

HAAS

Heythrop Association of Alumni and Staff

Edition Eleven

November 2012

From the President

It was ten years ago that I arrived at Heythrop College to read BA Philosophy. 10 years is not an insignificant amount of time for me as a human being; if I think back to the person I was then and the person I am now there are very significant differences, physically, emotionally and intellectually. I'm sure you can see very significant differences in yourself, and hopefully the very positive effects that the Heythrop experience had on you.

Likewise Heythrop College is not the same as it was ten years ago, and indeed very different to what it was when it was founded in Louvain back in 1614 - the places and circumstances in which it has been located, the faculty, leadership and administrative staff and of course the students. I've seen some real improvements since I've been involved with the college particularly in regards to the facilities on offer, and also the incremental improvements in the Students' Union.

My biggest hope for the HAAS committee of 2013 is that it encourages more HAAS members to return to Heythrop College and attend the events that both HAAS and the College organise. There are plenty to be found on the website, and through our mailings. A particularly well attended event we had this year was our 'Wine and Wisdom' evening hosted at Heythrop College - and the date of the next one is included with this magazine.

2014 is a special year. I dare say even medical science will not allow any of us to see the 500 year celebrations in 2114 - so 2014 will be our opportunity to celebrate Heythrop's rich history at the time of a significant birthday, also to look to Heythrop's future.

Chris Kendrick

From the Principal

On 26th September, Fr Michael Holman SJ addressed the student body at Heythrop College, at the beginning of the academic year. Reproduced below is his welcome to the students, and his thoughts for the coming year.

What a memorable summer this has been. Mo Farah, Jessica Ennis, and Ben Ainslie; Ellie Simmonds, Sarah Storey and David Weir and many others have rightly achieved the status of national heroes. I for one doubt if I shall ever forget the pride and excitement I felt in equal measure as three weeks' ago 19 year old Johnny Peacock sped to victory in the men's T44 100 metre final.

Here at Heythrop we did our bit for the Olympic effort. For the duration of both the Olympic and Paralympic Games, the British Transport police occupied the student residence, the Alban Hall, where the additional officers they had drafted in from outside the south-east of England were lodged.

Finding themselves with less to do than they might otherwise have expected (a further tribute, possibly, to the organisation and advanced planning undertaken by Lord Coe and his team), they took to abseiling down the side of the building in their spare time. On one occasion they invited members of the academic, support and administration staff to join them - and they did! But alas, it seems no camera man or woman was on hand to record the spectacle for YouTube.

The main purpose of this afternoon's gathering is to mark the end of the summer vacation and to celebrate the beginning of

the new academic year and to do that with a lunch for everyone as guests of myself and the College.

In sharing together in an event such as this, we are expressing something that is most important about Heythrop.

Just last week I was telling members of staff that when I arrived back in the office after a long trip abroad, I found waiting for me a card, with a note, hand-written, two pages long, from the chief executive of the agency which funds all universities and colleges in England. Sir Alan Langlands had visited the College at my invitation just before Easter. He explained in his card that he had been reviewing the year that had just passed and looking ahead to the challenges and opportunities in the year ahead.

He then went on to say that one of the highlights of his past year had been his visit to Heythrop and what he had learned about the distinctive character of the College from conversations with the students, members of staff and governors he had met. Coming as they do from one who arguably knows more than anyone about the breadth and variety of provision on offer in higher education in this country, those words are worth much.

This gathering here today witnesses to one important aspect of that distinctive, possibly even unique character, by which Sir Alan appears to have been so impressed.

Unlike so many higher education institutions, we are of a size that enables us to retain a collegial character; we are able to be in more than name an academic

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community, a community of students and scholars, able to sit down or stand around and share a meal together. A number of you will already have experienced this feature of Heythrop life during one or other of our open days and it's a characteristic of this college which has impressed me in my first months as Principal.

What unites us is an interest in, often a passion for, two academic disciplines which can open doors not only to knowledge but to wisdom and which can equip us not only for employment but also, if we are so minded, and our students have for centuries been so minded, to make a positive difference to those others with whom we share this planet, especially those most in need.

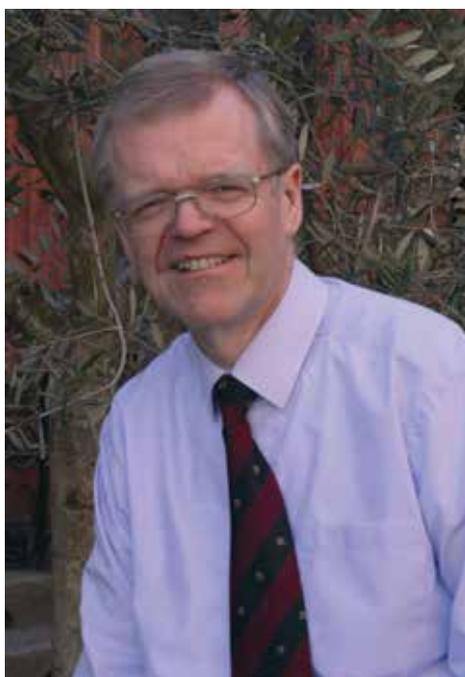
Our community comes from many places, embraces younger and older students who represent many cultures, many religious and secular perspectives. We study in the library together, sit side-by-side in lectures together, pursue our interest in some of life's most significant questions and argue in seminars together - and we can stand around and sit around and share a meal together. This is the character of our College which we celebrate today and in many ways this character represents the Jesuit tradition of Catholic higher education - the tradition in which we stand - at its best.

