



WORLD FORUM ON THEOLOGY AND LIBERATION

Action and Promise

STRUGGLING AGAINST
VIOLENCE, BUILDING JUSTICE
AND RETHINKING RELATIONALITY
IN THE TIME OF CLIMATE
CHANGE

OFFICIAL PROGRAM - (MAY 31'S VERSION)

ONLINE, JUNE 6-9 2022

ACTIVITIES IN SIMULTANEOUS TRANSLATION:
SPANISH, ENGLISH, PORTUGUESE, FRENCH

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WFTL 2022 Program

To participate: wftlofficial.org

June 6 to 9, 2022, online

Simultaneous translation: Spanish, English, Portuguese, French

| <i>Date</i> | <i>Monday June 6 Day 1</i> | <i>Tuesday June 7 Day 2</i> | <i>Wednesday June 8 Day 3</i> | <i>Thursday June 9 Day 4</i> |
|---|---|--|---|---|
| <i>Themes</i> | Liberation Theologies and the World Social Forum | Eco-justice and Climate Change | Liberating Practices of Resistance | Depatriarchalizing and Decolonizing Theology |
| 7:30 to 8:00 a.m. (Mexico) 8:30 to 9:00 a.m. (Montreal) 9:30 to 10:00 am (Porto Alegre) 3:30 to 4:00 p.m. (Nairobi) 6:00 to 6:30 p.m. (New Delhi) | Moderators: Selenir Kronbauer (São Leopoldo) and Jean-François Roussel (Montréal) · Welcoming · Opening | Moderator: Denise Couture (Montréal) · Welcoming · Review of Day 1 by Jaisy Joseph (Seattle) and Philomena Mwaura (Nairobi) | Moderator: Cesar Kuzma (Rio de Janeiro) · Welcoming · Review of Day 2 by Mary Getui (Nairobi) and Diego Irrarazaval (Santiago) | Moderators: Selenir Kronbauer (São Leopoldo) and Jean-François Roussel (Montréal) · Welcoming · Review of Day 3 by Luiz Carlos Susin (Porto Alegre) and Wairimu Churu (Nairobi) |
| 8:00 to 9:20 a.m. (Mexico) 9:00 to 10:20 a.m. (Montreal) 10:00 to 11:00 a.m. (Porto Alegre) 16:00 to 17:20 p.m. (Nairobi) 18:30 to 19:50 p.m. (New Delhi) | Panel 1: Liberation Theologies in Contexts. International Panel | Panel 3: Eco-Justice and Climate Change 1 | Panel 5: Liberatory Practices of Resistance 1 | Panel 7: Giving Birth to a new World: Feminists in Religion |
| <i>Break</i> 9:40 to 11:30 (Mexico) 10:40 am to 12:30 pm (Montreal) 11:40 to 13:30 p.m. (Porto Alegre) 17:40 to 19:30 p.m. (Nairobi) 20:10 to 22:00 p.m. (New Delhi) | Panel 2: Theological Analysis of the WSF | Panel 4: Eco-justice and Climate Change 2 | Panel 6: Liberating Practices of Resistance 2 | Panel 8: Decolonizing Theology Closing of the forum |

Panels

Day 1, Monday, June 6 - Liberation theologies and the World Social Forum

Panel 1, English/Spanish

Panel 1, Liberation Theologies in Contexte: *International Panel*, Moderator: **Kochurani Abraham** (Kerala, India)

Within the framework of the general theme of the forum: "Action and promise, Struggling against violence, building justice and rethinking relationality in the time of climate change", each speaker will present an aspect of the practice of liberation, struggling in life and death situations. The objective is to present some strong ideas, so that each one can make his or her theological proposal of liberation from the most urgent point of view from their perspective.

With **Aruna Gnanadason** (India), **Nontando Hadebe** (Africa), **Pedro Gutiérrez** (Chiapas), **Munther Isaac** (Palestine), and **Anna Karin** (Sweden).

