

## Loyola Institute Newsletter

Winter 25/26

## Theological Musings

Fifty years ago today (8.12.2025) Vatican II was brought to a close. Its work has been described as 'an immense corporate self-examination of the Catholic Church', always seeking the truth of the Gospel for our time. Fifty years later that work still goes on. In a 'letter' to Pope Leo, Cardinal Petrocchi issued a synthesis of the recent studies on the female diaconate. The issue remains unresolved. There are currently two theological stances, opinions which will not easily converge. There are those who argue that ordination to the diaconate is ministerial, '*ad ministerium*', and not to priesthood '*ad sacerdotium*', while the other school of thought argues for the unity of the sacrament of sacred orders. One view would see women access a non-ordained form of diaconate; the other seeks to uphold the sacramentality of diaconal ordination. In an important sense, within this divergence of views there remains an open question and room for further theological explanation.

Some of this theological exploration was in evidence at the recent Congress in Dublin of the European Society of Catholic Theology (ESCT) where many theologians gathered to present, debate, discuss, argue our way into the truth of the Gospel, seeking to discover more profoundly the message that God has revealed to God's people. It was heartening to see that a great number attended the meeting of the Irish branch of the society during the Congress. I hope we can build on this and further strengthen theology in Ireland.

Particularly encouraging is the interest of young theologians (doctoral and postdoctoral researchers) committed to their discipline vocationally. As President I have identified this as one of my key aims: to encourage young European theologians. So far so good. The Young Curatorium co-ordinating group has been established for the next two-year term with representation from Ireland, Belgium, Italy, Germany and Poland. They are active already, planning for ESCT



Dr Fáinche Ryan with Cardinal Jean-Marc Aveline, Archbishop of Marseille, and Archbishop Eamon Martin, Archbishop of Armagh, Primate of All Ireland. Photographed at the European Catholic Association Theology Congress where she was elected president.

participation in the EUARE congress in Rome in early July 2026.

Together with Michael Quitterer (Germany), current editor of ET Studies <https://eurotheo.eu/et-studies/> and Jens Van Rompaey (Belgium), outgoing member of the Young Curatorium and recently awarded his doctorate, we are running a book project – "Being Young-Being European-Being Catholic". We have completed a series of webinars where selected researchers presented their work. It has been a most fulfilling and stimulating set of webinars. The presenters carefully prepared and presented their research, impressively keeping to the time allocated. A variety of issues were presented from environment to gender to the question of the continuation of a sacramental Church

in the absence of ordained ministers. We experienced the rich and thriving tradition of European theology through our young scholars, and were exposed to thinkers we might not otherwise have heard of. We are now working toward publication.

Currently I am working with Emmett O'Regan, another recent doctorand, toward publishing the Congress proceedings, the aim, to share the richness of the Congress with a wider audience. More mundane work includes the ongoing task of updating the website with the very able assistance of Jozsef (Hungary), and some necessary updating of the Constitutions with our Vice-President Jean Ehret (Luxembourg). Our General Secretary Melanie Spranger does a fantastic job keeping the President in line and up to date with work and communications. Currently our next Newsletter is in process.

The Presidium (a small steering committee) have regular online meetings, while we shall meet with the larger Curatorium in February in Olomouc, Czechia. In Olomouc we will participate in a conference on Dialogue and Reconciliation. My keynote for that conference is entitled 'Is it always Just to tell the Truth? The Challenges of Truth-telling on a road toward Peace'.

We are very hopeful that members from Ukraine will be able to join us for this conference and meeting. This too is an important task of this Presidency – to assist Ukraine to re-establish their theological society and foster links throughout Europe.

**Dr Fáinche Ryan**

President of the European Society of Catholic Theology

## Dates for the Diary



Harry Clarke stained glass of Sts Ethne and Fidelma (and Patrick) from Church of the Good Shepherd, Co. Roscommon

### **Wednesday 28th January: 6.30pm Long Room Hub (beside Arts Block TCD).**

Annual St Brigit Day Lecture.

