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Welcome to the FIRST

The newsletter of Catholic Theological Ethics in the World Church

June 2018

Dear Friends

As we get ready for Sarajevo, we move ahead with great expectations.

In this issue we have the list of all the [Presenters and the Title of their papers for the Two Concurrent Sessions](#), nearly 100 of them.

We also have a list of all the [Presenters and the Title of their Posters](#).

If you have any concerns about either list please contact Kristin Heyer (heyerk@bc.edu) immediately.

We have right below my letter a list of references you can read and/or view to prepare for your trip to Sarajevo.

We have wonderful Forum contributions by Anibal Torres, Mary Jo Iozzo, Maggie Ssebunya, and Agnes Brazal.

We have Regional Reports from Europe and Latin America.

We attach two essays, one by [Antonio Autiero on autonomia and end of life issues](#), and one by me on [Pope Francis' Healthcare Ethics](#).

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Enjoy June.

Jim

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Send us your announcements, job postings, recent publications, etc. [Submit here.](#)

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Check out fellowship, conference announcements, calls for papers, publications, etc. Visit the resource page.

Sarajevo Conference Submissions

Thank you to everyone who volunteered to convene the conference's concurrent paper sessions: we received nearly three times the number of volunteers needed. We also are grateful to all those preparing papers and posters to present in July. The schedule for concurrent paper presentations is now available [here](#) and the schedule for poster presentations is now available [here](#). For all those presenting papers, please bring a very brief bio to the session for your chair to use to introduce you, and please plan your paper's length carefully so as to remain within your time limit (15 minutes).

-Kristin Heyer

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Stay Connected



Reading and Viewing Suggestions for Sarajevo Conference Participants

From James Keenan, SJ:

A very good start: ABC NEWS reporting on Sarajevo two months after the outbreak:

<http://abcnews.go.com/Archives/video/bosnia-war-sarajevo-siege-1992-9866571>

<https://www.theguardian.com/cities/ng-interactive/2015/dec/14/sarajevo-portrait-city-20-years-bosnian-war-dayton>

<https://www.rferl.org/a/twenty-five-years-on-from-the-siege-of-sarajevo/28407397.html>

<https://www.theatlantic.com/international/archive/2016/10/sarajevo-aleppo-daraya-syria/503843/>

A good summary of the siege of Sarajevo:

<http://www.bbc.com/news/world-europe-17617775>

https://en.wikipedia.org/wiki/Siege_of_Sarajevo

Remember: the war in all of Bosnia was bigger than just the siege of Sarajevo

Wikipedia gives a thorough background of how the vote for independence from Yugoslavia prompted the Bosnian Serbs to take back the referendum:

https://en.wikipedia.org/wiki/Bosnian_War

So just when it is clear follow the war in Mostar:

https://www.youtube.com/watch?v=Ipu2Mh_F_c

And then there's the Srebrenica massacre, 3 years after the outbreak of the war

<https://www.youtube.com/watch?v=ymf5p3LbCAE>

21 years after Srebrenica, Radovan Karadzic is sentenced

<https://www.theguardian.com/world/2016/mar/24/radovan-karadzic-criminally-responsible-for-genocide-at-srebrenica>

Ratko-Mladic is still not sentenced

<https://www.theguardian.com/world/2016/dec/07/ratko-mladic-must-get-life-sentence-say-war-crimes-prosecutors>

Art and culture reflecting on Sarajevo war:

A thoughtful 90 second reflection:

<http://video.nationalgeographic.com/video/sarajevo-girl-reza>

Bono and Pavarotti doing Miss Sarajevo: 6minutes

<https://www.youtube.com/watch?v=Zlmg0yzxKvQ>

<http://www.newyorker.com/news/news-desk/in-sarajevo-a-dancer-in-the-dark>

From William O'Neill, SJ:

The Bridge Betrayed: Religion and Genocide in Bosnia

by Michael A. Sells

Available worldwide: [Comparative Studies in Religion and Society](#)

Summary:

The recent atrocities in Bosnia-Herzegovina have stunned people throughout the world. With Holocaust memories still painfully vivid, a question haunts us: how is this savagery possible? Michael A. Sells answers by demonstrating that the Bosnian conflict is not simply a civil war or a feud of age-old adversaries. It is, he says, a systematic campaign of genocide and a Christian holy war spurred by religious mythologies.

