

H A A S

Heythrop Association of Alumni and Staff

Edition Twelve

September 2013

From the Principal

Heythrop College is about to embark the celebration of the 400th anniversary of its foundation by the British Jesuits in Louvain in 1614. This is a remarkable achievement, and one which is a cause of much thanksgiving to God for all that has been done for the Church and the common good over so many years. Above all, we remember with gratitude our benefactors and all those whose generosity, given in so many different ways, has made this work possible.

What has allowed the College to flourish for so long has been its capacity to adapt to changing circumstances. Within ten years of its foundation, the Jesuit College had moved from Louvain to Liege. In the 1790's, in the aftermath of the French Revolution, it moved to England settling eventually in the village of Heythrop in Oxfordshire in 1926. The most momentous move of all came in 1970 when Heythrop College became a constituent college of the University of London.

If the College has changed in the past then no doubt it will do so in the future if it is to remain at the service of the Church and wider society in the midst of the rapidly changing world of higher education in this country. And in that spirit of adaptability, new programmes will be introduced in the course of the

coming year. September 2014 will see the start of a new BA programme in "Politics, Philosophy and Ethics". Our undergraduates will soon be able to engage in "action learning", bringing what they study in college into dialogue with what they learn on placement with organisations in the public, private and charitable sectors. Two year taught Masters programmes are being introduced with a stronger research element: the newly designed MTh and



the MPhilStud. A "professional doctorate", the Doctorate in Pastoral Theology, will also be offered for the first time.

Meanwhile, partnerships flourish with our 25 "Erasmus" partners, a number of them faculties of Catholic theology in Europe. Our collaboration with Fordham University in London is being further strengthened and soon we hope to welcome a number of their students from New York into our own Philosophy and Theology classes at Heythrop.

We shall keep you fully updated on the many events we are planning for the 2013-2014 academic year. News will be posted on our website and will come to you via email so please keep Annabel Clarkson, at a.clarkson@heythrop.ac.uk, informed of any address changes.

The principal celebration of the anniversary will take place on 21 June 2014 when the Archbishop of Westminster will celebrate a thanksgiving mass followed by lunch in the College for present and former students, members of staff and governors and our many friends. Please do keep that date free.

Meanwhile I would be grateful for your prayers for the College and the success of our work this year and for many years to come.

Michael Holman SJ
Principal



Heythrop College

The Specialist Philosophy and Theology College
of the University of London

400
YEARS

1614-2014

From the President

For various reasons over the last month I have been a frequent visitor to the Heythrop Campus at Kensington Square. When I visit I always try to take a few moments to sit and enjoy the ambience of the garden, which as I sit here is very pleasant due to the late summer sun. I can report that currently it is quiet, except for the occasional 'rattle' from the London Underground next door but once the tube train has passed it returns to a genteel atmosphere.

This calm and quiet is of course not fully representative - this garden has several different seasons. In a few weeks time as the new undergraduates and postgraduates arrive there will be a very different feeling here - and it will not just be the tube that interrupts a gardener's thoughts - there will be plenty of chatter and laughter as new friendships are created.

On this particular visit to Heythrop I had a look around the building work that promises to upgrade the basement student common room areas. If you studied at Heythrop in a similar era to me you will remember two distinct common rooms but now building work has been completed to turn this in to one. One other exciting addition is a new bar facility, which has been a discussion point for many for as long as I remember.

As Heythrop celebrates its 400th anniversary there is no better time to get back in touch. I hope you take this opportunity to celebrate with us.

*Chris Kendrick
BA Philosophy (2005)
HAAS President*



The Blessings

For the beauty of silence heard in the highest heaven.
In the stillness of reflective prayer when the soul unites
In perfect bliss with blessings beyond compare
In wondrous praise with creation alight.

In mystic union with the fire of love in threefold unity,
The whole cosmos, the sense of the divine,
The gentle touch of spring breeze through leaves
Of lush-foliaged trees, bursting with buds - spring's sign.

How can it be whilst the whole universe expands
That, kneeling, all unfolds in mystic harmony
As though the angels all sing in unity
To the glory of the eternal Trinity?

How can this majestic silence bring me so close
To Thy heart, to the very depths of infinity
So warm, so intense yet so calm, yet I know
That at the centre of the fiery furnace, it is Thee.

Such blessings I cannot fathom: it is beyond belief,
Beyond explanation, beyond physical and temporal sense,
Radiating a soft healing caress of breathless beauty
So full of meaning with ecstatic awareness so immense.

Cambridge : 17 March 2013 : Alan Rainer

Magazine Changes

A hermeneutic of continuity

As Heythrop College continues to evolve, and with the recent establishment of the Development Office, the times seems ripe to coordinate some of the ventures undertaken by the College and by HAAS. With this in mind the dedicated alumni magazine will be merging with the College newsletter, to produce a single publication reflecting a fuller picture of the College.

This will be the last edition of the HAAS magazine in this format, and so a fitting time to sincerely thank all those who have contributed articles and information over the past seven years, helping to make these dozen editions informative and interesting.

Don't worry that the voice of the alumni will no longer be heard! Contributions and articles, and especially information about what our alumni are doing now, will be very welcome in future editions of the College Newsletter. Please email anything of interest to Annabel Clarkson (a.clarkson@heythrop.ac.uk) who will pass it onto the Newsletter editorial team.

All alumni who currently receive a copy of the HAAS magazine will automatically be added to the Newsletter distribution list; please do let Heythrop know if your contact details change, so what we can continue to keep you up to date with everything that is happening in our *alma mater*.

HAAS AGM

Notice is hereby given that the Heythrop Association of Alumni and Staff will be held on Wednesday 23 October 2013 at Heythrop College, London.

The AGM will start at 6.00pm

followed by a Presentation from Michael Walsh at 7.00pm entitled:

**From Louvain to London: Theology on the hoof
A History of Heythrop**

Admission is free and all are very welcome to attend.

Please email simon@nottinghamcatholic.com to confirm a place.

How to avoid being drawn into an Intellectual Black Hole

Chris Peacock, BA Philosophy 2003, writes about the twin Study Evenings hosted by HAAS in 2012 and 2013.

"It is better to know nothing than to keep in mind fixed ideas based on theories whose confirmation we constantly seek"¹

It has been my great pleasure over the last two years to attend the study evenings hosted by HAAS, the first with Stephen Law on the topic of 'Young Earth Creationism', and more recently with Alistair Noble on 'Intelligent Design - Darwin or Design?'

These occasions give us an opportunity to reconnect with our College as well as the rich traditions of philosophy and theology that made us want to join as students.

In the first of these lectures, Stephen Law expounded some aspects of his book 'Believing Bullshit' and how these pertain to the belief system of the Young Earth Creationists (hereafter YECs).

YECs believe that the universe is less than ten thousand years old, and maintain a literal interpretation of Genesis in that all living species were created in a period of 6 days. They assert that evolution is false, and that it is also wrong to state that the universe is in fact several billion years old as current mainstream scientific theories indicate. YECs believe that the evidence fits their theory, and that it is at least as strongly confirmed as evolution theory. Stephen highlighted the evidence for evolution - in particular the fossil record, and discoveries in genetics. He also directs us to the evidence we have for the age of the earth, including light from other galaxies, and carbon-dating.

So - apart from the content of their beliefs, what does Stephen identify in what Young Earth Creationists (hereafter YECs) say that marks them out as being lost in an Intellectual Black Hole?

The main tactic they use is termed *but it fits*. What the YECs do is use all their ingenuity to continually adjust their beliefs such that they are still consistent with the available evidence. For example, one might object that the theory that the earth was created precisely as described in Genesis is something that we could seek to falsify. We can bring out a huge quantity of evidence that shows this, but then those who hold to YEC will shift their position slightly until eventually it becomes an unfalsifiable theory.

To illustrate this point, Law gives the example of Dave who believes that dogs are spies from the planet Venus. Whatever his friends cite as evidence that this is not the case, he has an answer. So if they say dogs cannot talk, he will state that they only do this when we leave the room; if they object that dogs cannot fly spaceships, he will infer that they have special ones that can be piloted by a dog without opposable thumbs. Dave can continually adjust his position such that it will be consistent with all available evidence, stating that *it fits* his theory.

Are these same mistakes made by others who are not YECs? As Stephen himself readily admits, we all occasionally use the sorts of tactics that he mentions in his book. For example, using auxiliary hypotheses to deflect falsification away from a theory has sometimes led to new discoveries.

Law tends to illustrate the tactics using the more blatant peddlers of them such as the YECs and those who believe in bizarre conspiracy theories, and that makes perfect sense as these are extreme examples. However I could point out some glaring examples that show that bullshit tactics are alive and well amongst what we would see as being the more mainstream scientific community. A good example would be

the selective publishing of clinical trials data. The All Trials campaign² has highlighted that around half of clinical trials are never published, which is rather like tossing a coin a number of times and then only reporting when it lands on heads. The UK government spent £0.5bn in 2009 on Tamiflu; its manufacturer has published less than half of the clinical trials involving it, and so for all we know it might well be no more effective than paracetamol. The fact that mainstream scientists are behaving in this way with clinical trials data marks them out as morally worse than YECs, one might argue - firstly because they may know what they are propounding to be false (unlike those who might have the excuse of being victims of an Intellectual Black Hole), and secondly because their selection of data could lead at best to expensive placebos, and at worst to serious side effects or death for patients.

