

CURRICULUM VITAE

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Beruflicher Werdegang

2021-	Wissenschaftlicher Assistent am Lehrstuhl für Dogmatische Theologie und Dogmengeschichte, Theologische Fakultät, Trier, Deutschland
2020-2021	Gastwissenschaftler, Institut für Hermeneutik, Evangelisch-Theologische Fakultät, Rheinische Friedrich-Wilhelms-Universität Bonn
2016-2020	Wissenschaftlicher Assistent am Lehrstuhl für Theology, Religion and Contemporary Culture in der Research Unit of Systematic Theology and the Study of Religions an der Fakultät für Theologie und Religionswissenschaften der Katholieke Universiteit Leuven, Belgien
2012-2014	Kaplan in der Pfarrei SS. Anthony and Jude, Umungasi-Nigeria
2011-2012	Kaplan in der Pfarrei Sacred Heart Umunkpeyi-Nigeria

Ausbildung

2020	Promotion zum Thema <i>Transformation through Dialogue: Ecumenical and Interreligious Identities in Nigeria</i> , KU Leuven
2016	Adv. Master in Theologie, KU Leuven
2015	Master in Theologie, KU Leuven
2010	B.A in Theologie, Päpstliche Universität Urbaniana, Rom
2006	B.A in Philosophie, Päpstliche Universität Urbaniana, Rom
2004	Diplom in Kommunikation, Institute of Management and Journalism, ESUT, Enugu, Nigeria

Stipendien und Preise

2021	Bonn G_NET Projekt: <i>Enemy, Stranger, Neighbor, Friend (ESNF): Religion and the Semantization of In-/Out-Groups</i> (mit Dr. Matthew Ryan Robinson, Lani Anaya, and Dr. Andrew DeCort), TRA-4 Funding der Universität Bonn.
2016-2020	Interfacultaire Raad voor Ontwikkelingsamenwerking/ Interfaculty Council for Development Cooperation (IRO) Promotionsstipendium, KU Leuven
2014-2016	Fakultätsstipendium für Master, an der Fakultät für Theologie und Religionswissenschaften, KU Leuven

PUBLIKATIONEN:

MONOGRAPHIE:

Ikenna Paschal Okpaleke, *Ecumenical and Interreligious Identities in Nigeria: Transformation through Dialogue* (Lanham: Lexington Books/Fortress Academic, 2022).

MITAUTOR:

Ikenna Paschal Okpaleke and Chika Philip Omenukwa, *The Art of Nurturing: Heads-Up for the 21st Century Parent* (Lagos: BTC Publications, 2019).

ZEITSCHRIFTENARTIKEL UND BUCHKAPITEL:

Ikenna Paschal Okpaleke and Kizito Chinedu Nweke, "On Denominationalism and Inter-Denominationality: Discerning the Signs of the Times in Nigerian Christianity," *Black Theology* (Forthcoming)

_____, "Alongside One Another: African Catholicism and Ecumenism in Africa" in *Handbook of African Catholicism*, edited by Stan Chu Ilo (Maryknoll: Orbis Books, 2022).

_____, "God's New Fertile Soil: Updating the Youth Ministry in Response to Contemporary Pastoral Realities in the Nigerian Church," 289-304 in Ohajunwa Martin Edward, Ameke Kenneth, et al. (eds.), *Mission Imperatives: Essays in Honour of a Pastor and Academic – A.J.V. Obinna* (Owerri: Panoptic Wand, 2021).

_____, "Education for Dialogue: Setting an Agenda for Ecumenical and Interreligious Studies in Nigerian Seminaries," 769-779 in Kekong Bisong, ed., *Testimony of Faith: A Centenary of Catholicism in Ogoja* (Onitsha: IHM Madonna Press, 2021).

_____, "The Rhythm of Communal Identity: On the Maintenance of Language and Culture through Music," *Secular Studies* 3, no.2 (2021): 206-222.

