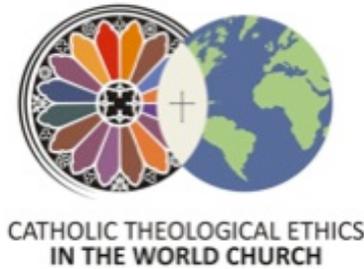


Welcome to the FIRST

The newsletter of Catholic
Theological Ethics in the World
Church (CTEWC)

www.catholicethics.com



August 2011

In this issue:

From the Editor

Announcements

New! Forum

Development Committee
Updates

Regional Reports

New on the website

Jim Keenan S.J.
Editor

Jillian Maxey
Layout

From the desk of the editor

Greetings!

The new format for the First has been well received. I hope you enjoy it even more as we expand!

Regularly we will feature the reports from Africa, Asia and Latin America, as well as the Development Initiatives. I hope

you take a moment to see them.

I hope too that you get a chance to read our Forum. This month we have three essays. One on the challenge of democratic dialogue in the Philippines by Eric Genilo; another on the need for North-

more on **2**

South Dialogue by Emilce Cuda in Argentina; and, from South Africa's Anthony Egan a piece on corruption and governance.

In order to promote some exchanges within the Forum, we invite you to send us e-letters of up to 200 words in response to any of the six already published pieces. Send me your letter, and every week we will post those that we receive on the site, under "letters to the editor." Take a look, for instance, at Genilo's essay. Want to respond? Send me a letter. We'll post it next week.

Enjoy the summer.

Jim

Announcements

Konrad Glombik (Poland) joins the Eastern European Regional Committee

Pablo Blanco (Argentina) joins the Latin American Regional Committee

Emilce Cuda (Argentina) joins the Latin American Regional Committee

Miguel Angel Sanchez (Mexico) joins the Latin American Regional Committee

Solange Ngah (Cameroun) receives the 8th and last CTEWC PhD Scholarship

The first African Regional CTEWC Conference: *CTEWC in Africa After Trento: Engaging the African Synod*. (21 – 22 August 2012) to be held at Hekima College Institute of Peace Studies and International Relations, Nairobi, Kenya (See African Regional Report)

Fundraising Initiative from US members of Development Committee for laptops for 8 African women PhD students has two weeks left to achieve its goal (see Development Report)

Five U. S. universities to skype a session of the bi-annual conference of the Ecclesia of Women in Asia (EWA) in Kuala Lumpur in November (see Development Report)

Agbonkhianmeghe E. Orobator publishes collection of essays on the recent African Synod *Reconciliation, Justice, and Peace: The Second African Synod*



CTEWC Forum Writers

Africa

Nathaniel Soede (Benin)
 Veronica Rop (Kenya)
 Philomena Mwaura (Kenya)
 Anthony Egan (South Africa)
 Peter Knox (South Africa) CAPO

Asia

Sharon Bong (Malaysia)
 Shaji George Kochuthara (India) CAPO
 Eric Genilo (Philippines)
 Osamu Takeuchi (Japan)

Southern America

Miguel Sanchez (Mexico) CAPO
 Marcio Fabri dos Anjos (Brazil)
 Javier Galdona (Uruguay)
 Emilce Cuda (Argentina)

CTEWC FORUM: Philippines, Argentina, and South Africa

The Challenge of Democratic Dialogue in the Philippines

The Catholic Church's relationship with Philippine democracy can be complicated. In times of political instability, the Church is ready to act as a defender of democratic rights and institutions. For example, the Church rallied the citizenry to guard the ballot during the 1986 Snap Elections and it actively participated in the subsequent People Power revolution that ended the Marcos dictatorship and restored democratic rule in the country. In times of political stability, however, the hierarchy's involvement in national affairs can

sometimes be inconsistent with the country's democratic system. An ongoing debate between the bishops and the government on a proposed reproductive health bill is an example of how the Church can resist democratic processes.