It would be fair also to indicate another example that shows the confirmation bias that often exists in scientific paradigms generally. At Imperial College, Professor Steve Bloom has been exploring how obesity can be due to a hormonal disorder (at least in part and for some people) rather than merely be the result of overeating. In other words,

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HAAS President Chris Kendrick and Speaker Dr Alistair Noble

to simply say that losing weight consists of eating less or moving more is not the whole story - and the body of work of an entire discipline could have been based on this flawed fixed idea.³ If we survey the literature on obesity we find that many trials have been conducted, and peer-reviewed papers have been published that appeared to confirm the energy in-energy out theory of obesity - and keeping this paradigm going for a period of over a century since the hormonal disorder hypothesis was first conjectured must have involved countless incidences of *but it fits* and a variety of other auxiliary hypotheses in order to keep it alive.

Indeed the scientists are in good company, for as Rauzer points out in an excellent review⁴ - even Law gets caught out using these tactics to defend his own position. When Law criticises the YECs he is being reasonable and they are utilising *but it fits*. When the focus is on naturalism rather than YEC, Law doesn't accuse them of *but it fits*. Instead he says that the YECs create pseudo-problems to bog down their rivals, asking them to explain them.

It is fair to say, however, that whilst we might all find ourselves using bullshit tactics from time-to-time, the targets that Law chooses are using these tactics wholesale, to the point that their theories no longer have any meaningful content. In essence the YECs do not present anything that can be falsified, and so whatever evidence is produced that is contrary to their hypothesis can be accommodated.

What occurred to me during Stephen's lecture was that perhaps the YECs aren't really doing what they think they are doing, and instead they are propounding a belief system using scientific reasoning and thereby making a simple mistake - a category error. Peter Vardy⁵ gives the example of a Catholic stating, 'this is the blood of Christ' and then having a scientist take the consecrated wine and run tests on it to see if this can be confirmed. He cites Wittgenstein's phrase: "for a blunder, that's too big". The scientist has failed to understand religious language.

However it is clear from the information published by the YECs that they are indeed propounding what they see as a scientific viewpoint that they claim to be at least as well confirmed by the data as evolutionary theory.

Regular religious belief is not, however, setting itself up as a scientific system. Indeed we are left to wonder whether

Law has left any room for regular religious beliefs. Stephen states that to the extent that a believer might use the **** tactics he or she is deceiving themselves, but that is not to say that they could not defend their beliefs using other means. Rauzer's other main criticism of Law is that he is often found "lumping religion and theism simpliciter into the same category". Law insists that he is not doing this, but he does appear to keep returning to a critique of theism which does not distinguish between cults and mainstream religious belief. It is hard to avoid the conclusion that Law sees theism as "intellectually strained at best and outright BS at worst". If the theist goes along with the critique of bullshit tactics as expounded by Law then the implication is that he might well simply saw off the branch he is sitting on.

In the second lecture, Alistair Noble introduced us to the scientific case for Intelligent Design, and the attempt to develop a space where religious belief might be able to exist in a framework with evolution theory.

Intelligent Design theories are often mischaracterised as fundamentalist belief, but what we were presented with by Noble would not be covered by this moniker. The concept of Intelligent Design as advanced by Noble is one that makes the modest aim of identifying that, given (for example) the complexity of DNA, it is at least fair to say that there is a case to be answered - that it is not unreasonable to infer that there may be an Intelligent Designer, that this is not unsupported by the evidence. Intelligent Design asserts that evolution is best explained by an intelligent cause, and not by an undirected process of natural selection.

Noble gives an analogy with a laptop - the weight of which is no different when it either contains or does not contain information. We are clear that the information contained on the laptop, coded in zeroes and ones, comes from intelligent minds, but for some reason we don't seem to as readily conclude that genetic material containing information is also designed.

Frederick Copleston was the first Principal of Heythrop College, and it is in his famous exchange with Bertrand Russell in 1948 that he invoked Leibniz when he said, "[I] can't see how you can rule out the legitimacy of asking the question how the total, or anything at all comes to be there. Why something rather than nothing, that is the question?" The answer to this question is surely what marks out the debate

between design (or teleological) theories and those of naturalism.

Scientific pioneers such as Newton and Kepler undertook their work in the framework of contemplating their creator, and it is only after Darwin that science became disconnected from a religious framework. Intelligent Design need not be an affront to science, for it is dealing with something that naturalism does not cover - the matter of origins. Richard Dawkins admits two things in connection with this - firstly he agrees that science does not deal with the question of origins, and secondly he concedes that Intelligent Design is possible.⁶ My personal favourite is the massive concession he makes when he says, "natural selection um... er... well, I suppose that is sort of a matter of faith on my part since the theory is so coherent and powerful".⁷

Rauzer identifies this as another area where Law is perhaps guilty of double standards, for he writes: "'Almost every theory, no matter how well confirmed, faces puzzles and problem cases. This is certainly true of the theory that life on this planet is a product of natural mechanisms.'" (90-1) But why is *this* statement not a case of playing the mystery card? For example, isn't it playing the mystery card for the naturalist to insist that undirected processes must have been the origin of DNA? Not according to Law who retorts "The truth, of course, is this: that life has evolved over many millions of years by mechanisms including natural selection is nevertheless overwhelmingly confirmed by the evidence." (91) This is a complete *non sequitur*. The origin of life cannot have arisen through a Darwinian process. It's a completely different kind of problem."

We can sensibly ask whether science should be used to investigate Intelligent Design. However the problem here, to go back to Law's analysis, is that Intelligent Design does not make any claims - and therefore it is not falsifiable. It is a best fit argument, and therefore potentially subject to the same criticism we have already aired. However to be fair, we find best fit arguments being used across the scientific community - I have mentioned one already, the discredited energy in-energy out theory of obesity. Rauzer mentions Plate Tectonics as an example of a theory that has explanatory power over a whole area of geology including volcanoes, mountain ranges, and earthquakes.

One might infer though that this does not

What is Comparative Theology?

Benedict Clark (MA Psychology of Religion 2006)

gives a brief and grateful response to a One Day Conference at Heythrop, June 2012

"Are you a theologian?" asked the lady I met in the half-time break. "I don't suppose so", I responded. What a good question. In fact, I took a masters degree at Heythrop five years ago in the Psychology of Religion partly to ask myself that question. Strangely enough, it was only in the recourse to the language and perspective of another discipline that I felt I could actually do anything resembling what I felt theology was meant to be doing. And throughout the first half of the day of this conference I had been asking myself, 'but have we decided what theology is for? Shouldn't we think about 'comparative theology' in terms of what we hope to get out of it?' The implied answers were many, ranging from the sublime - to illuminate the present moment - to the professional - to respond to the new 'globalised' focus of academic expectation.

Only Michael Barnes actually articulated a definition of theology as a starting point and it was a particularly interesting, subtle and relevant one. His approach was that theology is essentially a pedagogical pursuit and that teaching is the form that theological discovery takes. This is a very familiar picture to teachers, who are all familiar with the way in which articulating ideas brings those ideas to clarity in the mind of the communicator. And he extended this, very fruitfully, to describe the action of

memory in the discovery of knowledge. Leibnitz, in a letter to Queen Charlotte of Prussia, once wrote about what he called a 'common sense' overarching and making sense of those sensations delivered to it by the other five. This is rather like what Michael Barnes referred to as the 'software' functions of the memory - those of joining the dots to construct or rather 'discover' continuities of meaning. Particularly nice here, was his inclusion of ethical values in the construction of such meaning, leading him to a definition of pedagogy (in the theological context at least) as (I hope my notes leave me close enough) 'passing on a learned capacity for using knowledge with wisdom'.

Surely this is theology as Augustine practiced it, and Michael Barnes also seemed to want us to see that it's essential to the workings of consciousness itself, and to the construction of meaning and value. Closer to my own experience, was his edifying inclusion of the 'imagination' in this analysis, exploring its interaction with the template of the mandala in Tibetan Buddhist tantric meditation and presenting this alongside pilgrimage as a creative, interior journey of discovery.

The scholastic idea that knowledge is valueless per se and exists to discover the given is one that we keep trying to reach back and retrieve because

it is the missing link and cornerstone of the edifices of knowledge we rely on today. It might be a sine qua non of faith, and the lack of it gives us a constant feeling of insecurity. While the image of wine from water in this context was fruitful of much discussion and some controversy, the point at the heart of Martin Ganeri OP's presentation was clear. That we recognize and claim back the conscious practice of 're-imagining the terms of the given' is something of vital importance, and this recognition signals the possibility of greater depth and integrity in our work, offering scope for a humble and pragmatic approach. It's also the basis on which the comparative, synoptic, study of theological ideas - as proposed by the absolutely masterful Keith Ward - can be truly enriching, helping us to understand ourselves better and reframe our highest aspirations in the light of the other; and to be transformed for the better.

