

# DOING THEOLOGY FROM THE EXISTENTIAL PERIPHERIES BIBLIOGRAPHY

## OCEANIA

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### LAUDATO SI'

**Australian Catholic Bishops Conference (2021)**

*Social Justice Statement 2021-2022: Cry of the Earth Cry of the Poor.* Cornish, S. (ed.) Canberra: Australian Catholic Bishops Conference.

Available at <https://socialjustice.catholic.org.au/wp-content/uploads/2021/08/Social-Justice-Statement-2021-22.pdf> (Accessed 15 December 2021).

**BIO** National Episcopal Conference of the Catholic Bishops of Australia.

**FOCUS** Theological foundations (*creation in and through the Trinity; sacramentality within all created things; wonder and beauty; and conversion*) for a genuinely Christian response to the cry of the earth and the cry of the poor.

**THEMES** The statement draws from Scripture, the theological tradition, Catholic social justice teachings and from the wisdom of the world, including insights of the First Nations peoples. All these are placed in dialogue with human experience, both local (e.g. Fires, floods, and droughts, land clearing) and regional concerns (*Rising sea levels, bigger king tides, more frequent and severe storms, coastal erosion, coral bleaching, and decreasing fish stocks*) to call us to ecological and economic conversion. The Laudato Si' Action Platform (LSAP), Laudato Si' Week and the Season of Creation are identified as three opportunities to do so.

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**Byrne, B. (2016)**

**A Pauline Complement to Laudato Si',**  
*Theological Studies*, 77 (2), pp. 308-327.

**Bio** Australian Fr Brendan Byrne SJ is a New Testament scholar, a Fellow of the Australian Academy of the Humanities and Professor Emeritus of the University of Divinity (Melbourne).

**Focus** Identifying Pauline texts that add to the scriptural base of Laudato Si'.

**Themes** Providing a richer scriptural background for the ecological argument of Laudato Si' through identifying and exploring selected Pauline texts.

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**Darragh, N. (2015) Care of Our Common Home, *Tui Motu*, (8).**

Available at <https://hail.to/tui-motu-interislands-magazine/publication/S5hzabk/article/21AVy72>

(Accessed: 10 December 2021).

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**Bio:** New Zealand Parish Priest Fr Neil Darragh has an STL from the Urbaniana, Rome, an MA in Social Anthropology from the University of Auckland, and a PhD in Theology from Otago University, New Zealand.

**Focus:** An overview of Laudato Si’.

**Themes:** The key points (*holistic view of the world, common home, common humanity, integral ecology*), the concerns (human roots of the ecological crisis), the sources (*St Francis, statements from Bishops conferences*) and the integrated approaches that Pope Francis hopes for (*dialogue, ecological conversion*).

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**Darragh, N. (2016) Catholic Social Teaching and Care for the Earth, *Tui Motu*, (10). Available at <https://hail.to/tui-motu-interislands-magazine/publication/S5hzabk/article/Gk6zOyx> (Accessed: 10 December 2021).**

**Focus:** Care for Earth as an essential part of Catholic Social Teaching.

**Themes:** What is Catholic Social Teaching; what are the Works of Mercy; Care for earth – a work of mercy and an essential part of the larger vision of an “integral ecology” with care for our common home at its centre.

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**Duncan, B. (2020) The Amazon Synod: Putting Laudato Si’ into Action, *Interface Theology*, 6 (2), pp. 47-65.**

**Bio:** Australian Dr Bruce Duncan CSsR lectures in the areas of Church history and moral theology, specialising in issues of social justice, at the University of Divinity, Melbourne.

**Focus:** The workings and outcomes of the Synod.

**Themes:** Laudato Si’ is the Pope’s ‘signature document’. The Amazon Synod is the interpreter of Laudato Si’ for Amazonia and exemplifies how the Church and world need to address the challenges we face. The context, concerns, calls and reactions to the Working and Final Documents of the Synod.