The proposed bill's stated purpose was to reduce maternal and infant mortality, improve maternal health care, and ensure universal access to family planning information and services. The bishops claimed that the bill is a form of population control. The hierarchy has objected to provisions that would impose mandatory sex education in all schools, allow contraceptives with possible abortifacient effects, and impose heavy penalties on those who

resist implementing the bill. Legislators who support the bill argued that while the bill ensures freedom of choice regarding family planning methods, it does not allow abortion, which is prohibited by the Philippine Constitution. The Church has claimed that Catholic tax payers' money should not be used to promote and distribute contraceptives. The legislators have argued that taxes have no religious identity once paid to the government.

Rather than engage the government in dialogue and negotiation, church leaders chose to use more aggressive tactics – politicians were threatened with excommunication and election boycotts, legislators

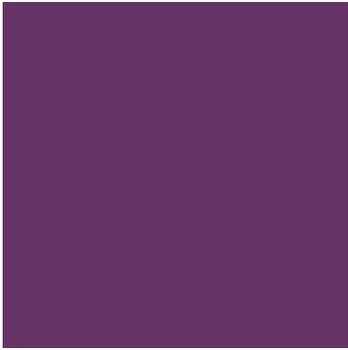
“Many lay Catholics have publicly expressed their disagreement with the bishops’ position and tactics...The bishops now face a crucial choice.”

were subjected to name-calling in pulpits and in public statements, moderate voices calling for dialogue were treated with suspicion and antagonism, and those who differed with the hierarchy’s hard-line position were called bad Catholics.

Many lay Catholics have publicly expressed their disagreement with the bishops’ position and tactics. Groups of students, academics, urban poor women, and doctors have made public statements in support of the bill. The President, a Catholic, declared in a speech that he was ready to be excommunicated for supporting the bill. Some bishops have called for the President’s resignation. Disturbed by the rising tension between the Church and the government, many Filipinos are hoping for an end to the conflict that has deeply divided the country.

The bishops now face a crucial choice. If they choose to ignore the democratic procedures of lawmaking and reject any kind of dialogue with the government on the proposed bill, they may eventually find themselves isolated and ignored by ordinary Filipinos. If, however, the bishops take to heart the Vatican II image of a pilgrim Church journeying with the modern world and learn to engage in democratic debate and reasonable dialogue with the government, then perhaps they can constructively contribute to changes in the bill that would ensure the protection of life, respect for human rights, and the promotion of health of women and children.

*Eric Genilo, SJ (egenilo@hotmail.com) finished his doctorate at the Weston Jesuit School of Theology in Cambridge, Massachusetts. He teaches moral theology at the Loyola School of Theology at the Ateneo de Manila University in Quezon City, Philippines. He has published *John Cuthbert Ford, SJ: Moral Theologian at the End of the Manualist Era* (Washington, D.C.: Georgetown Press, 2007).*



North-South Dialogue

Nota del editor: El texto en español está disponible a continuación.

To address the problem of Latin American poverty, the agenda of continental theological ethics must consider North-South dialogue. Latin America's poverty results from exclusion, which is effected by the political suspension of the Word, allowed only among very specific decision-making groups. The United States of America has laid its democratic foundations upon political and religious free speech. In South America by contrast, the Word is muted or relegated to the private realm, even the word of theologians and academicians. A North-South theological dialogue can be a step in the act of "giving the Word to the Other." This dialogue can not be a pre- or all-determining one, but rather one based on a model of questioner / respondent. Building up that dialogue could lead to a breakup of the structures of poverty. But, would such an ethical dialogue be religious preaching or politically constructive?

Aristotle in his *Metaphysics* defines the essence of the human as the "word",

considered as the capacity to discuss the just in the distribution of common goods. The man is his word and the word is only possible in the social context, that is "between" men. If access to the Word is limited, the human condition is limited, using Arendt's terms. Justice, understood as universal participation in decision-making about the distribution of common goods, is the objective of the polis, and this is far from the reality of Latin American peoples. If that participation is a universal dialogue of the Word between everyone, then without the Word there can be no justice nor polis, because dialogue is the foundation of politics.

Ethics, Aristotle says, is at the service of politics; it serves the universal Word, the service of dialogue between people.

