

1. What did you find at Trento? Please give us a considered answer

I found at Trent a very well organized, comprehensive and truly international consideration of almost all of the most pressing problems of our Church today. What is most significant about Trent is the growing and active presence of moral theologians from all over the world. This was due in part from the incredible efforts begun at Padua to secure funding so that theologians from poorer parts of the world or theologians without adequate financing and who would have trouble getting visa could be included. That move had already born fruit at Padua and we saw the first harvest at Trent. Moral theologians all over the world are finding their voices and are making substantive contributions to the dialogue required to resolve problems in our world and Church.

First, the experience of a "Pentecost of moral theology." It was touching and encouraging to feel the global connectedness in joint efforts and commitment in service to church and world society. Then I took a series of tight or loose new contacts, to which I hope to continue and deepen.

I found a wonderful mix of American colleagues who, because we were in Trento at your conference, were in a different 'mode of being' that seemed to lend itself to more reflective and creative thinking...with brand new people in situations very different situations from my own. For instance, at the final dinner I sat and talked with a priest from Tanzania about the AIDS crisis in Africa. Amazing. The global Church was a reality rather than an academic abstraction.

I found a wonderfully rich (in terms of knowledge and experiences) community of scholars and practitioners. I found the latter group especially inspiring as I have been unaware how many theological ethicists have been working in the field of applied ethics (esp. outside Europe), dealing on daily bases with health/medical issues, social policy matters, etc.

- an opportunity to have an honest and supportive atmosphere in group meetings and fruitful discussions, especially in short papers sessions – the quality of some short papers was outstanding (sometimes more stimulating than the main presentation)
- a realization that there is a steadily growing number of lay theological ethicists (both men and women) all over the world (although I don't know any women moral theologians in Poland; there are several studying for a doctorate but I am not sure how easily they will get a teaching position there; here in the UK we are very lucky).
- a painful confirmation that there is a real discord between the engagements/work of many (not all) theological ethicists and the RC Church's hierarchy (this was most felt at the presentation of Bishop Marks); I was also sad to hear from several African colleagues how difficult it is for them to teach what they believe is a more inclusive and integrated approach to moral theology. However, the good thing was that they knew about their tension. It was more worrying for me to hear from my Polish counterparts that moral theology which is not in line with the RC 'Magisterium' is not a good moral theology.

- a great enthusiasm/hope re: future cooperation with each other (in a local as well as international context)
 - a realization that as theological ethicists we have a voice together even if this voice doesn't often reach the Hierarchy. Related to this is the realization of a need to look for ways of bridging the gap. I left Trento with a question: how to find ways of speaking with the Hierarchy and be heard by them, and not lose the conversation partner (if they wish to become the partner)?
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What I found interesting was the multitude of contacts with different theological directions and trends. The cross-cultural exchange was very enriching. The interdisciplinary approach is one we should continue to maintain. The bishops and the officers in the church should be invited only because of their proven expertise.

In Trent I experienced, as well as in previous publications of similar meetings (e.g., Padua), academic social ethics and theological ethics research from various continents and contexts. Also information about particular projects and works in progress in this field and hands-on work for the sake of global social justice, as well as encouragement for research in global ethical issues and interdisciplinary work.

SUPPORT GROUP – for the kind of moral theologizing I am doing

HOPE FOR THE FUTURE – because of the nurturing of young theological ethicists to continue our vision for the Church

MODELS – senior theologians who combine both academic and pastoral involvements and/or engaged in prophetic theologizing

FRIENDSHIPS ACROSS BORDERS

- i. Commitment to respond to the changing and challenging situations of life
 - ii. Determination to think beyond structures so as to respond creatively to the needs of the people, especially the poor and the suffering
 - iii. Eagerness to inspire others and to be inspired by them
 - iv. An awareness of the need of communication among ethicists from different countries and working in different situations and areas of ethical concerns
 - v. Meeting people committed to theological development itself was enriching
 - vi. A bright future for theological ethics with so many young as well as experienced ethicists.
 - vii. Instead of taking resort to conflicts, desire to dialogue with authorities, the Christian community and the wider society.
 - viii. Also, to a certain extent, a bit of pessimism, especially in those working in the pontifical university contexts, that it is not easy to work with so much of control.
 - ix. Especially in those from Asia and Africa, concern over the challenges that they have to face and the limitations.
 - x. Enthusiasm to study and write more.
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What I received most of all from Trento was a new burst of enthusiasm for the Vatican II vision of the church and a sense of global solidarity for its implementation at a time when the institutional church was walking backwards. The struggle is far from over. But there are more allies in the effort than I had previously imagined.

Trento gave me an opportunity to meet with world renowned theological ethicists, and sharing from their treasure in this field. As young scholar from Nairobi I was able to draw a lot of intellectual wealth that currently am using in handling the courses that I teach in the Catholic University of Eastern Africa. I look forward to using the knowledge and experience from Trent to further my expertise and share with other young scholars in Africa.

I found many interesting and conflicting themes at Trento. The lecture of Alberto Bondolfi was very interesting and I had the opportunity to ask him a question and he responded very clearly. I am leaving out the question. I was struck by the insights of Junker-Kenny, Maureen even at Padua, and I had an opportunity to ask her questions both at Padua and at Trento. It was a delight to hear her on the foundations of ethics. Mannion, Gerard spoke well. I disagreed with him but we are good friends. Benezet Bujo spoke about African moral values. I disagreed because I feel a moral value by definition is universal. I wish I could follow him exactly. He spoke in French and the translation was difficult for me. Myroslav Marynovych spoke of citizenship and I asked him about the universal citizenship. He responded clearly but not as I had expected. However, it was very interesting to interact with him. Moyaert, Marianne spoke of moral pluralism. This is a theme very dear to me. I pointed out the contradiction in Ricoer's position. The moderator O'Neill was very appreciative. Finally, the lecture of Archbishop Marx on the social responsibility of the church was, to me, very interesting. I wish there was a discussion after his lecture. I am in touch with Veerle Draulans and Johan De Tavaneeer about relativism.

I found a church that I like a lot more. Open to discussion, on that which, if different spiritualities merge well, these are able to listen to each other. Personally, the Catholic Church re-enchanted me. Upon observing all the global confluence of researchers, pastors, students was: "I like this church a lot." I can say that I have approached more the presence of God since then. With respect to the ethic of the undertaking and sustainability, the theme on which I landed without wanting it, I see a new scene in which yes it is possible to put ahead the values of the Social Doctrine of the Church. Before, I was discouraged, but now, I know that it is possible, because there are many different continents that are willing to do it.

In Trento I discovered a new answer and opportunity to the great challenges of moral theology of the present and future. I met marvelous people, willing to continue fighting for dialogue and to construct an ethic of "Solidarity," in order to create new paths before the new challenges that are arising from the large social problems of the economic crisis, the family crisis, the humanitarian crisis, and contemporary politics. I shared my investigation about the difference of gender in the making of ethical decisions. I heard the interest of the people that attended the presentation of

the theme, I have taken the questions that arose from the participants to continue the development of them from new perspectives. I appreciated the effort and readiness of the coordinating team and those responsible for taking on such a great challenge, an excellent answer of all the participants before the call to this following conference of Catholic moral theology.

I am very interested in publishing the plenary French. I have already proposed to Marie-Jo Thiel and Lawrence Lemoine the sum of 500,00 € (five hundred) to achieve translation so that at least the text in French is accessible on the Internet. I renew my proposal. It is reliable.

First a lot of brotherhood and confirmation of the universal dimension of the Church. Then a wonder at the quality of speakers and discussions, many women's interests. Deepening my knowledge in the fields of medical ethics, and an invitation to further research particularly in the field of anthropology.

I found in the participants a great spirit for sharing reflections and experiences with their colleagues. I found great vitality in the production of reflections. I found a great richness and availability at an inter-generational level, which seems to me very positive for the future. It seemed to me a great success to invite and promote the doctoral students, who refresh the reflection. I found that the Christian ethic has a great future, in the least that we maintain all the dynamism of the congress that I have mentioned before.

Trent was for me a unique opportunity to feel the moral theology in the world, meet people from different continents and different sensibilities. To give just one example, I was seized by the various ways of addressing issues of sexual ethics, depending upon whether American or European. In a panel I was there (speaking of virtue ethics but also its application for example in case of homosexuality), the American approach (although one should not generalize) was more focused on the question (more political) of non-discrimination of people involved while the Europeans present were wondering about the anthropological and social implications of equalizing the different forms of sexuality. The questioning was not on the same points of departure or the same sensibilities and of course this meant another ethical approach. In another panel of African theologians present trying to reclaim their ancestral traditions and taboos in order to express the category of sin and moral prohibitions in language appropriate to their culture. It was interesting and forced to return to the old categories built in Europe.

Furthermore, Trent was the opportunity to feel the richness and the abundance of ethical questions in the world (politics, migration, family, AIDS, etc.)...I was also happy to meet with theologians from Asia, Africa, with their originality and their own perspective. This was another opportunity to see or catch up with colleagues whose work I knew. This ease was important to gain a sense of common mission difficult, serving the Church, Christians and the world.

Finally I was again struck by the suffering endured by theologians as a result of Veritatis Splendor and the difficult relations with the Roman hierarchy, especially on matters of sexual ethics. Mutual suspicion exists that is potentially deadly, he should leave. A forum like Trent might afford, preparing good dialogue on specific issues, but we should avoid lobbying groups who organize a brutal confrontation and sterile. From this perspective, the book example of a working group of French bishops with moral theologians "About a dialogue" (under the direction of Bishop d'Ornellas) concerning the revision of the French laws of bioethics, is very instructive. It is a book that asks questions in a tone open, heard from the French public and is intended as a constructive contribution to the national debate on bioethics laws. Working in small groups (bishops and moralists) was done in confidence, and helped to advance the most appropriate ways of speaking. The Church emerged grown in the democratic debate.

PLACE etc

Trento was an ideal city and location for the meeting.

All the arrangements seemed to run like clockwork.

It proved a wonderful occasion for meeting up with people.

The main Aula was a magnificent room and very user-friendly. Even the smaller rooms were very comfortable and well-equipped.

PROGRAMME

Full, but not too full. The balance between full plenaries, parallel plenaries and concurrent sessions was about right.

The concurrent sessions I attended were excellent and the speakers kept strictly to their allotted time - very important. However, there was such a variety of concurrent sessions, the real success of this arrangement will depend on whether it proves possible to make all the talks available to everyone on line. This was promised by Jim, but whether he can fulfil his promise depends on us, the speakers, making our talks available to him.

FEEDING ARRANGEMENTS DURING THE DAY

The food was excellent and the setting very conducive to getting round to meet people.

POSTERS

An excellent innovation. Those which were on show were first-class, and it was very helpful to have their authors on hand to speak about them. I asked some of them to send me copies by e-mail and they were all very happy to do so. This is a must for any future conference.

a. Networking of Catholic theological ethicists which is important for us to advance our various scholarly engagements.

b. I had personal contacts with renowned scholars in the field of theological ethics.

c. c. The concurrent sessions ensured a true spirit of dialogue

I heard the voice of the world moral theologians, especially answers regarding some of the current issues such as HIV etc

The great wealth of the conference was for me in the meeting with both young and experienced ethics / moral theologians, who were encouraging, the ever own ethical Forschungsweg critical

to continue and to be accompanied by national and international dialogues; yourself as part of this global ethical research community to be able to understand more determined in his own research to date, and the diversity of ethical approaches to research demonstrated to me the necessity of our discipline as an interdisciplinary bridge between different departments, each with specified content, content.

I was amazed at the organization of the Congress. Very efficient. I was very impressed then the presence of many, many moral theologians every corner of the Earth. Moral theology is more alive than it appears from our academic papers. A Hurrah for African and Asian women. They are truly good and beautiful.

POSITIVE I encountered a huge Trento World Assembly; There was cultural diversity. The physical organization included impeccable accommodation, breakfast, communicative medium in an auditorium, coffee, Eucharistic celebration ...all was well-organized. The themes were of salient and topical current challenges of our time. The discussions were sometimes crossed across cultures. I have loved the fact that it has retained more of a conference of young researchers, one way to prepare for their future profession. NEGATIVE, I lamented the exorbitant number of conference therefore a very limited time for stakeholders to deepen their themes. There was too little intervention in the French language, especially in the workshops. Given the plethora of sub-themes, he missed a general report on all subjects treated, on the recommendations. Except for the beautiful liturgy of the Eucharist, it is unnecessary had the time of community prayer. So could I ask "What is the role of prayer in the performance of the spot of a Catholic moralist?".

I found mostly motivation for further work. Personally I was losing power to continue work in the field of theology as a lay person from Europe. I found a large community of theologians and ethicists, who gave me a tremendous amount of motivation to continue. I found a community of scientists, who are able to think critically (which is our job), and who are willing to consider a wide scope of actual questions in a society and our relation to God.

In Trento, I was not only happy to meet old friends, but it was a good opportunity to experience a worldwide enthusiasm of intellectual exchange. Issues addressed in Trento in a variety of panels gave me an overview of what is going on in theological schools and groups. I still keep this memory.

