

DOING THEOLOGY FROM THE EXISTENTIAL PERIPHERIES BIBLIOGRAPHY

AFRICA

Africa Region Bibliography and Themes

Team of African theologians in the project

- Fr. Toussaint Kafarhire, S.J. (DRC)
- Norah Nontera (Ghana)
- Sr. Caroline Nkoberanyi (Tanzania)
- Sr. Rosemary Nyirumbe (Uganda)
- Prof. Peter Opio (Uganda)
- YVON Elenga, S.J. (Cameroon/Congo-Brazzaville)
- Sr. Leonida KATUNGE (Kenya)
- Sr. MarySylvia (Nigeria)
- Fr. Ferdinand Mubvigwi (Zimbabwe)

Themes emerging from the African Response to the recent Papal Encyclicals

1) The “poor” as a theological Locus:

Faces/places of women in Africa, destitutes, poverty of imagination and thinking, uneducated, prostitutes, powerless in society, etc. (Arabone; Ezeonwueme; Marangi)

2) Discernment, Church Renewal, and Structural reforms

The Kairos for decentralization of the Church from the universal to the local/particular experiences. Also, from dependency on the west, greater involvement of the laity to counter the prevailing clericalism (Lado and Samangassou; Benezet Bujo; Ndongala Maduku)

3) Measuring Christianity beyond numbers in Africa

The necessity to deepen the Christian faith that invests and engages the public space. Quality now. (Olisaemeka)

4) Climate Change, ecological justice, and the Common Good

The impact of the lifestyle morality and of the ecological crisis on the poor, women, children, the aged, the infirm, minorities, developing states, and the future generations. The debt we incur to the future.

5) A new evangelization

Preaching the gospel and reforming the structures of the Church. The Pope chooses a fallen Church, bruised and wounded, rather than a church that is sick of its own comfort and security (Njila)

6) Solidarity and Unity

Which means “social friendship,” or the love and universal openness to all that is capable of transcending borders in every village, hamlet, city, and nation. A challenge to ethnicism, tribalism, nepotism, regionalism, and all the cleavages within the African church and nations (Ferdinand Nwaigbo et al.)

7) African Spirituality: revisiting the core values of Ubuntu

Africa has something unique to offer about her spirituality (L. Magesa, *African Spirituality: What's not Sacred*) to help reverse the ill-fated drift of the world. (Orobator)

8) Democracy, Social and Political Arrangements, and the Human Dignity

Promoting an African church that fosters fraternity and friendship, and in which the faithful participate in the lives and experiences of migrants and refugees

9) Covid-19, Health Politics, and Justice

(Anthony Eagan)

10) Power, Hope, and Despair in Social and historical contexts

(Nwachukwu)

Selective Bibliography

***Evangelii Gaudium* (EG)**

Arabone, Anne. **When a Sleeping Woman wakes...A Conversation with Pope Francis in Evangelii Gaudium and the Feminization of Poverty”** in Agbonkhianmeghe E. Orobator (ed.), **The Church we Want: African Catholics look to Vatican III.** Maryknoll, New York: Orbis, 2016, pp. 55-64.

The “Church of the poor” is mostly composed of women who play a subordinate role as human beings.

Bujo, Benezet Quelle Église pour un christianisme authentiquement africain ? Universalité dans la diversité. Schwabe Verlag, 2020

Biemmi, Enzo, “Une Église « en sortie »: la conversion pastorale et catéchétique d’Evangelii Gaudium”, Lumen Vitae, 2015.

Evangelization is the goal of the ecclesial action. Following the Catholic Tradition and its CST, EG substitutes evangelization by conversion because today, it’s not about proselytizing but about witnessing.

Butaleeba, Simeo. Urbanization: A Challenge to Effective Evangelization in St. Paul’s Parish Mukono in Light of Evangelii Gaudium (Lugazi Diocese). Makerere University, Uganda, 2018 (Dissertation)

The secular and relativistic culture tends to be concentrated in urban areas. Hence urbanization has come to be identified with this very anti-God culture.

Ezeonwueme, Anthony. *Evangelizing the Poor in the Context of Evangelii Gaudium: A Quest for Authentic Mission of the Church in Africa*. University of St Michael's College and University of Toronto, 2019.

Re-evaluating the future of the Church's mission in Africa involves not only aid, but also engaging in the proper evangelization of its poor.

Healey, Joseph. "Promoting Small Christian Communities (SCCs) in Eastern Africa in the Light of The Joy of the Gospel." In Klaus Krämer and Klaus Vellguth (eds.), *Evangelii Gaudium: Voices of the Universal Church*. Freiburg im Breisgau: Verlag Herder GmbH, 2015, pp. 29-39. *One World Theology (Volume 7)*, Diliman: Claretian Communications Foundation, Inc., 2015.

If SCCs in Eastern Africa are truly a way of life and not just a program or project, they must be constantly renewed in the spirit and practice of the words of Pope Francis.

Kipruto, Mercy Jerotich *Evangelii Gaudium as a Tool for Fraternal Life among the Sisters of St. Joseph of Tarbes in Ngando, Nairobi Archdiocese*. Nairobi, 2018.