However, while access to the Word in Latin American society is restricted to only the included, justice cannot be considered the prevailing order, nor ethics the result of the desired order. Both ontological planes, the ethical and the political, have universal access to the Word as a condition of possibility. If, on the contrary, ethics is associated with politics only from the

[continued on page 6]

discourse of minorities, the result will be, as has been demonstrated historically, totalitarianism.

To speak of ethics in Latin America today, to avoid the risk of dogmatism or authoritarianism, would imply the concept of universal Word as the condition of humanity. A first step in terms of inclusion is to open political and social dialogue with the excluded, so that everyone can exercise the universal right to talk / discuss the distribution of common goods. If we consider the poverty rates in the subcontinent and its potential in the concert of nations, today's Catholic ethics, based on human dignity and understanding itself as the religion of the Word, should challenge us to work for universal dialogue.

Considering the Word as a condition of ethics, we theologians should think of the media as a new arena of politics in the XXI century, if we want the efficacy of the Word to be a gateway to civil society. If, on the other hand, we realize that the secular-leaning leading Latin America sectors reject the political word as well as the theological word, we should conceive new ways for a discursive, and not a positivistic, politics.

A Catholic ethic in America, mindful of exclusion and poverty, should gradually shift its axis from its deontology to a dialogue, which includes all continental voices. The

opening of the "North-South dialogue" means that its first step should be to discuss differences over common goods.

Emilce Cuda, Ph.D. in Moral Theology, specializes in social issues, focusing on the relationship between theology and politics in Latin America and North-South dialogue.

Dialogo Norte-Sur

El dialogo Norte-Sur es uno de los temas para tener en cuenta en la agenda una ética teológica continental, si es que se decide tomar seriamente la problemática de la pobreza en el subcontinente latinoamericano, que aparece como consecuencia de una exclusión que se hace eficaz a partir de la suspensión política de la palabra, quedando esta última limitada a los grupos restringidos de decisión. Norteamérica ha sentado sus bases democráticas sobre la libertad de palabra política y religiosa. Por el contrario, la palabra, en Sudamérica, esta enmudecida o relegada a lo privado, incluso la palabra de los teólogos y aun en los ámbitos académicos. Un dialogo teológico Norte-Sur, puede ser un paso en el acto de "dar la palabra al Otro". Si la ética teológica lograra posicionarse, no desde el deber ser que todo lo determina sino, como un otro que pregunta y un otro que responde, la ruptura de las determinaciones discursivas, relativas a las estructuras de pobreza, podrían comenzar a

acontecer. Ahora, el dialogo sobre lo ético, es predica religiosa o construcción política?

Aristóteles, en la metafísica, define la esencia de lo humano por la "palabra",

"Justice, understood as universal participation in decision-making about the distribution of common goods, is the objective of the polis, and this is far from the reality of Latin American peoples."

considerada como capacidad para discutir sobre lo justo en cuanto a la distribución de los bienes comunes. El hombre es palabra y la palabra solo es posible en lo social, es decir "entre" los hombres. Si se limita el acceso a la palabra se limita la condición de lo humano –en términos de Arendt. La justicia, entendida como la participación universal en la toma de decisiones sobre la distribución de los bienes comunes, es el fin de la polis, y esto está muy lejos de la realidad de los pueblos latinoamericanos. Si esa participación es palabra universal, dialogo entre todos, entonces sin palabra no puede haber justicia ni polis, porque el dialogo es el

(continued)

“La justicia, entendida como la participación universal en la toma de decisiones sobre la distribución de los bienes comunes, es el fin de la polis, y esto está muy lejos de la realidad de los pueblos latinoamericanos.”

fundamento de lo político.

Ahora bien, la ética, dice Aristóteles, está al servicio de la política, es decir al servicio de la palabra universal, al servicio del dialogo entre los hombre. Sin embargo, mientras el acceso a la palabra en América Latina, este restringido a la sociedad de los incluidos, no puede hablarse ni de justicia en el orden del ser, ni de ética en el orden del deber ser. Ambos planos ontológicos, el de lo ético y el de lo político, tienen como condición de posibilidad el acceso universal a la palabra. Pero, si por el contrario, la ética se asocia a lo político solo desde el discursos de las minorías, el resultado serán –como históricamente quedo demostrado- el totalitarismo.