Dr Catherine Swift will deliver a lecture entitled 'St Ethne and St Fidelma and the earliest Irish account of baptism'.



### **Tuesday 10th February: 6 - 7pm**

Loyola Institute Online Open Evening. Learn more about studying at Loyola Institute.

[Register here](#)

## The Loyola Institute Spring Lecture Series

Prof Massimo Faggioli will give a series of public lectures for Lent:



### **Thursday 19th March: 7.30pm**

From Pope Francis to Leo XIV:  
Global historical perspectives

### **Thursday 26th March; 7.30pm**

Global Catholicism as a Re-Mapping:  
What this means for the Church in Ireland



### **Saturday 28 March, 9.30-5.00 pm**

'Journey of the Universe': Symposium on Integral Ecology [in conjunction with the Yale Forum on Religion and Ecology, and the Jesuit Centre for Faith and Justice, Dublin].

### **Thursday 16 April: 7.30pm**

Dr Stephen Huws will give an illustrated lecture, tentatively entitled: 'Evie Hone and the Jesuits: An Exercise in Spirit'. Stephen was supervised by Dr David Shepherd for his PhD studies at Trinity College Dublin



### **Tuesday 5 May: 7.30pm**

Professor. Richard Lennan (School of Theology and Ministry, Boston College). Formation for Discipleship: Engaging the Synod's Project. Dr Lennan is a well-established writer and researcher on ecclesiology.



Wexford Church of the Assumption, Harry Clarke, the Madonna with Saints Aidan and Adrian. Photo: Andreas Borchert

### **May 14-16 Illuminating the Word: Stained Glass and the Bible**

This symposium be held May 14-16, 206 in the School of Religion, Theology, and Peace Studies and will bring together for the first time experts in stained glass and leading scholars focused on the reception of the Bible. For more information, contact Prof David Shepherd ([SHEPHERD@tcd.ie](mailto:SHEPHERD@tcd.ie)).

## In August 2025 the Loyola Institute hosted the European Catholic Association Theology Congress



Prof. Janet Soskice  
(University of Cambridge and  
Duke University Divinity School)  
delivering opening lecture at congress.



Msgr Fr Paul Tighe (Titular Bishop  
of Drivasto, Secretary of the  
Pontifical Council for Culture),  
Bishop Brendan Leahy (Bishop  
of Limerick) and Gerry O'Hanlon SJ.



Prof. Dr. Margit Eckholt (Osnabrück,  
Germany), Prof. Tomáš Halík  
(Charles University, Prague) and  
Prof. Fáinche Ryan (Loyola Institute,  
Trinity College Dublin).



Full house at the opening lecture of the European  
Catholic Association Theology Congress, delivered  
by Prof Janet Soskice (University of Cambridge)



Many students and alumni were among the volunteers  
who assisted at the Congress of the European Society for  
Catholic Theology in Loyola Institute in summer 2025.

## Paper presented by Cardinal Jean-Marc Aveline, Archbishop of Marseille, to the Congress *In the service of the world*

Marseille breathes with two lungs: one European, the other Mediterranean. It is a very cosmopolitan city, and the experience of religious plurality and the consideration of the legitimacy of each religion's claims to truth lies behind these reflections on the challenge of being a missionary Church in the contemporary world. There is often an opposition between Christians who support dialogue, and Christians who privilege mission. One group is suspicious of relativism, the other of proselytising. In my

experience in Marseille, working for many years in interreligious dialogue, I have learnt that a deepening of theology allows one to surpass this sterile opposition. I remember a meeting a few years ago in Meknès to which the Archbishop of Rabat had invited me. Monks from the Monastery of Notre-Dame de l'Atlas in Midelt were present, including the two monks who survived the Tibhirine abbey massacre in Algeria in 1996, Amédée Noto and Jean-Pierre Schumacher. They explained to us that, for them, the



essence of missionary activity lay in the creation and nurturing of “neighbourly relations”. This was marked by attentive closeness to individuals and to families, lived out with simplicity and fidelity until the very end, for the sake of Christ Jesus, whose disciples they openly acknowledged themselves to be. The two monks have both since died. Their testimony, already sealed by the blood of their brothers, made a deep impression on me. This “evangelical proximity” should be the first sign of Christians in their way of being in the world, especially in a time of what Pope Francis regularly denounced as the “globalization of indifference”.

