

DOING THEOLOGY FROM THE EXISTENTIAL PERIPHERIES BIBLIOGRAPHY

NORTH AMERICA

REFORM AND RENEWAL IN THE CHURCH

Espín, Orlando. *Idol and Grace: On Traditioning and Subversive Hope*. Maryknoll, NY: Orbis, 2014.

*Orlando Espín has been making important contributions to a discursive tradition known as U.S. Latino/a theology for approximately twenty-five years. A key figure in what I call the second unfolding of Latino/a theology, his writings continue to shape and define Latino/a theological discourse. *Idol and Grace*, his most recent work, could be placed within the province of U.S. Latino/a theological studies. Indeed, it draws from, espouses, and expounds upon three emphases that surface in Latino/a theology: the exemplification of a liberationist spirit; the defense and honoring of popular religious expression; and the accentuation of the epistemological and hermeneutical authority of *lo cotidiano* (i.e., the common, everyday dimensions and events of life) within theological reflection. And, toward the end of the book's introduction, Espín himself suggests that we ought to see this work as "a work in Latino/a theology" (xxx). Nevertheless, I believe that *Idol and Grace* can and should be read in a broader light, for it tenders a novel rendering of the essence of theological tradition and Christianity (Benjamin Valentin).*

Gaillardetz, Richard R. *An unfinished council: Vatican II, Pope Francis, and the renewal of Catholicism*. Liturgical Press, 2015.

This is an insightful book about the situation of the Catholic Church before, during, and fifty years after Vatican II. As the Introduction suggests, Vatican II can be pictured as an ecclesiological building project concerned with a renewed vision for the church, "undertaken in the shadow of a still imposing but largely antiquated ecclesial 'structure.'" Before Vatican II, "Catholics dwelled in an enchanted world sustained by a sensual religious imagination The clergy were viewed as exemplars of holiness, sacramental 'dispensers,' and keepers of ecclesiastical order and stability." The pre-Vatican II church was a hierocratic, clerical institution. It was supported by five pillars: revelation conceived as truths mediated via a hierarchical magisterium issuing doctrinal propositions; a papacy exercising monarchic, centralized authority; a sacral priesthood of celibate holy men endowed with sacramental powers and unquestioned authority; a clericalized sacramental system which dispensed grace, conceived more as a "thing" rather than a transforming relationship; and a threatened, confrontational attitude to the world. Gaillardetz notes that fifty years after the council "we are still waiting for a comprehensive reform of ecclesiastical structures." Ecclesial power can be transformed by the very way it is exercised. Without any decree changing liturgical law, Pope Francis washed the feet of imprisoned juvenile offenders, including women and Muslims. In that action, Gospel values

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

transcended questionable liturgical discipline. The crucial question that Gaillardetz does not ask is whether Pope Francis will be able to structurally anchor his vision for the church. Will he name enough new bishops to ensure its continuance? Many, particularly in the curia, are simply waiting to reclaim the old ways of power.

Hinze, Bradford E. “What Is the Spirit Saying to the Churches Through the Laments of the Faithful?” *Receptive Ecumenism as Transformative Ecclesial Learning: Walking the Way to a Church Re-Formed*. Eds. Paul D. Murray, Paul Lakeland, and Gregory A. Ryan (Oxford University Press, 2022.), 334-348.

This essay develops a pneumatological approach to heeding the laments of the faithful to complement what Ormon Rush has said about the sense of the faithful abiding by the Word of God. This essay offers a theology of these issues based that is understood and compared in relation to Ormond Rush’s approach to reception theory and Paul Murray’s theory of Receptive Ecumenism

Ilo, Stan Chu. “The Church of the Future in Africa: A Path to the Praxis of Pope Francis’s Illuminative Ecclesiology in Africa” in *Concilium: International Journal of Theology*, November, 2018: 59-71.

This essay imagines the future of the Church in Africa using the reform of Catholic ecclesiology in Pope Francis as a guide. It identifies the signs of the times in the Christian mission in Africa and the strengths and weaknesses of emerging paradigms of church life in Africa today. It proposes five pathways to the Church of the future in Africa and how the African continent will look like when it is served by a poor and merciful church which embraces the praxis of illuminative ecclesiology.

Ilo, Stan Chu. “Reimagining African Ecclesiology: Missionary and Structural Reform and the Task of an African Illuminative Ecclesiology” in Elias Opongo and Paul Bere, ed. *African Theology in the 21st Century: A Call to Baraza*. Nairobi: Paulines Publications Africa, 2021, 166-200.

This essay develops the three dimensions of an illuminative ecclesiology identified in Pope Francis’s teaching and practices, namely—an accountable church, a church of accompaniment, and a church whose activities potentiate the agencies of the church as an institution and the prophetic witness of its members in the world. It argues for a missionary and structural reform in the African Church in conversation with the teaching of Pope Francis. It concludes by making some two proposals for an African ecclesiology—institutional reform and creative and honest dialogue. These two proposals among many, the author argues, can build on our African traditional heritage of palaver and shared and accountable leadership and concern for the good of all in the community in making the Church in Africa a salt and light in Africa and the world—an illuminative Church.

Ilo, Stan Chu. “Reform from the Margins: Pope Francis and the Renewal of Catholic Theology,” in *All the Ends of the Earth: Challenges and Celebration of Global Catholicism*, Cyril Orji and Jane Linehan, ed. Maryknoll, NY: Orbis Books, 2020: 87-112.

This chapter is divided into three parts. Each part develops one of the three central ideas of this essay. The first part discusses the theme of this conference, focusing particularly on a new historiography of World Christianity and its implications for doing theology. The author argues that Christianity began as a movement in the margins and that the most enduring impact of Christianity in history has often emerged not from the centers of power

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

and privilege, but from the margins. It is important for today's church leaders and scholars, according to the author, to learn the lessons of history, to understand why the margins have been such a strong groundswell and mustard seed for fertilizing the earth with the leaven of Christian witnessing. Finally, the essay proposes how today's church leaders and theologians should follow the footprints of God in the actual faith of people in the margins. Paying attention to the least of the brethren could offer church leaders and theologians some valuable lessons for the failed reformed projects in the Catholic Church particularly since the Second Vatican Council.

Ilo, Stan Chu. "Pathway to the Reform of the Church: Some Theological Proposals for the Church in Africa" in *Riforma nella Chiesa, Riforma della Chiesa*. Luigi Sabbarese, ed. Rome: Urban University Press, 2019: 135-156.

The paper develops different interpretations of reform in the Church from different theologians and in church documents and the principles which should govern such any reform in the Church. It proceeds to make a case for reform in the Church in Africa as an example of an emerging church vis-à-vis the strengths and weaknesses of the Church in Africa. Reform, the essay argues, is capable of enabling the realization of the signs of God's kingdom in a continent where people are still facing multiple political, economic and social challenges which have placed a majority of the people on the Cross of suffering and pain making them to cry to God by night and by day. The paper then focuses on the two challenges, which the Church in Africa faces, in the present structure of the Roman Church, which might affect her effectiveness in following her own unique pathway for implementing programs of reform in the Church.

Ilo, Stan Chu. "Amoris Laetitia and Ministry of Mercy in an Illuminative Church" by Nicholaus Segeja and Emmanuel Wabanhu, ed. *The Echo of Amoris Laetitia in Africa: Towards Living the 'Joy of Love Experienced by Families' in the Church* (Nairobi: Catholic University of Eastern Africa Press, 2017:129-152.

*The essay proposes some pastoral approaches for living the message of Amoris Laetitia (AL). It argues that AL highlights the theological aesthetics which is operative in Pope Francis's other writings, which I would like to call "illuminative ecclesiology." It interprets chapter 8 of AL as an extended commentary on the art of accompaniment, which Pope Francis proposed in *Evangelii Gaudium* (EG) 169-173. Three important themes are presented in this chapter, namely; how to interpret irregular unions or irregular conditions in marriages; how to accompany those in such marriages and those in de facto unions through pastoral discernment; and how love and mercy can be adopted as a pastoral method built on the logic of integration. Pope Francis sees the logic of love and mercy as the means and end of all pastoral ministry directed to the service of those in difficult marriage situations. The paper concludes with some pastoral proposals for living the message of AL in Africa and in the world church.*

Keenan, James and Grant Gallicho. *Amoris Laetitia: A New Momentum for Moral Formation and Pastoral Practice*. Paulist Press, 2018

This volume presents short reflections by a number of leading theologians on interpreting and applying Amoris Laetitia.

Keenan, James F. "Receiving Amoris Laetitia." *Theological Studies* 78, no. 1 (2017): 193-212.

The papal exhortation Amoris Laetitia has prompted questions about the way it develops doctrine, prioritizes the Gospel value of mercy, and calls for an accompaniment of and a respect for the discerning consciences of those in "irregular situations." This article examines response to these questions, by bishops and theologians in Germany, Austria, France, Italy, Belgium, South Africa, and Argentina seeking to offer positive and imaginative policies to embrace not only divorced and remarried couples, but all those looking for greater communion with the church.

Kelly, Conor M. "The role of the moral theologian in the church: a proposal in light of Amoris Laetitia." *Theological Studies* 77, no. 4 (2016): 922-948.

Conor's article shades light on the Pope's request (The teaching of moral theology). Secondly, Conor talked about The Historical Role of the Moral Theologian and in conclusion, The Role of the Moral Theologian after Amoris Laetitia.

