



EDITORIAL

Consecrated Life and Society: A Prophetic and Life-giving Dialogue with the World

A Church which is silent in the face of a world in suffering betrays the spirit of its own creed. For centuries, if not millennia, the Church has keenly been aware that its mission is tied to the social and political life of the world. This awareness has evolved from the perception of the Papacy as a Theocratic Institution with political influence to a prophetic Church with a moral voice. The general theme of this maiden issue of our journal, *Consecrated Life, Politics and Society* compels us to look at how the Church and consequently, Consecrated Life has been in dialogue with the society. This theme was chosen for this maiden issue because the basic orientation of Consecrated life (CL henceforth) is missiological. Every Institute of CL, including the contemplatives, has a mission to transform our world into a place that qualifies as God's Kingdom where the values of Christian life hold sway.

The modern Church is increasingly aware that its voice matters in global affairs and can even change the course of history when used correctly or when it is illegitimately muffled. Either way, the Church makes a difference but the choice of the sort of difference it desires in the world lies in its ability to speak or not to. When the first major document on the Social Doctrine of the Church, the *Rerum Novarum*, was written by Pope Leo XIII, in 1891, it signaled a different

approach to social and political matters. Instead of allowing the faithful who live these social realities to be guided by Doctrine, the Church made its Doctrines speak directly to those social realities in a way which is direct, resolute and less confusing. The doctrinal lines on social and political matters became sharper, more eloquent and prophetic. The Church learnt to clearly take a side in those issues and that side was determined by the basic outlines of the demand of our faith which is rooted in service, love and respect for human dignity.

Several aspects of global Socio-Economic and Political issues have come under the inquiry of the Social Doctrines of the Church (SDC henceforth). Human dignity and the right of workers formed the nucleus of early concerns of the SDC with Pope Leo XIII's *Rerum Novarum*.¹ The context of this Encyclical was the Industrial Revolution which introduced a large-scale exploitation of workers and the attendant objectification of the human person based on the capitalists' obsession for profit. With the feeling that the Church could no longer maintain silence in the face of such a history defining phenomenon, Pope Leo XIII underlined the dignity of the worker and the right to private property as a stand

¹ For greater depth in understanding this document see Bernard W. Dempsey, *Rerum Novarum: A Translation and Commentary* (New York: National Catholic Welfare Conference, 1946), 1–85; Rodger Charles, S.J., *An Introduction to Catholic Social Teaching* (San Francisco: Ignatius Press, 1999), 25–52; Marvin L. Krier Mich, *Catholic Social Teaching and Movements* (Mystic, CT: Twenty-Third Publications, 1998), 9–33; John W. Baldwin and Thomas J. Massaro, “Rerum Novarum,” in *Modern Catholic Social Teaching: Commentaries and Interpretations*, ed. Kenneth R. Himes, O.F.M. (Washington, DC: Georgetown University Press, 2005), 19–42.

against the rising ideology of capitalism and socialism respectively. The State was further invited to see as part of its principal function, the protection of the common good and the vulnerable, the institution of justice and the rejection of the temptation to control all economic life within its realm. Solidarity and the common good, another concern of the SDC, was derived from the fundamental concern for the vulnerable and formed another early nucleus of the concerns of the SDC. Exploitation (of workers or anyone) is usually borne out of an attitude which is opposed to any form of altruism because of its excessive focus on profits and self-serving outcomes. Documents like *Mater et Magister* by John XXIII tackled this issue of solidarity and common good. By expanding the gaze of the SDC to International and agricultural issues, *Mater et Magister* built on the legacy of *Rerum Novarum*, introducing the notion that the Church is a mother and teacher who cares for people in need and guides them with the truth.

In *Populorum et Progressio*, Pope Paul VI moved his attention to justice and peace in a time in which the economic gap between rich and poor nations and individuals was widening.² He underlined the universal ownership of goods as

² For commentaries on *Populorum et Progressio* see Paul G. VI, *Populorum Progressio: Encyclical Letter on the Development of Peoples*, with commentary by Joseph Gremillion (Washington, DC: United States Catholic Conference, 1967), 7–64; Joseph Gremillion, *The Gospel of Peace and Justice: Catholic Social Teaching since Pope John* (Maryknoll, NY: Orbis Books, 1976), 259–286; Stephen J. Pope, “Populorum Progressio,” in *Modern Catholic Social Teaching*, ed. Kenneth R. Himes, O.F.M. (Washington, DC: Georgetown University Press, 2005), 287–310; Donal Dorr, *Option for the*

intended by God through his creation and that equity in trade is a requisite of an international economic order which was becoming ever more global. Pope Paul VI understood peace almost as a synonym of development because an economic order skewed against the progress of the weak is inherently abhorrent of justice and peace.