EG presents fraternal living as a fundamental value to all religious institutes in the face of modern challenges like competition, accumulation of material goods, struggle for power and self-centeredness that impede the nurturing of fraternal living in general.

Knoetze, Hannes "Together towards Life and Evangelii Gaudium: Implications for African Child Theology today." *Missionalia*, August 2015, 43(2): 218.

In the new understanding and new generation of mission, the church must focus on marginalized children as "unreached territories," an essential group through which God conveys his love to the world.

Lado, Ludovic and Paul Samangassou, "Le Catholicisme en Afrique a l'Heure des Reformes," in *Revue- Etudes*, No. 4, 2014, pp. 65-76.

Calls for a decentralization of the Church from the universal to the local/particular experiences. Also, from dependency on the west, greater involvement of the laity to counter the prevailing clericalism.

Magesa, Laurenti, "Africa and an Economy of Universal Human Solidarity: In the Footsteps of Pope Francis' Evangelii Gaudium." *Journal of Vincentian Social Action*, Vol 2, Issue 2, October 2017.

Poverty revolves around fundamental injustices in the creation, distribution, and use of wealth. Contemporary orientations and structures of capitalism support this situation and must be radically fixed.

Magesa, Laurenti "Theology of Inculturation: History, Meaning, and Implications," in *The Routledge Book of African Theology*. Elias Kifon Bongmba (ed.), 2020.

MALENGE, Jean-Baptiste "Evangelii Gaudium dans les médias du monde." In Bwalwel, Jean Pierre (ed.), *Une lecture de l'exhortation apostolique 'Evangelii Gaudium'*, *Revue Africaine des Sciences de la Mission*. Vol 19, n°36, Kinshasa, Juin 2014, p.7-94. (Special Issue)

Marangi, Ettore, "Theological Discovery and Future Perspectives of the Dogmatic Datum of the Poor as a Theological Place." In Teocomunicação, November 2020. The Catholic University of Eastern Africa. DOI: 10.15448/0103-314X.2019.2.34384

Mwanama, Félicien. "Une lecture d'Evangelii Gaudium dans la perspective du renouveau de l'Église selon le Pape François." In Bwalwel, Jean Pierre (ed.), Une lecture de l'exhortation apostolique 'Evangelii Gaudium', Revue Africaine des Sciences de la Mission. Vol 19, n°36, Kinshasa, Juin 2014, p.7-94. (Special Issue)

Focuses on inner renewal, living a holy life, renewal of the Church like Francis of Assisi's call which he took literally. The mission to renew and reform the Church in her structures as well as in her spirit.

Ndagij'Imana, Fidel, "The Church's Contribution towards the Care of the Vulnerable in the Light of Evangelii Gaudium in Mutolere Parish." Makerere University (Uganda), 2016 (Thesis).

An appeal to the Church not to forget the poor - the peripheries of society, and to find Christ in the suffering and those in need.

Ndongala Maduku, Ignace "Une Décentralisation Salutaire de l'Église en Afrique?" dans Théologiques Vol. 27, no.2, 2019, p.7-16.

The reformation concerns a pastoral conversion as well as a structural change that will render the power to discern issues of importance to the local Christian communities.

NGALULA, Josée, "La place des 'majorités minorisées' dans Evangelii Gaudium." In Bwalwel, Jean Pierre (ed.), Une lecture de l'exhortation apostolique 'Evangelii Gaudium', Revue Africaine des Sciences de la Mission. Vol 19, n°36, Kinshasa, Juin 2014, p.7-94. (Special Issue)

It is about the minority of those who monopolize power and wealth and reduce the majority of people to being poor. The exclusion. The distortions of the current economy. The law of the strongest (EG 53-54).

NJILA, Georges Pour lire l'exhortation apostolique Evangelii Gaudium. In Bwalwel, Jean Pierre (ed.), Une lecture de l'exhortation apostolique 'Evangelii Gaudium', Revue Africaine des Sciences de la Mission. Vol 19, n°36, Kinshasa, Juin 2014, p.7-94. (Special Issue)

Preaching the gospel and reforming the structures of the Church. The Pope chooses a fallen Church, bruised and wounded, rather than a church that is sick of its own comfort and security.

Nzir, Jacques-Marie "Perception de l'homélie et de la catéchèse dans l'exhortation apostolique Evangelii Gaudium." In Bwalwel, Jean Pierre (ed.), Une lecture de l'exhortation apostolique 'Evangelii Gaudium', Revue Africaine des Sciences de la Mission. Vol 19, n°36, Kinshasa, Juin 2014, p.7-94. (Special Issue)

The importance of preparing and using the homily to evangelize. Nyenyembe, Jordan.

“Evangelii Gaudium and the Church as Family of God” in Good Shepherd: Journal of Pastoral Theology, Vol. 1 (2016), pp. 92-99.

Odeyemi, John Segun. Proclamation and Liberation in a Post Synodal and Post Independent Church in Africa: Re-Imagining the Possibilities in the Light of Pope Francis’ Evangelii Gaudium.

In the face of violence and poverty pervasive on the continent, how does the blossoming of the faith impact the socio-political life of her peoples? What is the role of the Church in proclaiming a gospel of liberation to Africa?

