Bibliography

Abidin Bagir, Z. (2020): Reading Laudato Si' in a rainforest country Ecological conversion and recognition of indigenous religions. In: McKim, Robert (Ed.): Laudato Si' and the Environment Pope Francis' Green Encyclical. New York: Routledge, 38-59.

Adams, N. (2008). Reparative Reasoning. In: Modern Theology 24(3): 447-457.

Agamben, G. (1998): Homo Sacer: Sovereign Power and Bare Life. Translated by Heller-Roazen, D. Stanford: Stanford University Press.

Agamben, G. (2004): The Open. Man and Animal. Translated by Attell, K.. Stanford, CA: Stanford University Press.

Agier, M. (2020): Der »Dschungel von Calais«. Über das Leben in einem Flüchtlingslager. Bielefeld: transcript Verlag, 119-137.

Agier, M. (2016): Borderlands. Translated by D. Fernbach. Cambridge: Polity Press.

Agnew, J. (1994). "The territorial trap: the geographical assumptions of international relations theory." Review of International Political Economy 1(1), 53-80.

Agostino, A. and Dübgen, F. (2014): Die Politik des guten Lebens. Zwischen Neo-Extraktivismus und dem Schutz der »Mutter Erde« – Konfliktlinien und Potenziale lateinamerikanischer Transformationsmodelle. Leviathan 42 (2), 267-291.

Ahmad, A.N. and Maas-Albert, K. (2020): Preface and Introduction. Heinrich Böll Foundation: VOLUME 57. Climate Justice and Migration. Ahmad, Ali Nobil and the Heinrich Böll Foundation (Eds.). Berlin: Heinrich Böll Foundation, 9-17.

Ali, K. (2015): Resident Alien. On Border-Crossing and the Undocumented Divine. Ann Arbor: University of Michigan Press.

Ali, S.H. (2019): Reinventing Political Borders for Environmental and Social Harmony. In: Esty, D.C. (Ed.): A Better Planet. New Haven: Yale University Press, 192-199.

Allard, S.W. (2021): Borders. Sites of exclusion, sites of engagement. In: Allard, S.W., Heyer, K., and Nadella, R. (Eds.): Christianity and the Law of Migration. London: Routledge, 87-104.

Allen, J. (2016): Topologies of Power. Beyond Territories and Networks. London: Routledge.

Amilhat Szary, A. (2015): Boundaries and borders. In: Agnew, John et al. (Ed.): Handbook of Political Geography. Oxford: Wiley-Blackwell, 13-25.

Anderson, B. (2016) [1983]: Imagined Communities. Reflections on the Origin and Spread of Nationalism (Revised Edition). New York: Verso.

Andersson, R. (2016): Hardwiring the frontier? The politics of security technology in Europe's 'fight against illegal migration'. In: Security Dialogue 47(1), 22-39.

Annett, A. (2019): Our Common Responsibility for Our Common Home. The Activist Vision of Laudato Si'. In: Pasquale, F. (Ed.): Care for the World. Laudato si' and Catholic Social Thought in an Era of Climate Crisis. Cambridge: Cambridge University Press, 25-40.

Annett, A. (2017): The economic vision of Pope Francis. In: Miller, V.J. (Ed.): The Theological and Ecological Vision of Laudato Si'. Everything is Connected. London: T&T Clark, 160-174.

Anselm, R. (2018): Who Are The People? Toward a Theological Ethics of Citizenship and Community. In: Schmiedel, U., Smith, G. (Ed.): Religion in the European Refugee Crisis. London: Palgrave Macmillan, 227-242.

Anzaldúa, G. (2007): Borderlands/La Frontera: The New Mestiza (Third Edition). San Francisco, CA: Aunt Lute Books.

Appleby, R.S. (2000): The Ambivalence of the Sacred. Religion, Violence, and Reconciliation. Lanham, MD: Rowman & Littlefield.

Arendt, H. (2017) [1951]: The Origins of Totalitarianism. London: Penguin Classics.

Ashley, J.M. (2017): Pope Francis as Interpreter of Ignatius's Spiritual Exercises. In: *Spiritus. A Journal of Christian Spirituality* 17(2), 165-179.

Ashworth, J.P. (2018): Who Are Our People? Toward a Christian Witness Against Borders. In: *Modern Theology* 34(4), 495-518.

Ashworth, J. P. (2015): Electing Citizens and Aliens. A Theology of Migrants, Borders, and Belonging. Ann Arbor: ProQuest LLC.

Aufrecht, M. (2012): Rethinking "Greening of Hate". Climate Emissions, Immigration, and the Last Frontier. In: *Ethics and the Environment* 17(2): 51-74.

Bagger, M. (2007): The Uses of Paradox. Religion, Self-Transformation, and the Absurd. New York: Columbia University Press.

Baldelomar, C (2022): The (Non)Existence of Uprooted Bodies. The Limits of Authorized Imaginations and Languages in Assisting Bodies on the Move Due to Environmental Crisis. In: De La Torre, M. (Ed.): Shifting Climates, Shifting People. Cleveland, OH: Pilgrim Press, 47-60.

Balibar, É. (2002): What is a border? In: Politics and the Other Scene. London; New York: Verso, 75-86.

Bals, C. (2016). The encyclical Laudato Si' – A Magna Carta of integral ecology as a reaction to humanity's self-destructive course. Bonn: Germanwatch e.V., August 2016.

Banchoff, T. and Casanova, J. (2016): Introduction. The Jesuits and Globalization. In: Banchoff, T. and Casanova, J. (eds): The Jesuits and Globalization. Historical Legacies and Contemporary Challenges. Washington, D.C.: Georgetown University Press, 1-24.

Barbato, M. (2020a): The Holy See, Public Spheres and Postsecular Transformations of International Relations. An Introduction. In: Barbato, M. (Ed.): The Pope, the Public, and International Relations. Postsecular Transformations. Cham, Switzerland: Palgrave Macmillan, 1-24.

Barbato, M. (2020b): »Die Mauer ist keine Lösung.« Die Migrationspolitik von Papst Franziskus. Frankfurt: Campus Verlag.

Barkan, J. (2015): Sovereignty. In: Agnew, J., Mamadouh, V., Secor, A.J., and Sharp, J. (Eds.): The Wiley Blackwell Companion to Political Geography, First Edition. Oxford: Wiley-Blackwell, 48-60.

Basaran, T. (2008): Security, Law, Borders. Spaces of Exclusion. In: *International Political Sociology* 2, 339-354.

Bauder, H. (2011): Toward a Critical Geography of the Border. In: Engaging the Dialectic of Practice and Meaning, Annals of the Association of American Geographers 101 (5), 1126-1139.

BBC (2015). Migrants stranded at Ventimiglia on France-Italy border. 15 June 2015. https://www.bbc.com/news/world-europe-33131893. Accessed 17 March 2021.

Benjamin, W. (1969): Illuminations. Edited with an introduction by H. Arendt. Translated by H. Zohn. New York: Schocken.

Bergmann, S. (2017): Developments in Religion and Ecology. In: Jenkins, W., Tucker, M.E. and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 13-21.

Bergmann, S. (2007): Theology in its Spatial Turn. Space, Place and Built Environments Challenging and Changing the Images of God. In: *Religion Compass* 1(3): 353-379.

Bettini, G. (2013): Climate barbarians at the gate? A critique of apocalyptic narratives on "Climate refugees". In: *Geoforum* 45, 63-72.

Betts, A. and Collier, P. (2017): Refuge. Rethinking Refugee Policy in a Changing World. Oxford: Oxford UP.

Bevans, S. (2008): Mission among Migrants, Mission of Migrants. In: Groody, D. G. and Campese, G. (eds.): A Promised Land, a Perilous Journey. Theological Perspectives on Migration. Notre Dame, Indiana: University of Notre Dame Press, 89-106.

Biliniewicz, M. (2018). Amoris Laetitia and the Spirit of Vatican II. The Source of Controversy. New York: Routledge.

Bińczyk, E. (2019). The most unique discussion of the 21st century? The debate on the Anthropocene pictured in seven points. In: *The Anthropocene Review*, 6(1-2), 3-18.

Black, R., Adger, W.N., Arnell, N.W., Dercon, S., Geddes, A., and Thomas, D. (2011): The effect of environmental change on human migration. In: *Global Environmental Change* 21, S3–S11.

Blanco, P.A. (2018): Laudato Si'. Care for Creation at the Center of a New Social Issue. In: *Journal of Religious Ethics* 46(3), 425-440.

Boden, T.A., Marland, G., and Andres, R.J. (2017): Global, Regional, and National Fossil-Fuel CO2 Emissions. Carbon Dioxide Information Analysis Center, Oak Ridge National Laboratory, U.S. Department of Energy. Oak Ridge, TN.

Boff, L. (1997): Cry of the Earth, Cry of the Poor. Maryknoll, NY: Orbis Books.

Bonacker, M. and Geiger, G. (Eds.) (2018): Grenzen – der demokratische Rechtsstaat und die Herausforderung der Migration. Leiden: Brill.

Borghesi, M. (2018): The Mind of Pope Francis. Jorge Mario Bergoglio's Intellectual Journey. Translated by Hudock, B.. Collegeville, Minnesota: Liturgical Press Academic.