This passionate yet reasoned book examines how religious stereotyping-in popular and official discourse-has fueled Serbian and Croatian ethnic hatreds. Sells, who is himself Serbian American, traces the cultural logic of genocide to the manipulation by Serb nationalists of the symbolism of Christ's death, in which

Muslims are "Christ-killers" and Judases who must be mercilessly destroyed. He shows how "Christoslavic" religious nationalism became a central part of Croat and Serbian politics, pointing out that intellectuals and clergy were key instruments in assimilating extreme religious and political ideas.

Sells also elucidates the ways that Western policy makers have rewarded the perpetrators of the genocide and punished the victims. He concludes with a discussion of how the multireligious nature of Bosnian society has been a bridge between Christendom and Islam, symbolized by the now-destroyed bridge at Mostar. Drawing on historical documents, unpublished United Nations reports, articles from Serbian and Bosnian media, personal contacts in the region, and Internet postings, Sells reveals the central role played by religious mythology in the Bosnian tragedy. In addition, he makes clear how much is at stake for the entire world in the struggle to preserve Bosnia's existence as a multireligious society.

From Mark Potter:

Logavina Street: Life and Death in a Sarajevo Neighborhood by Barbara Demick

Destination Sarajevo website: <https://sarajevo.travel>

Sarajevo Navigator iPhone app used during 2017 visit:
<https://itunes.apple.com/us/app/sarajevo-navigator/id1054780849?mt=8>

Other books and films about Sarajevo:
<https://theculturetrip.com/europe/bosnia-herzegovina/articles/a-haunted-past-top-ten-books-and-films-of-sarajevo/>

Featured Forum Articles:

Agnes Brazal, ["Gaudete et Exsultate and the Unfinished Agenda of Vatican II"](#)

Mary Jo Iozzio, ["Raising Consciousness and Forming Consciences: Strategic Disruptive Nonviolence"](#)

Margaret Ssebunya, ["Breaking the Nyaope addiction in South Africa: Is it possible?"](#)

Anibal Torres, ["Ante nuevos acentos de doctrina, el lenguaje de los gestos"](#)

New book by Zorica Maros on Violence in Ethnic Conflicts

Zorica Maros, professor of moral theology at Catholic Theological Faculty in Sarajevo published a new book entitled: **"Violence in Ethnic Conflicts. Ethics of Resistance, Responsibility and Forgiveness"** (publishers Catholic Theological Faculty in Sarajevo and Glas Koncila, Zagreb). The book contains following chapters: (1) Violence in Ethnic Conflicts, (2) Anthropology of Violence, (3) Ethics of Resistance, and (4) Ethics of Forgiveness as a resistance to evil.

Throughout the entire book, directly or indirectly, by consulting the relevant recent literature on these issues, the author seeks to answer a few questions: What are the reasons for a ordinary person to be transformed into a monster? Which historical reasons, ideologies and social factors lie in the background of intimidating violent inter-ethnic conflicts in Bosnia and Herzegovina and the former Yugoslavia? Is human being naturally aggressive and violent or does society and circumstances make him such? How to control and how to resist violence that comes from individual and seductive collective violence offered as a completely "just" and "normal" solution for conflict? How to forgive to create a pursuit of a new life for both victims and perpetrators, avoiding that forgiveness becomes an ideological phrase and a new humiliation of victims?

The first chapter analyzes certain social circumstances that affect either the outbreak or escalation of violence, or the construction of a "conflictual ethos" that occurs after the conflict, the one in which the Bosnian and Herzegovinian society is still today. This chapter puts in the forefront some social phenomena perceived as causes of violence such as abuse of memory, victimization, building an ethnic identity, the influence of religion on violence, the influence of mass media on spreading hatred and its influence on the modern "anesthetization of the will to act". This chapter ends with an analysis of one particular aspect of ethnic violence - raping, in which "the moment of creating life is turned into death".