From his very first encyclical, *Ecclesiam suam* (1964), Pope Paul VI set out the fundamentally dialogical dimension of revelation and therefore of mission: “Revelation, which is the supernatural relationship that God himself took the initiative to establish with humanity, can be represented as a dialogue (colloquium) in which the Word of God is expressed through the Incarnation and then through the Gospel ... The history of salvation precisely recounts this long and varied dialogue which comes from God and engages humanity in a manifold and astonishing conversation.”

We cannot put dialogue and mission in opposition to each other. Rather, the point is to live the command of mission in the spiritual attitude of dialogue. Dialogue is more than a mere condition for making proclamation of the Gospel possible. The very proposition of dialogue is already an implicit announcement of the Good News of the Triune God. It is often because our theology is not sufficiently Trinitarian that our missionary activity lacks its dialogical dimension. The Church quickly runs out of breath when it pretends to breathe in place of the Spirit.

From this Trinitarian perspective flow important considerations regarding the way mission is to be lived. We must learn to combine urgency and patience: the urgency of a charity that constantly impels us, and the patience of a fraternity that is slowly woven. In *Ecclesiam suam*, Paul VI wrote: “The world is not saved from the outside. Just as the Word of God became human, one must in some measure assimilate the forms of life of those to whom one wishes to bring the message of Christ ... The climate of dialogue is friendship; indeed, it is service” (90).

Accompanying young people who come to Marseille for a few weeks from all over France to spend a few weeks or months in the city’s northern districts, I see how the experience of meeting Muslims transforms them and makes them grow in their Christian faith. Some arrive with preconceived ideas about Islam; they leave with Muslim friends. And that changes everything. Living a strong community life, praying each day, learning fraternity and placing

themselves at the service of the poor, these young people learn to live mission in the Church. They experience how pertinent was the “spiritual instinct” that suggested to them that it is by passing through the door of service to the poor that they have the greatest chance of finding the meaning of their lives, and also the path of following Christ.

This way of dialogue is also a constant call to conversion for the Church. For if the conversion of the other depends on his or her conscience and also on my prayer – both invisibly joined by the Spirit – my own conversion can never be regarded as complete. It may even happen that, in the reciprocal hospitality of the Spirit, the spiritual riches of my not-yet-Christian interlocutor may reveal or stimulate resources within my own not-yet-fully-unfolded Christianity. As Michel de Certeau has suggested: “One discovers God in the encounter God provokes.”

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The questions raised by the experience of interreligious relations has made me more aware of the need to work specifically on Jewish-Christian relations. For centuries a more or less deliberate Christian apologetic had lent its support to recurring movements of hatred and persecution of the Jewish people. The Church seems to have been inhabited by two contradictory sentiments: on the one hand, triumphalism, in the sense that the abasement, servitude, and humiliation of the Jewish people were considered a proof of its victory; on the other hand, anxiety with respect to a difference perceived as tenacious, irreducible, and potentially dangerous. Many writings of the Church Fathers betray this ambivalence. Paradoxically, the twentieth century – the century of the Shoah and of Vatican II – was both the century of the greatest atrocities and of the most significant advances. Yet new clouds are darkening the horizon today. As Camus suggested, like the virus of the plague at the end of his novel, antisemitism may remain hidden for a very long time in the folds of a fabric, in the quiet of a wardrobe, before awakening one day or another.

In the eyes of Christian faith, Judaism will never be just one religion among others, still less a religion like the others. The conciliar declaration *Nostra aetate* (whose sixtieth anniversary we shall celebrate in October) declared: “The Church of Christ acknowledges that, according to the mystery of divine salvation, the beginnings of her faith and her election are already found among the patriarchs, Moses, and the prophets” (4).