Luzárraga, Ramón. "Accompaniment with the Sick: An Authentic Christian Vocation that Rejects the Fallacy of Prosperity Theology." *Journal of Moral Theology* 8, no. 1 (2019): 76-88.

In the article, Luzárraga talked about the reality of suffering and death, also gave an insight into the Calvinist Roots and Evolution of Positive Thinking, and in conclusion explained A Theology of Accompaniment as a Rebuttal to Prosperity Theology.

Rubio, Julie Hanlon. "Theology of Family Today: Contemporary Struggles and Future Promise." *Irish Theological Quarterly* 85, no. 3 (2020): 247-264.

The author argues that contemporary Catholic thinking on the family balances a radical vision of marriage as lifelong love oriented outward with a vision of a church offering welcome, accompaniment, and mercy.

Rubio, Julie Hanlon. "The Reach and Limits of the Francis Effect: A Response to James T. Bretzke, SJ." *Horizons* 42, no. 2 (2015): 403-408.

Bretzke article, talked about the difference Pope Francis has from the previous Popes, he also highlighted the Pope's actions such as, choices, geographic region and important sessions of ideological factions. In conclusion he briefly included the Pope's speech at SYNOD in 2014, as the best indication of what a church of mercy and inclusion will look like.

Salzman, Todd A., and Michael G. Lawler. "Amoris Laetitia: towards a methodological and anthropological integration of catholic social and sexual ethics." *Theological Studies* 79, no. 3 (2018): 634-652.

The authors gave an insight in three cumulative sections that Pope Francis' Amoris Laetitia moves towards an anthropological and methodological integration of Catholic social teaching and Catholic sexual teaching. First, they explored Amoris Laetitia's

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

anthropological integration of Catholic social and Catholic sexual teaching. Second, is the methodological integration of Catholic social and sexual teaching. Finally, the anthropological and methodological insights of Amoris Laetitia.

Salzman, Todd A., and Michael G. Lawler. "The Critics of Pope Francis and Amoris Laetitia." *New Theology Review* 30, no. 2 (2018): 43-54.

Article spoke about the reaction to the publication of Pope Francis's Apostolic Exhortation Amoris Laetitia (henceforth AL) has been as contentious as the two Synods on Marriage and Family of 2014 and 2015 to which it is a papal response. We focus here on an "Open Letter to Pope Francis" from the Catholic philosophers John Finnis and Germain Grisez,¹ which was published on the website of First Things on December 9, 2016.

Sedmak, Clemens. *A church of the poor: Pope Francis and the transformation of orthodoxy*. Orbis Books, 2016.

Anthony reviewed that the book draws out the implications of the Pope's vision The book develops its thesis in five chapters, followed by an epilogue. The first four chapters elaborate the implications that a heightened awareness of the simplicity of the object of faith has for the Church, in Pope Francis's vision.

Selak, Annie. "Missing Voices in Amoris laetitia: An Examination of Law, Narrative, and Possibilities for Inclusion in Roman Catholic Church Teaching." *Journal of Catholic Social Thought* 16, no. 1 (2019): 83-102.

Annie talked about Catholic social teaching that appeals to the universal dimension of the Church. Specific details and lived experience are sacrificed in an effort to address the universal Church. In striving to speak to the universal, particular voices are missing.

REFUGEES AND MIGRATION

Agosto, Efrain and Jacqueline M. Hidalgo, eds. *Latinxs, the Bible, and Migration. The Bible and Cultural Studies Series*. London: Palgrave Macmillan, 2018.

Agosto and Hidalgo's edited volume brings together a powerful collection of essays by Hispanic/Latinx biblical scholars. The collection focuses on interpreting biblical texts in light of experiences with migration and interpreting migration in light of the biblical texts. Each of the authors approaches interpretation with a number of different hermeneutical tools, and they focus on lo cotidiano (daily, lived experience) of the real people who have migrated and their descendants. At the start, the editors are clear in their definition of terms, e.g. Latinx, migration, Bible. The eight chapters that follow focus on those terms in the Christian Bible, taking up questions related to migration, exile, and diaspora. This collection and the authors individually take up questions that pertain to the ways the Bible can be a resource for migrants and their descendants to engage in home making in new places, but it also carefully explores the ways the Bible "has also served as a border and boundary that incites practices of transgression" (11).

Attridge, Michael. ; Daren Dias, et al. *The Church, Migration and Global (In) Difference*. New York: Palgrave MaMillan, 2019.

This collection of essays explores the global phenomenon of migration in its theological, historical, and socio-political dimensions and how faith groups have responded to the mass movements of peoples. The book tries to examine the various issues from global

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

perspectives at the intersection of religion, anthropology, history, politics, gender and post-coloniality.

Azaransky, Sarah ed. Religion and Politics in America's Borderlands. Lanham, MD: Lexington Books, 2013.

In the Introduction to Religion and Politics in America's Borderlands, Sean described the Borderlands as a wall between the US and Mexico. Although the majority of the essays focus on borderlands soul of the United States, Craig Wong's "The Subversive Act of Breaking Bread: How the Eucharist Transforms the Immigration Conversation" begins with the story of his Chinese grandmother's interrogation on Angel Island, just minutes from San Francisco, CA

Carmona, Victor. "Mixed Status Families, Solidarity, and Lo Cotidiano," in Sex, Love, and Families: Catholic Perspectives, edited by Jason King and Julie H. Rubio, 199-210. Collegeville, MN: Liturgical Press, 2020.

In their essay, the authors engaged with and respond to realities shaping contemporary family life, like religious pluralism, technology, migration, racism, sex and gender, incarceration, consumerism, and the call to holiness. The result is a collection that envisions ways that families can be places of healing and love in and for the world.

Carmona, Victor. "Dignity and Conflict: Immigration," in Value and Vulnerability: An Interfaith Dialogue on Human Dignity, edited by Matthew R. Petrussek and Jonathan Rothschild, 400-433. Notre Dame, IN: University of Notre Dame Press, 2020.

In the introduction the editors, Petrussek and Rothschild, raise and discuss seven key questions that lead us toward a more cohesive understanding of dignity. This collection answers the problematic appeals to human dignity as fundamental moral principles that are widespread in moral discourse, found in different fields on different issues.

Carmona, Victor. "La crisis de refugiados centroamericanos y sirios: Desde la misericordia a la justicia," in Hacia una ética de participación y esperanza, edited by Emilce Cuda, Elio Gazda, and James Keenan, 145-155. Bogotá, Colombia: Universidad Javeriana de Colombia, 2017.

Carmona, Victor. "Theologizing Immigration," in The Wiley Blackwell Companion to Latina/o Theology, edited by Orlando O. Espín, 365-386. London: Wiley Blackwell, 2015.

The Companion to Latino/a Theology presents a systematic survey of the past, present and future of Latino/a theology, introducing readers to this significant US theological movement. Contributors to the Companion include many established scholars of the highest caliber, together with some new and exciting voices within the various theological disciplines.

Díaz, Miguel, Carmen Nanko Fernández, Jean-Pierre Ruiz. *The Word Became Culture. Disruptive Cartographers: Doing Theology Latinamente Series. Volume 1*, Maryknoll, NY: Orbis, 2021.

As the publisher explains, "This inaugural volume of the new Orbis series "Disruptive Cartographers," The Word Became Culture includes original essays by leading scholars who lay out the issues and parameters of God-talk latinamente. In addition to the series editors, contributors include Nestor Medina, Jean-Pierre Ruiz, and María Teresa (MT) Dávila." The book is written en conjunto, or collaboratively, with each essay responding in some way to the previous one. This collaborative method is unique to Hispanic/Latine theological construction and offers an important counter witness to the ways in which God-talk has been articulated within academic settings.

Flores, Nichole. "Rootedness on the Slippery Earth: Migration in a Time of Social Upheaval," in *Religion, Justice, and Social Upheaval*, eds. Matthew T. Eggemeier, Peter Joseph Fritz, and Karen V. Guth (New York, NY: Fordham University Press, 2022): 112-123.

Gonzalez-Andrieu, Cecilia. "Psalm 37: The Inheritance of the Blameless: Works of Art by John August Swanson, Trina McKillen and Sergio Gomez," for the *Visual Commentary on Scripture*, a project of King's College London and the Tate Gallery, 2022.

Gonzalez-Andrieu's commentary, "Wounded Beauty," places Psalm 37 in dialogue with John August Swanson's "Madonna of the Harvest," Trina McKillen's "The Children," and Sergio Gomez's "The Bleeding Border." Her brief reflection explores questions of trust and faith in the midst of dire life experiences like migration, highlighting the significance of land not only as a home, but also as a reward for those who are righteous. Gonzalez-Andrieu's contribution is part of a larger interdisciplinary commentary that is available in person and online at <https://thevcs.org/>.

Guardado, Leo. "Sanctuary for Asylum Seekers: Revisiting the Religious Principle and Practice of Refuge in the Church." *Theological Studies* 82, no. 2 (2021): 285-309.

Leo's article talks about reconsideration of the tradition of church sanctuary. First, Leo analyzed the reality of Central American asylum seekers who are systematically denied protection in the U.S. Second, using the earliest Christian references to sanctuary from the fourth century, showing that sanctuary was religious. In conclusion, Leo talked about the disappearance from the Code of Canon law in the late twentieth century.

Guerrero, Armando "The Holy Disobedience of an UndocuJesus: Re-Reading Luke 2:41-52 Alongside Immigrant Youth," *Journal of Hispanic / Latino Theology*: Vol. 23 : No. 2 , Article 6. (2021) :205-230. <https://repository.usfca.edu/jhlt/vol23/iss2/6>.