The second chapter comes as a sequel of the first one where Maros presents opposing theories of the origin of human violence. This chapter analyzes the difference between innate and acquired violence, the difference between aggression and violence, and the influence of emotion on violence. Theories mentioned in this chapter are supported by the results of different experiments done in field of social psychology. In the process of "transforming" quite ordinary human being into a cruel tyrant, the most important aspect is deactivation of moral control through: usage of euphemisms, dehumanization of enemies, deindividualization of "ourselves", creation of routines of violence and conformism. The chapter ends with an analysis of the modern problem of manipulation, seen as depriving the human beings of their reasonable abilities of critical thinking, which the author calls "spiritual violence."

The third chapter elaborates elements essential for building "ethics

of resistance". The author sees these elements as ethical correctives that are in direct relation to the current common state of mind but also indirectly related with the violence that has occurred. In a definite way, this chapter offers a "strategy" to counteract those factors that "transform ordinary people into monsters". The first element of the ethics of resistance is to resist to own internal destruction through building of psychological culture through "auto-ethics". In addition, in order for a man to develop his true humanity in which he manifests similarities to God, instead of developing the dark side he is capable of, he is required to raise awareness for his own environment, the ethics of responsible disobedience, and the strengthening of consciousness and civil responsibility.

The fourth chapter deals with the theme of "forgiveness of the unforgivable". This kind of forgiveness is seen, by the author, as one form of resistance, creative opposition to the already committed or endured violence. The exploring of forgiveness begins in the sphere of theological and philosophical elaboration of the evil of violence manifested in the first fratricide (Cain and Abel). This part of the book explores the reality of sin as a necessary background for the possibility to speak about forgiveness. Maros insists that forgiveness is indeed the solution of the most difficult question of any human - the question of violence and conflict. However, it has to be truly unexpected forgiveness, forgiveness as surpassing to himself, ultimately forgiveness that no one expects it - forgiveness as an ability of impossible. For a different understanding of forgiveness, Maros summarizes the views of the three philosophers (and one theologian) who, among others (like the German philosopher Karl Jaspers), are very important for contemporary thought on the topic of forgiveness: Vladimir Jankélévitch, Jacques Derrida and Paul Ricoeur.

As the book reviewers Zdenko Spajić and Ivan Sarčević emphasize the book represents a challenging and demanding project of interdisciplinary scientific research of those realities that encourage man to do evil. As such, the book is the most complete study of individual and collective (ethnic) violence and the monographic synthesis of serious problems nowadays written in Croatian language.

Latin America Report By: Emilce Cuda

En Porto Alegre, Brasil, en el Instituto Unisinos, se realizo el **VII Simposio Internacional IHU/A** *vidada Profestica de Francisco, Possibilidades e limites para o futuro da Igreja no mundo contemporaneo*, del 21 al 24 de Mayo de 2018. La participacion de expositores y publico en general fue un éxito. El

debate giró en torno a la propuesta evangélica de un discernimiento ético situado, la del Papa Francisco.

Abierta la inscripción al **3 Congreso de Doctrina Social de la Iglesia** "Os Direitos Humanos à Luz da Doutrina Social da Igreja". Del 9 al 21, San Pablo, Brasil, UNISAL.

www.unisal.br/DSI.

La **situación política y social en América Latina** tiene su causa en fundamentos ético-culturales extraños al evangelio, antes que en una histórica crisis económica. Como eticistas no desconocemos la tensión, por eso compartimos, desde Brasil una nota de Elio Gasda sobre la huelga de camioneros, y desde Argentina una nota publicada en España por Abraham Canales Fernández sobre la marcha federal de los Movimientos Populares:

<http://domtotal.com/noticia/1263142/2018/05/um-pais-bloqueado-um-povo-paralisado-o-caos-instalado/>

<https://www.hoac.es/2018/05/31/miles-de-trabajadores-y-trabajadoras-de-la-economia-popular-recorren-argentina-para-exigir-pan-y-trabajo/>

Desde CTEWC damos nuestras condolencias a Maria Isabel Gil Espinosa por la pérdida de su esposo, y rezamos por el.

Call for Papers

Call for papers for the International Conference for Gender and Sexuality Asia:

[Link to pdf](#)

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