Widespread poverty is one of the most reliable indicators of injustice because it usually points to fundamental flaws in the wealth distribution system that favors a few and hinders the rest. Many SDC documents have, therefore, turned their attention to the fundamental principle of solidarity with the poor. *Sollicitudo Rei Socialis* and *Centesimus Annus* of John Paul II and *Evangelii Gaudium* of Pope Francis have all burrowed into this theme. However, with the first Apostolic Exhortation of the present Pope Leo XIV, *Dilexi Te*, placing its attention on this matter once again, it demands a little more attention because of its currency. With an emphasis that love for God is love for the poor (*Dilex. Te* 79), Pope Leo criticizes inequality in the world and advocates for an integral development and justice.

The mission of the Consecrated Life (CL) is by its very nature related and oriented to the core principles of the SDC. The apostolates of the Consecrated Life in turn are driven by the moral mandate of these principles which compel the consecrated person to view his apostolate with a heart turned towards the service and transformation of people and society. Different documents on consecrated life capture this

Poor: A Hundred Years of Vatican Social Teaching (Maryknoll, NY: Orbis Books, 1992), 153–182.

orientation of the CL to the moral demands of the core principles of the SDC. *Perfectae Caritatis* for example, connects the Evangelical Counsel of poverty to solidarity with the poor: “Due regard being had for local conditions, religious communities should readily offer a quasi-collective witness to poverty and gladly use their own goods for other needs of the Church and the support of the poor whom all religious should love after the example of Christ” (cf. Matt. 19:21, 25:34-46 James 2:15-16; 1 John 3:17) (*Perf. Carit.* 13).³ The universal destination of all earthly goods (cf. *Gaudium et Spes* 69) which is natural to our moral intuition and truncated by the greed of uncontrolled capitalism finds an opposition in the mission and apostolate of Consecrated persons, who though not having much, dedicate a good portion of their life in service of the poor. African societies testify to this transformative mission that has helped, in no small way, to the modernization and progress of the continent. Apostolate of the poor has been one of the most prominent missions of CL in the African continent. Earlier Congregations founded for the service of the poor have helped in a considerable way in the alleviation of the plight of the most vulnerable in Africa. The *Daughters of Charity*, founded by St Vincent de

³ On *Perfectae Caritatis* see Jerome Hamer, O.P., *Theological Commentary on Perfectae Caritatis* (Rome: Dominican Publications, 1966), 1–58; Adalbert de Vogüé, O.S.B., “Perfectae Caritatis and the Renewal of Religious Life,” in *The Documents of Vatican II*, ed. Walter M. Abbott, S.J. (New York: America Press, 1966), 599–616; Sandra M. Schneiders, I.H.M., *Beyond Patching: Faith and Feminism in the Catholic Church* (New York: Paulist Press, 1991), 137–168; Jean Beyer, S.J., *The Law of Religious Life* (Boston: St. Paul Editions, 1987), 45–67.

Paul, for instance are known to have been among the earliest and foremost workers and investors in the health delivery system of Nigeria and other African countries. The Sacred Heart Hospital, Lantoro, presently belonging to Abeokuta Diocese was founded in 1895 by *Society of African Missions* (SMA) at a time in which the average Nigerian could not afford a pain reliever. There are uncountable stories of this sort.

Consecrated persons (CP) were invited in *Evangelica Testificatio* of Paul VI to understand the relationship between an option for the poor and social justice (*Evang. Test.* 18). Compromises with any sort of social injustice are meant to be avoided. In his words: “It (the cry of the poor) leads some of you to join the poor in their situation and to share their bitter cares. Furthermore, it calls many of your institutes to rededicate for the good of the poor some of their works—something which many have already done with generosity” (*Evang. Test.* 18). This invitation has found echo in the lives of CP in different ways. Almost every congregation, by obligation has established an arm which is dedicated to Justice and Peace Initiative (JPI). This initiative is not limited to administrative structures but also finds echo in apostolates which are dedicated to direct service of the poor as a way of promoting justice. The Poor Hand Maids of Jesus Christ have established standard secondary schools in the most interior places within the country (Ajin Khaza Niger state; Mgbele Imo state). There is just one out of the numerous examples of what CP do in the missions to balance the pendulum of justice which is manifestly tilted against the poor through bad governance and lack of political will by those in government.

