104, no. 2 (November 2015): 155-160.

The article provides a summary and synthesis of the Introduction and Chapter One of *Evangellii Gaudium* (EG 1-18 and 19-49), where Pope Francis outlines his vision of the church and the program of his pontificate. He envisions the church as fundamentally a missionary church and sees the role of his pontificate as bringing about the transformation of the church into a missionary church. The article concludes by showing that Pope Francis' vision of the church in EG echoes Vatican II's decree *Ad Gentes* and is shaped by his experience of the church in Latin America. Thus, it ends with two observations: first, that with EG, *Ad Gentes*' statement that "the Church is missionary by her very nature" ceases to be merely a theological declaration and now becomes a concrete pastoral program of action; and second, that EG, where the concerns of the third world are allowed to shape the vision of the universal church, is an eloquent manifestation of the church becoming a World Church.

(Philippines) Pilario, Daniel Franklin. "The Joy of the Gospel and the New Evangelization." CM Global Website.

<https://cmglobal.org/en/files/2020/11/The-Joy-of-the-Gospel-and-the-New-Evangelization-Daniel-Pilario-CM.pdf>

This article seeks to read the apostolic exhortation with the following objectives: (1) to understand the contemporary church crisis as Pope Francis understands them; (2) to outline the basic directions of the new evangelization that seeks to respond to this crisis; and (3) to trace some parallel experiences in the life and example of St. Vincent that maybe helpful to our present situation.

(India) Pushparajan, A. "Pope Francis' Renewed Vision of the Church." *Jnanadeepa: Pune Journal of Religious Studies* Jan-June 2018 (Vol 22/1): 131-148.

http://files.punejournal.co.in/22/jnanadeepa_22.1_Jan_2018_Pope_Francis_PUSHPARAJAN_Renewed_Vision_of_Church.pdf

Pope Francis is determined to change the deformed and sick Church with a radical vision. As against the institutional, clergy-centered, self-referential and self-glorifying Church, Francis envisions the Church to be an authentic People of God who are correlative in attitude, collaborative in action, collegial in spirit, radiating the light of Christ, going to the existential peripheries and becoming an 'evangelizing Church'. This article first attempts at describing the new vision of the Church, as projected by Pope Francis through signs and symbols and words and actions and as expounded in his *Evangelii Gaudium*.

(Philippines on East Asia) Rivera, Angeli Francis. "The Practical Implications of Pope Francis' Culture of Encounter and Its Objectives of Establishing and Maintaining Peace in East Asia." *MST Review* 23, 1 (2021): 90-134.

This article explores the realization of Culture of Encounter or COE in Pope Francis' objectives of sharing the expertise of the Church in establishing peace and security in the East Asian region. The researcher used text-based analysis in reading Pope Francis' prepared and impromptu speeches in his Apostolic Journeys in East Asia. An author-based analysis is also utilized to align the aims of COE in Pope Francis' Apostolic Journeys. Since the last East Asian country visited was in 1995 by John Paul II, Pope Francis' interest in the region was reawakened. The researcher finds that the East Asian countries that Pope Francis' visited are 'geographical peripheries'. The highlights in his apostolic journeys are consistent with the COE's four principles of building a people of peace found in sections 222-237 of his Apostolic Exhortation, *Evangelii Gaudium*. Furthermore, as far as the assessment is concerned, Pope Francis' Apostolic Journeys have a significant impact on the growth of peace in the region. (Hong Kong) So, Purple. "*Evangelii Gaudium* the first Apostolic Exhortation of Pope Francis." *Spirit* 102 (2014 August): 61-71. [蘇貝蒂。〈教宗方濟各的首份勸諭：《福音的喜樂》〉]

(India) Wilfred, Felix. "Evangelii Gaudium – Reflections from Asia." *zmr* | 98. Jahrgang | 2014.

The article notes how *Evangelii Gaudium* has been welcomed in Asia, which finds in it an unambiguous and non-territorial understanding of mission. Reading the document, there is a sense of relief that Asians are not tied to a narrow and territorially defined Roman conception of mission with which they could not reconcile themselves. *Evangelii Gaudium* appears to be a document on evangelization that allows Asians themselves to be active agents contextually involved in the work of evangelization which is focused on the Good News to the poor. Such an approach to evangelization brings joy to Asians as it lets them appropriate faith and communicate it in the Asian way and get rooted in the soil.

(Hong Kong) Yuen, Mary Mee-Yin. "Morality And Spirituality of Asian Lay Missionaries: An Asian Feminist Perspective." *Asian Horizons* 10, no. 2 (June 2016): 54-66.

This article examines the morality and spirituality of women lay missionaries from an Asian feminist perspective. The interviews with the lay missionaries from Hong Kong and observation of lay missionaries of other Asian places reveals women lay missionaries as moral agents who participate in the mission of God actively. The missionaries immerse themselves in the lives of other people, including non-believers. This approach is affirmed in *Evangelii Gaudium* which states that "an evangelizing community gets involved by word and deed in people's daily lives; it bridges distances, it is willing to abase itself if necessary, and it embraces human life, touching the suffering flesh of Christ in others". Specifically, the source highlights that women lay missionaries further exhibit this realization from *Evangelii Gaudium* as they choose to live among the poor and spread the mission of God by example. The lay missionaries' understanding of mission is based on an inclusive, relational understanding of Divine power and relation. They integrate spirituality and morality through their ministries. They put their understanding of mission into practice, that is, in solidarity with local people in the spirit of affirming relatedness. They collaborated closely with local people in dialogue and partnership.

LAUDATO SI'

Articles/Book Chapters

(Philippines) Abellanosa, Rhoderick John. "Reading Laudato Si' in the Light of the Common Good." *PHAVISMINDA* 15 (2016): 31-56.

https://www.academia.edu/43650624/Reading_Laudato_Si_in_the_Light_of_the_Common_Good

This paper contends that Laudato Si' would be better appreciated if understood in the light of the Church's teaching on the common good. More succinctly, it contends that although LS calls all persons to care for and defend the environment, such act would only be possible in a more genuine sense if understood in the light of the common good, that is, the collective vision for the future of humanity. In trying to explicate this claim, the article reviews the notion of the common good and its foundations in scripture,

political thought, and Catholic social teaching. A constitutive aspect on the Church's teachings on the common is a sustained critique of capitalism and its repercussions to human dignity. This article ends with a reflection on the encyclical's challenge to the readers, particularly Christians, to be workers for the attainment of the common good and for the future of our common home.

(Philippines) Aguas, Jove. "Sustainable Development and Integral Ecology: The Philippine Ecological Experience." *Solidarity* 8, 1 (2019).

Two of the most important concepts that are related to environmental care and our present ecological situation are sustainable development and integral ecology. Pope Francis in his encyclical letter *Laudato Si'* focused on these concepts and stressed the need to safeguard our environment to ensure that while we meet the needs of the present generation we also do not compromise the needs of the future generation. He proposes a development that is both sustainable and integral, a development that is authentically just and for the common good. In this paper I discuss the ideals of sustainable development and integral ecology as expounded by various scholars and from both the western and oriental perspectives and as discussed in Pope Francis' *Laudato Si'*. The last section of the paper highlights the Philippine ecological situation to serve not as an ideal but a kind of mirror as to what is happening in a developing country like the Philippines which is situated in an area where different ecological factors converge. The Philippines has always been at the center of the many ecological crises mainly because of human and natural factors. In the end, I stress that sustainable development must be premised on integral ecology and this should be the case not only in the Philippines but in the entire planet.

(India) Alangaram, A. SJ. "Ecological Concerns in Christian Traditions: Reflections on *Laudato Si'*." *Asian Horizons* 9, 4 (2015): 628-644.

This article with its limitation, aims to show us mainly the ecological concerns in Christian traditions and to create ecological awareness among Christians. We are also aware of similar or deeper ecological concerns on other religious traditions as well. In the pluri-religious context of Asia our dialogue of life as well as interreligious dialogue needs a new direction towards 'Ecological Concerns in all the Religious Traditions' in order to conscientize ourselves and others so that we all grow more and more in communion with mother earth and lead a life of harmony.

(Philippines) Almazan, Joefrey. "The Relevance of *Laudato Si'* in the Cordilleran's Search for Autonomy." *Philippiniana Sacra* LII no. 157 (2017).

Laudato Si' claims a necessity to show particular concern for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their lands are proposed. For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values. For over two decades, Cordillera's indigenous peoples continue to assert their historical right of self-determination through regional autonomy. Pursuant to the constitutional mandate, two attempts had been waged to

achieve the status of regional autonomy in Cordillera; however, the two organic acts had been rejected and failed to be ratified. The study was designed to answer the main research problem: “what alternative framework does *Laudato Si’* offer to support a new scheme for Cordillera Autonomous Region? This research study employed a methodology which is qualitative. Using the three R’s (reality, reflection, response) of analysis, the researcher is able to come into grasp with the actual situation that the indigenous peoples of the Cordillera have been facing most especially in their search for regional autonomy and see the different factors affecting visions of autonomy. Finally, through the challenges of *Laudato Si’*, a reconstruction of the framework for the next organic act of Cordillera Autonomous Region was made.

(Philippines) Aseneta, Anatoly Angelo. “Laudato Si’ on Non-Human Animals.” *Journal of Moral Theology* 6, 2 (2017): 230-245.

This essay looks at what *Laudato Si’* teaches about the treatment of non-human animals, especially its strengths and weaknesses in light of the existing Catholic tradition. It argues that, despite the way Francis extends Catholic teaching on concern for non-human animals, there is still room for improvement, specifically by directly addressing ways in which humans use non-human animals.

(Philippines) Aseneta, Anatoly Angelo. “The Consistent Ethic of Life of Joseph Cardinal Bernardin and the Crisis of our Common Home.” *Landas* 33, no. 1 (2019): 37-62.

The Catholic Bishops’ Conference of the Philippines (CBCP) describes the ecological crisis as the “ultimate pro-life issue.” Pope Francis points out in *Laudato Si’* (LS), his encyclical letter on the care for our “common home,” that the human and natural environments deteriorate together and that such degradation affects the world’s poorest and most vulnerable populations. This essay seeks to view the ecological crisis through the lens of Joseph Cardinal Bernardin’s moral vision of a consistent ethic of life (CEL). It argues that the CEOL must expand its moral vision by paying attention particularly to the modern ecological crisis. In doing so, it can make its own contributions to our efforts in caring for our common home by considering this crisis as a “pro-life” issue, that is, as something inseparably linked to our duty to protect and promote human life.

(Philippines) Astorga, Christina. “The Triple Cries of Poor, Women, and the Earth: Interlocking Oppressions in the Asian Context.” *Asian Horizons* 10, 2 (2016): 272-285.

This article engages with *Laudato Si’* from the perspective of the interlocking reality of the poor, women, and the environment. In the diminishment of women, the exploitation of the poor, and the plundering of the earth, we hear triple cries. The article offers a three-fold faith vision –prophetic lament, gender resistance and ecological kinship as a response to the triple cries.

(Philippines) Baring Rito, Fides Del Castillo, and Marietta Guanzon. "Climate Change and Service Learning in Light of "Laudato Si": Reviewing Educators' Perceptions." *The International Journal of Climate Change Impacts and Responses* 12, no. 1 (2020): 1-12.

Integral ecology is a concept introduced by Pope Francis in writing "Laudato Si (On Care for Our Common Home)." It is "integral" because the question of global warming that results in climate change is a shared issue of humanity. By integrating service learning in the curriculum, this can bring significant change in the preservation of the environment and reverse the effects of climate change. Service learning (SL) is introduced as an essential component in the formation of students to prepare them for lifelong learning. The aim of this study is to shed light to the understanding of "Laudato Si" and its relevance to climate change and service learning. The study also shows the perceptions of educators in their understanding about climate change and their response to make a better world.

(Philippines) Beltran, Benigno. "Earth stewardship, economic justice, and world mission: The teachings of Laudato Si'." *Missiology: An International Review* 48, 1 (2020): 39-56.

The article provides a synopsis of the encyclical *Laudato Si'*, written for everyone living in this degraded planet by Pope Francis. Our common home, Planet Earth, calls us to intimacy and communion with everything that is. Rediscovering this call and mission is the key to the flourishing of the community of diverse life-forms in the biosphere. We are all called to heal, protect and care of the planet to save the ecological systems on which life depends and assure future generations of a sustainable future. The article also details the concrete programs being done, in the light of ecological conversion called for in *Laudato Si'*, through a covenant of a sustainable development community of people and organizations which connect, converge, share, learn and collaborate in projects to the planting of a billion bamboo by 2030 to combat the dire effects of the climate crisis and build up the bamboo industry to provide jobs for the poor; networking a million organic farmers through an e-commerce platform to make production and marketing of organic products more efficient and sustainable; and, provide online education to a million school dropouts to enable them to obtain a high school diploma so that they can proceed to college, obtain jobs, or put up their own businesses - all these by 2030. Inspired by *Laudato Si'*, the members of the covenant also share resources, strategies and innovative approaches to meet the challenges of sustainable development in the Philippines and in the entire planet by the year 2030.

(China) Boaretto, Adriano, and Erik Castello. "Pope Francis' Laudato Si': A Corpus-Based Study of Modality in the English and Chinese Versions." *Corpus-Based Research on Chinese Language and Linguistics* (2020): 181-218.

This paper compares the use of modal expressions in the English and Chinese versions of Pope Francis' Encyclical Letter *Laudato Si'* (2015). It explores the Encyclical Letter as a corpus through the study of word lists and parallel concordance lines. The research also benefits from the close parallel reading of extracts from the two versions. It focuses on the semantic areas of prediction/volition/intention, lack of possibility/ability/permission and obligation. The results confirm predictable parallel expressions

(e.g. will and 会 *huì*, cannot and 不能 *bùnéng*, be called to and 召 *zhào*) and bring to light less predictable renderings – e.g. zero (in English) and 会 *huì*, cannot and 无法 *wúfǎ*, the noun vocation and 召 *zhào*. They also suggest that some translation choices are due to the translator’s attempt to make the text explicit and to adapt it to the target culture.

(Malaysia) Bong, Sharon A. “You are what you Eat: The Ethics of Eating Meat and Queer Ecofeminism.” In *Foodscapes: Beyond the Food Environment – A Feminist Theological Take on Food Issues in Asia*, ed. Kristine C. Meneses and Christine E. Burke, IBVM, 9-30. Bengaluru: Dharmaram Publ., 2019.

This chapter argues for a de-centering of the human in creation to better embrace the sacredness of all sentient beings. The conversational threads that are weaved together are sourced from firstly, the Pope’s encyclical *Laudato Si’*, secondly, a feminist ethic of care towards animals primarily based on Carol J. Adam’s writings; and thirdly, queer ecofeminisms.

(Malaysia) Bong, Sharon A. “Not only for the sake of man: Asian Feminist Theological Responses to *Laudato si’*.” *Planetary Solidarity: Global women’s Voices on Christian Doctrine and Climate Justice*, ed. Grace Ji-Sun Kim and Hilda P. Koster, 81-96. Augsburg Fortress Publ., 2017.

This chapter aims to interrogate the doctrinal interpretation of nature “designed” for the sake of human beings as embedded in LS. The significance of the title is thus twofold: nature is “designed” not only for the sake of humanity, and the category of man entails not only a feminist but also queer re-visioning of the exclusivity of man (used doctrinally in a generic sense and that therefore sidelines women) and the “human.” The chapter flows from a gendered appraisal of LS in light of three rights-based conventions or agreements on climate and gender justice that marked 2015 as a “a critical year for humanity,” followed by the theologizing of the Ecclesia of Women in Asia as a successor epistemology to ecofeminism in critically reframing these teachings, which culminates in a “feminist cyborg spirituality” that decenters the human in creation.