Panel 2, French/Spanish

Panel 2, Theological Analysis of the WSF, Moderator: **Rufus Burnett (New York)**

Rosy Elva Zuniga : Specialist in popular education, coordinator of the facilitating group of the WSF 2022, she is also Secretary General of the Consejo de Educación Popular de América Latina y el Caribe - CEAAL and member of the Instituto mexicano para el Desarrollo Comunitario (IMDEC).

Jesus Alejandro Ortiz Cotte : Member of the Executive Committee and Methodology Committee of the World Forum on Theology and Liberation, he is a professor at the Iberoamericana Puebla University (Mexico City), a member of ASETT, as well as many grassroots and theology groups in a perspective of liberation.

Jean-François Roussel : Executive Coordinator of the World Forum on Theology and Liberation, he is a professor at the Université de Montréal (Canada), a member of EATWOTT, an advisor to the Canadian Theological Society and involved in the network of Christian grassroots groups in Quebec.

This panel aims to take a look back at the recent World Social Forum in Mexico City (May 2022), which took place on the theme "Another world emerging from the coronavirus pandemic". In many ways the realization of this WSF represented a great challenge in the circumstances of the pandemic. A few weeks later, what can we take away from it? What can we learn about the emergence of this "other world" in the midst of the pandemic and beyond? The panel will try to analyze the event itself but also in the history and present of the World Social Forum and alterglobalism. From a perspective of solidarity, openness and lucidity, we will listen to a central actor in the Mexico City process; then we will try to sketch out avenues of theological analysis.

Day 2, Tuesday June 7 - Eco-justice and Climate Change

Panel 3, English/Spanish

- **Diego Irrarazaval, Latin America, Chile. (SPA)**
Planetary Grief and Ethical Healing
- **Gareth L.M. Rowe, Europe, UK. (ENG)**
A Liberated and Ecological Economic Enabling Environment: Reflections on Catholic Social Teaching in Light of the Pandemic (CAFOD)
- **Afonso Murad and Santiago Pastrana, Latin America, Brazil. (SPA)**
The Commons and the Care of the Common House. An interdisciplinary Reading with Ecotheology

Panel 4, Portuguese/English

- **Cesar Kuzma, Latin America, Brazil. (POR)**
Hopes, Resistances and Collective Responsibilities: the Encyclical Laudato Si' and the Call for a new Social and Environmental Ethics in view of the Commitment to the Common House
- **Adam K. arap Chepkwony, Africa, Kenya, (ENG)**
Climate Change in East Africa. A layman's Perspective on the Effects of Climate Change in East Africa
- **Marta Luzie and Luiz Albertus Sleutjes, Latin America, Brazil. (POR)**
The Biblical Basis of the Concept of Redistributive Justice in Mt 5:6 and Mt 5:45

Day 3, Wednesday, June 8 - Liberatory Practices of Resistance

Panel 5 French/Portuguese

- **Erico Hammes, Latin America, Brazil. (POR)**
Peace Theology and Nonviolence: the State of the Question
- **Obrillant Damus, Caribbean and North America, Haiti, Quebec, UNESCO. (FR)**
Regenerative and Reparative Pedagogy
- **Ariane Collin and others, North America, Québec. (FR)**
Reshaping of the Social Justice Christian Movement in Quebec

Panel 6, English/Spanish

- **Yolanda Chavez, North America, Los Angeles. (SPA)**
Spirituality in Female Migration
- **Kemdirim Otitodirichukwu Protus, Africa, Nigeria. (ENG)**
Assuaging the Predicaments of Migrants (Matthew 22:35): the Experience of the Igbo (1967-1970)
- **Veronika Maria Thaller, Europe. (SPA)**
*Only to Orbán the Glory?!
A Subversive Reflection from the Lutheran Community of the House of Mandak*
- **Alejandro Nava, North America, Arizona. (SPA)**
Liberation, Activism and Religion in Hip-Hop and Reggaeton