Numerous NGOs have also been founded either through CL Institutes or by their Inspirations. The Claretians have the successful and vibrant *Proclade* which is dedicated to the execution of poverty alleviation projects all over the world including in Africa. They work with different mission procure offices of the Major Organisms of Claretians within Africa to enhance efficiency and effectiveness in their work. Mission and Apostolates of the poor among CL Institutes are carried out with a moral consciousness of balancing wealth in the social economy, thereby enthroning social justice that makes the Kingdom of God more visible among us.

Life in the society is not truly secure and just in an environment where individuals are not enabled to thrive in their enterprise. The SDC's core principle of the common good recognizes this, and the mission of CL is naturally oriented towards the creation of an environment that enables progress for all. John Paul II, in *Vita Consacrata* invites CP to see in their consecration, a special invitation to communion and mystery. The charism of each Institute is meant to be a significant contribution to the development of local Churches. However, the need to bring their charisms to bear as a means of contribution in service is not limited to the ecclesial arena. That charism enriches and enlivens the society in a way that creates an environment for everyone to thrive, no matter how unendowed. Several CL projects across Africa are dedicated to the protection of human dignity and the protection of common good. Sr Mufaro Chakuinga of the Vatican News, on the 3rd of February 2025, reported on the Thalita Kum sisters of Zimbabwe who run an agency dedicated against human trafficking across the continent. They provide support

to survivors, raise awareness, and empower the next generation of anti-trafficking leaders. African sisters Education Collaborative (ASEC) provide funding and opportunity for the education of catholic nuns. These nuns themselves are mostly dedicated to the integral formation of Africans in their different mission. Jesuit Refugee Services is a humanitarian apostolate of Jesuits of Eastern and Southern Africa. This service responded to the humanitarian crisis of South Sudan including numerous other conflicts in the continent. Again, a collaborative apostolate of different CL Institutes in Africa has been working and carrying out various missions in South Sudan for close to, if not more than a decade. These apostolates are mostly inspired by the need to protect human dignity which is usually the first casualty in any war against the common good.

However, the influence between the Church and society has not been entirely monodirectional because the strength of the Church and its fidelity to the Gospel do not lie only in its ability to speak to the society but also by its disposition to be spoken to by the society and the times. When John XXIII was convoking the Vatican II Council, one key concept of this convocation was conveyed with the Italian word “*aggiornamento*”. This bore the notion of “being up to date”. The Church understood, through events in the society and the world, that it needed to adapt to the changing times and history. Sometimes, greater reward lies not in the Church’s ability to change the society but in its ability to change itself by the society with which it requires constant dialogue. The immutability of its doctrines is not opposed to the necessary adaptation to changing times. If this does not happen, the

Church could risk speaking to a society that no longer understands its language nor its place in the scheme of things. For that reason, any reflection on the dialogue between CL and society must consider the historical and spiritual evolution of CL Institutes as a way of responding to the changing trends in politics and society. The Vatican II Council was a response to the modern world that tasked the Church to adapt to the changing times which were leaving the Church behind. Every CL Institute needed to respond to this change through the General chapters that came immediately after the Council. Post-conciliar adaptation or renewal was a phenomenon generally applied to the whole Church including to the adaptation of the charismatic heritage of each CL Institute.

Furthermore, reflections on CL and society should consider various ways in which apostolates of the CL are directly affected by the society that host them. For example, the expression given to the evangelical Counsel of poverty in the richer Global North is vitally different from the way it is expressed in the Global South. While the vows are fundamentally the same, its expression is affected by the economic situation of the different environments. In the Global South, the economic environment of poverty inspires an orientation towards generosity in the expression of this vow. Evangelical obedience for example may require more dialogue in societies of the West which have grown to emphasize freedom and independence. Community life in Africa will not remain indifferent to the rich and versatile social life of African societies and will make it formally different from the more reserved Western Communities.

Again, even the choice of apostolates and their geographical locations depend a great deal on the social and political atmosphere of the societies that host them.

