Welcome to the FIRST
The newsletter of Catholic Theological Ethics in the World Church (CTEWC)
www.catholicethics.com

March 2013

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Editor

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From the desk of the editor

Dear Friends,

With this First, I am happy to announce The Boston College-CTEWC Post-Doctoral Fellowship. Details of this new initiative follow below.

Also, in this newsletter you can read the reports from Bangalore about the VERY SUCCESSFUL Vatican II conference hosted by Shaji George Kochuthara.

Finally besides other reports and announcements, we have another FIRST filled with Forum contributions by Sharon Bong, Veronica Rop, and Mary Jo Iozzio.
In the Next First, we will post news about plans for Berlin in June 2013.

People are posting new announcements on our website and exchanges have begun. Visit it now, www.catholicethics.com

All the Best as we await Easter!

Jim

There are now more ways to be in conversation:

Follow CTEWC on Twitter: https://twitter.com/ctewc

Like CTEWC on Facebook: https://www.facebook.com/CTEWC and

Join the CTWEC group on LinkedIn: http://www.linkedin.com/groups?gid=4801760&goback=.gmp_4801760&trk=NUS_UNIU-ngroup
Boston College and CTEWC are proud to announce

The Boston College-CTEWC Post-Doctoral Fellowship.

Each year the BC-CTEWC Post-Doctoral Fellowship will provide one Fellowship to one of those scholars who received a CTEWC Doctoral Scholarship and who has successfully defended her/his dissertation.

The Fellowship covers up to a 7 month period, from June 1-December 31 or from January 1 to July 31, depending on the applicants.

Outline of financial support provided:

- up to $3,000 travel allowance to cover round-trip air fare to Boston plus expenses to cover participation in the annual conference of either the Catholic Theological Society of America (June) or the Society of Christian Ethics (January).

- Housing for term of the Fellowship

- $3,000 stipend to assist with living and other personal expenses

- $750 in Eagle Bucks to be used to purchase books at the University Book Store

- Medical insurance

Application procedures will be posted in the next FIRST (April 1).

Start up date is June 1, 2013.

For further inquiries contact Jim Keenan at james.keenan.2@bc.edu
Asian Regional Report:

International Conference on the occasion of the 50th Anniversary of the Opening of Vatican II

On the occasion of the golden jubilee of the opening of the Second Vatican Council (1962-1965) an International Conference, “Revisiting Vatican II: 50 Years of Renewal” was held in Bangalore, India, from January 31 to February 3, 2013. The conference envisaged a profound, sincere and critical reflection on the impact of the Second Vatican Council on the universal Church, with a special focus on the Asian Churches. Beginning with the historical, cultural, philosophical, theological and pastoral contexts of the convoking of the Council, the conference analyzed the various documents of the Council, the response they gave to the call for renewal in the Church and the world till our own times as well as the relevance these documents have for the ongoing renewal of the Church and society in our times.

This four day conference was organized by Dharmaram Vidya Kshetram (DVK), Pontifical Athenaeum of Philosophy, Theology and Canon Law, under the aegis of Asian Horizons: Dharmaram Journal of Theology, in collaboration with several Event partners from different parts of the world, including Pontificio comitato di scienze storiche, Vatican, and Federation of Asian Bishops’ Conferences (FABC).

Besides the five keynote addresses, there were altogether thirty four plenary sessions and eighty one parallel sessions. Among the 370 plus registered participants, one hundred of them were women and eighty six were from outside India (23 countries).

As far as Catholic theological ethics is concerned, besides the plenary session paper on moral theology by Philippe Bordeyne, Ma. Christina Astorga (Fordham, USA), C.S. John Christopher (KU, Leuven), Kuriyan Joseph, OFM (St Antony’s Friary, Bangalore), Prem Xalxo (Gregorian, Rome), Catherine Nisha, CMC (St John’s Medical College, Bangalore), Antony Chundelikkatt (Family Centre, Changanacherry, Kerala), Ralph Coelho (Bangalore), George S. Worgul (Duquesne University, USA), Warlito Borja (KU, Leuven), Richard N. Rwiza, SJ (Hekima College, Nairobi), Martin David (KU, Leuven), Olinda Timms (Bangalore), Mario Vaz (St John’s Medical College, Bangalore), Charles Irudayam (CBCI, Delhi), presented papers on different moral theological issues.