Panel 7, English, Spanish, French

Giving Birth to a New world: Feminists in Religion

With

Luiza Tomita, moderator, Brazil

Sofía Chipana, Comunidad de Teólogas Indígenas de AbyaYala, Bolivia

Aye Nwe, Dee Hlaing Than Women (*Women's Sounds of Wave*)

Letícia Rocha, Catholics for a Free Decision, Brazil

Denise Couture, L'autre Parole, Québec

Florence Ollivry, Maria'M, Québec

Zakia Soman, Bharatiya Muslim Mahila Andolan, India

Kochurani Abraham, Sisters in Solidarity, India

Since the second half of the 20th century, women have made significant achievements in all spheres of life: labour market, health care, academia and politics, to name a few. These achievements have substantially improved the quality of life in terms of bringing more children to school, better health care for more people, enhancement of food production and in the framing of public policies. Yet, famine, wars, homicides, racial crimes, homophobia, are still in the first page of the newspapers, calling our attention to a still unequal and unjust world.

Going beyond development questions, women's voices are increasingly being heard in the struggle for justice and dignity on questions related to reproductive rights, against abuse, rape, and all forms of gender violence. Women have also started questioning religious beliefs and practices that legitimize their oppression and seek inclusion, equality and partnership in everything that affects their lives and the lives of other marginalized sections in society. Women have been in the forefront raising environmental concerns and continues to be the strongest voice seeking ecological justice and the care of the earth.

As theologians and social activists, we have been active in feminist networks. We want this workshop to be a platform bringing together the feminist's voices in religion, of various network groups, especially the grassroots, from different regions and continents. Through our courageous determination to end war, military oppression, gender violence, starvation, racism and all kinds of injustice, we are giving birth to a new world. And we proclaim aloud - Another World is Possible!

Kochurani Abraham (India), Denise Couture (Québec) and Luiza Tomita (Brazil)

Panel 8, French and English

- **Ignace Ndongala**, North America, Quebec. (FR)
The Decolonization of Theological Knowledge in DR Congo: Perspectives of an Inculturated and Liberating African Theology
- **Karl M. Gaspar, Philippines.** (ENG)
The Rise of Decolonial Theology in the Philippines to Promote Climate Justice
- **César "CJ" Baldelomar**, North America, United States. (ENG)
Imagining What Never was: Potential Responses to the Colonial Matrix of Power: on the Rights of Nonhuman Animal



Abstracts

Kochurani Abraham is a feminist theologian, researcher and trainer from India.

Denise Couture is an associate professor at the Institute of Religious Studies at the University of Montreal.

Luiza E. Tomita is a feminist theologian, researcher in Brazil, and has been active in working with grassroots women struggling against domestic violence.

Birthing a New World: Feminists in Religion

It is an undeniable fact that the world we inhabit today in the first decades of the 21st century is not at its best. While the climate crisis, already declared a climate emergency, continues to have a devastating effect on all aspects of life, the pandemic has set in. Whether the COVID 19 virus emerged from the Chinese "wet markets" or from some other sources, what is clear is that it has deepened the vulnerability of an already fragile planet. In addition to the destruction of the world's health and economy, the pandemic has served to expose the many shades of human vulnerability in all its nakedness. It has rendered all human beings helpless, regardless of the "masks of power" there have been. Regardless of their economic, political or religious power, it is the marginalized sectors that have had to bear its brunt the most. While human beings around the world have taken a deep breath of fresh air watching the waves of the pandemic, a new alarming danger has threatened life in this world with the outbreak of the Eastern European war. As long as human greed recognizes no limits, it will invent reasons to destroy whomever is taken as the other, leading to devastating consequences for all forms of life. War within and between religions remains another major threat that shatters the integrity of any given social fabric. It is in this context that we consider the urgency of birthing a new world, so that life can be more livable for humans and other creatures on this planet. This workshop will bring together feminist religious groups from around the world, especially from Asia, Africa and the Americas. In the first part of the workshop, a person representing the group will present on their prophetic and liberating commitments to building a new world founded on justice, equality and inclusion. The second part of the workshop will be an interactive session during which participants will identify the strengths of each group; inspirations that can be drawn from their commitments; convergences; and solidarities that can be built between the groups.