Botelho, G. and Pawle, L. (2015): Ships rush to rescue thousands of migrants stranded in Mediterranean. CNN. 6 June 2015. https://edition.cnn.com/2015/06/06/europe/mediterranean-migrants-rescue/index.html. Accessed 17 March 2021.

Boyarin, D. (2004): Border Lines. The Partition of Judeo-Christianity. Philadelphia: University of Pennsylvania Press.

Brady, T.A., Jr. (2006): Limits of Religious Violence in Early Modern Europe. In: Von Greyerz, K. and Siebenhuener, K.: Religion und Gewalt. Konflikte, Rituale, Deutungen (1500-1800), 125-151.

Branch, J. (2013): The Cartographic State. Maps, Territory, and the Origins of Sovereignty. Cambridge: Cambridge University Press.

Brandom, R. (2011): Perspectives on Pragmatism. Classical, Recent, and Contemporary. Cambridge: Harvard University Press.

Brandom, R. (1994): Making It Explicit. Reasoning, Representing, & Discursive Commitment. Cambridge: Harvard University Press.

Bretherton, L. (2010): National. Christian Cosmopolitanism, Refugees, and the Politics of Proximity. In: Christianity and Contemporary Politics. The Conditions and Possibilities of Faithful Witness. Malden, MA: Wiley-Blackwell, 129-37.

Brown, W. (2010): Walled States, Waning Sovereignty. Princeton: Princeton University Press.

Brueggemann, W. (2002): The Land. Place as Gift, Promise, and Challenge in Biblical Faith (Second Edition). Minneapolis: Fortress Press.

Buber. M. (1970) [1937]: I and Thou. New York: Scribner.

Bucar, E. and Stalnaker, A. (2012): Introduction. The Third Wave of Comparative Religious Ethics. In: Bucar, E. and Stalnaker, A. (Eds.): Religious Ethics in a Time of Globalism. Shaping a Third Wave of Comparative Analysis. New York: Palgrave-Macmillan.

Burton, T.I. (2018): The conservative case against Pope Francis—and why it matters. Vox. April 5, 2018. https://www.vox.com/identities/2018/4/5/17189564/ross-douthat-francis-pope-conservative-catholic-amoris-laetitita. Accessed July 31, 2020.

Cafaro, P. and Staples, W. (2009): The Environmental Argument for Reducing Immigration to the United States. In: *The Journal of Social, Political, and Economic Studies* 34(3), 290-316.

Cahill, L. S. (2018). *Laudato Si'*. Reframing Catholic Social Ethics. In: *Heythrop Journal* LIX, 887-900.

Carens, J. (2013): The Ethics of Immigration. Oxford: Oxford University Press.

Carens, J. (1987): Aliens and Citizens. The Case for Open Borders. In: *The Review of Politics* 49(2), 251-273.

Carson, R. (1962): Silent Spring. New York: Houghton Mifflin.

Casanova, J. (2019): Global Religious and Secular Dynamics. The Modern System of Classification. Leiden: Brill.

Casey, E. (2014): Up Against the Wall. Re-Imagining the U.S.-Mexico Border. Austin, TX: UT Press.

Castillo, D. P. (2016): Integral Ecology as a Liberationist Concept. In: *Theological Studies* 77(2), 353-376.

Castillo, D. (2017): "To Praise, reverence, and serve." The theological anthropology of Pope Francis. In: Miller, V.J. (Ed.): The Theological and Ecological Vision of Laudato Si'. Everything is Connected. London: T&T Clark, 95-108.

Castillo Guerra, J. E. (2008): A Theology of Migration. Toward an Intercultural Methodology. In: Groody, D.G. and Campese, G. (Eds.): A Promised Land, A Perilous Journey. Theological Perspectives on Migration, Campese. Notre Dame, IN: University of Notre Dame Press, 243-270.

Cavanaugh, W.T. (1995): "A Fire Strong Enough to Consume the House". The Wars of Religion and the Rise of the State. In: *Modern Theology* 11(4), 397-420.

Chakrabarty, D. (2018). The Crises of Civilization: Exploring Global and Planetary Histories. Oxford: Oxford University Press.

Chakrabarty, D. (2000). Provincializing Europe. Princeton: Princeton University Press.

Christie, D.E. (2017): Nature Writing and Nature Mysticism. In: Jenkins, W., Tucker, M.E., and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 229-235.

Ciplet, D., Roberts, J.T., and Khan, M.R. (2015): Power in a Warming World. The New Global Politics of Climate Change and the Remaking of Environmental Inequality. Cambridge, Massachusetts: MIT Press.

Clayton, D. (2011): Colonizing, Settling, and the Origins of Academic Geography. In: Agnew, J. and Duncan, J.S.: The Wiley Blackwell Companion to Human Geography. Oxford: Wiley-Blackwell, 2011, 50-70.

Clayton, P. (2004): Mind and Emergence. From Quantum to Consciousness. Oxford: Oxford University Press.

Clooney, F.X., SJ. (2010): Comparative Theology. Deep Learning Across Religious Borders. Oxford: Wiley-Blackwell.

Clough, D.L. (2020): Rethinking our treatment of animals in light of Laudato Si'. In: McKim, R. (Ed.): Laudato Si' and the Environment Pope Francis' Green Encyclical. New York: Routledge, 95-104.

Cloutier, D. (2020): Critical Realism and Climate Change. In: Finn, D.K.: Moral Agency within Social Structures and Culture. A Primer on Critical Realism for Christian Ethics. Washington, D.C.: Georgetown University Press, 59-72.

Cloutier, D. (2015): Reading, Praying, Living Pope Francis's Laudato Sì. A Faith Formation Guide. Collegeville, Minnesota: Liturgical Press.

Cobb, J. B. and Catuera, I. (Eds.) (2015): For Our Common Home. Process-Relational Responses to Laudato Si'. Minnesota: Process Century Press, 2015.

Cole, P. (2020): Climate change and global displacement. Towards an ethical response. In: Schippers, Birgit (Ed.): The Routledge Handbook to Rethinking Ethics in International Relations. London: Routledge, 179-194.

Collier, E.W. and Strain, C.R. (2014): Introduction. In: Collier, E.W. and Strain C.R. (Eds.) Religious and Ethical Perspectives on Global Migration. Lanham, MD: Lexington Books, 1-10.

Collier, P. (2013): Exodus. How Migration is Changing Our World. Oxford: Oxford University Press.

Comaroff, J. and Comaroff, J.L. (2001): Naturing the Nation. Aliens, Apocalypse and the Postcolonial State. In *Journal of Southern African Studies* 27 (3), 627-651.

Connolly, W. (2017): Facing the Planetary: Entangled Humanism and the Politics of Swarming. London: Duke University Press.

Connolly, W. (1991): Identity\Difference. Democratic Negotiations of Political Paradox. Minneapolis: University of Minnesota Press.

Conradie, E.M. (2017): Christianity: An ecological critique of Christianity and a Christian critique of ecological destruction. In: Jenkins, W., Tucker, M.E., and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 70-78.

Crawford, J. (2022): The Edge of the Plain. How borders make and break our world. Edinburgh, Canongate.

Crumbach, K. (1969): Ein ignatianisches Wort als Frage an unseren Glauben. In: *Geist und Leben* 42, 321-328.

Daly, H. (2020): *Laudato Si'* and population. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 76-95.

Daniel-Hughes, B. (2018): Pragmatic Inquiry and Religious Communities. Charles Peirce, Signs, and Inhabited Experiments. London: Palgrave Macmillan.

Dávila, M.T. (2017): The option for the poor in *Laudato si'*. Connecting care of creation with care for the poor. In: Miller, V.J.: The Theological and Ecological Vision of Laudato Si'. Everything is Connected. London: T&T Clark, 145-159.

De Haas, H, Castles, S., and Miller, M. (2020): The Age of Migration (Sixth Edition). International Population Movements in the Modern World. New York: Guilford Press.

De La Torre, M. (2022): Introduction. In: De La Torre, M. (Ed.): Shifting Climates, Shifting People. Cleveland, OH: Pilgrim Press, 1-5.

De La Torre, M. (2015): The Immigration Crisis. Toward an Ethics of Place. Eugene, Oregon: Wipf and Stock.

De León, J. (2015): The Land of Open Graves. Living and Dying on the Migrant Trail. Berkeley, CA: University of California Press.

De Tavernier, J. and Ndubueze, K. (2020): *Laudato Si's* View on Integral Ecology in Light of the Planetary Boundaries Concept. In: *New Blackfriars* 101(1096) (2020), 740-759.

Deane-Drummond, C. (2020a): Working With Catholic Forms of Christianity. In: Konradie, E.M. and Koster, H.P.: T&T Clark Handbook of Christian Theology and Climate Change. London: T&T Clark, 244-254.

Deane-Drummond, C. (2020b): A new anthropology? *Laudato Si'* and the question of interconnectedness. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 189-201.

Deane-Drummond, C. (2017): A Primer in Ecotheology. Theology for a Fragile Earth. Eugene, OR: Cascade.

Deane-Drummond, C. (2016): *Laudato Si'* and the Natural Sciences. An Assessment of Possibilities and Limits. In: *Theological Studies* 27(2), 392-415.

Deane-Drummond, C. (2014): The Wisdom of the Liminal. Evolution and Other Animals in Human Becoming. Grand Rapids, Michigan: Eerdmans.

Deneen, P.J. (2018): Why Liberalism Failed. New Haven: Yale University Press.