I think that we might include some issues that are important, but I don't know where exactly. I call it "Political Ethics", that's my field of research and work:

- New thinking in domestic and international politics: Developing new and revisiting old theories

- New methods, methodologies, applications and practices for Politics
- Multi-, inter- and trans-disciplinary partnership/collaborative projects on Political Ethics
- Connecting research and practice: Impact on Policy and Policy makers

We had several essays in Trento of "Political Ethics" field, for example:

- Catholic Social Movements and the Creation of a Virtuous Global Civil Society (Ahern, Kevin - US).
- La Guerra giusta e la sua trasparenza morale (Malinowski, Grzegorz - Poland)
- La relevancia del catolicismo en el nuevo marco politico latinoamericano, entre los significantes del liberalismo y del populismo (Emilce Cuda - Argentina)
- The Implications of the Holocaust for Christian ethics (Pawlikowski, John - Us)
- De La Teoria de la Guerra Justa al Desarme Total (Novoa, Carlos - Colombia)
- Injustas estructuras en las modernas democracias: desarrollo humano y la opción preferencial por los pobres (Zampini, Augusto - Uk)
- Detainees for the Common Good: Obama and the Problem of Guantanamo (Getek Soltis, Kathryn - US)
- Solidaridad Vs. Estado de Derecho (Silvero, Jose - Paraguay)
- Luigi Sturzo and the Future of Global Governance (Bagot, Matthew - Uk)
- A Global South Perspective and a Methodological Proposal (Rwiza, Richard - Tanzania)
- Inspiration for a Theology of Conscience and new Political Ethics, based on St. THOMAS MORE” (Blanco, Pablo - Argentina)
- The Relevance of Dignitatis Humanae for a Constructive Dialogue in India’s Multi-Religious Context (Rodrigues, Sr. Eugene - India)

First, I found a large number of people who are quite alone in their academic task back at home (some explicitly because of bishops and others who are suspicious of them and of their teaching), and who were excited to meet other Catholic ethicists and feel part of something larger than their immediate colleagues/diocese. I found more “ideological” diversity (and tensions) among the participants, especially among the Europeans who because of the geographical proximity were understandably participating in larger numbers.

Second, I found that there is more interest in specific moral issues (applied ethics) than in method or theory. Both in the paper presentations that I attended and in the plenary sessions, I found that people are interested in writing (and reading) about specific issues, and that specific issues (HIV/AIDS, migration, etc.) attract more people interested in networking, etc.

Third, I was appalled to see the state of Catholic theological ethics in Latin America today (which may just be a byproduct of the problems that the church is experiencing there, especially given the bishops who have been appointed in the last 30 years). I saw a lot of energy

coming from Africa and from English-speaking countries, but much less energy coming from Europe and a bunch of scattered people coming from Latin America.

Fourth, I was lucky to participate in the steering committee meetings as a my group's secretary, and I was very excited to witness the birth of some form of more institutionalized association among Catholic theological ethicists. While I was a little frustrated with the lack of ideas coming up from my specific group, I was reassured by the ideas coming from other groups and from the members of the steering committee. I do believe that we need some form of association among us (especially because of what I stated in my first point), and I

Last but not least, I found an opportunity to reconnect with old friends who are scattered about the U.S. and the globe, and to meet new people I very much liked. The "social" events at the conference were instrumental to creating a friendly atmosphere and to facilitating ample exchange and networking.

A beloved colleague and mentor looking very well

A Bishop! Kevin Dowling

As promised, a treat for the senses; my favorites: strangolapreti and gelato

A backstage pass: a chance to see faces, hear voices (and accents and languages), shake hands and even embrace colleagues that I have only read in books in articles. The work comes to life. Colleagues who genuinely enjoy one another's company

A bearded princess in the tower at Castle Buonconsiglio – we don't laugh often enough!

A World Church – renewed sense of vocation and a vision of my place in the guild and the church. And an appreciation for the circumstance that I enjoy in the U.S. and at my institution that I should take advantage of to be more fruitful in research and teaching – and a desire to include more voices in my syllabi.

I found that the worldwide community of Catholic theological ethicists is very vibrant. My overall feeling at the conference and afterward was one of engagement, intellectual stimulation, and excitement. Even though I can say below a few specific implications for me, more generally yet vaguely, I know that I have had my horizons broadened in many ways. I found that I am a member of this worldwide community, and I am very much looking forward to building upon these new horizons as I move onward in my career.

I also found that the community of Catholic theological ethicists on the whole seems more interested in dealing with issues of ethical concern for the whole world and for the societies in which we live. There was not so much looking inward at how the institutional Catholic Church should be more ethical in one way or another. My perception that this was less the result of planning committee decisions than of the center of gravity of this scholarly community. And I think that's good and healthy, even though we must also look within. Therefore, I found the first wave of commentary in the final plenary and the final address by Charles Curran to be out-of-step with the spirit of the conference, and something of unnecessary downers and distractions.

A vision of a new church, worried about people and suffering. Assuming a commitment to reality, thinking new possible answers, trying to find ways to find the truth. Everyone was open-minded, friendly and warm.

The Trento conference gave me a global experience. It was an enriching global exposure. It was an interdisciplinary experience. I met persons from various continents. It was also a cross-cultural exchange of ideas. Different views of ethicists on various topics were indeed enriching.

I found a rich diversity of conversations and concerns that give shape to my own self-understanding as a Catholic theological ethicist. From Padua to Trento, I noted more coherence and confidence as a gathering. The skill and clarity with which we engaged pressing issues of our world was inspiring and invigorating. At the same time, there seems to be a lingering question as to the place of our community within the structure of the Church and its relationship to members of the hierarchy. I was pleased to see the addition of posters to allow for yet another medium of dialogue and exchange - as well as another route to help support participants. Overall, the financial support of participants, especially with the dormitories for housing, was absolutely magnificent. The planning committee was extraordinary in its hard work and in the thorough hospitality that was offered from start to finish. It was truly amazing and integral to much of what we were trying to accomplish in the gathering. I found the small group discussions which combined participants at random to be quite a wonderful addition to the conference experience. Over the course of the conversations and brainstorming, I obtained a deeper sense of why scholars came to Trento and what it meant for them personally as well as for their scholarship and teaching. In leaving Padua, I found that there was indeed some coherence globally to our questions and concerns. Leaving Trento, I found that there was direction and momentum around the ways we might address those questions.

I found: questions I had never encountered (especially during the plenary in which I took part), interest in my work that I didn't know existed, contacts (especially in Latin America and Africa), confirmation that my work was necessary, and an imperative to make my work more responsive to global concerns. I came away with a sense that not many theologians in the world work on marriage and family issues, despite the existence of considerable problems in these areas. I saw the inadequacy not only of magisterial writing on marriage, but of my own writing. I sensed that my impulse to connect family ethics and social ethics was a good one, but also knew that I had barely begun to scratch the surface. I was considering moving my research agenda to more typical social issues, but I came away thinking that there was a real need to view marriage/family through the lens of social ethics, for example, with reference to domestic violence, pervasive infidelity, and AIDS. I was and remain deeply grateful for being there, and especially for the gift of being able to give a plenary address.

Trento brought me a number of encounters and contacts with colleagues, which I otherwise would have never had and which I appreciate. The most important contact for me was the one with Charles Curran, whom I know well from his writings. Also he on his part knows me from my work. But we never met before. We have had a quite lengthy and interesting exchange. Thank you for your efforts in preparing that meeting - as well as the previous one in Verona!

I found such a variety of people in a field of theology I had never seen before. I saw a show of extraordinary richness, complexity and global diversity of the Catholic Church.

I find the Trento conference very enriching in experiencing plurality of people and their views. This is shown in the conferences and groups. There are those who are conservative and those who are progressive and liberal minded people, there are your as well as old participants that make the gathering colorful. I find the city beautiful and the food excellent.

The Trento Congress was for me one of the greatest experiences and I feel gratitude to those who have organized in an excellent manner throughout the event . I found at Trento a very international, intellectually open atmosphere, rich in thematic content (which I felt very close to my research interests), careful to give voice to the "suburbs" of the academic world and many young scholars. For me it was encouraging to see such international participation, but also some of the great figures of recent history of moral theology. I got to do lots of dialogue, to know many people: this was only possible, I believe, thanks to personal contacts that took place (a computer platform would be unable to give what you receive in the direct and interpersonal). I appreciated a lot the concurrent sessions that were all stimulated by the active participation of the Congress, dividing ideas and fields of research. I was able to appreciate an organized machine that was very efficient. It made me very pleased that I was given the possibility to speak also to various bishops because I believe that we must commit ourselves to creating occasions in which theologians, bishops, and representatives from Santa Sede can meet and speak to one another. I appreciated that it attempted to focus on some current internal problems in Catholic theology and to point out the challenges for the future. Trent was therefore a great opportunity for meeting, dialogue, and discussion and the opening of paths shared by moral-theological research.

I found a historical place - where the controversies with regard to Catholic church started. I feel privilege to visit and stay in that historical ambient.

From a purely emotional standpoint, Trento was a very beautiful experience, also only for the sense given of the number and variety of the people present. A real encouragement to continue in moral theological work. I add, still from an affective point of view, that the possibility to see and speak with some "mythical" people of Catholic moral theology was also extremely rewarding. From a strictly theological point of view Trento was an important experience of updating my technological knowledge that has permitted me to come in contact with up to date and current research and with innovative research paths. The really global dimension of the event was particularly important with respect to the danger of a certain provincialism that the Italian situation sometimes risks. I followed with particular interest the contributions of fundamental/biblical ethics and those regarding the plan of ethics of emotion and sensuality, noting open methodological approaches and can confront, without qualms, the challenges of today.

I can say that my particular angle of approach, my focus on ethics in an ecumenical institute saw the possibility of expanding my vision of Catholic ethics and verify that the originality and the full adequacy of the ecumenical dialogue, but in another part noted the limited space (to the exclusion of the first round table) dedicated to an ecumenical confrontation on problems, which, in general, moral theologians must face in plural-confessional and plural-religious contexts.

From a methodological point of view I appreciated the alternation of collective moments and small groups, finding appropriate the interventions that I followed, it remains the displeasure of having had to exclude, for practical reasons, a plurality of contributors. Not in the least, Trento gave me the possibility of acquiring texts not easily found in the Italian market.

I found a sense of fellowship among the Catholic ethicists, to begin with. Also, in the workshops, I came to know a few nuances to certain ethical issues which I would have not known before. All this, during the discussions in the small group workshops.

Catholicism in the deepest sense at the end. A universal space in which moral theologians from all over the world could freely exchange their opinions. A profound love of the church, expressed through legal, critical, and creative thought. An ecclesiastical space and at the same time open to the world. Moreover from the exchange of ideas, it gave me encouragement and hope for the future of theological reflection.

I was greatly encouraged to meet in Trento a variety of good thinkers who were putting faith-inspired scholarship into practice by dealing with the critical issues of our day. I was particularly impressed with the number of young people, especially young women, and especially from the “two-thirds” world who promised much for the future. There was good chance of exchanges (excellently designed and facilitated programme to assure discussion of papers!) and even if I can’t remember everything, I know that it touched me at many deep levels. Something to remember, to be strengthened and encouraged by....

I found:

- a. Diversity: from the authors of classic texts to first year doctoral students, from all the ends of the earth, on all sorts of topics...
 - b. One main common element: Catholic ethicists getting together. That is quite an achievement, even given the presence and support of the bishops...
 - c. Good organization, food, great venue, facilities...
 - d. Interesting papers and debates, in great variety, even though a system that limits presentations to 15 min does not allow the authors to develop their arguments fully.
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I was able to see the level of research in different fields all over the world. I realized the importance of networking in moral theology and the need to work on that in Europe. It opened my mind to some topics I wasn't really considering when seeing how important they were in other contexts. Trent allowed me to understand that the moral theology done in Europe wasn't in contact with the concerns of other parts of the world.

Several of the plenary sessions were stunningly poor: speakers seemed odd choices and/or unprepared. You always expect one or two to be that way, but at Trento several were. That is what I think. Sorry. On the other hand, some of the concurrent sessions were incredible...e.g., Kevin Dowling !!

In Trent I found a group of colleagues with which I could enter in a conversation. I met with people I knew and I met new people. I found specially interesting meeting young theologians; that is people more or less my age, if we can say one is young at 40. I mean people who are beginning their teaching experience. I spoke in one of the Parallel Plenary Sessions, so I do not mean to be disrespectful with what I am going to say towards whoever presented a paper, but in some respect I found that the most interesting moment was the coffee break, as a chance to talk. I think it is a good opportunity to express your ideas, to contrast them with others in an enriching way.

I found many things at Trento. First, I found a deeper awareness of my vocation as a theological ethicist/moral theologian in the Catholic Church. Second, the structure of the plenary sessions with simultaneous translation provided both a sense of connectedness and distance from my worldwide colleagues. There was a Pentecost feel to these sessions; yet upon further reflection, I also felt sorrow over the simultaneous translation since the languages while common, were also the languages of the conquerors. Third, I found within me a renewed commitment to help my students think about the connection between the local and global church. Fourth, I have continued to be nourished by the recognition that the guild of theological ethicists is large and I found companionship in unexpected places. Fifth, the ability to speak with colleagues whose work I had read, but did not think I would ever meet, was inspiring, thought provoking, challenging, and welcomed. Sixth, a sense that we are on the cusp of something new in the church, so, it gives me hope for our discipline as we strive to serve the people of God and our church.