In his even-handed summing up, Francis Clooney, took up the Thomist refrain, "to make known through certain likenesses those things which are manifest to faith". And I find that after all these years, if this is what we're doing and this is what we agree we're doing, then perhaps I am a theologian, or at least I aspire to be one, after all.

Benedict Clark

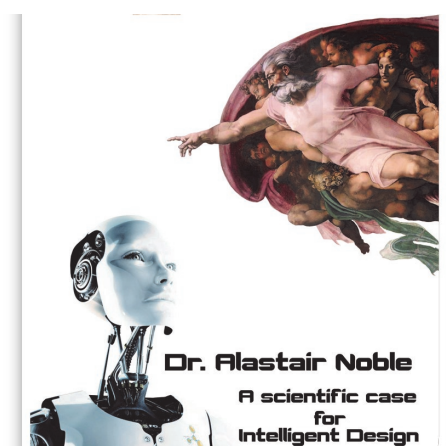
MA Psychology of Religion 2006

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say much about what sort of God might be the designer. Even if he exists, he might be a sort of Aristotelian Prime Mover, or he may have designed the world and then died. It is a massive leap from inferring a designer to a detailed concept of this designer that we might find familiar from the usual theological literature; i.e. an omnipotent, omniscient, eternal God with whom we might have a relationship. However Noble makes a compelling argument for a space in which we can reasonably talk of there being the possibility of Intelligent Design.

I found both of these study evenings a valuable opportunity to re-engage in philosophical debate. The answer to how

to avoid being drawn into an Intellectual Black Hole is to never stop raising questions, to never allow our curiosity or the energy of our philosophical inquiry to be dimmed, and to continue to examine ourselves.



Chris Peacock
BA Philosophy 2003

¹ Claude Bernard in 'An Introduction to the Study of Experimental Medicine', as quoted by Gary Taubes in *Nature* vol 492 Dec 2012

² <http://www.alltrials.net/> as led by Ben Goldacre

³ See *Nature* article previously cited

⁴ <http://randalrauser.com/2011/08/has-stephen-law-been-sucked-into-an-intellectual-black-hole-a-review-of-laws-believing-bullshit/>

⁵ *Puzzle of God*, p.63

⁶ To avoid falling foul of copyright law, I will simply say that if you go to google and search for 'Dawkins admits intelligent design' you will find 2 minute clips from an interview stating this

⁷ As quoted by Noble in his presentation, from Dawkins in *A Brief History of Disbelief*, Channel 4, 14th November 2005

Expressions of Faith

Karolina Stolarska (BA Philosophy and Theology 2000) speaks about the relationship between her art and faith

Since 2009 I have been involved in helping with and running 'Art & Prayer' sessions which facilitate an expressive art response to reflection on Catholic teaching and spirituality. I have run three 'Art & Prayer' groups in parishes as well as retreat days with youth. The latest series of creative reflections has been this Lent at the Carmelite Church in Kensington just up the road from Heythrop.

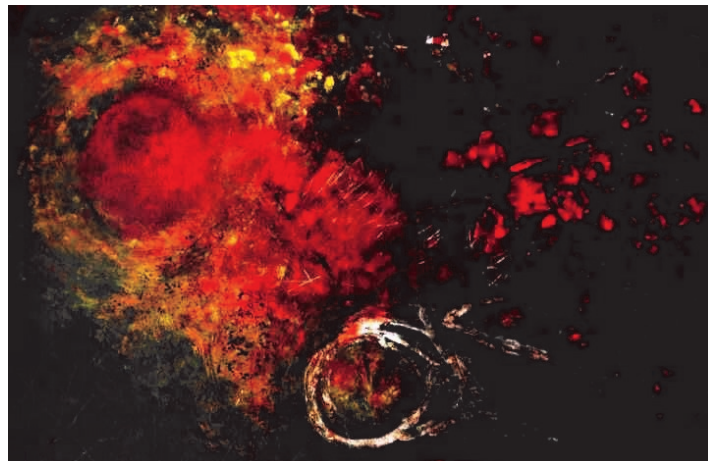
MY BACKGROUND AND JOURNEY

I graduated from Heythrop in 2000 with a BA in Philosophy and Theology and went on to do an MA in Philosophy of Religion at Kings College, London.

This was a time that enabled me to examine arguments for the faith and its content and foundations critically. I subsequently spent much time finding 'reasons for hope'. I discovered a wealth of intellectual underpinnings to meet contemporary challenges.

Yet this wasn't enough. There was still a lack of integration of the Gospel with all my experience : the everyday, problems, woundings, desires and fears.

I was always drawn to creative activities. After starting full time work in libraries I continued with novel writing projects, short stories, poems, even 'graphic novels' as well as drama and song - all in small ways that didn't lead to full commitment. I attended various art courses and thought about 'becoming an artist'. Inspired by creative retreat days run by Sr Sheila Gosney and a Catholic artists fellowship set up by Sarah



'Death-Birth'

de Nordwall which combined philosophical reflection with artistic endeavour, it was not until 2010-2011 that I fully discerned that art was a means to an end for me. I then did a fascinating and enjoyable foundation course in Art Therapy at the University of Hertfordshire.

After finishing the course I knew I wanted to enable expressive art making within a faith context. The art was to be means of re-integrating the self with God and the truths of the Faith.

INTEGRATING FAITH AND LIFE (mind and heart)

John Paul II had a real love of art and saw the importance of the 'subjective' and says in his 'Letter to Artists' :

"The knowledge conferred by faith is of a different kind: it presupposes a personal encounter with God in Jesus Christ. Yet this knowledge too can be enriched by artistic intuition...

Every genuine art form in its own way is a path to the inmost reality of man and of the world. *It is therefore a wholly valid approach to the realm of faith, which gives human experience its ultimate meaning...*

Even beyond its typically religious expressions, true art has a close affinity with the world of faith, so that, even in situations where culture and the Church are far apart, *art remains a kind of bridge to religious experience...*

Even when they explore the darkest depths of the soul or the most unsettling aspects of evil, artists give voice in a way to the universal desire for redemption...

Thanks also to the help of artists "the knowledge of God can be better revealed and the preaching of the Gospel can become clearer to the human mind". [Gaudium et Spes...]

"In shaping a masterpiece, the artist not only summons his work into being, but also in some way reveals his own personality by means of it. For him art offers both a new dimension and an exceptional mode of expression for his spiritual growth".

And in 'Redemptor Hominis' : "The man who wishes to understand himself thoroughly... must "appropriate" and



'Dark Light'

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assimilate the whole of the reality of the Incarnation and Redemption in order to *find himself*".

John Paul was referring to the creation as well as the contemplation of art. Art created specifically as an aid to reflecting on and assimilating the gospel is what I wanted to enable.

WHAT HAPPENS DURING AN ART & PRAYER SESSION

A session starts with some reflections on a theme from me - these can be taken from Saints writings on the spiritual life or general Gospel themes, most recently they have been from John Paul II's Theology of the Body as it connects with Carmelite spirituality. These are followed by group members reading aloud extracts from spiritual writings and some Scripture. I may then suggest ideas for creative depiction or an exercise of sorts - to provoke reflection, not technical progress. People are free to take up these ideas or create whatever they



'Flowers'

want to in response to anything that touched them during the reflections and readings. The art is made in silence for the bulk of the session. Then there is a time for sharing what has been created and any insights that might have come to people. We always start and end with prayer.

In some ways it is like an ordinary prayer group or indeed meditation/response to a talk. Instead of praying it through or talking about the concepts directly - the art is the 'processing' part. The result can be a very personal engagement. It can also mean a deeper intimacy is created between group members. There are two principles taken from what I learnt from art therapy - 'freedom' and 'safety.'

People are free to express and share what they want - within certain boundaries. Each can share as much or as little detail about what they have depicted. It is the Gospel interacting with their lives and selves they are sharing.

People do sometimes expect an 'art class' and do worry or focus on the aesthetic quality of their work - they want to be able to communicate through it to others. It's all part of the process of struggle and humility.

Viewing other people's work and listening to their insights is very enriching. You are really enabled to value and respect each person's uniqueness and vulnerability as well as benefit from their perspective and wisdom.

If people want to further develop their art-work for display outside of the session they have an inspiring starting point.

IMAGES AND EMOTIONS

Most of the saints would say that we should not *rely* on emotions or images during prayer but that the imaginative entry into scripture is very useful and that emotions are part of the whole person and have to be integrated. God often inspires and works through them though they are not infallible guides divorced from the content of the Gospel.

As in all prayer - during the reflections, spiritual readings and Scripture God is invited to speak to group participants in some way. He acts a bit like during *Lectio Divina*. Some people may receive some direct images whereas with others God inspires their creativity in a much more general way.

Ignatius of Loyola made an appeal to the 'heart' - the core of us, which includes the emotions. He also favoured the use of the visual imagination to provoke emotional reactions to the Gospel.

He was a believer that while we have tendencies to be influenced by both good and evil - our deepest desires (and reflection on them) lead us to God. Acknowledging this struggle, our ambiguity within us comes about during the creative process.