Derrida, J. (2008): The Animal That Therefore I Am. In: Mallet, M. (Ed), Wills, D. (Trans.). New York: Fordham University Press.

Deutsche Welle (2015): EU mission rescues more than 5,000 migrants in three days. *Deutsche Welle*. 31 May 2015. https://www.dw.com/en/eu-mission-rescues-more-than-5000-migrants-in-three-days/a-18489165. Accessed 17 March 2021.

Diener, A.C. and Hagen, J. (2010): Introduction: Borders, Identity, and Geopolitics. In; Diener, A.C. and Hagen, J.: Borderlines and Borderlands. Political Oddities at the Edge of the Nation-State. Landham, MD: Rowman & Littlefield, 8-19.

Donaghy, K.P. (2020): A constructivist engagement with Laudato Si'. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 167-186.

Dorr, D. (1992): Option for the Poor. A Hundred Years of Vatican Social Teaching (Revised Edition). Dublin: Gill and MacMillan.

Douglas, M. (2002) [1966]: Purity and Danger. An analysis of the concept of pollution and taboo. London: Routledge.

Douglas, M. (1975): Self-evidence. In Implicit Meanings: Essays in Anthropology. London: Routledge, 276-318.

Eckmann, T.C. (2016): Revisiting *Laudato si'* in the Context of the COP21 Paris Climate agreement. In: *Environment: Science and Policy for Sustainable Development* 58(5), 38-42.

Edenhofer, O. and Flachsland, C. (2017). *Laudato Si'*. Concern for our global commons. In: Miller, V.J. (Ed.): The Theological and Ecological Vision of Laudato Si'. Everything is Connected. London: T&T Clark, 177-191.

Eisenhammer, S. (2014): Bare Life in Ciudad Juárez. Violence in a Space of Exclusion. In: *Latin American Perspectives* 41 (2), 99-109.

Fabian, J. (1983): Time and the Other. How Anthropology Makes its Object. New York: Columbia University Press.

Faggioli, M. (2020): The Liminal Papacy of Pope Francis. Moving toward Global Catholicity. Maryknoll, NY: Orbis Books.

Fairclough, N. (2013): Critical discourse analysis. The critical study of language. London: Routledge.

Ferrara, P. (2015): The Concept of Periphery in Pope Francis' Discourse. A Religious Alternative to Globalization? In: *Religions* 6(1), 42-57.

Figueroa Deck, A. (2005): Commentary on Populorum progressio (On the Development of Peoples). In Himes, K.R. (Ed.): Modern Catholic Social Teaching. Washington, D.C.: Georgetown University Press, 292-314.

Filipović, A. (2015): Erfahrung – Vernunft – Praxis. Christliche Sozialethik im Gespräch mit dem philosophischen Pragmatismus. Leiden: Brill.

Fiske, A.P. (2002): Using individualism and collectivism to compare cultures—a critique of the validity and measurement of the constructs: comment on Oyserman et al. In: *Psychological Bulletin* 128(1), 78-88.

Flores, N.M. (2018): "Our sister, mother earth". Solidarity and Familial Ecology in Laudato Si'. In: *Journal of Religious Ethics* 46 (3), 463-478.

Ford, D. (2019): Foreward. In: Ochs, P.: Religion Without Violence. Eugene, Oregon: Cascade Books, ix–xii.

Foresight: Migration and Global Environmental Change (2011). Final Project Report. The Government Office for Science, London.

Fornet-Betancourt, R. (2008): Hermeneutics and Politics of Strangers. A Philosophical Contribution on the Challenge of Convivencia in Multicultural Societies. In: Groody, D.G. and Campese, G.: A Promised Land, A Perilous Journey. Theological Perspectives on Migration. Notre Dame: University of Notre Dame Press, 210-224.

Fraser, N. (2019): The Old is Dying and the New Cannot Be Born. From Progressive Neoliberalism to Trump and Beyond. New York: Verso.

Fraser, N. (2009): Scales of Justice. Reimagining Political Space in a Globalizing World. New York: Columbia University Press.

Freyfogle, E.T. (2020): *Laudato Si'* and private property. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 21-37.

Friedmann-Marquardt, M. (2014): Double Threat? Unauthorized Migration as a Global Phenomenon. In: Collier, E.W. and Strain, C.R. (Eds.): Religious and Ethical Perspectives on Global Migration. Lanham, MD: Lexington Books, 13-34.

Fukuyama, F. (2022): Liberalism and its Discontents. New York: Farrar, Straus & Giroux.

G7 Summit (2015). "Leaders' Declaration" G7 Summit, 7-8 June 2015. G7 Germany Schloss Elmau.

Gardiner, S.M. (2011): A Perfect Moral Storm. The Ethical Tragedy of Climate Change. Oxford: Oxford University Press.

Geertz, C. (1973): The Interpretation of Cultures. Selected Essays. New York, NY: Basic Books.

Gemenne, F. (2015): The Anthropocene and its victims. In: Hamilton, C., Bonneuil, C., and Gemenne, F. (Eds.): The Anthropocene and the Global Environmental Crisis. London: Routledge, 169-174.

Gemenne, F. (2011): Wy the numbers don't add up. A review of estimates and predictions of people displaced by environmental changes. In: *Global Environmental Change* 21, S41-S49.

Ghosh, A. (2016). The Great Derangement. Climate Change and the Unthinkable. Chicago: University of Chicago Press.

Giddens, A. (1987): The Nation-State and Violence. Berkeley, CA: University of California Press.

Gill, J.H. (2003): Borderland Theology. Eugene, Oregon: Wipf & Stock.

Gordimer, N. (1991): The Ultimate Safari. In: Crimes of Conscience. Oxford: Heineman, 110-131.

Gorringe, T.J. (2002): A Theology of the Built Environment. Justice, Empowerment, Redemption. Cambridge: Cambridge University Press.

Graziano, M. (2018): What is a Border? Stanford Briefs. Translated by Marina Korobko. Stanford, California: Stanford University Press.

Graziano, M. (2017): Holy Wars & Holy Alliance. The Return of Religion to the Global Political Stage. Translated by Brian Knowlton. New York: Columbia University Press.

Greeley, A. (2000): The Catholic Imagination. Berkeley: University of California Press.

Grey, C.T.S. (2020a): 'The Only Creature God Willed for its Own Sake'. Anthropocentrism in *Laudato si'* and *Gaudium et spes*. In: *Modern Theology* 36(4), 865-883.

Grey, C.T.S. (2020b): Time and Measures of Success. Interpreting and Implementing Laudato Si'. In: *New Blackfriars* 101 (1091), 5-28.

Gronemeyer, M. (2018): Die Grenze. München: oekom.

Gudorf, C.E. (2016): Temporary Migrants, Their Bodies, and Families. In: Brazal, A.M. and Dávila, M.T. (Eds.): Living With(out) Borders: Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 101-110.

Habermas, J. (1996): Reply to symposium participants, Benjamin N. Cardozo School of Law. In: *Cardozo Law Review* 17: 1477-1558.

Habermas, J. (1984): The Theory of Communicative Action. *Vol. I*: Reason and the Rationalization of Society. Translated by T. McCarthy. Boston: Beacon.

Haker, H. (2021): Recognition and Responsibility. In: *Religions* 12(467), 1-18.

Haker, H. (2020): Towards a Critical Political Ethics. Catholic Ethics and Social Challenges. Basel: Schwabe Verlag.

Hall, M. (2015): Austria stops processing asylum requests in EU quota row. *The Telegraph*. 13 June 2015. https://www.telegraph.co.uk/news/worldnews/europe/

austria/11673062/Austria-stops-processing-asylum-requests-in-EU-quota-row.html. Accessed 17 March 2021.

Hänselmann, E. and Slater, G. (2022): Interrogating cultural assumptions. A productive challenge for social ethics. Sozialethische Arbeitspapiere des ICS – 19. Münster.

Haraway, D. (2003): The Companion Species Manifesto. Dogs, People, and Significant Otherness. Chicago: University of Chicago Press.

Harney, S. and Moten, F. (2013): The Undercommons. Fugitive Planning and Black Study. New York: Minor Compositions.

Harris, M.L. (2017): AFRICAN DIASPORA. African American environmental religious ethics and ecowomanism. In: Jenkins, W., Tucker, M.E., and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 200-207.

Hauerwas, S. and Willimon, W.H. (2014): Resident Aliens. Life in the Christian Colony (Expanded 25th Anniversary Edition). Nashville, Tennessee: Abingdon Press.

Heimbach-Steins, M. (2020): Polyzentrik und Dialog. Ansatzpunkte für eine politische Architektur des globalen Gemeinwohls in der Enzyklika *Laudato si'* (2015). In: Heimbach-Steins, M., Kistler, S., Lesch, W., and Möhring-Hesse, M. (Eds.): Globales Gemeinwohl. Gesellschaft – Ethik – Religion, 17. Paderborn: Schöningh, 115-138.

Heimbach-Steins, M. (2016a): Grenzverläufe gesellschaftlicher Gerechtigkeit. Migration – Zugehörigkeit – Beteiligung. Leiden: Brill.

Heimbach-Steins, M. (2016b): The Ambivalence of Borders and the Challenge of an Ethics of Liminality. In: Brazal, A.M. and Dávila, M.T. (eds.): Living With(out) Borders: Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 236-245.

