



HAAS

Heythrop Association of Alumni and Staff

Edition Four

June 2008

Over the past few months HAAS has been busy arranging a number of events for College Graduates, and it is always pleasing to see that more and more of our former students are getting in touch and coming to events. Little by little HAAS is developing ways of reaching out to so many who have been students of the College, and who remain a part of the College's wider family. It is a great joy to me to be able to meet many of you at the various events, and to receive so many emails from alumni with information about what they are doing now, or from those trying to track down former colleagues.

In this edition of the magazine we report not only on former students, but in two articles bring information from the recent Presentation Day, when the College was able to honour those in the community who have worked for the good of Philosophy, Theology or Psychology; or indeed, for the good of the College itself. It is a mark of the College's role in the wider world that such events happen, and a sure sign of Heythrop's growth as an academic institution in its three fields.

As ever, if you are not receiving information by email and wish to do so, please let me know (simon.chrism@btinternet.com) and I'll add you to our database. Also, note the future events, especially the trip to 'old Heythrop' which should be an enjoyable day.

Simon Gillespie (HAAS President)

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Principal's Points

This year has been especially busy in the College because there have been detailed discussions between the Jesuit Province and the Sisters of the Assumption about the purchase of the Kensington Square site. At this point, the negotiations are near completion and it is agreed by all sides that all the signs are positive. The strong expectation is that the sale will be completed by the beginning of January 2009.

This is good news particularly for the College because it will mean that the College will have a 99 year lease. It is good news for the Sisters of the Assumption who have wanted to make the site available to the College so that their tradition of Catholic tertiary education on this site will continue. I am very grateful to them for the way in which they are making this possible.

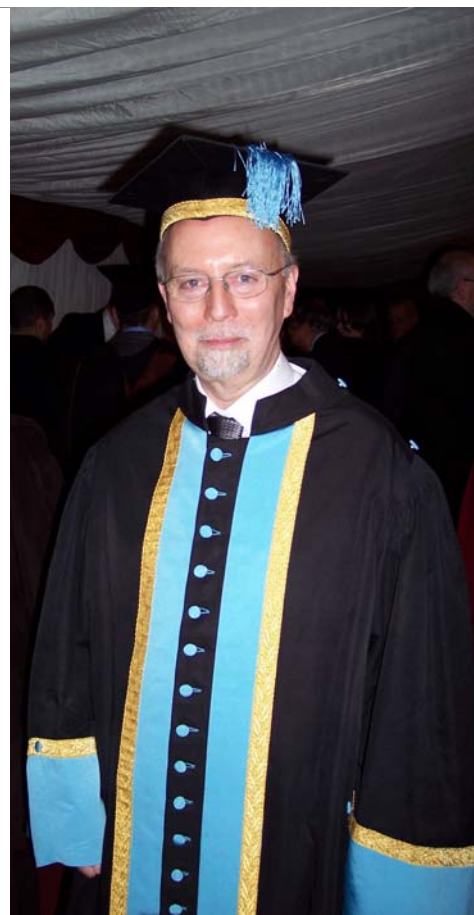
One of the things which I am trying to shift is the College's self-image: we constantly under-sell ourselves by comparison with our larger siblings within the University of London, but we should remember that this year, as in other years, there are around 850 students here, all engaged in philosophy, theology, increasingly psychology, and that the College has become the major provider of adult theological education in the South East of England.

I hope that you our graduates will continue to promote Heythrop as a centre of excellence in philosophy and theology and that you will continue to be involved in the life of the College.

With my thanks and best wishes.

Dr John McDade, SJ

Pictured here in the robes of the College Principal at Graduation Day 2007



Heythrop College

UNIVERSITY OF LONDON

BA in Abrahamic Religions

Heythrop College, the specialist Philosophy and Theology College of the University of London, has launched the first degree in Europe focusing on the three great monotheistic religions – Christianity, Islam and Judaism. The BA in Abrahamic Religions is a degree of the University of London and, as would be expected, is academically rigorous and carefully balanced.

The course has been designed with the assistance of experts from the three traditions and teachers will be drawn from practicing members of each faith. Dr Mohammad Shomali of the University of Qom in Iran has advised on the Islamic part of the course throughout the last academic year. The course will cover texts, law, ethics, philosophy and other aspects of the three great monotheistic faiths.

The Coexist Foundation has generously agreed to provide funding of £2000 per student towards the cost of this three year degree. A limited number of places are still available for this degree which commences at the end of September 2008.

Further details are available on the College web site at www.heythrop.ac.uk or contact can be made with the Assistant Registrar, Anthony Charles, on 020 7795 4202.

BURSARIES FOR FORMER HEYTHROP STUDENTS

Heythrop is offering a 50% bursary from the normal EU fee for all former Heythrop students who have completed an undergraduate degree in the last seven years and who wish to study for a taught Masters degree at the College from 2008/9. However due to new government financing regulations for Universities, the College will no longer receive any HEFCE funding for students who already have a Masters degree (irrespective of subject or where the Masters degree was taken). These bursaries are, therefore, available subject to the following conditions:

- Normal entry requirements for the course being applied for are met
- The applicant must have completed an undergraduate degree at Heythrop within the last seven years
- The applicant must not already hold a Masters or higher degree from any University.