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**Edwards, D. (2016) Earth as God’s Creation: The Theology of the Natural World in Pope Francis’ *Laudato Si’* in Kain, A. and Regan, H. *Denis Edwards in His Own Words*, ATF Press, Brompton, South Australia, pp. 599 – 612.**

**Bio:** Australian Fr Denis Edwards (1943-2019) was a professorial fellow in theology at Australian Catholic University, Adelaide campus, a member of the university’s Institute for Religion and Critical Inquiry and a Fellow of the International Society for Science and Religion. He was a Priest of the Catholic Archdiocese of Adelaide from 1966. Denis’ recent research and writing has been on the dialogue between science and theology and on ecological theology.

**Focus:** The central idea of Pope Francis’ theology of creation in Laudato Si’ is a focus on

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the concept of the sublime communion of creation, the Earth, our common home, with the issues of:- pollution and global warming, crisis of fresh water and loss of biodiversity, together with decline in quality of human life, breakdown of society and global inequality.

Pope Francis offers his theology of the natural world in Chapter 2 – other creatures have intrinsic value, they reveal their Creator, they form, with us, a sublime communion in God.

**Themes:**

- Recognition by Pope Francis in *Laudato Si'* of the contribution and leadership of Ecumenical Patriarch Bartholomew
- Nature is the locus of God's Presence (n.88) 'The universe unfolds in God who fills it completely.'
- Each Creature is the object of God's tender love and Creation springs from divine freedom as an act of love. (n 77)
- The ultimate purpose of other creatures is not to be found in us (n 83)
- A true ecological approach always becomes a social approach, integrating questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (n 49)
- The communion of creation - as the integrating centre of the encyclical – relationship with God, our neighbour and with the earth itself (n. 66) and everything is connected' (n. 138, 139)
- There is a distinction between revelation, properly so called, contained in sacred Scripture and the manifestation of God in the natural world around us. There is a fundamental revelation of God at work in creation itself. (n. 85)
- Universal Communion is the sublime communion or fraternity with all creation embodied by St Francis of Assisi
- The final destiny of the universe is the fullness of God already attained by the risen Jesus.

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**Edwards, D. (2017) 'Sublime Communion': The Theology of the Natural World in *Laudato Si'* in *The Natural World and God Theological Explorations*, ATF Press, Hindmarsh South Australia, pp.99-117.**

**Focus:** *Laudato Si'* offers the basis for 'a systematic theology of the natural world in which other creatures have value in themselves, in which they can be seen as revealing God and in which they, with us, form a sublime communion of creation in God'. It is a summons to ecological conversion for each person, for the church and for theology. The call to profound ecological conversion is the central vision of integral ecology, which is to bring the protection of God's creation permanently into the centre of Catholic Social Teaching. At every point it models a dialogical stance.

**Themes:**

- *Laudato Si'* offers fresh insights into the relationship between God and the planetary community of life on Earth, our common home
- 'Its central vision of integral ecology holds together the protection of God's creation with commitment to our human brothers and sisters, above all, the poor and

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excluded; it invites dialogue about international and national solutions to the issues we face; and it calls all of us to a profound ecological conversion.'

- Laudato Si' contributes to further development of theological understandings of deep incarnation and evolution but does not include a theology of the cross
- The incarnation and the cross are God's radical and deep identification with creation in its groaning
- The emergent and evolving creation is the work of unthinkable and incomprehensible love
- Rejection of the 'dominion' approach to the text of Genesis 1: 28
- The sublime communion of creation and fraternity of all creatures – with 'sublime' indicating the experience of the natural world - is suffused with the presence of God (n 234)
- Sublime communion points to the mystical experience of finding God in all creatures

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**Edwards, D. (2019) Deep Incarnation as Contribution to Laudato Si' from The Cross: Sacrament of God's Redemptive Suffering with Creatures in *Deep Incarnation: God's Redemptive Suffering with Creatures*, Orbis Books, Maryknoll, New York, 120-125**

**Focus:** We are called to an ecological conversion involving an indivisible commitment to suffering humanity and to the community of life on earth.