Heimbach-Steins, M. (2015): Ein Impuls zur ‚ökologischen Umkehr' – Die Umwelt- und Sozialenzyklika ‚Laudato si'. „Ganzheitliche Ökologie" Diskussionsbeiträge zur Enzyklika Laudato si' von Papst Franziskus. Zentrum für Interdisziplinäre Nachhaltigkeitsforschung (ZIN). Münster.

Heimbach-Steins, M. (2006): Unterscheidung der Geister – Strukturmoment christlicher Sozialethik. Dargestellt am Werk Madeleine Delbrêls (2nd Edition). Münster: LIT.

Heimbach-Steins, M. and Stockmann, N. (2019). Ein Impuls zur ‚ökologischen Umkehr' – Die Enzyklika Laudato si' und die Rolle der Kirche als *Change Agent*. In: Heimbach-Steins, M. and Schlacke, S. (Eds.): Die Enzyklika Laudato si'. Ein interdisziplinärer Nachhaltigkeitsansatz? Baden-Baden: Nomos Verlagsgesellschaft.

Heimbach-Steins, M. and Stockmann, N. (2015): ‚Pope for Planet'? Laudato Si' als ‚dringliche Einladung zum Dialog' (LS 14) und das weltweite Echo auf die Enzyklika. Sozialethische Arbeitspapiere des ICS – 3. Münster.

Heinrich Böll Foundation (2020): VOLUME 57. Climate Justice and Migration. Ahmad, Ali Nobil and the Heinrich Böll Foundation (Eds.). Berlin: Heinrich Böll Foundation.

Heney, D. (2019): Toward a Pragmatist Metaethics. London: Routledge.

Henriksen, J.O. (2023): Theological Anthropology in the Anthropocene. Reconsidering Human Agency and its Limits. London: Palgrave Macmillan.

Heyer, K. (2022): Walls in the Heart. Social Sin in *Fratelli tutti.* In: *Journal of Catholic Social Teaching* 19(1), 25-40.

Heyer, K. (2020): Walls on the Land and in the Heart. Fratelli tutti and Migration. In: Berkley Forum. October 26, 2020. https://berkleycenter.georgetown.edu/responses/walls-on-the-land-and-in-the-heart-fratelli-tutti-and-migration. Accessed February 21, 2023.

Heyer, K. (2012): Kinship Across Borders. A Christian Ethic of Immigration. Washington, D.C.: Georgetown University Press.

Hittinger, R. (2017). The Three Necessary Societies. In: *First Things*. https://www.firstthings.com/article/2017/06/the-three-necessary-societies. Accessed January 13, 2021.

Hittenger, R. (2008): The Coherence of the Four Basic Principles of Catholic Social Doctrine. An Interpretation. Pursuing the Common Good. How Solidarity and Subsidiarity Can Work Together Pontifical Academy of Social Sciences, Acta 14, Vatican City 2008.

Hoesch, M. and Mooren, N. (2020): Joseph Carens. Between Aliens and Citizens. Münster Lectures in Philosophy Volume 6. Cham, Switzerland: Springer.

Hogue, M. (2018): American Immanence. Democracy for an Uncertain World. New York: Columbia University Press.

Hollenbach, D., S.J. (2016): A Future Beyond Borders. Reimagining the Nation-State and the Church. In: Brazal, A.M. and Dávila, M.T. (eds.): Living With(out) Borders: Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 223-235.

Hollenbach, D., S.J. (2014): Human dignity in Catholic thought. In: Düwell, Marcus; Braarvig, Jens; Brownsword, Roger; Mieth, Dietmar (Eds.): The Cambridge Handbook of Human Dignity. Cambridge: Cambridge University Press, 250-259.

Hollinger, D. (2006): From Identity to Solidarity. In: *Deadalus* 135(4), 23-31

Hondagneu-Sotelo, P. (2008): God's Heart Has No Borders. How Religious Activists Are Working for Immigrant Rights. Berkeley, CA: University of California Press.

Hulme, M. (2017): CLIMATE CHANGE. Varieties of religious engagement. In: Jenkins, W., Tucker, M.E. and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 239-249.

Hultgren, J. (2015): Border Walls Gone Green. Nature and Anti-Immigrant Politics in America. Minneapolis, MN: University of Minnesota Press.

Humphreys, D. (2017): Rights of Pachamama. The emergence of an earth jurisprudence in the Americas. In: *Journal of International Relations and Development* 20(3), 459-484.

IPBES (2019): Summary for policymakers of the global assessment report on biodiversity and ecosystem services of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services. S. Díaz, J. Settele, E. S. Brondízio E.S., H. T. Ngo, M. Guèze, J. Agard, A. Arneth, P. Balvanera, K. A. Brauman, S. H. M. Butchart, K. M. A. Chan, L. A. Garibaldi, K. Ichii, J. Liu, S. M. Subramanian, G. F. Midgley, P. Miloslavich, Z. Molnár, D. Obura, A. Pfaff, S. Polasky, A. Purvis, J. Razzaque, B. Reyers, R. Roy Chowdhury, Y. J. Shin, I. J. Visseren-Hamakers, K. J. Willis, and C. N. Zayas (Eds.). IPBES secretariat, Bonn, Germany, 2019.

IPCC (2019): Summary for Policymakers. IPCC Special Report on the Ocean and Cryosphere in a Changing Climate. H.-O. Pörtner, D.C. Roberts, V. Masson-Delmotte, P. Zhai, M. Tignor, E. Poloczanska, K. Mintenbeck, A. Alegría, M. Nicolai, A. Okem, J. Petzold, B. Rama, N.M. Weyer (Eds.), section A.2.

Jackson, Z.I. (2020): Becoming Human. Matter and Meaning in an Antiblack World. New York: New York University Press.

James, M.R. and Rashkover, R. (2021): Introduction. The Wisdom of Peter Ochs. In: James, M.R. and Rashkover, R. (Eds.): Signs of Salvation. A Festschrift for Peter Ochs. Eugene, OR: Cascade Books, 1-34.

James, M.R. (2021): Ochs on Vagueness and Inquiry. In: James, M.R. and Rashkover, R. (Eds.): Signs of Salvation. A Festschrift for Peter Ochs. Eugene, OR: Cascade Books, 68-79.

Jaret, A. and Frank Paquale (2019): Introduction. The Ethical, Legal, and Political Significance of *Laudato Si'*. In: Pasquale, F. (Ed.): Care for the World. Laudato si' and Catholic Social Thought in an Era of Climate Crisis. Cambridge: Cambridge University Press, 1-22.

Jenkins, W. (2018): The Mysterious Silence of Mother Earth in Laudato Si'. In: *Journal of Religious Ethics* 46 (3), 441-462.

Jenkins, W. (2013): The Future of Ethics. Sustainability, Social Justice, and Religious Creativity. Washington, D.C.: Georgetown University Press.

Jenkins, W., Berry E., and Kreider, L.B. (2018): Religion and Climate Change. In: *Annual Review of Environment and Resources* 43, 2018: 9.1-9.24.

Jennings, W.J. (2010): The Christian Imagination. Theology and the Origins of Race. New Haven: Yale University Press.

Jones, R. (2017): Violent Borders. Refugees and the Right to Move. London: Verso.

Jones, R. (2012): Border Walls. Security and the War on Terror in the United States, India, and Israel. London: Zed Books.

Keller, C. (2018): Political Theology of the Earth. New York: Columbia University Press.

Keller, C. (2015): Cloud of the Impossible. Negative Theology and Planetary Entanglement. New York: Columbia University Press.

Kohlhaas, J.M. and McLaughlin, R.P. (2019): Loving the world we are. Anthropology and Relationality in Laudato Si'. In: *Journal of Religious Ethics* 47(3), 501-524.

Kohn, E. (2013): How Forests Think. Berkeley, CA: University of California Press.

Kolbert E. (2014): The Sixth Extinction. An unnatural history. New York: Henry Holt.

Kolbert, E. (2007): Field Notes from a Catastrophe. A Frontline Report on Climate Change. London: Bloomsbury.

Kreider, L. (2018): Arteries of the Nation. Religious Nationalism and Environmental Imaginaries in the Jordan River Valley. In: American Academy of Religion/Society of Biblical Literature Conference. Denver, Colorado, USA. 18 November.

Krichker, D. (2019): Making Sense of Borderscapes. Space, Imagination and Experience. In: *Geopolitics* 26(4), 1224-1242.

Krieg, R.A. (1998): Romano Guardini's Theology of the Human Person. In: *Theological Studies* 59(3), 457-474.

Lakoff, G. and Johnson, M. (2003): Metaphors We Live By. Chicago: University of Chicago Press.

Landrum, A., Lull, R.B., Akin. H., Hasell, A., Jamieson, K.H. (2017): Processing the papal encyclical through perceptual filters. Pope Francis, identity-protective cognition, and climate change concern. In: *Cognition* 166, 1-12.

Latour, B. (2018): Down to Earth. Politics in the New Climatic Regime. Cambridge: Polity Press.

Latour, B. (2017): Facing Gaia. Cambridge: Polity Press.

Latour, B. (2016): The Immense Cry Channeled by Pope Francis. Translated by Stephen Muecke. In: *Environmental Humanities* 8(2), 251-55.

Laudato Si' Movement: https://laudatosimovement.org. Accessed March 12, 2022.