If the end of the academic year was the moment Sir Alan chose to look back over the year that had passed and look forward to the opportunities and challenges of the year ahead, I happen to do that at times such as this, at the beginning of the new academic year.

One of the features of the Heythrop community which I have come to appreciate in the last nine months, since January when I arrived as Principal, is the active participation of students in the business of the college: in many conversations joining members of staff and governors in committees about academic programmes, performance, policy and the strategic direction of the College. Indeed, just last Friday, the President and the Vice President of the Student Union, Ashley Doolan and Alex Hackett, made valuable contributions to the day which Governors each year set aside to discuss strategy.

I value this participation: the students' perspective is crucial and that's why I owe you it to you all, now and at regular intervals in the future, to provide a report on where we are, where we are going, and why. And if we can find other forums in which to discuss these and other points, that in my book would be an added bonus.

What matters much to me, even most



of all, is your achievement. It matters that you fulfil your potential and that we do all we can to help you do that. That's why, when showing visitors around, we stop at the undergraduate examination results on the notice boards on the corridor leading from here to the dining room. For sure, each result tells a story. One student who obtained a first was asked the secret of his success. Note this: "I attended every tutorial" was his reply.

We now have the enrolment figures for all our Master's degrees. Numbers have held up and even increased despite the recession and the squeeze on our finances we are all experiencing: a sure sign that our reputation for the quality of our teaching and learning is sound and secure.

What's more, a university league table published in the Guardian newspaper some three months ago indicated that we added more value to student performance than some of those larger colleges and universities which we might consider our principle competitors. All this is good news.

But making sure we move further forward is the thing. These past two terms we have done a great deal to review the ways in which we teach so now we have added small group seminar work in the first year of the undergraduate degrees in addition to the lectures and those one-to-one tutorials which have been our staple for decades. We'll be looking for your feed-back on how these developments progress just as we will be looking for your participation in considering all the data we now have from the results of our National Student Survey which third year undergraduates here and everywhere up and down the country were encouraged to complete last March. All of this is about

moving further forward.

And so too is this. It matters to us that those who teach you from the word go are experts in their field and that teaching is research informed. We say that to you at open days and we do what we can to deliver it, not least because what we hope that amongst those sitting here are some who will become the next generation of experts. Excellence in research enhances the reputation of any higher education institution. That's why I'm delighted that in my predecessor John McDade's time the College secured funding from the Society of Jesus, the founders and principal sponsors of this college, for three new research professorships - in Philosophy, in Systematic Theology and in Theological Ethics - for which we soon hope to advertise.

The quality of the student experience, the quality of the range of opportunities on offer, is important to us all. In this Freshers Week, those of you who are new to the College will be learning of all that is on offer through the Heythrop Student Union, through the University of London Union and in the other colleges' roundabout with which we have agreements with respect to the use of facilities. You will also have been informed about the opportunities available through our new student enrichment programme and during the coming year we will be seeking your help in identifying what more we can do to ensure that what we offer matches as near as possible your aspirations.

In this area of opportunity, I have some personal hopes. We will in the course of the next year be developing, what is not so well developed here, our international links with universities abroad. There is no doubt that colleges as far apart as New York, Sydney and Hong Kong are keen to investigate and develop partnerships with ourselves. I am concerned that in addition to offering their students opportunities for study in London, we also explore the possibility of our students from Heythrop studying for courses in their centres. That study would count (of course) towards your degree here from the University of London and in a way which will make your experience that much more distinctive.

There's not much doubt that such experiences can contribute to employment potential (something which of course we all have our eyes on) but equally important is the contribution such opportunities make to our personal development.

Talking of opportunities for such development, I hope you all get the chance to hear, from those who participated, about two chaplaincy ventures which took

place over the summer vacation. One party accompanied by Fr Rocco Viviano travelled to an international gathering of students at Taizé in France. Further afield, Fr David Stewart accompanied his party to Tanzania where they worked with children in the schools in the Jesuit mission in Dodoma. Both were impressive experiences for all concerned and both, I hope, will become regular events in the College calendar.

There is much talk in the media right now about the many changes which the higher education world is undergoing. You know better than most others what these changes amount to, arising as they do from the decision of the present government to charge higher fees, funded initially by student loans but, alas, bringing with it the likelihood of higher levels of student debt.

The initial impact of these changes is still far from clear but as you may have read in the newspapers, there are at least 30,000 or as many as 50 or even 60,000 fewer students beginning courses in universities this year compared with last.

Personally, I am not in favour of this policy. It seems to me it is one of the first duties of government to provide for, or at least contribute to, the education of the young and more generally I do question the introduction of market principles into the provision of public services. But, regrettably in my view, for the time being at least, the changes are here to stay - and we need to work well within them to the benefit of us all.

What the government has created is a more competitive market in higher education. All universities and colleges are doing all they can to ensure they are well placed in this market and Heythrop is no exception. And we need your participation, above all in the person of your representatives, in all those conversations in those committees, to make sure we do this well.

We are conducting a review of what we offer, to whom and how. Are there those who would benefit from our specialist teaching who can be reached in the new ways, through distance or blended learning? Your participation will help us answer those questions well.

We shall be doing all we can to proceed with what we have just begun: the upgrading of our facilities. You can help us set our priorities.

There is still much that can be done to ensure that the name of Heythrop College and the distinctive character and quality of what we have to offer gets well known. The assistance of our student ambassadors has been invaluable in recent months in

visiting schools and in representing the College in UCAS fairs up and down the country. We will, I know, benefit from your contributions in various focus groups and not least in upgrading our web presence and our use of social media.