This consideration of the deep interaction between the Church and society has inspired the theme of this maiden edition of the InCLA journal: *Consecrated Life, Politics and Society*. This theme captures the spirit of the Church's fundamental orientation in its Pastoral Constitution in the Modern world, *Gaudium et Spes*. This document yearns to explain to everyone "how it conceives the presence and activity of the Church in the world of today" (GS 2). The CL being a vital aspect of the Church's mission participates in this presence and activity in a way which this maiden edition of our journal has tried to capture with its theme. The articles in this issue of our journal can be classified into two different groups based on the distinction already made earlier in the course of this editorial: The Influence of CL on Society and the Influence of the Society on CL. In some papers, this distinction blurs not because of any lack of clarity but because the interaction between CL and society is sometimes so complex that the distinction becomes difficult, if not unnecessary.

Anthony Ikechukwu Kanu's paper is an example of how to interpret life in our social context through the prism of Christian Theology. While the current trend in theology is oriented towards contextualization of faith in different cultures, a lot of these reflections have not focused attention on theological contextualization of evangelical counsels which are central to CL. His paper – *Theology, Contextualization and the Evangelical Counsels: An African*

Socio-Cultural Model – is therefore, a contribution to this area of research. Using the Igwebuiké theological framework, he establishes a complementary concept of relationship between CL and the African culture. While the Igwebuiké provides his theological framework of contextualization, the theological basis of this framework, according to the author, lies in the theology of Vatican II which was done with the fundamental notion that the Church is universal. Paul VI's *Evangelii Nuntiandi*, following Vatican II thought enunciated how the Gospel message could be integrated into any given culture (*Evang. Nunt.* 20). The author noted that the evangelical counsel of Chastity could be contextualized with a reference to African spirituality of sexuality which understands virginity from African culture using parables, proverbs and songs. Our understanding of this counsel could be enriched by an already deep appreciation of purity as contained in the African culture. Obedience in the continent could be rooted in African theology of obedience to constituted authorities in formal setting or in informal settings like families. Economic poverty is already rife in the continent, therefore our call to live this evangelical counsel naturally invites the African CP to witnessing where the CP, in the words of Pope Francis, learns to smell like the sheep they are called to shepherd. Contextualization however, may need to overcome the burden of scepticism, syncretism and distrust for anything African. However, these do not suggest that it is an impossible project for a richer CL.

The charismatic heritage of every CL Institute is lived within the framework of culture and this is especially true for the African CP whose tribal root determines a lot regarding

his identity and individuation. Jude Akaluzia Ofuani examined the interplay between tribe and charism in his paper *Fully African and Fully Consecrated: Reinterpreting Culture, Tribe and Charism in African Religious Life*. The African CP, according to the author is called to embody a reconciled identity which will be faithful both to his cultural identity and charismatic heritage that directs him to a universal communion with the Church. Since culture acts as a locus of Revelation and the theology of inculturation provides a bridge between faith and culture, culture can be considered a theological humus of CL. The author sees tribe as an entity with both a sociological and theological quality because it mediates the person's sense of the sacred and provides the vital symbols that help his perception and contact with the transcendent. The African therefore needs a reinterpretation of the charismatic heritage of his CL Institute not in a way that mutilates it but in a manner that gets it rooted into the cultural and historical reality of Africa. A well-integrated African CP, in whom his charismatic calling in the CL is unapologetically expressed through his culture and tribal heritage, could become an embodiment of reconciliation through presence, forgiveness and deep-rooted interior harmony.

While Jude Ofuani's article examined the interplay between tribe and CL, *Daniel Onyeyana* examined this issue from a different perspective. Instead of focusing on the interplay, he paid attention to African Conception of CL with an attempt to tackle what is generally perceived as a derogatory manner of looking at African tribes and cultures. In his paper – *The Place of Tribe and Culture in the*

Expression given to Consecrated Life in Africa – he looked at the synergy between tribe and culture in the expression given to CL in the continent. His paper was structured into three parts. In the first part he considered the terms that were central to his study. In the second part, he examined how these concepts affect the manner CPs bear witness to this form of life from the African perspective. In this part he paid specific attention to the African notion and conception of Evangelical Counsels and Consecrated Community. The third part, his conclusion, underlined how African cultural values enrich the CL in Africa. The CL is constantly being shaped by the values which are inherently African and therefore, Africans have a right to a notion of this life which is specific to them.