**Themes:**

- The earth is our common home
- Everything is interrelated and interdependent
- We are all kin, participants in a sublime communion of creation.
- God holds each creature in love
- God is present interiorly to each of them
- Each of them is to participate with human beings in God's final transformation of all things
- The natural world is revelatory of God, a book of God alongside the book of Scripture
- Laudato Si' is a document that theologians need to learn from, discuss and seek to develop theologically
- The theology of deep incarnation offers two key insights that have the capacity to augment the theology of Laudato Si' – the systematic place of incarnation for a theology of creation and a theological response to the negative side of our evolutionary existence, such as, in aspects of the natural world that involve terrible loss and great suffering.
- The hope of deep resurrection is that ... 'at the end we will find ourselves face to face with the infinite beauty of God ...eternal life will be a shared experience of awe, in which each creature, resplendently transfigured, will take its rightful place...'

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**Gibbs, P. and Lopa, M. (2019) 'Take our land and we become nobody': Laudato Si' in action in Papua New Guinea, *Verbum SVD*, 60 (1-2), pp.79-91.**

**Bios:** Philip Gibbs is a Divine Word Missionary priest serving in Papua New Guinea since 1973. He is currently Vice-President research and higher degrees at Divine Word University in Papua New Guinea

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Matthias Lopa is an Indigenous Diocesan Priest with the Archdiocese of Rabaul in Papua New Guinea. He is Caritas co-ordinator for the Diocese. He comes from the Pomio District of East New Britain in Papua New Guinea.

**Focus:** Land and identity – respecting Indigenous people’s relationship with land in Papua New Guinea as supported through a church response of unity and justice, guided by the principles of the Catholic Social Teaching of *Laudato Si’*, in response to a potentially destructive land development issue.

**Themes:**

- Spirituality of Land – land is their home, their Mother
- Land as integral to life and identity - ‘When we die our body goes back to our mother “the land” and our spirit goes back to the spirit of the land (the Creator).’
- Injustice to vulnerable people
- Individuals and groups of people asked the local Archbishop, Francesco Panfilo, to speak up for them as they felt powerless. People asked him to “be a voice for the voiceless”.
- “What kind of world do we want to leave to those who come after us, to children who are now growing up?” (*LS*)
- The answer lies in profound changes to political, economic, cultural and social systems, as well as to our individual lifestyles (*LS* 5, 23)
- The importance of the Apostolic Exhortation *Evangelii Gaudium* (*EG*), in which Pope Francis wrote: “I want a Church which is poor and for the poor.”
- Land is essential to the social, cultural and spiritual development of indigenous people and for them to uphold their identity and sense of belonging. .
- *Laudato Si* invites everyone to recognise Indigenous Peoples as our principle dialogue partners on the issue of environmental sustainability and also to consider their values related to the environment.
- Indigenous peoples must be recognised as resources for learning how to relate with nature in a more sustainable way.
- Advocacy for the vulnerable and powerless, which is the situation of the people of West Pomio, is a Gospel mandate, just as it is to educate the young and care for sick people.
- It is the duty of every religious worker and of every Christian for that matter, to give effect to the teachings of Christ in word and action.

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**Hall, G. (2020) Mystic-Prophetic Dimensions of Practical Theology in Oceania: The Ecology, Pope Francis and Raimon Panikkar, in Green, B. and Kanongata’a, K. (eds.) Weaving Theology in Oceania: Culture, Context and Practice. Newcastle upon Tyne: Cambridge Scholars Publishing, pp.27- 38.**

**Bio:** Australian Fr Gerard Hall SM earned his doctorate in theology from Catholic University of America.

**Focus:** The importance of the prophetic and mystical imaginations in Oceanic theology

**Themes:** The mystical-cosmic vision in *Laudato Si’* and in the writings of Raymond Panikkar

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Kaikai, K. (2015) A call for conversion from Environmental Migrants in Achikian, D., Gates, P., Rémond, J., Turvey, L. (eds.) *The Francis Effect 11: On Care for our Common Home*, North Sydney: Catholic Mission, Catholic Religious Australia and Catholic Earthcare Australia, pp. 77-81.