(Malaysia) Bong, Sharon A. (forthcoming). “Rare earth and rare practice of ‘integral ecology’: A feminist-postcolonial reading of ‘Save Malaysia, Stop Lynas’ protests’,” in *Women in solidarity with the earth: A multi-disciplinary theological engagement with gender, mining and toxic contamination*, ed. Hilda Koster and Celia Deane-Drummond. London: T&T Clark.

The current controversy over the license renewal of Lynas, the rare earth processing plant in Malaysia pits concerned citizens and environmental groups against foreign-owned conglomerates and a government reneging on its 2018 electoral promises following its landslide and historical win. Australian-owned Lynas Corporation mines rare earth ore in Perth, Australia but processes them in Malaysia; from the 1980s to the early 1990s in Bukit Merah, Perak (a north-western state) and following its shutdown, since 2012, in Kuantan (an eastern state). Rare earth ores contain 17 elements that are indispensable to the manufacture of hi-tech products, e.g. smart phones, LCD TV screens, computer monitors, electric cars, etc. The Japanese-owned Asian Rare Earth (ARE) factory in Bukit Merah was in fact, built as Japan needed a constant supply of rare

earths as a leading exporter of semi-conductors. And with China's declaration last year – itself the largest producer of rare earth – to weaponise rare earth in its trade war with the US, the current controversy is exacerbated as the nation persists in remembering the trauma of the Bukit Merah toxic contamination tragedy as the government of Malaysia and multi-national conglomerates continue to place profits before people. Cases of pregnant women working at ARE giving birth to babies with multiple defects and others in the area dying of leukemia years later weigh more heavily compared to assurances by 'experts' that the radioactive contamination is negligible even in the absence of well-regulated permanent disposable facilities. The rare practice of placing people and the environment before profits – in realising "integral ecology" as enshrined in *Laudato Si'* – has been maintained by a host of ordinary citizens and committed environmental (and social justice) groups who, across four decades of activism, have, at risk of imprisonment and censure, fought the good fight. The rhetoric and praxis of those who embrace the land as their "common home" however contaminated, when read from a feminist-postcolonial lens, serve as counterpoints to masculinized meta-narratives of colonization that maintain boundaries of purity/pollution (i.e. through outsourced and off-shore processing of toxic waste) and the concomitant feminization of a postcolonial albeit less developed nation-state as a body that continues to be sullied for profit.

(Malaysia) Bong, Sharon A. (forthcoming). "Telling the story: An Asian-feminist perspective," in *An earthed faith: Telling the story amid the 'Anthropocene'*, ed. Ernst M. Conradie and Pan-Chui Lai. Cape Town: Aosis Books.

This chapter inquires into what the Christian story and the earth's story mean from an Asian perspective where the Christian story of creation finds expression in and through the creation stories or more pointedly, ecological responses of other world religions and spiritualities of Asia. In its interrogation, it also adopts a feminist lens as the Christian story of creation is intrinsically not only an anthropocentric but also androcentric one; the domination of (hu)man over nature and man over woman, respectively.

The chapter begins with locating the Christian story in Pope Francis' encyclical *Laudato Si'* (henceforth *LS*) because it is arguably, the fullest theological response (from the Catholic tradition) to our ecological crisis. It revisits and potentially, review an argument the author has made on other occasions—de-centering the human in creation—in recognizing even embracing the end of the Anthropocene. Is this endeavor that unseats or de-privileges the human in creation, necessarily a post-Christian one? In the second section of this paper, from a Southeast Asian context, the paper turns to fecund intersections of the materiality of the body vis-à-vis hunger—the Filipino '*kumakalam na sikmura*' (literally, 'gnawing of the stomach')—is a poignant reminder of the urgency of effecting climate justice and gender justice. Yet how does one theologize from the bowels of Asia without re-colonizing the poor of Asia? Postcolonial liberation ethics point the way in the form of a Shamanic theology of sacred sustainability with church and shamans as interlocutors in dialogue and the intersection of contemporary ecofeminism with Confucian cosmology, this paper offer critical reflections, as an Asian feminist, on what these conversational threads mean for the Christian story of creation.

(Philippines) Brazal, Agnes. "Ethics of Care in *Laudato Si'*: A Postcolonial Ecofeminist Critique." *Feminist Theology* (May 2021): 220-233

This article engages with the care ethics of *Laudato Si'* through the lens of postcolonial ecofeminism. *Laudato Si'* speaks of the family of creation where nature is both a nurturing mother and a vulnerable sister, reflecting patriarchal associations of women with nature, fragility, and the virtue of care. This indirectly undermines the need for men to engage in care/social reproduction work as well as the strengthening of women's agency. While this kin-centric ecology acknowledges the interdependence of creatures, it maintains the hierarchy of humans over nature and underlines this family's headship by an all-powerful Father. *Laudato Si'*'s family ecology and God language inadvertently reifies women–nature–care connection and reinforces the logic of male domination. This study recommends exploring gender inclusive images of the Trinity and the family of creation in mutual relations to foster care that promotes both the agency of women and nature.

(Philippines) Cabatbat, Katherine Pia and Teresa Camarines. "Analysis of the Writ of Continuing Mandamus in the light of *Laudato Si'*." *DLSU Arts Congress, De La Salle University, Manila, Philippines, 6 February 2018.* <https://www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2018/nstcc-04.pdf>

This study is a textual analysis of the writ of continuing mandamus in MMDA vs Concerned citizens in the Philippines. The challenges posted by the writ were evaluated within the context of caring and conserving manifested in the encyclical *Laudato Si'* by Pope Francis. The result showed that the issuance of the writ of continuing mandamus is a way for the Filipinos to intervene in the healing of the earth.

(India) Campos Clement. "Laudato si': An Indian Perspective." *Theological Studies* 78, no. 1 (2017): 213-225.

The Indian context is one of religious and cultural pluralism and massive poverty. Despite the reverence for the earth ingrained by its major religions, it has suffered enormous ecological devastation. In the encyclical *Laudato Si'*, Pope Francis may very well be addressing India directly. In this article the author highlights its relevance and stresses the necessity of entering into dialogue with the major religions and the poor. In this way, in solidarity with all people, we can strive to recover our God-given place as creatures that share a bond of kinship with all created realities, heal the wounds inflicted on creation and render justice to the victims of ecological degradation.

(Korea-Canadian) Cho, Heejung Adele. "Animals as Fellow Creatures of God: Solidarity between Humans and Animals from the Perspective of *Laudato Si'*." In *Foodscapes: Beyond the Food Environment – A Feminist Theological Take on Food Issues in Asia*, ed. Kristine C. Meneses and Christine E. Burke. Bengaluru: Dharmaram Publications, 2019, 197-209.

This paper unpacks the complex issues regarding the welfare of animals in factory farms from the perspective of *Laudato si'*. *Laudato Si'* proposes a Franciscan spirituality in relation to other creatures of God that considers them as sisters and brothers, thus our fellows. The sense of solidarity between humans and animals has been lost along the process of industrialization of animal farming, as the companies started to view animals as a mere frozen mear. Retrieving this lost sense of solidarity becomes possible when a

consumer carefully examines and discerns a lifestyle, thereby influencing the decision making process at social and political levels.

(Indonesia) Cholil, Suhadi and Lyn Parker. "Environmental education and eco-theology: insights from Franciscan schools in Indonesia." *Environmental Education Research* 27, no.12 (2021): 1759-1782.

This paper examines how the eco-theology of St Francis of Assisi is translated into practice in Franciscan schools in Jakarta, Indonesia. We also investigate if the environmental conclusions of the Pope's Encyclical, *Laudato Si'*, are understood by students. An ethnographic approach, using participant observation, interviews and focus group discussions with the friars and nuns, teachers and students, was used. We found that Franciscan religious practise Francis's teachings, but it is difficult to bridge the gap between his teachings and the contemporary context. Students generally identify as environmentalists and respect the environment, but their environmental practice is highly dependent on home life. Both schools and students have to contend with a broader socio-economic context which is pro-Development, with scant regard for the environment. Student understanding of complex global environmental problems, and their causes, is minimal. Nevertheless, we argue the relevance of St Francis's eco-theology in a world searching for environmental sustainability.

(Taiwan) Chuang, John B. "The Main Points of Pope Francis' Encyclical Letter *Laudato Si'* and its Inspirations for Ecological Issues in Taiwan." *Fu Jen Religious Studies* 34 (2017): 1-42. [莊慶信 〈教宗方濟各的《願祢受讚頌》通諭特色與其對臺灣生態問題的啟發〉

The paper examines how the challenges of *Laudato si'* bears on Taiwan. The areas in which Taiwan might benefit from this encyclical include: a more balanced development of natural sciences and the humanities, a strengthening of the ethics of life and environmental education, dealing with ecological problems by integrating technology, encouraging vegetarianism and showing concern for the poor and even promoting ecological spirituality and changing our current way of life.

(India) D. J. Margaret, FMA. "Interrelated Option for the Poor and the Earth." *Asian Horizons*, 9, 4, (2015): 658-669.

The global world which is characterized by postmodern world view is beset not only with numerous basic socio-economic, religio-cultural problems but also with ecological problems. If humans continue to oppress the poor and to destroy the ecosystems, then we will soon run

out of balance of our life on this universe. The earth is ultimately a common heritage, the fruits of which are for the benefit of all. An Integral ecological care of the earth invites the human community to view it as God-centred and be accountable. The option for the poor and the earth

are interrelated. Nature will truly enjoy its second spring only when humanity has compassion for its own members. A right education in ecological care and genuine concern for the poor entails a transformation in ways of thought, behaviour, and lifestyle. Everyone must recognize her/his obligation to contribute to the restoration of a healthy environment and humanity.

(Philippines) Dagmang, Ferdinand. "Amplifying Laudato Si' With the Science of Epigenetics." *MST Review* 21 no. 2(2019): 1-20.

This paper illustrates how a trans-disciplinary research may broaden the thought horizons of Pope Francis' *Laudato Si'*. Judging from the way epigenetics has challenged the long-standing assumptions held by genetics and the medical sciences, this article will show that the findings of epigenetics have important implications for the way environmental ethics (including bioethical principles) and the language of sustainable development will be formulated in the coming years. Epigenetics showing the effects of environmental impingements on humans, especially on the middle-class/wealthy, provides some evidences that we may have to surrender our central position in the ecosystem because to give due admiration and respect to the ecosystem is really for the benefit of humans and not just of the planet. As it also expands judgment, the science of epigenetics could make us more aware of the limits of development branded as Sustainable.

(Malaysia) Devadass, Clarence. "Laudato Si' and Interreligious Dialogue in Asia" 27-56. *FABC Papers* no. 154. *Interreligious Dialogue: Fundamentalism and Violence, Proclamation and our Common Home*. FABC Office of Ecumenical and Interreligious Affairs (OEIA) Redemptorist Center, Pattaya, Thailand 17-19 November 2015, ed. Fr. William LaRousse, MM, Executive Secretary PART 3.

Available at <https://www.fabc.s1-host.com/sites/default/files/images/FABC%20Papers%20154.pdf>

Interreligious dialogue is an integral part of the mission of the Church, especially in Asia. Being a minority in most countries of Asia, proclamation and dialogue have to strike a perfect balance in order for the Church to be a catalyst for the kingdom. The Encyclical *Laudato Si'* provides another platform for the Church to enter in dialogue with the religions and traditions that continue to grow in Asia. Many of the religions and traditions of Asia have a deep connectedness with nature and it is seen as 'sacred' and a precious gift to humanity. In understanding these religions and traditions, the Church can work together in promoting a spirituality of harmony and peace amongst all peoples of Asia. To this end we must all strive for the betterment of the only 'home' that we have.

(Philippines) Eballo, Arvin "Contextualizing Laudato Si' through People's Organization Engagement: A Kalawakan Experience." *Solidarity: the Journal of Catholic Social Thought and Secular Ethics* 8, 1 (2019). Available at:

<https://researchonline.nd.edu.au/solidarity/vol8/iss1/2>

Part of this research article explains how the members of a people's organization (PO) known as *Samahang Makakalikasan ng Barangay Kalawakan* have sustained their integral ecology through livelihood, environmental and health programs in partnership with the *Kamanlalakbay* Program of the University of Santo Tomas-Office for Community Development as indicators of contextualization of Pope Francis' *Laudato Si'*.

(Taiwan) Edara, Inna Reddy. "Understanding Laudato si's View of Ecological Education and Well-being from an Indigenous Relational Perspective." *Philippiniana Sacra* 52, no. 157 (September-December 2017): 815-840.

<http://digitallibrary.ust.edu.ph/cdm/compoundobject/collection/philisacra/id/30917>

Pope Francis, in the encyclical *Laudato Si'*, speaks of an "integral ecology" that combines environmental, economic, social, cultural and spiritual ecologies in caring for our common home. Pope Francis also sees the important role of environmental education in increasing awareness and creating a "culture of care" for our common home and promoting quality of life or well-being. While promoting environmental education, many researchers argue in favor of the effectiveness of the indigenous ecological knowledge and practices to protect and maintain natural environments. Indigenous ecological knowledge systems are based on a process of an intimate relational perspective and a sort of symbiotic relationships between people and the ecological system. These assumptions of indigenous relational perspective and symbiotic relationships demand a holistic or global consciousness, which involves that people recognize the importance of other people and of other species to the global community's integrated and comprehensive well-being. Based on the premise that indigenous knowledge and ecological systems should be recognized as a foreground in ecology; as an antidote to globalization in sustaining the environment, and as an invaluable tool in providing better quality of life, this paper proposes an integral ecological education model of an "indigenous relational perspective of ecological education and comprehensive well-being." In this integral ecological education model, specific emphasis is placed on interconnectedness between indigenous aspects of environmental knowledge, kincentric ecology, ecological conversion and harmony, and ecological spirituality in creating a 'culture of care' for our common home and in promoting our common good, quality of life, and well-being. In the light of *Laudato Si'* and the proposed model, some concrete examples implemented at Fu Jen Catholic University in Taiwan are elucidated.

(Philippines) Fernando, Rafael. "*Pag-hinga*: linking the Filipino sense of rest and the environment." *DLSU Arts Congress*, De La Salle University, Manila, Philippines, 6 February 2018.

<https://www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2018/spcn-02.pdf>

This paper tries to find meaning on the Filipino's sense of rest and its connection to the environment. The Filipino translation *pahinga* of the word rest incorporates the concept of *hinga* or breath. Breathing, illustrates God's mighty work of giving life and it implicates the very essence of His entire creation or the environment. Rest or *Pahinga*, in Pope Francis' Encyclical letter, *Laudato Si'*, has been regarded as a way of opening our eyes to the larger picture and of giving us renewed sensitivity to the rights of others; making us motivated to greater concern for nature. However, more and more people seem to have a hard time finding a quality rest due to lifestyle concerns and also because of the peoples' misleading notion about rest. This common scenario for many Filipinos may greatly affect our consciousness of the environment and our connection to the goodness of God's creation, thus, disabling us to take good care of it or even finding rest with it. This paper would seemingly give emphasis on the related studies

about rest and how it is regarded in the scriptures and in the teachings of the Church. Moreover, it gives a background of the lifestyle of most Filipinos affecting our sense of rest and finding its connection on how we regarded our environment. The purpose of this paper is to emphasize a new yet an unconsciously considered behavior in taking care of the environment; by simply putting rest or *pahinga* into its essentiality.