Armando's article criticized the hostility towards the undocumented immigrants, Armando further likened most immigrants to the case of Jesus Christ. In conclusion Armando referenced other writers' sharing the concept of the devastation of most immigrants.

Heyer, Kristin E. "Internalized borders: Immigration ethics in the age of Trump." *Theological Studies* 79, no. 1 (2018): 146-164.

Kristin's article, started off highlighting Donald Trump's deal with Mexico, allegedly promising to secure the border with Mexico and deportation of undocumented immigrants. In conclusion, she discussed Pope Francis's gestures of solidarity with migrants

Heyer, Kristin E. "The Politics of Immigration and a Catholic Counter Narrative: A Perspective from the United States." In *Mobilizing Public Sociology*, pp. 49-67. Brill, 2017.

Heyer, Kristin E. (2022). "Walls in the Heart: Social Sin in Fratelli Tutti," *Journal of Catholic Social Thought* 19 (1), 25-40.

This essay traces and contextualizes Francis's application of interconnected dimensions of social sin in Fratelli tutti; interrogates its oversight of the social sin of sexism; and suggests that practices of encounter and discernment in the pursuit of social friendship serve as apt antidotes to the harmful dynamics identified.

Hoover, Brett C. *Immigration and Faith: Cultural, Biblical, and Theological Narratives*. Mahwah, NJ: Paulist Press, 2021.

The publisher writes, "Immigration and Faith describes immigration as an ongoing historical reality that human beings understand through distinct, powerful narratives. Such narratives help various groups of people frame and see migration through a discerning lens. In nations like the United States, with strong immigrant histories, the collision and interweaving of various migration narratives helps partially to explain the ever-shifting tensions and political struggles over immigration. Migration stories, however, are not only about immigrants. Internal migration elicits similar cultural, scholarly, and theological narratives—of insiders and outsiders, welcome and fear, loss and success. Whether describing international or domestic migration, these "moving stories" interpret the collective experience both of migrants and others impacted by migration. Receiving communities from dominant cultures have much to say, too, and the stories may be constructed more to speak to their experiences than to those of immigrants. Finally, those who choose to remain in the places from which migrants depart also figure into migration narratives, often subtly and almost invisibly. Any honest account of migration, whether internal or international, must incorporate something of the experience and conditions of all three communities: moving, staying, relocating. Approaching narratives from this trifold perspective reveals migration as the multilateral, systemic reality that it is." From <https://www.paulistpress.com/Products/5473-9/immigration-and-faith.aspx>

Ilo, Stan Chu. "Theology as Border-Crossing: Lessons from a Hostel for Refugees" in *Concilium International Journal of Theology*. 2021/1: 48-59.

The author shares in this essay the lessons he learned from the experience of living in a refugee hostel with refugees. The author develops these lessons into theological insights and principles, namely: (1) the shared identity as humans vis-à-vis the contestations about identity today; (2) how the Church can be a space for encountering the other in an inclusive love of God who centers our being and history in a boundless love as the dynamism of all things; and (3) the possibility of a theology of border-crossing that translates the boundless love of God into pastoral and social praxis. Such a theology of

border-crossing can only emerge when a theologian embraces his or her own vulnerability and that of others on these margins of human experience, dislocation, and self-surrender.

Ruiz, Jean-Pierre. Reading from the Edges: The Bible and People on the Move, Studies in Latino/a Catholicism Series. Maryknoll, NY: Orbis, 2011.

This is a book review of Jean-Pierre Ruiz, "Readings from the Edges." As its title suggests, this short book is located at the edges. More to the point, its thesis is at the intersection and overlapping of two distinct loyalties: a loyalty to the Bible as a guide for theological reflection, and a loyalty to migrant communities throughout the world (especially among the Latino/a communities in the United States).

CULTURE OF ENCOUNTER

Clark, Meghan J. "Pope Francis and the Christological Dimensions of Solidarity in Catholic Social Teaching." Theological Studies 80, no. 1 (2019): 102-122.

The author examines solidarity as a central aspect of the Catholic social tradition focusing on the way in which Francis, building upon his predecessor's examination of solidarity, develops solidarity's Christological character. Francis's use of place and proclamation in public ministry calls for an ethic of inclusion and encounter. Francis turns to the Incarnation as informing a theology of solidarity focused on both Jesus as model of solidarity and of lived solidarity as an encounter with Christ.

Clark, Meghan J. and Anna Rowlands (2022), "Fratelli Tutti: Reading the Social Magisterium of Pope Francis," Journal of Catholic Social Thought 19:1 pp. 5-23.

The authors explore the teaching of Fratelli tutti as an integrating document of the papacy of Francis. Exploring the title as greeting and imperative, the authors make a case for exploring FT as both a development of the themes of earlier social encyclicals and as an attempt to explore an integral humanism for a new age facing economic, environmental, migratory, and social-conflictual challenges. The article lays out a summary of these main themes of Francis's social teaching.

Davila, Maria Teresa (MT) (2022), "The Political Anthropology of Fratelli tutti: The Transcendent Nature of People's Political Projects Grounded in History" Journal of Catholic Social Thought 19:1.

This essay seeks to understand the political anthropology originally developed by Jorge Bergoglio that undergirds his vision of political life. In Fratelli tutti, Francis puts this anthropology at the service of Catholic social teaching, distinguishing him from his two immediate predecessors. Such a political anthropology supports the transcendent value of the person as extending to the people, and, in turn, as extending to political life as well. As such, this becomes an important space from which we extend ourselves toward others as part of the task of humanization.

Dias, Darren. (2016). Each in Their Own Language: Dialogue in the New Pentecost. Science et Esprit 68 (4), pp. 243-256.

In this article, Dias claims that Vatican II marks the re-appropriation of the spirit of Pentecost. in a contemporary context consistent with the pattern of the first Pentecost account in the New Testament. The article concludes by naming the effects of this ecclesial participation since Vatican II as the hierarchical church's commitments to

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

repentance and reconciliation, the unity of the human family, and sustained and intentional encounter and exchange.

Dias, Darren. (2020). Interreligious Dialogue as Language Negotiation. Religious Studies and Theology 39 (2), pp. 210-224.

This article argues that Christians are living a new and complicated moment in the history of "dialogue." Thus, a complex model for understanding dialogue that includes tropes of resistance, hybridity, and the incompleteness of language exchanges is required. This is especially true of interreligious encounters.

Goizueta, Roberto S. Christ Our Companion: Toward a Theological Aesthetics of Liberation. Eugene, OR: Wipf and Stock, 2021.

In his book, Roberto gave reasons for an innovative perspective in the significant theological movements in the USA, reinterpreting classic themes of theology from the context of the Latino groups in the US. Ecumenical orientation and reflections, from the popular Latin American Catholicism that remained among others, in Puerto Ricans and Cuban, have given rise to a rich reflection on faith and life of ethnic minorities, groups of exiles and migrants.

Gonzalez-Andrieu, Cecilia. "Wounded Grace and the Disquieting Invitation of the Real," in The Proceedings of the Catholic Theological Society of America Vol. 73, 2018, 23-37.

Cecilia in her article extensively wrote about the exploration of grace beginning with woundedness. Cecilia highlighted the promises made by the Presidency of the United States during her invitation. Further discussed her unexpected encounter as a "Theological Aesthetics" scholar-activist.

Nanko Fernández, Carmen. Theologizing en Español: Context, Community, and Ministry. Maryknoll, NY: Orbis, 2010.

This book (paper) is first all an honest "self-critique" of and reaction to the reality of the Roman Catholic Church in connection to the Hispanic presence within and outside of the church. It is aimed at addressing scholars and ministers within the Catholic Tradition in the US and to anyone within the Christian tradition who wants to understand the theological and pastoral implications of recognizing seriously, all its members, but especially those perceived as "the different other". Finally, it reminds all that if any church tradition in this country is going to thrive and survive as a true faith community, then, its leaders must overcome theological and pastoral monologues for bilingualism.

Ospino, Hosffman, et al. "Hispanic Ministry in Catholic Parishes: A Summary Report of the Findings from the National Studies of Catholic Parishes with Hispanic Ministry." Boston College School of Theology and Ministry and Center for Applied Research in the Apostolate. Georgetown University, Washington, DC, 2014.

In this groundbreaking nationwide study of Hispanic ministries in U.S. parishes, Dr. Hosffman Ospino describes not only the reality of the Church in the United States today, but the Church it is becoming. With 40 percent of the Catholic population in the United States claiming Hispanic roots, and the possibility that this population could triple in the next 35 years, Ospino makes clear that the vitality of our Church in the 21st century depends in large part on our embrace of this growing Hispanic presence.

Rausch, Thomas P., and Richard R. Gaillardetz, eds. *Go into the streets!: the welcoming church of Pope Francis*. Paulist Press, 2016.

Hollenbach, David. "The Glory of God and the Global Common Good: Solidarity in a Turbulent World." *Proceedings of the Catholic Theological Society of America* 72 (2017).

In this presidential address, the author examines the ethical requirements of the common good today and using Ignatius Loyola suggests that Christians are called to work for "the glory of God and the common good." His aim is to show "that promoting the common good and giving greater glory to God are deeply interconnected."

Mannion, Gerard, ed. *Pope Francis and the future of Catholicism: Evangelii Gaudium and the papal agenda*. Cambridge University Press, 2017.