Laudato Si' Action Platform: Dicastery for Promoting Integral Human Development. https://laudatosiactionplatform.org/about/. Accessed January 23, 2023.

Leuenberger, C. and Schnell, I. (2020): The Politics of Maps. Cartographic Constructions of Israel/Palestine. Oxford: Oxford University Press.

Li, N., Hilgard, J., Scheufele, D.A., Winneg, K.M., Jamieson, K.H. (2016): Cross-pressuring conservative Catholics? Effects of Pope Francis' encyclical on the U.S. public opinion on climate change. In: *Climatic Change* 139(3-4): 367-80.

Linnell, D.C., Trouwborst, A., Boitani, L. , Kaczensky, P., Huber, D., Reljic, S., et al. (2016): Border Security Fencing and Wildlife. The End of the Transboundary Paradigm in Eurasia?. In: *PLoS Biology* 14(6), 1-13.

Longenecker, D. (2017): Why Doesn't the Pope Answer His Critics? In: *Patheos*. September 26, 2017. http://www.patheos.com/blogs/standingonmyhead/2017/09/doesnt-pope-answer-critics.html. Accessed December 15, 2019.

Longo, M. (2018): The Politics of Borders. Sovereignty, Security, and the Citizen After 9/11. Cambridge: Cambridge University Press.

Lothes-Biviano, E. (2017): Working together to address the climate crisis. In: Miller, V.J. (Ed.): The Theological and Ecological Vision of Laudato Si'. Everything is Connected. London: T&T Clark, 235-251.

Luciani, R. (2017): Pope Francis and the Theology of the People. Maryknoll, New York: Orbis Books.

Luciani, R. (2016): The Itinerant Fraternity of Jesus. Christological Discernment of the Migration Drama. In: Brazal, A.M. and Dávila, M.T. (Eds.): Living With(out) Borders. Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 206-212.

Lustgarten, A. (2022): Climate Refugees. In: Thunberg, G. (Ed.): The Climate Book. London: Allen Lane, 165-168.

Lustgarten, A. (2020): Where Will Everyone Go? In: *ProPublica*. https://features. propublica.org/climate-migration/model-how-climate-refugees-move-across-continents/. Accessed 17 March 2021.

MacCulloch, D. (2013): Silence. A Christian History. London: Penguin.

Machado, D. L., Turner, B., and Wyller, T. (2018): Traces of a Theo–Borderland. In: Machado, D. L., Turner, B., and Wyller, T. (Eds.): Borderland Religion. Ambiguous Practices of Difference, Hope, and Beyond. Abingdon: Routledge, 3-14.

Martins, A.A. (2018): *Laudato Si'*. Integral Ecology and the Preferential Option for the Poor. In: *Journal of Religious Ethics* 46(3), 410-424.

Massumi, B. (2014): What Animals Can Teach Us About Politics. Durham: Duke University Press.

Mayorga, R.M. (2012): Peirce's Moral 'Realicism'. In: De Waal, C. and Skowronski, K.P.: The Normative Thought of Charles S. Peirce. New York: Fordham University Press, 101-124.

Mezzadra, S. and Neilson, B. (2013): Border as Method, or, the Multiplication of Labor. New York: Duke University Press.

McCaughan, E. J. (2020): "We Didn't Cross the Border, the Border Crossed Us". Artists' Images of the US-Mexico Border and Immigration. In: *Latin American and Latinx Visual Culture* 2(1), 6-31.

McDonagh, S. (2016): On Care for Our Common Home: Laudato Si'. The Encyclical of Pope Francis on the Environment. Maryknoll, New York: Orbis Books.

McGreevy, J. (2022): Catholicism. A Global History from the French Revolution to Pope Francis. New York: Norton & Company.

McKim, R. (2020a). The challenge and the opportunity. Some perspectives on *Laudato Si'*. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 3-18.

McKim, R. (2020b): Opposing the 'technocratic paradigm' and 'appreciating the small things'. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 217-238.

McLeman, R. and Gemenne, F. (Eds.) (2018): The Routledge Handbook of Environmental Displacement and Migration. London: Routledge.

Meilaender, P.C. (2008), Loving Our Neighbors, Both Far and Near. In: Christian Reflection. A Series in Faith and Ethics. http://www.baylor.edu/content/services/document.php/66496.pdf. Accessed February 11, 2023.

Mignolo, W. (2012): Local Histories/Global Designs. Princeton: Princeton University Press.

Miller, D. (2016): Strangers in Our Midst. The Political Philosophy of Migration. Cambridge: Harvard University Press.

Miller, R. B. (2016): Friends and other strangers. Studies in religion, ethics, and culture. New York: Columbia University Press.

Miller, T. (2017): Storming the Wall. Climate Change, Migration, and Homeland Security. San Francisco, CA: City Lights.

Miller, V. (2017). Integral ecology. Francis's spiritual and moral vision of interconnectedness. In: Miller, V.J. (Ed.): The Theological and Ecological Vision of Laudato Si'. Everything is Connected. London: T&T Clark, 11-28.

Moe-Lobeda, C.D. (2013): Resisting Structural Evil. Love as Ecological-Economic Vocation. Minneapolis, Minnesota: Fortress Press.

Moellendorf, D. (2022): Mobilizing Hope. Climate Change & Global Poverty. Oxford: Oxford University Press.

Moellendorf, D. (2020): The cry of the earth and the cry of the poor. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 60-75.

Montgomery, W. D. (2015): The Flawed Economics of Laudato Si'. In: *The New Atlantis: A Journal of Technology and Society* 47, 31-44.

Moore, M. (2015): A Political Theory of Territory. Oxford: Oxford University Press.

Morton, T. (2018): Dark Ecology. For a Logic of Future Coexistence. New York: Columbia University Press.

Moyaert, M. (2015): Introduction. Exploring the Phenomenon of Interreligious Ritual Participation. In: Moyaert, M. and Geldhof, J.: Ritual Participation and Interreligious Dialogue. London: Bloomsbury, 1-18.

Muers, R. (2011): Living for the Future. Theological Ethics for Coming Generations. London: Bloomsbury.

Myers, T.A., Roser-Renouf, C., Maibach, E., and Leiserowitz, A. (2017): Exposure to the Pope's climate change message activated convinced Americans to take certain activism actions. In: *Global Challenges* 1(4), 1-8.

Nail, T. (2016a): The figure of the migrant. Stanford, CA: Stanford University Press.

Nail, T. (2016b): Theory of the Border. Oxford: Oxford University Press.

Napolitano, V. (2020): Migrant Itineraries and the Catholic Church. An Anthropological Approach. In: Phan, P.C.: Christian Theology in the Age of Migration. Implications for World Christianity. Lanham, Maryland: Rowman & Littlefield, 19-32.

Napolitano, V. (2019): Francis, a Criollo Pope. In: *Religion and Society* 10(1), 63-80.

Neate, R. (2015): Donald Trump announces US presidential run with eccentric speech. Gaurdian. 16 June 2015. https://www.theguardian.com/us-news/2015/jun/16/donald-trump-announces-run-president. Accessed 18 March 2021.

Neville, R.C. (1993): Eternity and Time's Flow. Albany, NY: SUNY Press.

Neville, R.C. (1989): Recovery of the Measure. Albany, NY: SUNY Press.

Newman, D. (2010). The Renaissance of a Border That Never Died. The Green Line between Israel and the West Bank. In: Diener, A.C. and Hagen, J. (Eds.): Borderlines and Borderlands: Political Oddities at the Edge of the Nation-State. Landham, MD: Rowman & Littlefield, 81-98.

Nguyen, v.T. and Prior, J.M. (2014): God's People on the Move. Biblical and Global Perspectives on Migration and Mission. Eugene, OR: Pickwick Publications.

Nixon, R. (2013). Slow Violence and the Environmentalism of the Poor. Cambridge, MA: Harvard University Press.

Northcott, M. (2015): Eschatology in the Anthropocene. From the *Chronos* of deep time to the *Kairos* of the age of humans. In: Hamilton, C., Bonneuil, C., and Gemenne, F. (Eds.): The Anthropocene and the Global Environmental Crisis. London: Routledge, 100-111.

NPR (2004): Artist Draws 'Clean' Graffiti from Dirty Walls. Some British Officials See Moose's Handiwork as Vandalism. https://www.npr.org/2004/07/15/3379017/artist-draws-clean-graffiti-from-dirty-walls. Accessed January 9, 2023.

O'Brien, K. (2019): The Scales Integral to Ecology. Hierarchies in Laudato Si' and Christian Ecological Ethics. In: *Religions* 10(511), 1-13.

O'Brien, K. (2017): The Violence of Climate Change. Lessons of Resistance from Nonviolent Activists. Washington, D.C.: Georgetown University Press.

O'Donovan, O. (1999): The Desire of the Nations. Rediscovering the Roots of Political Theology. Cambridge: Cambridge University Press.

O'Lear, S. (2018): Environmental Geopolitics. Lanham, Maryland: Rowman & Littlefield.

O'Neill, W., S.J. (2016): The Place of Displacement. The Ethics of Migration in the United State. In: Brazal, A.M. and Dávila, M.T. (Eds.): Living With(out) Borders. Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 67-77.

Ochoa Espejo, P. (2020): On Borders. Territory, Legitimacy, and the Rights of Place. Oxford: Oxford University Press.