César "CJ" Baldelomar, LL.M., J.D., Ph.D. candidate, Boston College.

Imagining What Never was: Potential Responses to the Colonial Matrix of Power: on the Rights of Nonhuman Animal

The global pandemic, which exposed and exacerbated global inequalities, has left many acutely aware of what it means to live in precariousness, what it means to teeter on the edge of non-existence. Also, in light of the pandemic, the systems of international and national law and order (which uphold sovereignty and speak of human rights) have been met with widespread skepticism and despair by diverse and divergent individuals and communities. These are signs of a growing

awareness of the breakdown of the current colonial matrix of power, which depends on a bifurcated system that sustains some life at the expense of other lives. Some lives matter only insofar as they contribute to the sustainability of current matrices of power, usually to the benefit of normative bodies. Disposables include nonhuman animals and the very natural world itself. Valued only as chattel, nonhuman animals remain unprotected in the international sphere. But there has been an "animal turn" in recent academic and popular discourses. This presentation considers how current legal notions of personhood and concepts of relationality might be reinvented, fragmented, or expanded in light of nonhuman animal rights perspectives and the reality of the ontological terror that humans actually "matter" differently in practice. Embracing epistemological nihilism toward dominant theopolitical paradigms (such as hope, salvation, and progress) and adopting a despairing stance toward dominant social institutions might be the first steps in imagining what might emerge despite industrial-techno capitalism's belated destruction of all kinds of bodies and the natural world.

Yolanda Chavez, member of EATWOT/ASETT.

Spirituality in Female Migration: Women Crossing Borders

This group was born in the context of catechetical ministries in the Archdiocese of Los Angeles. It is made up of migrant women who profess a Catholic faith and whose spirituality is defined by certain characteristics: it is nourished by their own experience which is reflected upon and shared in circles of dialogue in order to be enlightened by the collective wisdom. The purpose is to liberate and keep ourselves as a group in the face of the realities of life. This has been a spirituality of margins and frontiers. Not only geographic limits, since it is developed in a context between the United States and Mexico, but also because in it, existential, cultural and ethnic lines are constantly being crossed within the communitarian process in which it is conceived. Spirituality in Female Migration is elaborated from the perspective of a lay woman, a believer, focused on her own identity introspections and where spirituality has been fundamental in this search. This work is also a responsibility acquired as a leader and guide in the formation of catechists and pastoral agents in the mestizo communities of Southern California. Communities mostly composed of women in the Catholic Migrant Church.

Prof. Adam K. arap Chepkwony, University of Kabianga, Kericho. Kenya

Climate Change: Its impacts on the poor in Kenya

The challenges of climate change have increased poverty among the poor in East Africa. There is a clear link between climate change and poverty in Africa. In Kenya, major lakes in the Rift Valley are flooding, wreaking havoc on crops and livestock and the people living around them. Climate change has particularly affected poor smallholder farmers who depend on weather conditions to grow crops and ensure adequate food for their livestock. African societies depend on rainfall patterns that have guided them for years. In particular, a normal year is divided into four seasons as follows: long wet season; cool dry season; short wet season; and hot dry season. Therefore, it came as a surprise when the known seasons were interrupted and even more so when the long rains were delayed and interrupted. This surprised scientists who described the new trend as the "East African paradox". Since seasons govern people's activities throughout the year, most local poor farmers in Kenya cannot grow their crops or feed their livestock in such unpredictable conditions. The pattern of climate change has disrupted farmers and caused untold poverty.

Ariane Collin, coordinator of the Future of Social Christianity (Avenir du christianisme social) project in Quebec, Centre for Justice and Faith (Centre justice et foi)

Patrick Renaud and Émilie Frémont-Cloutier, two thirty-somethings involved in the project of the axis of exploration of the future of social Christianity in Quebec.