Please contact Annabel Clarkson if further details are needed – a.clarkson@heythrop.ac.uk



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Saturday 27th September 2008 - Heythrop, Oxfordshire

Tour of Heythrop's Buildings and Grounds, and Lunch
(please note the re-arranged date of this visit, from May)

A tour of the site that was home to Heythrop College from 1926–1970
Transport will be available from Heythrop, London, or else simply make your own way to Oxfordshire
Cost £20 (including lunch)

Please email simon.chrism@btinternet.com by 16th August if you are interested in this event

Tuesday 4th November 2008 - 7.00pm - Heythrop College

Annual General Meeting

together with an Illustrated History of the Maria Assumpta Centre

Our Annual General Meeting this year will be enlivened by a fascinating talk given by Sister John Mary (of the Assumptionist Community) about the history of the site and buildings that make up the Maria Assumpta Centre, home to Heythrop for the last 15 years or so

Please see the website: <http://www.heythrop.ac.uk/index.php/content/view/44/75/> for further details; or email alumni@heythrop.ac.uk or simon.chrism@btinternet.com

Philosophy of Religion Circle Annual Conference

This year the annual conference was held at the All Saints Pastoral Centre, London Colney from 29 February-2 March. The theme was *Alternative Perspectives on Reality: Ritual, Psychology and Spirituality*.

Having braved the wintery showers, alternating with bright sunshine, and the Friday traffic, we gathered at the Pastoral centre. At dinner we had the chance to greet newcomers and catch up with regulars.

After dinner James Mather started us off with 'Symbolic and Mythological Understandings of Reality'. He differentiated Signs, Symbols and Myths then explored the relationship between objects in nature eg a mountain or storm, and the way their qualities become divinised eg Olympian Zeus. In modern times, Gaia has been invoked to explain the interrelatedness of inanimate and animate ingredients of the earth in a single unified organism. His tale of experiments with seagulls and beaks became a source of considerable mirth as the weekend progressed.

Morning prayers on Saturday continued the conference theme by looking at religious symbols, incorporating those of different branches of Christianity, Judaism, Islam and Hinduism.

After morning prayers on Saturday Steven Gayle spoke on 'A Freudian Perspective of Religion'. After a quick canter through Freud's life, Steve outlined the influence of Freud's father, mother and nanny before exploring

Freud's view on Religion. A view moulded by an understanding of the cruelty of civilization and humanity's feeling of helplessness when facing untamed nature. Freud believed this led to mankind's need to create religion, but that this was childish and a better answer was to increase their scientific knowledge, and with this their power to deal with and control the environment and endure the inescapable.

Rob Hampson presented the next paper, on 'What does it mean when we say liturgy is a corporate act of prayer?' He started by giving examples of interactions between humans and animals, and collective movements of birds and fish, which indicate that there are levels of communication not measurable in scientific terms. Victor Turner, based on anthropological research, believes this state can be achieved by humans and calls it *Communitas*. He contrasts this with *Structure*, and believes humans live in tension between the two states. A priest frequently operates in *Liminality* (on the threshold) where a deity can manifest through poverty, strangeness or madness rather than power. Rob suggested St Francis of Assisi recognised that these are the optimal conditions for *communitas*, and forced his friars to inhabit the fringes of society. However, as the vision fades the community makes accommodation with society.

In the afternoon, Peter Vardy spoke on "'Reality" from Plato to Second Life'. He illustrated his talk with a

wonderful display of slides.

In the evening we watched 'The Fisher King' a DVD using a modern setting for an old story. We were shown 'realities' from different perspectives, which led to some interesting discussions.

On Sunday morning, John Walsh spoke about, 'Mind and the World'. Using the analogy of a group of people enclosed in a tower with no windows, but a multitude of doors, only some of which open to permit a glimpse of the outside, he explored the likelihood of those inside being able to understand what is outside.

The final paper was presented by Fiona Ellis who looked at 'Reflections on Being'. She started with the position of Heidegger, admired by Rahner and proceeded to the criticisms of Paul Edwards, Frederick Copleston and Bertrand Russell. She then explored whether logic can answer all the questions involving humanities existence.

I have only been able to give a taste of the papers presented. Grateful thanks are due to all those who presented them and to Jonathan and Moira for organising everything and Rob for leading us in worship.

Although the topic had been perceived as a bit vague, a definite pattern appeared during the weekend, with papers complimenting each other and providing much food for thought.

Georgina Forbes

Honorary Graduate

At the College's Presentation Day on Monday 10 December 2007, Michael Hornsby-Smith was presented to the Vice-Chancellor for the degree of Doctor of Divinity; Dr James Sweeney CP gave the citation on behalf of the College

Vice-chancellor:

Today we ask you to award an Honorary Doctorate of Divinity to Michael Hornsby-Smith, emeritus Professor of Sociology at the University of Surrey.