Ogbonnaya, Joseph. “Globalization and African Catholicism: Towards a New Era of Evangelization,” Marquette University (AEJT Vol. 22, No. 1, April 2015).

The pastoral imperative: African Catholicism’s way of being Church must change from its highly clericalized hierarchical uniformist ecclesiology to the Vatican II way of being Church as the People of God.

Olisaemeka, Rosemary Okwara. “Africans, ‘Who Do You Say I Am?’: Addressing the Challenges of InterCultural and Religious Dialogue in African Christianity in the Light of Nostra Aetate and Evangelii Gaudium.” In Cyril Orji and Joseph Ogbonnaya (eds), Christianity and Culture Collision: Particularities and Trends from a Global South. Cambridge: Cambridge Scholars Publishing, 2016, pp. 68-89.

Ssentumbwe, Pius Male. “The Principle of Fraternity, A Grantee for the Implementation of Pope Francis’ Evangelii Gaudium in the World.” In Klaus Krämer and Klaus Vellguth (eds), Evangelii Gaudium Voices of the Universal Church. Vol.7, Diliman: Claretian Communications Foundation Inc, 2015, pp. 123-136.

Fraternity can be the missionary option and a tool for evangelization in today’s world since it brings people together and makes them understand their originality and their end in the Lord.

Zacka, Jimi, “Défis des Églises Africaines dans l’espace public: prendre la parole ou éluder la parole”

Speaking out in the public space honors the churches, establishes them in their true field of action and sets them free possible pressure from the state or from political manipulation or instrumentalization forces.

Laudato Si

The Catholic Biblical Association of Nigeria (CABAN) Human Beings, Race and the Land, Acts of the 13th Conference of CABAN, 2021.

The theme of this conference was inspired by *Laudato Si* and *Fratelli Tutti*. (Just published and posted to the website of the CABAN <https://www.cabanalive.org>)

Chu Ilo, Stan (ed.) Ecological Ethics and Spirituality for Cosmic Flourishing: An African Commentary on *Laudato Si*, (forthcoming)

Contributors include:

Foreword: Agbonkhanmeghe Orobator, Jesuit Conference Africa

Chapter One United by the Same Concern: An African Womanist Plea: Anne Arabome

Chapter Two: Our Common Home: An African Cry for the Earth, Our Home: Peter Knox

Chapter Three: The Gospel of Creation: An African Eco-Theology of Human and Cosmic Flourishing: Stan Chu Ilo

Chapter Four: The Human Roots of the Ecological Crisis: An African Eco-Theology of Peace on Earth: Evelyn Mayanja

Chapter Five: Integral Ecology: An African Eco-Theology of Ubuntu, Participation, and our Common Sharing in the Bond of Life: Odomaro Mubangizi

Chapter Six: Lines of Approach and Action: An African Eco-Theology of Justice, Praxis and Social Transformation: Toussaint Kafarhire.

Chapter Seven: Ecological Education and Spirituality: An African Ecological Ethics, Prophetic Performance Environmental Spirituality: Kinikonda Okemasisi

Chapter Eight: Bethany Land Institute: A Model for Enacting *Laudato Si* in Africa: Emmanuel Katongole.

Ijezie, Luke et al (eds.), *Theology and Ecological Issues*, Lagos: Cathan Publications, 2017 (Proceedings of CATHAN 2016 conference, dedicated to the Exhortation *Laudato Si*.)

Contributors include:

Anthony J.V. Obinna, "Celebrating the Gift of Creation," pp. 8-19

Franca Elechi Asawalam, "Ecology, Climate Change and Contemporary Nigerian Society," pp. 20-38

Luke Emehiele Ijezie, "The Centrality of Water in Genesis 1-9 and its Significance for the Contemporary Ecological Discourse", pp. 40-51

Mary Jerome Obiorah, "Wisdom 11:24-25 and Christian Dialectics on Ecology", pp. 52-68

Anthony Ovayero Ewherido, "The Purposes of Plant life in Biblical Tradition: A Study of the Fig Tree Episode in Mark 11:12-25", pp. 69-87

Christopher Naseri et. a., "Biblical Paradigms for the Sustainable Use and Management of Natural Resources in Nigeria. Interpreting John 6:1-15 from an Eco-Theological Perspective", pp. 106-126

Anthony Iffen Umoren, "I am the Vine, You are the Branches (John 15:5). The Implications of Johannine Eco Christology for Christians Today", pp. 127-136