The key issue, which concerns Jew and Christian alike, is how each gradually discovers that they cannot understand their vocation except by accepting that it has been received without exclusivity.

“The essence of truth is to be in sharing,” as the Jewish philosopher Franz Rosenzweig insisted in *The Star of Redemption* (1921). I have often heard the Chief Rabbi of France, Haïm Korsia, explain that what makes us resemble one another is precisely that each of us is different: the opposite of unity is not difference, but uniformity.

Because it prevents either tradition from articulating its identity without including within it a certain alterity, otherness – whether as a fruit more or less recognized, or as a root more or less assumed – dialogue between Jews and Christians is one of the most useful keys for opening a renewed understanding of the Church’s mission. Jew and Christian alike are called to work together for the fulfilment of the Promise made to Abraham on behalf of the one human family. If Christian faith confesses that Christ is the fulfilment of the Scriptures, it cannot deduce from this that Christianity is the fulfilment of Judaism. What unites us – Jews and Christians – is more important than what separates us. The patient and demanding dialogue we are called to build is intrinsic to the history of salvation. It renders us, in a certain way, responsible for the quality of the other’s response to the call of God which they have received in their own right. If dialogue must animate the Church’s mission, it consists in placing oneself with humility at the service of the Promise. The Jewish expectation of the realisation of the Promise and the commandment of mission received by Christians cannot be separated. Since the New is grafted upon the Old, what is commanded is integrated into what is promised and even subordinated to it: mission is first of all the work of God, to which Israel and the Church, each for its part and in its own manner, are called to cooperate. As we can see: envisaged within the horizon of the Promise, mission decentres the Church from herself. It draws her toward the Kingdom, soliciting from her an attitude of abandonment, no longer preoccupied with her own survival, but opening to the breadth and depth of God’s work. In this salvific design, the Church knows – and this never ceases to awaken in her wonder and thanksgiving – that God willed that she should have a role to play, the decisive role of the “universal sacrament of salvation”.

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The two awakenings of conscience that I have evoked so far lead to a third work of decentering. To understand mission as inseparable from dialogue is to accept that the encounters which God brings about transform the one who receives the Gospel just as much as the one who proclaims it. And by considering more closely the bonds between Jews and Christians it became evident that the Church does not have the monopoly of the *Missio Dei*. The last stage of our journey invites us to a third decentering. Because she

is “the universal sacrament of salvation” the Church, while letting the zeal of mission grow within her, knows that the salvation she is charged to proclaim surpasses her (she is only its “sign”) just as much as it requires her (she is its “instrument”).

The awareness of this “universal” dimension of the Church as the sacrament of salvation was not immediate. It was only the persecution that followed the martyrdom of Stephen that led the brethren to scatter from Jerusalem and preach the gospel in Judea and Samaria. This no doubt explains why persecuted Christians are often the most missionary. It was only by living her mission as an exile that the young Church discovered its universality. In Catholicism, Henri de Lubac pointed out that the Church, even when she was still only a handful of small communities spread along the shores of the Eastern Mediterranean, already “recognized herself as charged with responsibility for the whole of humanity”. Catholicity is not a matter of geography or of numbers. While it must unfold in space and become manifest to the eyes of all, the Church is not material in nature but spiritual. Even when it is persecuted, or tossed about by all kinds of external or internal turbulence, its catholicity is in its consciousness of having received from Christ – not because of her merits but by pure grace – the call to cooperate in the salvation of the whole of humanity.

Catholicity further enriches our understanding of mission. Because it has no other horizon than the fulfilment of the promise, when the Father will recapitulate all things in Christ, the mission of the Church is the expression of her hope. A “catholic” hope, that is to say, one to which nothing is foreign, from which nothing is excluded, for which nothing is already lost, for it considers all things, the greatest as well as the least, “according to the whole”, that is God, who is always greater than what one thinks one knows of him, as Saint Anselm of Canterbury suggested.