Ochs, P. (2019): Religion Without Violence. Eugene, Oregon: Cascade Books.

Ochs, P. (2007). From Two to Three. To Know is also to Know the Context of Knowing. In: Kepnes, S. and Koshul, B.B. (Eds.): Scripture, Reason and the Contemporary Islam-West Encounter. Studying the "Other," Understanding the "Self." New York: Palgrave MacMillan, 177-200.

Ochs, P. (2006): Morning Prayer as Redemptive Thinking. In: Pecknold, C. and Rashkover, R. (Eds.): Liturgy, Time, and the Politics of Redemption. Grand Rapids, Michigan: Eerdmans Publishing Company.

Ochs, P. (1998): Peirce, Pragmatism, and the Logic of Scripture. Cambridge: Cambridge University Press.

Olsson, L., Eklundh, L, and Ardö, J. (2005): A recent greening of the Sahel—trends, patterns and potential causes. In: *Journal of Arid Environments* 63(3), 556-566.

Ornella, A.D. (2014): Opening Up and Closing Down. Bodies – Technologies – Boundaries. In: Ornella, A.D., Knauss, S., and Höpflinger, A. (Eds.): Commun(icat) ing Bodies. Body as a Medium in Religious Symbol Systems. Zürich: Pano Verlag..

Osiander, A. (2001): Sovereignty, International Relations, and the Westphalian Myth. In: *International Organization* 55(2), 251-287.

Parekh, S. (2020): Reframing the refugee crisis: from rescue to interconnection. In: *Ethics & Global Politics* 13(1), 21-32.

Parekh, S. (2017): Refugees and the Ethics of Forced Displacement. London: Routledge.

Parenti, C. (2011): Tropic of Chaos. Climate Change and the New Geography of Violence. New York: Nation Books.

Peirce, C.S. (1931-58): The Collected Papers of Charles Sanders Peirce. 8 vols. Vols. 1-6. In: Hartshorne, C. and Weiss, P. (Eds. Vols. 1-6) and Burks, A.W. (Ed. Vols. 7-8). Cambridge, M.A.: Harvard University Press.

Phan, P.C. (2016): Always Remember Where You Came From. An Ethics of Migrant Memory. In: Brazal, Agnes M. and María Teresa Dávila (Eds.): Living With(out) Borders. Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 173-186.

Pohl, C.D. (1999): Making Room. Recovering Hospitality as a Christian Tradition. Grand Rapids, Michigan: Eerdmans.

Pope, S.J. (2005): Natural Law in Catholic Social Teachings. In Himes, K.R. (Ed.): Modern Catholic Social Teaching. Washington, D.C.: Georgetown University Press, 41-71.

Potsdam Institute (2019). More CO_2 than ever before in 3 million years, shows unprecedented computer simulation. Potsdam Institute for Climate Impact Research. 3 April 2019. https://www.pik-potsdam.de/en/news/latest-news/more-co2-than-ever-before-in-3-million-years-shows-unprecedented-computer-simulation. Accessed 17 March 2021.

Proust, M. (2003): Time Regained. Translated by C. K. Scott Moncrieff. New York: Random House.

Putnam, H. (2002). The Collapse of the Fact/Value Dichotomy and Other Essays. Cambridge: Harvard University Press.

Raadschelders, J. C. N., Larrison, J., & Thapar, A. V. (2019). Refugee Migration as a "Wicked Problem": American Controlling, Palliative, and Governance Policies in Global Context. *World Affairs*, *182*(3), 228-255.

Raposa, M. (2020): Theosemiotic. Religion, Reading, and the Gift of Meaning. New York: Fordham University Press.

Raposa, M. (2009): Pragmatism, Democracy, and the Future of Catholic Theology. In: *American Journal of Theology and Philosophy* 30 (3), 288-302.

Raposa, M. (1989): Peirce's Philosophy of Religion. Bloomington, IN: Indiana University Press.

Rasmussen, L. (2012): Earth-honoring Faith. Religious Ethics in a New Key. Oxford: Oxford University Press.

Reedijk, R. (2015): Transgressing and Setting Ritual Boundaries. A Puzzling Paradox. In: Moyaert, M. and Geldhof, J.: Ritual Participation and Interreligious Dialogue. London: Bloomsbury, 181-194.

Regan, E. (2019): The Bergoglian Principles. Pope Francis' Dialectical Approach to Political Theology. In: *Religions* 10(670), 1-16.

Reno, R.R. (2015): The Weakness of Laudato Si. In: *First Things*. https://www.firstthings.com/web-exclusives/2015/07/the-weakness-of-laudato-si. Accessed December 20, 2021.

Reuber, P. and Fuchs, D. (2019): Politische Raumkonstruktionen von Gesellschaft und Umwelt in der päpstlichen Enzyklika Laudato si' 2015. Ein kritischer Kommentar aus der Perspektive von Politischer Geographie und Politischer Ökonomie. In: Heimbach-Steins, M. and Schlacke, S. (Eds.): Die Enzyklika Laudato si'. Ein interdisziplinärer Nachhaltigkeitsansatz?. Baden-Baden: Nomos, 55-76.

Riccardi, A. (2018): To the Margins. Pope Francis and the Mission of the Church. Maryknoll, New York: Orbis Books.

Rockström, J., Gaffney, O. (2021): Breaking Boundaries. The Science of Our Planet. New York: DK Publishing.

Rockström, J., Beringer, A., Crona, B., Gaffney, O., and Klingenfeld, D. (2020): Planetary Boundaries. A Compass for Investing in the Common Good. In: Bril, H., G. Kell, and A. Rasche (Eds.): Sustainable Living. London: Routledge, 109-128.

Rockström, J., Steffen, W., Noone, K., Persson, Å., Chapin, III, F. S., Lambin, E., Lenton, T. M., Scheffer, M., Folke, C., Schellnhuber, H., Nykvist, B., De Wit, C. A., Hughes, T., Van der Leeuw, S., Rodhe, H., Sörlin, S., Snyder, P. K., Costanza, R., Svedin, U., Falkenmark, M., Karlberg, L., Corell, R. W., Fabry, V. J., Hansen, J., Walker, B., Liverman, D., Richardson, K., Crutzen, P., and Foley, J. (2009): Planetary boundaries. Exploring the safe operating space for humanity. Ecology and Society 14(2): 32.

Rorty, R. (1986): The Contingency of Selfhood. In: London Review of Books 8(8). https://www.lrb.co.uk/the-paper/v08/n08/richard-rorty/the-contingency-of-selfhood.

Rosch, E. (1978): Principles of Categorization. In: Rosch, Eleanor and Lloyd, B. (Eds): Cognition and categorization. Hillsdale, NJ: Lawrence Erlbaum, 27-48.

Rourke, T.R. (2016): The Roots of Pope Francis's Social and Political Thought. From Argentina to the Vatican. Lanham, Maryland: Rowman & Littlefield.

Rowlands, A. (2021): Towards a Politics of Communion. Catholic Social Teaching in Dark Times. London: T&T Clark.

Rowlands, A. (2018): Against the Manichees. Immigration Detention and the Shaping of the Theo-political Imagination. In: Schmiedel, U. and Smith, G. (Eds.): Religion in the European Refugee Crisis. London: Palgrave Macmillan, 163-186.

Rowlands, A. (2015). Laudato Si'. Rethinking Politics. In: *Political Theology* 16(5), 418-420.

Ruser, A. and Machin, A. (2019): Nationalising the climate. Is the European far-right turning green? In: *Green European Journal.* https://www.greeneuropeanjournal. eu/nationalising-the-climate-is-the-european-far-right-turning-green/. Viewed February 11, 2023.

Safina, C. and Paladines, P. (2017): OCEANS. In: Jenkins, W., Tucker, M.E., and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 257-264

Salter, M.B. (2012): Theory of the /. The Suture and Critical Border Studies. In: *Geopolitics* 17(4), 734-755.

Sander, H.J. (2018): Religion-Making in the Border Space and by Border Land. In: Machado, D.L., Turner, B.S. and Wyller, T. (Eds.): Borderland Religion. Ambiguous Practices of Difference, Hope, and Beyond. Abingdon: Routledge, 119-135.

Sang-Hun, C. (2015): North Korea Says It's Facing Its Worst Drought in a Century. 17 June 2015. https://www.nytimes.com/2015/06/18/world/asia/north-korea-says-its-facing-its-worst-drought-in-a-century.html. Accessed 17 March 2021.

Sassen, S. (2018): Embedded borderings. Making new geographies of centrality. In: *Territory, Politics, Governance* 6(1), 5-15.

Sassen, S. (2016): The Making of Migrations. In: Brazal, A.M. and Dávila, M.T. (Eds.). Living With(out) Borders: Catholic Theological Ethics on the Migrations of Peoples. Maryknoll, New York: Orbis Books, 11-22.

Sassen, S. (2014): Explusions. Brutality and Complexity in the Global Economy. Cambridge, MA: Harvard University Press.

Sassen, S. (2006): Territory, Authority, Rights. From Medieval to Global Assemblages. Princeton: Princeton University Press.

Scammell, R. (2015): Mediterranean migrant crisis. Number of arrivals in Italy in 2015 passes 50,000. *Guardian.* 7 June 2015. https://www.theguardian.com/world/2015/jun/07/mediterranean-migrant-arrivals-italy-passes-50000. Accessed 17 March 2021.