**Bio:** Sr Kateia Kaikai SMSM is from Kiribati, an island country in the central Pacific Ocean.

**Focus:** Laudato Si addresses the real and urgent concerns facing the planet and the need for ecological conversion.

**Themes:** Examples cited (*Carteret PNG, Newcastle Australia, Philippines, Kiribati, central Pacific Ocean*) demonstrate that persons who are poor and vulnerable are suffering the most as a result of climate change.

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Kelly, A. (2016) 'Chapter 1: The Encyclical: Seven Perspectives' in A Kelly, *Laudato Si An Integral Ecology and the Catholic Vision*, ATF Press, South Australia, pp. 9-35

**Bio:** Australian Fr Anthony J Kelly CSsR is a Professor in the Faculty of Theology and Philosophy at Australian Catholic University, Melbourne campus'.

**Focus:** Seven perspectives which shed light on the interconnection of ecology and the Incarnation.

**Themes:** (1) *Inspiration*-The special inspiration from St Francis of Assisi's love of God, love for all creation and love for the poorest found in LS leads to reflection on the connections between the love of God and neighbour and necessarily includes "the "neighbourhood" of planet earth itself. (2) *Ecology and Consumerism* - When the human being becomes primarily a consumer or destroyer of the environment, ecological integrity is completely compromised (3) *Problems Resulting* - The problem is many-sided & multi-layered. Personally & socially, conversion of heart & mind are essential if our relationships with people, profit & the planet are to change (4) *Dialogue and Collaboration* - Commitment to Integral ecology presupposes a continuing frank dialogue in an openness to everyone and the whole of reality (5) *The Church and ecology* - With LS the Church becomes the Church in the *ecological* world, witnessing to integral ecology, in dialogue with everyone and open to every aspect of the environmental and social problems the world faces and their possible solution (6) *The Gift*- When the God-given gift of life & existence is diminished, both the social & ecological networks of life are made vulnerable to an extreme anthropocentrism. Ecological conversion makes us 'compassionately alive' to the wholeness of life. (7) *Human Nature in the Natural World*- Accepting our animality will counter our anthropocentrism.

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Kivi, D. (2020) A Marian-Ecological Spirituality for the Healing of the Vanua: The Land and People, in Green, B. and Kanongata'a, K. (eds.) *Weaving Theology in Oceania: Culture, Context and Practice*. Newcastle upon Tyne: Cambridge Scholars Publishing, pp. 84-97.

**Bio:** Fijian Fr Donato Kivi SM earned his Doctorate in theology from Angelicum

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University, Rome. He is currently the Superior of Formation House, Marist College in Fiji and Director of the Marian-Ecological Centre which he has established there.

**Focus:** A theology that accompanies a renewed understanding of "the land and the people" *Vanua* – is needed in Fiji and in Oceania for healing of the people and the land in the brokenness of the current reality.

**Themes:** Drawing from *Laudato Si'* where Pope Francis said our heritage of Christian spirituality can contribute to ecological conversion –

- Engaging with ecologically-based typologies of Mary can restore the Vanua to its original integrity.
- Drawing on their spiritual heritage, the theme of a Marian-ecological spirituality, which sees Mary as the "soil" (*Virgin*), the "garden" (*Mother*) and the "earth" (*Queen*) is proposed.

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**Loy Chong, P. (2021) Hope for the Earth – our Common Home. Archdiocese of Suva. Unpublished.**

**Bio:** Suva, Fiji Archbishop Peter Loy Chong has a doctorate in theology from Graduate Theological Union in Berkeley, California. He is President of the Federation of Catholic Bishops' Conferences of Oceania (2018-)

**Focus:** Easter mission for Fijian Christians in the context of climate change and care for the environment, drawing on the inspiration of *Laudato Si'*.

**Themes:** The message of Easter speaks out against the destruction of peoples, the environment and the planet. Mining projects in Fiji (examples cited) need to be supervised and regulated in order to ensure social and ecological justice.

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**Milne, M., Connelly, C. and Anderson, T. (2019) The Global Heartbeat, *Mercy Global Presence*, 30 October. Available at: <https://www.mercyworld.org/about/our-initiatives/mgp-themes/segment-1/artistic-response/> (Accessed: 30 November 2021).**

**Bio:** Sisters Margaret Milne RSM, Cheryl Connelly RSM, Teresa Anderson RSM are members of Nga Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand.