This paper therefore presents us with the Holy father's move to bring about total freshness and change in the entire Church's evangelical mission. In addition, this work thinks Pope Francis planned to achieve this by introducing: a decentralized church (church of the street and mercy) against monocultural church tradition, philosophical, theological and pastoral pluralism aimed at bringing the richness of the gospel. Finally, the Pope's promotion of Ecclesiological realism against clericalism, formation of the laity to enable them participate actively in the Church's missionary task are well observed in this paper.

Massaro, Thomas J. "Pope Francis on Overcoming Exclusion: A Theological Vision with Economic and Social Implications." *American Journal of Economics and Sociology* 78, no. 4 (2019): 865-893.

*The ethical imperative to overcome exclusion is a key component of the social teachings and advocacy efforts of Pope Francis. At the very core of the pastoral and social vision he proposes is a drive to resist the global trend toward growing inequality and to encourage greater solidarity, which includes extending economic opportunities much more broadly. Even more vehemently than his papal predecessors, Francis insists on prioritizing the concrete well-being of people facing hardship and oppression, so that nobody is relegated to the category of "the throwaway." While the theme of mercy (a "soft" virtue, inasmuch as it involves voluntary action to overcome indifference and suffering) is prominent in many of his ethical appeals, Francis notably displays a distinctive structural analysis (a "hard" diagnostic tool) when addressing injustices in the global economy. The plights of victims of human trafficking, of global climate change, of restricted work opportunities due to globalization, and other causes of human suffering are best analyzed with ample attention to structures that require transformation. While economists and sociologists may be less interested in the underlying moral anthropology and spirituality that grounds the social teachings of Francis, it is undeniable that a coherent social vision undergirds the insistence of the Jesuit pope on greater social inclusion—a vision that applies to the full range of economic, environmental, and social issues. These concerns are on especially full display in two major teaching documents of Francis: his 2013 exhortation "The Joy of the Gospel" and his 2015 encyclical *Laudato Si'*. In each, the pope employs an astute structural lens that reveals injustices and allows him to propose strategies to overcome inequality and exclusion.*

**Massaro, Thomas J. "The Peace Advocacy of Pope Francis: Jesuit Perspectives."
Journal of Jesuit Studies 8 (2021): 523-546.**

This essay highlights some distinctive features in the peace witness and advocacy of Pope Francis that go beyond the level of mere rhetorical flourishes and favored tropes. In proposing a certain originality in how Francis wears the mantle of peacemaker and bridge-builder in his role as Universal Pastor (indeed as pontifex maximus, an important papal title), the treatment that follows naturally includes analysis of the sources of his concern and characteristic strategies in pursuit of peace. More specifically, an examination of the peacemaking initiatives of Francis—including words spoken and written, noteworthy apostolic visits and rich symbolic gestures—reveals identifiable marks of his Jesuit roots. As we review what Pope Francis has done and said regarding peace in his first seven and one-half years in office, the unmistakable influence of Ignatian spirituality and five centuries of Jesuit experience rise to the surface time and again. This essay highlights some distinctive features in the peace witness and advocacy of Pope Francis that go beyond the level of mere rhetorical flourishes and favored tropes. In conclusion a Special Attention to the Structural Dimensions of Peacemaking was discussed.

Mescher, Marcus. The Ethics of Encounter: Christian Neighbor Love as a Practice of Solidarity. Orbis Books, 2020.

This paper concentrates on Marcus Mescher's observation of a continuous individualistic tendencies among the US Christians and proposed the practice of Solidarity, culture of inclusion and belongingness as a nice start to winning this war against individualism and inadequate solidarity and healthy inter/intra-personal relationship, and Christian love vivid in the holy scriptures. According to this paper, political polarization, rising secularism, declining social capital, economic inequality and insecurity remained obstacles that have consistently promoted individualism among Christians in the US. Be that as it may, this paper therefore, presents us with the story of the "Good Samaritan" as a do without example for achieving these ethics and virtues of love, seeking out and acting as a neighbor to "the other". In addition are; the impact of technology and media and the adoption of Charles Taylor's ideas about social imaginary... Finally, this paper calls for the promotion of inter-human relationship, encouragement of inclusive communities building, accompaniment, cultivation of good cultures, virtues and ethic of Solidarity among Christians in the US.

Ruiz, Jean-Pierre. Revelation in the Vernacular. Disruptive Cartographers: Doing Theology Latinamente Series. Maryknoll, NY: Orbis, 2021.

The publisher writes, "This remapping of a theology of revelation done latinamente begins with the implications of Spanish colonizers' efforts to reckon with the sort of religious difference that they had never encountered. It then retrieves from 16th-century Spain disruptive voices seeking to articulate a hermeneutics of the vernacular rooted en lo cotidiano (everyday life), a retrieval with significant possibilities for contemporary believers negotiating an understanding of divine self-disclosure in a religiously diverse world. Finally, Ruiz looks at the final document of the Amazonian Synod, as well as the post synodal exhortation Querida Amazonia, to revisit the question of revelation in the context of interreligious understanding."

SYNODALITY

Ilo, Stan Chu, "Exploring the Possible Contributions of the African Palaver towards a Participatory Synodal Church." Exchange, 50 (2021): 209-237.

This essay argues for a participatory synodal Church and the possible contributions of the African palaver as a model for participatory dialogue in the Roman Catholic Church. The African palaver is the art of conversation, dialogue, and consensus-building in traditional society that can be appropriated in the current search for a more inclusive and expansive participatory dialogue at all levels of the life of the Church. The author develops this essay first by briefly exploring some theological developments on synodality between the Second Vatican Council and Pope Francis and some of the contributions of the reforms of Pope Francis to synodality in the Church. Secondly, the author identifies how the African palaver functions through examples taken from two African ethnic groups. The essay concludes by showing how the African palaver could enter into dialogue other new approaches to participatory dialogue for a synodal Church.

Hinze, Bradford E. Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments. New York: Continuum, 2006.

Hinze, Bradford E. Prophetic Obedience: Ecclesiology for a Dialogical Church. Maryknoll, NY: Orbis Books, 2016.

This book follows the background established by the 2006 book, Practices of Dialogue by examining in more detail the transitions that took place in the Archdiocese of New York, and gives specific attention to those at the existential peripheries in the Bronx, especially parishes dedicated to community organizing on social justice for the poor. A fuller theology of the Holy Spirit and Christology is developed in relation to Jesus and prophetic obedience

Hinze, Bradford. "Can We Find A Way Together? The Challenge of Synodality in a Wounded and Wounding Church." Irish Theological Quarterly 85, no. 3 (2020): 215-229.

This essay explores synodality as it is developed in the Australian Plenary Council, the Germany Synodal Way, and the Diocesan Synod of Limerick Ireland, followed by exploration of the exercise of restorative justice for the victims of clergy sexual abuse, and the way of those at the margins of the church. This article has been noticeably revised in the book Confronting the Church in Controversy as the last chapter.

Hinze, Bradford. Confronting a Church in Controversy. Paulist Press, 2022.

This book explores the clergy sexual abuse in the U.S. starting with the study of victims, followed by diagnosing the pathology, and examining how various lay groups responded, and then the bishops and the popes, and then delineating changes long resisted, and ending with Can We Find a Way Together?

Hinze, Bradford, "Dreams of Synodality, Specters of Constraint" *Louvain Studies* 43 (2020), 297-312.

This essay explores the issues raised by the Papal Apostolic Exhortation on the Amazonian Synod.

Osheim, Amanda C. "Stepping toward a Synodal Church." *Theological Studies* 80, no. 2 (2019): 370-392.

Consulting recent theological literature aids the discovery of potential, if only partial, the author examines steps towards a synodal church in three areas: spiritualities and structures of discernment; theological methodologies; and ecumenical gifts of synodality.

MISSIONARY CONVERSION (PRAYER AND CONTEMPLATION)

Ilo, Stan Chu. *Die Illuminative Ekklesiologie von Papst Franziskus und die Mission de Barmherzigkeit für die Kirche der Armen in Afrika in Pope Francis and the Revolution of Tenderness*, Karl Appel, ed. Freiburg: Verlag Herder, 2016: 349-365.

*This chapter explores the theological foundations of the two ecclesiological images which are currently in the ministry of Pope Francis, the Church of the poor and the Church of Mercy. The author demonstrates how Pope Francis retrieves and adopts these images for reading the signs of the times. In doing this, the essay argues that Pope Francis has introduced a paradigm shift through what the author calls an illuminative ecclesiology. Through an analysis of key texts from *Evangelii Gaudium*, the author argues that this illuminative ecclesiology uses the images of 'the poor' and 'mercy' as models for pastoral practices and priorities which is capable of transforming cultures. The chapter concludes by proposing some pastoral practices through which the Church in Africa can appropriate this illuminative ecclesiology in the challenging but exciting momentum of Christian expansion in the Black continent.*

Ilo, Stan Chu. *The Church of Pope Francis: An Ecclesiology of Accountability, Accompaniment and Action in The Church We Want: African Catholic Look to Vatican III* ed. A. Orobator (Maryknoll: NY: Orbis Books, 2016): 27-45

The essay used a triple 'A' framework to describe the three movements in the papacy of Pope Francis and how they apply to the reform of the church and the translation of the teaching of Vatican II to modern Catholicism. This triple A ecclesiology are accountability, accompaniment and action. These three are proposed as three important moments in encountering people, discerning their hopes and pains, and journeying with them through daily action in the direction of transformation of their lives and contexts through the agency of faith and action.