These days, there is rightly and understandably a concern about employment and the contribution which degree courses can make to future employment prospects. As members of the University of London's specialist college, we need to champion the importance of philosophy and theology. In part that means advertising the skills they teach and underlining the importance which employers attach to them. But we also need to find opportunities, perhaps through the National Union of Students, or through our participation in our various professional bodies, to engage those who shape policy in conversations about our subjects and the contribution they make to the social, cultural and intellectual capital of our nation which every government has a duty to safeguard and promote for all our sakes.

In a little more than a year, we will all be celebrating a remarkable anniversary, the 400th anniversary of the foundation of the Jesuit college which is now Heythrop College, at Louvain in Belgium in 1614. We understand this makes us the oldest Jesuit college of theology and philosophy - in continuous existence! - in the world. One key aspect of our work in the coming year will be to make plans for the celebration of this event.

This will of course be a time for looking back. We are planning an exhibition of our history and a conference will take place in the University in the summer of 2014 focussing on the significant contribution which Jesuit education has made in our own and in other academic disciplines.

This will also be a time for reflecting on and deepening our identity which far from being something historic makes a contribution today, throughout the Jesuit network of colleges and universities world-wide, to the education and personal development of more than 2 million students.

It is this tradition which underpins the particular features of this college which are widely appreciated and which Sir Alan appears to have been so impressed by during his short visit before Easter.

This is what persuades us and our supporters of the importance of providing the resources which enable you our undergraduate, postgraduate and research students to engage at depth with

philosophy, theology and the psychology of religion; with the study of religions and with the study of the Abrahamic Religions.

This tradition explains the personal approach which we have to education and it explains why we offer opportunities, and want to offer still more opportunities, for the development of the whole person, and not only that aspect of your person which contributes to the well-being of our economy, important though that may be. And it is this tradition which commits us to excellence, to do what we say we will do and to do it well.

The world over this Jesuit tradition also means that we put what we have, as an institution and as individuals, at the service of others.

At Heythrop we reach out to others in many ways: to schools, be it in the A level conferences many of you may have attended in the past, or in training programmes for those who taught you; in the work of our centres and institutes, within the academic community and beyond; or in the partnerships we are beginning to develop with those who work with the neediest, far away in Tanzania or right here in London at the Cardinal Hume Centre in Victoria, just two or three miles from here.

I was very moved yesterday, as I am sure many of you were also, by reports I read in the newspapers of children and young people caught up in the civil war in Syria, too often victims of abuse who have suffered experiences which would break men and women five times their age.

On the front page of one of those newspapers was one such young child, a refugee, whose family home had been destroyed in a bombing raid.

"Some", as the report said, "are haunted by the deaths of relatives, friends and neighbours. Some hear the sound of shelling and shooting constantly replaying in their heads. Many have seen their homes and communities turned to rubble. A few have been tortured in detention".

If we can make the concerns of those who suffer, those in need, those excluded and those otherwise forgotten, our concerns, and in a way that truly befits an institution of higher education such as ours, we will celebrate our 400 years in a way which will add distinction to what is already highly regarded and widely welcomed as our particular, distinctive character.

Thank you for your patience, and my best wishes to you all for this term and the academic year that lies ahead.

The Donkey Club

To mark and celebrate ten continuous years of the enigmatically named Donkey Club, current members and alumni are organising a ten year birthday party on Saturday 23rd February 2013. The Donkey Club was founded by Rev Roy Dorey (RIP) and Chris Kendrick with the aim of encouraging people to appreciate real ale whilst bringing together students for good chat, companionship and discussion.

Over the last ten years the Donkey Club has held regular meetings at hostelrys across London - tracking down the best kept ale the city has to offer. In addition, the society has visited both local and national



breweries to better understand the processes of producing quality ale, with suggestions that one day it should create its own special edition beer. Other excursions have included weekend retreats and a London Bridge / pub walk.

The celebration will take place on Saturday 23rd February 2013, and will include a London brewery tour, late afternoon birthday cake and in the evening a tour of some of the best local pubs around Heythrop College, Kensington Square - if you are interested in attending one or more parts please register your interest with c.kendrick@heythrop.ac.uk.

Alumni Update

Where are you now?

Keeping alumni records updated is a never-ending task - but a very pleasurable one when we hear from you about where you are and what you have been doing since leaving Heythrop.

If you have changed address (and this magazine has still somehow reached you), please let us have all your new contact details (address, phone, email) so that we can keep in touch, both by sending the magazine and also, in between two issues each year, by emailing you with details of current news and events. There is a lot going on here and we would like to share it with you! If you are in touch with other former students but think that they may have lost contact with us, please do encourage them to drop us a line.

What did you do with your degree?

We would like to give our current and future students an idea of the many careers which Heythrop graduates take up - to inspire them to think about what they could do with a Theology, Philosophy or Psychology 'plus' degree. So - what is your current employment, and previous positions? Did you undertake any additional study after Heythrop? How have the knowledge/skills/opportunities of your degree helped you in your role?

Please email your replies to [Annabel Clarkson](mailto:Annabel.Clarkson@heythrop.ac.uk) at a.clarkson@heythrop.ac.uk

Wine and Wisdom

I was much gratified to be able to start my life as a Heythrop Alumnus at this excellent event. Being on the wining team made it all the more memorable and those involved with the organisation should feel most pleased with themselves. Fr. Simon was an excellent host; if he was quizmaster on the early evening weekday quiz shows my mother is so keen on then I might be persuaded to watch them! The usual traps quizmasters fall into of too much pop culture or mindlessly attempting to bring technology into proceedings were avoided.