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Sixty years after the Second Vatican Council, the Church must once again deepen her understanding of the mission that God willed to entrust to her. Confronted with the upheavals of our time, corroded from within by multiple crises, she is in need of a solid theological reflection in order better to understand what the Spirit is whispering in her ear today. For, as we know from experience, a deficit of theology is often paid for by an excess of ideology.

I have indicated some possible paths, starting from the theological concepts of dialogue, promise, and catholicity. Each requires a decentering. The centre of gravity of the Church is not in herself. We read in Saint John that “God so loved the world [not: God so loved the Church] that he gave his only Son” (3:16). Thus, the

## In the service of the world

mission of the Church is to place herself at the service of God's love for the world. This decentering from herself, which turns her away from the gnawing concerns of her own survival, is also a call to a recentering: on Christ and on the poor.

I have just come from the Holy Land. As the new President of the French bishops' conference I decided that the first gesture of my mandate should be to go to Jerusalem. We lived four days of encounter, listening, prayer, and compassion. We visited Taybeh in the West Bank, which is confronted with the abuses committed by certain extremist settlers. We visited Bethlehem Catholic University. We were able to speak by video conference with the parish priest of Gaza, where we were supposed to go on the day

the attack on the city of Gaza began. We met the leaders of the Hostage Families Forum in Tel Aviv.

In the Holy Land I realised, more than ever, how right Pierre Claverie, the Dominican bishop assassinated in Oran, Algeria almost thirty years ago, was, when he said that the place of the Church is to be on the fracture lines of humanity.

*Jean-Marc Aveline is the Archbishop of Marseille. He was made a cardinal by Pope Francis in 2022.*

*Adapted, by the Tablet Magazine, from an address given on 22 August to the Congress of the European Society for Catholic Theology, hosted by the Loyola Institute at Trinity College Dublin.*

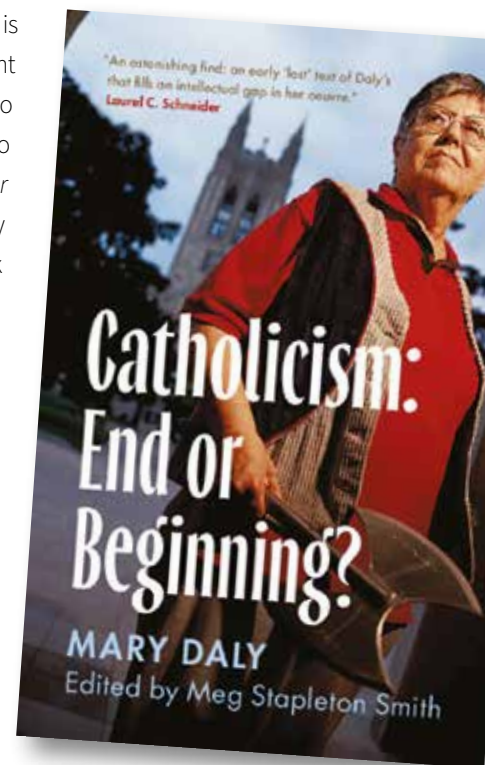
## King David in Boston



In preparation for a forthcoming book on the Bible in the stained glass of the Pre-Raphaelite artist, Edward Burne-Jones, Prof David Shepherd travelled to Boston, Massachusetts in November to deliver a lecture on Burne-Jones' window, *David Instructing Solomon for the Building of the Temple* (1883), commissioned by the famous American preacher Phillips Brooks for one of Boston's most famous churches, Trinity Church, Copley Square. The lecture was delivered in the Bible and Visual Art section of the annual meeting of the Society of Biblical Literature/American Academy of Religion and focused on the commissioning of the window by Brooks, the dedication of it to George Minot Dexter, but also on Burne-Jones' distinctive contribution. In choosing to have David offer a visual illustration of the Temple for Solomon to build, Burne-Jones reflected his own contribution to the process of making this and other windows by supplying a visual design for others to execute in stained glass.