(Philippines) Javier-Martinez, D., and Butay, M.E. (2018). *Gawi at rito ng pagbabalik-loob tungo sa malikhaing pagtatangka ng pangangalaga sa kapaligiran: Pastoral na pagninilay, at hamon ng prinsipyong sapat, at ng Laudato Si*. Published online proceedings of the 11th DLSU Arts Congress. ISSN: 2012-0311 Volume 2, 2018, Series 5 Using the elements of the sacrament of reconciliation, the Principle of Sufficiency (Prinsipyong Sapat) promoted by Mary Antonette Beroya and Max de Mesa, and the teachings of Laudato Si', this study analyzed the acts that first year college students in a Catholic Institution view as harmful to the environment as well as their plans toward change and care for the environment.

(Malaysia) Goh, Jeffrey. "The Place of the Poor in Laudato Si." *Asian Horizons* 9, no. 4 (2015): 645-657

The article examines how Pope Francis describes the poor in his encyclical using anthropological, ecclesial, and socio-political lenses. First, LS brings attention to the injustices and the deprivation of human rights, to which the poor are particularly vulnerable. Promoting the common good would mean espousing a preferential option for the poor. Further, inasmuch as the ecological crisis is disproportionately affecting the poor, addressing the problem of environmental degradation is thus also a matter of safeguarding the dignity of the marginalized. Second, the promotion of the welfare of the poor is central to the Holy Father's ecclesial vision. His past homilies and pronouncements, most of all his exhortation, EG, make it clear that his ministry and ecclesiology have at heart a culture of pro-poor encounter. Third, focusing on the cry of the poor is at the core of the Pontiff's socio-political imagination. Goh says that the Pope "enlarges the dream of Vatican II for social justice" in LS, orienting the Church toward the "destitute and deprived." The author summarizes that what the Holy Father asks of readers is "to learn to weep" and exercise compassion for the poor, who have suffered the most from environmental destruction.

(Hong Kong) Ha, Joseph. "Laudato Si': From Appeal of the Pope to Responses of the Diocese." *Spirit* 109 (2016): 1-9. [夏志誠。〈《願祢受讚頌》由教宗的呼籲到教區的回應〉

The author speaks of the world in which we live and the serious ecological crisis which has now emerged. This crisis has occurred because the human race has, in an excessive manner, considered itself the centre of all things, usurping the place of God. A misguided anthropocentrism fails to solve present problems and adds new ones. It also underestimates the importance of interpersonal relations and leads to misguided lifestyle. The result has been a danger for following generations. Therefore, the pope proposes the concept of integral ecology.

The author highlights that the resolution of the problem must begin from a change in our human lifestyles through a concerted effort on all levels from the individual to the international. As the auxiliary bishop of the Hong Kong Diocese, Rev. Ha shares the experiences of the Catholic Diocese of Hong Kong in response to the encyclical. Seven “Angels on Earth”, including promoting Creatureliness, Simplicity, Thrift, Vegetarianism, Happiness, Concern, and Prayer have been created. It is hoped that these activities will be a way to promote knowledge of the encyclical in the Church and society. The author stresses that *Laudato Si'* is not only an encyclical about environment or climate change, it is about human beings, about how human beings get closer to God through various creatures and how human beings became holiness.

(India) Kalary, Thomas. “The Philosophical Foundations of the Encyclical *Laudato Si'* of Pope Francis.” *Jnanadeepa: Pune Journal of Religious* 22, no. 1 (Jan-June 2018): 159-174.

http://files.punejournal.co.in/22/jnanadeepa_22.1_Jan_2018_Pope_Francis_KALARY_Laudato_Si%27.pdf

In one’s search for the philosophical foundations of the encyclical *Laudato Si'* by Pope Francis one may be surprised to find the indirect influence of thinkers like Martin Buber, Martin Heidegger and Max Scheler on the encyclical through Romano Guardini (1885-1968). These philosophers were instrumental in fashioning the liberal thinking of Romano Guardini who in turn influenced the vision of *Laudato Si'*. Descartes told the intellectuals of Europe to stop fussing over theological matters and philosophical abstractions and to get about the business of “mastering” nature. This shift in consciousness gave rise to the modern sciences and their attendant technologies. It is the Guardinian worries about the disastrous consequences of this shift that is shared by Pope Francis in his encyclical. In his elucidations Pope Francis is heavily influenced by Romano Guardini’s *End of the Modern World*, which presents a sort of nightmarish vision of humanity, in which human power gives rise to a kind of technology which itself operates by its own logic of progress, liberating itself from human control in the process, and eventually returns to plague the inventor.

Many readers of Guardini may not know that in these technological views Guardini was himself heavily indebted to Martin Heidegger’s critique of modernity’s technological view of thinking? The present essay makes an attempt to show that in the final analysis the foundational philosophical vision of *Laudato Si'* is influenced by the critique of Martin Heidegger on the “machinational” interpretation of beings that subjugates humans and commodifies nature as well as Heidegger’s philosophical insights into the way of overcoming it.

(India) Karuvelil, George. “The Mysticism of *Laudato Si'*.” *Vidyajyoti Journal of Theological Reflection* 79 (2015): 915-924.

The author holds that while *Laudato Si'* says much about science and technology, economics and politics, ethics and poverty, equally, it is a deeply spiritual document that presents Christian spirituality at its best, where ecstatic contemplation and prophetic denunciation, cosmic outreach and Catholic sacraments are woven into each other. After briefly explaining what mysticism is, Karuvelil discusses 1) nature mysticism, 2) some

specifically Christian features of mysticism found in the document, and 3) prophetic mysticism. The last is clearly seen in the encyclical's condemnation of the technocratic paradigm that dominates the economic and political life today. Various dimensions of mysticism finally lead all to conversion even though it may not please the high priests of mammon who promote compulsive consumerism. The encyclical's invitation 'to all people of goodwill' is all inclusive, and it embraces and challenges them 'to be filled with awe and contemplation.'

(Philippines) Kibiten, Gaston. "Laudato Si's call for dialogue with indigenous peoples: A cultural insider's response from the Christianized indigenous communities of the Philippines." *Solidarity: The Journal of Catholic Social Thought and Secular Ethics* 8, no. 1 (2019): 1-15. Available at <https://core.ac.uk/download/pdf/213607847.pdf>

Picking up from *Laudato Si's* suggestion to dialogue with indigenous peoples in line with its urgent call to address the current ecological crisis, this paper interrogates the Catholic Church's complicity in undermining the cultures of indigenous peoples in the Philippines. It argues that the matter has to be revisited and acted upon accordingly, as this remains a challenge to the relations between the indigenous communities and the Church, including their common advocacy for environmental care. As a case for discussion, the paper presents an autoethnographic analysis of the Church's proselytization of the indigenous Kankanaeys of the Cordillera region, focusing on how this process undercut and transformed the people's worldview and religion, and eroded their traditional relations with nature. From the autoethnographic case, the paper proposes several lines of action that can be considered in dialogue by the Church and the indigenous Christian communities: a Church-wide formal apology and rectification of wrongs, radical inculturation, integration of indigenous deities and spirits, and shaping up an indigenous-Christian ecological ethos. These measures, aside from mitigating the lingering impact of Christian conversion on indigenous cultures, could pave the way towards better partnership between the two parties in today's environmental politics in the country.

(Philippines) Lacs, Jose Eric Mella. "Integral Eucharist: a way to bring about Environmental Awareness." *DLSU Arts Congress Proceedings*. Available at <https://www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2018/acp-04.pdf>

The article proposes, using the lens of an integral ecology, on how the celebration of the Eucharist can direct Filipino Catholics toward becoming stewards of the Environment. Integral is a concept that envisions a "connection," a connection that the faith that we all profess will not be detached from daily practice. Liturgical symbols aid us to be conscious of showing respect in every sacred space. The article points out how the environment is also a sacred space where God dwells, as well as, expounds from an integral ecological perspective on the symbolism of the "green" color in the liturgy, and a green lectio divina.

(Singapore and Glasgow) Lai, Theodore and Cecilia Tortajada. "The Holy See and the Global Environmental Movements." *Frontiers in Communication* 6 (2021).

Available at <https://www.frontiersin.org/articles/10.3389/fcomm.2021.715900/full>

The article conducts a historical review of the Holy See's involvement in United Nations' environmental efforts from the mid-20th Century to the present day. This reflects much of the work done in the late 20th Century by local dioceses all over the world.. .We also show that the Holy See has joined the global community on the pursuit of sustainable development that promotes human dignity, and the right to development and to a healthy environment for all, mainly the poorest populations. We argue that *Laudato Si* is better thought of as a culmination of the Catholic Church's social teachings, which state that concern for the environment means respect for human life and dignity, promotion of the common good and the virtue of solidarity, and exercising responsibility to the poor and vulnerable. These are principles that align closely with the secular discourse on sustainable development.

(Philippines) Leal, Melanio. "Contextualizing Laudato si' in the Philippines: Environmental Problem in Purok 1A, Hapay na Mangga, Barangay Dolores, Taytay, Rizal." *Bedan Research Journal* 4 (2019): 176-190.

Laudato si (2015) is a landmark encyclical in the teachings of the Catholic Church concerning the environment. While the Church has issued encyclicals before on social teaching, and briefly mentioned the environment in previous encyclicals, this is the first time that social teaching has been put deeply into the context of an encyclical devoted primarily to the environment. This calls for a reassessment of the peoples' perceptions on how they care for the environment in the Philippine context. A case study was conducted in a rural area near Metro Manila in the Province of Rizal. This paper reports the views of 47 respondents (N=47) from Purok 1A, Hapay na Mangga, Barangay Dolores, Taytay, Rizal, Philippines, aged from 18 to 60 years old. The Descriptive results of statistics and thematic analyses of respondents' responses were based on the Care for the Environment Scale (CES) developed by the researcher in this study. The CES revealed significant differences in the perceptions of the respondents about how they care for their environment. This case study illustrates how this research can be used to inform all the people to initiate programs based on the ethics of care and the encyclical Laudato si.

Leung Chi-wan (Hong Kong). "The Practice of Living in Harmony with Nature." *Spirit* 110 (2016): 53-64.

In this article Leung focuses on the concept of integral ecology in Laudato si' and goes back to his own experience of cultivation to understand the meaning of a peaceful communion with the rest of creation and the exercise of common responsibility. Leung points out that farmers often say that with healthy soil, there will be healthy plants, and then healthy humans and other organisms. But when it comes to practice, farmers may forget their original intention and focus on the yield and so-called quality of crops. He also suggests that if we agree that the process of eating inevitably kills other creatures, then no matter what we eat, we should feel sorry and grateful. With a heart of pity and gratefulness and understanding that other creatures contribute to our survival, we naturally cherish food and eliminate all wasteful habits. In fact, it's not just about eating. Every action in our lives has an impact on the environment.

The author argues that it is the duty of the cultivator to achieve a balance – rebuilding , cultivating and preserving the soil. We should all have a spirit of humility and gratitude towards food, remembering that other forms of life offer themselves for our existence. Hence we should have an appreciative spirit towards food and eliminate the habit of wasting it. At the end, the author points out that when we ask ourselves what kind of world we want to leave, we should first think of the overall direction, meaning and value of life. We have to ask: What is the meaning of our being in this world? Why are we in this world? What is the goal of work and struggle? What does the earth need us to do for him?

(Philippines) Macaraan, Willard. "Pope Francis and his call for a New Economic Model: the Anthropological Criterion." *Journal for the Study of Religions and Ideologies* 20, no. 58 (Spring2021): 66-80.

Pope Francis argues for a shift to a new economic model that is in the service of the human life and is "more attentive to ethical principles" (LS 189). He does not endorse a specific model except that he provides conditions, principles, and frameworks by which its ethos must be grounded against. As part of his pastoral approach and his vision of a synodal Church, he invites everyone to participate and contribute to this discussion because "not all discussions of doctrinal, moral or pastoral issues need to be settled by interventions of the magisterium" (AL 3). It is within this papal invitation of discoursing this new economic model where this paper aims to contribute particularly on the centrality of the anthropological criterion. The first section explores the meaning of his articulation on economics; situating it within the economic discourse of Pope John Paul II and Pope Benedict XVI. The second section focuses on the anthropological criterion as problematized by the identification of the homo economicus as self-interested. The third section draws a theoretical framework from substantivist economics in forwarding the desired economic ethos while the fourth section provides praxeological inputs and argues that homo economicus can be prosocial when the culture that is embedded in a particular economic model is put together to nurture such ethos.

(Philippines) Meneses, Kristine. *Pakikipagkapwa: A Filipino Value in Attempt to Counter Biodiversity and Cultural Diversity, Loss. Solidarity: The Journal of Catholic Social Thought and Secular Ethics (Reading Laudato Si' in the Philippines)* 8, no. 1 (2018). <https://researchonline.nd.edu.au/solidarity/vol8/iss1/3/>

Laudato Si' underscores the interconnectedness between biodiversity and cultural diversity (LS 144). This article posits the Deaf as part of our culturally diverse society. The people who are Deaf discussed in this article are the ones who identify themselves as etho-linguistic cultural minority. In addition, they do not consider deafness to be a deficit; rather, some of them view their condition as different, or to some as diversity. Contextually, this writer presents an alternate way to afford respect with humility by employing a moral Filipino value of *pakikipagkapwa* (shared inner-self). In a society that seems to remain numb to the groaning of our *kapwa* (the Other or fellow-being), this article challenges us to reconsider if we truly care for the non-human and the Deaf, who remains the vulnerable 'other' today.

(India) Mendonca, Valerian. "A Metaphysics of Intersubjectivity for an Integral Ecology: The Relevance of Teilhard and Whitehead for the vision of *Laudato Si*." *Asian Horizons*, 9, 4 (2015): 748-762.

Integral ecology is a key concept in Pope Francis' encyclical on ecology, *Laudato Si*. In seeking solutions to the complex environmental crisis, Pope Francis calls for an integrated approach that explains interrelatedness in the cosmic reality. This paper suggests that a revision and combination of the insights of Pierre Teilhard de Chardin (1881-1955) and Alfred North Whitehead (1861-1947) will produce a new intersubjective relational understanding of God, the world and the human community. This process-oriented metaphysical notion of intersubjectivity can be explained as a balance between multiplicity and unity, between multiple subjects of experience and the higher-order levels of existence and activity, which they achieve by their dynamic interaction. It proposes that the notion of intersubjectivity can lay a metaphysical foundation for the vision of an integral ecology. Moreover, this paper argues that the notion of intersubjectivity helps us to repudiate the one-sided anthropocentric worldview and to embrace a Integral ecology is a key concept in Pope Francis' encyclical on ecology, *Laudato Si*. In seeking solutions to the complex environmental crisis, Pope Francis calls for an integrated approach that explains interrelatedness in the cosmic reality. Finally, this paper suggests that an interrelated approach to the different dimensions of ecology enumerated by Francis, namely, environmental, economic, social, cultural, and human, will be a comprehensive solution towards Francis' appeal for combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

(India) Mendonca, Shalet. "An Integral Ecology: Women Religious in India Responding to *Laudato Si*." *Vidyajyoti Journal of Theological Reflection* 81, 3 (2017): 170-191.