Guider, Margaret E. "Mentoring for Missional Collegueship and Friendship in the Lord." Pages 190-206 in *Unlikely Friends: How God Uses Boundary-Crossing Friendships to Transform the World*. Edited by David W. Scott, Daryl R. Ireland, Grace Y. May, and Casely B. Essamuah. Eugene: Pickwick Publications, 2021.

DOING THEOLOGY FROM THE EXISTENTIAL PERIPHERIES

Clark, Meghan J (2020). “Charity, Justice, and Development in Practice: A Case Study of the Daughters of Charity in East Africa.” *Journal of Moral Theology* 9 (2): 1–14.

In this article, the author examines charity, justice, and development in the work done by the Daughters of Charity in Kenya, Ethiopia, and Tanzania with an eye to how the work done on the margins can inform and clarify Catholic social teaching’s understanding of these theological principles.

Fernández, Eduardo and Deborah Ross, eds with Steven B. Bevans. *Doing Theology As If People Mattered: Encounters in Contextual Theology*. New York: Herder & Herder, 2019.

This edited collection of essays written by faculty at the Jesuit School of Theology in Berkeley details approaches to praxis in contextual theology. It opens with an essay from Sandra Schneiders on reconciled diversity, a term she explains Pope Francis borrowed from Lutheran scholar Oscar Cullman. She explains that reconciled diversity doesn’t aim for a simple uniformity of thought or practice, but rather, holds in respectful tension different perspectives on truth, as is manifest in a number of ways. The five essays that follow and complete Part I of the book show how they approach their respective areas—New Testament, patristic theology, theopoetics, sacramental theology, theological education and administration—as modes of contextual theology. Part II focuses primarily on pedagogy and practices of teaching with a particular emphasis on immersion courses and field education.

Hoover, Brett C. and Jennifer Owens Jofré. “From the Margins to the Center: Reorienting Theologies of Ministry to the Hispanic/Latine Catholic Pastoral Landscape.” In *Perspectives of Religious Studies*, Winter Issue, 2022.

Hoover and Owens Jofré write, “Recognizing ministry as an essential form of religious participation in Catholic contexts, the authors argue that theologies of ministry rely heavily on Euro-American perspectives and would be strengthened by further engagement with the work of Hispanic/Latine theologians and the experiences and expertise of Hispanic/Latine lay ecclesial ministers. A contemporary history of theologies of ministry since Vatican II is provided alongside an overview of the religious landscape of the US from the vantage point of Hispanic/Latine Catholics. The authors introduce findings of a qualitative study of the landscape of ministry in Hispanic/Latine Catholic contexts as Hispanic/Latine lay ecclesial ministers describe them. They encourage a broader understanding of popular religion as a social and sacramental imaginary and an emphasis on intersectional and antiracist perspectives in approaches to ministry that currently focus on cultural competency.”

Imperatori Lee, Natalia. *Cuéntame: Narrative in the Ecclesial Present*. Maryknoll, NY: Orbis, 2018.

This book therefore, is centered on Natalia’s interdisciplinary work aimed at crafting a theology of the church that begins with experiences of Latinx communities, to developing an ecclesiology and dogmatic theology that is shaped by narratives (story telling). To achieve this, she infused together sources ranging from history, theology, sociology, fiction works, and visual arts which proved that this work is culturally intelligible, doctrinally

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

coherent. Rooted in the faith of the people and at the same time addressing the needs of the universal Church.

Owens Jofré, Jennifer. ““How Do We Help Everybody Heal?”: Implications of Guadalupan Devotion at Dolores Mission Parish.” *Journal of Hispanic/Latino Theology*. Vol. 21 : No. 2 , Article 3. (2019) :133-156.

This essay examines devotion to Our Lady of Guadalupe at Dolores Mission Catholic Parish in Los Angeles, with special attention to how it is expressed among those who revere her, especially lay Latina women who are mothers and grandmothers. It highlights the implications of their devotion for understanding of women’s roles in the church, the home, and the neighborhood and for faith-based community organizing in response to gang violence and police violence in Boyle Heights.

Owens Jofré, Jennifer. “The Underground Feminism of Dolores Mission Parish.” *Anglican Theological Review*. Vol. 101, Iss. 4 (Fall 2019): 663-671.

The article focuses on the concept of underground feminisms to analyze the specific forms of lay women’s leadership in a Latine parish in East Los Angeles. Underground feminisms are gendered praxes that are often absent from academic discourse. The underground feminism practiced at Dolores Mission lifts up a racially marginalized parish community that values familismo and allows lay women to share their practical wisdom as they support the development of non-Latino priests serving Mexican- and Salvadoran-American parishioners who are often monolingual Spanish speakers.

Ross, Deborah. “Ignatian Spirituality and Action Research: Exploring Lay Ecclesial Ministerial Formation.” *The Way*, Vol. 61, Issue. 2 (April 2022), 98-110.

Ross delineates the creative synthesis she has developed between action research, a methodology for program evaluation often employed by social scientists with its roots in the scholarship of psychologist Kurt Lewin, and Ignatian spirituality. This essay outlines the precepts of this method and highlights key moments in applying it to an evaluative study of lay formation at the Jesuit School of Theology in Berkeley, one of two theologates in the United States. Ross explains that the six steps of this process include: “(1) Identifying research questions/aims, (2) Designing various research activities, incorporating Ignatian themes, (3) Conducting research activities, integrating Ignatian spirituality into the process, (4) Analyzing the collected data, (5) Engaging in theological reflection on the analyzed data, utilizing Ignatian spirituality, (6) Establishing research recommendations to be implemented in the spirit of magis” (100).

FIVE ADDITIONAL THEMES

RACISM

Cassidy, Laurie and Alex Mikulich. *Interrupting White Privilege: Catholic Theologians Break the Silence*. Maryknoll: Orbis Books, 2007.

Copeland, M. Shawn. “Paper Two – An Imperative to Act.” *Proceedings of the Catholic Theological Society of America* 750 (September 16, 2021): 27-31. Accessed September 12, 2022. <https://ejournals.bc.edu/index.php/ctsa/article/view/13825>.

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

In this plenary presentation at the 2021 CTSA Convention, Copeland identified two sources of her deep disappointment and righteous anger: the impact of the coronavirus pandemic on those most racially and economically marginalized and white racist supremacy. She argues that Catholic theologians have much work to do, both inwardly, i.e. spiritually and emotionally, and outwardly, i.e. through their scholarship, to reckon with these realities and to foster conditions in which all, especially the most marginalized, can thrive.

Copeland, M. Shawn. *Enfleshing Freedom: Body, Race, and Being*. Minneapolis, MN: Fortress Press, 2009.

Shawn enlightened readers in the article, bringing to light the unity of all races in and outside the body of Christ. Shawn further discussed the poor treatments the black race were given and talked about an awareness program to educate the public about tolerance.

Ilo Stan Chu, “Racism, the Church and the Suffering of People of Africa Descent”,

Understanding your Church, LaCroix, Paris: LaCroix International, 2020: 47-55.

The author uses the brutal murder of George Floyd and other painful instances of racism in America against blacks and people of African descent to explore the role of the church in America in supporting or being complicit with the status quo or being an agent for change, civil rights, justice, and national reconciliation. It makes suggestions on how the church can fight against the systems of oppression in the land through a prophetic stand against this evil in society and fight its painful presence and consequences in the church itself.

Franciscan Action Network: Fratelli Tutti & Racism/ANti-Racism Panel:

https://www.youtube.com/watch?v=XtheAPr1DyI&list=PLOmOTsyidYIa3ZcSq_H9FFuLKQ4bkgPR_&index=2

Imperatori-Lee, Natalia. “Paper Three – Dispatches from the Wasteland”. *Proceedings of the Catholic Theological Society of America 750 (September 16, 2021): 32-36. Accessed September 12, 2022.*

<https://ejournals.bc.edu/index.php/ctsa/article/view/13829>.

In dialogue with Copeland at the 2021 CTSA Convention, Imperatori-Lee’s plenary presentation employs an image from Cardinal Bernard Law in description of the organization, that of a theological wasteland. Pointing to the ways this term highlights the tension between “ecclesiastical authority and academic theology,” she celebrates the CTSA’s rich tradition of academic freedom, which has produced important interventions on how Catholics participate in the sharing of eucharist, the reality that women image God, and the ways in which racism and colonialism distort the will of God for humanity. Building on the 1970 presidential address of Charles Curran, she encourages her colleagues to do three things: (1) to center the voices of those who are minoritized in the theological academy, (2) to navigate the potentially fruitful tension between the teaching function of our scholarship in the church and our accompaniment of those whom the hierarchy disregards, and (3) to engage intentionally with social movements on the ground.

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

Bryan N. Massingale, Racial Justice and Catholic Church Maryknoll: Orbis, 2010.
Reed-Bouley, Jennifer. "‘I Belong! And I’m Here to Stay!’ U.S. Black Catholics’ Faith and Faithfulness." Ecclesial Practices 2 (2015): 177-197.

Jennifer's blurb attends closely to the faith and experiences of black Catholics. Two major themes emerged from semi-structured interviews with fifteen black Catholics in a midwestern U.S. city: First, participants experience the Catholic church simultaneously as both a loving home and a significant source of suffering because of racism. In conclusion Jennifer explained how participants engaged in forgiveness of racism, which involves working for racial transformation of church and society.

Punsalan-Manlimos, Catherine, Tracy Sayuki Tiemeier, Elisabeth Vasko, eds. "Why We Can't Wait": Racism and the Church. Maryknoll, NY: Orbis, 2023.