However; I was disturbed by the fact that I was the only person of my year present. The evening coincided with results day and the promise of complimentary refreshments (of which the quality was good but the quantity somewhat lacking) was clearly not enough to encourage folk away from post-result celebrations or depressions. This is a shame as those not in attendance missed out on an excellent



opportunity to recast their relationship with Heythrop for the future. My main emotion towards the college now is one of affection that I never really felt while still a student.

I am looking forward to any future HAAS events and hope that more new alumni will join me and the thoroughly pleasant group of people that is HAAS.

Christopher Clarke

BA Philosophy 2012



Harrington: Then and Now

The small port of Harrington on the bleak Cumbrian coast was, during the late seventeenth and early eighteenth centuries, a busy industrial centre attracting workers to its harbour and the adjoining ship-building works, and to its coal mines and iron foundries. Among the migrants were my ancestors, a fact that has led to my interest in what is today a little-noticed speck on the map.

Whilst searching through the old church records of Harrington, I came across a churchwardens' report which, in the Church of England, was filed every five years. (Churchwardens, elected annually, were in charge of all material matters pertaining to the parish church. The post, a feature of the pre-Reformation Church, as readers of Eamon Duffy's *The Voices of Morebath* will know, was, sadly, abolished by the Council of Trent). An extract of the

report, dated 1690, is printed below:

I sent a photocopy to the local history group in Harrington with the comment that they must be glad to have escaped living in 1690. Back came the reply:

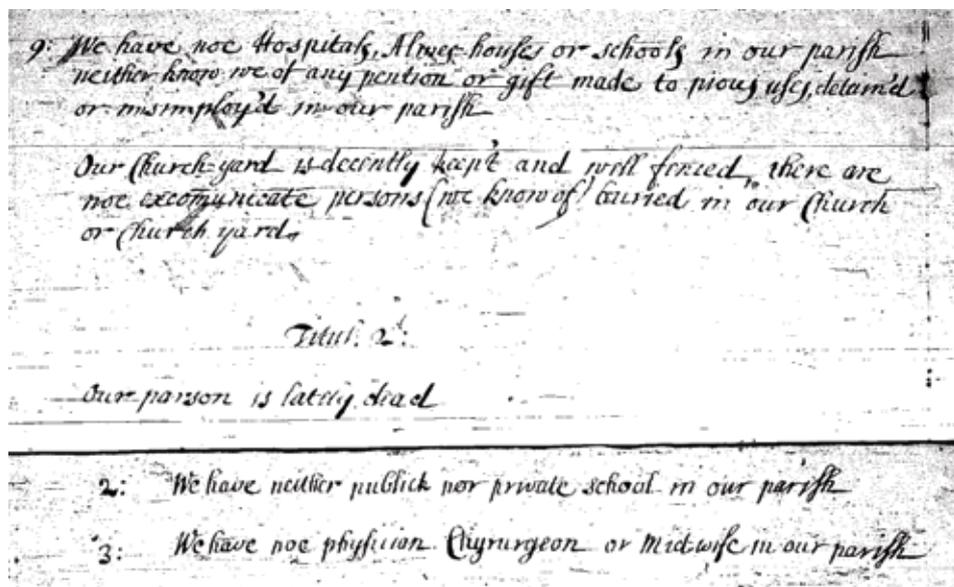
"Our parson has died recently. We have no hospital. We no longer have a doctor, midwife or nurse. We have no almshouses. Our school has been closed. But we have the most wonderful sunsets!"

There must be a lesson for our debt-laden country to be learned from such a philosophy!

William Russell

MA Contemporary Theology 1999

MTh Church History 2003



A Book to look out for:

Gerard Russell (MA Philosophy of Religion 2006, and see page 9) has been awarded a Jerwood Award from the Royal Society of Literature for his book, *Heirs to Forgotten Kingdoms*, due to be published by Simon and Shuster in 2013. Further details, including a book review, to be published in the next edition of this magazine.

Radius

Anna Wheeler graduated with a BA Theology in 2003 and shortly after trained as an actor. She is interested in the links between performance, the arts and belief. Anna is a member of Radius, a drama group which may be of interest to theology and philosophy graduates alike:

Radius welcomes people seeking to explore spiritual, social and ethical issues through drama. As a forum for discussion it encourages a relationship between theatre and faith within contemporary culture and promotes plays that throw light on the human condition. Radius offers scripts for performance, an assessment service for new plays, a series of study guides, a magazine and a programme of workshops. Radius is interested in all art forms, whether or not the form articulates a religious theme; and even if it does that theme may not be explicit. Radius was founded in 1929 and is a registered charity (charity number 214943). If you are at all interested, do visit the website www.radius.org.uk for The Religious Drama Society of Great Britain, Radius. Further information is also on Anna's blog <http://openplatforms.wordpress.com>.

Anna Wheeler

BA Theology 2003

Correction

I noticed in the October 2011 edition of HAAS that you included on the front page the poem *Come to the Edge*, attributed to Guillaume Apollinaire.

However, we have recently examined this short poem in our informal poetry group, and I believe that it was in fact written by Christopher Logue. It was published in *New Numbers* (London: Cape, 1969) but was originally written for a poster advertising an Apollinaire exhibition at the Institute of Contemporary Arts in 1961 or 1962, titled "Apollinaire Said". Hence, the common misattribution of the poem.

I thought the above information might interest you, and readers of the magazine.