New contacts. Good atmosphere for interaction among theologians/ethicists of different convictions. Insights into new developments in ethics from different parts of the world. Very positive impression.

I found in Trento, a group of colleagues, widely applied in the study of theological ethics. Each was living in their particular contexts, but all were well focused on developing an ethic that responds to the desires of today's world. For me it was very enriching.

The meeting at Trento was certainly impressive for its conceptualization, themes and directions. It was manifestly inclusive in terms of continental span, regional representation, gender and color mixes, and the like. Unfortunately, those on the right of the ethical debate were notably absent – but only because they had excluded themselves. As someone who is not really on the left but left of center, I miss the challenge of thinking conservatives, since they provide more stimulation than the already converted.

Trento was an important base for me in my work. This is my first 2 years as a teacher and the conference in Trento has broadened my perspective considerably.

For me it was very important that many problems were discussed in a very open and bold manner!

Main experiences at Trento: Great atmosphere of a real dialogue and people being more "relaxed" towards other ethical opinions/positions. There had been a real development from Padua to Trento - we had become more used to discuss with other ethicists from all over the world (I find). On a more personal note: Before Trento I had been sick for some months and had still health problems when arrived in Trento. When sawing me feeling unwell, an old couple who had already had a very long trip from Canada, helped me with my luggage. - I was really impressed to meet people not only working in the field of ethics, but also showed themselves as being really ethical...

The meeting in Trento was significantly different from the first gathering of CTEWC in Padova. The Padova event was, in many ways, intimate; Trento, with more scholars in attendance and double the concurrent session opportunities, had fewer opportunities to spend casual time together for the start of friendships. Trento had a business agenda, a clearly important business (and I am well aware of the logistics involved) yet ... the busyness of the business was tiring.

I found a wonderfully welcoming city, beautiful and rich in its architecture, natural environment, and history. The people embraced us. The FBK and regional political leadership went over the top in terms of hospitality.

The sessions of the gathering were good, though not all conveners followed the 15 minute rule, a disappointing failure, particularly when one or more of the speakers did not follow a written text. During those sessions where the rule was applied, discussion that followed those presentations was robust and energizing. An affirming element of the presentations/discussions was the common language of the Catholic traditions that we could speak (importantly true also of Padova).

I appreciated the opportunity to observe meeting-specific breakout time (those two sessions seemed not as busy). Those discussions were thoughtful and generated enthusiasm tinged with the practical considerations of how to move forward together as scholars committed to our Catholic moral traditions. I found the participants in my group (Group 3) excited about strengthening networks of Catholic theological ethicists, to forging ahead with regional or trans-regional meetings in an interim between Trento and 2015, and to meeting altogether again in 2015, the 50th anniversary of *Gaudium et spes* and the closing of the Second Vatican Council.

I found the plenary sessions fast-paced. Perhaps a 20 minute rule plus a 20 minute question and answer period would be a sufficient amount of time to sit with the presentations. I applauded the deliberate and successful reach for diversity among the plenary speakers (women, men, scholars of color and from developing countries ...).

Unsurprisingly, I felt a pressing need to work together, to find ways to reach beyond national and language boundaries. I missed hearing about the status, support, and concerns of Christians from the people in nations with a strong Muslim presence and from those in Israel-Palestine; what is it like to be a member of a religious minority, how like are their experiences with the early Christian communities (many of today's minority Christians in those same holy places). I found myself wondering and wandering about what I might be able to do.

The meeting was a great success. The location was especially appropriate, as respectful of and even celebratory over our traditions and as confirming a new moment in theological ethics – heralding the laity in mutual collaboration with the clergy in service to the Body of Christ, God's people in the World Church. Trento witnessed a more diverse community of scholars – an amazing feat of funding and visa-granting—and their families (travelling with an elderly parent or a spouse and children, babies too!). Like the Padova Conference, Trento was a history-making event (I still refer to the Padova meeting as the best and most important academic meeting I have yet to attend, Trento holds a very close second place; I am proud and privileged to have been a participant at both.

I was inspired to see more than 600 world moral ethicists coming from 73 countries on one platform. As a young and new scholar it was very encouraging to meet, see and listen to the world famous moral ethicists. Trento was the best and wonderful place to have such gathering, where one could experience marvelous combination of old and new. I found tremendous solidarity of great minds, great team work and excellent organization.

I found an honest conversation about the future of Christian ethics in a Catholic church that is increasingly taking its identity as a global one, to heart. I found this conversation to cut across linguistic barriers that normally thwart the global character of the church outside of Rome. Thus, it was illuminating to participate in meetings held in English, Spanish and French all in one place. I had never experienced such a blessing as a young theologian. Sometimes the English speaking world among academics disregards insightful conversations among others, unless that is if their work has been deemed by the powers that be important enough to translate.

I also found a church hierarchy who was not present in that conversation save the German bishop who spoke to us. I have two ways to interpret this absence: perhaps they decided

to respect the breathing room that we needed in order to have an honest conversation about the present and future state of Catholic theological ethics; perhaps they simply decided to ignore our conversation. If the former, I would have liked us to receive a formal communication from them to that effect because theological ethics does serve church, society, and academy in a context that presumes the presence of the hierarchy in the lives of the people, for better or worse. If the latter, then the lack of formal communication makes sense and if so, their absence is of concern because as a lay young theologian I take it as the hierarchy not knowing yet how to engage in conversations that include lay theological ethicists at table... especially women. Either way, even though his presentation did not engage the conversation among us as it could have, I appreciated the presence of the German bishop.

One of course is always tempted to compare Trento to Padua, and perhaps that is a mistake, but it is hard to avoid. I experienced Trento, without doubt, as bigger and better than Padua. I also experienced a different energy. Some of this may have had to do with the fact that I was now attending as Dr. X and not as a student, but I nevertheless believe that people were more enthusiastic at Trento. Padua was an experiment, a first time, new ground; people were testing the water, and some got excited ... but Trento was serious, a meaningful forum, a place where people experienced a World Church. In this regard I also experience Trento was more representative, for example, there were more German scholars. A lot of this may also have had to do with the very clever idea of locating the conference in Trento and the constant reference to the historic significance of the place, thereby implying the historic significance of this meeting of theological ethicists, not only for the discipline but also for the church and the world.

I must confess, that in light of this experience, it came as a shock and a disappointment to be told that this may be the last conference of its kind. I acknowledge that such an event is extremely expensive, and all sorts of suggestions were put forward as alternatives, but I question whether one can ever really replace the physical experience of 600 theological ethicists in one place. It would be like suggesting that because World Youth Day is expensive, it would be better to have a virtual World Youth Day online. It just wouldn't be the same. So the question is, is such a conference good for theological ethics, good for the church and good for the world? Is it worth it? There may be several ways to try to assess this. Publications is one. The establishment of useful and meaningful collaborative relationships another. And I think that one should try to keep track of these as your questionnaire seeks to do. But ultimately, many of the benefits of such a meeting may be more difficult to quantify, for example, the words of encouragement for students, or other colleagues, the feeling of really being part of something bigger than oneself, the discussions that spark ideas or confirm suspicions, the confrontation with positions from other parts of the world or from other areas of research that one never knew existed, and the concrete experience of how catholicity really does embrace diversity.

Finally, I experienced Trento as a remarkable opportunity and blessing. I like to travel. I like to meet interesting people. I like to spend time with friends. I like to enjoy good food and wine. I like to be made to think. I like to learn. I like to feel challenged. I like to be affirmed. I like to imagine the future. I like to reflect on the past. I like to see history in the making. And all of this, I found at Trento.

At Trento I found a serious part of the Church. Yes I have inspired in all ways in order to give response through my life in the area of Moral theology.

Great cordiality and evidence how different settings (e.g., Faculties of Cath Theology vs non-denominational Arts Faculty, minority position in India, different views of legacy of colonialism) influence the agenda and language of Catholic Christian Ethics. An Indian bioethicist in a Catholic college was looking for positions on the embryo in ancient Hindu texts. A US panelist speaking about racism was importing an academic US view into the analysis of the West Indies, according to an Irish ethicist who has lived and worked there. The palette of working definitions of what is “Catholic” was extensive. “Trent” could have played a greater role in its defence of human nature and reason against a justification achieved by total re-creation.

I found a very stimulating group of scholars from very different cultural settings. The symbolic value of physically gathering together in one place is not to be underestimated. Moments of liturgy and prayer further helped this. I met or at least observed a number of authors whom I had never met personally. I thought the long introductory lectures were not of the academic standard warranted by such an event.

I found intellectual passion and great interest to address contemporary issues that concern humanity, and by implication the Church. I also found the great desire and interest among the participants to work together as Catholics in dialogue with different cultures and backgrounds, I think all continents represented. Challenges and Hope were present in the conference at Trento.

Trento was for me an international forum to speak about fundamental topics that deal with theological ethics. Although the tendency of the majority was progressive and liberal, the organization of the event allowed for the meeting of different stances with respect to the same topic. This seemed very healthy to me. The other aspect that I wanted to stress is that as healthy as it was having seen different theological positions about some topics, it was substantiated by the great number of lay theologians in the field of ethics and morality, the majority of them enthusiasts and young people. Without a doubt something extremely stimulating and full of hope. I think that the majority of these people were interested in maintaining a critical fidelity to the church.

At Trento I encountered a great variety of very interesting and committed Catholic scholars, and felt a marvelous sense of participation in history. In fact, I often found myself meditating on the history represented by this place and on the history we were making during the walks back and forth to the meetings and during “down” time in the hotel. I also experienced an efficient organizational plan and reasonable schedule for the gathering, with especially nice touches of hospitality. The liturgy in the cathedral was particularly meaningful, as I sat right behind Mercy Amba Oduyeye and chanted the Gregorian parts of the mass in the company of a “Protestant”!

I enjoyed renewing acquaintances made in Padova, especially with Pushpa Joseph (we had corresponded a bit) and Bishop Kevin Dowling, and hearing the latter's eloquent presentation about AIDS. I learned much from various other papers, and at this remove my impression is that I especially appreciated some African speakers, e.g. Laurenti Magesa, Anne Nasimiyu, and Margaret Ogala, and also the Indian Shaji George Kochuthara. It was a privilege to be able to give a paper myself that acquainted some twenty or so hearers (including Kevin Dowling) with the reform movement "Roman Catholic Womenpriests" and raised questions about the ethical implications of this movement. After my session I promised to send some material to someone I met then, Nuala Kenny from Halifax, and I'm following up on this now. (I had provided the audience with "prayer for vocation" holy cards from the movement, and also enjoyed sharing a few of these with priests and others I sat with in the general sessions, including some eastern Europeans.)

My discussion group was well led by Cathriona Russell and afforded a real opportunity for conversation despite the linguistic challenges. There I got acquainted with the Korean scholar (whose name escapes me) who was appointed a Vatican ambassador, and also got to know Clement Campos better.

From the same approach of the Congress, the problematic issue dealt with was very broad and we did not arrive at any proper conclusions. I consider the most notable aspect of this rich experience to be the meeting among the participants with this dual unity:

- + for one part a deep coincidence in finding the life of the town in love and justice (it seems to me that the conveners selected to whom we had most this theological focus and we were not so worried about compliance-ethics), in effect the prevailing interest was in responding to the immense challenges of life for people and to hear people above more ecclesiastical issues, this with a fine sensibility to the demands of justice and solidarity with the weakest and most vulnerable.
- + For the other, a conscious attention to the particular contexts, which gave rise to a fairly ample diversity in many concrete issues.
- Asians emphasized the need for dialogue with other religions and also the collaboration to find its place as a minority in countries with different majorities, also the challenge of an adequate inculturation of the Gospel
- Africans are in a situation similar to what we experience in Latin America in the 19th century after the end of European colonization (fragmentation and wars among the groups seeking national power, desire to regain their own identity ...) and With the enormous problems of poverty, AIDS and discrimination against women (although the latter was rather a question from the "West").
- In Latin America, we know the disasters that usually increase with neoliberalism and political corruption, widespread drug trafficking and increased migration ... and searches with a greater emphasis on the requirements of justice for the impoverished.
- Europeans were more concerned about some issues within the Church (difficulties with authority, women's participation ...), sexual ethics and bioethics ...
- colleagues in North America with the challenge of shaking the conscience of their countrymen and government (at a Catholic university they gave an honorary doctorate to Condoleezza Rice!) to work for international justice without an eye to bullying, and also to curb abuse of authority

committed under the pretext of combating terrorism, which also happen to abuses of authority in the church

-A paradoxical example illustrates, in my opinion, this dual unity: the same respect for the dignity of the person and people are now apparently opposite answers to the question of homosexuals in Europe and Africa.

-All these elements enriched the perspective of participants and empower us to better perform the important task of ethical reflection in the service of the church and of society in our respective countries and the possibility of better links between themselves and theologians also with other organizations that strive for the transformation of our globalized world toward greater justice.