**Focus:** Life and existence is a God-given gift; the global heartbeat of God embraces and sustains the whole world.

**Themes:** Maori culture, Mercy spirit, Christian beliefs all share a common bond – affirming and honouring the sacredness of all creation. Aotearoa New Zealand, Samoa and Tonga (three countries in Oceania where Nga Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand are present) are all challenged by environmental exploitation and devastation and Mercy people are inspired by the teachings of *Laudato Si'* which call them to action for change in the face of the tremendous suffering among all life-forms.

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Ormerod, N. and Vanin, C. (2016) *Ecological Conversion: What Does it Mean?*, *Theological Studies*, 77 (2), pp.328-352.

**Bio:** Australian Neil Ormerod is Professor of Theology in the School of Theology and member of the Institute for Religion and Critical Inquiry at Australian Catholic University in New South Wales, Australia. Christina Vanin is Associate Professor Department of Religious Studies, St Jerome's University, Ontario, Canada.

**Focus:** Analysing the full implications of the term 'ecological conversion' through the lenses of Bernard Lonergan (*religious, moral, intellectual*) and Robert Doran (*psychic*) and in dialogue with *Laudato Si'*.

**Themes:** The four conversions defined in Lonergan and Doran in dialogue with 'Laudato Si' and their contributions to understanding what ecological conversion means and requires of us in the development of an integral ecology.

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Parker, T. (2015) *An Aboriginal reflection on Laudato Si'* in Achikian, D., Gates, P., Rémond, J., Turvey, L. (eds.) *The Francis Effect 11: On Care for our Common Home*, North Sydney: Catholic Mission, Catholic Religious Australia and Catholic Earthcare Australia, pp. 35-39.

**Bio:** Dr Thelma Parker is an Aboriginal woman from the Wangkamana/Warluarra and Kalkadoon Clan group. She is currently Principal of Tiwi College, Tiwi Islands, Northern Territory Australia.

**Focus:** How and why Aboriginal people understand and use the land.

**Themes:**

Aboriginal culture is based on the belief that Aboriginal people do not own the land but are a part of the land and have a spiritual bond with the land.

Stewardship or taking care of the land is a concept intrinsic to Aboriginal and Torres Strait Islander people.

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Panfilo, F (2019) *Advocacy for the People of Pomio: Implementing Laudato Si', Singkai Lecture 2019*. Catholic Theology Institute, Bomana, 5 July. Available at: <https://pomiocatholiccommunity.home.blog/2019/07/07/advocacy-for-the-people-of-pomio-implementing-laudato-si-the-singkai-lecture/> (Accessed: 30 December 2021).

**Bio:** Italian Francesco Panfilo SDB is Archbishop Emeritus of Rabaul, Papua New Guinea. He spent 23 years in PNG, during 10 of which he was Archbishop of Rabaul (2012-2020).

**Focus:** *Laudato Si'* as foundational and inspirational for taking public action against unethical practice.

**Themes:**

- Personal interests in any development project must be put aside and the principle of the common good must be followed to prevent division and achieve unity.



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- The Church has the duty to help people consider themselves as stewards of the land rather than the owners of the land and to help people to work together cooperatively and in harmony for the common good.

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**Rushton, K. (2020) *The Cry of the Earth and the Cry of the Poor. Hearing Justice in John's Gospel*. London: SCM Press.**

**Bio:** Sr Kathleen Rushton RSM is a member of Nga Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand. Sr Kathleen is an independent scholar and lecturer and writer whose doctorate is in Biblical Studies.

**Focus:** In the main, most Christians access Scripture in liturgical worship. Worshippers of all Christian traditions are encouraged to “hear justice” for earth and for the poor in readings from John’s gospel in the three-year cycle at Sunday worship, whether from the Roman Lectionary or the Revised Common Lectionary. The five phases of *lectio divina* connect spirituality, ecology and social justice because “a true ecological approach *always* becomes a social approach” (LS 549).

**Themes:**

Appeals are made to *L.S.* and World Council of Churches documents exhorting Christians to work together ecumenically as believing communities to ask what John’s Gospel might be saying to us today.