Clare Roberts

Philosophy

Liz Asher (born 1978) studied at Heythrop College between 1996 and 1999. She graduated with a 2:1 in Western Philosophy.

Now a well-established artist in the field of Contemporary Christian art she explains her beginnings.

“The only artist in my family (immediate or extended) I studied art to A-level, but it was never more than an exercise in experimentation. I was sucked in by the ruse that all good modern art should be as *different* as possible - weird, crazy... shocking if you could.

I also studied Religious philosophy at A-level. My teacher - the stand-on-a-desk-jump-about kind of eccentric was so inspiring that I went to Heythrop to continue the thrill.



I absolutely loved my time at Heythrop! Such a small college but where I made unforgettable friends - the best of them, Jules Green and Tom Marriage! Being the oldest college in the University of London, Heythrop oozed history and brilliant professors! My lectures at Heythrop, particularly those with Peter Vardy in Religious philosophy, were more inspiring than I'd imagined - When my brain wasn't addled by the twists and turns of debate I remember pondering the abyss of possibilities in answer to life's questions but that there could still be 'truth'.



Having not picked up a paintbrush for over a year, during 1998 my room in Commonwealth Hall halls of residence began to fill up with paintings. I would slot them behind my desk one behind the other till they became an unreasonable fixture. My mum came to visit and suggested I held an exhibition of them in our local library in Essex. This was received so well (with sales!!) that it became the first of many exhibitions. I have been so blessed to be able to exhibit in The V&A museum, the Bond Street Music Rooms, Birmingham's Bullring, Westminster, Southwark and Arundel Cathedrals The London Brompton



Oratory and even at Fatboy Slims concerts!

Then, in 2000, by an interior revelation

on hearing again the familiar story of the road to Damascus, I received a conversion. It came in answer to so many life and truth questions I had been sub consciously mulling over and after a period of about 6 years where I had not practised my faith even though I was a cradle Catholic.



a n d A r t



I set up my website that year and as I was compiling my work I noticed something peculiar - something subsequently noticed by many others. Across the years, my paintings had become less sombre, less dark and more hopeful - the subject matter, the colours, the movement in my paintings had all been developing like someone going through a conversion. It made me realise the truth behind the belief that an artist always puts themselves into their work.



10 years after my conversion I felt called to stop my (dwindling) secular work

completely. Then I read Pope John Paul II's 'Letter to Artists' which moved me immensely and made so much sense. John Paul urges all artists to express beauty in their work in order to bring people to God. All things beautiful come from God and those with the gift of artistic creation - in whatever form it takes- have a duty to their creator to express beauty in and to the world. This notion is so far from the secular idea of what makes brilliant modern art -the grotesque featuring regularly- but I wanted to respond to Pope John Paul's letter; I wanted to do something *different!!*"

My time at Heythrop not only gave me debating skills second to none (very useful in my chosen career as a probation officer in court for some years!) but was an essential component to my spiritual health I think. I never expected that!"

Liz moved from London to Essex, to South Africa and is now living in West Sussex with her husband and three children. A permanent exhibition of about 15 selected works are on display at Womersley Seminary near Guildford. Liz designs stained glass windows as well as paints.

Exhibition information and Liz's online gallery can be viewed at www.lizasher.com

Liz's works, clockwise from far left:

The Deposition

Flock of Gulls

Angels Adoring

Inspiration to the Word

'Father Forgive them'

Lord of All

Descent



Film Review: The Gospel of Us

In April 2011, over three days beginning on Good Friday, the town of Port Talbot in South Wales came together to stage The Passion through the streets with Michael Sheen as their Jesus-like figure. A year later, those three days of drama have been turned into a two hour film. The locals became the cast, crew and heroes of it and for this reason the film never feels 'acted' but instead harrowingly and stunningly real. It is hard for me to describe the film as I would not do its uniqueness justice - I have never seen anything quite like it. The editing style itself will stay with me before I can even think about Sheen's magnetic presence as 'The Teacher' who, much like the Jesus of the gospels, attracts and repels the crowd in equal measure.

The setting of The Passion revolves around the fictional story of a battle that Port Talbot is fighting. Authoritarian forces have taken over and a ruthless, sinister corporation is in control, called ICU. They are after the town's resources and a company man clashes with a suicide bomber on the beach. What could have been a bloody massacre is saved by a softly spoken loner who tells us later that he is here 'to listen' (The Teacher). He is a local man, who disappeared 40 days earlier, who has lost his memory. ICU seek to get rid of him since he is a trouble maker. The biblical parallels are at this point clear - certain figures are representative of the names we associate with the Easter story.

At the screening I went to, Director Dave McKean and writer (of the book it was based on) Owen Sheers were present for a Q&A session post show, which offered great insight into the making of the film and how the project began via National Theatre Wales. Sheen, whose home town is Port Talbot, had wanted to do a secular response to The Passion - secular maybe, but the journey one is taken on through the film takes one into a sphere that is not of the everyday and yet the film is for everyman. The secular symbolism in the film is so profound, such as the sharing of Sheen's sandwiches with some people who have started to follow him, and the conversation with his earthly dad, a roofer, about the value of a broken slate, is so striking, it made me feel that once I walked outside the cinema I would quite easily find the divine in just about anything. The film is an achievement in film making, acting and meaning, but Christian viewers may find it even more faith affirming (though it does not set out to do this) because of what it does

implicitly - I will take time to explain this.