## Catholicism, End or Beginning?

Prof. Siobhán Garrigan is one of the six preeminent feminist writers who have contributed to *Catholicism, End or Beginning?* by Mary Daly. The book consists of a long-lost manuscript from 1969-1970 representing Daly's work between *The Church and the Second Sex* and *Beyond God the Father*, plus six essays that contextualise and critique the find. Garrigan's chapter is titled "Feminist Intrigues at the Limits of Schizoid Theology". Launched in the USA at the American Academy of Religion in Boston at the end of 2025, the book was published on this side of the Atlantic in January by Cambridge University Press.



# MPhil in Christian Theology

The Masters in Christian Theology gives students a rigorous knowledge of core themes and issues in historical and contemporary Christian theological scholarship. They engage with the main figures and debates of the tradition, and reflect upon their continued relevance to contemporary discussion.

A high point of their study is the written dissertation, which enables students to engage in the advanced study of their chosen topic of interest. The research proficiency which the student acquires

can make the MPhil an ideal stepping-stone to more advanced theological study. Modules on offer in 2025 – 2026 include:

Readings in Classical Theological Texts, Violence and Grace in the Human Narrative, The First Words: Theology/ies of the Bible, Jesus of Nazareth: Son, Christ, Word, Christianity of the Celtic World (600-1000 AD) and Ministry and Church in a Challenging Era.

There is also an opportunity to do this course part-time and achieve a postgraduate certificate or diploma. For more details on this and on scholarships available see our website and/or join our open evening, details below.

## What our students say:



“It is an absolute joy to be part of the postgraduate programme in Christian Theology at the Loyola Institute. The teaching is first class, the syllabus is relevant and exciting, and the classes are nourishing and thought-provoking. Christian Theology seeks to give answers to the biggest questions facing humanity, existential questions about truth, about what it means to be human, about our relationships with each other and our planet, and about our place in creation. The course is encouraging me to think deeply about these questions; to make connections between the thinking of yesterday and the issues of today; and to return always to the person of Jesus Christ.”

**Colin Tenner**

Postgraduate Certificate 2025-2026



“The MPhil in Christian Theology is a wonderful course, as it can be adapted to suit your life while still offering much intellectual rigour. I decided to do it part-time, as it allows me to continue to work as a teacher during the day and attend classes in the evenings. The academic staff are unbelievably well-versed in Theology and have been very helpful to me during this programme. I really couldn't recommend the MPhil in Christian Theology with the Loyola Institute enough.”

**Grace O'Connor**

## Loyola Institute Online Open Evening Tuesday February 10th, 6 - 7pm

There will be an online Open Evening for those interested in postgraduate study with the Loyola Institute, on Tuesday 10th February, from 6 to 7 pm. This will include an opportunity to hear more about the course, the different possibilities for studying and scholarships as well as hearing from students who have completed the course.

[Register your interest here](#)



# What are our PhD students working on and why?

## Creating a New Ecclesiology for the Land of Saints and Scholars



I am a PhD candidate with the Loyola Institute, in the School of Religion, Theology, and Peace Studies at Trinity College Dublin, where I completed my MPhil in Christian Theology. My PhD is titled *Creating a New Ecclesiology for the Land of Saints and Scholars*. This PhD project seeks to argue that Ireland is stuck between two competing visions of the church: the pre-Vatican II Tridentine notion of the Church as the perfect society and the more dialogical Church of Vatican II, which sees itself as the pilgrim people of God. My goal with this project is to map a theological history of the modern church in Ireland and provide the church with a contemporary theological vision that responds to and implements some of the insights of Vatican II, while providing a vision of the church tailored to the Irish context that acknowledges the changing religious landscape of Ireland, and the ways in which the Church in Ireland can navigate this evolving religious landscape.

### **Ruairi Meyler**

Ruairi is in receipt of a scholarship from the Loyola Trust for his PhD.

## Power, Participation, and Leadership in Today's Catholic Church



"How does the Catholic Church make decisions, and who gets to make them?" This question sits at the heart of my PhD, *Power, Participation, and Priesthood: Leadership and Decision-Taking in the Post-Vatican II Catholic Church*.