As David Fleming SJ says :

"We can understand a great number of things, but this may not affect the way we live our lives. The goal is a response of the heart, which truly changes the whole person."

Most in the Church would not be surprised at the use of creative/expressive art when catechizing children. Adolescents and young people are seen as needing the stimulation of the audio-visual.

Perhaps this sort of expression for Catholic adults might be something 'new'.

It is not just emotive - the creative process can clarify understanding. I always knew the power of expressive art and the way it engages the mind, heart and psyche as even my constant doodling during university lectures attest (!). Since then I draw what comes to mind when listening to talks and on while on retreat.

"By careful self-observation allied to careful observation of Christ we shall perceive God's care for us and his wisdom in our regard. And art has always proved to be one of the best aids in this double task of observation...

It promotes reflection by the exercise of both the logical and emotional faculties". Sr Mary Charles-Murray

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'In the Desert'

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ART THERAPY

From the perspective of art therapy literature I can quote this from C.Wood : “the actual making of art can engender a sense of thoughtful absorption and this can make it possible to reflect upon what is felt...This is uniquely a part of what art therapy can provide”. Or as Jung says:

“Often the hands know how to solve a riddle with which the intellect has wrestled in vain”

Through the making of an embodied image -a person becomes fully engaged with their art and so their emotional world. This physical image is easier to reflect upon as it gathers up experience, emotion, insight into a more tangible whole. There is also an element of becoming more honest, child-like and playful - play being an essential element in learning and growth for infants.

It is not just about fantasy or ‘creating’ a self - but about discovering the real relationship of the inner and outer worlds, self and other. The responsiveness of the material, the interplay of skill and chance, communicating with others through the art-work all come into the process.

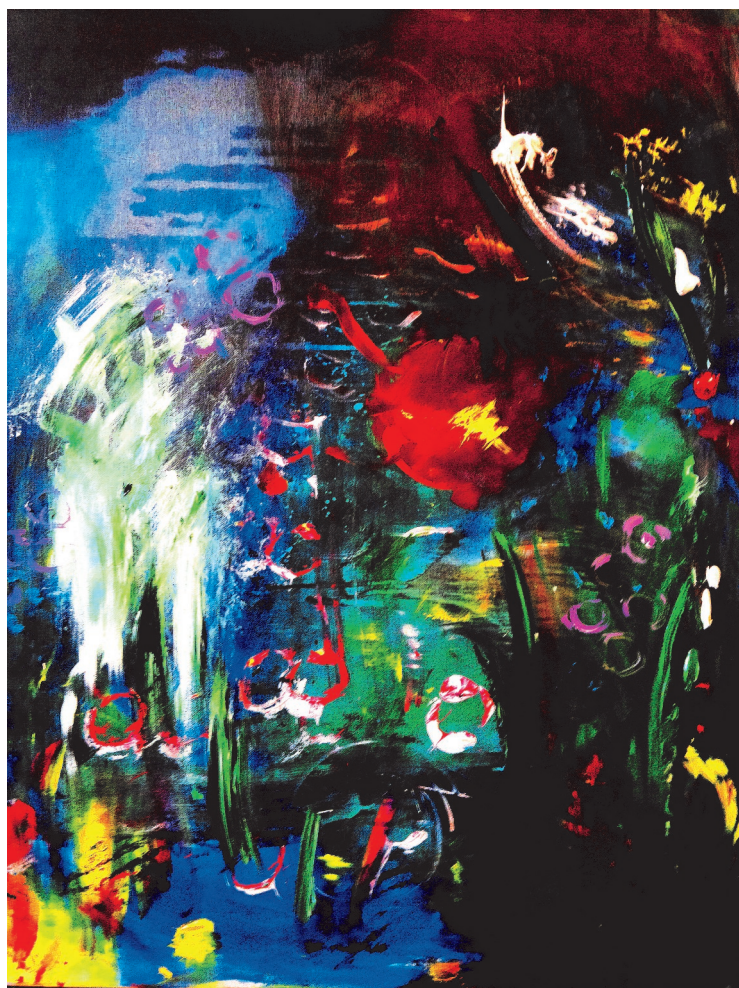
Again many art therapy theorists speak of the spiritual and transcendental experience of art-making.

PROVISOS

With an activity that taps into each person’s inner world quite powerfully there is the danger that the focus becomes too much on the self and its unresolvable conflicts or an identification of the human self with God. This is why the art is a response to reflections and readings proposing the message of the Faith and not just a ‘deifying’ of whatever is found within. It can sometimes be difficult to ensure this and discernment is needed as in prayer or the spiritual life generally.

MY OWN ART

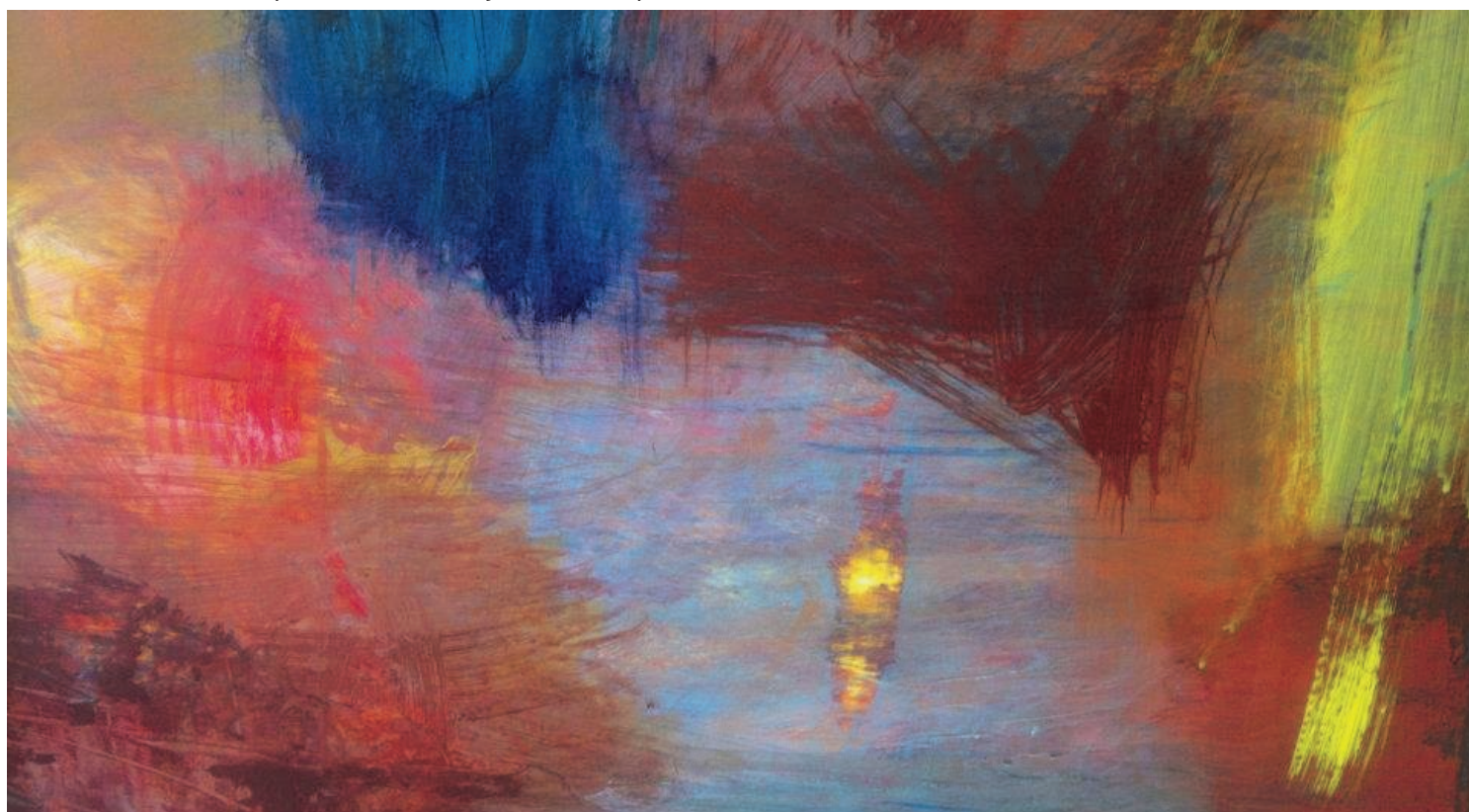
I don’t see myself primarily as an artist - as the ‘process’ is so much a part of the ‘product’. Although they take are developed outside of the short time scale of an Art & Prayer session my paintings emerge from a wrestling with Faith and self. I think they are meant to accompany some kind of reflection I want to explicate in words - just like the pieces