Edward Kwaghtsule, CMF focused his paper – *The Positive Influence of the African Perspective on Catholic Religious Community Life*– on the concept of African communality which he views as a way the Consecrated Life could be enriched by the African Culture. Drawing on African philosophy, ecclesial documents, and pastoral research, the author argued that communal practices which is natural to many African cultures could enhance cohesion, spiritual formation, and apostolic mission within religious communities. According to the author, examples can be drawn from the Yoruba concept of *ẹbi* (family/kinship) and the Igbo concept of the *umunna* (clan or lineage group) could enhance our understanding of community identity in connection with relationships established within evangelical communities. The African values embody the Church as a community of love which is directly translated into healthy and proper evangelical communities for CPs.

Emmanuel Ukata focused attention on the nexus between religious commitment in the CL and a participation in politics and civil society in his paper *The Place of the Consecrated Person in Politics and Civil Society*. The author views the CP as a symbol of divine presence in human society through whom it retains its moral compass and life-giving values. Using Church documents on the Consecrated life, he argues that the CP apart from portraying divine presence, replicates the prophetic consciousness of Christ in the society. The Evangelical Counsels, on their stead, provide pedagogical views for the sanitization of politics and society. Leaders through listening and dialogue, as prescribed in *Faciem Tuam, Domine requiram*, could learn to create favourable atmosphere for sharing and co-responsibility. Citizens, in imitation of Evangelical obedience, could also learn to adopt a more flexible position in contrast to rigid opinions that work against political compromises that foster peace. While CPs may not directly take part in partizan politics, they are invited to significantly help in shaping the society through the virtues that are natural to their calling in CL.

In the paper *Consecrated Person and the Prophetic Voice in Nigerian Socio Politics: An Imperative for Nation-Building*, *Judemary Amgbeye* identifies the prophetic voice of the CP as a veritable tool for nation-building. He sees in the complacent disposition of CPs amidst the socio-political upheavals in the country, a big question on the validation of their identities as CPs. He argues that prophetic witnessing cannot be separated from witnessing in the CL. His paper set for itself, the task of unfolding the socio-political problems of the country as a challenge to the foundations of our religious

belief. The CP can truly take his place in the Nigerian socio-political space only when their prophetic voices become the moral conscience of the society and hence a veritable contributor to nation-building.

Dr Fadipe Bayo et al produced an academic reflection which is particularly telling. Their paper – *Investigation of the Impact of Consecrated life on science student academic performance in Veritas university Abuja implication for Pastoral counselling* – written by thorough bred educationists represents a crossroad between CL and a pragmatic issue that could be central to social development. The issue of academic performance. Using a quantitative research method, they established that CL, as verifiable within Veritas University Abuja, has an impact on the academic performance of the students who have chosen this way of life. However, the same research also established that CL has no impact on solving difficult academic problems, which they assume, calls for pastoral counselling of students. This is a showcase of the values that CL could bring to bear in order to enhance life in the society and to promote values that enhance progress within it.

Among the papers that reflected on how the society influences the expressions given to CL is that of *Gregory Ezeokeke* titled “*Yhwh is Your Inheritance*”: *A New Look at Consecrated Life, Economic Need and the Vow of Poverty from Deut 18:1-8*. In this paper, the author examined the Evangelical Counsel of Poverty in relation to widespread poverty in the Global South. He argued that it is important to value the living of this evangelical Counsel within the milieu of want and need which defines some particular regions of the

world. Through an exegesis of Deut 18:1-8, Gregory argued that the Levites who were consecrated for the priesthood within the ancient Israelite social environment were inherently disadvantaged economically judging from different Pentateuchal legislations of “no-allotment” which relates to the Levites as a tribe. Therefore, their priestly Consecration and service needed to be carried out in an environment that establishes them as economically poor. Again, the same legislations that subjected the levites to the “no-allotment” rule for their priestly service also made provisions for their welfare while at service as consecrated priests of the Israelite people. The author therefore suggests, that the poor today can aspire to this Evangelical Counsel. Moreover, the same way that Pentateuchal legislations protected the Levites through some vital codes, the modern Constitutions and documents of Religious Orders and Congregations should seek to protect the modern CP for his or her service and mission. No CP should ever suffer want or need for coming from a background defined by need and moreover, these Constitutions should encourage people of every background including the poor to the aspiration of living his consecrated vows which includes poverty.