Reshaping of the Social Justice Christian Movement in Quebec

In Quebec, the Christian social movement (i.e., all Christian individuals, institutions and groups mobilized for social justice) has been involved in important struggles that have contributed to concrete social transformations. However, as in other parts of the world, this movement is at a crucial moment of transition. The challenge of transitioning to younger generations is pressing in a difficult social and ecclesial context. In the absence of succession, several meeting places and institutions are choosing to cease their activities or rethink their mission. It is in this context that the Centre for Justice and Faith launched a project in 2018 to reflect on the future of social Christianity in Quebec. In this presentation, we will report on the participatory process, fueled by the theory of change, of this reflection, we will present the nodes and paths of the future that it has revealed, through multiple kitchen assemblies and group reflections. We will focus on the exploratory part of the project, turned towards the margins of the current Christian social movement. The latter gave us clues to understand how commitment to justice is experienced among younger believers (20 to 49 years old). We will open the discussion on the hopes and needs that the dialogue between these people has made possible.

Obrillant Damus (Université de Sherbrooke, Université Quisqueya, Université d'Etat d'Haïti, Chaire UNESCO Éducatons et Santé)

Regenerative and Reparative Pedagogy

Education can be compared to an iceberg whose emerged and submerged parts are represented respectively by the knowledge of the North and the knowledge of the South. The latter were developed by subalternized, enslaved and "genocidal" peoples to ensure their survival and to resist the monocultural violence of the dominant educational paradigm of the South and the North, which induces three types of knowledge destruction processes: exo-epistemic and self-epistemic, endo-epistemic and self-epistemic. It is essential to promote, teach and safeguard the knowledge of indigenous, Andean and Afro-descendant peoples, whose contribution to science and to human, ecological and planetary sustainability is undeniable. To accelerate the process of intellectual and epistemic decolonization of these peoples within the limits of a regenerative and restorative pedagogy, it is necessary to respect and teach their cosmovisions, their mother tongues, their knowledge with multiple dimensions, their ways of thinking, acting, existing and coexisting, as well as the relational ontology that underlies their social and cultural practices. Regenerative and restorative pedagogy consists in fighting against epistemicide practices that threaten our ontological existence, our ontologies, our cultures, our ecological spaces, our relationship with sacred forces and spirits, etc.

Karl Gaspar CSsR, Professor at St. Alphonsus Theological and Mission Institute Davao City, Philippines.

The Rise of Decolonial Theology in the Philippines to Promote Climate Justice

From 1565 to 1898, Filipinos were under Spanish colonial rule. Given the close collaboration between the Spanish crown and the Vatican, the bridge of colonization and evangelization processes emerged. Spanish friars served as conduits of the Spanish king and rode on the colonial polity for conversion purposes. Eventually, as a result of their brutal subjugation, hundreds of revolts broke out throughout the archipelago, culminating in a national revolutionary war against the Spanish colonial forces that put an end to this regime. Throughout this process, the first seeds of the beginnings of a native "liberation theology" emerged. This constituted the nascent decolonization of the way of interpreting the Bible by highlighting its liberation content that would reach a new height in theological circles in the Philippines with Vatican II. In the 1960s, the situation in the Philippines worsened. This led to the articulation of a localized theology of Struggle. From the late 1960s until today, Filipino theologians have continued to enrich this theology as they continue to struggle to uproot the roots of poverty and oppression of the people. At the grassroots up to the hierarchical level of the Church in the Philippines, a decolonial theological discourse related to struggle and liberation is very much alive!

Prof. Erico Hammes, Graduate Program at the Pontifical Catholic University of Rio Grande do Sul.