Scheid, D. (2015): The Cosmic Common Good. Oxford: Oxford University Press.

Schlüter, Dietrich (2017): Materialobjekt/Formalobjekt, in: Historisches Wörterbuch der Philosophie online, Basel: Schwabe Verlag.

Schmiedel, U. and Smith, G. (2018): Introduction. In: Schmiedel, U., Smith, G. (Ed.): Religion in the European Refugee Crisis. London: Palgrave Macmillan, 1-11.

Schmitt, C. (2006) [1950]. The Nomos of the Earth in the International Law of the Jus Publicum Europaeum. Translated by G. L. Ulmen. New York: Telos Press Publishing.

Schmitt, C. (1996) [1932]: The Concept of the Political. Translated by George Schwab. Chicago: The University of Chicago Press.

Schoonderbeek, M. (2015): Complexity and simultaneity. The border as spatial condition. In: *Territorio*, 95-100.

Schuldt, J.P., Pearson, A.R., Romero-Canyas, R., Larson-Konar., D. (2017): Brief exposure to Pope Francis heightens moral beliefs about climate change. In: *Climatic Change* 141 (2), 167-177.

Schweiker, W. (2018): The Destiny of Creation. Theological Ethical Reflections on *Laudato Si*. In: *Journal of Religious Ethics* 46(3), 479-495.

Shiffman, M. (2019): The Other Seamless Garment. *Laudato Si'* on the Human Relationship to Created Nature. In: Pasquale, F. (Ed.): Care for the World. Laudato si' and Catholic Social Thought in an Era of Climate Crisis. Cambridge: Cambridge University Press, 91-107.

Sedmak, C. (2016): A Church of the Poor: Pope Francis and the Transformation of Orthodoxy. Maryknoll, New York: Orbis Books.

Shull, T., Heiat, S., Gupta, T.D., Crow-Willard, E., and Wheatley, C. (2022): A Climate of Refugee-Ness? Vulnerabilities, Violence, and Voices from Around the World. In: De La Torre, M. (Ed.): Shifting Climates, Shifting People. Cleveland, OH: Pilgrim Press, 5-18.

Slater, G. (2022): Integral Ecology as Theosemiotic. A Case for a Pragmatist Theological Ethics. In: *American Journal of Theology and Philosophy* 43(1-2), 99-116.

Slater, G. (2021): Hearing Earth's Cry. Rhetoric and Reality in Integral Ecology. In: *Jahrbuch für Christliche Sozialwissenschaften* 62, 341-362.

Slater, G. (2017): Scriptural Reasoning and the Ethics of Public Discourse. In: *American Journal of Theology and Philosophy* 38(2), 123-137.

Slater, G. (2017): The Implicit as a Resource for Engaging Normativity in Religious Studies. In: *Religions* 8(11), 1-15.

Slater, G. (2015): C.S. Peirce and the Nested Continua Model of Religious Interpretation. Oxford: Oxford University Press.

Snyder, S. (2012): Asylum-Seeking, migration, and church. Burlington, VT: Ashgate.

Snyder, T. (2019): The Road to Unfreedom. Russia, Europe, America. New York: Vintage.

Society of Christian Ethics (2018): The Importance of Christian Social Ethics for Society, University, Theology and Church. A Position Paper of the Society of Christian Social Ethics. In: General Assembly of the Association of Christian Social Ethics (Arbeitsgemeinschaft Christliche Sozialethik), 23 March 2018.

Spadaro, A. (2014): Wake up the World. Conversation with Pope Francis about Religious Life. In: *La Civiltà Cattolica* I, 3-17. Translated by Fr. Donald Maldari S.J.

Stebbing, E.P. (1935): The encroaching Sahara. The threat to the West African colonies. In: *Geographical Journal* 85, 506-524.

Steffen, W., Richardson, K., Rockström, J, Cornell, S.E., Fetzer, I.. Bennett, E.M., Biggs, R., Carpenter, S.R., De Vries, W., De Wit, C., Folke, C., Gerten, D., Heinke, J., Mace, G.M., Persson, L.M., Ramathan, V., Reyers, B., and Sörlin, S. (2015): Planetary boundaries. Guiding human development on a changing planet. In: Science 347 (6223), 736-747.

Stockholm Environmental Institute (2023): Our common home. A guide to caring for our living planet. A joint initiative of the Holy See and the Stockholm Environment Institute. https://www.sei.org/wp-content/uploads/2022/11/our-common-home-sei-vatican-20221128.pdf. Accessed February 15, 2023.

Strathern, M. (2020): Relations. An Anthropological Account. Durham, NC: Duke University Press.

Thatamanil, J. (2020): Circling the Elephant. A Comparative Theology of Religious Diversity. New York: Fordham University Press.

Tirosh-Samuelson, H. (2017): Judaism. In: Jenkins, W., Tucker, M.E., and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 60-69.

Tracy, David (1981): The Analogical Imagination. Christian Theology and the Culture of Pluralism. Crossroad: New York.

Traina, C.L.H. (2020): Sources of authority in *Laudato Si'*. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 152-166.

Tsing, A. (2004): Friction. An Ethnography of Global Connection. Princeton: Princeton University Press.

Turner, Barrett (2017): *Pacis Progressio*. How Francis' Four New Principles Develop Catholic Social Teaching into Catholic Social Praxis. In: *Journal of Moral Theology* 6(1): 112-129.

UNCCD (2020): The Great Green Wall Implementation Status and Way Ahead to 2030 (Advanced Version), United Nations Convention to Combat Desertification (UNCCD), 4 September 2020: https://catalogue.unccd.int/1551_GGW_Report_ENG_Final_040920.pdf. Accessed January 28, 2023.

UNHCR (2020): Figures at a glance. UNHCR: The UN Refugee Agency. 18 June 2020. Global Trends. Forced Displacement in 2020. Copenhagen, Denmark: UNHCR Statistics and Demographics Section. https://www.unhcr.org/figures-at-a-glance.html. Accessed March 17, 2021.

Valtonen, A. and Rantala, O. (2020): Introduction. Reimagining ways of talking about the Anthropocene. In: Valtonen, A., Rantala, O., Farah, P.D. (Eds.): Ethics and Politics of Space for the Anthropocene. Cheltenham, UK: Edward Elgar Press.

Van Houtum, H. and Lacy, R. B. (2020): The Autoimmunity of the EU's Deadly B/ordering Regime; Overcoming its Paradoxical Paper, Iron and Camp Borders. In: *Geopolitics* 25(3), 706-733.

Van Houtum, H. and Lacy, R.B. (2020): The migration map trap. On the invasion arrows in the cartography of migration. In: *Mobilities* 15(2), 196-219.

Van Houtum, H. (2021): BEYOND 'BORDERISM': OVERCOMING DISCRIMINATIVE B/ORDERING AND OTHERING. In: *Tijdschrift voor Economische en Sociale Geografie* 112(1), 34-43.

Van Wieren, G. (2020): 'Realities are more important than ideas'. The significance of practice in *Laudato Si'*. In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 202-216.

Villavicencio, K.C. (2021): The Undocumented Americans. New York: One World.

Vince, G. (2022): Nomad Century. How to Survive the Climate Upheaval. London: Penguin.

Vogt, M. (2021): Christliche Umweltethik. Grundlagen und zentrale Herausforderungen. Freiburg: Herder.

Waldau, P. (2017): Animals. In: Jenkins, W., Tucker, M.E., and Grim, J. (Eds.): Routledge Handbook of Religion and Ecology. London: Routledge, 294-303.

Walia, H. (2021): Border and Rule. Global Capitalism, Migration, and the Rise of Racist Nationalism. Chicago: Haymarket Books.

Walker, R.B.J. (2010): After the Globe, Before the World. London: Routledge.

Wallace-Wells, D. (2022): Why Is The World Ignoring the Latest U.N. Climate Report? New York. March 14, 2022. https://nymag.com/intelligencer/2022/03/un-climate-report.html. Accessed March 15, 2022.

Wallace-Wells, D. (2019): The Uninhabitable Earth. Life After Warming. New York: Tim Duggan.

Weil, S. (2005): Draft for a Statement of Human Obligations. In: Miles, S. (Ed.): An Anthology. London: Penguin Books, 221-230.

Weil, S. (2002) [1947]: Gravity and Grace. Translated by Emma Crawford and Mario von der Ruhr. London: Routledge.

Weiler, B. (2017): Gut leben – Tajimat Pujút. Prophetische Kritik aus Amazonien im Zeitalter der Globalisierung. Mainz: Matthias-Grünewald-Verlag.

Whaples, R. M. (Ed.) (2017): Pope Francis & The Caring Society. Oakland, CA: Independent Institute.

White, G. (2011): Climate Change and Migration. Security and Borders in a Warming World. Oxford: Oxford University Press.

Whyte, K.P. (2018): Is It Colonial Déjà Vu? Indigenous Peoples and Climate Justice. In: Joni Adamson, J. and Michael Davis, M. (Eds.): Humanities for the Environment. New York: Routledge, 88-105.

Williams, D. S. (1993): Sin, Nature, and Black Women's Bodies. In: Adams, C. (Ed.): Ecofeminism and the Sacred. New York: Continuum, 24-29.

Williams, J. (2006): The Ethics of Territorial Borders. Drawing Lines in Shifting Sands. London: Palgrave.