This forthcoming volume includes essays based on presentations given at the College Theology Society's 2022 convention, which focused on the theme, "'Why We Can't Wait': Racism and the Church." "Why We Can't Wait" is the title of Martin Luther King's 1964 book that details not only the events, but also the theological and strategic underpinnings of the nonviolent movement against segregation based on race that he and other Christian ministers headed in the United States. Punsalan-Manlimos, Sayuki Tiemeier, and Vasko used that title to draw attention to the work that remains to be done to live into the upside-down values of the Kingdom of God that is right now and not yet. The contributing authors speak to this theme from their respective disciplines.

Teel, Karen. Racism and the Image of God. New York: Palgrave Macmillan, 2010.

Karen examined traditional Christian anthropological thinking that has played an extensive role in perpetuating the denigration of black bodies, which counters the belief that human beings are created in the image and likeness of God.

POVERTY AND INEQUALITY

Aquino, María Pilar. "Theology Renewing Life: Prophetic Interventions and Enduring Commitments". Proceedings of the Catholic Theological Society of America 750 (September 16, 2021): 62-79. Accessed September 12, 2022.
<https://ejournals.bc.edu/index.php/ctsa/article/view/13835>.

María talked about the Catholic theologians, faced with an unstable and ambivalent situation rife with anxiety and uncertainty which has simultaneously exposed both human fragility, and the potentialities for a greater theological contribution to the construction of different modes of life. She focused her comments on the urgent need for cognitive justice in Catholic theological construction, that the signs of the times be interpreted clearly, with an eye toward relief and renewal for those on the margins of social and ecclesial life.

Cahill, Lisa Sowle. "Social Justice and the Common Good: Improving the Catholic Social Teaching Framework." Journal of Moral Theology 1, no. CTEWC Book Series 1 (2021): 106-118.

Pope Francis' encyclical on the environment, Laudato Si', is a remarkable intervention into Catholic social teaching (CST). Its vision of environmental justice is groundbreaking. Laudato Si' eloquently proclaims the beauty of the natural universe and strikingly redefines humanity's place within it, by insisting that all creatures have intrinsic value and, with humanity, are included in the redeeming grace of Christ. Moreover, this encyclical and its

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

successor, the 2019 Synod on the Amazon, provide more than an environmental ethics. Their implications for the CST framework as a whole are radical. This chapter briefly recapitulates the modern history of CST, then situates three innovations of Pope Francis's ecological agenda in terms of their significance for the evolving tradition. All three derive from Pope Francis's indictment of powerful elites for obstructing international agreements on climate change and his tacit recognition that moral teaching alone cannot reverse standing injustices. I argue, however, that there is a significant blind spot in CST on the environment and health justice, one that even Pope Francis has still to address: gender equality. The chapter concludes with a case study from the Amazon that draws these themes together.

Carozza, Paolo G., and Clemens Sedmak, eds. *The Practice of Human Development and Dignity*. University of Notre Dame Press, 2020.

Clark, Charles MA. "Pope Francis and American Economics." *Horizons* 42, no. 1 (2015): 128-140.

An economist, the author responds to critics of Pope Francis's economic analysis and calls for economic justice arguing for the pope's approach.

Cloutier, David. "Moral Theology in Service of the Work of the Spirit: Synthesizing Pinckaers and Pope Francis Against the Moralities of Obligation." *Journal of Moral Theology* 8, no. Special Issue 2 (2019): 13-30.

David talked about reasons to put the work of Servais Pinckaers into conversation with the work of Pope Francis. Further broke down God's Activity in the Documents of Vatican II and Pinckaers on the Activities of the Spirit, Reading Pope Francis on Morality and in conclusion, David highlighted How Pinckaers made it easier to understand the Theological and Anthropological Assumptions on Pope Francis.

Bradford E. Hinze, *Prophetic Obedience in a Dialogical Church* (Orbis Books, 2016)

This book offers an investigation of the implementation of the dialogical, or what in many instances entails a synodal approach to the church and more extensively synodality as introduced at the Second Vatican Council by means of drawing all the faithful, including the lay faithful and the marginal faithful into a process of discernment. This book begins by examining how this is implemented in parishes, dioceses, episcopal conferences, and in the synod of bishops. Each chapter is devoted to a specific sphere of dialogue in the church. Chapter 1 considers the matrix of dialogue in the parish and the parish council. Chapter 2 explores the bishops and the diocesan synod. Chapter 3 analyzed the history and unfolding of Call to Action in 1976. Chapter 4 analyzes the role of dialogue in the U.S. Bishops Conference in their letters on war and peace, the economy, and women. Chapter 5 analyzes the emergence of the Common Ground Initiative initiated by Cardinal Bernardin and its critics. Chapter 6 explores the experience of women religious in chapters, focusing on the experience of the Adrian Dominicans. Chapter 7 discusses the emergence of the synod of bishops. Chapter 8 explores the evolution of ecumenical dialogue. Chapter 9 analyzes the history of interreligious dialogue. Chapter 10 treats the Lessons and Laments and the Unfinished Agenda of a Dialogical Church.

Hinze, Christine Firer. "Just Work? Catholic and Feminist Perspectives on Labour and Livelihood." *Studies: An Irish Quarterly Review* 108, no. 432 (2019): 377-388.

Ilo, Stan Chu. *A Poor and Merciful Church: The Illuminative Ecclesiology of Pope Francis*. Maryknoll, NY: Orbis Books, 2018.

This book argues that the central focus of Pope Francis's papacy is a poor and merciful church. It captures this central focus through what the author calls an illuminative ecclesiology, that is, a theology of the Church that answers the question of the form of the church that shows the face of God to the world and the faces of the world and the people of God to God. The book explores the rich depths of Pope Francis's teaching on the people of God and how the church is to be found at the peripheries and how the peripheries reveal the face of God. The understanding of both the poor and merciful church are developed in two chapters, while the praxis of a poor and merciful church is developed in two chapters, and the book gives examples of how this praxis will look like when applied concretely to the African context.

Ilo Stan Chu. "Poverty and Economic Justice in Pope Francis" in *International Bulletin of Missionary Research*, Vol. 43, 1 (2019): 38-56.

*This article discusses Pope Francis's teaching on poverty and economic justice with reference to his *Evangelii Gaudium* and *Laudato si'*. This teaching is developed through three emphases of the pope: (1) a compassionate church, moved by the suffering and injustice in the world; (2) a church whose mission is to accompany humanity with the leaven of the Gospel in order to bring about a radical conversion of hearts and worldly systems and institutions; and (3) a transformative missional praxis that brings about integral salvation through solidarity with the poor and marginalized, and a prophetic commitment to human and cosmic flourishing.*

Ilo Stan Chu. *The Church of the Poor: Towards an Ecclesiology of Vulnerable Mission in Ecclesiology*, *Journal of Ministry, Mission and Unity*, vol 10, no. 2 (May 2014): 229-250.

The essay argues that Pope Francis had recovered a forgotten image of the church as a poor church that was not fully developed in Vatican II. Using biblical, patristic and theological sources as foundation, the essay applies a trinitarian logic to explicating the foundations of the church as poor and then proceeds to show how a vulnerable mission becomes for the church a powerful praxis for witnessing to the image of the Church as a poor Church.

Pineda-Madrid, Nancy. *Suffering and Salvation in Ciudad Juarez*. Minneapolis, MN: Fortress Press, 2011.

Pineda-Madrid argues that the impact of soteriologies written during the Middle Ages continues to be felt today in ways that distort our relationships with one another, especially through the impact of femicide on women and girls in El Paso/Ciudad Juarez. Her text engages with media accounts of the women and girls who were disappeared and often brutally murdered because of their gender by members of drug cartels, centering the voices of those who continue to advocate for them to be sought out and found. She explains that theologies of atonement that celebrate suffering dishonor the imago Dei with clear and violent implications, especially for those who are marginalized. Pineda-Madrid asserts that "if salvation is to be meaningful today, then it must speak to the overwhelming evil of femicide. A social, communal response is now required" (3).

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

Pineda-Madrid, Nancy. Theology in an Insurgent Key: Violence, Women, and Salvation. Mahwah, NJ: Paulist Press, 2022.

*Pineda-Madrid's Madaleva Lecture in the Center for Women's Spirituality at St. Mary's College continues to treat themes raised in her 2011 book, *Suffering and Salvation in Ciudad Juarez*. Explaining that rates of violence against women continue to rise globally, especially in contexts where economic pressures are high, she argues that the "widespread systematic killing of women issues a Christological imperative if Catholic theology is to remain true to Christ's vision of the offer of salvation for all flesh, indeed, for women's flesh."*

Shadle, Matthew Allen. Interrupting capitalism: Catholic social thought and the economy. Oxford University Press, 2018.

In the book, Shadle helped Catholics reimagine what their tradition can contribute to the way we understand and inhabit the contemporary capitalist economy. Today, Catholic faith demands the interruption of capitalism. The remaining chapters in the book survey the ways in which CST and its interpreters have succeeded or failed at being anticapitalist and pro-communitarian.

Ward, Kate. "Jesuit and feminist hospitality: Pope Francis' virtue response to inequality." Religions 8, no. 4 (2017): 71.