For a complete report of this great and successful event prepared by Dr. Shaji George Kochuthara, CMI, Convenor of the Conference, please visit: http://www.catholicethics.com/news/vaticanII50yearsofrenewalreport

According to Fr. Shaji, the conference papers shall be published within a year. The keynote and plenary papers shall be published as the first volume. Selected papers of the parallel sessions shall be published in one or two volumes.

For further information, please visit http://vatican2conference.dvk.in/

--Lúcás Chan Yiu Sing, Committee Chair
Latin American Regional Report:

Miguel Ángel Sanchez Carlos (México) shares the following news:

The XI International and Interdisciplinary Seminar took place from February 26 through March 2, in Mexico City. The seminar is the result of joint collaboration between the University of Osnabrück, Germany, ICALA (Latin American-German Cultural Exchange), and the Iberoamerican University, Mexico City. Its theme was “Living the faith on todays city.”

This seminar revolved around 5 themes, which corresponded to the 5 days of the seminar. The first theme, the urban as challenge, laid out the challenges that the great city poses to the being and mission of the Church, such as accelerated growth and social inequality, and the new symbolic languages of the city, highlighting those that reference religious experience and the challenge of properly interpreting these. The second theme was cities on the move, analyzing the great transformations of the urban landscape, both in the social and the human planes, and the new hermeneutical proposals for understanding these. The third theme was religious transformations in the city, which covered a diversity of urban religious expressions, among which indigenous religions and religiosity and theologies of the city were highlighted, with expressions in diverse urban environments and the “cities within a city.” The fourth theme, transformation of pastoral action in the cities, presented the ethical challenge posed by social fragmentation and poverty, violence, corruption, and the implications of an authentic theological and pastoral conversion toward the city. A new ecclesial structure that can adequately respond to the urban dynamic, the promotion of an ethical formation that empowers the laity to be authentic urban ethical subject, and the work for human rights were highlighted among these. The final theme was perspectives and visions for the future of the city: theological reflections. This theme outlined some strategic clues for urban pastoral work in cities in Europe and Latin America, and the theological and ethical systematization of these new experiences.

Gustavo Irrazábal (Argentina) published the following academic articles:

- “La concepción de la pena en el magisterio actual”, Veritas 27 (sept 2012) 193-220

He also contributed various pastoral and ministry articles to the journal Criterio:

- “La fe cristiana y el desafío del emotivismo”, Criterio 2383 (jul 2012) 44-46
- “No todo es política”, Criterio 2388 (dic 2012) 24-25
- (con Prins, Á., et al.), La entrevista póstuma del Cardenal Carlo Maria Martini, 47
- “Aborto ‘sentimental’: entre la moral y el derecho”, Criterio 2381 (mayo 2012) 7-8 [Unsigned article]

His next publication is a collaboration in a book on the just war: “From ‘just war’ to ‘just peace’: the just war doctrine in moral theological reflection.”

Ronaldo Zacharias (Brazil) announces the next Congress of Moral Theology, Sao Paolo, September 2 to 5, 2013. The theme of this gathering will be Moral Theology and Youth: Reciprocal interpolations. All the topics are focused on the challenges brought on by today’s youth: sexual diversity, violence, drugs, virtual social networks, and the role of moral theology for the new generations. James Alison, Leo Pessini, José Antonio Trasferetti, Maria Inés de Castro Millen, Ronaldo Zacharias, y Sonia María Ferreira Koehler are among the conference presenters. For more information, please visit: www.sbtmopesquisadores.org.br.

