

SOCIAL INJUSTICE AND THE MOURNING OF THE EARTH: ECOLOGICAL READING OF PROPHETIC TEXTS

Nicoletta Gatti

Abstract: *In the encyclical letter Laudato Si, Pope Francis proposed an integral ecology, able to listen to the cry of the poor and the cry of the earth. This intuition is present in the ancient prophetic books of Israel where “the earth mourns” (Isa. 24:4) for the social injustice, for human inability to build a fraternal relationship. The article explores how the ecological reading of prophetic texts can become educational tools to guide Christian communities living in the Ghanaian context towards an ‘ecological conversion.’*

Key Words: Isa. 5:8-10; Isa. 24:1-7; Land grabbing; Ghana Ecological Crisis; Mic. 2:1-2.

Introduction

Africa is a biblical continent. The term כּוֹשׁ (*kûš*) occurs no less than 28 times in the Tanak:¹ Abraham (Gen. 12:10), Jacob and his family (46:6-7) found refuge on our continent; soldiers of African descent served King David (2 Sam. 18:21-32); the Queen of Sheba brought Solomon a gift of the fragrances and tastes of Africa (1 Kings 1-13), while in the psalms, African peoples recognise the lordship of YHWH (Ps. 67:32; 87:24). Perhaps because of these historical roots, and the great cultural affinity, the Old Testament is much loved in Africa. For example, in Ghana, several ethnic groups consider themselves as descendants of the lost tribe of Israel,² while restaurants and political parties, kiosks and *tro-tros* habitually use Old Testament verses for advertising purposes and as amulets.

¹ “The meaning of the word is not clear. It is used for the people and land of the southern-Nile valley or Upper Egypt, extending from Syene (Ezek. 29:10) indefinitely to the South. In the Hebrew Scripture the word *Kûš* has been used in a dual sense: as a geographical location (cf. Isa. 5:14; 11:11; 18:4; Ezek. 29:10; Zeph. 3:10; Job 28:19; etc.) or as a collective name for people with African descent (*Cushites* – 2 Sam. 18:21; 20:4; Jer. 38:6; 46:9; etc.). It is interesting but also significant to note how the uncertainty concerning the meaning of the term, reflects in the different English versions.” N. Gatti and G. Ossom-Batsa, *Journeying with the Old Testament* (Frankfurt am Main: Peter Lang, 2011), 164-165.

² Cfr. P. Lungen, *The lost Jews of Ghana*, *CJNEWS*, October 24, 2017 (<https://www.cjnews.com/living-jewish/lost-jews-ghana>); D. Lis, “In My Father’s House: Two Tales of Jewish Origin among the Ga-Adagme of Accra in 2015,” *Ghana Bulletin of Theology* 5 (2016), 91-112.

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