_____, "Discernment, Ecumenical Dialogue, and the Transformation of the Polis," *Lowain Studies* 44, no.1 (2021): 70-81.

_____, "A Vision of the Destination: Theological Imagination, Ecumenism, and Social Transformation," *Journal of Ecumenical Studies* 56, no.1 (2021): 101-115.

_____, "Shifting Grounds: Can Spiritual Ecumenism Satisfy the Legitimate Quest of Millennials?" *Journal of Spiritual Formation and Soul Care* 14, no.1 (2021): 86-103.

_____, "Ecclesial Governance in Unusual Times: A Theological Exploration of the Relationship between Synodality and Global Solidarity," *Lowain Studies* 43, no.3 (2020): 278-296.

_____, “Ecumenical Catholic Learning: Synodality in the Anglican-Roman Catholic Church Dialogue,” *Asian Horizons* 14, no.1 (2020):209-224.

_____, “*Primogenitus omnis creaturae*: Chrysostom, Christology and Non-dualism,” *JECH, Journal of Early Christian History* 9, no.3 (2019): 48-69.

_____, and Kizito Chinedu Nweke, “The Re-emergence of African Spiritualities: Prospects and Challenges,” *Transformation* 36, no.4 (2019): 246-265.

_____, “Catechesis for Children: A Methodological Review of Pastoral Responsibility in Nigeria,” *International Bulletin of Mission Research* 43, no.3 (2019): 262-272.

_____, “Third-Wave Feminism and the Task of Critical Learning: A Theological Critique of Feminism from a Nigerian Perspective,” *Asian Journal of Theology* 33, no.1 (2019): 47-64.

_____, “Transcending the Method of ‘Igbaji Chalk’: Moving from the Old to the New in the Nigerian Educational System” *Second Order: An African Journal of Philosophy* III, no.1 (2019): 70-90.

_____, “Towards a Trinitarian Intercultural Hermeneutics of Dialogue,” 322-333 in Judith Gruber, Sebastian Pittl, Stefan Silber and Christian Taucher, eds., *Identitäre Versuchungen: Identitätsverhandlungen zwischen Emanzipation und Herrschaft (Identitary Temptations: Identity Negotiations between Emancipation and Hegemony)* – Concordia: Reihe Monographien (Band 73) – (Aachen: M Verlag Mainz, 2019).

_____, “Universal ‘Right to Life’ and the Concerns of Theological Rationality,” 404-416 in Kenneth Ameke and Samuel Uzoukwu, eds., *Emerging Conversations on Theofiliation: Essays in Honour of Archbishop Anthony J. Obinna* (Bloomington: Xlibris, 2019).

_____, “On the Borderline between Consensus and Reception: The Spirituality of Openness as a Necessary Criterion for Ecumenical Reception,” *Journal of Ecumenical Studies* 53, no.3 (2018): 348-370.

_____, “‘With New Eyes’: Toward Advancing the Commitment of the World Council of Churches to Justice and Peace in Africa,” *The Ecumenical Review* 70, no.3 (2018): 455-469.

_____, “Ecumenical Dialogue as Exchange of Knowledge Systems” *Exchange: Journal of Missiological and Ecumenical Research* 47, no.3 (2018): 282-298.

_____, “Faith is Common Good: Broadening the Ecumenical Locus for the Pursuit of Justice and Peace in Africa,” *Encounter: Journal of African Life and Religion* 12, no.1 (2017): 168-183.

_____, “Crossing the Niger: An Ecumenical Option for the Post-Reformation Mission Conflict in Nigeria,” *Bulletin of Ecumenical Theology* 29, no.1 (2017): 113-138.

_____, “When Faith Becomes Common Good: Approaching Justice and Peace in Africa from a Robust Ecumenical Standpoint,” 93-114 in Ugochukwu S. Anyanwu and Nnamdi S. Iheoma, eds., *Evangelical Witness: A Festschrift in Honour of the Priestly Silver Jubilee of Rev. Fr. Uzochukwu Jude Njoku* (Owerri: APT Publications, 2017).