--MT Davila, Regional Chair
The FIRST

March 2013

CTEWC Forum: Malaysia, U.S., Kenya and Argentina

‘What’s in a name?’[1]
By Sharon Bong

What relevance has the immortal words of the Bard to the names of Jyoti Singh Pandey and Ang May Hong given the time-space gap of: Verona, Italy, 1594—New Delhi, India, 2012—and Kuala Lumpur, Malaysia, 1987? What is the significance of naming with regard to 23-year-old Jyoti and nine-year-old May Hong, as victims of brutal rapes?

In the case of Ang May Hong, the brutality of her rape and murder, witnessed the transformation of ‘[public] consciousness [that] turned to public outcry’, [2] and fuelled an unprecedented campaign by citizens, cutting across gender and ethnic lines. Amendments to the law pertaining to rape were passed in Parliament in that same year. In reviewing the women’s movement in Malaysia in the 1980s and more importantly, the conscientisation of civil society, Ang May Hong has become emblematic of these conversions of the heart, given the general apathy towards victims of ‘gender-based violence’. [3] She is thus named in the Malaysian feminist annals that document

CTEWC Forum Writers

Africa
Anthony Egan (South Africa)
Azetsop Jacquineau (Cameroon)
Peter Knox (South Africa) CAPO
Marie-Rose Ndimo (DRC)

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

South America
Emilce Cuda (Argentina)
Marcio Fabri dos Anjos (Brazil)
Javier Galdona (Uruguay)
Miguel Ángel Sánchez Carlos (Mexico) CAPO

North America
William Mattison (USA)
Mary Jo Iozzio (USA)
Mark Miller (Canada)
Nichole M. Flores (USA)

http://catholicethics.com/Forum

http://catholicethics.com/Forum
the struggle to overcome GBV against women and men, in memory of her posthumous role in agitating for change.

In the case of Jyoti Singh Pandey [4], the brutality of her gang rape and eventual death due to severe injuries sustained, led not only to public outcry in India but also global outrage, that fuelled a swifter hand of justice for the five men and a juvenile charged with the crime, advocacy for police reforms, protests, vigils, debates, calls for a mindset change of those who persist in blaming sex crimes on the ‘loss of traditional values', etc. To name or not to name, in the case of Jyoti, is thus revelatory of competing intents:[5]

- Indian law’s prohibition of naming or ‘identification of victims of sex crimes’ due to the social stigma associated,
- Her father’s grief and pride in breaking the silence in naming her as she ‘did not do anything wrong’ and that by doing so, she would live on as a beacon of hope and courage to GBV survivors,
- A politician’s suggestion to name a new anti-rape law after her to memorialise her (intent unknown),
- Some name her as ‘Amanat’ (Urdu for treasure) to revere her fight for her life and activists in naming her ‘Damini' (Hindi for lightning), politicise her now iconic stature.[6]

To name to break the silence of shame (which includes naming marital rape as rape), is to redress discriminatory cultural practices even biased religious interpretations that condone GBV as a means of regulating the sexuality of women predominantly.

Fundamentally, beyond the claims of immortality, we are named because we are persons, created in the image of God.

Endnotes
[3]The definition of GBV, initially associated with violence against women (1993 UN Declaration on the Elimination


Sharon A Bong is Senior Lecturer in Gender Studies at the School of Arts and Social Sciences, Monash University, Malaysia. She is author of The Tension Between Women’s Rights and Religions: The Case of Malaysia (2006) and former Coordinator of the Ecclesia of Women in Asia, an academic forum of Catholic women theologizing in Asia. She is also a member of the Asian Regional Committee of the Catholic Theological Ethics in the World Church.

To comment, go to: http://www.catholicethics.com/forum-submissions
The US Fails to Ratify the UN Convention on the Rights of Persons with Disabilities

By Mary Jo Iozzio

The UN Convention on the Rights of Persons with Disabilities (CRPD) came into force 3 May 2008; it opened for signature on 30 March 2007. Since then, 155 member states have signed the Convention, out of which 128 parties have ratified their signatures; the United States became a signatory on 30 July 2009. Signatures may be “definitive” and inclusive of consent to be bound by a treaty or “simple” indicating only an obligation to refrain from actions in direct conflict with the spirit of the treaty.