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- Anthony Akinwale, "Prudence and Temperance. On the Relevance of Aquinas' Moral Theory to Discussions on the Environment", pp. 138-149
- Bona Ikenna Ugwu, "Christian Eschatology and Ecology: Friends or Foes", pp. 150-162
- Mirabel Nagel Kenduanyi, "The Agrarian Nature of Theological Language and Concern for the Environment", pp. 163-178
- Ogonna Hilary Nwainya, "Integral Ecology: An Ecofeminist Study of Laudato Si'", pp. 179-199
- Magaret Fagbamigbe, "Ecology and Social Teaching of the Church", pp. 200-223
- Florence Adetoun Oso, "Ecology and Social Teaching of the Church: The Human Person and His Environment", pp. 224-239
- Nkechinyelu Ezeanyino, "Ecology and the Social Teaching of the Church", pp. 240-254
- Clara M. Austin Iwuoha, "The Theology of Nature and Erosion Quagmire in Nigeria", pp. 256-279
- B.A. Obiefuna & Anthony Kanu, "Sacred Trees in Igbo-African Eco Bio Communitarian Theology", pp. 280-287
- Innocent Ajuonu, "Stemming the Tide of Ecological Disaster – A task for all", pp. 288-298
- Samuel Gwimi, "New Fields of Pastoral Ministry: Challenges and Implications from Climate Change", pp. 299-316
- Raymond Olusesan Aina, "Laudato Si' on Ecological Crisis: What Manner of Theological Ethical Reasoning?", pp. 317-334
- Victor Usman Jamahh, "Human Ecology and Solidarity in Laudato Si' in the light of the Roman Canon", pp. 335-350
- Austin Echema, "The Earth is the Lord's (Psalm 24): A Liturgical Response to Ecological Crisis", pp. 352-370
- Emmanuel Chinedu Anagwo, "Priests as Promoters of Ecological Liturgy. A Perspective from Laudato Si'", pp. 371-387
- James Essiet, "The Use of Water in the Liturgy", pp. 388-401
- Benedict Ukutegbe, "Ecological Responsibility: A Eucharistic Mandate", pp. 402-417
- Aloysius Enemali, "Environmental Problems in Nigeria: Challenges to Natural Right to Life and Human Dignity", pp. 418-436
- Ikenga Oraegbunam, "Noise Pollution and Religious Freedom in Nigeria. Focus on the 2016 Bill for a Law to Substitute the Kaduna State Religious Preaching Law 1984", pp. 437-450
- Ukoro Theophilus Igwe, "The Inter-dependence of Eco Systems in Jeopardy. A Critical Evaluation", pp. 453-475
- Inaku K. Egere, "Explorations in Media Ecology and Its Impact on Theology in the Digital Age", pp. 476f.
- Insoni, Adélar, S.J.
« Le christianisme et l'église catholique ont-ils vraiment contribué à la crise écologique actuelle ? » in Revue Telema, Vol. 19, no.2, Juillet-Décembre 2019, pp. 31-38.
- Kafarhire Murhula, Toussaint, S.J.
« Lines of Approach and Action: An African Eco-Theology of Justice, Praxis and Social Transformation » in Stan Chu Ilo, Ecological Ethics and Spirituality for Cosmic Flourishing: An African Commentary on Laudato Si., (forthcoming)

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It is impelling to adopt a new attitude and approach toward the “other” who also embodies the environment and God, not only not only my folks, those different in origins and beliefs, but. Defining the “other” from a biased cultural benchmark has led the world to fall into the trap of Western parochialism and groupthink mentality. In imagining and constructing the kind of society we want, we ought to include others who are spiritually connected to us and dependent on our actions, even also the not-yet-born.

Msafiri, Aidan G., « How relevant and timely is ‘Laudato si’ for Africa? ISBN: 978-3-903118-96-6 Heiligenkreuz 2019.

Msafiri’s paper not only recalls Pope Francis’ call for preserving creation and peace but raises awareness about the importance for environmental protection and stimulates responsible and sustainable climate action in Africa.

Responsible and sustainable climate action in Africa

Mwansa Rogers, Ecological Integrity According to Laudato Si as a way of addressing environmental situation in Mazabuka (Zambia), Dissertation 2019.

In this essay, the researcher discusses “Laudato Si” as having fundamental insights to promote ecological integrity. It is based on personal reading, experience, and a careful observation of the rampant ecological predicament affecting the larger community of life in Mazabuka.

- Climate as Common Good
- Gospel of Creation and Universal Communion
- the vocation to care for the earth
- Personal and Communal Creation Spirituality

Ndubueze, Kingsley,

“Responsible Environmental Stewardship for Sustainable Development in Africa: Edward Schillebeeckx’s Co-Humanity and Creatuality and Pope Francis’ Integral Ecology”

This article compares Edward Schillebeeckx’s stand on co-humanity and creatuality with the notion of integral ecology as it appears in Laudato Si’ (chapter four). With respect to co-humanity and creatuality, Schillebeeckx means that being human involves not only a relationship with other fellow human beings with whom we share things and interact, but also being creatures along with other non-human creatures since all participate in the one creation of God. With integral ecology, Pope Francis states that ecology must combine the ‘concern for nature, justice for the poor, commitment to society, and interior peace’ and calls this an ‘inseparable bond’. Therefore, in Laudato Si’, Pope Francis concludes that in order not to inflict more harm on our common home, both human and natural ecology should be accorded respect in all its dimensions since everything is mutually interrelated.

Co-Humanity & Creatuality

Ngolele, Christopher, « African Wisdom in Dialogue with Laudato Si: An Environmental Ethics Based on the Paradigm of Recognition and Sacred Care, » Journal of Catholic Social Thought, Vol 16, Issue 1, 2019

This investigation presents a few selected aspects of African wisdom and the Church’s teaching, with a particular interest in LS. The author claims that the way we treat nature

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reveals something of our own human identity. An African, traditionally speaking, qualifies for full human identity only insofar as he or she lives in harmonious relationships with fellow human beings, the ancestors, created nature, and God. Nature is thus critical in this mixture of networks as the place of fellow humans.