-I add one additional observation more personal. In most of the discussions did not go expressly or motivations or specifically Christian arguments. Not that were not present, but remained involved. Maybe because we did not address the fundamental issues of ethics, which are more fully their place; the current issues that we addressed have more specific arguments that rely on other sources. Thus we achieved a very fruitful dialogue between the theologians and those who spoke with a secular humanist language.

-All that it offers us is in sum the possibility of having a rich overview of the set of issues and of the foci that are received in different fields. And also the possibility of a better cooperation in order to find better informed and more motivated answers.

I found the plurality and diversity of peoples, ideas and missions. I realized just how real is the solidarity between all the concerns with the Christian life and the treatment of ethical issues important to the world today (poverty, environmental issues, minorities). I noticed a concern with action and reflection of the Magisterium of the Church, and the fitness of the Church as an institution visible, and propose ideas for dialogue and solidarity actions, inclusive and committed.

- Opportunity for contact / discussion with moral theologians from around the world;
 - An environment that inspires the belief in the importance and power of theological ethics Catholic;
 - To stimulate research and publication;
 - A visible testimony to the unity in plurality.
-

The experience at Trento was a sign of hope for me, for our church and for the world at large. I was blessed to have been invited to such a well organized and thought out event. The content of the conference was a life changing experience for me. Being a Nigerian woman in diaspora who was working on my dissertation at the time (yet to graduate in May 2011), I found the conference to be very helpful to my understanding of the world church. The idea that the world is a "global village" became reality for me at Trento. The fact that Trento brought people from over 73 countries to share their stories was quite amazing. I have attended several conferences in the past, but this one was different. The effort to include people from all cultural, and educational backgrounds was amazing. I still remember walking around and meeting interesting and

wonderful people from different parts of the world. Trento was indeed a global village, a sign of what is to come. I found hope and life again in Trento.

Trent 2010 represent for me the global picture of the world, the Church and theological ethics. I met great scholars whose academic works have accompanied me in my research and studies as a young moral theologian. Trent 2010 re-enforces in me the zeal to dig deep into those values that define life in Africa in order to make the faith and theology more relevant to my people. The interaction with other cultures is a positive ingredient in my ongoing research and studies.

In Trent I met a conference prepared with great care, much effort and seriousness. This conference was an opportunity for an unprecedented exchange of experiences in my life, that on a personal level. Another element of the highest importance were the major conferences that were offered. Small conferences with specific topics and choice were an extraordinary richness. Too bad the Germans showed their fighting with their bishop who came to that conference and for some it seemed that everything was negative, in fact Congress was certainly the event of the decade for us moralists.

At Trento, I found a welcoming environment of international scholars who were eager to discuss the state of Catholic theological ethics across the globe. I benefitted greatly from the many fruitful conversations in which I participated, especially the informal ones over breakfast, lunch, dinner, and just walking around Trento. It was a lovely environment for real theological dialogue.

2. Did you make new contacts at Trento and have you maintained them? With whom? About what?

I had more contact with Christiana Peppard on her thesis project (water as a human right?), To which I have given her some information and have developed contacts with important people in Germany. Contacts with 2-3 other people for practical cooperation in research projects, my specialty environmental ethics and creation are being planned.

I made far too many to mention here. But perhaps I'd just highlight the fact that a few junior scholars are getting together at SCE to plan some things and perhaps put together our own blog...and this arose directly out of conversations at Trento.

I met many interesting people and exchanged contact details with about 10 of them. The most fruitful contacts so far have been with Jasna Curkovic from Croatia and Ethna Regan from Ireland. I have also strengthen contacts with theological ethicists in Britain and because of Trento (and your encouragement, Jim) we have embarked on an interesting project.

This is the most important element of international congresses like the one held in Trent. I made several contacts at the congress for our new program in international business and politics ethics.

I invited Eugenie Rodrigues, Stephen Fernandes and Marianne Mouyaert together with other old contacts to submit their article for the Asian Christian Review 2011 issue on pluralism and they responded positively; will contact them again when the deadline for submission is near.

I invited the Asian women theological ethicists (old and new contacts) to submit an abstract for the next EWA conference on Wired Asia. Of the new contacts, Eugenie and Anthonette responded positively. Will follow them up.

I invited Monica Jalandoni (pre-Trento conference new contact) to attend the forthcoming conference of the Circle of Catholic Feminist Theologians in the Philippines.

Christof and globethics.net – I registered and submitted two articles; I now regularly receive their newsletter

HARC – I registered, and communicated once to Julie Clague to give a feedback regarding the 1st newsletter.

Shaji George – I will communicate with him soon regarding journal exchange between MST Review and Asian Horizons

Marilyn Martone - asked me for a list of articles on Asian women's perspective on the Catholic Social Teachings for her course on this and I sent her a short list.

Yes, especially with some of the theologians from Asia. Mainly about writing for the journal *Asian Horizons*.

I myself have kept some contact with people in Austria, Germany and Malta, some of whom joined Martin and myself for some days of vacation in the Dolomites after Trento.

I managed to make a number of contacts, but one is of great importance in view of the way forward for Catholic Theological Ethics in the World Church. I have managed to keep in touch with Prof. Christoph the Director of Globethics.net. Together with the members of the Department of Moral Theology of Catholic University of Eastern Africa, we had a meeting with Prof. who had visited Nairobi. In the meeting we discussed on how we can make use of the Globethics.net to further the study and dissemination of papers and publications on Catholic ethics. The meeting deliberated on a number of issues of which the possibility of having Globethics.net.East Africa was conceived in order to further the objectives of Globethics.net., and make the many young scholars from this region to access materials of the subject easily.

In view of this, the Centre for Social Justice and Ethics of the Catholic University of Eastern Africa has applied to the Director and is looking forward to facilitate the management of this initiative if considered capable.

Yes, I did. I am in touch with Kenneth Hymes. It is mainly a fraternal relationship.

I made contacts with the following people dedicated to the themes of sustainability and globalization:

Daniel Scheid, EE.UU./ Duquesne University

David Hollenbach, EE.UU/ Boston College

Jacaranda Turvey, UK

Stephen Fernandes, India/ Saint Pius College, Mumbai

Cathriona Russell, Ireland / Trinity College, Dublin

Yes it is a great opportunity to share with new investigators of moral theology, especially with colleagues in Mexico and Argentina, Brazil, Spain, Peru, Italy, France, etc. With respect to the related investigations with the theme of "Gender and Ethics."

I am in touch with all the French present at Trent as part of the Association of theologians to study morality. I intend to continue contacts with Paolo Prodi, Alberto Bondolfi, Matilda Anne Sidonie Zoa, Lisa Sowle Cahill, Raphael Gallagher, Mary-Jo Iozzio, Carolyn Sharp, Pierre-Yves Materne, Robert Mundle, Aristide Gnade, Yvon Elenge Victor Adangbe, Mathieu Ndomba, Katharina Westerhorstmann Eric Gaziaux, Benezet Bujo, Pushpa Joseph, Christa Schnabl, Julie Clague, Samuel Forero Buitrago, Joachim Abduel Andrzej Wachowicz, Bernard Jalkh, Richard Brush and AJ Buch.

The topics they discussed led me to pursue a reflection among us.

Yes. In the first place, I contacted the four Mexican ethicists and we agreed to meet periodically to create an articulated group, which we will have in 2011, inviting other colleagues. I contacted colleagues in the Society of Christian Ethics in the US and the Mexican participants in the Congress agreed to frame us with them. I established contacts with Latin-American ethicists, with whom I plan to relate in the near future.

Trento allowed me to meet colleagues whom I knew by their work and have points of common interest with me (D. Hollenbach, T. Kennedy, R. Burgess, J. Selling ...) and other younger who shared a common interest, especially on matters of fundamental moral theology. I sent them my

paper prepared for Trent on Gaudium et Spes and Veritatis Splendor. Some have responded by seeing me a text they had written.

The new contact I have valued most is with Shaji George Kochuthara, from Dharmaram College in India. We have kept in touch and he has even invited me to consider writing for the periodical he edits. I have not yet followed up some other contacts I made but I hope to do so when the appropriate opportunity presents itself. I found meeting people from different parts of the world one of the most valuable aspects of Trento - including meeting up again with people I met on some trips abroad many years ago.

I had several contacts but have maintained the following:

Tom J. Bushlack - on social ethics

Benezet Bujo - on African theologies/sexual ethics

Elias Opong - on peace/social ethics

Eugene Suomdery- on social ethics

I contacted the director of global ethics and moral theologians of India regarding the environmental issues.

I have made contacts in Washington, Georgetown University in the field of nursing ethics for exchange in the "dementia"

I met a group of Italian theologians and philosophers from Puglia. I spent pleasant time with them. We remained in contact and we are available for future joint commitments in the field of ethics.

Yes: 1 body found in Trento African moralists to project a hemispheric meeting. Since then I have no echo on the feasibility of such a meeting. 2 ° BILLY friendly relations with Leocadia and Anne Sidonie-ZOA. 3 ° With James KEENAN and Missy Carter about obtaining a post-doctoral fellowship to enable me to improve my English and especially to learn English in technical theology. James has promised to learn the side of London.

Yes, I did. Few of them are still active. I got an invitation to a mailing list including moral theologians from the US and Europe. This is a big help to stay updated in the actual issues. With others I am communicating through emails.

Actively I am in contact with:

Joseph A. Selling (invited me for a membership to his mailinglist)

Kenneth Weare (emails)

Slavomir Dlugos (further work in the field of bioethics)

Todd Salzman (email)
Julie Clague (sent me an article)
Delfo Canceran (emails)
and Johan Verstraeten (promised me to write an introduction to my upcoming monography)
and personal contacts with other PhD students

I was lucky to make new contacts in Trento, especially with theological associations and schools. These contacts have been maintained ever since. With Philippe Bordeyne (Institut Catholique de Paris, France), with other ethicists in France, I am in contact.

I made mostly friendly contacts with other Spanish speaking folks from Spain and Latin America. I have kept in contact with a couple of them via email (Juan Francisco Tomas, Alberto de Mingo) but not with regard to any specific project or topic. I look forward to contacting them and others in the future, though, and use our acquaintance from Trento as a basis for further communication and hopefully collaboration (especially with people like Alejandro Crosthwaite and Victor from Notre Dame).

I have maintained ongoing contact with Julie Clague regarding HARC and how I might participate in/contribute to that endeavor.

I met some new people that I also will see in the future at the Society of Christians ethics and reinforced existing relationships. I enjoyed conversations with many scholars outside of the US, but not new substantial contacts afterward. I would like to say that I did, and maybe I will follow up with some people now.

- Father Javier Galdona and Marcelo Copetti (Uruguay): We are developing together a CEDSI "Diplomate course" of Social Teaching in Uruguay in agree with the Catholic University. We are starting to work on it.

- Rosana Manzini (Brasil): We are thinking on developing a bilingual Virtual Newsletter for Social Teaching, for Latin America.

- Augusto Zampini (UK-Argentina): He became a friend of mine in Trento. He is now following a project - I am coordinating in Argentina - called "Comunidad Politica" (Political Community).

- Father Juan Francisco Tomas (Argentina): We are considering in CEDSI's to participate in a theological network - lead by the episcopal conference of Latin America - and proposing Father Juan as our delegate.

- Aldo Marcelo Caceres (España): He recommended my paper on Thomas More to be printed here in Argentina in the Augustine's magazine of Latin America.

- Matthew Bagot (US): We keep in touch and looking forward for an academic interchange between Argentina and US.
 - Tina Beattie (UK): I keep in touch with her and I'm also a reader of "Marginal Musings" (Tina's Blog)
 - Nontando Hadebbe (South Africa): I keep in touch with her.
 - Hans Wenninck (Netherlands) and Aloys Buch (Germany): I keep in touch with them.
 - Emilce Cuda (Argentina): I keep in touch with her.
-

I made new contacts in Trento and I have maintained them.

- (a) Global ethics net (www.globoethics.net). The link between the Department of Moral theology – CUEA and the Global ethics net has promoted dialogue, reflection and action for responsible leadership. The contact between CUEA and Prof. Dr. Christoph Stckelberger – University of Basel (Executive Director and founder of Globeethics.net-Geneva Switzerland).
 - (b) Established contact between the Department of Moral Theology (CUEA) and the Centre for Religion and Bio-sciences, Theology and Religious Studies Department – University of Chester, United Kingdom (Professor Celia Deane-Drummond). As a result of the contact at Trento, we are preparing a manuscript on “Human Flourishing.” It will be published by CAFOD, UK.
 - (c) The Trento conference provided me with an opportunity to be in contact with students and teachers (staff) – we were together in Leuven, Belgium. I got insights in making final touches on my new book: “*Ethics of Human Rights: The African Contribution*, Nairobi, CUEA, Press, 2010.
 - (d) While in Trento, I met the president of the Association of African Theologians. I also met about twenty five (25) African Moral Theologians (Rev. Prof. Nathanael Y. Söede introduced and invited us to the Pan-African Conference). Trento has facilitated the organization of the conference – in Nairobi, Kenya; Date 8th - 12th November 2010. Venue: Catholic University of Eastern Africa, Nairobi – Kenya.
 - (e) In the light of the meeting at Trento, the Department of Moral Theology – CUEA, intends to organize a forum of moral theologians. The forum will be this year - 2011. We will start with 'ethicists' involved in teaching ethics in Universities, and seminaries in Kenya. Theme: “*Methodology in Moral Theology*”.
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I made a couple new contacts at Trento and was re-introduced to several scholars that I met at Padua. No correspondence, however, has taken place to date since Trento.