_____, “Brewing the Pot of Generous Tolerance: Is it Time for Believers and Non-Believers to Sit Around the Same Table of Dialogue?” in Joseph C.A. Agbakoba & Anthony C. Ajah, eds., *Universalism, Relativism, and Intercultural Philosophy* (The Council for Research in Values and Philosophy, Series II, Africa, Volume 17, General Editor: George F. McLean), (Washington, D.C.: Council for Research in Values and Philosophy, 2016).

_____, “Continual Rage of Globalization: Towards an Evangelical Response to the Contemporary Debate,” *Bigard Theological Studies* 35, no. 1 (2015): 72-89.

_____, “Human Rights and the Limits of Discipline in Nigerian Secondary Schools,” *Journal of the Nigerian Psychological Society* (2012): 121-135.

_____, “The Undue Crave for Healing Ministry: A Menace to Authentic Evangelization,” *NACATHS Journal of African Theology* 20, no. 1 (2010): 20-30.

REZENSIONEN:

Ikenna Paschal Okpaleke, Review: Terrence Merrigan and John Friday, eds., *The Past, Present, and Future of Theologies of Interreligious Dialogue* (Oxford: Oxford University Press, 2017), xi+255pp. ISBN 978-0-19-879234-5, *Louvain Studies* 42, no.2 (2019): 193-195.

KONFERENZBEITRÄGE:

Ikenna Paschal Okpaleke, “Religion and Dissent: #EndSARS Protest and a Theology of Social Transformation,” Interdisciplinary Colloquium of the *Forschungsforum Theologie*, Theologische Fakultät Trier, 16 December 2021.

_____, “‘God Save Us!’: Christian Responses to the Question of (In)Security in the Framework of the Contest between ‘the Resigned’ and the Prophetic,” 19th International Symposium of the Whelan Research Academy: *Insecurity in Nigeria and Africa*, Whelan Research Academy Owerri, Nigeria, 6-8 December 2021.

_____, “Protesting as Elsewhere: Exploring Ecclesial Dissent Within the Nigerian Political Setting,” Panel #064 on *Prophets, Prognosticators and the Theo-Logics of Protest* (moderated by Dr. Matthew Ryan Robinson), European Academy of Religion, Münster, 30 Aug–02 Sept 2021.

_____, “COVID-19 Pandemic and the Doing of Theology from Isolation,” European Society for Intercultural and Interreligious Studies (ESITIS) Conference on *The Pandemic as Challenge for Intercultural and Interreligious Relations*, ESITIS Webinar, 25 March 2021.

_____, “‘The Word Made Flesh’: #EndSARS Protest and A Theology of Dissent from the Streets,” *(Post-)Doktorand innen-Kolloquiums von Prof. Dr. Cornelia Richter*, Evangelisch-Theologische Fakultät, University of Bonn, 05-06 March, 2021.

_____, “Transformation of the *Polis*: Ecumenical Dialogue as Discernment,” Leuven Encounters in Systematic Theology (LEST XII), *Theos and Polis: Political Theology as Discernment*, KU Leuven, 23-26 October, 2019.

_____, “Transformation of Communal Identities: Proposal for a Trinitarian Intercultural Hermeneutics of Dialogue,” Panel #5/319.2 on *Christian Doctrine and the Socio-Political Context of the Global South: Conversations for Transformation* (moderated by Prof. Dr. Stephan van Erp), European Academy of Religion, Bologna, 4-7 March, 2019.

_____, “Towards a Trinitarian Intercultural Hermeneutics of Dialogue,” 5th International Workshop *Liberative Contextual Theologies*, “Identitary Temptations: Identity Negotiations between Emancipation and Hegemony,” jointly hosted by Leuven Centre for Liberation Theologies (KU Leuven) and Steyler Missionswissenschaftliches Institut (Sankt Augustin), Leuven 25-28 October, 2018.

_____, “*Das Fremde*: Dialogue and Mysticism,” An International Conference on the Occasion of the 750th Anniversary of the Death of Beatrice of Nazareth (1200-1268), “Medieval Mystical Theology in Dialogue with Contemporary Thought,” Faculty of Theology and Religious Studies, KU Leuven, 30 May – 02 June, 2018.