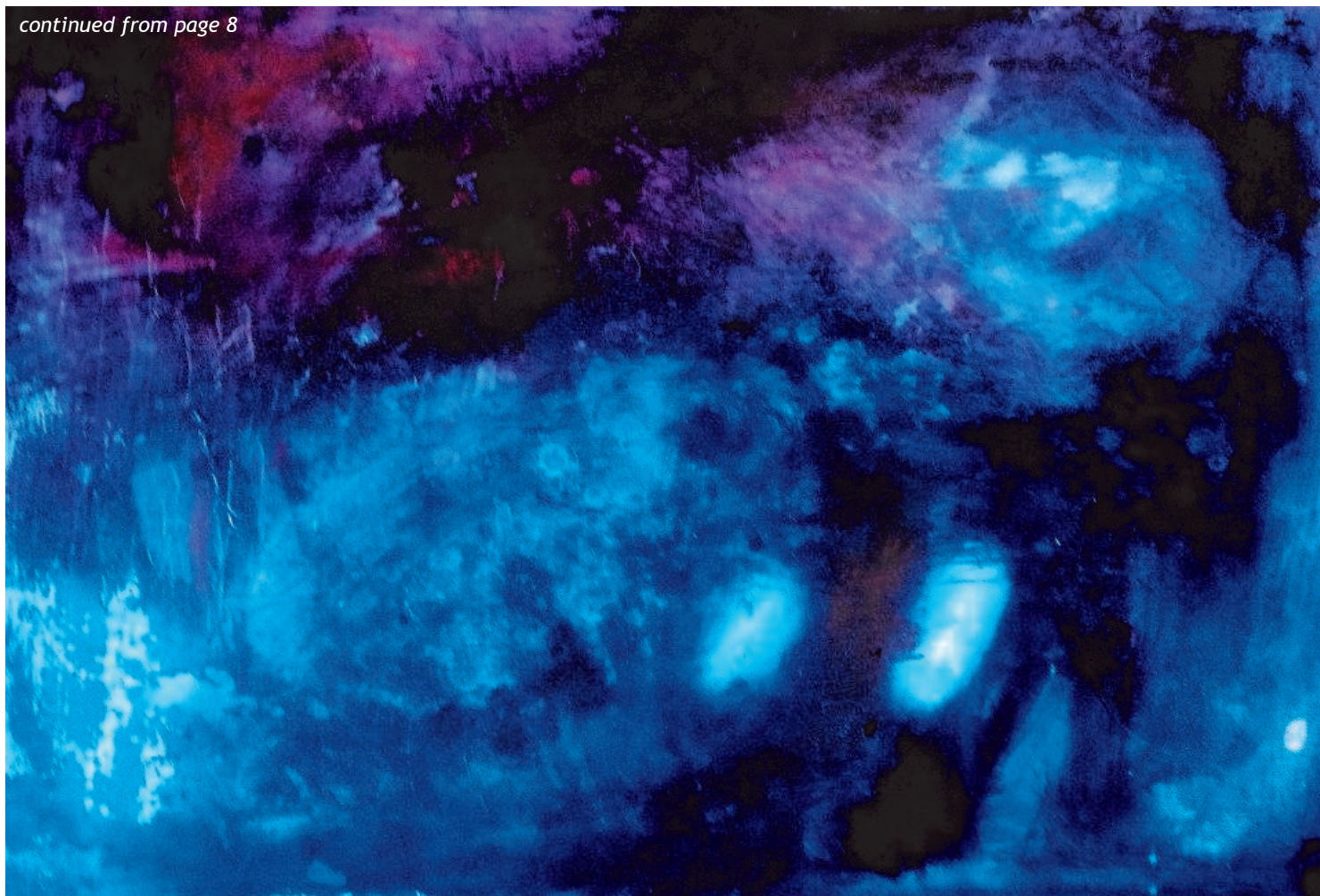


*‘Perfect Love Casts Our Fear’
(above)*

*‘Joy’
(below)*

continued on page 9





created in the sessions I facilitate. They are reference/starting points and need to be seen in context. Yet I'm happy when my pieces can stand alone in conveying something to others.

(A DIFFERENT KIND OF ART)

The contemporary art establishment seems to have largely lost touch with the emotional and humane, let alone the spiritual! Perhaps the hard nihilism and 'conceptual' bias reflect the reality of a philosophy that entirely despairs of the possibility of a personal God.

A 'personal' art that honours human longing, fragility and hope and remains open to the transcendent functions like the testimony of St Augustine or St Bernard - St John of Cross, St Theresa- deeply personal, totally real and faithful.

A figure like Sr Wendy Beckett opens our eyes to the depths of a myriad variety of art work. She shows that ideas and execution are all subordinate to the human heart's search for Christ.

SHARING THE ART : EVANGELISATION

Sharing the expressive and personal art created - can serve as a powerful testimony of faith that evangelises others. This is between group participants and hopefully through some form of exhibition that I'm planning for the future!

PLANS AND CONTACT

I still work full time in libraries but am wanting to move into more work that involves catechesis/evangelization as well as creativity. I'm always looking for ways I can serve in this way and people to work with. If you are interested in creative workshops that engage with the faith or would like to work with me please contact me and see

www.karolinastolarska.wordpress.com

"We need new methods of evangelisation. We need courage - the courage to seek new ways of evangelising." Pope Francis

*Karolina Stolarska
BA Philosophy & Theology 2000*



*'Sea'
(above)*

*'Sancta'
(left)*

HAAS presents...

Come & Sing

“The Crucifixion” by John Stainer
Saturday 22nd March 2014
in Maria Assumpta Chapel

ALUMNI/STUDENT SINGERS WANTED!
We'll be rehearsing throughout the day and performing it at a concert in the evening. All standards and levels of experience welcome, all we ask is enthusiasm to sing!

£6 for the day (with an extra £2 if you want to borrow the score)

**Contact HAAS at b.lund-conlon@heythrop.ac.uk
to register your interest and for more information.**

'For the Greater Glory of God and the More Universal Good'

A Celebration of the 400th Anniversary of the Foundation of Heythrop College and of the Jesuit Educational Tradition

Thursday 19 June – Friday 20 June 2014
Senate House, University of London



During the academic year 2013-2014, Heythrop College will celebrate the 400th anniversary of its foundation by the Society of Jesus in Louvain in 1614.

To commemorate this notable anniversary, Heythrop College and the Institute of English Studies of the University of London are organising a conference which will explore the character and significance of the Jesuit educational tradition, with respect both to the study of theology and philosophy and to science, letters and the arts.

Each day will begin with an overview of the history of the College. The first will be given by **Prof Maurice Whitehead** of the University of Swansea; the second by **Mr Michael Walsh**, the former librarian of Heythrop College who is presently engaged in writing the College history. On the first evening of the Conference, 19 June, there will be a concert of music associated with the Jesuit colleges at Louvain, Liège and St Omer performed by a choir and orchestra directed by Dr Peter Leech.

In addition to **Prof Maurice Whitehead** and **Mr Michael Walsh**,
the following have agreed to speak at the Conference:

Prof Michael Barnes SJ (Heythrop College): *The Jesuits and Interreligious Dialogue*

Prof Kathleen Comerford (Georgia Southern University): *The Jesuits and their Libraries*

Dr Guy Consolmagno SJ (the Papal Observatory, Rome): *The Jesuits and Science*

Dr Philip Endean SJ (Centre Sèvres, Paris): *The Reception of Jesuit Spirituality in Britain*

Prof Dayton Haskin (Boston College): *The Jesuits and English Literature – John Donne and Ignatian Spirituality*

Prof John Haldane (University of St Andrews): *Is there a Jesuit Philosophical Tradition?*

Prof Karen Kilby (Durham University): *Is there a Jesuit Theological Tradition?*

Dr Robert Maryks (City University of New York): *The Jesuits and Classical Literature*

Prof Nicholas Sagovsky (University of Roehampton): *Gerard Manley Hopkins SJ – the Poet as Theologian*

The Rt Rev and Rt Hon The Lord Williams of Oystermouth (Magdalene College, University of Cambridge):
The Jesuits and the significance of a Liberal Education

Further details of the conference, including arrangements for the booking of tickets,
will be available in September 2013 on the College website.



Heythrop College

The Specialist Philosophy and Theology College
of the University of London

400
YEARS

1614-2014



Heythrop College

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Celebration of Mass for the 400th Anniversary

Saturday 21 June 2014, 11.00am

Church of Our Lady of Mount Carmel and St Simon Stock, Kensington

Archbishop Vincent Nichols will preside at the Mass,
after which there will be a reception at Heythrop.
All will be most welcome.

The Superior General of the Society of Jesus, Fr Adolfo Nicolás,
will visit the College during these days of celebration.

Visit to Cavendish Square *the original London home of Heythrop College*

11-13 Cavendish Square was the first home of Heythrop College when it was admitted into the University of London in 1970, and for 23 years students studied here as the College grew.

To mark the 400th Anniversary, HAAS have arranged a return visit and guided tour on **Thursday 7 November, gathering at 11-13 Cavendish Square at 6.15pm, for a 6.30pm tour start.**

Afterwards HAAS will host light refreshments
and a chance to mix and mingle with former staff and students.

There is no cost to this event, but please email simon@nottinghamcatholic.com
by Monday 4 November to reserve a complimentary place.