Theology of Peace and Nonviolence: The State of the Question

The paper aims to present a perspective of theology of peace and nonviolence, in the context of war and violence, which ignores the real situation of many countries of the Global South. It indicates some critical movements in religions and theologies as a form of conflict resolution and the elaboration of a Just and Sustainable Peace Theology. It defends the thesis that the Semitic religious traditions - Judaism, Christianity and Islam - privilege love for others and peaceful coexistence, with the prohibition of killing. The Just War Doctrine has today become untenable in the face of the risk of nuclear weapons. It has been demonstrated that peace, positively, consists in living together well with each other, with others, with nature and with all the others (cf. Earth Charter n. 16f). Based on the founding texts, the pacifist traditions of Judaism, Christianity and Islam, the understanding of the educated human being and the reality of today's world, a hermeneutic of peace in the founding texts is proposed, the peaceful meanings of rituals and a practice of behavioral change in interpersonal and intergenerational relationships, coexistence with differences, and a political agenda of justice between nations and countries are pointed out.

Diego Irarrazaval, Chilean. He accompanies theological instances in Peru (and elsewhere). He teaches and writes from cultural processes and itineraries of faith, from native peoples and miscegenations, and from imaginaries of the sacred.

Planetary Grief and Ethical Healing

The universe is transversely sick. This requires ethics (in the corporeal, economic and political). In the Americas, it is women, youth, the elderly, migrants, who are accentuating the decolonial, emancipatory, utopian, and viable cry. We can confront illusions of the miraculous technology and unlimited progress; because they threaten basic needs, and induce dehumanization. In order to delineate horizons of hope, concrete tasks are developed. The alternatives come from ordinary people, and from professionals with a critical eye and ear. The "emerging paradigm" is a reciprocal and equitable care; that occurs between peoples and people, who respect every living entity. Human and earthly health sciences contribute to this. Worldviews with inter-cultural potentials are added. An individual-successful 'immoral' is opposed to ethics and policies in favor of the aching planet. Every bio-centric spirituality is recognized. We invoke the Spirit of Jesus, and other sacred entities.

Dr. (Prof.) Protus O. Kemdirim is a New Testament scholar, member of the Ecumenical Association of Third World Theologians (EATWOT), International Association of Missionary Studies (IAMS), West African Association of Theological Institutions (WAATI), and the Pan-African Association of Catholic Exegetes (PACE).

Assuaging the Predicaments of Migrants (Matthew 23:35): The Experience of the Igbo Today

Migration, whether internal or international, has been present since the beginning of humanity. In the Bible, migration is understood in other terms such as banishment, outcast, exile, refugee, etc., (Gen 12-25; Ex 1-15; Lev 19:34; Matt 8:20; 25:35; Gal 1:16; 1Pt 1:1; 2:11 and 1Pt 4:9). Jesus' experience as a child, whereby his family was forced to leave Palestine for Egypt as a result of the threat to his life (Mt 2:13-15) is an example of migration par excellence. In our time, global migration has become unprecedented than at any other time in history as the number of international migrants with a series of wars, whether in Europe (Ukraine) or Africa (Ethiopia). The Igbos, an ethnic group in Nigeria, since after the Nigeria-Biafra war (1967-1970) have experienced a migration, which is still continuing. Today Igbos are everywhere as migrants. It is difficult to imagine in which country Igbos are not to be found as migrants. Therefore, one may wonder what condition drives them to global migration besides the horrors of civil war. In the circumstance of being migrants, Igbos expose themselves to untold dangers. With narrative criticism and cultural hermeneutics as tools, the paper argues that the crossroads encounter employing Matthean considerations of mercy can alleviate the hardships of Igbo migrants.

Cesar Kuzma, Professor of Systematic Theology, Department of Theology, Pontifical Catholic University of Rio de Janeiro/Brazil (PUC-Rio), in the Graduate Program.