“The cry of the poor” is rephrased as the “cry of the marginalized” considered by the author to be more helpful in exploring this gospel.

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**Turner, M. (2015) Pope Francis’ Use of scripture in Laudato Si’ in Capper, J. (ed.) *Economic and Ecotheological Responses to Laudato Si’*, Interface Theology 1 (2) pp 267-368 (kindle)**

**Bio:** Dr Marie Turner is an Adjunct Snr. lecturer in Biblical Studies, Charles Sturt University.

**Focus:** Pope Francis’ use of scripture texts and biblical interpretation in the encyclical.

**Themes:**

The environmental crisis is a new approach for an encyclical.

Pope Francis’s approach is one of contemporary biblical scholarship - moving from chosen scripture passages to addressing ecological concerns demonstrating his ‘deep incarnational eco-theology’.

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**Wainwright, E, (2018) *New Way of being with Earth, Tui Motu, (2)*.**

**Available at <https://hail.to/tui-motu-interislands-magazine/publication/430InQe/article/ifCqbpO> (Accessed: 20 December 2021).**

**Bio:** Elaine Wainwright RSM is Professor Emeritus of the University of Auckland, New Zealand and a Biblical scholar.

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**Focus:** Paying attention to the text Jeremiah 31:31-34 on the 5<sup>th</sup> Sunday of Lent (Year C) can bring us to a new relationship with Earth.

**Themes:** The list of issues facing humanity, other earth creatures and the planet outlined in Chapter One of *Laudato Si'* 'form a new perspective from which and through which to read the biblical text'.

This text calls us to ecological conversion during Lent – a new way of being in relation to the Planet.

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## **FRATELLI TUTTI**

**Coleridge, M. (2020)** Open hearts are needed to give birth to an open world, *The Catholic Leader*, 7 October - updated 25 March 2021. Available at <https://catholicleader.com.au/news/open-hearts-are-needed-to-give-birth-to-an-open-world/> (Accessed: 18 December 2021)

**Bio:** Archbishop Coleridge, Chair of the Australian Catholic Bishops Conference, has a Licentiate in Sacred Scripture and a Doctorate in Sacred Scripture.

**Focus:** To provide a reflective overview of the Encyclical with its links to *Laudato Si'*.

**Themes:** respectful inclusion; openness to others and to God; recognising our common humanity.

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**Fawkner, P. (2020)** We are called to be 'Neighbours without Borders', *The Good Oil*, 13 November. Available at <https://www.goodsams.org.au/article/we-are-called-to-be-neighbours-without-borders/> (Accessed: 15 December 2021)

**Bio:** Australian Sr Patty Fawkner SGS, Good Samaritan Sisters Congregational Leader has qualifications in theology and spirituality as well as in arts and education.

**Focus:** Neighbourliness. The Good Samaritan is the great model of what constitutes a good neighbour.

**Themes:** Being a neighbour without a border requires that the common good trumps individual and sectional interest and indifference.

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**Hamilton, A (2020)** Fratelli Tutti: seeking the common good, *Eureka Street*, 07 October. Available at <https://www.eurekastreet.com.au/article/fratelli-tutti--seeking-the-common-good> (Accessed: 5 December 2021).

**Bio:** Australian Fr Andrew Hamilton SJ PhD, taught theology and church history at the United Faculty of Theology (Melbourne University of Divinity) for many years and has contributed widely to theological and religious journals.

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**Focus:** Overview of the Encyclical, *Fratelli Tutti*, looking at the local and global crises of the current time and the need for transformation of individual and sectional interests.

**Themes:** Enumerating many of the crises facing the world; calling for the creation of a new kind of solidarity among individuals and nations.

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**EVANGELII GAUDIUM**

**Connolly, N. (2013 - 2020) A Theology of Leadership for Mission in Achikian, D., Gates, P., Turvey, L. (eds.) *The Francis Effect: Living the Joy of the Gospel*, North Sydney: Catholic Mission and Catholic Religious Australia, pp. 7-11.**

**Bio:** Australian Australian Fr Noel Connolly SSC PhD was a moral theologian and Head of Mission Studies at Columban Mission institute, Broken Bay Institute and Catholic Institute of Sydney. He had additional qualifications in economics, anthropology and business studies.