Okechukwu Madu, Ralph « Laudato Si and the ecological crisis. » In African Philosophy and Environmental Conservation. First Edition, 2017.

This chapter is about the crisis facing our common home, about how the capacity of this home to be truly a home to humanity and other creatures is being jeopardized. A major thrust in the debate would be the unravelling of the matter by Pope Francis in his recent Encyclical: Laudato Si (2015). “The fact that the ecological crisis is only getting worse even after decades of study, diagnosis and mitigation efforts means that we have not sufficiently understood the malaise in the first place” (Kureethadam, 2014, pp. 7–8). Since the ecological crisis is not merely a physical problem but has a human face, the morality of the human lifestyle deserves some consideration along the lines of Laudato Si. This raises the issue of eco-justice and human rights as well as “the structural forms of poverty that exist throughout the world” (Statement of Holy See Delegation to the UN Conference, June 4, 1992 [SHSDU]).

- The Morality of Human lifestyle
- Ecological Justice & Human Rights
- The impact of the ecological crisis on the poor, women, children, the aged, the infirm, minorities, developing states, future

Olesesun Aina, Raymond, MPS

“Laudato Si’ on Ecological Crisis: What Manner of Theological Ethical Reasoning?” 30th Annual Conference of the Catholic Theological Association of Nigeria. Umuahia, 2016. The idea is that our environmental problems are deeply rooted in the Western psyche, and radical changes of viewpoint are necessary if we are to solve these problems. Western reductionism, individualism, and consumerism are said to be the causes of our environmental problems. The solution is to rethink and reformulate certain metaphysical beliefs about whether all reality is reducible to atoms in motion.

Osuji, Ikechuckwu Peter, Laudato Si and Traditional African Environmental Ethics in Magil, G et al. (eds), Integral Ecology, 2018.

- *Inter-relatedness
- *Cosmic Harmony
- *Respect for the earth

Jatau, Paul,

“Romans 8:19-22: An Ecological Reading in the Nigerian Context” in Ecological Liturgy and the Church in Africa, Port Harcourt: Cornel Printz Resources, 2021, pp. 135-149.

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Knox, Peter. "The Environment: A New Frontier for Evangelization." In *Missioning in Africa: Evangelizing the Future*. edited by Giuseppe Caramazza, Marco Moerschbacher, and Leonard Sileo, 37-54. Mission & Formation. Rome: Urbaniana University Press, 2021.

"Chapter 1 of *Laudato Si' - Our Common Home: An African Cry of the Earth, Our Home*." In *An African Commentary on Laudato Si'*. edited by Stan Chu Ilo. Eugene, OR: Wipf&Stock, 2021.

"*Laudato Si'* and *Veritatis Gaudium*: Teaching Care of Our Common Home in a Catholic University." In *Catholic University Education Today*. edited by John-Okoria Ibhakewanlan, 58-71. Bloomington, IN: Author House, 2020.

"*Laudato Si'*: Planetary Boundaries and Africa: Saving the Planet." In *The Church We Want: African Catholics Look to Vatican III*. edited by A.E. Orobator. Maryknoll: Orbis, 2016.

"What Is Happening to Our Common Home?" In *Laudato Si' Made Simple*. edited by Wilfred Sumani and Ingrid Vorner, 12-14. Nairobi Paulines Publications Africa, 2017.

"Pastoral Discernment: A Way of Life in the Church." *Jeevhadara: A Journal for Socio-Religious Research* 49, no. 292 (2019): 60-74.

"*Ecclesia in Africa: An African Exercise in Synodality*." *Tangaza Journal of Theology and Mission*, no. 2020/1-2 (2021): 81-99.

"Planetary Boundaries and Catholic Ethics." Paper presented at the Catholic Theological Ethics in the World Church: Building Bridges for the Future, Sarajevo, July 2018.

"Anniversary of *Laudato Si'*." *New People*. Sept-Oct. 2020.

"Querida Amazonia... Beloved Africa?" *New People* Mar-April 2020.

"Pope Francis and *Laudato Si'*." *New People*, Nov-Dec 2015.

"Querida Amazonia... Beloved Africa? Beloved Asia? Beloved Pacific." CTEWC Forum. March 2020.

"Business and Environment." CTEWC Forum. June 2016.

Teaching Environmental Ethics in Africa." CTEWC Forum. March 2016.

"Pope Francis and the Land Issue in Africa." CTEWC Forum. November 2015.