The article investigates how *Laudato Si*' can challenge women religious in India towards an eco-spirituality as an integral dimension of their service to the poor. The author argues that women religious, in their quest for spirituality for 'making whole,' are particularly well-placed to respond creatively and prophetically to the cries of the poor, and the cry of the earth. A spirituality of wholeness takes into account the interdependence and interconnectedness of all created things. Noting that this lack of sense of interdependence had disastrous consequences, the author explores how the Indian Church has been reflecting on the environmental issues and how Conference of Religious-India (CRI) has been promoting integral development. The article studies the core concepts and insights of *Laudato Si*' and the CRI material and considers the potential contribution of women Religious to the furthering of this vision within the historical realities of India today.

(Philippines) Molino, Jeramie. "Engaging Pope Francis' *Laudato Si* in the Discourse on Environmental Communication." *Religion and Social Communication* 17, no. 1 (2019): 51-71.

Consumerism and irresponsible development tremendously contribute to environmental degradation and global warming. Cognizant to such reality, Pope Francis published his encyclical *Laudato Si*' with the subtitle "On Care for our Common Home". In it, the pope

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critiques consumerism and irresponsible development, laments environmental degradation and global warming, and calls all people of the world to take "swift and unified global action." The importance of the encyclical marks what portends to be the Roman Catholic Church's full pastoral engagement on issues related to climate change, biodiversity, environmental protection, water, and natural resource rights, and ethical technology. *Laudato Si'* can be considered as a document of the Roman Catholic Church on environmental communication. The International Environmental Communication Association (IECA) claimed that Environmental Communication is an interdisciplinary field of study that examines the role, techniques, and influence of communication in environmental affairs. Work in this area is concerned with several interconnected dimensions of communication. Employing discourse analysis, the objective of this paper is to engage Pope Francis' second encyclical *Laudato Si'* in the discourse of environmental communication. The primary questions that this paper seeks to answer are the following: What are the salient points in *Laudato Si'* that compel us to rethink the nature of environmental communication? How can we redefine environmental communication based on the theological and moral précis of *Laudato Si'*? What model of environmental communication can we infer from *Laudato Si'* that is responsive to the need for an integral and sustainable ecological development? This paper is one of the many to deal with *Laudato Si'*; however, it is the first to engage *Laudato Si'* in the discourse of environmental communication. This paper contributes to the discourse in environmental communication by promoting a theological and moral discourse. It communicates the appeal from Pope Francis addressed to "every person living on this planet" for an inclusive dialogue about how we are shaping the future of our planet.

(Philippines) Nadeau, Kathleen and Jojo Fung, SJ. "Indigenous Liberation Theology and Spirituality: Looking to the Past for Answers in the Present." *Budhi: A Journal of Ideas and Culture* 22, no. 3 (2018): 27-56.

Pope Francis's *Laudato si': On the Care of Our Common Home* offers a framework for dealing with poverty, ecological degradation, and climate change in the Philippines. His interconnected and holistic ecological spirituality shares some commonalities with indigenous spirituality where the earth is a gift from God to be taken care of-not taken advantage of or taken for granted. In this paper, we explore how this integrated approach of indigenous spirituality and liberation theology offers some long-term solutions to the problems of poverty and climate change. Taking the position of being politically engaged in the world accords well with indigenous spirituality, this political engagement is thereby defined by loving and taking care of all of God's creation. Diametrically opposing this political engagement to political opportunism-attempts to maintain power and influence without regard for ethical or political principles-views human and non-human sentient animals and all living life forms as interconnected and sacred. A brief explanation of climate change in the Philippine context suggests the idea of rekindling a love for "earth houses"-a term earlier coined by the Egyptian architect, Hassan Fathy (1900-1989). Fathy envisioned earth homes as an affordable way to house the poor, heal, and give new life to the natural environment.

(Philippines) Nalam, Ruel. "Laudato Si: A Resurgence of Hinduism, Buddhism and Taoism Towards "Buut and Utol" For An Environmental Ethical Sustainability." *Arts Congress Proceedings 2* (2018).

<https://www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2018/spcn-01.pdf>

Caring for the environment becomes an urgent concern due to the massive devastation that humanity suffers due to natural calamities. In this paper, I present the eastern traditions, particularly Hinduism, Buddhism and Taoism, and Laudato Si in dealing with the environment. Using the lens of buut and utol, I argue that Laudato Si is only a resurgence of Hinduism, Buddhism and Taoism in dealing with the relationship between human beings and the environment.

(Hong Kong) Ng, William, OFM. "The Encounter between Saint Francis of Assisi and Pope Francis in the Encyclical *Laudato Si'*" (in Chinese). *Spirit* 110 (August 2016): 10-22.

The author points out the similarities between the Pope's encyclical and the thoughts of St. Francis of Assisi. Although the encyclical, in developing St. Francis' concept of fraternity, still follows an anthropocentric point of view, nevertheless it does indicate the notion that humanity is a co-creature with the cosmos, thus creating a new precedent. On the one hand, the pope mentioned fraternity seven times, emphasizing that all creatures are brothers and sisters. On the other hand, he also employs the notions of gift and stewardship, stressing the anthropocentric perspective. The pope stresses both the attitude of respect and gratitude in enjoying the environment.

(China) Nolan, Cynthia. "Global Problem, Individual Solutions? The Challenges of Laudato Si'." *The Catholic Social Science Review* 25 (2020): 279-85.

The article foregrounds the concept of the climate as a common good by Pope Francis in Laudato si' and affirms that environmental problems should be treated as a global concern wherein cooperation between nations as well as the change of lifestyle in individuals, are a must. It focuses in particular on the problem of garbage. The importation of foreign garbage by China greatly aids nations in solving their garbage problems, overall contributing to waste management at the global level. However, China decided to halt its recyclables for foreign countries in 2017. Nations are challenged to invest in improving their recycling system to contribute to the preservation of the planet. The author also emphasizes the role of developing nations and individuals in climate action

(Philippines) Ocampo, Leo-Martin Angelo. "Solidarity as *Pagdadamayán* in the Filipino Version of Laudato Si': an Experiment in Inculturated Translation. " *Landas* 32, no. 1 (2018): 43-64.

In the process of coming up with a Filipino translation of the encyclical Laudato Si', one of the challenges encountered is the absence of translations already in circulation of many key theological concepts. Nevertheless, instead of opting for mere transliteration, the principle of dynamic equivalence was adopted at least for the principal terms in

search of inculturated translations that can hopefully contribute to the development of our local theological vocabulary. This paper is an attempt towards an exposition of the translation of the term solidarity as *pagdadamayan*. First, it will look at the development of the concept of solidarity in the context of Catholic Social Teaching. Second, it will explore the meaning of *pagdadamayan* in Filipino culture. Third, it will highlight key intersections and points of convergence between the two concepts in order to demonstrate their dynamic equivalence.

(India) P. R. John SJ. "Laudato Si: Challenges Faced Today for an Integral Ecology." *Vidyajyoti Journal of Theological Reflection* 80, 1 (2016): 7-29.

P R John reflects on the challenges mentioned in the encyclical aided by the reality of India's many poor, many religions and the spirituality of St. Ignatius of Loyola. The author invites the readers to revisit their lifestyles with human dignity, to respect the sacramentality of the earth and to possess *religiose audiens* (DV 1) towards the cry of the earth and cry of the poor. He explains the structure of the encyclical and the various challenges Indians face today. He critiques the life-styles of individuals and challenges all to 'Open Your Eyes and see Things Anew.' Integral ecology, the key of the encyclical, can help people discover the potential among Indian religions to work for harmony. The invitation to 'ecological conversion' emphasizes that we are not masters of creation but stewards, in a spirit of service and compassion.

(China) Pan, Shaoduo. "The Cosmological Framework of Ecological Theology in *Laudato Si'*: With Reference to the Theology of Maximus the Confessor." *Logos & Pneuma Chinese Journal of Theology* 49A (2018): 169-205.

The universe is an evidence of a connected and harmonious work toward Christ, according to *Laudato Si'*. This is not a metaphor but an appropriate expression of an ecological theology based on the comprehensive cosmological framework deriving from the rich sources of Christianity. This article compares the encyclical with the thoughts of Maximus the Confessor. The following contents of cosmology are discussed: the origin, the motion, the roles and relations of human beings and other beings, and the ultimate purpose of the whole universe. This cosmology is a spiritual guide for Christians and a reference that coordinates all people of good will.

(India) Parappally, Jacob, MSFS, "The Trinitarian and Christological Dimensions of Ecology in *Laudato Si'*." *Jnanadeepa: Pune Journal of Religious Studies*, 22, no. 1 (Jan-June 2018): 149-158.

The foundational Christian experience of God as Trinity in and through Jesus Christ, the Logos, refers immediately to the revelation of the inter-relationship between God, humans and the entire creation. Based on this faith-experience Pope Francis develops further the understanding of the essential relationship of humans and its implications for human's relationship with nature in his encyclical, *Laudato Si*. Human's responsibility to preserve, nurture nature and develop a contemplative attitude towards nature flow from the very essence of humans as communion since as all humans are created in the image and likeness of God, the Trinity or Absolute Communion. So there is a Trinitarian dimension to ecology. The cosmic Christology of Paul expressed in Col 1:15-17

summarizes the biblical revelation about the relationship of the creation with God revealed through Jesus Christ. Jesus Christ is the Alpha and the Omega of creation, the beginning and the end and indeed, the meaning of the universe. In Jesus Christ God reveals not only what humans are and what they can become but also what the world is. The world too has its origin and end in Christ. The Logos Christology of John further emphasizes that the revelation of the hominization of the Word is also the revelation of the meaning of the entire cosmos. The encyclical, *Laudato Si'*, of Pope Francis ends with the hymns to the Holy Trinity and to Jesus Christ, re-affirming that our right relationship God cannot be separated from our right relationship with nature.

(India) Poovathumkudy, Kuriakose. "Laudato Si: Cry for the Earth and Cry for the Poor." *Vidyajyoti Journal of Theological Reflection* 79 (2015): 579-594.

In the essay the author highlights the publicity and the varied responses *Laudato Si* received from different parts of the world and moves on to discuss some of its salient themes: 1) Our Common Home; 2) a Cry for the Poor; 3) Biblical Perception of Nature; 4) A Spirit of Dialogue; 5) Confronting the Throwaway Culture; 6) Integral Ecology; 7) Principle of Subsidiarity; 8) Promoting Ecological Education and Embracing Ecological Spirituality. The author hopes that the call for Ecological Conversion will be able to bring about an enduring result in saving the planet from complete disintegration. The encyclical intends to radically reshape one's relationship with God, neighbors and the natural world, tackling several threats that we face today.

(Vietnam-USA) Phan, Peter. "An Ecological Theology for Asia: The Challenges of Pope Francis's Encyclical *Laudato Si'*." In *Ecological Solidarities: Mobilizing Faith and Justice for an Entangled World*, ed. Krista E. Hughes, Dawn B. Martin and Elaine Padilla. Penn State University Press, 2019.

(Philippines) Pilario, Daniel Franklin. "From Environmental Justice to Ecological Justice: Toward Ecological Hermeneutics." *Hapag* 16, No. 1-2 (2019): 187-207; also in <https://www.svst.edu.ph/hapag/issues/article/from-environmental-justice-to-ecological-justice-toward-ecological-hermeneutics-149>

The ethical struggle for "environmental justice" in recent decades has delivered for us the great notion of sustainable development, critiquing the untenable (ab)use of the earth's resources and fighting for its equitable and just distribution among peoples. What is neglected in the environmental justice paradigm, however, is the unjust relationship between humans and the rest of the natural world which, according to some thinkers, is the recognizable source of the ecological crisis? Beyond the stewardship paradigm rooted in environmental justice, this paper argues for an "ecological justice" framework in the rereading of some crucial Christian texts— an ecological hermeneutics aimed at ushering an ethical agenda for a fairer world, not only among men and women, but also among humans and the whole Earth community.

(Japan) Polito, Michael. "Laudato si' and the Family-School Complementariness in Japanese Society: Towards a Culture of Encounter and an Ethics of Ecology." *Philippiniana Sacra* 52, no. 157 (September-December 2017): 841-856. <http://digitallibrary.ust.edu.ph/cdm/compoundobject/collection/philisacra/id/30917>

In the final chapter of *Laudato Si'*, Pope Francis speaks of the importance of family as the primary locus for ecological education in that for him the family offers a context in which respect for the other, order, and self-restraint are learned practices of social hygiene that protect and foster a culture of shared life. It is this culture of shared life, which the Pope understands to be a culture of encounter, that is both created and shaped by the primary community of family and its determinate power. Looking beyond the family, however, the community of school since the Showa era has become a critically important social institution for the fundamental cultural and attitudinal development of persons within Japanese society. Schools therefore occupy a place of formation paralleling, and in many ways surpassing, the importance of the family for the moral development of Japanese children. This is not to say that family life in Japan is non-influential in shaping the character and identity of Japanese children in significant ways. Rather the recognized importance of school life in Japan for the formation of socially acceptable behavior from a very early age—in some situations teachers assuming the role of parents to adolescents in a traditional Western sense—should be considered a symbiotic social construction in relation to the family for which the development of an ethics of ecology in Japan must take account. Care for the environment therefore and its rehabilitation through sustainable ecological attitudes and practices calls for mutually reinforcing and cooperative education in both the home and school in Japan.

(Philippines) Puen, Stephanie Ann Y. “Contributions of Catholic Social Thought to Doughnut Economics to Achieve a Vision of Flourishing of Creation,” *Journal of Dharma* 46, no. 3 (2021), 295-

312. <http://dvkjournals.in/index.php/jd/article/view/3094/3194>.

Recent developments in Catholic Social (CST) has highlighted the concept of integral ecology, which dovetails with the concept of Doughnut Economics (DE), used by different local government units and organizations to develop their post-COVID-19 economies and societies that are more just, sustainable, and equitable. This intersection of ideas between CST and DE is a fruitful point for dialogue between economics and theology in order to help attain the vision of flourishing of life and prosperity that both disciplines are seeking to achieve, particularly in line with the sustainable development goals on decent work and economic growth and sustainable cities and communities. This paper develops this dialogue, by arguing for three ways that CST can help in strengthening DE further in terms of i.) fleshing out a more robust understanding of human nature, ii.) emphasizing the importance of arts and culture, and iii.) articulating the role of and reform needed in business in achieving the vision of flourishing for the ecosystem, of which human beings are a part of.

(Philippines) Pugeda, Teofilo Giovan, and Raymond Aguas. “Enriching Section 16 of Article II of the Philippine Constitution with the ‘Ecology of Daily Life’ from *Laudato Si'*.” *Pamisulu: An Interdisciplinary Journal of Theology and Philosophy* 7 (2021): 31–42. <https://archium.ateneo.edu/theology-faculty-pubs/40/>

As the Philippines becomes ever more urbanized, we run the risk of unintended harmful consequences on quality of life in terms of things like poverty and congestion. This paper proposes that a healthier and more holistic approach involves looking at urban spaces and their inhabitants as an ecosystem, thus necessitating an ecological perspective. This perspective comes from a juxtaposition between *Laudato si'* and Philippine environmental law.

(Indonesia) Purnama, Finsensus Yuli. "Semen vs Samin: the Impact of "Change.Org" Online Petition in Perspective of Laudato Si'." *Philippiniana Sacra* 52, no. 157 (September-December 2017): 803-814.