As “simple,” the US signature requires further approval for the US to be bound by the CRPD. Commonplace for the UN, the requirement provides a level of protection to member states by preventing their representatives from exceeding the power or instructions their states have entrusted to them. As a democracy, the US representative has simply exercised diligence in bringing the CRPD to Congress and thereby to the public for discernment. On 4 December 2012, with only 61 yea votes, the US Senate did not achieve the supermajority (66 votes) required for ratification. Failure to ratify, however, does not take the CRPD off the agenda; Senate Majority Leader, Harry Reid (D-NV) and others promise to bring the treaty to the floor again this year.

The US is a leader in recognizing civil rights across a number of populations; in fact, the UN was inspired to develop the CRPD by the 1990 Americans with Disabilities Act (ADA). Some wonder if the US needs another level of civil rights and protections; they ask, what makes this convention so important? First, the CRPD marks a critical paradigm shift—from objectifying pity or reductionist thinking to support moral agency—in the way protections and rights are attributed to people with disabilities: the CRPD recognizes the dignity of persons with disabilities, notes the social constructions that have effectively excluded them from ordinary and extraordinary participation across the spectrum of human activities, and advocates such participation as a general principle, a general obligation, and a universal human right. Second, international in scope, the CRPD identifies the kinds of access that will enable people with disabilities worldwide to achieve their potentials (consider the capabilities approach developed by Amartya Sen, Martha Nussbaum, et al) and inserts disability into the UN Millennium Development Goals across initiatives to accelerate achievement of equal opportunity by ensuring development of the basic human functioning capabilities. And third, the CRPD rejects excuses about limits or diversion of resources from this or that critical program to programs for people with disabilities as status quo discriminatory and wrong.
In no small measure, over the last 50 years the efforts of the Kennedy family moved the US toward the advocacy for people with disabilities instantiated by the CRPD. The trends set by Eunice Kennedy Shriver with the Special Olympics and the social justice projects of the John F. Kennedy administration with the Civil Rights Act of 1964 led to disability legislation and, among others, the Rehabilitation Act of 1973, Individuals with Disabilities Education Act of 1975, and the ADA. Unfortunately, partisan opposition stalled US ratification of the Convention, arguing its potential to intrude on family life and undermine US sovereignty by international policy. The opposition warns that the Convention presumes US assent to other treaties, presents an inadequate definition of disability (social construction v. medical model), reinforces an untrustworthy treaty system, and embraces suspect access to sexual and reproductive healthcare. Further, they assert, the ADA is sufficient for folks in the US, so, why bind us to others.

I worry that the failure to ratify demonstrates American exceptionalism in matters of justice for people whose experience historically and now, here and abroad includes abortion/exposure/murder, abandonment, abuse, institutionalization, and stigma—injustice broadly construed. The ADA is not the fulfillment of justice for people with disabilities any more than the Civil Rights Act ended racism. We can all do better and we ought. The CRPD is not perfect but it is another step in that direction. In Senator Reid’s words “Just like passing the Americans with Disabilities Act, ratifying this Convention is, quite simply, the right thing to do.”

Mary Jo Iozzio is professor of moral theology at Barry University in Miami Shores, FL. She is co-editor of the Journal of the Society of Christian Ethics (2006-2013), series editor of Content and Context in Theological Ethics (Palgrave Macmillan); principal editor of Calling for Justice throughout the World: Catholic Women Theologians on the HIV/AIDS Pandemic (Continuum, 2008), and editor of Considering Religious Traditions in Bioethics (University of Scranton Press, 1998); she is author of Self-determination and the Moral Act: A Study of the Contributions of Odon Lottin, OSB (Peeters Press, 1995) and Radical Dependence: A Theo-anthropological Ethic in the Key of Disability (University of Notre Dame Press, forthcoming). Mary Jo can be reached at miozzio@mail.barry.edu.