Rakoczy, Susan (ed.), *Ecological Holiness, in GRACE AND TRUTH. A Journal of Catholic Reflection for Southern Africa, Vol. 37, No. 1, September 2021.*

Contributors include:

Teresa Okure, "The Use of Scripture in *Laudato Si'*" pp. 6-15

Timothy J. Ray, "Remembering the Cosmic Covenant: An Ignatian Consideration of Sacred Ecology" pp. 16-28

Anthony Egan, "Ecological Discipleship: A Rough Outline of a Discipleship for our Times, pp.29-41

Kathleen Noone Deignan, "Ecological Holiness in a World of Mass Extinction: Thomas Merton and the Spirituality of *Laudato Si'*, pp. 42-54

Ferdinand Nwaigbo et al. (eds.), *The Word of God and Meeting the Millennium Goals in Africa*, PortHarcourt, CIWA Publications, 2009

Celestine Onwuliri, "The Millennium Development Goals and the Church in Africa", pp. 8-17

Augustine Akubue, "Providing Qualitative Education in the Framework of Education for All (EFA) 2015", pp. 18-30

Emmanuel Nworu, "The Word of God and the Subject Matter of the Millennium Development Goals", pp. 66-95

Ufok Udoekpo, Michael, Israel's Prophets and the Prophetic Effect of Pope Francis: A Pastoral Companion, Eugene Oregon: Wipf and Stock, 2018.

Given that Pope Francis is a popular global religious leader, and in the light of the lessons drawn from the nature, meaning, and functions of Israel's prophets, this tripartite work historically, pastorally, and theologically examines whether, and how Francis' teaching, visits, outreach to the poor, preaching, and recent biblically based writings (Lumen Fidei, Evangelii Gaudium, Amoris Laetitia, Laudato Si', Gaudete et Exsultate, Letters, and Messages) have had any prophetic effects or impact on contemporary society.

Tshikendwa, Ghislain, S.J. "Notre Relation a la Foret: Sagesse Africaine et respect de notre maison commune," in Revue Telema. Vol. 17, No.1, Janvier – Juin 2017, pp. 84-89.

Safeguarding the common home depends on our attitude towards the elements of this common home. If we respected creation, we would also respect the man to whom the Creator entrusted it.

Fratelli Tutti

Chu Ilo, Stan "The Good Samaritan as a Model of Fraternal Solidarity," in Ikenna U. Okafor (ed.), Envisioning a World Without Borders: Africa's Commentary on Fratelli Tutti. (Forthcoming)

The theme of Human Solidarity is central to the teaching of Pope Francis in the encyclical Fratelli Tutti. By Solidarity he means "social friendship, that is, a love—which he also refers to as social love or universal openness to all—that is capable of transcending borders in every village, hamlet, city, and nation." It is an invitation to "shatters the weak narratives of us vs them, the binaries of in and out groups, and makes a strong affirmation that we all are our brothers and sisters' keepers; and we all belong; we are all related. God, therefore, "encourages us to create a different culture, in which we resolve our conflicts and care for one another" (FT, 57)." Through the re-reading of the story of the Good Samaritan, Pope Francis calls on humanity to journey together in ways that recognizes the conditions – pains, suffering, needs, joys and concerns of each other. This is possible if we break the loose the fear of the other.

Chu Ilo, Stan "A Culture of Encounter: Pope Francis' Ubuntu Paradigm for Global Fraternity," in Creating a Culture of Encounter, <https://berkleycenter.georgetown.edu/responses/a-culture-of-encounter-pope-francis-ubuntu-paradigm-for-global-fraternity>

"Tutu's call for ubuntu is what comes to my mind as an African when I read Fratelli Tutti, Pope Francis' call for global fraternity built on the culture of encounter. Ubuntu is an African ethics of community affirming that a person is only a person through other persons. Ubuntu begins with a recognition that we are all related through a bond of love and community. Ubuntu is a spirituality of encounter that moves everyone to see our connectivity in the life and future of each other. It is only in encountering each other and in affirming the subjectivity of each other with respect and reverence that we can create the conditions for human and cosmic flourishing."

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“I see such a striking resonance between Pope Francis’ culture of encounter and African ubuntu that I wish to propose that the culture of encounter is Pope Francis’ ubuntu for global fraternity and solidarity.”

“As an ubuntu model for building the global community, Pope Francis applies the culture of encounter as a way of seeing the other, as well as a way of being with the other in the world: “Each of us is fully a person when we are part of a people” (FT, 182). This is a paradigm shift that invites people to move away from a single narrative of culture and identity (FT, 12) and toward a more expansive embrace of the connections between all things—humans, God, and nature (FT, 34, 66, 50). The culture of encounter is a social ethics that is capable of shattering the walls constructed by narrow structures, systems, and institutional practices that have built social hierarchies between peoples, cultures, and religions (FT, 195). The culture of encounter inspires a new ethical vision and momentum that is capable of moving people to transcend themselves and their enslavement to race, nation, and other forms of identity in order to enter into the ever-expansive encounter with otherness and a deeper dialogue with the other (FT, 111).”

Nonterah, Nora K.,

“Dark Clouds Over a Closed World: The Real Divides in Africa,” in Ikenna U. Okafor (ed.), *Envisioning a World Without Borders: Africa’s Commentary on Fratelli Tutti*. (Forthcoming)

Human solidarity means a journey of openness to growth toward the bigger human family where the wellbeing of one is a concern of the other. In contemporary Africa, genuine dialogue and conversations about a new political arrangement is necessary - to become more sensitive to the needs of the less privileged, so that the provision of infrastructure that bring about the betterment of the life of the average person is achievable, and that providing basic amenities, like water, electricity, healthcare, and education is considered an imperative.”