Kate explained that Pope Francis diagnosed economic inequality as both a structural problem and a problem of virtue, and that the virtue he calls for in response is what James F. Keenan, SJ has called Jesuit hospitality. Reviewing contemporary theological work on hospitality, In conclusion, Kate's article contributed to existing literature on the uniquely Jesuit nature of Francis' theology and to work showing the resonance of his intellectual standpoint with feminist approaches.

ECOLOGY

Baum, Gregory. "Laudato Si'." In *The Critique of Religion and Religion's Critique*, pp. 324-329. Brill, 2020.

Briola, Lucas, "Praise Rather Than Solving Problems: Understanding the Doxological Turn of Laudato Si' through Lonergan," *Theological Studies*, 81, no. 3 (2020): 693-716.

*In the article Lucas employed the thought of Bernard Lonergan to understand the significance of Pope Francis's doxological and eucharistic emphases in *Laudato Si'*. By drawing parallels between Lonergan's identification of "general bias" the article shows why Francis makes doxology and the Eucharist central for the care of our common home and the implementation of an integral ecology that answers the cries of the earth and the poor.*

Cavanaugh, William T., editor, *Fragile World: Ecology and the Church* (Eugene, OR: Cascade Books, 2018).

*In *Fragile World: Ecology and the Church*, scholars and activists from Christian communities as far-flung as Honduras, the Philippines, Colombia, and Kenya present a global angle on the global ecological crisis--in both its material and spiritual senses--and offer Catholic resources for responding to it. This volume explores the deep interconnections, for better and for worse, between the global North and the global South,*

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

and analyzes the relationship among the physical environment, human society, culture, theology, and economics--the "integral ecology" described by Pope Francis in Laudato Si'. Integral ecology demands that we think deeply about humans and the physical environment, but also about the God who both created the world and sustains it in being. At its root, the ecological crisis is a theological crisis, not only in the way that humans regard creation and their place in it, but in the way that humans think about God. For Pope Francis in Laudato Si', the root of the crisis is that we humans have tried to put ourselves in God's place. According to Pope Francis, therefore, "A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing, and limiting our power."

Deane-Drummond, Celia "Working with Catholic forms of Christianity," and Maria Pilar Aquino "Response to Celia Drummond," in Ernst M. Conradie and Hilda P. Koster (eds.) T&T Clark Handbook of Christian Theology and Climate Change London: Bloomsbury Press, 2019), pp. 244-258.

DiLeo, Daniel R. "Laudato si', Interest, and Engagement: An Account via Catholic Public Theology and Authority." Environment: Science and Policy for Sustainable Development 57, no. 6 (2015): 6-8.

Edwards, Denis. "Sublime Communion": The Theology of the Natural World in Laudato Si." theological Studies 77, no. 2 (2016): 377-391.

Denis explained that Laudato Si' offers a profound and in some respects new theology of the natural world. In the analysis offered here, it is proposed that three threads can be discerned in the theology of nature contained in Laudato Si': first, other creatures have intrinsic value; second, they express and reveal God; third, they form with human beings a sublime communion of creation in God. The article concludes with a brief theological reflection on a theological development of the concept of sublime communion.

Flores, Nichole M. "Our sister, mother earth": solidarity and familial ecology in Laudato si." Journal of religious ethics 46, no. 3 (2018): 463-478.

Nichole agitated on the ecological vision of families that failed to attend to the problem of gender subordination latent in Catholic social teaching, including in its approaches to ecology. Nichole further discussed a vision of solidarity that eradicates gender and ecological subordination, mainly elaborating a familial ecology characterized by both mercy and equality.

Gruber, Judith. "Ec (o) clesiology: Ecology as Ecclesiology in Laudato Si'." Theological Studies 78, no. 4 (2017): 807-824.

Judith explains that the call in Laudato Si' for an integral ecology can be understood as teaching about the church. Judith excavates the theological presuppositions on which the practical teaching of the encyclical rests, that the interrelation between church and context is constitutive of ecclesial tradition. It further suggested that Laudato Si' provides a metaphor for these interrelations: church-world relations can be conceived as an "ecosystem."

Ilo, Stan Chu, editor, African Ecological Ethics and Spirituality for Cosmic Flourishing: An African Commentary on Laudato Si' (Eugene, OR: Cascade Books, 2022).

This is the definitive African text on ecological ethics, African environmental spirituality, a theology of creation and climate justice. The contributors to this important volume explore the ocmmont threats facing this earth our common home and the particular threats facing Africa because of our sick environment, unsustainable development practices, and the false narratives and programs of modernity in Africa and the world. African environmentalists, theologians, and peace advocates enter into conversation with Pope Francis's Laudato Si.'

Koster, Hilda P. and Celia Deane Drummond (eds), In Solidarity with Earth: Multidisciplinary Theological Explorations of Gender and Resource Extraction (London: Bloomsbury Press, 2022).

Lothes Biviano, Erin, "Inspiring the Ecological Mission of the American Catholic Church: Laudato Si' at a Moment of Crisis and Hope," Journal of Moral Theology 9 (2020): 48-70.

In this article, Erin talked a bit about himself, his ecological Identity and more about the Laudato Si', its reflection on ecological spirituality and conversion. Erin further communicated to us about conflicts that led to environmental pollution and the devastated mood of people involved. Erin illuminated the hope of the crisis as the Catholic body part of the Laudato Si'.

McDonagh, SMC, Sean "Climate Change, Ecclesial Practice, and Social Teaching," in Ernst M. Conradie and Hilda P. Koster (eds.) T&T Clark Handbook of Christian Theology and Climate Change London: Bloomsbury Press, 2019), pp. 631-641.

McKim, Robert. Laudato Si and the Environment: Pope Francis' Green Encyclical. New York: Routledge, 2019.

This volume is a response to Pope Francis' environmental encyclical Laudato Si'. Published in 2015, the encyclical urges us to face up to the crisis of climate change and to take better care of the Earth, our common home, while also attending to the plight of the poor. In this book the Pope's invitation to all people to begin a new dialogue about these matters is considered from a variety of perspectives by an international and multidisciplinary team of leading scholars.

Peppard, Christiana Z. "Hydrology, Theology, and Laudato Si'." Theological Studies 77, no. 2 (2016): 416-435.

Christiana spelt out Laudato Si' is a sustained theological and ethical reflection on ecology. Within Laudato Si' the topic of fresh water is useful to consider as a contemporary issue, foregrounded in the first chapter of the encyclical and as a representative topic for how the natural and social sciences are integrated into the pope's modes of ethical analysis.

Wheeler, Rachel. *Ecospirituality: An Introduction*. Minneapolis, MN: Fortress Press, 2022.

The publisher explains, "Ecospirituality, for the first time, comprehensively introduces and lays the foundation for further individual growth in the burgeoning field of ecospirituality. Rachel Wheeler covers the background for environmentally oriented spirituality in the Christian tradition, beginning with expressions of creation care and creation degradation in the Judeo-Christian Scriptures, and moving through important moments and figures in the history of Christian spirituality. With this foundation in place, she reveals how expressions of renewed interest in creation care are showing up amid our compromised living habitats today, and shows what ideas laid the groundwork for beginning to speak of God, human identity, and human responsibility in certain ways. Turning to ecospiritual practice, Wheeler presents specific practices from a variety of global religious traditions, paying particular attention to Indigenous spiritual traditions. She also explores interdisciplinary areas that have combined some essential aspects of their own focus of engagement with ecology and, furthermore, with eco-spirituality. Such areas as ecojustice, ecofeminism, ecowomanism, and ecopoetics all provide points of contact with the work that eco spirituality makes possible and have important implications for personal and social transformation. Wheeler's concise introduction to eco spirituality is not only a foundation-laying tool for educators, but also a concise, thorough way for individuals and students to gain a comprehensive understanding of eco spirituality and why it matters." From <https://www.fortresspress.com/store/product/9781506473864/Ecospirituality>

Zenner, Christiana, "Commentary: Laudato Si'" in *Modern Catholic Social Teaching: Commentaries and Interpretations*. Edited by Kenneth R. Himes OFM, Lisa Sowle Cahill, Charles E. Curran, David Hollenbach SJ, and Thomas A. Shannon. Washington, DC: Georgetown University Press, 2017.

Zenner, Christiana "Laudato Si' and Standing Rock: Water Justice and Indigenous Ecological Knowledge," in *Theology and Ecology Across the Disciplines: On Care for Our Common Home*, ed. Celia Deane-Drummond and Rebecca Artinian-Kaiser (New York: Bloomsbury, 2018)

COVID AND THE CHURCH (COMMUNITY AND SOLITUDE)

Daly, Daniel J. "Guidelines for Rationing Treatment During the COVID-19 Crisis." *Health Progress* (2020): 50-56.

*Davies, Brian. "Agreeing on COVID-19." *New Blackfriars* 101 (2020): 503-504.*

The article is expository, shedding light on the disagreement among self identified Roman Catholics, regarding the preventive measures against the COVID 19 virus, the religious leaders are imposing on them. Members have vehemently disagreed, and are linking the COVID 19 to the common influenza virus.

James, John T. "Catholic School Educators as Adaptive Leaders: A Structure for Prophetic Action in Response to COVID-19." *Journal of Catholic Education* 23 (2020): 87-96.

This article shares the perspectives of Catholic educational practitioners in the United States as they responded to the challenges of COVID-19. The article then turns to the challenges for practitioners ahead and suggests a prophetic response utilizing the adaptive leadership framework. It outlines some of the issues and questions that must be addressed

for the Fall semester. It concludes with references to scripture, Pope Francis, and others regarding a prophetic response to COVID-19 as a tempestuous sea

CLERICAL SEXUAL ABUSE (TRUST AND LACK OF TRUST)

Esparza SJ, Carlos. "How Do Abuse Allegations Affect the Religious Participation of Catholics?"