Hablar hoy, en América Latina, de ética –si es que no se quiere correr el riesgo de dogmatismo ni de autoritarismo-, implicaría pensar el concepto de palabra universal como condición de lo humano. Dar un primer paso en el plano de la inclusión es abrir el diálogo político y social a los marginados, para que todos puedan ejercer el derecho universal a dialogar/discutir sobre la distribución de los bienes comunes. Si consideramos los índices de pobreza del subcontinente y su potencial en el concierto de las naciones, la ética católica hoy -en función de la dignidad humana y siendo la religión de la palabra-, tendría como reto trabajar por el dialogo universal.

Considerando la palabra como condición de la ética, como teólogos deberíamos, por un lado, pensar en el espacio mediático como nueva arena de la política en el s.XXI, si es que pretendemos la eficacia de la

palabra como vía de acceso a la sociedad civil. Por otro lado, si se tiene en cuenta que América Latina, desde una tendencia liberal de sus sectores dirigentes, descalifica tanto la palabra política como la palabra teológica, deberían pensarse nuevas modalidades para que los significantes religiosos puedan articularse con lo político en el plano discursivo, y no en el positivo.

Una ética católica en América, en función de la exclusión y la pobreza, debería poco a poco desplazar su eje desde el campo de lo deontológico a lo dialógico, incluyendo todas las voces continentales, lo que implica la apertura del “dialogo Norte-Sur” como el primer próximo con quien discutir las diferencias sobre los bienes comunes.

Emilce Cuda, Ph.D. en Teología Moral, especialista en temas sociales, centrándose en la relación entre teología y política en América Latina y el diálogo Norte-Sur.

GOOD GOVERNANCE, GOOD GRIEF!

A visiting Martian would be deeply impressed by the African Peer Review Mechanism (APRM) which documents codes, values and standards of good governance by member states of the African Union (AU): honesty, transparency, participation and accountability in government and public life; rule of law and equality of all before the law; individual and collective freedoms; democratic participation in free and fair elections; separation of powers in the state, etc.

However, historical experience is disillusioning: endemic corruption, gross inequality, judiciaries for sale and a tendency towards rigged and stolen elections. Old dictators long past their sell by date deny election outcomes unfavourable to them, or popular protests that try to remove them from power, their voices ringing with tired slogans of foreign neo-colonial conspiracies. When a crisis arises the AU tends to compromise: better tell the real winners of elections to form a 'government of national unity' than to tell a tyrant to get out or face the consequences.

This is ironic, given that most of them, products of the old colonial order, have run their countries into poverty by stripping assets for personal gain

at a rate that rivalled if not surpassed that of former colonisers – as noted by commentator Moeletsi Mbeki (brother of South Africa's former president Thabo Mbeki, who at least left gracefully when pushed) in his book *Architects of Poverty* (2009).

Many too have never bothered even to maintain the infrastructure left by Empire.

Sadly, unlike the cases in India described last month by Shaji Kochuthara, civil-society pressure groups are still weak in most places. Leaders play 'divide and rule' with communities, sometimes co-opting and corrupting 'clean' leaders in the process.

One wonders, from an ecological viewpoint, whether it would be more moral for the AU to stop wasting paper and scrap such useless APRM policy paper trails!

Naturally the religious community is deeply concerned about it, not least because in many areas religious organisations are more or less the only effective providers of health, education and welfare. Catholics, Protestants, Muslims and other faiths protest about poor governance regularly. Corruption and the challenge to the Church to battle against it was a central theme of the

recent Second African Synod, though in my opinion its proposals (in truth more prophetic statements than a programme) were all too vague to be very useful.

Another approach, not as widely tried as it could be, might be a kind of political-moral education programme where one trains the next generation in public values. This was tried in the Political Leadership programme at St Augustine College, Johannesburg, South Africa in the mid-2000s, with the assistance of the Konrad Adenauer Stiftung. Theologically this could include a focus on integrated cardinal virtues, as suggested by Jim Keenan: justice for the wider community, fidelity to one's neighbours, care for oneself, mediated through prudence.