At one level, the film is an example of the omnipresence of technology in our lives and how this has had both a disturbing and creatively good impact on our lives. McKean didn't anticipate the intrusion of phones of the 'crowd' in his face whilst he was trying to film and the filming of people filming with their phones adds a huge dynamic to the film because it then becomes a mirror in which society can look at itself. It is not a film about 'how Port Talbot staged The Passion' - it is a record of the three days of a man on a journey, unrehearsed. It overwhelms Sheen at one point - again, this is all recorded and shown in the film, who asks a man in the crowd why he is filming him on his phone (the man is being filmed filming - if that makes sense) and the man replies because he wants to be here. Sheen replies, as Sheen, 'then be here'; 'be here with me'. What may have been seen as intrusive (a mobile phone) actually becomes a catalyst for the theme of the film and of Easter - be here, be present. The phone is a vehicle for asking us, are we present in this world to witness what is happening - do we relate to each other in a society of virtual reality where you can have a relationship involving no relating (the internet and phone)? How brilliant the film is in using technology to record the last three days of this man's life but at the same time using the very vehicle that has made the film what it is, to turn the phenomenon of technology on its head: beware of who and what your master is when looking for meaning in life.

I hope I am enticing you to see this film. It is truly modern and yet timeless (like the gospels whether you are believer or not) because it is a story and a story told with all the truth of human emotion. It is also timeless because of its take on who The Teacher is. This you begin to see at the end of the film through a sequence of shots of Michael Sheen which he shot himself, whilst in isolation. They indicate isolation, brokenness and loneliness - I can't say more for fear of spoiling the film, but all human life is here. And it is these themes that are continual through the film linked through the one main theme of memory. Sheen collects a core group of followers in the lead up to the Crucifixion who he 'rescues' - the first one in a very obvious way in the shape of a suicide bomber. All, like him, are struggling with some element of their past, often because they can't remember or work out what went wrong - the film at these points - via each one's story, is fractured and disturbing with dream-like sequences. The power of the film's editing at these moments reflects the

state of the characters' minds so you're not only seeing the power of the locals' acting but the structure of the film illustrates this (McKean has a background in graphic design, illustration, sculpture and music and this is all evident by the way he's made the film). Again, the deeper meaning is always there, Sheen says at one social gathering, to his lost yet found friends, 'we find ourselves in each other'. It is through pain (both physical pain in mind and body in the here and now, and painful memories) that peace, understanding and often resolution can be found.

The importance of the play on words 'ICU' become clear - all those who follow Him, see him. He says to the suicide bomber 'I see you' - you are found because you have been seen and through being seen, you see this Jesus-like figure and ultimately see yourself. The underlying spiritual truths are heartbreakingly moving.

For me, it is not a 'made' film - it is one that evolves as the viewer's response grows through it. Port Talbot was clearly sucked into the world of the play and if the crew just set out to give a secular response they have achieved a lot more. This is most evident in the Crucifixion when the crowd become 'the mob' just by virtue of wanting to see Sheen and at those moments in the film, Owen Sheers spoke of the strange moral vacuum - Sheen is violently beaten, away from the crowds but the crowd watch on big screens - people are still filming the whole event on their phones which can be seen as disgusting and when this is continued at the actual Crucifixion you feel it is then simply wrong, and yet the artistic effect of the Dalí-like Christ hanging above Port Talbot with the thousands of camera phones flashing looks like stardust, and the blood and screaming of the event has transpired into a mystical spectacle.

The longer the film stays in my mind, the more metaphors and truths about life walk into my mind. Port Talbot is in a battle for its life as the film opens, a battle for its identity - it is a town scarred by the M4 motorway - this is its story, its 'mark', or a blot on the landscape (it appears in one of the dream sequences as 'the monster with stone legs'), and the town is desperate to 'reremember' itself. To say The Teacher takes on the scars of the motorway in his bearing of another kind of monster (the cross) is not taking the symbolism too far, because human kind essentially looks for identity and if this is being taken away, people feel desperate and perform actions which don't make sense. It is not for nothing that the words 'I Am' are uttered in the film, the full meaning of them and the context in which they were said continues to resonate days after viewing the film.

Anna Wheeler

BA Theology 2003

From Russia with Blessings

I paid a visit to Russia last autumn and a very patient and, as it turned out, diplomatic, friend and I spent a day visiting some of the beautiful churches in the picturesque countryside around Moscow. We chanced across one particular church, different from all others. It was obvious from the very moment that we stepped inside that it was distinctive. Somehow the smell of it, which I think was the faintly cloying odour of antique wood, suggested that there was something slightly archaic in its design. The floor was of wood, not stone, and the icons were of a traditional, Byzantine, non-realist style. Every single one of them depicted a saint lifting up his or her hand in blessing, each, visibly, with two fingers outstretched. This was a church of the Old Believers.

The picture above is of Countess Morozova being dragged off to Siberia for the sin of crossing herself with two fingers instead of three. In the late 17th century, reforms were introduced which were not welcomed by all. The reforms included a change in the spelling of the name of Jesus, the direction in which processions proceeded, new forms of iconography, the shaving of beards (perhaps a general culture change rather than a church one) and, crucially, the injunction to use three fingers for crossing oneself.

Those who rejected the reforms became known as the Old Believers and were persecuted for two hundred years.

This explains, perhaps, the rather cool reception that we got when entering the church. My Russian friend talked to the lady (apparently guarding the entrance at every church or museum are always one or more middle-aged ladies. Many of them seem trained in intimidation techniques). She said that we could not go any further into the church than where we were standing. My friend asked why and was told that it was because we were not members of the group. My friend, he told me later, said that I was an Anglican (I'm not), belonging to a religion headed by a monarch (a cunning sales pitch appealing to the lady's sense of tradition), definitely not one of those Roman Catholics (I am) and could I not be allowed to enter the church please? "Ah", she said, "but here's the question. Does he cross himself with two fingers or with three?"