Kafarhire Murhula, S.J., Toussaint

“A Better Kind of Politics,” in Ikenna U. Okafor (ed.), *Envisioning a World Without Borders: Africa’s Commentary on Fratelli Tutti*. (Forthcoming)

In this chapter, the author claims that “a better kind of politics” implies a different kind of leadership, a new understanding of politics, and renewed social arrangements and structures. The leadership will inspire the development of this new institutional framework grounded in love and fraternity. It will remind that what is to be distributed in society is not economic benefits alone but also human worth and human dignity. Such leadership can help reshape the fore-structures through which power and authority are understood, to make politics become a service to the community, the promotion of “more effective world organizations, equipped with the power to provide for the global common good, the elimination of hunger and poverty, and the sure defense of fundamental human rights” (FT, 172).

Out, Idara, “A Heart Open to the Whole World: Four Marks of an Ecclesiology of Migration,” in Ikenna U. Okafor (ed.), *Envisioning a World Without Borders: Africa’s Commentary on Fratelli Tutti*. (Forthcoming)

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Fraternity understood as ubuntu underlines the basis for an ecclesiology of migration—a church in Africa that fosters fraternity and friendship, and in which the faithful participate in the lives and experiences of migrants and refugees. Such an ecclesiology of migration speaks of the church in Africa being animated by the fraternal communion that characterize African anthropology. This ethos goes beyond ethnicity and clannish ties, and thus embracing radical welcoming, protecting, promoting, and integrating of the other.

Muhigirwa, S.J., Ferdinand “Amour de Dieu: Principe et Fondement de la Fraternité: Une méditation sur Fratelli tutti”, in Revue Telema, Vol. 22, No.1, Janvier-Juin 2022, pp. 29-35.

To live in fraternity and social friendship, we should learn to welcome each day the love of God which goes before us, which surrounds us, the love in which we are immersed, the love of God from whom all things come and towards which all things tend. Dreams of brotherhood and social friendship only truly become realities through human and divine love. “We are all brothers” (Mt 23,8) because God is Love, that knowledge and experience is the principle and foundation of our universal brotherhood.

Opongo, S.J., Elias Elias Opongo, “‘Fratelli Tutti’ and ‘Ubuntu’ on Cosmological Friendship,” La Civiltà Cattolica, <https://www.laciviltacattolica.com/fratelli-tutti-and-ubuntu-on-cosmological-friendship/>

The author observed that in Nairobi where he lives, one witnesses a social dichotomy that is found in most major cities in Africa, and some parts of the world – affluence and opulence alongside poverty and desperation; the majority youth population desperate for employment alongside political and economic predators focused on exploiting the young people’s despair; leaders committed to social change alongside corrupt leaders bent on amassing wealth at the expense of the poor. The paradoxical situation of Nairobi draws one to question the extent of the effectiveness of an inherited capitalistic system embedded in democratic aberrancy that falsely reflects the perfect progression to a ‘developed society’, an imported acquisition of the western definition of ‘development’.

Agbonkhianmeghe E. Orobator “Fratelli Tutti is Ubuntu by any other name,” National Catholic Reporter Opinion 17 (2020)

Thus, “Universal fraternity and social friendship connect the local and the global in a mutually beneficial relationship (142). Cultural rootedness presumes openness to an encounter with the other, either as peoples, cultures or countries. Cultural hospitality engenders communion and mutual dependence of nations (146-9).” Because as “a form of kindness, social friendship [as expressed in ubuntu] makes a preference of love for the poor, vulnerable and the least (224, 233, 235).”

Agbonkhianmeghe E. Orobator “Fratelli Tutti is Ubuntu by any other name,” National Catholic Reporter Opinion 17 (2020)

“Francis credits South African Anglican Bishop Desmond Tutu, among others, as an inspiration for his encyclical (286). Tutu is the main proponent of Ubuntu, an African humanist philosophy based on a culture of sharing, openness, mutual dependence, dialogue, and interpersonal encounter. In Ubuntu, human existence reaches fulfillment

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as part of whole, society thrives on a common humanity, and forgiveness and reconciliation are prerequisites for preserving social harmony.”

Francis proposes a new path toward a culture of fraternity founded on an “encounter of mercy” (83). Drawing on the parable of the good Samaritan, he underscores the responsibility of love for others based on our shared Ubuntu. Such love builds a universal fraternity beyond considerations of its recipients' status, gender, origin, or location (107, 121).

Universal fraternity entails suffering and requires time (48, 63) to forge a new social bond of solidarity that tends the vulnerability and fragility of others (66-69, 115). Francis likens this community to a polyhedral reality composed, not of isolated monads (111, 143-5), but as “a family that is stronger than the sum of small individual members” (78). This reality exemplifies Ubuntu par excellence because it is cemented by an inclusive social love that transcends narrow barriers, interests and prejudices (83).

For Francis, the radical mutuality of Ubuntu is achievable through love without borders that transforms humanity into a community of neighbors without borders. Like Ubuntu philosophy, Francis argues for a social premium on rights and duties on account of the relationality of humanity, whose deepest manifestation is the ability to transcend the self and create a solidarity of service of others (87, 88, 111).