Continuing the celebratory theme, it is hoped to host a visit and tour of 'Old' Heythrop, in Oxfordshire, sometime in Spring 2014, and to finish the year with a black-tie Dinner for Alumni and Staff. Dates for these two events, and further details, will be emailed to alumni in due course, but to register your interest please email Simon Gillespie at simon@nottinghamcatholic.com Information will also be available on the College website





Heythrop College

The Specialist Philosophy and Theology College
of the University of London

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1614-2014

Thursday 26 September 2013, 6.00 for 6.30 p.m.

Britain and Europe: From a Christian Perspective

A public lecture by
Peter Sutherland KCMG

Chairman of Goldman Sachs International,
former Attorney General of the Republic of Ireland
and European Commissioner for Competition and Education.

This will be the first in a series of three Loschert Lectures,
sponsored by William Loschert, to open the 400th anniversary
celebrations of the foundation of Heythrop College.

Admission free but places limited.

If you wish to attend, please contact
loschertlectures@heythrop.ac.uk or **020 7795 4175** by **22 September**.

Nearest underground station: High Street Kensington



Kensington Square, London W8 5HN Tel: 020 7795 6600 Fax: 020 7795 4200

E-mail: enquiries@heythrop.ac.uk www.heythrop.ac.uk



@HeythropCollege



/HeythropCollege

Where are you now?

Some Alumni share stories of their lives after Heythrop

Paul Barnard

(BA Philosophy, Religion and Ethics 2005-08) writes:

Since leaving Heythrop College I have embarked on a career in Advertising & Marketing. I was able to secure a graduate position in an Online Media Agency in Manchester - something I certainly wouldn't have been able to do without my degree. My starting salary compared very well with my peers in Manchester - one of my friends started on the Deloitte Accountancy grad scheme at the same rate as me, so I deemed my starting salary as quite healthy.

I have had a few jobs since, all within the same industry, and have never struggled when looking for employment. I find the work both challenging and enjoyable. Online media & advertising is relatively new as an industry, so is always changing. It mainly involves dealing with lots of different types of people, presenting theories and ideas, being creative and dealing with numbers and statistics.

Looking back, the degree I did in Philosophy, Religion and Ethics has certainly stood me in good stead. People in my industry have all sorts of degrees, but a lot of them did Marketing or Business Studies. I am often amazed at far ahead of them I am when it comes to constructing emails to clients, or understanding new advertising concepts. I think that the constant essay writing and teaching, as well as being able to learn a new theory and pass that information on in a coherent manner quickly, are definitely tasks I excel at - and they were learned during my time at Heythrop.

Fatma Nur Özdemir Bedir

(MA Psychology of Religion 2010-11) writes:

I have started to work in Hitit University, Turkey - Faculty of Theology-Psychology of Religion department as a research assistant since February 2012. Doing an MA degree in London and in Heythrop College gave me a really good reputation; I am so glad of that. I have also started my PHD in the same university.

Sharifa Begum

(MA Contemporary Ethics 2010-11) writes:

I had to drop out of the PGCE two months before completion, however I'm just finishing a Celta Course and will be teaching at a university in Riyadh for 6-12 months after which I will return to teach at Al-Khair Secondary School in Croydon.

Julie Clague

(Postgraduate Diploma in Pastoral Theology 1989-90; Master of Theology 1990-92) writes:

I was appointed as a lecturer in Catholic theology (at a time when most of the theology there was in the Reformed tradition). My work quickly spread beyond that and now the Catholic dimension is the major part of my research, but a minor aspect of my teaching. Now my work spans Christian systematic theology and ethics, so I guess my title would be Lecturer in Theology and Ethics, School of Critical Studies, University of Glasgow. (They recently merged all departments into larger schools.)

At Georgetown my title is International Visiting Research Fellow at the Woodstock Theological Center, Georgetown University, Washington DC. My research project is entitled 'Christian Conscience and Catholic Identity'. In addition to that, I am also engaged at the Georgetown end with an international project that Heythrop is also involved in. In December I met Jim Sweeney and Anthony Carroll at Catholic University of America for the colloquium on the Charles Taylor Disjunctions international research project. I am contributing work on the historicity of morality. A link to that (including photos of me, Jim and Anthony) is here: <http://www.crvp.org/forum/december-2012.htm>

Another piece of work I am part of is the effort to collect an evidence-base for the health-related work of faith-based organisations, and especially in the area of maternal health and HIV. The secular health context is largely sceptical about faith-based contributions to health, and

only hard facts will convince them otherwise! http://www.jlflc.com/en/learning_hubs/hiv_aids_and_maternal_health/

Paulo Duran

(MA Philosophy and Religion) writes:

I am currently Deputy Head at St Edmund's College, Ware, but will be taking over as Headmaster this September. St Edmund's is England's oldest Catholic school, located halfway between London & Cambridge and generally a very special place to work. I would not have had the confidence or opportunity to be at St Ed's had I not studied for my MA and will therefore be always very grateful to Heythrop for its support and inspiration in so many ways.

Ujah Gabriel Ejembi

(MA Philosophy 2009-10) writes:

My dissertation submitted on September 2010 under the title "How can the conception of power as empowerment play a role in helping us to understand the obstacles to gender equality and thus play a role in helping us to achieve gender equality?" has recently been developed and published into a book entitled "Domination and Empowerment: Foundation for Inequality and Equality". This book is 144 pages, not much though, and is presently available on amazon: http://www.amazon.com/s/ref=nb_sb_noss/178-5899638-8449840?url=search-alias%3Dstripbooks&field-keywords=ujah+Gabriel+Ejembi. It was published in December 2012.

Christina Kaori Suzawa

(Postgraduate Diploma in Pastoral Theology 1982-83) writes:

I am now teaching Theology, as a professor, at Notre Dame Seishin University in Japan.

*If you have stories to share about your life after studying at Heythrop College, for possible inclusion in future publications, please do get in touch by emailing
Annabel Clarkson at:
a.clarkson@heythrop.ac.uk*

From the Students' Union

Experiences from a summer spent in East Africa



Last summer Heythrop went to East Africa to start a partnership with St. Peter Claver, a Jesuit-run High School in Dodoma, the capital city of Tanzania. I (Dermot Kennedy), Steph Crouch, Kayte Wilkinson, Stephen Kirk and Fr. Dave Stewart SJ, College Chaplain, began our preparations last January. We started at the very beginning as we were the first group to go; we learnt a bit of KiSwahili, learnt a bit about the country and the school and also discussed what we could do there. So, feeling appropriately open-minded and fresh, in late June we left for Nairobi, Kenya, our first stopover en route to Dodoma.

The basic outline of the partnership that we've begun comprises a Pen-Pal Club, a Philosophy Club and the start-up of a Special Educational Needs department at the school. I will get to these later, as although these were the most important aspects of our trip in regards to what we could offer, we said from the start it was not to be an example of the rich west giving to poor south, and furthermore we did not delude ourselves that we were performing a selfless task. It's hard to image it ever being possible to pay back the value of our experience and what we took back from Eastern Africa.

I can't talk for the rest of the group but correcting western misunderstanding and dodgy preconceptions was a theme of the trip. This was poignantly demonstrated in our first detour to Nairobi. We were invited to another Jesuit school in Kibera, Africa's second largest slum allegedly populating 1-2 million residents. The school is Saint Aloysius Gonzaga, the world's first school for HIV/AIDs affected students. At no point did anyone tell me it was a primary school, but for some strange post-colonial reason I had thought it was. So, when we drove through Kibera to get to the school I was surprised to find that we were actually going to a High School Graduation Ceremony, 18/19 year olds who were going off to study Engineering, Medicine or Law. We received a very warm welcome and after the jovial frivolities a couple of students walked us around the slum. George and Henry are both HIV/AIDs affected and live in the heart of the slum, but somewhat absurdly we are now friends on Facebook, as they both

have smartphones. This radical experience was the keynote to the further exploits where I would learn that Africa is not a country of starving children and helpless orphans, but rather a dynamic continent of ingenuity and positive creativity.

Our first impression of Tanzania was seeing the snows of Mt. Kilimanjaro from the plane to Dar-es-Salaam. And after a few days in Dar, and after an unbelievable tourist trip to the tropical island of Zanzibar, we finally got to our destination; St. Peter Claver High School in Dodoma. It was a good idea to have an open mind about the partnership as things move at a different pace in Tanzania, not a worse or inferior way, just a different way. It took a little bit more time than we expected in order for us to be able to actually get things underway. However, as a group we successfully managed to launch a Pen-Pal Club, and a Philosophy Club.

The Pen-Pal Club is cultural exchange, where students from Peter

Claver and Heythrop will be able to write to each other in broadly a mentoring scheme. In the Fresher's Fair there will be a stand for the Heythrop branch of the club. It will give us a chance to learn more about each other's country and cultural realities. Stephen Kirk amassed a following of girls in the school, who, I can only guess, were looking for a James Dean figure, and consequently a lot of the girls wrote that they wanted a tall handsome pen pal. The students at Peter Claver are very keen to make this scheme work and many gave me letters before I left. St. Peter Claver is not the African school you might expect. I asked a few students in the club what their parents did for a living and the answers were surprising; the General of the Tanzanian Army, a lead international businessman and even the Speaker of the Tanzanian Parliament. The children are a fascinating bunch and are very enthusiastic to include anyone who is interested into their lives. So look out for the stand in Freshers' Fair, or just come

continued on page 16



and see me.