I dared not cross myself at all. I didn't know how the lady would react to someone crossing themselves with four fingers.

Gerard Russell

MA Philosophy of Religion, 2006



Theology and Faith: Interactions and Challenges

The Heythrop Masters Theology Symposium is held annually, particularly aimed at current and recent graduates in theology. The event was the brainchild of Rev Dr Martin Poulson, convenor of the BA and MA theology programmes, to provide a forum for discussion of topics arising from recent theology dissertations. Now in its fourth year, the format is well established. Papers are presented by recent graduates from Masters study in theology at Heythrop, based on work they presented in their dissertation. Martin selects the programme, focusing on dissertations judged by the examiners to have been of excellent quality. Presenters are asked to outline some aspect of their work for 20 minutes, followed by questions and audience discussion.

This year's symposium was held on 16 June 2012, on the theme of 'Theology and Faith: Interactions and Challenges'. Narrowing a 15,000 word dissertation into a 20 minute slot has proved a challenge for many a speaker over the years, but this year all the presenters managed to keep more or less to time. Thoughtful questions presented their own problems, but showed that ideas had not become too garbled by compression, and vibrant audience participation demonstrated the interest in this approach to serious work. As a by-product, every year the programme impresses, illustrating Heythrop's engagement with a broad intellectual spectrum, and unveiling the innovative subjects being studied at Masters level. This year was no different, as the titles show:

'Can war be justified? A critical examination of three recent writers on the just war tradition', presenter John Hamilton

'Philanthropy - searching for theological perspectives', presenter Christina Parry

'Schillebeeckx on God's offer of salvation and the response of the Christian', presenter Tim Wright

'As Christ so we - reading Miroslav Volf using Kathryn Tanner's non-contrastive principles', presenter Joanne Rule

'The obedience of faith: Newman on revelation and reason in Catholic theology', presenter Jamie Callison

Why not come along next year, and be intellectually challenged?

If you'd like to be added to the mailing list, drop Martin a line at m.poulson@heythrop.ac.uk

Christina Parry,

Various staff and alumni of Heythrop College have published works over the past months, and below and opposite we highlight a number of these recent publications. If you know of any others which we haven't mentioned, please let the editor know and reports will be included in the next edition.

Apollinarius' Christology

The thesis is developed by a comparative analysis of two groups of Christological texts written by Apollinarius of Laodicea, as found in Lietzmann's 1904 edition. The Introduction offers a review of modern scholarship. Previous interpretations disagree and are variously less than successful in accounting for the textual material, but they assume the consistency of Apollinarian thought. Chapter One looks at the bases for this assumption, noting several indications of inconsistency, not least Rufinus' testimony and Lietzmann's (discounted) hypothesis that Apollinarius' Christology changed, as evidenced by the shift from 'dichotomic' to 'trichotomic' terminology. The language of synthesis prominent in the 'dichotomic' texts, seems largely absent in the 'trichotomic' writings, which prefer to speak of the Word's 'assumption' of flesh. In Chapter Two an analysis of the 'dichotomic' texts shows that a 'compositional' conception of unity is basic to Apollinarius' Christology, but that an 'assumptional' conception is co-present, especially where Apollinarius finds it necessary to qualify his 'compositional' thesis. Chapter Three 'reconstructs' the Apodeixis, Apollinarius' main 'trichotomic' work, from Gregory of Nyssa's commentary in the Antirrheticus.

Chapter Four delineates the different type of Christology (and anthropology, predication and soteriology) found in the Apodeixis, identifying its basic idea as 'the divine prolepsis of flesh'. Chapter Five looks at the other 'trichotomic' documents, showing that (with one exception) they all advocate the same type of Christology as the Apodeixis. Conclusions are drawn in Chapter Six: (A) In Apollinarius' dogmatic writings we find more than one unitive conception informing two distinct Christological doctrines. (B) From what is known of these writings' circumstances it is possible to sketch the process of a genuine development in Apollinarian doctrine. Chapter Seven considers the significance of these conclusions in respect of (1) the argument between Apollinarius' disciples, (2) Apollinarius' position vis-à-vis 'Alexandrine' 'Orthodoxy' and (3) the modern interpretive disagreement.

ISBN 978-1-257-75976-7

Endorsements

"T.J. Carter's work provides a fresh and thorough look at the whole body of fragments of the works of Apollinarius

of Laodicea, not simply another summary account illustrated by selective quotations. He presents what can be learned of the Fragments' historical and theological contexts, offers exegeses of the texts individually, and as a whole, and reviews Apollinarian scholarship in its most thorough analysts, especially Voisin, Grillmeier, de Riedmatten and Mühlenberg. The tour de force is his work on the Apodeixis, unravelling all its contortions in Gregory of Nyssa's Antirrheticus."

Dr F J Lashley SJ

Heythrop College, University of London

"This is a very thorough and thought-provoking thesis."

Dr Anthony Meredith SJ

Heythrop College, University of London

Timothy J. Carter

BD, PhD

Cosmic Prayer and Guided Transformations

This book presents a realistic and thoroughly spiritual outlook upon the entire created reality. It lets us envisage that various created entities are participant in a relationship with God that becomes increasingly one of an intimate personal quality: that is, a relationship of love. It thus invites discernment that the universal reality is valuable in its own right and not only as a good for the use of humanity. Drawing mainly upon Scripture, ancient writers as well as contemporary natural sciences, this book encourages the reader to perceive human salvation not as a lifting of humanity out of creatioi, but

as a transformation into God's presence in the midst of the wider created orer. It shows that Christian faith at its best does not exclude the wider creation but provides us with insight and hope for a harmonious being-in-God that is inclusive of creation. It shows thatr Christian faith can be a response that helps overcome the ecological crisis.