Yes. So far, I have drawn upon the writings of African and Indian theologians writing on family ethics and that has been helpful, and I hope to maintain personal contacts as well.

I kept in close contact with the Brazilian group. Here in Brazil we are scattered and we see ourselves infrequently. With foreigners, I met personally Marciano Vidal, Patricia Beattie Jung, Todd Salzman and Michael Lawler. Working with research and pastoral about sexual diversity, and these authors help me a lot.

Yes! With some Africans. African ethics interests me most.

Yes I made some contacts to acquaintances but it did not last long because we become busy with our work.

Yes I have had the chance to meet colleagues from the German and French areas. I am thinking, for example, about prof. Bordeyne (France), prof. Goertz (Magonza), and other researches from the university of Vienna. I have had contact also with other Italian students (from the Kessler Foundation for example). With some we have proposed to cultivate closer relationships (exchange of visits and articles), as also to establish a closer relationship between the Association of Italian Moral Theology (ATISM) with other national organizations (for an exchange of participation to their initiatives.) But to tell the truth it is not yet very concretized. I think however that having had personal contact, it will be able to serve in a goal of better international exchange. Personally, I have not had many contacts with American students that have given me the impression of being more closed in themselves at Trento. Personally I chided myself for not having had more effort to find contacts with students from Africa or Asia.

I maintained only one contact but met few. A contact with a doctoral student in Rome. I discussed the outcome of Trent with Hans Wennink, and old friend of mine. I published an article about Trent experience in our Oblates of Mary Immaculate News Letter - CONVERGENCE, Sri Lanka

I met people who I already knew to by the sharing of work and had the possibility of meeting some significant people for my work (one among them, Maricano Vidal). I also happily discovered that others, unknown to me, had read some of my contributions. From this an exchange of materials was created, especially with regard to ecumenical ethics. I also found out about the interesting proposal of Globethics, a site where I am a member.

Yes, I did make new contacts with quite a few, and on my return, did write to them, but only with Shaji Kojuth of Bangalore, India, have I been able to maintain such contacts.

I established some contacts, but I have not maintained them, except an occasional email.

Much renewing of old acquaintances that I had lost track of since moving to Zambia some two decades ago; much making of new acquaintances (many young who flattered me by saying that they had read something I wrote – probably something I could not even now remember!). Good contacts with Africans from West Africa and Eastern Africa. Unfortunately, my lack of French excluded me from some good contacts with French Africa.

Some new contacts, but I have not really maintained them. It could be helpful to have interest group meetings in the future, so that we could get to know people working in our field of specialization.

I managed to put in contact a French professor with the faculty of theology in Granada in order to organize exchanges of students. I also got to know some doctoral students in Europe and we've talked about organizing something in the future.

I did make some. I would especially mention the one with Shaji George Kochuthara, CMI. He has offered me to collaborate with Asian Horizons. I have declined because right now I have too much on my plate, but I would love to do it in the future. I would not overlook the fact of meeting again people I knew, it has fostered possible future projects.\

Yes, I made new contacts at Trento. I have maintained some contacts and I am in the process of reestablishing others. With whom – Elizabeth Bucar, Omoye (Anne) Arabome, Fr Clement Waidyaskara, Shaji George Kochuthara to name a few. About what – our research, friendship, help with information for my current international students.

Yes, but correspondence has not been sustained.

I made many contacts in Trento, especially with the Latin American and some Italian language, especially around the theme of AIDS. I have studied this issue and the relationship with people who have done this same approach has been very useful for me.

I discovered new minds at Trento, but mindful of the difficulties of sustaining contact, have not really pursued them. Those who spoke on race I found quite interesting, although race is not a burning issue for us in the Philippines. I would have wanted more voices on development issues from the under-developed countries themselves, but apparently the moral debate about those issues are not the ones the developed-country theologians can even begin to identify with, much

less discuss. Perhaps the next conference should be mining more themes and issues from the Compendium of the Social Doctrine of the Church, but from the perspectives of those who experience the issues in an existential fashion. At the theoretical level, how is globalization changing our notions of labor and capital, for example? What are the implications of digitization and the web on theological ethics?

Yes, since there is a cooperation between Prague and Vienna, which should continue in the future - common events ...

I met so many people from all over the world and made a lot of new contacts. I can only mention some, I have further contact with: Gerald Gleeson (Australia), Martin Lintner (Italy), Nigel Zimmerman (UK). We've already shared papers and discussed them and with one I try to publish something together.

Yes ... and no. I was very deliberate in trying to meet and connect with folks beyond North American shores. I mingled, sat, and dined with people I did not know during the breaks, plenary sessions, and at the closing banquet/feast. As noted above, this meeting was not as conducive to relationship-friendship making as was Padova; I have no new network, yet. I have been in email contact with some folks from Germany, Guenter Virt (requested a copy of my paper, he wanted to use some of my argument on "in principle" for his work on sexuality and HIV that he was to present to the German bishops in August or September) and Rudolf Hein (himself familiar with Lottin and my work, and is working on the virtue of thrift). From my discussion group I met some of the men from Arabic-speaking countries, we shared a number of coffee breaks together, and Fr. Bernard Lebanon and I were in email contact. Unfortunately, none of us has been in touch again since the end of summer.

Gillian Paterson and I spoke briefly about moving forward with another publication on HIV ... Unfortunately and even with the luncheon dedicated to folks working on HIV and AIDS, no further discussion with Gillian or others at the luncheon have developed, yet.

I talked with many people but could not maintain contact. For instance: I wrote an email to Meghan who presented the paper on "the social virtue of solidarity and the praxis of Human Rights" but unfortunately did not get any response. Since I am writing on Solidarity so I wished to take some help from here.

I made contacts with all the Mexican delegation. As a Mexican American that grew up on the border, I had never had the opportunity to meet Mexican theologians because they tend to concentrate in Mexico City. A few live in Guadalajara and the South. I had wonderful conversations about the present state of theological ethics and theology in general in Mexico and about the challenges our church and its theologians - particularly lay - face there. To a certain extent, I left with a clearer sense of how difficult the road ahead there truly is. As to follow up, I

was able to present Dr. Miguel Angel Sanchez to Dr. Dan Finn at the SCE and tell him about what we do there. The SCE was kind enough to help the Latino Working Group extend an invitation to Dr. Sanchez to come to our New Orleans meeting. It was the first time that I know that a trained ethicist from Mexico visits the SCE. Hopefully more will come of it. Without Trento, this would have been impossible.

Before I answer this, I would like to make a comment, namely, that it is not only new contacts that are important. For example, it was very important for me as a young scholar to also be able to renew old contacts, people I had met in Leuven or Padua or elsewhere, people like yourself, or Julie Clague, or Robert Gascoigne. The latter was especially important for me as he was head of school of theology at ACU at the time and hence sat on the selection committee that appointed me to my new position. The selection had already taken place by the time I went to Trento, but it was an opportunity to see him face to face again and to discuss my move and so on. Incidentally, I first met Robert in Padua.

As to new contacts, Trento also gave me an opportunity to meet a number of my future Australian colleagues, whether they are based here in Australia or elsewhere. I was, for example, invited by Laurie McNamara to join the Catholic Moral Theology Association of Australia and New Zealand.

In the field in which I was working at the time, namely, bioethics, I also met, and shall seek to pursue in the future contact with Gerard Magill, and Nickolaus Knoepffler, both in the realm of the relationship between human dignity and bioethics.

Actually soon after the meeting in the first week of september I had undergone a major operation and was in rest for three months. Now I just stated to live a new life. In between I was trying to finish my classes on moral theology at various centers. Sorry for not making a contact after the meeting.

I renewed contacts from Padova (e.g., with Paul Chummar, P. Bordeyne), and with M. Heimbach-Steins on a new theme that is important also for Ireland, the human right to education and the role of the churches in it, based on a subsidiarity argumentation.

I am already in contact with a lot of people in Italy and other countries so I did not seek new contacts.

Although I had interacted with several individuals during the conference, I have not maintained contact with any one of them. I also met many friends of mine whose contacts I have, but not yet communicated with them. My field of specialisation being Politics and International Relations, in particular Peace and Conflict studies, I am still figuring out in what way I can contribute in the field of theological ethics.

I met with a priest from an Argentinian dioceses on the panel on which I presented a paper. We exchanged addresses and said that we would spread the word with respect to our common topics of interest. Similarly it happened with a doctoral student from the Cathedral of Bioethics at the University of Comillas, with whom I could elucidate some aspects of my interest. On the other hand, the event at Trento permitted me to meet a colleague who works in Lima and of whom I had not heard until then. We have coordinated a meeting for the month of March with the goal of revising our activities and establishing some collaboration. Finally, I have registered for the international Catholic network about HIV/AIDS, one of my topics of interest.

New contacts included some younger North American scholars, whom I engaged in conversation about their research and encouraged them to keep at it (Mary Roach and Jennifer Beste come to mind immediately, among others), as well as many people from abroad. Somehow I'd not met Gretchen Elliott in Padova, but I was privileged to spend some time with her in Trento, and I'll treasure those memories. I happened to meet Mercy Amba Oduyeye in the hotel before we registered, and we walked over to the center together and had several conversations subsequently. It was also very good to meet Anne Nasimiyu at a coffee break, and to spend time in conversation (during Lisa's dinner for women scholars) with Ethna Regan from Ireland, who happened to be on the panel with me later in the conference. I had been particularly impressed with Dr. Margaret Ogala's contribution to the parallel plenary on health care, and was fortunate to have breakfast with her at the hotel the next day. There she told me about her fiction-writing (I am now tracking down some of her novels) and I promised to send her a copy of *Liberating Conscience*, which I am finally doing this month. And finally, I enjoyed a wonderful conversation with the Indian Carmelite, Lucose Chamakala, during the long bus ride to Verona, and he gave me his recent article on "Bio-Medical Ethics in India: Challenges Ahead," and I promised to send him *LC*, which I am finally doing now.

Reaffirming the enormous richness of the Congress, I have to confess that in step with its specific use already in practice, I found another time and it is repeated now, enormous limitations. Yes, I found new contacts, but their cultivation has had rather deficient results. I asked Maria Teresa Davila to send me the complete text of her paper at the Congress and we commented a little. I was asking Jose Roque Jungues to supply the texts that he had written on fundamental morality and bioethics. Others have remained with good intentions, such as providing Laura Dafollo about the topic of social subject.

Yes, I began contacts with theological ethicists in my country, to better develop the moral theological reflection on our society

I made new contacts. Difficult to keep them because of the language. However, I am solidifying ties with the Brazilian and foreign participants that I had already known (eg, Edwin Vasquez, Claudia Montes de Oca).

Yes, I have maintained contact with some young theologians/professors. We have not all kept in touch, but will connect when we find the need and the opportunity, using e-mail or phone. I have been in touch with Kathy Lilla Cox, who teaches at St. John's in Collegeville, MN, and Mari, who teaches in Dayton, Ohio, Cathriona Russell, an Irish professor at Trinity College in Ireland, Sr. Teresa Forcades in Spain, and Tisha Rejandra at Loyola, Chicago.

I made a sincere and fruitful contact with other scholars from Asia, America, my professors from Europe and my colleagues from Africa. I have maintained a constant E-mail exchange with David DeCross (Santa Clara University, CA). I am in contact with Shaji George Kochuthara (Editor-in-Chief) Asian Horizons: Dharmram Journal of Theology. My article on Africa and Globalization may be published in their June 2011 edition. The Catholic Institute of West Africa (CIWA) has accepted to publish my article on the Possibility of Indigenous African Bioethics in their prestigious Journal of Intercultural Theology (April 2011). I submitted a book chapter on Pain, Sickness and Death in the Bioethics of Stanley Hauerwas for publication with my University in Spain (Catedra de Bioetica, Universidad Pontificia Comillas Madrid). At present I am doing a Post-doctoral Masters program in Philosophy with Claremont Graduate University, California.

I made many new contacts at Trento, but unfortunately have not maintained them. The contacts I made were with scholars doing similar research across the globe. We exchanged contact information, but have not yet gotten back in contact.

3. Can you name any particular actions that you or your institution took in light of the meeting at Trento?

Besides an oral report to my students, there were no concrete actions.

We are thinking of taking more seriously something like a preferential option for 'the global south' in our department at Fordham. The energy that the four of us had coming back led directly to this.

Inspired by the whole Trento experience and in response to Jim's suggestion – Gillian Patterson, Julie Clague, Linda Woodhead, Anna Rowlands and I organized a multidisciplinary colloquium on clerical sexual abuse in the Roman Catholic Church. It was held at Heythrop College on 4 November. Amongst the participants (apart from the ones mentioned above) there were others who were present in Trento: Joe Selling, Jan Jans, Nick Austin and Ethna Regan. This was an amazing day of honest and fruitful discussion, supported by the Arts and Humanities Research Council – please do look at the summary of this event:

http://www.religionandsociety.org.uk/events/featured_event

Also, in response to Trento, in my new role at Heythrop College as Head of Pastoral and Social Studies Department, I aim to facilitate in cooperation with other theological ethicists in the UK (esp. those with whom I already worked on the project mentioned above) an annual event. It would be: theological ethicists in conversation with others from different discourses on a selected ethical issue. I will work on developing this idea together with two members of my Department: Gillian Patterson who is a research and Nick Austin who teaches Christian Ethics.