Winther, R.G. (2020): When Maps Become the World. Chicago: University of Chicago Press.

Wolin, S. (1996): Fugitive Democracy. In: Benhabib, S. (Ed.): Democracy and Difference. Contesting the Boundaries of the Political. Princeton, NJ: Princeton University Press, 31-45.

Wolin, S. (1960): Politics and Vision. Boston: Little, Brown and Company.

Woodworth, P. (2020): 'We were nowhere. We've got somewhere.' Does Laudato Si' go far enough, and is the Church on board for the climate journey? In: McKim, R. (Ed.): Laudato Si' and the Environment. Pope Francis' Green Encyclical. New York: Routledge, 105-134.

Yelle, R. (2019): Sovereignty and the Sacred. Secularism and the Political Economy of Religion. Chicago: University of Chicago Press.

Youatt, R. (2020): Interspecies Politics. Nature, Borders, States. Ann Arbor, Michigan: University of Michigan Press.

Zamora, J. (2018): Unaccompanied. Port Townsend, Washington: Copper Canyon Press.

Zickgraf, C. (2020): 'Climate change and migration: myths and realities', *Green European Journal*, 20 January 2020. https://www.greeneuropeanjournal.eu/climate-change-and-migration-myths-and-realities/. Accessed February 9, 2023.

Official Statements of the Roman Catholic Church

Dicastery for Promoting Integral Human Development (2021): Pastoral Guidelines on Climate-Displaced People (POCDP). Migrants and Refugees Section—Integral Ecology Sector. 30 March, 2021. https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2021/03/30/210330b.html.

Pontifical Council for Justice and Peace (2004): Compendium of the Social Doctrine of the Church. Washington, DC: United States Conference of Catholic Bishops.

Pope Francis (2020a): *Fratelli tutti.* Encyclical Letter on Fraternity and Social Friendship. https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html.

Pope Francis (2020b): *Querida Amazonia.* Post-Synodal Apostolic Exhortation to the People of God and to all Persons of Good Will. https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20200202_querida-amazonia.html.

Pope Francis (2019): [Address to participants in the 41st General Conference of the Food and Agriculture Organization of the United Nations (FAO), 27 June 2019]. https://www.vatican.va/content/francesco/en/speeches/2019/june/documents/papa-francesco_20190627_fao.html.

Pope Francis (2018a): [Homily, Vatican Basilica, 14 January 2018]. World Day of Migrants and Refugees Eucharistic Concelebration. https://www.vatican.va/content/

francesco/en/homilies/2018/documents/papa-francesco_20180114_omelia-giornata-migrante.html.

Pope Francis (2018b): *Gaudete et Exsultate*. Apostolic Exhortation on the Call to Holiness in Today's World. https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.html.

Pope Francis (2017a): [Holy Mass Homily, Enrique Olaya Herrera airport (Medellín), 9 September 2017]. Apostolic Journey to Colombia (6-11 September 2017). https://www.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170909_omelia-viaggioapostolico-colombiamedellin.html.

Pope Francis (2017b): [Message on the Occasion of the World Meetings of Popular Movements in Modesto (California), 10 February 2017]. https://www.vatican.va/content/francesco/en/messages/pont-messages/2017/documents/papa-francesco_20170210_movimenti-popolari-modesto.html.

Pope Francis (2017c): [Address to the Heads of State and Government of the European Union in Italy for the Celebration of the 60th Anniversary of the Treaty of Rome, Sala Regia, 24 March 2017]. https://www.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170324_capi-unione-europea.html.

Pope Francis (2016a): [In-flight Press Conference from Mexico to Rome, Papal Flight, 17 February 2016]. https://www.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160217_messico-conferenza-stampa.html.

Pope Francis (2016b): [Holy Mass Homily, Ciudad Juárez Fair Grounds, 17 February 2016]. Apostolic Journey to Mexico (12-18 February 2016). https://www.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160217_omelia-messico-ciudad-jaurez.html.

Pope Francis (2016c): [Visit to Lesvos (Greece) meeting with the People of Lesvos and with the Catholic Community. A Remembering of the Victims of Migration, Presidium of the Coast Guard. Saturday, 16 April 2016]. https://www.vatican.va/content/francesco/en/speeches/2016/april/documents/papa-francesco_20160416_lesvos-cittadinanza.html.

Pope Francis (2016d): [Angelus, Saint Peter's Square 17 July 2016]. https://www.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160717.html.

Pope Francis (2016e): *Amoris Laetitia*. Post-synodal apostolic exhortation to Bishops, Priests and Deacons Consecrated Persons Christian Married Couples and all the Lay Faithful on Love in the Family. https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf.

Pope Francis (2016f): [Message for the World Day of Migrants and Refugees, 17 January 2016]. "Migrants and Refugees Challenge Us. The Response of the Gospel

of Mercy." https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20150912_world-migrants-day-2016.html.

Pope Francis (2016g): [Address to Participants in the Plenary Session of the Pontifical Academy of Sciences.Consistory Hall, 28 November 2016]. https://www.vatican.va/content/francesco/en/speeches/2016/november/documents/papa-francesco_20161128_pontificia-accademia-scienze.html.

Pope Francis (2015a): *Laudato si'*. Encyclical Letter On Care for Our Common Home. https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

Pope Francis (2015b): [Address at the State House, Nairobi, meeting with Authorities and the Diplomatic Corps, 25 November 2015]. Apostolic Journey to Kenya, Uganda and the Central African Republic. https://www.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151125_kenya-autorita.html.

Pope Francis (2015c): [Address to the Joint Session of the United States Congress, United States Capitol, Washington, D.C., 24 September 2015]. Apostolic Journey to Cuba, the United States of America, and the United Nations Headquarters. https://www.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150924_usa-us-congress.html.

Pope Francis (2015d): [Address commemorating the 50th Anniversary of the Institution of the Synod of Bishops. Paul VI Audience Hall, 17 October 2015]. https://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151017_50-anniversario-sinodo.html.

Pope Francis (2015e): [Address, Piazza Giovanni Paolo II, Naples, 21 March 2015]. Pastoral Visit to Pompeii and Naples meeting with the People and various Social Categories of the Scampia Neighborhood. https://www.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-popolazione-scampia.html.

Pope Francis (2014a): [Address to the Bishops of the Episcopal Conference of Austria on their Ad Limina Visit, 30 January 2014]. https://www.vatican.va/content/francesco/en/speeches/2014/january/documents/papa-francesco_20140130_ad-limina-austria.html.

Pope Francis (2014b): [Welcoming Ceremony Address, Ben Gurion International Airport (Tel Aviv), 25 May, 2014]. Pilgrimage to the Holy Land on the Occasion of the 50th Anniversary of the Meeting between Pope Paul Vi and Patriarch Athenagoras in Jerusalem. https://www.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-cerimonia-benvenuto-tel-aviv.html.

Pope Francis (2014c): [Meeting with Palestinian Authorities: Address (Bethlehem), 25 May 2014]. Pilgrimage to the Holy Land on the Occasion of the 50th Anniversary of the Meeting between Pope Paul Vi and Patriarch Athenagoras in Jerusalem. https://

www.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-autorita-palestinesi.html.

Pope Francis (2014d): [Message of for the 101st World Day of Migrants and Refugees]. Church without frontiers, Mother to all. https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20140903_world-migrants-day-2015.html.

Pope Francis (2013a): *Evangelii Gaudium*. Apostolic Exhortation to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World. https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html.

Pope Francis (2013b): [Address to Participants in the Plenary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Clementine Hall, 24 May 2013]. https://www.vatican.va/content/francesco/en/speeches/2013/may/documents/papa-francesco_20130524_migranti-itineranti.html.

Pope Francis (2013c): [Homily of Holy Father Francis. "Arena" sports camp, Salina Quarter, 8 July 2013]. https://www.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130708_omelia-lampedusa.html.

Pope Francis (2013d): [Homily of Holy Mass on the Occasion of the XXVIII World Youth Day, Waterfront of Copacabana, Rio de Janeiro. Sunday, 28 July 2013]. Apostolic Journey to Rio De Janeiro on the Occasion of the XXVIII World Youth Day. https://www.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130728_celebrazione-xxviii-gmg.html.

Pope Francis (2013e): [Message for the World Day of Migrants and Refugees]. Migrants and Refugees: Towards a Better World. https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html.

Pope Francis (2013f): [Address on the Vigil of Pentecost with the Ecclesial Movements, Saint Peter's Square, 18 May 2013]. https://www.vatican.va/content/francesco/en/speeches/2013/may/documents/papa-francesco_20130518_veglia-pentecoste.html.

Pope John Paul II (2000): [General Audience, 26 January 2000]. https://www.vatican.va/content/john-paul-ii/en/audiences/2000/documents/hf_jp-ii_aud_20000126.html.

Pope Leo XIII (1891): *Rerum Novarum*. Encyclical on Capital and Labor. https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html.

Synod on Synodality (2022): "Enlarge the space of your tent" (Is 54:2). Working Document for the Continental Stage. https://www.synod.va/content/dam/synod/common/phases/continental-stage/dcs/20221025-ENG-DTC-FINAL-OK.pdf

United States Conference of Catholic Bishops and Conferencia del Episcopado Mexicano (2003): Strangers No Longer. Together on the Journey of Hope. Washington, DC: USCCB.