To comment, go to: http://www.catholicethics.com/forum-submissions
African Women and Political Participation: A Worrying Trend

By Veronica Rop

The small presence of African women in political arena is becoming a worrying trend. The reason being, many African states sign and commit themselves to promoting gender parity in political participation, but end up shelving the agreement even before the ink gets dry. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is trying its best but, structural and functional constraints faced by women in Africa are shaped by social and political relations in society. Some of the factors that lead to exclusion of women from political participation include social political discourses, political structures and institutions as well as socio-cultural patterns. Several changes have affected women’s socio-political stand but women have not yet achieved a favorable and expected position in society and particularly in politics. Audacious, determined, and committed as they are, African women are striving to assert an influential role in determining the course of their states but, they have been faced with many challenges that have actually strengthened their resolve. However, there is a growing civic consciousness in the socio-political sphere about the participation of women in politics and it is yet to bore more fruit. The few women who are actively engaged in politics are demanding for their political space and their optimism about the future seem to keep them pushing towards an all-inclusive politics.

It is worth noting that the level of women political participation in Africa has slightly improved thanks to advancement in general rate of literacy and political awareness. But, much still remains to be done i.e., in as far as the number of women in active politics is concerned. African customary and traditional laws that have always given more power and control over resources and decision-making processes to the men are to be continually challenged. Women empowering programs particularly in rural areas needs to be strengthen. Some women in influential political positions are trying to cease this opportunity to influence and promote legislations and public policies that would favor their fellow women in society in diverse ways. The reason being, these strategic positions offer women a platform to see to it that programs and projects that target and empowerment women are designed and implemented.

A full and equitable participation of women in politics has also some ethical implication such as solidarity, common good and human dignity. The benefit of involving women in shaping the destiny of the Continent makes this African proverb come true “You cannot kill a louse with one finger” or better yet, a Swahili saying, umoja ni nguvu i.e., unity is strength. The more our women and men collaborate in
our political endeavors, the more developed the Continent becomes. Furthermore, opportunity to prove personal and group worth in democratic political participation extends the opportunity for women to prove their worth, individually and collectively for the good of the society. Human dignity can only be recognised and protected only in community with others.

An example at hand is the just concluded party primary elections in Kenya where a handful of women secured tickets to compete with their male counterparts for various posts in the upcoming general elections. At this time around, under the new Kenyan Constitution, one could have expected the number of women seeking for political posts to increase but, on the contrary, intimidations, biases, prejudices, financial constraints, and violence during campaigns threaten women but these have not silenced their voices. What is striking thought is an overwhelming number of women who were elected back by their political parties. More still, one woman is contesting for presidency while one has been picked as a running mate. These women were suddenly voted back because the people of Kenya and their Counties could attest of their excellent work while in parliament or in various cabinet positions. The stage is now set for general elections in Kenya and other African countries and one thing remains; African women will face off with their male contestants and I am optimistic of their win. Our African ancestors said ‘when you see some clouds gathering remember the rain is about to fall.’ And so, is the African women’s political participation. Lastly, African states need to remain true to the commitments they signed and see to it that gender parity prevails while women ought to remain focused and keep their eyes on the common good.

Sr. Veronica J. Rop, ASE is a PhD candidate in Sacred Theology with a specialization in Moral Theology. She is a recipient of CTEWC scholarship. She is studies at the Catholic University of Eastern Africa, Kenya. She recently carried out her research on “Human Dignity: Study on the Participation of Women in Integral Human Development among the Kalenjin in the Catholic Diocese of Eldoret-Kenya.”

To comment, go to: http://www.catholicethics.com/forum-submissions
Implications of the Resignation of the Pope in the Media
By Emilce Cuda

"I called you to this Consistory [...] to announce a decision of great import for the life of the Church." What does the gesture of the resignation communicate to public opinion? On the one hand, according to a media survey, and agreeing with Moretti's film "Habemus Papam", which seems to confirm the judgment of Oscar Wilde when he says that "Life imitates art and not vice versa" - it conveys the attitude of an octogenarian in the absence of strength. On the other hand, the image of a pontiff ascending by helicopter to heaven conveys the near end of a system and announces change. Impotence or the power of denial? How does the media produce and reproduce public opinion?