Thanks to Trent we have now several Universities (Providence College, Mt. St. Mary's, Dominican University) that will be collaborating with us in our ethical leadership in business and politics program.

I referred two articles presented in Trento (on internet chat rooms and cyborg) to the editor of the Journal for Theology, Technology and Religion, who in turn contacted them.

The Asian Christian Review decided to devote one issue to the papers presented in Trento, related to pluralism. We also invited two authors who wrote on migration to submit their paper for the ACR December 2010 issue but they have committed these already to other publications, one even before the Trento conference.

As Library Coordinator at MST, I look for the books of authors I met at Trento and after evaluation, recommend those which our library can purchase. As a result of the CTEWC working relationship with the Ateneo de Manila University Press, they recently decided to lower the selling price of their books outside the Philippines but within Asia. Before, the books were sold at the same price as in the West (\$30-\$45). This makes it not only less accessible even in Asia but also difficult for us to get distributors, for instance in India.

Shared the experience at Trento with moral theology students; am trying to convince the institution to have more persons specialized in theological ethics.

Having benefited from the Trento experience, we are working in close collaboration, i.e. Department of Moral Theology and the Center for Social Justice and Ethics, to further the Catholic Theological Ethics. In this view we are to launch in January 2011, Centre Newsletter that will be dealing with topics in light of the Social Doctrine of the Church. Again the Centre is currently engaged and participating actively in Kenya Government initiative on the formulation of National Value System after the promulgation of the New Constitution. Last but not the least, we are planning to have an International conference on "Corruption: A Threat to Justice and Sustainable Peace in Africa". It is our hope that this will be an opportunity to discuss the ethical issues related to the subject.

Ours is a small library. But when the infrastructure is ready, we intend to organize a meeting of the Indian Moral Theologians Association and treat one of the themes of Trento in detail.

The formation of a net called "Globalization and Sustainability," that corresponds to the design of a website for spreading work and articles already published about globalization, sustainability, and business ethics. The website will have English as a lingua franca and will be provided by the University Alberto Hurtado (Chile), through its Center of Ethics. However, as principal coordinator along with Cathriona Russell (Ireland) it would be more efficient for the future to free the website, as does a Jesuit colleague in South Africa.

For now I am not associated with an institution yet as I am in Madrid doing my doctorate, but I have put in common my research in the ICE (Instituto Chileno en el Exterior) also I have shared with associations of Human Rights in Madrid part of the research.

I will arrange Thursday, February 17, 2011 a symposium on the theme: "Religious Perspectives on the human body" as part of the Espace Ethique Méditerranéen, Faculty of Medicine.

I continue my participation in the Commission of Ethics Reflection St. Joseph's Hospital.

The Department of Religious Sciences at the Universidad Iberoamericana supports the project of ...Mexican Ethicists and they accept that I am the ... among them and will use the institutional support of the university. I am going to participate in the annual reunion of SCE, from January 5 to 9 in New Orleans. They invited me to participate on a panel about the future of the Latin Christian Ethic. My university has given the time and some financial resources to attend. I hope to make some ... with them to better organize ourselves in the future.

The conference at Trento has reinforced my feeling to need to speak on issues that annoy and that poison the climate of the moralists. So I decided to post my prepared text for Trent in the journal Ethics and Moral Theology. I hope it will reopen a dialogue. I think that silence is bad and must face the difficulty with rigor, precision and conviction, even if we do so with respect, humility and prudence.

No. This is only because I am no longer involved in the institutional life of Liverpool Hope University.

It has enlarged my vision and helped shape my dissertation.

We started MA in Bioethics and a course on Feminist theology for BTh students.

No concrete actions have happened from me or my institution in which I am a part. The Institute periodically has conferences, debates about ethical and philosophical themes...

I have been asked to make in the coming days, a refund to members of the association of theologians and (women) canonists Kinshasa association in which I play the role of facilitator assistant will.

Our institution is thinking of how to reshape of moral theology curriculum given the importance of moral issues that must be taught.

I was alone in attending CETWC. I have brought up my experiences and the insights at faculty advisory meetings of our Center for Religion Ethics and Culture (Tom Landy is director) which is hoping to advance conversation on global Catholicisms. I wish I had more of an opportunity to follow up on the conference with other attendees. I fear I will become like the crazy aunt who insists on showing her vacation slides over and over again!

I was contacted by a journal editor about my concurrent paper on Catholic-Muslim dialogue. It do not seem the right venue, so I started inquiring with another journal. Then I went to a conference at Duquesne University on the same topic—with an African focus. The person organizing the conference, Marinus Iwuchukwu, invited me to co-edit a book of essays from that conference, including my Trento paper. This is proceeding at Edwin Mellen Press. I had initially proposed a panel at Trento with this colleague, so the whole Trento experience facilitated my engagement in a new topic, and a publication and editing opportunity. I also started studying Italian at my university.

We have developed a CEDSI's Book collection, named "Aportes para la transformación de la realidad" (contributions to the transformation of reality). We have edited two books since August. I am the Director of this program.

I have tentatively planned a book project project, Marriage and Christianity: A Global Perspective. I would like to secure funding to visit India, Kenya, Mexico, and Spain. I now have contacts that could allow me to develop this plan, but it's in the very early stages.

In my study group, discussing a book by Marciano Vidal about homosexuality that I myself did not know, and the author himself referred me. I knew of the authors Salzman and Lawler that his book *The Sexual Person* is being translated into Portuguese. It will be the next theme of the study group. I also had important conversations with Leo Pessini and Joseph Trasferetti. I have plans,

still incomplete, to organize in Brazil a pastoral with homosexuals nationwide, involving religious agents pastoral, clergy, and (perhaps?) the bishops' conference.

There is a group of research and studies in UNICAP on "Identity and Values" with lectures and publishing articles in journals indexed (For example: Theologica Javeriana, Bogotá).

Institutionally, it is difficult to insert theological ethics but I was able to include it in my lectures, homilies and lessons.

A concrete action has been for me to insert in my courses that I hold at Alfonsiana some questions that emerged clearly at Trento. Among others I also began to speak to students of this initiative and of the importance for our discipline to have these occasions like Trento. The Rivista Studia Moralia, in which I do part as a member of the editorial staff, will publish some relations offered at Trento. Like Associazione ATISM (Italian moral theology) I will search to foster the start of better contacts with other national associations: I am a member of Presidenza nazionale dell'ATISM and I will bring to the attention of the council this topic.

I had been the Provincial of OMI, Sri Lanka until Jan 2011. Now I am in the General Administration, Rome. Free time to write about Asian Culture and morality.

The Institution of which I am a part (Istituto di Studi Ecumenici 'San Bernardino'-Venezia; incorporated into the Pontificia Università "Antonianaum") organizes each year a day of study on ethical themes, which, well qualified in ecumenical terms, can represent well the "spirit of Trento," also by the multinational and multiconfessional composition of our small group of students. In 2009 it was faced with the problem of ethics in the perspective of diverse ecclesiastical traditions (speakers: Fulvio Ferrario, from Facoltà di Teologia Valdese, Antonio Autiero, Basilio Petrà, as well as undersigned; moderator Simone Morandini), in 2010 we dedicated ourselves to the topic of economic ethics, to also remember our recently deceased docent (among the speakers was Alberto Bondolfi), in 2011 to the theme of peace, in preparation IECF of Kingston (speakers: the pastor Letizia Tomassone and the Bible scholar Carmine di Sante; moderator Simone Morandini).

I have been in touch with Agnes Brazal to get our Asian colleagues talks published in the Asian Christian Review of which I myself am an editor. Also, here in the Alphonsianum, we hope to dedicate one issue of Studia Moralia, to publish the talks of all the staff members given at the Trento gathering.

Personally, I am challenged to do some deeper reading of good theology! I am not a professional theologian so my reading and understanding has been pretty thin. Hopefully my new assignment in Malawi will give me a bit more free space to explore what I should! The JCTR is looking for a good theologian to hire on staff, so (as the ZAM Provincial, Chair of our Board of Trustees says) the “T” in JCTR may be more realistically realised!

I haven't taken any particular actions for now.

I was the only member of my institution who went to Trent and I am studying abroad so no actions have been taken.

I launched this January a DMin in Global Health and Wholeness at SPST. I revised the design of this track in light of much that I learned at the conference.

Institution – I cannot think of any. Myself – I have begun to restructure my theological ethics and fundamental moral theology courses to incorporate more adequately the work of theological ethicists from around the globe on special issues in theological ethics; I have incorporated a unit on culture and race in the course on fundamental moral theology, among other smaller things.

I have worked on frontier topics, issues related to sexuality (homosexuality) and AIDS theme at this time, for example, I am studying the relationship between AIDS and the Elderly, we have observed an increase in AIDS among the elderly in our country.

My institution cannot relate to Trento in the usual way – the university is not a seminary, and the closest we can come to a related program is the Religious Education program, which is much more like a catechetical introduction rather than a college theology course. I have, however, provoked an explicit discussion on the ethics and spirituality of the professions – and tried to reshape the question correspondingly to the Colleges of Arts and Sciences, Nursing, Pharmacy, Engineering, Architecture and Fine Arts, Education, Law and Commerce. You would be surprised to discover how little seemingly educated people know about both ethics and spirituality. I have wondered already in the past, and I continue to wonder, whether this field is a neglected field by ethicists. What are the purposes of the Catholic school today? What should its agenda be? How can those goals be pursued? When is an academic community truly responsible? How do we define and measure the ethics of an educational institution, at its various levels (basic, collegiate, graduate)? Etc. etc. I'm sorry if my concerns seem parochial to the larger community of ethicists; but I do miss a sounding board on the subject, particularly from the perspective of an educator in a developing country.

Cooperation with foreign countries, especially Germany and Austria. The recent contacts were actually very impersonal, now we know who we are in contact. In June, a meeting with German participants. In the summer we take place in Prague at a conference in Vienna ...

I registered for Globethics.net and HARC. I posted the announcement about my book series with Palgrave Macmillan on their site (Globethics.net Forum, #8). Though I visit the site regularly, it remains a kind of clearing house with great potential; HARC is still under development.

The new particular action that I have taken after Conference is this that I am writing my doctorate thesis on ethics of Solidarity. Thanks to Trento conference that motivated and inspired me to write on the ethics of solidarity. In future I will be contributing in the same field, because I am convinced that in the present age solidarity is the path for development, transformation and peace.

My presentation is currently being worked into an article thanks to the encouragement of several members of the audience who attended my presentation at the conference. I shall keep you informed, as you have requested.

I do not belong to any institution directly teaching moral theology. Now I am in charge of novices in my congregation.

Not my institution! I went to a conference organized on education as a human right by M. Heimbach-Steins. In the Graduate Seminar, the Trent experience is a background shared with two participants, Dr Russell and Ms. Daughton. With other colleagues at other 3rd level institutions in Dublin, we have gained a better understanding of what Irish Christian Ethics might have to contribute to the Catholic world church, arising from the experience of Trento.

We are going to print the panels in Studia Moralia. We have been discussing the significance of this "movement" but not to the extent of taking steps...mainly because we have so many things to do as it is!

Not yet. What I personally got from the Trento meeting is to make sure that in Hekima Institute of Peace Studies and International Relations courses in theological Ethics and ethics in general will be taught and maintained. We already have courses in this area, but my exposure on the issue at Trento made me more determined to keep this course remain part of courses to be taught every year in the Institute. This will certainly help us to check the World Theological Ethics website for information on different areas of concern, and where necessary to contact individuals through the website. I am going to keep on discussing with Theologians at Hekima College on the concerns of the Trento Conference and how we can contribute in this.

Trento has helped me to persist in keeping open the Diploma in Bioethics that I direct at the University Antonio Ruiz de Montoya, Lima, Peru. This is no easy feat in the medium in which I move because of the lack of institutions and individuals who are sufficiently motivated and determined to invest in an academic institution in the area of Bioethics.

I am embarrassed that my "Trent Follow-Up" folder has been neglected for several months, but finally I have resumed communications with those I promised something to, as mentioned in (2) above (Ogala, Chamakala, Kenny). I also intend to talk with community leaders next month about whether it might be possible for one of our Basotho SNJMs to apply to study theological ethics in the future. (We have about 90 sisters in the country of Lesotho, an "island" kingdom within South Africa, very poor economically and very much affected by AIDS).

I partially follow with the theme that I presented in Trento (input from indigenous cultures to theological ethics). In part I have diffused my paper in the journal *Christus* and in various personal arenas, opening a discussion around it, in part I press for progressive research in this direction. At the Iberamericana University we are seeing the possibility of returning to get together soon with the Mexicans who participated in Trento.

Yes The meeting of the Brazilian Society of Moral Theology, in September 2010.