<http://digitallibrary.ust.edu.ph/cdm/compoundobject/collection/philisacra/id/30917>

In Chapter III, the Encyclical Document of Pope Francis, *Laudato Si'*: on Care for Our Common Home, explains about the Church's position by placing technology in the perspective of creativity and power. The Pope states how technology (medicine, engineering and) communications has "overcome the bad things that would hinder and restrict human." This paper views the internet technology, especially the petition on line of change.org, in perspective of the optimist. In some cases, public demands have been successfully accepted by the parties that petitioned. One petition which is still in fighting today is cement (semen) versus Samin. It is a dispute of Kendeng Mountain communities, in Rembang, Central Java (called the Samin) with PT Semen Indonesia and Indocement Group (2014) that obviously shows injustice in its most basic form: the exploitation of nature by depriving human beings as subjects of ecological management. Women with their feet in stocks made of cement box express their protest against the existence of a cement plant that damages not only the ecology, but also their social life. In addition, there is another protest with a similar concern: Melanie Subono who has started a petition at Change.org since February 14, 2015. In line with the *Laudato Si'*, there is hope that the internet technology can help voice the Samin community especially through Change.org. Until this article was written, there have been 27,876 people who have signed the petition of "Stop the cement plant operations that displace the people in Kendeng Mountains, Rembang, Central Java!" Technology becomes a new hope to help the Samin struggle to maintain their homeland.

(Indonesia) Purnomo, Aloys Budi. "A Model of Interreligious Eco-Theological Leadership to Care for the Earth in the Indonesian Context." *European Journal of Science and Technology* 16, no.4 (2020): 15-25.

http://www.ejst.tuiasi.ro/Files/83/3_Purnomo.pdf

This study aims to explore a model of interreligious eco-theological leadership based on unique experiences of interfaith figures, to save the Earth, in the North Kendeng Mountains, Central Java, Indonesia. It employs the encyclical „*Laudato Si'*“ of Pope Francis and the concept of interreligious eco-theology proposed by Felix Wilfred and Julia Watts Belser to serve as the theoretical foundation. The Pope's teachings on the importance of dialogue involving all people, regardless of their religion and beliefs, to care for the Earth are compatible with Wilfred and Belser's interreligious eco-theological concept. Both the teaching and the concept even provide an opportunity for the

development of an interreligious eco-theological leadership model. While such a model of leadership is significant and necessary to care for the Earth, a specific study about this topic has, in fact, not been found yet. This study examines such a leadership model in the Indonesian context characterised by religious diversity and beliefs as well as environmental issues. As seen in a movement pioneered by the Sedulur Sikep community in the North Kendeng Mountains, some interreligious leaders participated in protecting and preserving the environment. They moved together to protest against the construction of a cement factory in the region. The movement, in turn, influenced public policy-making for the sake of the integrity of creation and environmental sustainability. This real example of the interreligious eco-theological leadership model to care for the Earth can inspire ecological movements elsewhere.

(Indonesia) Purnomo, Aloys Budi. "The Eco-Interreligious Civilization of Love Amid COVID-19 Pandemic in the Indonesian Context." *Dialogo* 6, no. 2 (2020): 186–94.

Should we want to consider the actual relevance and significance of the eco-interreligious civilization of love, we can discuss this idea in the current difficult times in combating the COVID-19 pandemic. The world was shocked by the COVID-19 pandemic, which made people of all nations experience changes in life spiritually, physically, and socially. In the perspective of *Laudato Si'* encyclical, the COVID-19 pandemic challenges all people without discrimination to bring about ecological conversion and a culture of love, even eco-interreligious civilization of love. This paper aims to explain the idea of eco-interreligious love civilization as the fruit of ecological conversion amid the COVID-19 pandemic. This qualitative reflection uses the encyclical *Laudato Si'* as a theoretical foundation to examine the importance of interfaith civilization of love in the context of the Indonesian Catholic Church, primarily based on the response of two Archbishop of Jakarta Archdiocese and Semarang Archdiocese. The COVID-19 pandemic was a natural reaction to the error of the human collective towards nature. In the language of faith, the plague is partly caused by ecological sin that needs ecological conversion to conduct an eco-interreligious civilization of love.

(Indonesia) Purnomo, Aloys Budi. "Towards an Inter-religious Ecotheological Leadership Paradigm to Overcome the Ecological Crisis." *Journal of Asian Orientation in Theology* 2, no. 1 (2020). <https://e-journal.usd.ac.id/index.php/JAOT/article/view/2338>.

An increasingly complex ecological crisis due to misperceptions, wrong perspective and behaviour in managing the environment requires an interreligious ecotheological leadership paradigm to evaluate and change it. However, there is no conceptualization of such leadership. This paper elaborates my personal praxis in involving to maintain the integrity of creation and the environment preservation to construct a paradigm of an interreligious ecotheological leadership in overcoming the ecological crisis. The praxis with the interreligious activists in three places namely Kendeng, Gedongsongo and Tambakrejo (Central Java) became a starting point of this reflection. Starting with an overview of environmental problems, an interreligious ecotheological praxis is performed. Then, I propose the interreligious ecotheological leadership as a new paradigm to evaluate misperception, wrong perspective and behaviour in order to overcoming ecological crisis. I also offer the six characteristics of an interreligious

ecotheological leader based on my interreligious ecotheological praxis and some purposive literature. All is discussed and reflected in the lens of the interreligious ecotheology as a part of contextual theology based on the personal praxis supported by the available literature and the Catholic Social Teaching, especially the *Laudato Si*.

(Indonesia) Purnomo, Aloys Budi. "The Important of Eco-Interreligious Praxis for Caring the Earth." *International Journal of Scientific Research in Multidisciplinary Studies* 6, no. 1 (2020): 12–16.

Indonesia is the largest Muslim-populated country in the world marked by the diversity of religions and beliefs. Indonesia is also unique in facing environmental problems. Some of the interreligious figures in Central Java are involved in the movement of preserving the integrity of creation and environmental sustainability. In this condition, interreligious networking is required. This is what called eco-interreligious praxis. All religions and beliefs are challenged to engage in a joint movement overcoming the ecological crisis. This study is a reflection of a multidisciplinary synergistic between contextual theology, environmental science, and interreligious dialogue praxis. This research is conducted by an interpretive multidisciplinary synergistic method to examine the experience based on the encyclical *Laudato Si*'. The result inspires anyone and anywhere to take care of the Earth, our common home in an eco-interreligious praxis.

(Philippines) Raluto, Reynaldo D. "Nurturing Our Sublime Communion with Creation in Light of *Laudato Si*,'" *Timon: Journal of St. John Vianney Theological Seminary*, 12 (2016): 65-93.

This article argues that the trinitarian theology of creation and the ecological meaning of incarnation in *Laudato si*' serves as the theological foundation for promoting the praxis of non-anthropocentric perspective on communion of communities.

(India) Rathinam, Selva, SJ. "Linking Ethics, Economy and Environment for Global Justice and Planet Peace." *Jnanadeepa: Pune Journal of Religious* 26, no. 3 (2022): 136-149. https://zenodo.org/record/6383243#_Toc98852420

The author sees in *Laudato Si*' how Pope Francis combined environmental crisis with economic causes. We are all aware of the fact in the age of science that the planet we live in is deteriorating. We also know that the economic greediness of the rich makes the poor poorer and the richer. Pope Francis links the environmental crisis to its roots in economic forces and calls for certain ethical choices in economic, social, political and psychological spheres if we are to survive in our "common home." In fact, the word 'ecology' comes from the Greek word 'oikos' which means 'house.' This planet is a home not only for humans but also for all that exists upon this planet. If we do not take note of these three "e"s, such as 'environment, economics and ethics' we will be in danger of losing this common home. This paper is divided into three parts. In the first part the author summarizes the basic insights of *Laudato Si*'. In the second part he looks at it from the Indian realities and in the final part he presents the plan of action envisaged by the Higher Education run by the Indian Jesuits. The author argues that the goal

of Laudato Si', is to help all of us recognize the urgent need to become integral ecologists and for this we need to dare to imagine a healed Earth and must be willing to put our hands, hearts, and minds to the task and especially through our expansive social and educational directorate.

(Philippines) Rondina, Genaro Jordan. "Charcoal Production in San Narciso, Quezon, Philippines and Laudato Si: An Ethical Consideration." *Arts Congress Proceedings 2* (2018). <https://www.dlsu.edu.ph/wp-content/uploads/pdf/confreddyences/arts-congress-proceedings/2018/nstcc-02.pdf>

It is commonly perceived that charcoal production is destructive to the environment and human life. Hence, this practice is challenging environmental ethics which calls for its cessation to save the planet from excessive greenhouse gas (GHG) emission. With issues on environment, the Catholic Church calls for the necessity of ethical stewardship and care for the earth whose natural resources are unstopably abused and exploited. This call is clear in the encyclical letter Laudato Si of Pope Francis issued in 2015. Indeed, the encyclical is laudable because Pope Francis strongly argues with those in the scientific-technological community that global warming is mainly caused by human activities. However, not always that charcoal production is destructive to the environment. There are ways by which charcoal production can be sustainable to the environment, consumers, and producers. Specifically, certain charcoal producers who are poor and policy enforcers in San Narciso, Quezon have practiced a sustainable production of charcoal. They should be recognized in their good practice in protecting the environment and giving concern for those living in poverty. Hence, it is ethically important to recognize and applaud certain communities having a sustainable practice of charcoal production. It is also an imperative that the advocacy to safeguard the environment requires to have an ethical consideration for those whose practice of charcoal production is sustainable.

(Philippines) Seño, Reuel Rito. "Insights from Pope Francis' Laudato Si: Towards Ecological Citizenship for a Better World." *Scholar Summit 2017 Paper Proceedings* (2017). https://www.academia.edu/36060231/Insights_from_Pope_Francis_Laudato_Si_Towards_Ecological_Citizenship_for_a_Better_World_presented_at_the_2017_Scholar_Summit_in_Universitas_Indonesia

Pope Francis published his 2nd encyclical entitled Laudato si: Praise be to you - On Care For Our Common Home on the 24th of May 2015. He critiques unbridled consumerism and inauthentic human and economic development, laments environmental degradation and global warming, and calls everyone to take "swift and unified global action". We have seen for ourselves that with unbridled economic progress at the expense of the environment; technological advancements at the expense of human rights and authentic development; problems with pollution and destruction and even the depletion of our human and cultural resources that we are reaping the seeds of our overuse and misuse of these natural and God given gifts. There is a lot of urgency in this call for action and thus this paper would like to dig deeper into insights from Pope Francis's latest

encyclical on the care of the environment and natural resources by making a profound reflection on rethinking our old and dangerous ways about the world; and the way we do things in society to bring about human flourishing. We thus have to address this through a proposed way of life – an Ecological Citizenship proposed by Pope Francis that will help in shaping a better world.

(Philippines) Seño, Reuel Rito. “Lessons from Pope Francis’ Laudato Si: Religious and Ecological Education Leading to Ecological Citizenship.” *Arts Congress Proceedings 2* (2018). <https://www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2018/nstcc-03.pdf>

This paper would like to propose a simple program of study or outline that can be utilized by religious educators in formulating ways of including ecological education in their lessons, thus will ultimately lead their students to living and imbibing “Ecological Citizenship” inspired from the encyclical Laudato Si.

(Sri Lanka) Tirimanna, Vimal. “Laudato Si: A Clarion Call to Take a Prophetic Stand for Life” in *Dynamics of Mission: Essays in Honour of Oswald B. Firth OMI*, ed. S.L. Wijesinghe and R. Silva, 93-112. Colombo: Centre for Society and Religion, 2021.

Today, all over the world, one notices drastic changes in weather patterns and the other effects of damage caused in the environment mainly due to the irresponsible behaviour of human beings. The phenomenon of global warming is the most evident environmental catastrophe which in fact is humanly induced thanks to the non-restricted emission of greenhouse gases. If humans are serious about their own survival, they ought to wake up to environmental damages caused and endeavor to be what God has called them to be, namely, to be stewards of His creation rather than its destroyers. Thanks to the divinely intended inter-connectedness of human beings to nature, the survival of nature is also the very survival of humans. Using clear-cut indications given by Church’s Social Doctrine, especially in *Laudato Si*, this article reaffirms the imperative for an “ecological conversion”. It highlights the need for personal (local) and collective (global) human responsibility called for by this Encyclical through a range of concrete actions.

Walpole, Pedro, SJ. “Laudato si’ and integral ecology: Do not be afraid.” *Eco-Jesuits*. October 15, 2015. Available at: <https://www.theway.org.uk/back/544Walpole.pdf> and <https://www.ecojesuit.com/laudato-si-and-integral-ecology-do-not-be-afraid/>

This articles discusses the encyclical from the point of view of five key themes: do not be afraid, go deeper, persevere, the pain of the land and find the mark. Of these five points, the first three are about personal conversion, and the last two are concerned with the gross injustices, over-consumption and loss of equity in today’s society. These will be elaborated in the context of Asia-Pacific, a part of the world where there are expanding economies of consumption, a growing, if insecure, middle class, increasing numbers of the poor and high levels of environmental exploitation and risk.

Walpole, Pedro, SJ. Jesuits from Asia-Pacific in the Time of Laudato Si'': Reconciliation with Creation." *Journal of Jesuit Studies* 3 (2016) 593-618.

https://brill.com/view/journals/jjs/3/4/article-p593_4.xml?language=en

Jesuit Conference Asia-Pacific established a "Reconciliation with Creation," a comprehensive program that aims to enable greater environmental awareness and participation in caring for all forms of life. As part of this program, Jesuit pastoral ministries with the poor and beyond are integrating social and ecological objectives. Meanwhile, Jesuit schools are embarking upon a new learning curve with many new social engagements and technologies that may enact greater ecological integration and accountability. Likewise, as part of this initiative, Jesuit communities themselves are learning to audit their consumption and waste. Climatic events, as those that have devastated many different communities that this conference represents, are currently the focus of many Jesuit institutions as they seek to develop protocol beyond relief to disaster risk reduction (drr). Accordingly, in order to address this urgent challenge, sustainability science needs to adapt so that it becomes problem-focused, and a critical element in this endeavor is the capacity of Jesuit institutes to network and collaborate with others. Grounded in gratitude and engaging with hope, "Reconciliation with Creation" is essentially an invitation to act that concurrently seeks to gradually deepen the experience of the sacred.

(Hong Kong-China) Wang, Tao. "Integral Ecological Conversion: An Interpretation of the Encyclical Letter *Laudato Si'*". *Theology Annual* 41 (2020): 69-90. [王濤。〈整體論的生態皈依：教宗通諭《願祢受讚頌》生態倫理解讀〉

Based on the experience of Covid-19, this article analyzed the idea of integral ecology and its core concept of ecological conversion in *Laudato Si'*, from perspective of contemporary eco-ethics and Catholic tradition, especially Thomist philosophy. The spirituality of ecological conversion does not simply advocate the equality of all things, nor does it reduce the value and responsibility of human beings. Rather, through fraternity and solidarity, the deep sense of communion that loves humans as well as nature and other creatures is promoted. It turns from extreme anthropocentrism, with emphasis on conquer and dominance, to responsible stewardship. It also shifts from technocratic human-centered or extreme biocentrism anthropology that advocates humans have no unique value, to an open personal relationships (people and others, people and God), and healthy ecological ethics. Ultimately, it points to the ecological conversion that emphasizes gratitude and giving, connection of love, and dedication and responsibility.