ISBN: 978-1-61097-860-6

Published by Pickwick Publications

Robert Govaerts

BD 1993-'96

Christian Spirituality

I have recently published a new book **The Path to Your Door: Approaches to Christian Spirituality** (London and New York: Continuum, 2011). It was at Heythrop that my academic engagement with Christian spirituality really began so the college definitely played a part in making the writing of it possible.

The Venerable Dr Ellen Clark-King

MA Christian Spirituality 1997-99

Archdeacon of Burrard and Priest
Associate Christ Church Cathedral,
Vancouver, Canada

Christ our morning star

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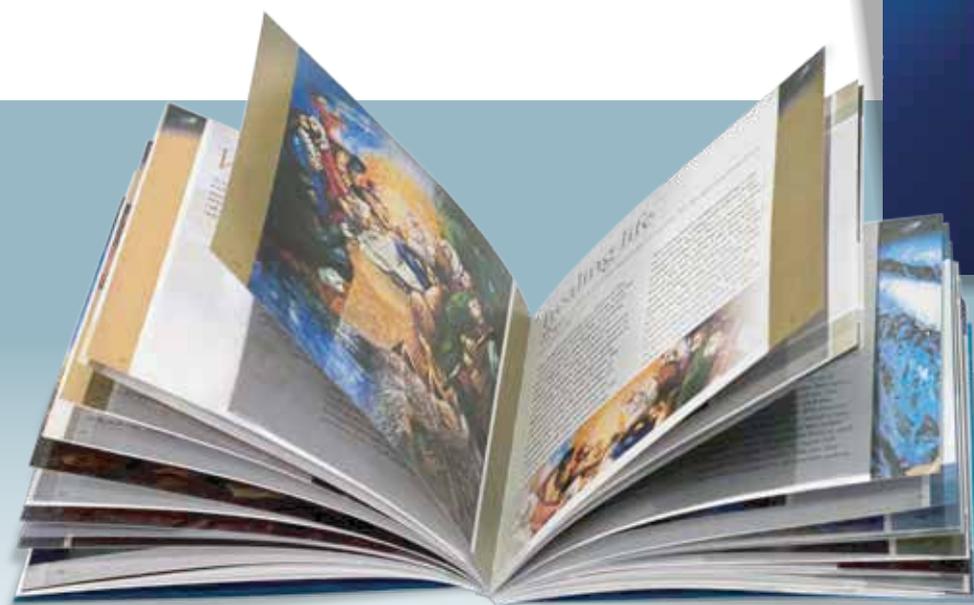
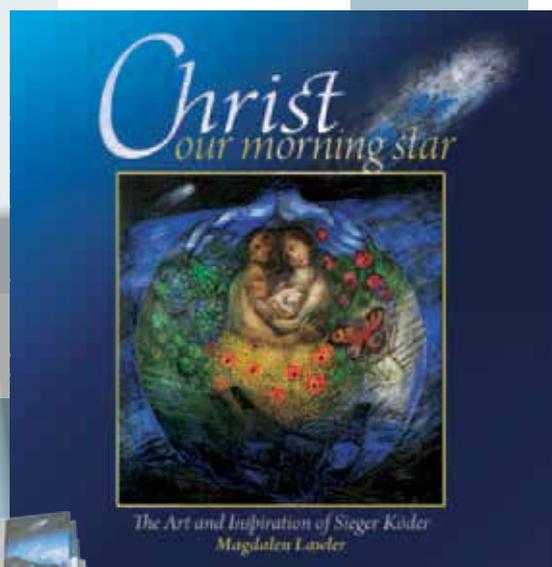
This is a stunning piece of work. The extraordinary colours of the palate of Sieger Köder as he contemplates the mysteries of Scripture are brilliantly enhanced by the sensitive text of Magdalen Lawler.

In a world that is starting to rediscover how much it stands in need of God, this work will be just the thing for those who are looking for the mystery that lies at the heart of life and at the heart of humanity.

The poems of Tom McGuinness make an excellent counterpoint and are subtly displayed.

This book should be attentively read, and its pages contemplated in rapt silence.

Nicholas King SJ, *author and New Testament scholar*



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An Evening of Christmas Carols

Monday 10th December 2012 - 7.15pm (meeting from 6.30pm)

We'll be attending Carols at Holy Trinity presented by The Prince's Foundation for Children & the Arts at Holy Trinity Sloane Square Church, London SW1X 9BZ. Tickets are £15 each.

Places are, of course, limited, and so if you want to attend please contact the Vice-President as below.

Study Evening at Heythrop College

Thursday 21st February 2013 - 6.30pm (refreshments from 6pm) - Free Entry

“Darwin or Design?”

Dr Alastair Noble will lead this evening, looking at the case for Intelligent Design.

This Study Evening will complement the one given in February 2012,

when Dr Stephen Law gave an Evening based on Young Earth Creationism.

For further information, and to reserve a place, please contact the Vice-President as below.

Cheese and Wine Evening to welcome new Alumni

Friday 5th July 2013 - 7.00pm - Free Entry

“Wine and Wisdom”

Further information about events from the Vice-President, Simon Gillespie:
simon@nottinghamcatholic.com or 07760 372105

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