- As secretary of SBTM, helped to organize the XXXIV Brazilian Congress of Moral Theology in the light of Trent: "Moral Theology and History: seeking solutions in times of uncertainty";
 - attended the opening conference of the Congress with the theme "Theology Morality and History: a troubled world";
 - I am organizing the book with the conference of the Brazilian Congress.
-

Even before Trent I was participating in a committee that was being created Bioethics at the University Hospital of Santa Maria Hospital School of Universidade Federal de Santa Maria. After Trent we increased the committee and we are now reviewing cases of end of life.

4. Does your institution offer any funding or have a scholarship program that aims to sponsor and/or host students or faculty from overseas for studies, research, or sabbaticals specifically in Theological Ethics?

There are no scholarship programmes at present - Heythrop College is going through a certain transition period. But, again in my new role as Head of Department, I am hoping to develop one scholarship a year, especially as part of collaborative doctorate programme (AHRC competition)

- I have one idea in mind in the area of social ethics which could be developed in cooperation

with Cafod. Theological Ethicists from abroad are welcome to apply to Heythrop for research fellowships (there is no financial support for this); by becoming fellows they have access to all the facilities available to the academic staff; they get a desk/computer in the Fellows Room; they become part of Heythrop Research Community.

As director of the Ethical Leadership International program of the Faculty of Social Sciences I'm working on creating a program that would be able to do that in the fields of global business and international relations ethics. We still have a ways to go for funding.: <http://sites.google.com/site/fassleadershipprogram/>

Partial scholarships for Licentiate moral theology students. It may cover the tuition fees and a major part of the boarding and lodging.

As far as funding or having scholarship program, we have general partial scholarships for any students from the various faculties who may apply and get upon qualifying. As for studies, research, sabbatical, one may be hosted considered according to his/her field and need. We can see the possibility of working together in this regard.

Unfortunately I am not even in the position to support others, as already for myself it is a daily challenge to remain in Spain and work to fund the studies and residence in Madrid, I hope that when I reach the end of my research and doctorate, I can support other people, it would be a pleasure, as for me it is very difficult to work without permission or a work visa. However it is a net that feeds life and plants new challenges for us.

Yes, my university has exchange programs with entrusted universities at the Society of Jesus and with some others. In the area of theological ethics it has not had any exchanges or projects of investigation but it is possible to do so. In fact I have thought about a post-doctoral sabbatical stay in a US university in order to work on the topic of the Theological Ethics of Liberation, its history and its prospects; I think that it would be able to be for 2011-2012.

The institution of the Centre Sevres has very little money (we receive no state subsidy). But every year, the Province of France of the Society of Jesus offers scholarships for foreign students coming to study Jesuits in France. Moreover, there are regular visiting professors to do a particular course, such a workshop or seminar in the first or second cycle.

Liverpool Hope University, which claims to be the only 'ecumenical' university in Europe has a policy of trying to establish contacts with universities overseas, especially in India and Asia. The Chair of the Governing Council, Mgr John Devine (a former student of mine) was saying to me

recently that he is trying persuade the Vice Chancellor, Professor Gerald Pillay, to establish a Chair of Moral Theology. I will raise this question again with John when I see him next. I will also show him this Questionnaire and my own answers to it.

No, but we do have a Visiting International Jesuit program that may offer some opportunities.

We have scholarships and also host students or professors interested in church's social teaching. By the time we don't cover air tickets because they are very expensive for us in Argentina.

The Catholic University of Eastern Africa – Department of Moral Theology hosts students specializing in Theological Ethics. Indeed, we appreciate the scholarships we received from Catholic Theological Ethics in the World Church. This is a distinctive contribution in advancing training of African women. Our department has two students: Sr. W. Uhai (2nd year, MA, CUEA) and Sr. Veronica Rop (2nd year, Ph.D, CUEA)

There are limited scholarships available to students and teachers in our institutions. Our country is poor.

The ISE regularly offers scholarships to non-Italian students, and also welcomes people who want to benefit from a period of study shorter than the two year license. The Institute also has started up two annual masters in ecumenism and interreligious dialogue (one can see the information on the site www.isevenezia.it). Obviously, seeing the character of the Institute, moral theology is only one of the areas of study, inserted in the wider field of ecumenism.

No, JCTR (which I used to direct, but which an excellent young Zambian Jesuit now directs: Leonard Chiti, S.J., lchiti@jesuits.org.zm) doesn't offer such things, but we frequently host visitors who are doing research and have been attracted by our website -- www.jctr.org.zm

The seminary raised/is raising money for four Africans to study in the DMin track named above. There are two other Africans (with church funding) in the track. In 2014 I hope SPST will launch a DMin track aimed at fostering the Women's Global Church Leadership. (The focus will include but not be exclusively in Theological Ethics.) I think the seminary would be open to providing room (and partial board) to a theologian on a partial sabbatical in exchange for teach a course or something like that.

I know the Gregorian University offers scholarships for students who want to do licences and doctorates in general, that would include moral theology.

My institution (PUC-Campinas) maintains a certain relation with foreign universities, but it is very precarious. There is financial support for research projects and / or extension, but is also very limited. Usually, they suggest that financial support be sought from the state or federal institutions, such as, FAPESP and CNPq or.

We are in the process. My institution (Charles University in Prague) has very very limited financial resources. A research program, we still do not have as of yet, but we are in the process.

The study I am making is all funded by Capuchin Minister General and Marriam Saddeqa Vice Province Pakistan.

There are no programmes specifically for theological ethics. However there is a distinguished visiting research fellowship which is available to distinguished scholars in any field.

http://www.acu.edu.au/about_acu/research/our_research/honorary_researchers/

There is also the Eureka prize for ethics research:

http://www.acu.edu.au/about_acu/research/our_research/eureka_prize_for_research_in_ethics/

For Postgraduate international students there is also a competitive scholarship available.

http://www.acu.edu.au/about_acu/research/research_higher_degrees/future_students/scholarships/

There may be others that I am as yet unaware of as I have only recently taken up the post. I shall keep you informed.

My part of the School of Religions, Theology and Ecumenics does not. It might be possible to go through Long Room Hub fellowships, but certainly the theological and esp. Catholic background would have to be supplemented with a recognized significance for public debate.

The theological faculty of Hekima College is still at undergraduate level. We do not have funding for sponsoring or granting scholarship for overseas students at the moment.

The two universities in which I collaborate have serious economic limitations. In the Pontifica the investigation of theological ethics has been limited to two students that we have obtained in our doctoral program. The projects of the Iberoamericana towards a masters are more in the direction of spiritual theology.

Yes we receive some students from Latin America, primarily Jesuits. There are few scholarships in the area of theology in Brazil.

The institution where I work is small, has only four colleges which are: philosophy, theology, law and management. And why not offer scholarships, nor exchange, at least so far.

5. What would you want from the Planning Committee for the Future?

I think if the plan you have outlined in this email is achieved you will have more than accomplished your wildest dreams. As you have noted, it is now up to moral theologians on various continents to organize themselves and form associations that will allow them to continue this process.

I would v.a. a greater supply of information about publications do. However, since the reception of publications often end at the borders of language, it would be helpful if the networks would form that would ensure the translation of outstanding publications of one language into another language. This could be the planning committee have co-ordinating and initiating role and initiate such networks.

I'd like to see efforts made to be more ideologically inclusive...especially from a 'PR' point of view. I know some theological ethicists who simply think that they 'don't belong' at an event like Trento. I think they are mistaken, but I also think we can do a better job making sure they don't feel that way.

To facilitate networking and meetings the way the Committee has already done in Padua and Trento and carry on what has been presented to us in this email from Jim. I also would like to thank the Committee for all your extraordinary work and achievements and for creating this truly global opportunity to become a community of theological ethicists.

It might be good if the many statements (Paper) could be reduced a little. Too many offers give the impression that it is a consumer society. I would further request that one of the critical comments of some French speakers that should be taken into consideration is when they say they do have the theological "sensitivity" in France.

I would like the Planning Committee to actively promote and support the creation of continental/regional and/or national societies of theological ethics like the Society of Christian Ethics in North America, The Society for the Study of Christian Ethics and Societas Ethica in Europe and to become an electronic clearing house for the exchange of ideas and networking among those societies, very much in line with the International Network of Societies for Catholic Theology (INSeCT). It has been my experience that the work among societies is more effective than that of individuals or personal contacts. I also would like the Planning Committee to create a

virtual space (web-site) were not only do we have monthly regional reports (like in INSeCT) which are extremely helpful, but also resources for teaching in a globalized manner (syllabi, bibliographical resources, web-sites, etc). In other words, not only research but also materials for teaching in an interconnected world as well as a site where articles by members may be posted and not rely only on publications, so perhaps an electronic 'International Journal of Theological Ethics.'

- i. Continue to link theological ethicists from around the world through newsletter, information, conference information, etc. and when it will be possible, organise another conference
 - ii. Promote more publications at the international as well as national/local level
 - iii. Organise/facilitate conferences for each continent or a few countries together
 - iv. To help develop more faculties/departments of moral theology in Asia, Africa, etc. through facilitating exchange programmes and collaboration with European and American universities
 - v. To form different groups based on research areas and specializaiton
 - vi. If possible, include in the website a section on the recent publications by theological ethicists - both books and articles
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Finally, we look forward to working closely with the Planning Committee, to further the objectives earlier stipulated. But more so, to the possibility of carrying joint research in the field of ethics, planning for exchange programs for lecturers and promoting regional conferences of theological ethics.

Since it is not possible any more to organize world conferences like at Padua and Trento, I look forward to regional conferences organized by the planning committee. I wish the committee health, joy and success.

I would like the committee to provide information about who they are constructing as platforms of information that, from a Catholic spirituality, face the contemporary ethical dilemmas, in a manner of being able to face with the values of the Social Doctrine of the Church the challenge of being a good Christian. In particular, about how they are going to give answers to the ethical dilemmas of the future, that were the debates at the last session of Trento 2010 (I refer to the masses of work at the end of each day). Moreover, a corpus about the results of the ethical dilemmas of the masses of work (past, present, future of ethics) that in the end illuminates the themes that face the future.

To thank the great welcome to participate in the Conference, that in the future there can exist a platform or page to publish our studies, with the goal of receiving suggestions or criticism. A more concrete suggestions to those who are studying and working in a country

and continent that is more expensive compared to our country and continent of origin (I am Chilean, I study in Madrid). That is to say, to rely on economic support to publish or pay for matriculation or health insurance or food...

That the committee continue linking researchers across the world so we can move towards a more and more universal ethics.

That it does not abandon the project of another conference like Trento, that it could be less numerous but more representative of the diverse regions where we work on moral theology. Thank you for all the work and support that is given to moral theology.

I hope that the contacts initiated at Trent can continue providing a platform for exchange and discussion of theological ethics:

- Establish a website that allows an exchange in a forum, resources available and information
 - Promote regional meetings between ethicists theologians
- If possible, schedule another meeting internationally as Trent in recent years.
-

I would want it to continue its extremely successful process of enabling moral theologians to meet up with each other and develop close links - and even solid friendships. World meetings such as we have enjoyed at Padua and Trento enable this to happen at a global level. However, as Jim has made us aware, such world meetings need massive funding and put colossal organisational burdens on any Planning Committee arranging them. Maybe we - and the Committee - need to engage in a mega-exercise of imagination to see if we could envisage some other way of forwarding the same goal.

I acknowledge that there is no substitute for personal contact. However, once that is established, it should be possible to keep in touch through the internet and similar means of communication. What about a massive website which embraces all who have been part of the 'Catholic Theological Ethics in the World Church' family? Not just a list of names, but one which would include our photos (to jog memories of personal contact), lists (actual texts, when possible) of our writings, all set in the context of our educational or other institutions. This would require funding for a professional team to set up such a web-site. The outcome??? Enabling us to contact each other when we are engaged in similar work and exploring like problems. Perhaps even a kind of Indexed Notice Board, to keep us alert to what people are doing. Perhaps an unrealistic pipe-dream!!! But we need to keep using our imaginations.

To establish a blog where ideas could be exchanged and to organize a future conference again.

We need another world moral theologians meeting as well as regional meeting. It would be good if you begin an electronic journal and print version as well as newsletter.

In continuation of Trent, I would like to continue to promote dialogue between the young researchers and experienced ethicists, to continue to contribute in future conferences like this and the field of theological ethics in order to give constant social weight.

I would like you to make a website, an international forum for debate, discussion together on ethical topics of great interest for people of today or about topics chosen monthly. Best wishes to all!

I propose that in the future we can give a little more time for speakers and if possible reduce the number of conferences for more efficiency and consistency of themes; Give a quasi balanced quota of intervention in all groups language especially in the workshops; May the Scientific Secretariat give us into the future, the general report of issues discussed at the workshops. Because the Internet is not available everywhere because of far too high and the quality of infrastructure present in some opposed. Everybody can not be in possession of this report after the foundation. Given the cultural diversity I want the next circular letters are translated into major languages for more speed in communication.

I am happy about a coming new webpage of the Catholic Theological Ethics for the future. I think it will be good to implement RSS and discussion groups as well about certain topics. Actually I gave this advice in the group discussions as well.