_____, “Third-Wave Feminism and the Task of Critical Learning,” Doctoral Seminar with Dr. Nontando Hadebe (South Africa) at the *Center for Liberation Theologies*, Faculty of Theology/Religious Studies, KU Leuven, 16 May, 2018.

_____, “Faith as Common Good: Exploring Pope Francis’ Ecumenical Incentive to African Solidarity,” Institute for Catholic Social Thought, *Francis, a Voice Crying Out in the World: Mercy, Justice, Love, & Care for the Earth*, Villanova University, Philadelphia, Pennsylvania, 12-15 April, 2018.

_____, “Pope Francis, Interreligious Encounter and Social Justice: What Africa Stands to Gain,” Panel on *The Francis Factor Five Years On: Taking Stock, Looking Forward* (chaired by Prof. Dr. Gerard Mannion), European Academy of Religion, Bologna, 5-8 March, 2018.

_____, “Transformation through Dialogue: Insights from the Anglican-Roman Catholic *Communio* Ecclesiology”, Leuven Encounters in Systematic Theology (LEST XI), *Ecclesia semper reformanda: Renewal and Reform Beyond Polemics*, KU Leuven, 11-14 October, 2017.

_____, “Ecumenical Dialogue as Exchange of Knowledge Systems: A Search for Theological Insights within the Social Sciences”, Postgraduate Conference of the Society for the Study of Theology, *Faith in the Academy - Theology among the Disciplines*, Faculty of Theology and Religious Studies, KU Leuven, 28-30 August 2017.

_____, “*Sign and Instrument of Unity*: Ecumenical Relevance of the Sacraments in Relation to the Communal Identity of a Church”, Societas Liturgica’s 26th Biennial Congress, *Symbols of What We Are: Liturgical Perspectives on Sacramentality*, KU Leuven, 7-12 August, 2017.

_____, “The Caller and the Called: Priestly Vocation and Its Discernment in the 21st Century Catholicism”, presented at the Silver Jubilee Celebration Conference in honour of Very Rev. Fr. Dr. Kevin Nwosu at Annunciation Seminary, Amaudara, Abia State-Nigeria, 10 February, 2012.

ONLINE-BEITRÄGE:

Ikenna Paschal Okpaleke, “Beyond the Monsters: Burna Boy, Resistive Performance and the Theology of Abundant Life,” (29 November 2021), *Offensis.de: Onlinemagazin für Theologie*, <https://offensis.de/beyond-the-monsters/>

_____, “Five Things COVID-19 Can Teach the Churches,” (13 May 2020), <https://alongsideneanother.com/2020/05/13/five-things-covid-19-can-teach-the-churches/>

_____, “From Calamity to Ecumenism,” (8 April 2020), <https://alongsideneanother.com/2020/04/08/from-calamity-to-ecumenism/>

_____, “Coronavirus and Our Naked Humanity,” (18 March 2020), <https://alongsideneanother.com/2020/03/18/coronavirus-and-our-naked-humanity/>

_____, “Born into Diversity,” (31 October 2019), <https://alongsideneanother.com/2019/10/31/born-into-diversity/>

_____, “From Robinson’s Soupçon: On the Sacramentality and Ecclesiology of Reading,” (19 June 2019), <https://www.linkedin.com/pulse/from-robinsons-soupçon-sacrament-ecclesiology-reading-paschal-ikenna/>

_____, “Bleach, Demons and Prophets: Narratives of Faith and Non-reason,” (22 May 2019), <https://alongsideneanother.com/2019/05/22/bleach-demons-prophets/>

_____, “Blessed Ignorance?” (20 October 2018), <https://www.linkedin.com/pulse/blessed-ignorance-okpaleke-paschal-ikenna/>

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_____, “An Open Household,” (16 May 2018), <https://alongsideneanother.com/2018/05/16/an-open-household-ikenna-paschal-okpaleke/>

06.01.2022