The Philosophy Club was a ground-breaking success. The students are not taught Philosophy in any way in the Tanzanian Educational System so it was all new to them. Fortunately there was a larger-than-life Ugandan Jesuit who was very happy to teach the club after we left, and he will email us some African Philosophy every so often as he runs the club. I had a very interesting experience with the club which demonstrated how different education is in Tanzania. In one of the first lessons I wanted to attract students to the club so I mentioned in assembly that if they came I would prove to them that tables do not exist. I managed to get a fair crowd together and proceeded to teach them David Hume's Bundle Theory. They were convinced and fascinated. However, what I had not expected was that the next week when I took the class I found out they had been thinking the whole time that nothing existed; they had been experiencing an existential nihilistic crisis the whole week So I quickly decided it was time to go through some basic reasoning and argument with them. The way they learnt was almost entirely evidence and fact based, and if a teacher says something it must be right, therefore when I presented them with the seemingly flawless empiricism of David Hume they didn't think to question it.

The opportunity arose to stay longer and teach in the school after our time had ended. Only I was free enough from UK commitments to stay, so I stayed on a few more weeks by myself. This gave me the chance to teach lessons in History, Geography and R.S (to be a qualified teacher in Tanzania all you need is A-Levels) and also allowed us to make up for the time that we had fallen behind on. The seeds had been sown before I stayed for another aspect of the link. In Tanzania dyslexia is completely unheard of; however I did notice students who displayed signs of dyslexia. Unbelievably there was actually a Chemistry teacher who held a diploma and a BA in Special Educational Needs, but he was not using his qualifications. However, after I got the support from the Assistant Head, this teacher leapt at the opportunity when I spoke to him about the possibility of using the resources of the University of London to educate the teachers about Dyslexia and other learning disabilities. So soon our very own Dominic Mcloughlin and our teacher friend in SPCHS will share ideas and resources to enable what is quite possibly the first Special Educational Needs Department in Tanzania, and quite possibly the first in East Africa.

In my time by myself I saw a lot more of Tanzania, I went to a famous Goat Market, was lucky enough to be a guest of the Speaker to visit the Tanzanian Parliament, saw a rural primary school through a scheme with the students of Peter Claver, managed to go on Safari, experienced the night life of Dodoma and Dar and even won 30,000 Shillings (about £10) on a roulette table in a Casino in Dar. What struck us as a group were the people that we met and shared our experience with;

Tanzanians, Ugandans, Kenyans, South Sudanese, Ethiopians, South Africans and also Germans, Americans and even fellow British people. The things we learnt about Africa from all of the people we met were fascinating, and the genuine friendliness of everyone was so positive. In a serendipitous meeting in Dar-es-Salaam airport on my way home I started talking to Raheem Biviji, a millionaire steel tycoon based in Nairobi. I was telling him about my trip and he was very impressed by the work of St. Aloysius Gonzaga, the school in the slum. We exchanged emails and now he is in the process of sponsoring students from the school in Kibera, and is also looking to employ a couple of its graduates as well as give talks to the students. He had previously never heard of the school and now wants to reinforce to the students the bright possibilities of their futures.

There is one final encounter I feel I must disclose; it is a further testament to the misunderstandings between the West and Africa. One of the people we talked to was an undergraduate in Dar called Deotas, who was telling me how hard he works for his degree, a genuine 8 hour day, every day. I laughed and told him people in Tanzania work a lot harder than in England, which is very true, and was also the case in all of the schools we visited. But when I said this he looked at me and said "you must be joking, look at your country and then look at mine", I could see his world view; that if you work hard then things are good, therefore as things are good in Britain then all UK students and young people must work hard. I didn't have the heart to correct him as there was a real underlined tension that if what I said was true then it is not fair on him. However, on the other hand it is very possible that he is right; our geographical advantage won't last forever. There was a study by Oslo University which asked Professors in some of the most prestigious Universities in Europe what they thought the literacy rate in Tanzania was. The result was that the Professors said 20-30%, however, the figure is actually 75-80%. Things are moving in Africa, and once this new generation of bright, creative and optimistic Africans becomes the leaders of tomorrow then all our preconceptions will be proven wrong on a global scale. Of course, there is still much poverty in Africa and there is still war and famine and drought. But there is also a new technologically and intellectually equipped group of proactive people. Africa was named, its borders drawn and run by Westerners, but what we saw was an Africa comfortable in its own identity and now ready for realistic and achievable hope.

This partnership in Dodoma gives Heythrop a real chance for all of us to partake in this movement of young people. The students of St. Peter Claver are in a privileged position; already, one of the best schools in Tanzania, and Tanzania is one of the most peaceful and respected countries in Africa. The Jesuit ethos of good education, a sense of self-worth and the more universal good, and generous service of others, especially the poor, will equip St. Peter Claver High School and Heythrop College for a flourishing global partnership where we can both discern a Twenty-First Century global world outlook.

A Mass of Thanksgiving for the life of Theodore Davey CP

will be celebrated at Heythrop College

on Thursday 14 November at 1.00 pm

All will be most welcome.

Light refreshments will be served after Mass -

please contact Annabel Clarkson, a.clarkson@heythrop.ac.uk or 020 7795 4203,
if you intend to join us for the celebration.

Public Events at Heythrop College

Michaelmas Term 2013

Thursday 26 September, 18.30

Opening of the celebrations for the 400th anniversary of the foundation of Heythrop College
Loschert Lecture 1:

*Britain and Europe:
From a Christian Perspective*
Peter Sutherland KCMG

Wednesday 2 October, 18.30

*Where the Hell is God? Holding to Faith through
the Tough Times*
Chaplaincy Loyola Lecture: Richard Leonard SJ

Wednesday 2 October, 18.00

*Ecclesiastical Sex Crises:
The Lack of a Theology of Desire?*
Centre for Philosophy of Religion Public Lecture:
Professor Sarah Coakley

Saturday 12 October, 9.30

Growing Old Gracefully
Religious Life Institute Study Day:
Fr Thomas O'Connor and Sr Siobhan O'Keeffe

Saturday 12 October, 10.15

Open Learning:
Canon Law for Ecclesial Ministers
Dr Helen Costigane SHCJ

Wednesday 23 October, 18.30

From Louvain to London: Theology on the Hoof
Mr Michael Walsh
A look Heythrop's History
with the Heythrop Association of Alumni & Staff

Thursday 24 October, 11.30

Religious Freedom
Heythrop Institute Public Lecture: Professor José Casanova SJ

Monday 28 October, 18.30

*Nisi crederet non caperet. Looking Back to Post-
Modernity with Nicholas of Cusa*
Inaugural Professorial Lecture: Professor Johannes Hoff

Wednesday 6 November, 18.00

Ethics Lecture 1
Lord Robert Skidelsky

Monday 11 November, 18.30

*Grey Wisdom: Not Quite the Last Word on
Religious Pluralism*
Inaugural Professorial Lecture: Professor Michael Barnes SJ

Wednesday 13 November, 18.00

Ethics Lecture 2
Dr Piers Benn

Thursday 14 November, 18.30

Heythrop Association of Alumni & Staff
Visit to 'Middle Heythrop', Cavendish Square

Friday 15 November, 10.00

Heythrop Institute
An Introduction to Theological Action Research

Thursday 28 November, 18.30

Loschert Lecture 2
Baroness Scotland of Asthal

Friday 29 November, 17.30

*Poetry:
the Relationship between Poetry and Faith*
Dott. Elena Buia Rutt, introduced by Antonio Spadaro SJ

Saturday 7 December, 10.15

Open Learning
In-Service Day for RC Prison Chaplains
Mgr Malachy Keegan and Dr Gemma Simmonds CJ

Full details and how to book for any of these events,
and updated details of further events,
can all be found on the College's website at

www.heythrop.ac.uk/about-us/allevvents.html



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Missionary Activity

John Woodhouse, who is presently completing his MA in Christianity and Interreligious Dialogue, brings a new perspective on missionary activity from the perspective of Thomas Ierubino, who graduated with an MA in the same subject in 2012

Thomas Anton Ierubino, an Augustinian postulant based at St Monica's in Hoxton, East London, has recently returned from Bahrain and Pakistan where he spent time visiting different Roman Catholic Churches and parishes. His interest in the history of the Augustinian Order, and the 16th Century Portuguese Augustinian presence in the Persian Gulf states in particular, has led him to research and to document the Augustinian Friars' highly successful early attempts at interreligious Catholic-Shi'a dialogue in these former Portuguese territories.

Sacred Heart Catholic Church, in Manama, the capital of the Kingdom of Bahrain, belongs to the Apostolic Vicariate of Northern Arabia. Dedicated on 24th December 1939 when Bahrain was still a protectorate of the United Kingdom, the original church is now protected by barbed wire, but the vibrant church complex has grown to include many buildings that are concealed behind an exterior wall that resembles a traditional Arab fortress.