A suggestion was made to organize Regional Meetings in order to create easy communication and exchange. This needs to be taken into account.

About our first newsletter: THE THIRD GOAL - I read that there were established four committees for targeted regions. I want to tell you that Father Juan Francisco Tomas (Salesian) and I, we both want to serve in the Latin American Region with MT Davila and Ronaldo Zacharias. It could be helpful for the committee to know that I am a member of the Executive Council of a regional Center of Studies in Social Doctrine, which have several seats and students in other countries of South America (SA), and also, where the Salesians are very important.

I want help keeping in touch with people who attended the conference. I want the planning committee to continue work towards a more institutionalized association among Catholic theological ethicists. I believe in the importance of such an entity and would be happy to collaborate in any way I can... but at the same time I want further guidance and initiative from

those who have been involved in promoting this since before Padua and have accumulated know-how.

A Monthly or Quarterly (whatever is reasonable for the committee) news greeting via e-mail. This has been like “a twitch upon the thread” for me, prompting me to refocus on research and maintaining connections. I would hope the cmte members could be in regular contact with one another with an eye to future regional gatherings (or piggybacking on other meetings: CTSA/SCE in the US) or collaborations in research and publishing.

In answering about new contacts (question 2), it occurs to me that at a next conference, it would be great to have some unstructured discussion time around topic areas. This would be similar to the breakout sessions, but focus on areas in which people do their research. Something like this might allow more communications and collaborations around countries and continents to develop. I would basically like them to help make future conferences possible along the same lines. I believe that each time, the worldwide community develops more robust connections. A conference geared to having all of us develop collaborative relationships with scholars in other countries should be a focus next time.

For me everything is ok, but we would like to participate a little bit more in some strategic decisions, being a source of reference in our countries or region for the planning committee.

Keep on the spirit of Trento. It is indeed still an enriching experience. Promote international/global understanding – enabling ethicists to make our contribution to the Church and society. Be in touch with continental and regional initiatives. This “Questionnaire on Trento” is also a good way to be in touch. Keep on the promotion and co-ordination of funding and scholarship programs. CUEA – has gained much from this move.

I would like to see the Committee find ways to connect with those scholars who may be relatively isolated in their home countries and make sure they have access to the various kinds of support to further their work and vocations. I would also like to see the Committee facilitate smaller projects that could (largely electronically) provide opportunities for further international collaboration among scholars. I would like the Committee to be cautious about offering a unified voice (as some called for in the final session) but pursue new venues for the voices of our community to be heard by both the church and the world. Continued development of the website is absolutely critical to these and other initiatives.

I like the idea of international groups formed by sub-disciplines. If these groups were given some minimal web support and a structure by the planning committee, I think they could go on to provide lists of resources, information about relevant speakers or meetings, a forum for questions, etc.

Contact via the Internet about products and issues of theological ethics and in a few years another international meeting.

Activities (regional and international meetings, publication of books, articles, DVD) about the themes involved in the Catholic ethic worldwide.

I just want to suggest relevant topics for conferences, pluralistic views on issues and financial grants for Third World countries.

I am awaiting to be able to soon repeat an experience like Trento because the personal contacts are much more valuable than the Internet. From an economic point of view I suggest that the number of participants can be higher for those that are from the same country in which the event is taking place or perhaps coming from richer countries, in a way of supporting the coverage of costs and the participation of those from poorer countries. The quota of participants for us Italians at Trento, for example, was truly very low. At the level of content it could draw to that "agenda" that was formulated in study groups at the end of the Congress. At the organizational level it would be among other things useful to find forms in which it can be better to plan future contacts between institutions and colleges and to better push for cultural and international exchange.

Keep development of moral theology globally known.

Even though concerns emerged in the final discussion I would hope for a next global conference like Trento and Padova. The monthly newsletter seems useful to me as does the promising idea of a site which could allow also, eventually, the exchange of materials, as well as the maintenance of direct relations among people.

To keep this network of moral theologians intact, and if possible to promote further, at least on our regional levels.

A permanent institutional visibility of CTEWC

Just keep up the good plans you are doing, especially linking to young scholars, especially women, and go after good Africans!

Help to network people and similar conferences at different levels; big conferences every 4 years or so. Try to help different Catholic scholars to become aware of each other's work and overcome language barriers. How about trying to make more stuff available in English in each of the specific areas of Moral Theology by starting publishing a collection that brings together contributions from scholars all around the world on specific topics? Or a series of lectures on certain topics posted on the internet and soft-subtitled in English, French, Spanish? Or a journal with, say, 6 issues a year, each issue being on a particular area of ethics? Or a series of readers incorporating "classical" articles and book chapters on certain topics written in different countries and languages... ?

To encourage and keep in contact with possible regional meetings in order to convey the inspiration of Trent to these other meetings if finally we are able to organize them.

My spouse is about to take a step-down retirement and I could do that too or request an unpaid LOA in the near future. We are looking for places where we might be of service as theologians. We would need room and board and travel expenses covered; no salary. Could the Planning Committee serve as a match maker?

In line with what I answered to question 1, I would find interesting opportunities and excuses to meet people I already know and new people. I think that would enrich each one's work and allow new conversations. I am not to sure about how do we do that.

A way to continue gathering as a global community, even if in smaller forums, or a way to think about foster exchanges between faculties at smaller institutions where the funding or scholarships are not readily available.

Assist to plan and effect regional meetings of ethicists on specific issues/questions before - if any are envisaged - world meetings. The latter would be richer that way.

I hope that the commission continue organizing such events, in addition to stimulating events at the level of each country or even continent. We here in Brazil we have an Organization called the Brazilian Society of Moral Theology which more than 30 years has promoted meetings between theologians and moralists of Brasil or Latin America. I was honored to be president of this entity during six years (2003-2010).

Would not it be possible that German shows up among the languages of the conference?

Regional conferences and probably one big conference e.g. every 10 years, if possible. I think the main work is to be done by ourselves to maintain the contacts we made. But - any kind of "frame" for especially cross-cultural ethical discussions would be helpful...

I hope that the Planning Committee can reach out and encourage the formation of regions that could attach before or after some already existing meeting of Catholic theologians (US-CTSA, CTS; UK/EU-ITA, ESCT) or theological ethicists (US-SCE; UK/EU-CEERE, SSCE, SE; Africa-AACSS; Asia-EWA; EATWOT ...). These meetings could be annual and focus on "local" issues. From regional meetings, trans-regional gatherings could be organized (every other year), which could serve as a platform for developing another full international gathering; *please do not abandon plans for a third international gathering (... in 2015)*. Keep the newsletters coming; they inform and remind us of our connection to one another. Include on the new and improved (;-D) website news of regional group or already existing Catholic theology group meetings. Add links to already existing groups and perhaps 1) tabs/pages dedicated to specific issues, 2) new publications and opportunities to collaborate, and 3) maybe consider also something like a "spotlight" on this or that concern (for example, wouldn't it be great to have someone like Bernard Lebanon offer a reflection on what is happening in Egypt, Tunisia, Yemen, Jordan?) from a local perspective.

First of all I would like to extend my heartfelt and sincere thanks to the planning committee for having fabulously well arranged conference in Trento. I would recommend that such conferences are very helpful to contribute more effectively in our society and ministries. I would like to share one observation to the planning committee. According to me the context of Asia has not been widely and broadly presented in the conference. Only India, Philippines or Sri Lanka is not entire Asia, there are great number of Muslim Countries living in Asia which are needed to be focused because many challenges the world is facing is related to the Muslim world.

I would like one of the smaller meetings/presentations per day to cut across languages. I know that would increase the cost for translation exponentially, but why not ask for volunteers? For instance, I would be willing to translate between English and Spanish or Spanish and French, especially if I have a presentation ahead of time. It would be a great way of continuing to bring the truly global church into being. I believe these meetings are an important part of the birthing process its chief midwives - from Boston and other places - are undertaking. Let some of us be of assistance! I may not know how to deliver the baby but the rest of us can certainly help with towels, water and so on. I would also like some presence not necessarily from Rome but for sure from one or all of the bishops continental councils like CELAM to further help the hierarchy learn how to have conversations with lay Catholic ethicists. Again Padre, thanks to you and the

committee. It was an eye-opening, hope-filled experience for me, one that I look back on as a deep moment of consolation to face the challenges of life in the church and the academy.

In light of what I have said above, would it be too much to ask for another conference? I like the idea of the books and the fact that they will be translated into other languages. I think that could prove very useful in the future. Could it be the beginning of a series? Finally, I wonder if it would be worth investigating the possibility of regional conferences. I know that in places like North America these already happen annually, and I know that various countries and regions and regional associations, however, I am suggesting the organisation of such conferences with a view to linking them into the Catholic Ethics in the World Church paradigm. A bit like football or rugby where you have local competitions, regional competitions and a world cup. It might be interesting to play with that model so that the 'world cup' i.e. the next global conference is actually fed by active work that has been done at regional levels beforehand not unlike the processes that took place at vatican II, a sort of council of theological ethicists rather than a conference, with common reports or documents or recommendations on pressing issues as the end result rather than just a series of presentations, even if these are split into majority and minority reports on particular issues that can then be published and shared with administrators, church leaders, lay people, etc. Perhaps I am dreaming ... but you asked for it.

I think it is good to a world wide moral theology series on current issues and high lighting Church teachings on it. At Trent I was really inspired by various papers and personals and their views which actually was an eye opener for my way of thinking. especially I saw there so many lay people engaged in the field of Theology which pointed out humanness of Moral Theology and Ethics.

Through the panels, a great overview of current positions was made available. I was wondering about the "LG" parts to some e-mail addresses, whether anybody who applied was accepted, including those from Legionaries of Christ. I think the future would be to progress themes in smaller working groups, as already announced.

A clarification of the nature of this organization or movement. It is illusory to imagine that it can go ahead without some institutionalization...this is already happening and is more healthy when done explicitly and consciously. Preparatory work within and between institutions geared towards raising the quality of the plenary interventions...the conference could be the occasion for the presentation of the fruits of cooperative research on specific themes. Alternative organizational models to the big conferences...intermediate gatherings of smaller numbers on more limited themes.

It seems fundamental that there has been contact among Catholic moralists and ethicists in this complete time. In that sense, I would hope that although there will not be another event like

Pauda or Trento, there still can be regional events. I believe that the committee could give some guidelines and choose people who will be in charge of this task.
Thank you to the planning committee for your invaluable work.

I think the Planning Committee for the Future could give consideration to possible research/publication projects on topics that cut across regions, and design ways of using the internet to facilitate such collaboration. S. G. Kochuthara's words in the "Future" session could be kept in mind by this committee: (I may be paraphrasing) "Theological ethics must raise a voice for justice in the Church . . . Theological ethics must be the voice of the voiceless against anti-human elements in globalized culture."

It seems that they could help us to coordinate collaboration in two ways:

1. To put us in communication with those who are working on similar topics
2. to help in attaining materials that are being produced

I comment briefly on each point:

- 1) in Trento they gave us a program with a long list of themes and speakers; but different from Padua they did not give us the emails to have facilitated communication
 - 2) The magazine *Moralia* already provides for us each year the classified list of the published articles; but it would help to be able to have with the abstract of the articles, because the title alone is often deceptive and moreover here in Latin American many of the journals are cast and not affordable
-

Although an event like Trento is very expensive, it is the best expression of the concern embodied in the Catholic theological ethics. But I believe that fostering regional integration and exchange of qualified personnel would best help the development of this concern in the regions.

-That, through various initiatives, they help to maintain family unity / visibility conquered by moral theologians from around the world;

-that they stimulate regional initiatives (of study and publication)

-that it subsidize students/professors from the poorest countries, with regard to study and research

-that they organize a 3rd world congress, in a format less costly to the Commission, ie, keep travel and accommodation on behalf of the participants.

I want to say a big thanks to the planning group. You are awesome!!! What you did in Trento was unimaginable, so, that means you will even do better the next time (I hope that there will be a next time). I would suggest that younger members of the African population be also represented. It seems to me that an event like Trento can assist in bringing an awareness of the

importance of the presence of all peoples, especially minorities. It is important that voices other than those from the West be heard. To find such a venue where all are welcomed and are called to share their gifts and speak their truth -- this is a gift. I am very hopeful about this group. The fact that each continent is represented in your planning community is a sign of hope. Thank you so very much!!! You are truly lifting up the gifts of the powerless and lowly. Like most African women present at Trento, I have become more self-confident and self-assured as a result of the experience. I know I have something to offer to the larger church, and I am ready to share my gifts. Thank you, Jim, for being the brain behind such a life-giving and life-changing venture.

The future of CTEWC is bright since many scholars are interested in our great project. Let us always keep before us the initial goal. I promise my prayers and support.

Even if you prepare and conduct a new Congress involving hard work, but in my opinion just the fact that we met is in itself already an impressive cultural wealth. I suggest that we pay our passage as this would leave less work for the organization team. I see that it is important that we participate in some form of economic collaboration, even if it means fewer people participating. And if you pay the ticket to stay for those who really need it.

Continue working as well as you have in the past. Trento was an amazing opportunity for rich theological dialogue and reflection, and it was run incredibly smoothly.