Francis' social love goes beyond the immediacy of neighborliness; it is expansive and enriches the lives and existence of others. This kind of love manifests as hospitality because it welcomes and values others for who they are (90-93), recognizes every human person as an “existential foreigner” with an incontrovertible moral claim on our care (97).

This expansive love forms the basis of an inclusive social friendship and borderless fraternity (94, 99). Far from being a leveling of difference or “false universalism” devoid of diversity (100), or worse, a closed group of like-minded “associates,” fraternity, together with liberty and equality, offer a strong antidote to the virus of individualism (105).

If “I am because we are,” then true fraternity leaves no one behind (108) because we are saved together and are responsible for the life of all (137).”

Magesa Laurenti

“Africa interprets “Fratelli Tutti” for the world. As sweet as Ubuntu,”

<https://www.southworld.net/africa-interprets-fratelli-tutti-for-the-world-as-sweet-as-ubuntu/>

Given this current scenario, Africa has something unique to offer to help reverse the ill-fated drift. Although for too long overlooked, in the Church in particular, there has been a serious review of this regrettable oversight in recent times. Since the end of the Second Vatican Council in the mid- twentieth Century, several official instructions of the Church have insisted on the importance and necessity of incorporating into the interpretation of the message of Christ some African values embedded in the cultures of the continent... [primarily] Ubuntu bears the ultimate promise for the future of humanity and the world. (NB// Building on Orabator's submission of Ubuntu as a humanist philosophy reliant on openness, dialogue and encounter)

Here is where the Ubuntu worldview is important as an inspiration to the world. Where institutions and structures of brotherhood and sisterhood already exist, they need

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clearer and stronger focus and emphasis, not merely as laws (legalism), but also as attitudes (internal convictions). In the Church, they must persistently be made explicit as part and parcel of the programme of Christian living in every locality, parish, diocese, nation and globally. Consciously and deliberately, they need to be made a constitutive feature of the model of Church we want, so as to promote the desirable world order.”

Anthony Egan “Fratelli Tutti: A Political Theology for our Time”

<https://spotlight.africa/2020/10/04/fratelli-tutti-a-political-theology-for-our-time/>
Egan began by observing that Fratelli Tutti is not about COVID-19 but about the global political disease in which COVID-19 thrives. The same author also observed that in calling for a ‘better kind of politics’, a more ‘fraternal’ society rooted in global solidarity, Francis poses his greatest challenge to many unscrupulous politicians that hide behind a cloak of piety.

Ndongala Maduku, Ignace In Revue Théologie Africaine, Eglise et Sociétés, vol 8 (2015) 83-105

The study shows that it is appropriate to move from an ‘excessive centralization’ to a ‘healthy decentralization’. The author bases his theological and pastoral thought on the works of different ecclesiological currents of thought, as well as on the prophetic texts of African bishops to demonstrate the relevance of the vision of Pope Francis on decentralization in the Church.

Lado, Ludovic “Fratelli Tutti lu par un pretre africain”

<https://africa.la-croix.com/fratelli-tutti-lu-par-un-pretre-africain/>
Lado noted that drawing on Gospel sources in his recent encyclical Fratelli Tutti, Pope Francis pleads for a human fraternity without borders. In the very first pages Saint Francis of Assisi is highlighted as the source of inspiration for a universal fraternity that is not limited to people, but also extends to nature. Nonetheless, the heart of the encyclical remains the meditation on the story of the Good Samaritan who became the neighbor of the wounded Jew. Lado argues that Science says Africa is “the Cradle of Humanity”, the original source of human life on earth. Reading Fratelli tutti from an African perspective, one can ask some fundamental questions about this encyclical. Namely, what are the obstacles to human fraternity and the daily living of the Gospel of the Good Samaritan in Africa? What can Africa bring to the promotion of a human fraternity without borders that is rooted in Gospel values? The author looks at tribalism in Africa as a typical example of a culture of exclusion which contradicts the culture of encounter which the Holy Father advocates.

Ferdinand Nwaigbo et. al. (editors) Proceedings of the Conference of the 15th CIWA Theology Week. Port Harcourt: CIWA Publications, 2004

The work is devoted to the study of ethnicity and Christian leadership. Africa is a legacy of the rivalry between tribes and ethnic groups for control of polity, economy and religion. Ethnicity has inevitable implications for the social and political organizations of the continent. One of its common characteristics is that it encourages social alienation, isolation and discrimination. The study investigates the influences of ethnicity in the Church and the ways in which ethnicity could be influenced by the ideals of good leadership in the society and in the Church.

The Study includes articles under the following headings

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Ethnicity and the West African Scene

The Bible and Ethnicity

Ethnicity in the Perspective of Systematic Theology

Ethnicity and Pastoralization: The Continuing Challenges Today

Canonicity and Ethnicity in Nigeria

MarySylvia Nwachukwu

in *Revue Théologie Africaine, Eglise et Sociétés*, vol 3, 2013, pp191-206.

<http://41.89.26.5/cgi-bin/koha/opac-search.pl?q=au:Nwachukwu,%20Mary%20Sylvia>

This study of the Magnificat presents the figure of Mary as a model of hope for the restoration of humanity in crisis.