The majority of expats and guest workers attend mass on Thursday evenings. Since the official religion of the Kingdom is Islam, Fridays and Saturdays are days of rest, and Sunday is considered by the state to be a normal workday. However, masses are also attended by many residents on Sundays.

The Mass is celebrated in an astonishing number of languages, including English, Arabic, Malayalam,

amil, Konkani, Filipino (Tagalog), Bengali, French, and Urdu. The sanctuary has a rich variety of religious imagery, where a copy of the serenely beautiful Our Lady of Arabia smiles graciously above statues of the Filipino 'El Ninyo' and the Lebanese St Charbel. The open air courtyard has an aviary with exotic birds and grotto fountain with statues of St Bernadette and Our Lady of Lourdes.

Bahrain is connected to Saudi Arabia by a causeway. Mr Ierubino met many Catholic engineers and oil company employees from Saudi Arabia who had driven from Dammam to Manama, an 80 km journey each way, in order to attend mass at Sacred Heart Church. The arduous journey involves stopping at several immigration check points, and although the importation into Saudi Arabia of a single Bible or a rosary for personal use is generally permitted, it is strictly forbidden to import multiples quantities of these items or to proselytise.

In Pakistan, Mr Ierubino was a guest of the papal nuncio at the Embassy of the Holy See in Islamabad. He lived with the embassy staff for a week, prayed with them each day in their chapel, assisted them in preparing for the mass, and accompanied the Deputy Head of Mission on visits to different Catholic parishes. He even had the unexpected pleasure of making a pizza in the embassy kitchen.

During his visit he supported the work of a local parish, Our Lady of

Fatima Church in Islamabad.

It is hoped that St Monica's Church could form a helping partnership with this congregation. Our Lady of Fatima Church has a large number of English speaking parishioners who would appreciate the donation of Catholic books. In addition, a recently ordained priest, Fr Kamran Daniel, as well as a postulant and other seminarians would benefit from the gift of clerical shirts, theological textbooks, religious training material and Catholic devotional items.

Our Lady of Fatima Church has the unique distinction of being the first Christian Church in Islamabad. The decision to transfer the former capital of Pakistan from Karachi to Islamabad was made in 1961, however at that time the city did not yet exist. Little progress was made until 1966 when the Central Government Offices and various Diplomatic Missions moved to the new capital. Our Lady of Fatima Church finally opened on 12 October 1979. Its spacious modern building, designed by a Muslim architect, houses a large crucifix donated by the Ambassador of the Philippines and a statue of Our Lady of Fatima donated by the Ambassador of Portugal.

In Pakistani society the 'sweeper class', one of the lowest earning segments of the working classes, is composed primarily of Christians. A group of local Catholic parishioners has noted that many Christian youth leave school at an early age often because of their low economic standing.

The dropout rate for Christians in Islamabad is far higher than that of Muslims. An incentive called Youth Counselling Foundation has been formed by members of Our Lady of Fatima Parish with the mission of motivating young Pakistani Catholics to complete their education and raising money for their career training and scholarships. Anyone who would like to help in these initiatives is welcome to contact Thomas Anton Ierubino for more details.

Mr Ierubino can be reached at:

St Monica's Priory
19 Hoxton Square
London
N1 6NT



George Vass RIP

Fr George Vass was born in Budapest on 1 April 1928. After his Matura (A levels) in 1946, he entered the novitiate of the Society of Jesus in Budapest. He first studied philosophy in Hungary, then in Italy and Belgium. From 1952 to 1954 he was a teacher at the Jesuit College in St Blasien. Then he moved to London and studied theology at Heythrop College and while there was ordained priest in 1957. He completed his Tertianship in Wales. From 1960 to 1962 he studied for his doctorate at the Gregorian University in Rome.

From 1962 to 1965 Fr Vass was a lecturer in philosophy and dogmatic theology at



Heythrop College and from 1965 to 1976 Professor of Theology there. In 2004 Heythrop awarded him a College Fellowship.

In 1976 he was called back to Innsbruck as University Professor for dogmatic and ecumenical theology. There he lectured until his retirement as Emeritus Professor in 1996. From 2002 to 2007 he moved to Reith bei Seefeld to take over the pastoral care of the parish. In Innsbruck he was pastoral minister for the Hungarian community and celebrated Mass with them until June 2013. He also looked after the *Pax Romana* Society.

Fr Vass was a very sociable and loving person. He made friends from many countries in his various positions. Theology students treasured him because he understood how to relate theological themes to personal questions about life. From the summer of 2012 he was intermittently in hospital due to problems with his kidneys, for which he had had transplants 14 years earlier. At the beginning of the year he moved to the retirement home of the Sisters of the Cross in Hochrum, where he was lovingly cared for. One week before his death he had another operation, after which he improved but only for a short time. In the night of Sunday 28 July 2013 he fell peacefully asleep in the Innsbruck University clinic.

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 at a.clarkson@heythrop.ac.uk

Alumni Bursaries

Students with a BA / BD degree from Heythrop College are granted a 50% reduction in the fees for their first postgraduate programme (MA/MRes/MTh/MPhilStud/DPT/MPhil/PhD).

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Theodore Davey RIP

According to Theodore Davey, the Code of Canon Law “exists as a blessing not as a burden”. It is deeply significant that this remark was quoted at Theodore’s funeral Mass. This conviction remained his life-long focus as a canon lawyer and he shared it enthusiastically with successive student generations at the Jesuit-run Heythrop College; Westminster’s diocesan seminary, Allen Hall; and elsewhere. It was also noted that, for Theodore, no one was beyond the mercy of God. This was a remote reference to his then celebrated exchange of correspondence in *The Tablet* with the future Pope Benedict XVI in 1991 regarding divorced and remarried Catholics - a debate as current then as now.

Born Patrick Davey, he went to the Passionist minor seminary and after novitiate, was professed as Br Theodore on 12 November 1954. On completing theological studies, he was ordained priest at the Passionist monastery of Minsteracres in Northumberland on 16 July 1960. In 1961 he was asked to go to the Lateran University in Rome to study canon law and he was subsequently awarded a doctorate on marriage law. Returning to England, Theo found himself in a post-council Church seeking new ways to reach out to the world of the 1960s. The Jesuit vision to develop Heythrop into a university was a particularly attractive invitation. He became lecturer in canon law there in 1965 - an arrangement loyally honoured over 40 years until his retirement on 31 December 2006 and spanning the College’s moves from Oxfordshire to Cavendish Square in central London and later to Kensington. He was encouraged not to limit his teaching to seminarians and undergraduates, but to develop a Postgraduate Diploma in Pastoral Theology to serve increasing numbers of enthusiastic laity. In addition, he helped validate a programme for an MA in Canon Law, representing the biggest step forward in this subject since the Reformation.

A charismatic teacher, Theo used silence as well as sharpness of argument to make his point. His office door was always open, despite an ever-increasing

workload. Though wearing scholarship lightly, students came to appreciate his extensive reading and practical experience and often consulted him in later years. Legalism and clericalism were far removed from his understanding of Church. Invited first to become governor and, in 2000, a Heythrop Fellow, Theo accepted both roles with humility and great pride. He was also a valued retreat giver and for many years was guest lecturer to clergy in Sweden. In addition, he was long-term chaplain to the Guild of Catholic Social Workers and worked on marriage tribunals in Westminster and Portsmouth, building up experience of the application of marriage law. He became a consultant to Catholic divorced-and-remarried groups, developing great insight into marital breakdown with a compassion for those caught in complex situations, a compassion that went hand in hand with shrewdness. His pastoral approach, particularly in regard to interpreting marriage law, could sometimes cause controversy. An article on principles of the internal forum aiding complex marriage situations was published by *The Tablet* on 27 July 1991. He concluded by suggesting his approach enjoyed the support of Cardinal Joseph Ratzinger, then prefect of the Congregation for the Doctrine of the Faith. In a subsequent letter to *The Tablet*, the future Pope distanced himself from what he considered a too liberal interpretation of internal forum principles.

Theodore valued friends, enjoyed meals and was himself an excellent cook. Though naturally gregarious, he was also prone to disappear and reappear at will, a phenomenon described as “Theophanies” by those trying to locate him. He developed this

knack strategically to cope with all the demands on his time and energy. Another trait was an ability to remain inscrutable and enigmatic when under pressure to give too quick a response. Theo’s hobbies included photography, walking and making wine. He read prolifically and travelled in Europe extensively. Several times he visited Peru, where his youngest sister worked as a missionary. For 30 years he was part of Highgate Churches’ Housing Association and Almshouse Trust. He remained close to his brother and two sisters throughout his life. When he received the diagnosis of Alzheimer’s disease in 2009, he accepted it bravely and with grace. His family were unstinting in their support and he died peacefully with them around him.

Nicholas Postlethwaite CP

The Rev Dr Theodore Davey CP, canon lawyer, born Leeds, 26 November 1935; died Beaumont House, Derby, 20 July 2013. See page 16 for details of Theo’s Memorial Mass.