But would it work? Drawing on cases from Papua New Guinea and Melanesia, political scientist Francis Fukuyama suggests that some societies may simply be too deeply mired in a culture of patronage and Big Men that even the best programmes won't work. This is saddening. I hope he is wrong. Meanwhile we keep trying.

Anthony Egan SJ works at the Jesuit Institute in Johannesburg, and teaches moral and political theology at St Augustine College in that city. His doctoral studies were in history and politics. His e-mail address is: a.egan@jesuitinstitute.org.za.

Development Committee Report

Fundraising Initiative for laptops for 8 African women PhD students: UPDATE from US members of Development Committee

The laptop fundraising initiative is advancing, thanks to the generosity of those of you who contributed so far. Somehow, its pace is slower than we expected, probably due to summer schedules. Two weeks are left before the August 15th deadline. To date, we have received 24 donations from the nearly 250 colleagues that we contacted. Nine other colleagues and one institution have made pledges. With hope, we wait for the pledges to arrive and for

additional donations in order to reach the \$6,000 goal.

Your donations will make it possible to supply the eight African women doctoral students in theological ethics from six African countries (Cameroon, Democratic Republic of Congo, Kenya, Nigeria, Uganda, and Tanzania) with laptop computers and essential software to support them in their doctoral studies.

All monies collected will be wired to the CTWEC account at Hekima College in Nairobi, which will handle the distribution of funds to acquire laptops for the eight women. No fees will be charged so every dollar raised will go directly to this initiative. Given CTWEC's non-profit status, in September you will receive written recognition of your gift for tax purposes.

For any questions, please contact Maureen O'Connell: mhoconnell@gmail.com

Please make your check payable to: "Jesuit Community at Boston College/CTEWC" and mail it to:

Andrea Vicini, SJ

246 Beacon Street

Chestnut Hill, MA 02467

Forthcoming coverage of *Ecclesia of Women in Asia*: UPDATE

Among the goals for CTEWC stemming from Trento are supporting the growth of regional networks and building bridges between and among regional networks. In November with the help of five host institutions in the US (Santa Clara University, Loyola University Chicago, Boston College, Fordham University, and Barry University), we will be piloting a project that will allow theologians and graduate students in the US to be virtual observers of paper presentations at a session of the bi-annual conference of the *Ecclesia of Women in Asia* (EWA). The conference will be held in Kuala Lumpur (Malaysia); its theme is: "Wired Asia, Theology of Human Connectivity." At the five US host institutions, discussion time will follow the presentation of the EWA selected papers. By using Skype to facilitate this event, we aim at making it cost free.

We hope that this exciting pilot program will move us forward in promoting interactions across the world and that many similar events will follow.

For any questions, please contact Gina Wolfe: rww3@georgetown.edu

Regional Updates

African Regional Update

Reported by: Agbonkhianmeghe E. Orobator, SJ

CTEWC Scholarship

The third and final CTEWC scholarship for the advanced training of African women in theological ethics has been awarded to **Sr. Solange Ngah** (Cameroun). Sr. Ngah is a member of *Fraternité des Soeurs Témoins de l'Emmanuel*. She holds an MA in Canon Law from Université Catholique d'Afrique Centrale, Nkolbisson-Yaoundé, Cameroun, where she will study Moral Theology.

Regional Conference: Save the date!

CTEWC in Africa After Trento: Engaging the African Synod

Date: 21 – 22 August 2012

Venue: Hekima College Institute of Peace Studies and International Relations, Nairobi, Kenya

The first African Regional CTEWC Conference will take place in Nairobi, Kenya. The focus will be on engaging the themes of the African Synod (reconciliation, justice and peace) from the perspective of Catholic theological ethics. It will be an expert seminar attended by *invited* African scholars in theological ethics who were also at Trento. More details will be provided as planning progresses.

Publication:

Reconciliation, Justice and Peace: The Second African Synod (Orbis Books, 2011; Acton Publishers, 2011). This book is edited by Agbonkhianmeghe E. Orobator, SJ. It includes 20 articles by African scholars on the themes of the second African Synod in the context of church and society in Africa. Most of the contributors were at the Trento conference. The Orbis edition is available on orbisbooks.com and other online book retailers; the African edition is available from Keswick Bookstore in Nairobi, Kenya. A French translation is under preparation.