The first response was vindicating and creative: on February 11th El Mundo from Spain published "Gone is God's sweeper after cleaning the Church of the scourge of pedophilia and the rotten apples in the clergy"; on that same day Berkenbrock writes on his blog, excusing the gesture as a renunciation not to the papacy but only to the bishopric of Rome. On the next day Argentine newspaper La Nacion, suggests "Benedict XVI's resignation is not an abandonment by fatigue, or the escape of a boxer who gets off the ring. [...] It marks the end of the tradition of the papacy for life, and becomes an example [...]"

The critiques also begin: on January 14, La Nación of Spain publishes the prologue by Tamayo in Kung, which introduces Ratzinger as "submissive to the magisterium," noting that one of the evils of the Church is "the Roman system of domination". On that same day, the Argentine daily, Clarin, speaks of "an unprecedented break with tradition that assumes a pope governs forever and 'does not descend from the cross' unless dead [...] he has been worn to exhaustion by the conservative and Ultra-Montanist faction in the Vatican". Boff's blog, on the 15th, published an interview where he states that "We need a different profile of the pope that is more pastor than professor, not a man of the institutional Church, but a representative of Jesus."

Finally, on February 16, we get word from the authorized academy: UniNomade from Italy publishes Negry, who believes that another "abdication, much deeper, had already taken place a while back, under John Paul II, when [...] openness toward the poor and commitment to a renewed church ended. Will they try to mask the problem by promoting an African, or a Filipino to the papacy?" On February 12 Point.fr from France published Miller. This Lacanian argues that" personal surrender in the battlefield is frowned upon by the troops. [...] Benedict XVI has done as Queen Beatrix [...]. But this is not what is expected of a Pope!" On February 16, Italian "MicroMega magazine publishes Agamben: "Benedict XVI's decision must be carefully considered by anyone who cares about the political fate of humanity [...] it strongly attracts
attention to two basic principles of our ethical and political tradition [...] : legitimacy and legality. [...] A crisis in legitimacy can not be solved only in terms of law. [Therefore] he retired with a gesture that questioned the very meaning of this title. [...] Benedict XVI has chosen to use only spiritual power, the only way that seemed possible."

Strategic calculations begin while nationalist feelings emerge to see a real pope in the Vatican, but the old church-state issues reappear to discredit papabile Cardinals: on February 16, La Nación shows the divisions in Argentina reviving narratives of the hierarchical cooperation with the military dictatorship, two days after Página/12 reminds us of the distance between Dilma’s government and the hierarchy in Brazil due to the Pope's call to vote against her candidacy; on March 3 Clarín lists determining factors that do not include the Holy Spirit, such as the percentage of cardinals, the international political climate, or the financial support of the Holy See - thereby grading as papabile the Italians, Americans and Germans respectively; whereas on the previous day, Mexico’s El Universal promoted Honduran Cardinal Maradiaga based on his moral virtues.

Lastly, notes that are more “off” color: on February 28, Clarin promotes the "Great cheap souvenirs of Benedict XVI: The merchants are selling [...] Ratzinger." On March 2 The Universal identifies a political campaign, claiming that “posters were placed-in the streets of Rome by fans of Cardinal Peter Turkson".

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.

To comment, go to: http://www.catholicethics.com/forum-submissions
Announcing a "Festgabe" for Dr. Karl Golser, Bishop Emeritus of the Diocese of Bolzano-Bressanone on the occasion of his 70th birthday.

The volume includes a collection of his writings, including pastoral letters and articles.

The "Theological Brixner Yearbook 2012" is a Festschrift for the 70th Birthday of retired bishop of the Diocese of Bolzano-Bressanone, Dr. Karl Golser. He taught moral theology at the Philosophical and Theological College Brixen from 1982 until his 2008 appointment of Bishop. A selection of his most important theological and ethical contributions on various topics such as conscience and responsibility, marriage and family, food and medical ethics, justice, peace and integrity of Creation and questions of Christian life from over three decades is presented in the form of an anthology. His pastoral letters from 2009-201, which are an impressive example of the spiritual profile and the spiritual depth of the theologian and bishop, round out the volume.