Expectations, Resistance and Collective Responsibilities: The Encyclical Laudato Si and the Call for a New Social and Environmental Ethic, in View of the Commitment to the Common Home

Today's world is undergoing significant changes, where new human and social, political and environmental situations demand a new posture and perspective of action in society. In the Encyclical Laudato Si', 2015, Pope Francis draws attention to these problems, accusing us that the serious crises that surround us today, of economic, social and environmental origin, especially climate change, mainly affect the poorest and most excluded of society, victims of a system that oppresses and an exclusionary economy. The COVID-19 pandemic, which still accompanies us in our daily lives, also drew our attention to this detail. In this context, the dignity of the human person, access to basic rights and goods, environmental freedom are mandatory agendas that are linked together, ensuring the vitality of a common home, where everyone is responsible and nourished by a hope capable of changing the focus of action, in resistance and transforming the structures of death into processes of life and liberation, and open to a call that points us to a new time. From the Encyclical Laudato Si, the following work aims to point out some emerging issues and, from them, to reflect theologically and launch the intention of a responsible hope.

Afonso Murad, Professor of Theology at Faculdade Jesuita (FAJE) and environmental educator.

Santiago Pastrana Mazón, student of Theology at Faculdade Jesuita (FAJE).

Common Goods and the Care of the Common House. An Interdisciplinary Reading with Ecotheology

In the socio-environmental crisis we are suffering globally, the emergence of care for the common good is related to the struggle against the predatory rationality of the neoliberal capitalist system. A system that in its globalization has generated a hegemonic paradigm of civilization. However, the management of the commons expresses alternative practice and values; another way of life. In other words, the commons manifest another rationality because they are managed on the basis of the principle of cooperation, reciprocity and co-responsibility. The commons express a political (struggle and resistance) and alternative (contribution) character to the current civilization paradigm. Therefore, through bibliographic research, our objective is to make an integral and interdisciplinary reading of the commons and its relationship with the care of the Earth, our common home. First, we will address the concept of the commons and its relevance. Secondly, we will review the possibility of relating this notion of common goods with the principle of the common good, developed by the magisterium of the Church. And finally, starting from ecotheology, we intend to make a theological-pastoral reading of the topic, highlighting both its contribution and its implications or challenges for life.

Alejandro Nava, Professor of Religious Studies at the University of Arizona, is the author of "Street Scriptures: Between God and Hip-Hop", UChicago, 2022, among several other books.

Liberation, Activism, and Religion in Hip-Hop and Reggaeton

This presentation will explore the resurgence of prophetic voices and activism in hip-hop and reggaeton since 2010 or so. Like the classic Hebrew prophet, a poet and visionary who spoke for the poor and disenfranchised, the emcee emerged in late 20th century America to expose, condemn and lament all the wrongs and injustices of the world, especially when it comes to the sins of the rich and powerful, those who, as Amos said, "crush the poor into the dust of the earth." They came, as James Baldwin suggested about black musicians in general, to tell the story of black and monkey youth on the edges and crevices of the modern world, to give voice to their grievances and joys. And while it is surely true that prophetic sensibilities have not always been the strongest note in hip-hop and reggaeton, there have been ebbs and flows, in our day the tide is quite high for these trends. Fueled by Black Lives Matter, #MeToo, March for Our Lives and generally the resurgence of civil rights activism, hip-hop has regained its full-throated prophetic voice of late.

Ignace Ndongala Maduku, assistant professor at the Institute of Religious Studies at the University of Montreal.

The Decolonization of Theological Knowledge in the DR Congo: Prospects for an African inculturated and Liberating Theology

My paper explores the potential of decolonial thinking by looking back at the theology of inculturation practiced at the Catholic University of Congo. Founded in 1957 by Belgian missionaries as a corollary of the colonial action undertaken in the Congo by King Leopold II, the faculty of theology of this university, the first in Black Africa, has lived its Catholicity over time through the Catholic militancy of its faculty, the mimicry of its internal organization, and the extraversion of its doctrinal orientation. In spite of the Africanization characteristic of the period of decolonization and the inculturation trend that followed, the theological discourse that developed there still retains the hints of a coloniality that serves as a matrix for the structures, subjects and research programs. It calls for an epistemological break with the survivals of a Eurocentric vision and dominant theologies that minorize the knowledge of the margins. I give an account of this rupture by outlining a decolonial theology based on the work of three African theologians: Boka Londi di Mpasi, Jean-Marc Ela and Oscar Bimwenyi Kweshi. I develop in their wake the liberating character of an inculturated theology.