<https://github.com/cdesparza/jobmarket/blob/main/Esparza%20JMP.pdf>.

This article investigates how abuse allegations affect the religious participation of Catholics. It focuses on the 2002 abuse scandal and how it affected Catholics' attachment to the religion and other human capital outcomes. The researcher exploited the variation of the exposure of the scandal at the diocesan level and used a difference-in-differences specification to estimate the causal impact of the scandal on religious participation. This paper argues that the lagged effects of the 2002 scandal were primarily due to one's hesitance to change one's beliefs until a sufficient accumulation of allegations was reached. The results of this paper shows that the abuse scandal has resulted in decreased demand for Catholic education and consequent decline in human capital accumulation. This has also occasioned detachment from the Catholic faith. The study recommends that future research be focused on how religion reaches beyond its own sphere and to take into account people's faith experience relating to well-being.

Formicola, Jo Renee. "The Politics of Clerical Sexual Abuse." Religions 7 (2016): 1-13.

In the article Sabita and Brad investigate the following: (a) ways that the diasporic identity of Lucian-Indians has been adapted and re-configured within a local-global nexus; (b) the extent to which there has been a local construction of a distinct socio-spatial identity among Lucian-Indians, one retaining "Hinduness" even as they assimilated into the larger St. Lucian society; and (c) whether glocal characteristics can be identified in the performance of a particular funeral feast. Following Roudometof, the both writers posit that many aspects of a Lucian-Indian ethno-religious funerary ritual demonstrate indigenized and transnational glocalization.

Lakeland, P and Massimo Faggioli. "The Catholic Sexual Abuse Crisis as a Theological Crises: Emerging Issues." Theological Studies 80 (2019): 572-589.

Sexual abuses in the church is as old as Catholic church, but became prevalent in recent years. This article x-rays the Catholic sexual abuse crisis and the emergency for a theological reform in Catholic church. The writer opines that the notion for Catholic church to develop a theological approach to the sexual abuse crisis and move beyond mere legal-criminological focus has never been more imperative than now as the Catholic tradition poses helpful stance to the church and the Christians in understanding the abuse crisis and to finding solution to the theological root cause of such crisis and the delayed awareness. The writer posits that recurrent abuse crisis poses a big question on moral theology as the consequences of the sexual abuses committed by clergy has necessitated a liturgical reform. Sexual abuse in the Catholic church has redefined the relationship between the church and the State, even so between the justice of the church and the justice of the state. The article bares plethora of theological issues raised by sexual abuses in the Catholic church that cannot be reduced to systematic failure of ecclesiastical leadership and cannot be ignored or relegated by theologians.

aul. "Confronting Clergy Sexual Abuse: Evidence-Based Research and Directions for Change". Proceedings of the Catholic Theological Society of America 750 (September 16, 2021): 80-81. Accessed September 12, 2022.

<https://ejournals.bc.edu/index.php/ctsa/article/view/13837>.

Fr. Burham's article on "Conceptualizing and measuring Clericalism in Roman Catholic Priest " is best broken down under these contexts: (1.) that his research led him into concluding that there is a connection between clericalism and the priest while trying to find out the root causes of the sexual abuse crisis. (2.) Those six themes were recurrent and significant into the search of clericalism. They include: that the clericist is self-absorbed, spiritually and emotionally immature, exercises authoritarian leadership, shows lust for power and privilege, and is aloof. (3.) that Burham created a scale to measure the observed clericalism in priests. They are: (a.) aloofness/unaccountability, (b.) entitlement/arrogance, and (c.) Formality/authoritarianism. He therefore observed that clerical priest tends to be narcissistic with low level of relational humility and as such seen by their parishioners as less spiritual and rated lower in the following character strengths: love, honesty, kindness, fairness, forgiveness/mercy, humility/modesty and spirituality/sense of mercy. He arrived at a conclusion from his reflection, to find out whether these traits observed in priests could be a channel triggering attempt for sexual, drug abuse and alcoholism. Moreover, the following findings were recorded from Julie Rubio's discussion on " Seminaries and Clergy Sexual Abuse: what do we know?" What do we need to know?" a. that such cases of sexual abuse by priests were low in the 1950s, peaked in the 70s and began to decline in the 80s respectively. The research focused more on children only, to become complex when the research shifted. She noted that her research arrived at a hypothesis that; healthy sexual integration yielded to empathy, emotional intelligence, self-care. While unhealthy sexual integration resulted to the opposite. She concluded her presentation with the phrase " the difficulty of getting in the door" which claims that a focus on clericalism led to the low level of participation in their research on the part of the clergy. On this also, Jennifer Beste consulting with Catholic Church's documents on clergy sexual abuse from 1980-2015 observed these: that scarcity of theological reflection on the norms of passivity and submissiveness expected of children.

Pope, Stephen J. and Janine P. Geske. "Anger, Forgiveness, and Restorative Justice in Light of Clerical Sexual Abuse and Its Cover-up." Theological Studies 80 (2019): 611-631.

This article focuses on the prevalent clerical sexual abuse and the resultant anger, forgiveness and restorative justice from the victim towards the perpetrators and enablers. The writer asserts that Christian doctrine teaches Christians to unreluctantly forgive their wrongdoers rather than register their grievances or get angry. The writers view forgiveness in the clerical sexual abuse scenario as to accommodate remission of punishment and authorize the administration of appropriate punishment for the sake of the perpetrator. The article posits that the best vehicle for occasioned punishment is the restorative justice which is a route to redress unjust harm done to victims in ways that promote healing of damaged person and relationships, this acknowledges the suitability of anger toward clericals who are sexual abusers.

Renzetti, Claire M. and Sandra Yocum. Clergy Sexual Abuse: Social Science Perspectives. Northeastern Series on Gender, Crime, and Law. Boston Northeastern, 2013.

This book is a collection of essays by social scientists, adding insights from their areas of expertise – sociology, criminology, cultural anthropology, and psychology – to the rather saturated issue of clergy sexual abuse. While most of the essays deal with the sexual abuse of children by clergy, primarily Roman Catholic clergy, two of the essays deal with the sexual abuse of adults by clergy.

Rubio, Julie Hanlon and Paul Schultz (2022), “Beyond ‘Bad Apples’ Understanding Clergy Perpetrated Sexual Abuse as a Structural Problem & Cultivating Strategies for Change,” <https://www.scu.edu/ic/programs/bannan-forum/media-publications/beyond-bad-apples-/>.

By synthesizing structural analysis with data as equal parts of an overarching theory, this study offers a comprehensive exploratory primer on structural clericalism and CPSA. This work is practical at its core, oriented toward the transformation of ecclesial structures and institutions through practices of anti-clericalism.

Other possible relevant Bibliography

Bevans, Stephen. "Pope Francis and Inculturation." Jurnal Ledalero 18, no. 2 (2019): 203.

Braun, Christian N. "Pope Francis on War and Peace." Journal of Catholic Social Thought 15, no. 1 (2018): 63-87.

Christian began by discussing on The Church and the Use of Force between Pacifism and Just War All through it, then further explained The Continuing Role of Just War Doctrine, Development Rather Than Deviation and in conclusion Christian explained Pope Francis' take on Peace.

Berkeley Forum on 1 yr. anniversary of Fratelli Tutti (most but not all writers in North America) <https://berkeleycenter.georgetown.edu/blogs/berkeley-forum/topics/catholic-church-and-the-world>

The writer talked about the call for the renewal of Hope since the release of Pope Francis' encyclical Fratelli Tutti: On Fraternity and Social Friendship. The writer briefly highlighted the COVID 19 pandemic and the division of the world's political and religious sector. In conclusion the writer added a proposal made by Pope Francis on the way forward.

Berkely Forum on Fratelli Tutti's release:

<https://berkeleycenter.georgetown.edu/posts/fratelli-tutti-and-the-future-of-the-catholic-church>

Berkeley Forum on Joe Biden & US Catholicism: Joe Biden and Catholicism in U.S. Politics

In the article, the writer talked about President Joe Biden revealing his faith as a Catholic during his presidential campaign. The writer expressed how controversial it was: hence people felt Biden's beliefs will affect his leadership policy.

The writer further explained the letter to the President and in conclusion questioned his political career.

**DOING THEOLOGY
FROM THE EXISTENTIAL
PERIPHERIES
INTERVIEW**

Berkeley Forum: Ilo, Stan Chu, “A Culture of Encounter: Pope Francis’ Ubuntu Paradigm for Global Fraternity.”

<https://berkeleycenter.georgetown.edu/responses/a-culture-of-encounter-pope-francis-ubuntu-paradigm-for-global-fraternity>

Berkeley Center Video Panel: Evangelii Gaudium:

<https://www.youtube.com/watch?v=TggQmCZuhog>

America Magazine Theologian Panel Laudato Si’

<https://www.youtube.com/watch?v=EdAJ0-anDmY&t=3s>

Franciscan Action Network: Fratelli Tutti & Economics Panel:

https://www.youtube.com/watch?v=K2da_OBqm30&t=2390s

FAN: Fratelli Tutti: Governance & Politics (Amy Uleman & David Cloutier)

https://www.youtube.com/watch?v=sLVA_XqHD04&list=PL0mOTsyidYla3ZcSq_H9FFuLKQ4bkgPR_&index=4