My interest in this topic grew out of years of studying theology and observing how deeply people care about the Church's mission, yet how often the structures of decision-taking remain reserved to the ordained. The renewed focus on synodality under Pope Francis, highlighting listening, discernment, and co-responsibility, has made this an especially important moment to explore how authority works in practice.

My path to this research began with my undergraduate studies in Theology at The Priory Institute, followed by an MPhil in Christian Theology at the Loyola Institute, Trinity College Dublin, supported by the Bridget Clancy Scholarship. These experiences shaped my commitment to understanding how the Church can better reflect the gifts and dignity of all the baptised.

The project examines how decision-making and decision-taking have evolved from Vatican II to the end of Pope Francis's pontificate. It looks at theology, canon law, and lived practice, with particular attention to the roles of lay people, especially women, and the tension between broad participation and the continued reservation of juridical authority to the ordained. Case studies such as the Amazon Synod, diocesan synodal processes, and recent reforms offer insight into how synodality is being enacted around the world.

Ultimately, my research hopes to contribute to a clearer, more theologically-grounded vision of shared leadership in the Church, one that honours tradition while embracing the participatory spirit at the heart of synodality.

### **Frances O'Callaghan**

Frances's PhD is supported by philanthropic funding.



## The influence of St Paul on the sense of Christian community in early medieval Ireland



I am a historian of early medieval Ireland with an Oxford doctorate on Tírechán's writings about Patrick and an MPhil in Old Irish. Over time, I became convinced that researching the early church without a proper knowledge of theology was, for me, an increasingly empty endeavour and I found the MPhil in Christian Theology, here in the Loyola, such a stimulating experience that I have decided to continue to do my Ph.D. Scholars have suggested that the text of Pauline letters in the Book of Armagh may represent a *Vetus Latina* source but it is my current belief that Old Irish syntax may have been as influential as early Latin translations of the Greek originals. This will form part of a wider exploration of how Paul's theology may have impacted on a sense of a single community of the baptised in the early Irish church.

**Catherine Swift**

Catherine's PhD is supported by philanthropic funding.

## Prof. Massimo Faggioli joins Loyola team

In summer 2025, Prof. Massimo Faggioli was appointed to a new post at Trinity - Professor of Historical and Contemporary Ecclesiology - in which he will be primarily working in and on behalf of the Loyola Institute. Born, raised and trained in Italy, he comes to us from Villanova University, Pennsylvania (alma mater of pope Leo XIV), having taught in the United States for seventeen years. This is a very exciting appointment: Professor Faggioli is widely acknowledged for his academic expertise on the Catholic Church, especially post-Vatican II, and on the history of the papacy. He is in demand as a commentator on church affairs for social and mainstream media. Massimo is no stranger to the Loyola Institute; he has presented at several of our conferences, and in November 2023 gave a guest lecture on the first session of the Synod on Synodality. He has reflected and written on the crisis facing academic theology. In a recent article in the *Tablet*, he declared that despite the many pressures and tensions, 'there are no better places [than universities] to foster religious understanding'. He referred to the Loyola Institute as 'a creative example of a successful re-entry of Catholic theology into the public university system'. We are delighted to welcome him to Dublin, where he will join in our conversation at the busy crossroads of 'church, academy, and society'.



# Faithful Justice: a Renewed Call to Action

In November, the Loyola Institute co-hosted, with the Jesuit Centre for Faith and Justice (Dublin), a one-day symposium to mark the 50th anniversary of the 32 General Congregation of the Jesuits. This important gathering defined the mission of the Society of Jesus as the 'promotion of faith together with the service of justice' (Decree 4). The symposium was a chance to reflect upon this commitment, as well as its legacy since 1975. Keynote papers, followed by guided discussion, addressed the history of Decree 4, and the justice issues, within and outside the Church, which have appeared more recently on the horizon: ecumenism, gender justice, ecological awareness, the clerical sex abuse crisis. The aim was to avoid both nostalgia and judgmentalism; rather, to extend this conversation of the past into the present and the future. The response to the invitation-only event was marvellous; a gathering of nearly seventy people- Jesuits and non-Jesuits, academics and activists, and a handful of bishops- demonstrated that the 'faith that does justice' is still a relevant concern for Christians. The day concluded with a short commemoration on what was the anniversary of martyrs for justice: the six Jesuits and two women shot dead at the UCA university campus in El Salvador in November 1989; and Fr Victor Luke Odhiambo SJ, murdered in South Sudan on 15th Nov 2018. The papers from the symposium will be published in *Studies*, and we hope to have follow-up events to what was a very fruitful and important symposium.