(India) Wilfred, Felix. "Theological Significance of *Laudato Si'*: An Asian Reading." *Vidyajyoti Journal of Theological Reflection* 79 (2015): 645-661.

In this article, Wilfred highlights the theological methodology followed and the insights contained in *Laudato Si'*. Exposing the limitations of 'theological' versus 'pastoral' dualism, he notes that Pope Francis' works are profoundly theological. Under the following subtitles, the author illustrates his views on this methodology: 1) A Theological

Methodology from Below; 2) Re-conceptualization of Christian Anthropology; 3) Religion in the Public Sphere – A Fundamental Theological Question; 4) From the Strategic to the Ethical; 5) Moral Support to Environmental Movements; 6) Moving Beyond the Technological Paradigm; 7) Hitting the Nail on the Head; and 8) The Praxial Nature of the Encyclical. Pope's focus on poverty, injustice, exploitation, migrants, refugees, etc., comes as a great support to the Asian Church that wrestles with these concerns. However, since Asia is also home to the world's ancient religions that give great emphasis to nature and the concerns related to it, the Pope could have drawn more from them, taking a mystical approach to nature and environment.

(Taiwan) Wu, Wen-Ching and LIU Chi-Chang. "Critical Reflections on the Concept of Ecological Conversion in the Encyclical *Laudato Si* from the Perspective of the Spiritual Exercises of St. Ignatius," *Fu Jen Religious Studies* 36 (2018): 69-96. [吳雯菁、劉奇璋。〈從依納爵《神操》的視角省思《願祢受讚頌》通諭中的生態皈依〉。]

This article attempts to reflect the notion of ecological conversion according to the perspective of Ignatius spirituality, based on the text of the Spiritual Exercises. The four elements of will, affection, reason and action are employed to examine and reflect on the meanings of ecological conversion. Four characteristics are used to express these four dimensions, namely appreciation, metanoia, discernment and practicing justice. Appreciation urges us to bear the responsibilities among the three layers of inter-related relationships (with God, neighbor, the earth). Metanoia allows us to be aware of the ecological crisis and the sufferings of the poor. Discernment calls us to discern the way among the gospel values and social teachings of the Church, with emphasis on common good and inter-generation justice. Practicing justice includes transformation of social and international structures as well as individual and communal life. This article affirms that although the part that directly mentions ecological conversion is limited, Ignatius' Spiritual Exercise provides a comprehensive and integrated theoretical framework, helping us to recognize that this notion exists throughout the encyclical.

(Hong Kong) Yuen, Mary Mee-Yin. "Food Security and Food Waste: Reflection from *Laudato Si* and Ecofeminist Perspective," in *Foodscapes: Beyond the Food Environment – A Feminist Theological Take on Food Issues in Asia*, edited by Kristine C. Meneses and Christine E. Burke. Bengaluru: Dharmaram Publications, 2019, 56-75.

The chapter examines the social phenomenon of food security, and the related problem of food safety and food waste as well as their root causes, with focus on the situation of Hong Kong and China. It then offers a theological reflection with insights from Pope Francis' recent social encyclical *Laudato si*, ecofeminist theories and theology, with focus on Ivone Gebara and Leonardo Boff. Lastly it provides some examples of pastoral responses to the food issue.

(India) Gonsalves, Francis, SJ. "Pope Francis' Call for Gharvapasi." *Asian Journal of Religious Studies* 60, no. 5 (Sept.-Oct. 2015): 31-37.

The article written by Francis Gonsalves in the light of 'Laudato Si'" reflects on the biblical image of home or *oikos* and invites everyone to return 'Home' to: (a) God, Loving Parent, (b) right relationship with one another as Jesus' sisters and brothers and (c) mother earth (our 'common home'). To do so there is need for a personal and ecological conversion. The article also highlights the richness of other religions -- especially Hinduism and Islam -- in stressing the need to care for the earth since Indians have imbibed an "Indic-Mystic-Cosmic religious consciousness that is holistic and fosters the welfare of all God's creatures".

(India) Joseph, Sacaria. The God of Small Things: A Literary Critique of la fratellanza in 'God's Own Country'." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 243-266.

Deliberating on the concept of neighbour, in his 2020 encyclical, *Fratelli Tutti*, Pope Francis talks about the importance of becoming a neighbour to others by being "present to those in need of help, regardless of whether or not they belong to our social group." Becoming a neighbour – it is easier said than done even by a society that is known for its exemplary human and social development, a Christian community that grew up on the parable of the Good Samaritan for close to two millennia, and a political system that not only promises but arguably fights for an egalitarian society. Detailing the sequence of events leading to the tragedy of Velutha, an 'untouchable Christian' and the ensuing fall of a 'touchable Syrian Christian' family, in her novel, *The God of Small Things*, Arundhati Roy depicts the failure of a society, a religion and a political system to become a neighbour to a person in need of help. In the light of *Fratelli Tutti*, this article analyses Roy's depiction and critique of that triple failure in 'God's own country,' Kerala.

(Sri Lanka) Tirimanna, Vimal. "Moral Teachings of Pope Francis: A Recovery of Fundamental Alphonsian Moral Concepts? *Spicilegium Historicum* 69, no.1 (2020): 3-28.

A Polish translation of the same article appeared under the title "Nauczanie moralne papieża Franciszka: czy to powrót do podstawowych koncepcji moralnych św. Alfonsa Liguoriego?" in *Homo Dei* 4 (341) ROC XC (2021), 94-112. An abridged version of the same article was published in *Vidyajyoti Journal of Theological Reflection*, 85:6 (June 2021), 413-432.

Written in order to commemorate the 150th anniversary of the proclamation of St. Alphonsus de Liguori as the official patron of moral theologians, the article highlights a few of the most important characteristics, which are common to the moral thoughts of both Pope Francis and St. Alphonsus de Liguori. Although there surely are important diversities in the two epochs during which they lived, St. Alphonsus and Pope Francis are primarily preoccupied with the salvation of persons in view of the ever-available bountiful mercy of God, and so, have expressed their moral theological thoughts from an exclusively pastoral point of view.

BOOKS

Ibrahim, Isis, Kochuthara Shaji George, und Veelguth Klaus, eds. *In der Schopfung Heimat finden*, Stuttgart: Matthias Grünewald Verlag.

The aim of this volume is to bring the major Asian religions into conversation with one another in order to tap their religious potential for the benefit of our common living space on earth. At the same time, their specific creation narratives, their respective spiritual world views and the ethical principles rooted in them are presented, discussed and made fruitful for cooperation in taking responsibility for creation.

Cultural and religious differences are by no means negated. Rather, alterity is recognized as a special value, because it expresses what individual religious communities can bring to the interreligious exchange as their specific feature. With contributions by Omneya Ayad, Clarence Devadass, Goldy M. George, Tabassum Hameed, Rey-Sheng Her, Isis Ibrahim, Saji Mathew Kanayankal CST, Shaji George Kochuthara CMI, Nanditha Krishna, Junghee Min, Daniel Franklin E. Pilario, CM, A. Faizur Rahman, Jyoti Sahi, Perry Schmidt-Leukel, Tattwarupanandaji Maharaj, Hector D'Souza SJ, Klaus Vellguth, Chandrasekar Venkataraman, Virginius Xaxa.

FRATELLI TUTTI

Articles/Book Chapters

(India). Forthcoming. Abraham, Kochurani. "A Heart Open to the Whole World: The Challenges of Migration in Asia," in *Fratelli Tutti: A Global Commentary*, ed. William Cavanaugh, Carlos Mendoza-Alvarez, Ikenna Ugochukwu Okafor and Daniel Franklin Pilario, CM. Eugene, Oregon: Cascade Books.

The phenomenon of migration has become a decisive feature in the evolutionary story of humans. Ethnic conflicts, terrorism, war, natural or human made calamities, the adverse effects of climate change or just the search for better prospects in life are among the many factors leading to this movement. This paper looks at the challenges of migration in Asia setting it against the backdrop of the socio-economic disparities, religio-cultural diversities and the history of colonization that have left an indelible mark on the people and life of this continent. In today's context, where the walls marking the borders are cemented with greater vigor by the many 'othering' ideologies, applying the notions of 'reciprocity', 'gift' as suggested in *Fratelli Tutti* to migrants from the colonized south or from the poorer sections of the same country is challenging. Yet, the call to become 'A heart open to the world' is decisive for realizing the borderless, inclusive and egalitarian vision of the kinship politics of the Reign of God.

(Philippines) Forthcoming. Alejo, Albert, SJ. "A Better kind of Politics," in *Fratelli Tutti: A Global Commentary*, edited by William T. Cavanaugh, Carlos Mendoza, Ikenna Okafor, and Daniel Franklin Pilario, CM. Eugene, OR: Cascade Books.

Based on Fratelli Tutti's concept of political love, this paper argues for the need to go beyond individual charity toward building institutions that can respond to people's needs. The latter is exemplified by the inn/innkeeper in the parable of the good Samaritan. When individuals join together in initiating justice and fraternity for all, this is more effective and not just affective. Political love is love that expresses itself in politics and politics that is imbued with love.

(India) Amaladoss, Michael. "The Newness of Pope Francis." *Vidyajyoti Journal of Theological Reflection* 85,1 (2021): 8-23.

The article looks at Pope Francis' new encyclical *Fratelli tutti* with a critical Asian eye and shows that in many ways, particularly on the importance of different religions, the encyclical resonates with what Asian theologians have been saying in the last few decades. Amaladoss argues that Pope's references to Francis of Assisi and Sultan al Malik whom the saint encounters, and Patriarch Bartholomew and Grand Imam Ahmed Al-Tayyeb makes him set Fratelli tutti in a dialogical and interreligious context. He hopes that this work will help people redefine the meaning of social friendship, social role of property, and foster a true culture of encounter. In that frame all to be co-pilgrims moving towards the Kingdom. Dialogue would find newer force and dynamism in light of encyclical. Also, it will and should inspire the laity, not merely the clergy, to engage those struggling with caste and ethnic and linguistic conflicts.

(Philippines) Bernardo, Henry. "The Just War Doctrine: Has the Catholic Church Abandoned It?" *Technium Social Sciences Journal* 23, 1 (2021): 794-800.

One of the issues being discussed heatedly within the Catholic Church nowadays particularly due to Pope Francis' recent encyclical letter Fratelli Tutti, is the just war doctrine. In his encyclical letter, the pope seems to suggest a change or discontinuance of the Catholic Church's just war doctrine. Thus, the question that people ask is: Has the Catholic Church changed her official teaching and has finally abandoned or has moved away from the just war doctrine? This paper sheds light on this issue and argues that the Catholic Church has not changed the just war doctrine and it is still part of the official teaching of the Catholic Church. It further argues that the teaching on just war and loving our neighbor, including our enemies, are parts of one and the same doctrine. What appears to be a change of doctrine is simply a change in emphasis. The current prevailing opinion in the Church simply emphasizes one side in the continuum of the Church's teaching on loving one's neighbor and making peace, justice, and common good prevail in the whole world.

(Malaysia) Forthcoming. Bong, Sharon. "Envisaging and Engendering an Open World," in *Fratelli Tutti: A Global Commentary*, ed. William Cavanaugh, Carlos Mendoza-Alvarez, Ikenna Ugochukwu Okafor and Daniel Franklin Pilaro, CM. Eugene, Oregon: Cascade Books.

This reflection on chapter 3 of the Pope's most recent encyclical *Fratelli Tutti* (on fraternity and social friendship) throws into relief Malaysia's management of migrants and refugees, with a spotlight on the recent deportation of 1,086 Myanmar nationals. Is the Pope's exhortation of "a universal love that promotes persons," (paragraph 106) as

the foundational basis of human relationality, decidedly naïve in the ways of the world among sovereign nation-states? Or could an ethos of “universal love” for one’s neighbour, stay the predominantly Malay-Muslim State from exercising the full weight of biopolitics, where a High Court’s interim stay order as well as the principle of *non-refoulement* (principle of non-rejection) of international law, failed to do so? To address the radical potentiality of envisaging and engendering an open world (the thematic focus of chapter 3 of the encyclical), I begin by interpreting the State’s action—in the time of coronavirus—in terms of Foucault’s biopower that characteristics modern States’ power over life of its citizenry and strangers. I then move on to critiquing that in light of the message of the encyclical. In doing so, I offer a reflection on the potentialities and limits of a faith-based ethos of liberty, equality and solidarity (fraternity) that complements a secular-based rights framework of international conventions and international relations.

(India) Dabhi, James B. “Go and Do Likewise: ”The Biblical Underpinnings of Fratelli Tutti.” *Jnanadeepa: Pune Journal of Religious* 26, no. 3 (2022): 78-98.
https://zenodo.org/record/6383243#_Toc98852420

Pope Francis elaborates seven dark clouds, viz., national interest, polarization, moral deterioration, calamities, absence of human dignity, digital media, and self contempt, over a closed world. Despite such desperate scenario, he discusses new paths of hope in his Encyclical Fratelli Tutti. In his attempt to search for a ray of light, he has recourse to the parable The Good Samaritan (Luke 10:25-37). Using the selected texts of the Bible, he explicates the concept of neighbour, persuades not to have indifference, commands to love neighbour by obeying the golden rule presents the rationale for fraternity, and declares that love builds bridges. The definition of neighbour based on this parable could be: See not who your neighbour is; see whose neighbour you are. From human perspective whatever we may be, based on our caste, creed, culture, colour, country, Jesus wants us to be the Good Samaritan taking care of the last, the least, and the lost.

(Indonesia) Harmakaputra, Hans. “Fratelli Tutti and Interreligious Friendship: An Indonesian Christian Reflection.” *The Journal of Social Encounters* 5, 1 (2021): 14-18.

This essay will focus on dialogue and friendship, which Pope Francis explained in chapter 6. Topics related to interreligious friendship have attracted Christian theologians and scholars in recent years. The importance of building friendship in society is affirmed in FT. This essay discusses how FT draws several vital points related to dialogue and interreligious friendship while pointing to some areas that can benefit from improvement. Here, I will bring my experience and perspective as a Christian in Indonesia, a country with the largest number of Muslims worldwide.

(Philippines) Forthcoming. Ibita, Marilou Ma. “The Use of Luke in Fratelli Tutti,” in *Fratelli Tutti: A Global Commentary*, ed. William Cavanaugh, Carlos Mendoza-Alvarez, Ikenna Ugochukwu Okafor and Daniel Franklin Pilaro, CM. Eugene, Oregon: Cascade Books.

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

Luke 10:25-37, commonly referred to as the Parable of the Good Samaritan, is central in Pope Francis' encyclical *Fratelli Tutti* (henceforth FT). It dominates Chapter 2 entitled "A Stranger on the Road". This chapter comes as an important biblical grounding of the discussion on "fraternity and social friendship." Pope Francis has set the stage for the need to reflect on this parable in the present global context. The encyclical's introduction offers a glimpse and an overview of an ideal world without borders and lived in fraternity as provoked by the words and experience of St. Francis of Assisi and in Pope Francis' own reflections and conversations with different individuals and groups globally (3-6). The backdrop for the citation and reflection on Lk 10: 25-34 is Chapter 1, the Dark Clouds Over a Closed World which analysis of the present world made worse by COVID-19 era (#9-55). To provide a biblical basis for the needed fraternity and social friendship, Pope Francis cites several biblical passages but focuses on the uniquely Lukan and well-known parable in Lk 10:25-37. I posit that the use and interpretation of this popular story, populated by male actors in Jesus' storytelling with predominantly male interpretative perspectives, need to include gender lens to truly foster the aims of the encyclical in the global contexts particularly in Asia and the Philippines. I offer ten points on some initial observations of its use in FT, how it relates to recent biblical scholarship, and some critical comments for further study, reflection, action, and prayer. These are: (1) Translation: Content or Process?; (2) Larger Literary Context in the Bible and in Luke; (3) Supporting biblical citations; (4) Methods of Biblical Interpretation; (5) Characterization and Character Identification in Lk 10:25-37; (6) The "Good" Samaritan; (7) The Passers-by; (8) The Robbers; (9) The Assaulted; and (10) Obscured Characters.