Asian Regional Committee Report

Reported by: Lúcas Chan

Asian Christian Review features papers from Trento Conference

The *Asian Christian Review* vol. 5, no. 1 on *Catholic Moral Theology in a Pluralistic World*, which features papers

presented in the 2010 Trento Conference is coming out this first week of August. The issue begins with an interview with James Keenan, SJ about the Conference titled “Catholic Ethics in Manifold Voices ” and includes the following articles by our Asian colleagues: “Pakikipagkapwa and its Transformative Potential: An Anadialecical Interpretation,” (Roland Tuazon, CM); Doing Ethics in a Context of Violence and Political Upheaval: The Role of Media from a Sri Lankan Perspective (Vimal Tirimanna, CSsR); The Challenge of Humanizing Healthcare in a Pluralistic Society: The Indian Scenario (Stephen Fernandes); Bridging Christian and Confucian Ethics: Is the Bridge Adequately Catholic and East Asian? (Yiu Sing Luke Chan, SJ); Reinterpreting the Personal Emphasis in Marriage from a South Indian Perspective (Augustine Kallely); Is Religious Freedom Threatened? The Relevance of *Dignitatis Humanae* for India’s Multi-Religious Context (Eugene Rodrigues). This issue has been edited by Kiyoshi Seko with Agnes M. Brazal and Vimal Tirimanna.

Austrian Professor of Moral Theology Heads Exchange Program in the Philippines

Gunter Prüller-Jagenteufel, a professor of moral theology in the University of Vienna, is in the Philippines at the moment to accompany a group of Austrian priests for a postgraduate module on the world church. He is quite familiar with the country as he regularly leads groups of students from the University of Vienna in their exposure/exchange program with the Inter-Congregational Theological Center (ICTC). The exchange normally involves twelve masteral students from the University of Vienna who come to the Philippines for a 3-4 weeks exposure and theological reflection and five students/staff from the ICTC who in turn go to Vienna the following year. The *Sandiwaan* partnership program between the two institutions which started 17 years ago, is co-funded by the University of Vienna, DKA Austria, the Archdiocese of Vienna and the Association of Major Religious Superiors of Austria. The fruit of this ongoing exchange program has been documented in their book **Maria Katharina Moser, Gunter Prüller-Jagenteufel, and Veronika Prüller-Jagenteufel. *Gut(e) Theologie lernen. Nord-Süd-Begegnung als theologisches Lernfeld (Kommunikative Theologie 10), Ostfildern: Matthias-Grünwald-Verlag 2009.***

Last July 25, Prof. Gunter Prüller-Jagenteufel also facilitated a roundtable discussion among twenty-two theology professors, seminarians and pastoral workers on “Recent Developments on the Catholic Social Teachings” at the St. Vincent School of Theology in Quezon City, Philippines.

Two Upcoming events in India

The second National Consultation of India will be held on August 13-15 in Satyashodhak, IWTF, Streevani and Montforte Social Institute. The topic of the conference is “Gender Relations in the Church: A Call to Wholeness & Equal Discipleship.”

For further information please contact Br. Varghese Theckanath s.g and Sr. Helen Saldanha.

A two-day Symposium on ***The Corporate World: Governance, Ethical Issues, and Pastoral Challenges*** will be held on August 26-27 in Marymatha Major Seminary in Trichur. Prof. Joseph Selling from Catholic University,

Leuven, Belgium, and several others will be there to share their expertise and experience with the participants. For registration and enquiry, please email pastoralchallenges@gmail.com. The Symposium will be simultaneously broadcast live on their internet radio. It also calls for short papers on business ethics and other areas of applied ethics. Please send a 200-word abstract to pastoralchallenges@gmail.com by August 5.

Update from Latin America (in English and Spanish)

Reported by: MT Davila

The CTEWC committee for Latin America has confirmed the following membership:

María Teresa Dávila - Puerto Rico

Ronaldo Zacharias - Brasil

Emilce Cuda - Argentina

Pablo Blanco – Argentina

Miguel Angel Sanchez - Mexico

Thank you to all members of this group for some very rich consultation that has helped define the most pressing needs for supporting theological ethics in Latin America. A more detailed report from these consultations will follow in the fall.

