

Sisters of Social Service

Rooted in the social teachings of the Church, we are sent to be pioneers



Celebrating 88 years of
Inspiring changes and
transforming our world through
social services and advocacy.

**Sr. Anne speaks about
'sensus fidelium'
with the Catholic Theological Society of America**



Sr. Anne Arabome, SSS, is a doctoral student in systematic theology at the University of Roehampton in London, UK where she is completing her doctoral dissertation and working with Tina Beattie, one of the leading British Feminist Theologians. In June, Sr. Anne spoke in a plenary and on a panel at the annual meeting of the **Catholic Theological Society of America** in Milwaukee, Wisconsin. (Sr. Anne is pictured above during the panel discussion). In July, she also spoke on a panel at the **Theological Colloquium on Church, Religion, and Society in Africa**. (Nairobi, Kenya July 2015)

The **National Catholic Reporter** featured the convention in an article below:
Catholic theologians ponder 'sensus fidelium' at annual convention

Click below for article:

<http://www.ncronline.org/news/faith-parish/catholic-theologians-ponder-sensus-fidelium-annual-convention>

Catholic Theological Ethics in the World Church (CTEWC) also recently covered the conference and content, with a section on North American happenings in their e-newsletter:

Click below for article:

<http://archive.constantcontact.com/fs158/1109967780347/archive/1120922692042.html>



Recently Sr. Anne Arabome, SSS, also spoke on a panel in Nairobi, Kenya at the Theological Colloquium on Church, Religion, and Society in Africa. (July 2015)

Francis the Pope and Africa

An excerpt from Sr. Anne Arabome's talk

Across the world there is a consensus that the “Francis effect” is changing the face of the church and creating a not-so-silent reform, starting from the Vatican, that moves the church in the direction of accountability, openness, inclusivity, mercy and compassion; a church of the poor (*Evangelii Gaudium*, 198).

In light of this pressing and disturbing correlation of poverty and femininity, the question that I pose is: How does the “Francis effect” translate in Africa? What are the contours and images of a Francis church in Africa? Underlying this is a more radical query: Does the “Francis effect” translate positively in the lives of African women? What difference does it make in the lives of African women?

Please look for reflections on Sr. Anne's work in next month's e-news.

Excerpt from our Sisters of Social Service E-news – August 2015

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