(Indonesia) Forthcoming. Laksana, Albertus Bagus. "The Path of Dialogue, Solitude, and Hope: Voices from Asian Ground," in *Fratelli Tutti: A Global Commentary*, ed. William Cavanaugh, Carlos Mendoza-Alvarez, Ikenna Ugochukwu Okafor and Daniel Franklin Pilaro, CM. Eugene, Oregon: Cascade Books.

This paper responds to Chapter 5 of *Fratelli tutti* on Dialogue and Friendship in Society from an Asian perspective. It proposes and elaborates on the following: 1) the quiet power of dialogue in a world where speed and efficiency has become the norm; 2) the role of solitude in bringing about true dialogue; 3) and the crucial role of hope.

(Philippines) Meneses, Kristine C. "Ante el Covid 19: Liderazgo de las mujeres Bayi: Una Respuesta a Fratelli Tutti." *Spiritus* 62/3, no. 244 (September 2021): 34-46.

This article presents the existential reality of Filipinos during this pandemic and reintroduces an indigenous Filipino womanism, that is the *Babaylan* orientation characterized by *Bayi* leadership and *Bayanihan* value. This kind of indigenous womanist leadership is hardly explored and recognized yet has helped Filipinos in their most trying times. This indigenous womanist leadership is reflective of collaboration, coordination, and cooperation. This being said, such leadership can be considered a response to the call of Pope Francis in his latest encyclical *Fratelli Tutti*, where it concretely actualizes humanity's goodness that our world desperately needs today to counter the uncertainties of this pandemic.

(Philippines) Forthcoming. Meneses, Kristine. “Deaf people and Persons with Disabilities are our *Kapwa*: A Response to *Fratelli Tutti*” Concilium.

In a world where some people have accustomed to a sort of apartheid that is a paradigm of ‘us-them,’ the reminder of Pope Francis in his latest encyclical *Fratelli Tutti* is timely. The ‘them’ here are the ‘hidden exiles,’ who are often an afterthought of society — Deaf and Persons with Disabilities. In this short reflection, I share my years of engagement with Deaf people and Persons with Disabilities and their praxis of Filipino indigenous values, which can be taken as a gesture of social friendship.

(India) Chakkalaka, Pauline, DSP. “*Fratelli Tutti* : A Feminist Biblical-Theological Appraisal.” *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 75-87.

Based on the Papal Encyclical, *Fratelli Tutti*, the author reflects on its relevance for today and applies it to various contexts like immigrants, inter-religious dialogue, political charity and peace and reconciliation. The author bases his exploration from Biblical perspectives and indicates the relevance of this powerful encyclical for our religious, spiritual, moral and political lives.

(India) Ferrao, Victor. “Being-with the Other: Critical Reflections in the Light of *Fratelli Tutti*.” *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 186-200.

All relationships are castrated by abiding self-interest. Face to face relationships being mediated by teletechnologies, we have entered what Gilles Deleuze has described as societies of control. Capitalist leaven is unfortunately embedded in what we called friendship. Given this condition of humanity, the encyclical letter, *Fratelli Tutti* of Pope Francis is a welcome light in the dark atmosphere marked by hate and fear of the other. In the light of the encyclical, we consider the challenge to build borderless friendship through our answerability to the other. Jesus being the model of answerability to the Other, we consider the challenge to measure up to the measureless standard of His love.

(India) Karimundackal, Thomas, SJ. “To Be Neighbours in the World: Pope Francis’ Vision for Humanity and Society in *Fratelli Tutti*.” *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 124-172.

This is a study of the need for a peaceful and fraternal resolution of the world crisis we are in. It argues against any confrontational resolution of the conflict. Literature and literary minds see the issue as fratricidal way of domination and subjugation. The clash of civilisations simply another name of colonisation. We look for a human resolution which is ethical and of mutual respect and understanding. Pope Francis as spiritual

leader is presenting the only alternative of human initiative of being an initiator which is that dialogue and fraternity.

(India) Kuravilla Pandikattu. Living in Hope: *Fratelli Tutti*, Friendship and Forgiveness for a Sustainable Humanity *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 52-75.

Basing ourselves on Pope Francis' *Tratelli Tutti* and the life of Charles de Foucauld, in this article, we make an attempt to outline a life lived in hope. After exploring the prophetic image of Charles de Foucauld we look at the worth of everyone who is abandoned. Then we try to converse with the others in a friendly manner leading to the overcoming of suspicion and conflict. This helps us to live our lives based on the two principles of forgiveness and friendship, which alone will enable us to live in hope and foster a sustainable world community. So we are challenged to walk on the path of living and sustaining hope! Hope for a just, egalitarian and love-filled world! A world of care, concern and compassion, especially for the weak and vulnerable!

(India) Forthcoming. Gonsalves, Margaret. "Fratelli Tutti: An Ecofeminist Perspective." *Divyadaan Journal*.

This article hails the positive contribution of the encyclical *Fratelli Tutti* for its diagnosis of the ills of our postmodern world. The Pope issues a timely wake up call to foster dialogue and solidarity as an appropriate response. However, there is a noticeable absence of women's voices. The author provides a unique ecofeminist perspective that includes the cry of the poor, Mother Earth as well as women. This holistic perspective will help to balance patriarchal approaches to solving the crises of our times. It provides a new direction for an inclusive dialogue and solidarity towards the integral wellbeing of the cosmos.

(India) Kavunkal, Jacob. "Fratelli tutti, an Encyclical that Unfolds the Kingdom Prayer, the Our Father." *Vidyajyoti Journal of Theological Reflection* 85, 3 (2021): 164-177.

The present article argues how the encyclical *Fratelli tutti* is revolutionary in so far as it can be seen as a commentary of the prayer Jesus taught, the Our Father, which itself is a summary of the Gospel values. The core of *Fratelli tutti* is the biblical command of loving God, the neighbor and nature. It is also an expression of an all-inclusive love without renouncing one's religious identity. The Our Father, the author argues, is the gist of the biblical revelation, not a mere verbal recital but the framework of life and action, the model of Jesus' own ministry, with its primary concern for justice and compassion. The prayer continues to be a revolutionary manifesto with a potential to transform our contemporary world.

(India) Kavunkal, Jacob. "The Challenge of Fratelli tutti to the Indian Context." *Jnanadeepa: Pune Journal of Religious* 26, no. 3 (2022): 15-32.

https://zenodo.org/record/6383243#_Toc98852420

Fratelli Tutti offers specific challenges to the Indian context. This article limits itself to church's relation to other religions in the light of the Encyclical's invitation to, fraternity and social friendship. The Pope reminds the church that its service is not one of waging a war of words aimed at imposing doctrines; but simply spreading the love of God. In as much as fraternity and social friendship has a universal scope, it is open to the followers of every religion as well. It is an invitation "to dialogue among all people of good will". The vision of creating "a single human family" cannot be left to any one religion, but requires the collaboration of all, as fellow pilgrims. To live by the call of Fratelli Tutti, one needs to have a prophetic imagination that can hold together God's values and the existing reality, always reducing the gap between the two. This calls for enriching dialogue among religions and culture

(India) M. D., Joseph. "St Francis of Assisi and Fratelli Tutti: A Historical Purview." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 226-242.

As humans we are always faced with problems. In this world of problems there have always been persons, who lead the world to reach the other shore. It is in this context of present world that Pope Francis brings out his Encyclical, *Fratelli Tutti*, with the theme fraternal love and social relationship, a way to live in this world as brothers and sisters. He tells us that in these pages of the Encyclical of reflection on universal fraternity, he is inspired particularly persons of the past like by Saint Francis of Assisi, but also others who are not Catholics, like Martin Luther King, Desmond Tutu, Mahatma Gandhi and many others. These persons are people who bring hope to the world. The Pope says that he would like to conclude by mentioning another person of great faith. He is blessed Charles de Foucauld. He was a man of intense experience of God, who made a journey of transformation towards feeling a brother to all. It is from this background that this research paper is being brought out titled, "St Francis of Assisi and Fratelli Tutti: A Historical Purview."

(India) McDonald, Patrick. "Fratelli Tutti, Technology, and Shannon Vallor's Technomoral Virtues." *Jnanadeepa: Pune Journal of Religious* 26, no. 3 (July-September 2022): 99-135.

In his encyclical letter *Fratelli Tutti* Pope Francis explores a range of topics synthesizing his moral theology and clarifying its relevance for our world and contemporary political realities. In this, he makes a series of pithy observations constituting a robust reflection on the ethical challenges of digital technologies. He cites with insight many of the key benefits of these technologies, such as the promise of great social connection. However, he highlights many well-known problems, especially the reality of greater social alienation and worse, dehumanization and other troubling realities. He offers a pathway to a hopeful future in what amount to a set of spiritual disciplines in the form of his reflections on dialogue, encounter, and kindness. This essay frames the Pope's reflections around a brief look at the philosophy of technomoral virtues developed by the American philosopher Shannon Vallor in her book *Technology and the Virtues*. Vallor's work offers a promising example of careful, detailed, yet appropriately general examination of virtue ethics that is tailored to 21st century technological

realities. Her analysis of technomoral virtues offers a bridge to engage Francis's prescient thought in productive dialogue with the emerging and badly needed debate about how national policies can respond appropriately to current challenges. We face an urgent call to address the potent combination of highly useful yet deeply problematic digital technologies and the enormously powerful tech corporations whose unprecedented profits depend upon the ubiquitous proliferation of their products. Together, Vallor's and the Francis's ethical reflections contribute to addressing the moral challenges of harnessing digital technologies for good ends and minimizing their harm

(India) Monteiro, Evelyn. "Importance of Fratelli tutti in India: Bridging and Moving Beyond Divisive Boundaries. *Revista Iberoamericana de Teología* 18, no. 34 (2022): 161-182.

Pope Francis presented to humanity two illuminating, but closely related social encyclicals: *Laudato si'* (2015) and *Fratelli tutti* (2020). Broadly speaking, *Fratelli tutti* appeals to interreligious cooperation and popular forms of social consensus as the best path to social friendship, equality, and peace. We are not naturally born as brothers and sisters, rather we must learn to become so every day. Only together can we mend the garment of humanity.

Pluralism is India's most appreciated characteristic, along with the freedom to believe and practice the religion of one's choice. These characteristics constitute the most significant experiences of the Indian citizenry in this largest secular democracy. The article reflects on the reception of *Fratelli tutti* in pluralistic India that is today threatened and disfigured by stark and growing social inequalities and indifference. It is also infected by the virus of fascist ideology that is birthing a society of fear and hatred. It explores the relevance of the encyclical in the life and mission of the Church in India that is challenged to move forward and search for concrete ways to promote a culture of care and establish communities of fraternity in the Church and society.

(India) Mullick, Soroj. "All-Inclusive World: An Appraisal of Fratelli Tutti on Fraternity and Social Friendship." *Asian Journal of Religious Studies* 66, no. 1 (Jan.-Feb. 2021): 12-21.

The Encyclical *Fratelli Tutti*, is an urgent appeal to all the citizens and faith-believers of the world to course-direct on a different path, for the survival of the world. The author makes a re-reading of the document, calling for social action through a creative social friendship and fraternity while underlining the key points in the document. This paper highlights on the theme of socio-political love. Positively, the author agrees that as a Social Encyclical, it would do well towards social friendship and support a culture of encounter. In this process, inter-faith dialogue, solidarity and forgiveness could contribute much towards an ecumenical and global renewal. With an inclusive approach to life and faith, the author affirms the inter-faith fraternity for the common good. In this context, the religious leaders will have to be authentic mediators in the name of human fraternity, by being at the service of all brothers and sisters.

(India) Pandikattu, Kuruvilla, SJ. "Living in Hope: Fratelli Tutti, Friendship and Forgiveness for a Sustainable Humanity." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 52-74.

Basing ourselves on Pope Francis' *Fratelli Tutti* and the life of Charles de Foucauld, in this article, we make an attempt to outline a life lived in hope. After exploring the prophetic image of Charles de Foucauld we look at the worth of everyone who is abandoned. Then we try to converse with the others in a friendly manner leading to the overcoming of suspicion and conflict. This helps us to live our lives based on the two principles of forgiveness and friendship, which alone will enable us to live in hope and foster a sustainable world community. So we are challenged to walk on the path of living and sustaining hope! Hope for a just, egalitarian and love-filled world! A world of care, concern and compassion, especially for the weak and vulnerable!

(India) Pandikattu, Kuruvilla, SJ. "A Heart Open to the Whole World: Creating a World of Freedom, Love, and Forgiveness based on Fratelli Tutti." *Jnanadeepa: Pune Journal of Religious* 26, no. 3 (2022): 55-77.

https://zenodo.org/record/6383243#_Toc98852420

The encyclical *Fratelli Tutti* of Pope Francis urges us to embrace everyone and everything with love, compassion and joy. After introducing the analogy of a mother with open heart, we look concretely at the issue of being warm hearted to the migrants, as Pope Francis has always been. Then we look at the need to embrace the whole world with both our hearts and minds. We also look at some techniques to do so. Finally, we argue that being open to God putting our faith in Him necessarily demands being open to the world, in spite of its brokenness and evil, and doing good to other unconditionally, as *Fratelli Tutti* urges us. The heart open to the world acknowledges the evil in all of us, without justifying it or ignoring it. The evil in all of us, with all its harmful effects, calls for acceptance, forgiveness and reconciliation. We need to do all that we can to eliminate evil and transform its power for love and goodness.

(India) Panthamackel, George, MSFS. "Fratelli Tutti: A Call for Inclusive Love," *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 32-51.

Available at http://files.punejournal.co.in/26/jnanadeepa_26.1-2_Jan_2022_Editorial.pdf

Inclusive love transcends all barriers, as implied in the teaching of *Fratelli Tutti*. It shatters the chains that keep us separate; it builds bridges. Love creates one great family, where all of us can feel at home. The spiritual stature of a person's life is measured by love. Love for others moves us to seek the best for their lives. Love impels us towards universal communion. It calls for growth in openness. At a time when various forms of fundamentalist intolerance are damaging relationships between individuals, groups and peoples, we have to be committed to a love capable of welcoming differences. Our hearts expand as we step out of ourselves and embrace others. A love

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capable of transcending borders is the basis of social friendship, to be extended to all, especially to migrants. Many migrants are seeking opportunities for themselves and their families. Like the Samaritan who cared for the wounded man, even spending his own money and time, Jesus asks us to be available to those in need of our help, a sign of real solidarity, which means thinking and acting in terms of the needs of the global community. Forgiveness and reconciliation are central to inclusive love, which can overcome the challenges of racism and fragmentation, aggressive nationalism, uncaring globalism, local narcissism, limitless consumption, empty individualism, and cultural colonization.