Are you participating in the Continental Congress of Theology, October 2012 (perhaps include the hyperlink to the news with the name of the meeting:

<http://oclacc.org/redes/teologia/2011/04/perspectivas-de-la-teologia-de-la-liberacion-en-al-en-el-congreso-continental-de-teologia/>)? This gathering, to be held at the

Instituto Humanitas Unisinos in Brasil, aims to commemorate two distinct historical moments that significantly shaped Catholicism and the Church in Latin America: the 50th Anniversary of Vatican II and the 40th Anniversary of the publication of Gustavo Gutiérrez's "A Theology of Liberation".

In preparation for the Congress in 2012 many in our network have participated in preliminary working meetings in Mexico

City, Bogotá, Guatemala, and Santiago in Chile. Please send us reports from these gatherings to share with the CTEWC community.

Bioethics Committee of the Iberoamerican University, Mexico City

The Academic Vice-Rector for the University convened the first meeting of scholars interested in the topic of bioethics this past July. Members of the Health, Law, Engineering, Religious Science, and Research departments participated in this meeting. We shared reflections about the importance of bioethics at the University and the future goals that the committee could undertake. We were then provided with a working proposal that we are to consider during the following month, to be discussed in the second gathering. The University has initially charged the committee with working on the revision of research projects at the University where animals and plants are utilized. We also discussed the possibility of revising the protocols in use for research in the Health Department with respect to human subjects who seek out treatment at the Department for obesity and other weight related conditions.

Our next meeting will take place in August, where we will revise the statutes for the Committee and the Director for Research will present projects that could be revised under new guidelines.

We are hopeful that this is a good beginning to a necessary analysis of life and university education that can no longer be avoided, particularly at an institution with Christian roots, allied to the Society of Jesus.

El comité de planificación para América Latina confirma los siguientes miembros:

María Teresa Dávila - Puerto Rico

Ronaldo Zacharias - Brasil

Emilce Cuda - Argentina

Pablo Blanco – Argentina

Miguel Angel Sanchez - Mexico

Mil gracias a todos los miembros que han estado ayudando con las consultas centrales para definir las necesidades más inmediatas para el desarrollo de la ética teológica en América Latina. Prontamente haremos un informe de estas consultas.

¿Formas parte del Congreso Continental de Teología, octubre 2012 (perhaps include the hyperlink to the news with

the name of the meeting: <http://oclacc.org/redes/teologia/2011/04/perspectivas-de-la-teologia-de-la-liberacion-en-al-en-el-congreso-continental-de-teologia/>)? Esta reunión se llevará a cabo en el Instituto Humanitas Unisinós en Brasil. Su intención es recordar y reflexionar sobre dos grandes eventos para la iglesia Católica en América Latina: el 50 aniversario del Vaticano II y el 40 aniversario de la publicación de "La Teología de la Liberación" de Gustavo Gutiérrez. En preparación para este Congreso se han realizado una serie de reuniones de trabajo preliminares en Ciudad México, Bogotá, Guatemala, y Santiago de Chile. Miembros de la red CTEWC han participado de estas reuniones. Por favor envíanos un informe sobre estas reuniones preliminares para compartirlo con la comunidad de CTEWC.

Comité de Bioética en la Universidad Iberoamericana, Ciudad de México.

El pasado mes de julio tuvo lugar la primera reunión de académicos interesados en el tema de la bioética, convocada por la Vicerrectoría Académica de la Ibero. En esta reunión participamos personas de los Departamentos de Salud, Derecho, Ingeniería, Ciencias Religiosas y de la Dirección de Investigación. Se compartieron reflexiones sobre la importancia de la bioética en la Universidad y de los alcances que el futuro Comité podría tener. Se nos entregó una propuesta de Estatutos para trabajarlo durante un mes y para aportar opiniones en la segunda reunión. Se comentó que la propuesta de las autoridades

Universidad al Comité consiste, en un primer momento, en trabajar en la revisión de proyectos de investigación de la Ibero en los que se utilizan plantas y animales. Se planteó la conveniencia de agregar a este trabajo la revisión de los protocolos de investigación que realiza el Departamento de Salud con las

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personas que acuden a él por problemas de sobrepeso y obesidad.