The college professor of the university wants to express with this collection thanks, appreciation and affection, as well as make a conscious contribution to the appreciation of his rich work and continue to make discussion of it fertile.

For more information,


Or contact Martin M. Lintner, OSM
(martin.lintner@gmx.net)
Associate Professor of Moral Theology at the Philosophical and Theological College Brixen
New publications from CTEWC members:

Dr David G. Kirchhoffer of the Australian Catholic University has recently published a monograph titled *Human Dignity in Contemporary Ethics* (Amherst, NY: Teneo Press, 2013).

It is now available for purchase as a hardcopy and as an e-book via amazon and other suppliers.  

Amazon: [http://amzn.to/ZakTGH](http://amzn.to/ZakTGH)

Editors of journals interested in reviewing the book for their journals should please e-mail reviews@teneopress.com with the desired mailing address. The press will then send a copy to your journal for review.

Christiana Peppard, Assistant Professor of Theology, Science and Ethics at Fordham University (New York, New York), recently collaborated with animator Jeremy Collins to make two videos about where we get our fresh water for TED-Ed.

Check out the videos:


More recent publications: [http://www.catholicethics.com/resources/publications](http://www.catholicethics.com/resources/publications)
Call for Papers

After 50 Years: Divine Revelation; Sacred Liturgy

March 2013 issue proposes to reflect on two of the constitutions of the Second Vatican Council, namely, Dei Verbum and Sacrosanctum Concilium. Besides reflecting on the historical background and formation of these documents, we invite theologians to critically reflect on the teaching given in these documents and their continuing relevance. Post-conciliar developments in biblical interpretation and liturgical theology and the present day challenges also may be addressed.

Suggested topics (only recommendations, not exhaustive)

- Historical background of Dei Verbum
- The contributions of Dei Verbum
- Post-conciliar documents on Dei Verbum
- Developments in Biblical interpretation after the Council
- Reflections on, Pontifical Biblical Commission, "The Interpretation of the Bible in the Church" (1993)
- Biblical Interpretation: Challenges Today
- Historical Background of Sacrosanctum Concilium
- The contributions of Sacrosanctum Concilium
- Inculturation/interculturation of Liturgy in the light of Sacrosanctum Concilium
- Post-conciliar documents on Sacrosanctum Concilium
- Liturgical Renewal after the Council
- Liturgical Renewal: Challenges Today

As usual, we welcome other articles on any area of theological interest and research.

Please send your articles (4500-5000 words, including the footnotes) latest by 10 March 2013. Kindly include the abstract of the article in 100-150 words and a short resumé of the author.

Other regular items: “New Scholars”: Abstract of doctoral theses (recently defended and not yet published); book reviews.

For more details: Shaji George Kochuthara (editor-in-chief): kochuthshaji@gmail.com
N.B. Kindly forward this to your friends.

Info on future themes can be found at:
http://www.catholicethics.com/resources/calls-for-papers-and-conference-announcements
Hekima Institute of Peace Studies and International Relations (HIPSIR)
Hekima College
(Constituent College of Catholic University of Eastern Africa) Riara Road, Nairobi.

Master of Arts (MA) degree in Peace Studies and International Relations

Call for Applications

The Hekima Institute of Peace Studies and International Relations (HIPSIR) is now accepting applications for MA degree in peace studies and international relations. HIPSIR is part of Hekima College, which is a constituent college of the Catholic University of Eastern Africa (CUEA). HIPSIR is run by Jesuit Fathers (an international Catholic religious order), and is therefore founded on centuries of Jesuit educational tradition which puts emphasis on academic excellence and full human formation. Jesuits run 189 universities and institutions of higher learning all over the world. The first Jesuit university, The Gregorian University, was founded in 1651.

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Website: www.hekimacollege.org I Email: admin.hipsir@hekimacollege.org
New on the Website

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March newsletter

Clearing House: Asian Horizons call for papers

New Publications: Kirchhoffer and Peppard

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Submit your publications and announcements