Dr. Marta Luzie de Oliveira Frecheiras, full professor in the Department of Philosophy at the Federal University of Ouro Preto (UFOP). She is a member of the Board of Directors of the Brazilian Society of Moral Theology (SBTM).

Dr. Luiz Albertus Sleutjes, Professor of Theology at the Center for Applied Human and Social Sciences of PUC-Campinas-SP. Member of the Brazilian Society of Moral Theology (SBTM).

The Biblical Basis of the Concept of Redistributive Justice in Mt 5:6 and Mt 5:45

This joint communication refers to research in moral theology from the biblical concept of distributive justice in Mt 5:6 and Mt 5:45. The grammar of divine ethics present in the common house (cf. LS, 94) inspires conversion and new just praxis. There are two meanings of the Greek term *dikaíosýne* (justice), present in the New Testament: redistributive and relational justice. The first meaning is essential for the Jewish people to care for the orphan, the widow and the homeless. The second is more pragmatic and individual. Furthermore, the criterion for the justice of our actions is the impact of our

actions on others. Therefore, without a proper understanding of the two senses of justice, it is practically impossible for fraternity to be realized in the world and for the common good. The more right conscience prevails, the more individuals and groups will turn away from blind arbitrariness and seek to conform to objective standards of morality. Mercy is the "praxical" key to justice, because it triggers new processes of reintegration with the impoverished and situations of fragility of the common home. The impoverished as a person or people become protagonists of liberation in a systemic conversion of ecological sin.

Gareth L. M. Rowe is the inaugural CAFOD-Durham Research Fellow and an honorary member of the Department of Theology and Religion at Durham University, Durham, UK.

A Liberated and Ecological Economic Enabling Environment: Reflections on Catholic Social Teaching in Light of the Pandemic

"How can we emerge from the pandemic liberated from economic systems that damage the livelihoods and environments of those on the peripheries of those systems? Can we emerge in ways that are consistent with Catholic Social Teaching (CST) or should we challenge it? This presentation will provide the first external report on a project currently being undertaken by CAFOD with Durham University. The project undertakes an exploration of one of CAFOD's priority themes: "a just and green global recovery". It aims to reflect theologically on the pandemic and how it disrupted enabling economic environments and exacerbated structural inequalities and to suggest some ways forward as we begin to move out of the pandemic. The overall goal of the project is to contribute to advancing the vision of progress and the agenda for change in the CAFOD: Our Common Home (OCH) strategic framework, which itself was inspired by the vision of Laudato Si and Pope Francis that "we do not face two separate crises, one environmental and the other social, but rather a complex crisis that is both social and environmental." It will be based on an integral ecology approach. OCH points out that, in an integral ecology approach, "everything is connected."

Mag. Veronika Thaller, in charge of the Action of the Magi (Aid Organization of the Catholic Youth Movement) at the regional level.

Glory to Orbán Alone! A Subversive Reflection from the Lutheran Community of the House of Mándak

"Soli Deo Gloria ", with these words the Prime Minister of Hungary, Viktor Orbán, ended his governmental statement in 2018. The authoritarian policy on the part of Orban and its ideological foundation in Christianity let the memories of the Greco-Roman imperial cult in the time of Jesus and the first Christian communities emerge. In the face of the use of imperial power and the divinization of power in the hands of Orbán, a united and decisive reaction is needed on the part of the "Jesuanized" Christian churches. Obviously, in the present socio-political circumstances a free and liberating Christianity is at stake. The Mándak House in Budapest represents a minority of Christian communities that resist collaboration with the present government. This socio-political reflection wants to recover in the light of the Gospel important dimensions of Jesuit praxis that help to subvert the current paradigm of imperial power.



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