Julieann Moran, General Secretary of the Synodal Pathway contributing to the Symposium.



Dr Michael Kirwan, Director of Loyola Institute, Professor Marie Keenan, UCD, and Kevin Hargaden, Jesuit Centre for Faith and Justice, Dublin.

## Loyola Institute quoted in the media

Over the past 6 months members of the Loyola Institute Team have been quoted in international media including:

**Le Monde** **BBC**

**RTÉ** **THE TABLET**

**CNN** **The Guardian** **THE TIMES**

**DER SPIEGEL** **The New York Times**

**REUTERS**



A key part of this symposium was participants sharing their perspectives

## Theology and Social Justice Programme



The new Theology and Social Justice Programme has welcomed its first intake of Masters students. They come from a great variety of background and have a wide range of interests, but they've gelled well as a group. Their professors are Siobhán Garrigan, who designed and directs the new programme, Jacob Erickson and Kevin Hargaden from the Jesuit Centre for Faith and Justice. They each report having loved teaching these students during the first term's modules, which were in gender and sexuality justice, theologies of the climate crisis, and economic justice. This term sees students turn to theologies of home/lessness and race, politics and mysticism, and data analysis for theologians.

For further details on the MPhil Programme, including how to apply, please see the website of the School of Religion, Theology, and Peace Studies, or contact [srpostgrad@tce.ie](mailto:srpostgrad@tce.ie)

## Farewell and Thanks



Dr Euan Grant, who was appointed on a fixed term contract last year to work in the Institute, has left Trinity College, to take up a post as Senior Tutor at Stephen's House, University of Oxford. While we are sad to see him go, we are delighted at his success in obtaining this post, and we wish him all the very best for the future.

## Visiting Scholar



Fr Barton Geger SJ, a visiting scholar from the Boston College School of Theology and Ministry, was a guest lecturer for the Christian Theology class in October, at which he presented on 'The relationship between theology and spirituality'. Fr. Geger is a prominent researcher on Jesuit spirituality, whose work provides challenging revisions of our understanding of Jesuit history and tradition.



# Congratulations



Congratulations to Dr Emmett O'Regan, who was awarded a doctorate for his thesis "The Indefectibility of the Apostolic See: The Nature and Scope of Divine Assistance for the Ordinary Exercise of the Papal Magisterium." Prior to doing his PhD, Emmett completed his MPhil in Christian Theology at Loyola Institute.

Emmett is photographed with his PhD Supervisor Dr Fáinche Ryan, and Loyola Founding Director Dr Con Casey.



Congratulations to Dr Shane Daly SJ, Provincial of the Jesuits in Ireland. Shane was awarded his doctorate for a thesis entitled The Laity and the Liturgical Homily. Shane is pictured with the Registrar, Prof Neville Cox, and the director of his doctoral work, Dr Fáinche Ryan.



Photo credit: Servizio Fotografico Vaticano

The "Vatican II - Event and Mandate" project team (of which Professor Massimo Faggioli is member of the steering committee) briefly met with Pope Leo XIV in December to present the first volumes of their work. Professor Faggioli and Professor Catherine Clifford (St Paul's University, Ottawa) presented the volume on North America and Australia-Oceania to the Pope.

The Loyola Institute is grateful for the generous support of the members of the Loyola Trust: Carmelites (O. Carm), Columbans, Jesuits, Loreto Sisters, Marists, Oblates, Society of African Missions.



## The Loyola Institute

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