**Focus:** The vision of leadership presented by Pope Francis in *Evangelii Gaudium*.

**Themes:** The style and priorities of Pope Francis: personal, conversational, decentralising, inspiring, compassionate, merciful, missionary in outreach.

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**Cornish, S. (2013) The Catholic Social Dimension of Evangelisation in Achikian, D., Gates, P., Turvey, L. (eds.) *The Francis Effect: Living the Joy of the Gospel*, North Sydney: Catholic Mission and Catholic Religious Australia, pp. 19-23.**

**Bio:** Australian Dr Sandie Cornish is the Director of the Office for Justice, Ecology and Peace, Australian Catholic Bishops Conference. She holds a PhD in Practical Theology and a Licentiate in Catholic Social Doctrine and Ethics from the Pontifical Gregorian University.

**Focus:** The social dimension of evangelisation in *Evangelii Gaudium*.

**Themes:** The emphasis (love and joy) and style (warm and conversational) of the document. EG as a social document. Having a preferential option for the poor is a theological matter. We are not yet a Church which is poor or for the poor.

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**Lennan, R. (2014) *Evangelii Gaudium: The Good News from Pope Francis*, *Compass*, 48 (1), pp. 3-8.**

**Bio:** Australian Fr Richard Lennan is Professor of Systematic Theology in the School of Theology and Ministry at Boston College, USA.

**Focus:** Stylistic and thematic analysis of the document.

**Themes:** the church as a missionary body; the pastoral life of the church; the dynamics of the homily; the relationship between evangelisation and building a more just world.

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**Malone, P. (2016)** *From Gaudium et Spes to Evangelii Gaudium: From Proclamation to Pastoral Response*, *Compass*, 50 (1), pp. 3-5

**Bio:** Fr Philip Malone MSC is a Moral Theologian who lectures at Yarra Theological Union in Melbourne.

**Focus:** Comparing content and context of *Evangelii Gaudium* and *Gaudium et Spes*.

**Themes:** Pope Francis' *Evangelii Gaudium* is the pastoral response to Vatican 11's *Gaudium et spes*; an appeal to practice ('conscientiously Catholic') as well as to principle ('consciously Catholic').

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## EVANGELII GAUDIUM and LAUDATO SI'

**Duncan, B. (2017)** The Economics behind the Social Thought of Pope Francis, *The Australasian Catholic Record*, 94 (2), pp. 148-166.

**Focus:** Tracing the sources for the economic & social thinking in *Evangelii Gaudium* and *Laudato Si'* of Pope Francis.

**Themes:** Pope Francis' Social views & environmental themes are in continuity with previous papal writings.

Rejection of neoliberal economics & key influences on his economic views (*Stiglitz, Sachs, Bruni, Zamagni*) expressed in LS, & other sources (*Ecumenical Patriarch Bartholomew 1*) and expert contributors (*McDonagh, Schnellhuber*).

Roles of Vatican organisations (*Pontifical Council for Justice and Peace, the Pontifical Academy of Social Sciences and the Pontifical Academy of Sciences*).

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## EVANGELII GAUDIUM, LAUDATO SI' and FRATELLI TUTTI

**Stollenwerk, D. (2021)** Synthesis, Beauty, Empathy and Prayer: An Epistemological Study of Pope Francis' Greatest Three Works, *The Australasian Catholic Record*, 98 (3), pp. 309-324.

**Bio:** Daniel J. Stollenwerk, teacher of theology and philosophy at St Peter's College, Auckland, holds a Doctorate in sacred theology from the Pontifical University of Salamanca, Spain.

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**Focus: The three papal writings:** From a rejection of the technocratic paradigm (modern anthropocentrism) to a new synthesis of academic disciplines, beauty and empathy.

**Themes:**

- The three writings are calls to action founded on prayer, contemplation, education in beauty, empathy for the vulnerable and a broad, disciplined search for truth;
- calls for an integrated life