(Philippines) Forthcoming. Pilario, Daniel Franklin. "Conflict, Violence and Reconciliation: Paths of Renewed Encounter," in *Fratelli Tutti: A Global Commentary*, edited by William T. Cavanaugh, Carlos Mendoza, Ikenna Okafor, and Daniel Franklin Pilario, CM. Eugene, OR: Cascade Books.

The essay expounds on the relevance of Chapter 7 of *Fratelli tutti*, "Paths of Renewed Encounter" to the Asian context, particularly in relation to the issues of extrajudicial killing and death penalty, morality of war, and healing and reconciliation. It then proceeds to what the Asian experience can in turn contribute to the discourse toward renewed encounter, such as the need for strengthening basic political institutions' transparency and accountability including the implementation of the rule of law, and people-led initiatives like the creation of peace zones, the inclusion of women as peace mediators, and education in peace-building.

Piscos, James Loreto. "Analyzing Inclusivity in Pope Francis' *Fratelli Tutti* (On Fraternity and Social Friendship) and its Implications to Catholic Education." *Bedan Research Journal* 6 (2021): 240-262.

In the midst of the many issues that confront the world today ranging from the Covid 19 pandemic to various forms of discrimination that result to hate crimes and other forms of marginalization, Pope Francis issued a social teaching entitled *Fratelli Tutti*, On Fraternity and Social Friendship. This encyclical draws inspiration from St. Francis' concept of fraternitas and human solidarity. The study employed an analysis inspired from Paul Ricoeur's hermeneutical framework which consists of the world behind the text, the world of the text and the world before the text, to examine its content, context and application. The research analyzes the document itself, its structure, genre, style of writing and key social encyclical concepts namely human dignity, solidarity and the common good against the backdrop of a "throwaway culture", an individualistic understanding of freedom and exclusivity. The document educates people to cross borders and build bridges through new ways of encounter. The encyclical assesses current events, lays out the gospel value of inclusivity, presents new perspectives to walk the talk, inspires authentic conversion and calls everyone to action. *Fratelli Tutti* brings the message of social friendship that can be applied in the context of Catholic education to enrich its three pillars namely instruction, research and extension.

(India) Porathur, Sinto Jose. "Called to 'Witness:' The Invitation of Fratelli Tutti." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 201-225.

On 3rd October 2020, Pope Francis writes an encyclical named *Fratelli Tutti* (*We Are All Brothers*) to urge the humanity to promote a universal aspiration toward fraternity and social friendship. In the final chapter of the encyclical, Pope Francis repeatedly appeals us to bear witness to God (Cf. FT § 274 § 276 § 280) and thereby to contribute to the formation of the universal friendship and solidarity. After one year, from 25 to 28 April 2021, Indian theological Association (ITA) discussed the theme "Credibility and Witness" in their 43rd annual conference. Earlier in the mission documents we oft found the repeated presence of the term 'witness'. Therefore, the present article "Witness in *Fratelli Tutti*" tries to explore the role of witness in the encyclical FT while initiating a universal home of peace and love. Does witnessing life (of Christian) play a significant role to initiate a common home?

(India) Rathinam, Selva, SJ. "Fratelli Tutti from Biblical Perspectives." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 88-123.

In *Fratelli Tutti*, Pope Francis envisions a global society in which individuals and nations care for one another and acknowledges the dignity of each human person. It focuses on contemporary social and economic problems, and proposes an ideal world of fraternity in which everyone can be part of a "larger human family/" Therefore, he treats this encyclical as a reflection on human fraternity and social friendship as the remedy for the social problems of this world. He makes this clear from the very purpose of this encyclical: "It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity: Brotherhood between all men and women". He encourages a universal fraternity. In this article, the author argues that Pope Francis' reflection on human fraternity and universal brotherhood is valid for all of us. His proposal for universal fraternity and social friendship as antidotes for most of the social problems of the contemporary society. *Fratelli Tutti* can be considered as Pope Francis' manifesto of "social covenant" of human fraternity and social friendship for the modern times. Here, he envisions a society and humanity that is open to all, includes all and values all. He dreams and invites us to dream together for a society that integrates everyone, fosters interrelatedness and interdependence of one another. He visualizes a society that opens to the needs of the world, and fosters healthy neighbourhood in the world.

(India) Roy, Shubhrangshu. "Our World Is a Family: Literature, Wisdom and Going Forward to Make Humanity More Sustainable, Inspired by Fratelli Tutti." *Jnanadeepa: Pune Journal of Religious* 26, no. 3 (July-September 2022): 33-54.
https://zenodo.org/record/6383243#_Toc98852420

Inspired by Pope Francis' *Fratelli Tutti* and drawing from different traditions of literature and religions, the poet and journalist, reflects on living together in a spirit of diversity and harmony. He learns from the great Sufi mystic Shams of Tabriz who sought to answer that question in the all-pervading oneness of the spirit. He also acknowledges

that the human mind alone is the refuge of both vice and virtue. The ancients believed that by submerging itself in its own exalted state, the mind can rid itself of all its virtues and vices that are accumulations of wrong teachings. The author argues that it is only in discovering the divine not high up in the heavens above, but deep within our hearts; it is only in realising that God in our hearts, do we realise the beauty of our being. This is true of both believers and non-believers, for people of different and no religions. So, the author concludes the article pleading for love beyond limits, seeing beauty in everything and seeking unity in plurality.

(India) Saldanha, Virginia. "Fratelli-Sorelle Tutti: A Call to Live Our Faith with Hope and Joy." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 75-87. Available at http://files.punejournal.co.in/26/jnanadeepa_26.1-2_Jan_2022_Editorial.pdf

Fratelli-Sorelle Tutti appeals to all people of good will. The values of love and care are embedded in every human person. Catholics caught up in an individualistic faith practice and secure in their parish Church, have been called by Pope Francis to Synodality through communion, participation and mission. He calls us to look beyond ourselves, beyond the walls of our home, our parish, to the larger world, the reality of the poor, the violence done to women, to the abuse of human rights, peoples of other faiths, etc. to create a culture of encounter, towards fraternity and communion as one human family. We need a new culture to bring about change, where feminist perspectives are included to address the problems of society, business, politics and the environment. It is essential to get the youth on board in the process of working towards synodality as they would resonate with Fratelli-Sorelle Tutti.

(India) Santhanam, Clement Jesudoss, SJ. "Understanding Fratelli Tutti by Understanding 'Understanding'." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 286-211.

Understanding is oft misunderstood as a species of knowledge in philosophy by equating it with propositional understanding. However, understanding – which was regarded as a greater cognitive achievement than knowledge even in ancient Greek philosophy – is desired more than knowledge in both science and philosophy. So, revisiting understanding is the need of the hour by understanding its components, characteristics, and value. This paper aims to give an overall understanding of the notion of 'understanding.' Furthermore, by understanding 'understanding,' this paper also explores the possibilities of understanding the recent encyclical of the Pope, *Fratelli Tutti*.

(India) Santos, Patricia H., RJM. "Abbracciando Tutti: Embracing All." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 267-286.

The title of Pope Francis's 2020 encyclical, *Fratelli Tutti*, is very exclusive in its language though inclusive in its content. Many women in India as well as across the globe objected

to the words *fratelli* and fraternity as they signal an insensitivity to the concerns of women and the signs of the time, which call for use of inclusive language and respect for the dignity of women and all persons. However, the text in itself is all-embracing and encouraging, as it exhorts practicing love, kindness, dialogue and sensitivity to transcend the borders of geography and distance and create bridges of friendship, equality, subsidiarity and solidarity. Embedded in the text is the clarion call to embrace all, '*abbracciare tutti*,' which requires respecting the dignity and rights of women and others and giving them greater opportunities and protection. The article thus explores these themes in upholding peace, harmony, equality and the common good of all.

(Philippines) Forthcoming. Sapitula, Manuel Victor J. "Dark Clouds over a Closed World," in in *Fratelli Tutti: A Global Commentary*, edited by William T. Cavanaugh, Carlos Mendoza, Ikenna Okafor, and Daniel Franklin Pilario, CM. Eugene, OR: Cascade Books.

The essay focuses on the first chapter of *Fratelli tutti*, "Dark Clouds over a Closed World". It expounds on Francis' discussion of globalization and progress without a shared map by tracing its roots in global capitalism that systematically excludes the interest of less developed nations. The Covid 19 pandemic, while foregrounding the need for global interdependence, has been approached in some countries from a security rather than a public health approach. The popular use of social media cannot replace careful listening and contemplative silence. It ends with Pope Francis' invitation to a renewed hope.

(India) Thannickal, George. "Gospel Models of Global Fraternity in the Context of Globalization: The Call of *Fratelli tutti*." *Vidyajyoti Journal of Theological Reflection* 85, 11 (2021): 836-856.

After highlighting "Dark Clouds over a Closed World" that Pope Francis describes in *Fratelli tutti*, the article proposes, in response, seven gospel models that can provide us a theological foundation for fostering universal fraternity and social friendship: 1) The Good Samaritan: the global brother for fraternity; 2) The Good Shepherd: the global heart and the global leadership; 3) The "merciful father": global mercy; 4) The vine and the branches: global network and unity; 5) "Our Father": the global prayer; 6) "That they may be one": the global agenda; and 7) Eucharist: the global banquet).

(India) Thelakat, Paul. Am I Truly the Brother of All? The Challenge of Paradoxical Responsibility." *Jnanadeepa: Pune Journal of Religious* 26, nos. 1-2 (January-June 2022): 173-185.

This is a study of the need for a peaceful and fraternal resolution of the world crisis we are in. It argues against any confrontational resolution of the conflict. Literature and literary minds see the issue as fratricidal way of domination and subjugation. The clash of civilisations simply another name of colonisation. We look for a human resolution which is ethical and of mutual respect and understanding. Pope Francis as spiritual

leader is presenting the only alternative of human initiative of being an initiator which is that dialogue and fraternity.

(India) Wilfred, Felix. "Fratelli tutti as an Exercise in Subaltern Public Theology." *Vidyajyoti Journal of Theological Reflection* 85, 4 (2021): 246-268.

The article explores the characteristics and nuances of the public theology of Pope Francis, with a particular focus on his recent encyclical *Fratelli tutti*. The importance of the subaltern and interreligious character of his public theology for our times is underlined. Wilfred describes five types of public theology—translation model, leaven model, neo-orthodoxy model, signs of the times model and subaltern model—and states that Pope Francis' public theology falls under the fourth and fifth models. Arguing that the message of fraternity stands out in bold relief when the discourse begins from those who are deprived from being part of the public, the author holds that for Pope Francis, public theology begins from praxis to involvement. In *Fratelli tutti* the invisible and the voiceless are given visibility and voice. Proposing some innovative principles for a subaltern public theology, Wilfred discusses gratuitousness, expansion of the universal destiny of created goods etc.

(India) Forthcoming. Wilfred, Felix. "Pope Francis and Interreligious Dialogue: Reading Chapter Eight of *Fratelli Tutti*," in *Fratelli Tutti: A Global Commentary*, ed. William Cavanaugh, Carlos Mendoza-Alvarez, Ikenna Ugochukwu Okafor and Daniel Franklin Pilaro, CM. Eugene, Oregon: Cascade Books.

Fratelli tutti talks about how interreligious dialogue can contribute to social friendship and fraternity. The paper notes that the Pope's orientation toward IRD is founded on his ecclesiology, that is, the image of the church as a centrifugal church, reaching out to others, and focused not on doctrines but on issues affecting humanity. Its theological roots is a blending of *Nostra Aetate* and *Gaudium et Spes*, molded by a church that looks to what it can contribute to the world. It views religious freedom from a communitarian perspective; what each religion can contribute to the common good. The paper concludes that Pope Francis' position on IRD is a great encouragement for Asia, and can benefit further through greater openness and dialogue with other Asia religions as Buddhism, Confucianism, and Taoism.

BOOKS

Jesu Pudumai Doss, Sahayadas Fernando, and Maria Charles Antonysamy, eds. *Pathways to Fraternity: Educating the Young in the Light of 'Fratelli Tutti.'* New Delhi: All India Bosco Education Society, 2021.

Based on the inspirations from the Encyclical Letter of Pope Francis, the different papers in this book aim at presenting concrete *Pathways to Fraternity*, so that the guides and mentors of the young are able to effectively *educate the young in the light of*

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'Fratelli Tutti'! The first group of 8 articles delves into *some general challenges*, such as in the philosophical, moral, religious, social, legal, economic and ecological spheres, of educating the Indian youth towards fraternity. The second group of 5 articles presents various *educational methodologies and processes* to enable fraternity, with a special focus on the pedagogical, intercultural, psychological and catechetical approaches. The third part includes the 2 articles that discuss *special categories of people*, such as migrants and women. In the last part, one may include the 4 *best practices* that one gathers from lived experiences of the NGOs, especially in their work with youth-at-risk and refugees.

Kachappily, Kurian, ed. *Fratelli Tutti: Perspectives*. Delhi: Christian World Imprints, 2021.

Under the auspices of Dharmaram Vidya Kshetram, Pontifical Athenaeum of Philosophy, Theology, Canon Law and Formative Spirituality and Counselling, Bangalore, India, we organized a series of Friday Webinars on Fratelli Tutti. The book, entitled *Fratelli Tutti: Perspectives*, includes the scholarly papers presented at the International Webinars: 01. "Message" from Pope Francis, Vatican City, 9 February 2021. 02. "Inaugural Address" – Archbishop Angelo Vincenzo Zani, Secretary, Congregation for Catholic Education, Rome. 03. "What If We Followed Pope Francis?" – Prof. Emeritus Dr. John Cobb, Jr., American Theologian, Philosopher and Environmentalist. 04. "Pretext-Text-Context of Parable of Good Samaritan: A Hermeneutical Key to Fratelli Tutti"- Dr. Joy Philip Kakkanattu CMI, Professor of Sacred Scripture, DVK, Bangalore. 05. "Fratelli Tutti: A Continuation of Pope Francis' Renewal of Catholic Social Teaching" – Prof. Dr. Ellen Van Stichel, Faculty of Theology, KU Leuven, Belgium. 06. "Rethinking the Divine and Human Relationships: Dialogical Interplay between Dei Verbum and Fratelli Tutti" – Dr. Shinto George Puthumattathil CMI, Professor of Systematic Theology, DVK, Bangalore. 07. "Fratelli Tutti vis-à-vis Sustainable Development Goals: Ethical Perspectives" – Dr. Jose Nandhikkara CMI, Professor of Philosophy, DVK, Bangalore. 08. "Fratelli Tutti: An Invitation to Live the Command of Love without Borders"- Dr. Benny Thrakunnel CMI, Professor of Canon Law, IOCL, DVK, Bangalore. 09. "A Call to Connectedness: A Psycho-Spiritual Reading on Fratelli Tutti"- Dr. Wilson Chakkyath CMI, Professor of Psychology, Vinayasadhana, DVK, Bangalore. 10. "Fratelli Tutti: A Call for Connectedness" – Dr. Sebastian Alackapally CMI, Professor of Philosophy, DVK, Bangalore. 11. "Fratelli Tutti: A Call to Exodus" – Dr. Kurian Kachappilly CMI, President, DVK, Bangalore. 12. "Valedictory Address" – Dr. Paul Achandy CMI, Rector, Dharmaram College and Chancellor, Christ (Deemed to be University), Bangalore, India.

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