Social media has become a global phenomenon that affects every part of the world and every configuration of life including Consecrated Life in Subsaharan Africa. In his paper – *Consecrated Life in the Digital Age: Navigating Social Media’s Impact on Interiority, Community, and Vocation* – Raymond Aina investigates the complex interplay between social media and CL in the continent. He points to the potential social media platforms hold for fostering spiritual

connection and growth but at the same time underlines their pitfalls which invite us to caution and reflection. The allure of these platforms can become addictive and could compromise the interior silence and contemplation that sustains a stable CL. Community life bonds could be broken by the constant need to engage with people in the virtual space. The author examined how social media platforms shape the interior life of christians with attention to its potentials and distractions. He also assessed its usefulness as a tool to foster community life and the potential it holds to destabilize it. The paper, though contains a good deal of theoretical analysis, invites the reader to action on the need for education on the use of this media and the need to retain and sustain core values on which the CL rests.

One of the most current socio-political issues of the modern world is gender equality. Quite often, this issue is assumed to be relevant solely on the socio-political plane with little or no impact on expressions given to the CL. *Gesila Uzukwu* brings the issue of gender sensitivity and equality to the area of CL with her paper: *Moremi Ajasoro, Inikpi of Igala, and Iyoba Idia: Celebrating the Agency and Voice of Precolonial African Heroines for Today's African Consecrated Women*. This feminist perspective argues that the contributions of these ancient feminine African figures could provide a counter perspective to Western Christian values with entrenched patriarchal worldview. The contributions of these women could enhance a praxis and theology of inclusiveness in relation to the female CP and their place within the African Church.

Canon 573 §§1-2 stipulates the canonical foundation for the CL. *Peter Okonkwo* examined this canon. His paper is titled: *Analysis of Canon 573 §§1&2: A Canonical and Theological Foundation for the Theology of Consecrated Life*. It addresses the misunderstanding of CL in contemporary society, where secularism, materialism, and individualism often obscure its spiritual and ecclesial value. The vocational response to CL is often weakened in the face of wrong concepts and interpretations of the CL. This paper therefore offers a canonical and theological response to social and psychological vices that produce opposing values to the CL and its expression.

Mary-Perpetua Chinwendu Nwachukwu examined the impact of economic limitations on the Consecrated Life with the paper: *Negotiating the Impacts of Economic Limitations on the Nigerian Economy and Their Effects on Consecrated Life: Analysis and Solutions*. While *Gregory Ezeokeke*'s paper focused attention on the impact of economy on the vow of poverty, *Mary-Perpetua* placed attention on the impacts of economy on vocational formation, community living and prophetic witnessing of the CP. Her qualitative research provides empirical evidence from the Eastern part of Nigeria and thereby argues that while the impact of economy on the CL may be culturally and religiously profound, she proposed recommendations for more culturally grounded and economically viable forms of CL. The challenge of an economically difficult environment requires a serious a proactive and theologically coherent response which could be provided through a deepening of inculturation and better attention to the documents of the Church that have made

proposals regarding cultural integration within the Church in Africa.

Cyril Obanure examined the social impact of the nascent Papacy of Leo XIV. Though his papacy is relatively new, the impact of his papacy could already be felt in the area of peace-building in the world which is an expression of his personal experiences and calling as a CP.

These papers produce engaging reflections on Consecrated Life and the Society, a topic which is rooted on the need to give expressions of Christian faith in concrete contexts and in specific callings like that of CL. They invite us to further reflect on how the Christian faith in general could engender and sustain a life-giving dialogue with a world which is in dire need of alternative voices that invite it to holiness and depth. Our world may be in throes of suffering which have been inspired by disordinate ideologies and undesirable attitudes. However, Christians are not called to be passively judgemental on the world and the society but to be active participants on the process of its transformation to be worthy of God's Kingdom. These papers represent a way in which the Church retains a voice to speak to our society intellectually. However, these intellectual reflections are not abstract ideas that have little or no impact to life but rather, they serve as strong invitations to actions so that our societies could transform and become a better and happier place for all.

Have a Fruitful reading!

Fr. Dr. Gregory Ekene Ezeokeke, CMF
Editor-in-Chief