La próxima reunión tendrá lugar en el mes de agosto, en la cual se revisarán los Estatutos del Comité y la Dirección de Investigación presentará algunos de los proyectos susceptibles de revisión.

Nos parece que este es un prometedor inicio para cubrir un aspecto de la vida y de la educación universitarias que no puede postergarse, particularmente en una universidad de inspiración cristiana, confiada a la Compañía de Jesús.



New on the Website

(for more information, links, and PDFs, please visit the site)

August newsletter

New clearing house additions:

Next Generation Social Sciences in Africa Offers Fellowship Opportunities in Peace, Security & Development: Launched in June 2011, the Next Generation Social Sciences in Africa: Fellowship in Peace, Security & Development program offers fellowships to nurture the intellectual development and increase retention of early-career faculty in Ghana, Nigeria, South Africa, Tanzania, and Uganda.

UPDATED The Journal of Religion, Identity & Politics: A graduate student journal of the University of Denver-Iliff School of Theology Joint PhD Program

Announcing the 60th Anniversary of the Institut für Christliche Sozialwissenschaften in Münster organized by Prof. Dr. Marianne Heimbach-Steins

Christianity in Evolution (forthcoming, Georgetown University Press, October 2011) author Jack Mahoney, SJ, to give a public lecture on the book's subject December 1 at 6 p.m. at Gresham College (London, UK). A reception and book signing will follow the lecture, which will be broadcast live and be available subsequently at <http://www.gresham.ac.uk/>. For more information, including a summary of the book's contents, chapter titles and headings, along with a commendation by the leading theologian of evolution, John Haught, please visit <http://catholicethics.com/clearinghouse> to download the PDF flyer.

Forum Page Updated

Newly posted publications:

Cecilia Borgna, "The AIDS Challenge in Italy: Authentic Sexual Freedom and Justice," *Heythrop Journal*, LII (2011), pp. 1-9. (PDF available)

Agnes M. Brazal, "Ecclesiologia metaforica. Risposte di fede alla tratta del sesso," *Concilium* 3 (2011), Il dramma della tratta degli esseri umani, ed. Hille Haker, Lisa Cahill, Elaine Wainwright, 123-36. (PDF available)

Agnes M. Brazal, "East Asian Discourses on Harmony: A Mediation for Catholic Social Teaching," in *Catholic Social Teaching in Global Perspective*, ed. Dan McDonald (Maryknoll: Orbis, 2010), 118-46.

Agnes M. Brazal, "De zondvloed in Manilla," *Streven* (June 2011): 529-31.
Please note: links to Asian Christian Review 5 are forthcoming.

"Catholic Ethics in Manifold Voices: An Interview with James Keenan," *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 4-10.

Lucas Chan, SJ, "Bridging Christian and Confucian Ethics: Is the Bridge Adequately Catholic and East Asian?" *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 49-73.

Stephen Fernandes, "The Challenge of Humanizing Healthcare in a Pluralistic Society: The Indian Scenario," *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 36-48.

Augustine Kallely, "Reinterpreting the Personal Emphasis in Marriage from a South Indian Perspective," *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 74-79.

S. Morandini, ed., *Ethics in the Spheres of Life*, Proget Edizioni, Padova 2011 (PDF in English and Spanish)

Eugene Rodrigues, "Is Religious Freedom Threatened? The Relevance of Dignitatis Humanae for India's Multi-Religious Context," *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 80-93.

Vimal Tirimanna, CSsR, "Doing Ethics in a Context of Violence and Political Upheaval: The Role of Media from a Sri Lankan Perspective," *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 30-35.

Roland Tuazon, CM, "Pakikipagkapwa and its Transformative Potential: An Anadialethical Interpretation," *Catholic Moral Theology in a Pluralistic World*, *Asian Christian Review* 5, no. 1 (2011): 11-29.

Agbonkhianmeghe E. Orobator, S.J., *Reconciliation, Justice, and Peace*
The Second African Synod (Maryknoll, 2010). (More information available)

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