I suspect Michael will be intrigued by his new facility to add DD to his name. His academic field is sociology rather than theology. But before that, his 'working doctorate' was in Fuel Technology. His thesis on carbon and carbon dioxide wouldn't be without theological interest in these environmentally conscious days! But that's not the real reason for now admitting him among 'the divines'.

Michael's switch from the natural to the social sciences shows his instinctive curiosity about human beings. His first study was of campers at camp sites in Newquay - but I don't know if it was he who coined the phrase 'happy campers'! He rarely misses an opportunity for field work. At conferences - even in the bar - his little black notebook will be produced to record some interesting observation. I'm sure he's itching to do the same just now, and no doubt will later on.

His interest in people goes with meticulous attention to detail. This helps him surmount an issue in the sociology of religion about objectivity. If you start out with atheist assumptions in the background you tend to kill your own subject matter, religion. If you make faith assumptions you may kill the sociology. Michael negotiates the dilemma by his unremitting focus on the facts and rigorous analysis of data. His engineering training stands him in good stead here - and makes him an example to the more woolly minded sociologist.

The trigger for his career change was an interest in educational processes, and this has loomed large in his subsequent research. He did some of the earliest work on Catholic schools. From that his interests widened to encompass the area in which he has become the acknowledged expert and leading authority - the sociology of English Catholicism. It is he, more than anyone,

who has established this as a recognised field of the sociology of religion, and has made the most substantial contribution to its literature.

Michael Hornsby-Smith is serious about social research, but equally - even more so - about religion and faith. This runs deep in his character and background. He grew up in that developing sense of confidence in itself characteristic of English Catholicism in the 1930s and 40s. But his religious interest will have deepened with his exposure at school to several religious orders - the Notre Dame Sisters in Glasgow during the War years; then, for a year, the Jesuits - at that admirable institution (known also to the Principal and myself) St Aloysius College (whose tie he sports today); the Marist Brothers in Dumfries; and finally the Salesian College at Battersea. The Jesuits say 'give me a child at age 7... and ...'. And what happens when you fall into the clutches of four religious orders? Well, apparently you get a sociologist of religion.

Personal formative experiences shape every sustained academic and intellectual effort. The other great stream in Michael's case was the deep change in the Catholic Church after the Second Vatican Council, at the very time he was emerging as a social researcher. Come the hour, come the man! If sociology was born of the need to theorise the changes of modernity, Michael's sociology of Catholicism was born of the need to explore what was happening to the Catholic community in this country even as it happened. Michael is very much a Vatican II Catholic. This, I'm sure, gave new shape to his personal religious commitment; it's certainly been the context of his lifetime of sociological endeavour.

In the 1970s and 80s he was prodigious in accumulating the evidence wherever it was to be found. He researched Catholic 'elites', Catholics prominent in public life; parishes and parishioners. He conducted the first - and as he always ruefully adds, the last - national Roman Catholic Opinion survey. He surveyed the delegates to the 1980 National Pastoral Congress; and later those attending the events of the Papal Visit in 1982. He took on himself participant observation of the renewal programme as it was rolled out in his home diocese. On a broader canvas he did statistical and comparative work on the European Values Surveys with reference to both Britain and Ireland, and drew on that in assessing the influence of the Catholic Church on social policies across Western Europe.

In other words, wherever the action was, there too was Michael - complete with notebook. This resulted in the publication of his trilogy on English



Dr Michael Hornsby-Smith and his wife, Lennie

Catholicism - *Studies in Social Structure - The Changing Parish* - and *Customary Catholicism and Transformations of Religious Authority*.

Catholics weren't to know what hit them - a new language! Their religious experience re-described in 'typologies' and 'ideal types' - Michaels' favourite devices; the 'unintended consequences' of church policies were exposed; all the tensions of the different forces in the new religious landscape came into view.

But there's more here than just bald sociological analysis. Michael develops a narrative - that is also part 'dream'. He recounts a story of the transformation of the Catholic community from a ghetto-ised, largely immigrant population to one now mainstream and increasingly middle class. Fuelled by the post-War welfare state and educational provision, this social process overlapped with the internal transformation from a pre-Vatican II 'fortress Church' to an open Church, committed - and this is where the dream comes in - to a mission for social justice and peace. But there's a kind of Weberian irony here, because these two processes pull in opposite directions. As we slip into the cultural mainstream we're less inclined to be prophetic.

Perhaps because of this, Michael's later work took on a more normative tinge. In *The Politics of Spirituality*, on parish renewal, he tracked down the real-life effects of a high ecclesial rhetoric, and dared to name in concrete detail the tensions between institution and community, hierarchy and participation, authority and freedom. His most recent work, published last year, is on Catholic Social Thought. It's really a labour of love. Michael's passion for justice - nurtured by a long association with CAFOD, CIIR (now Progressio) and Justice & Peace - finds expression. He brings a sociologist's eye to social teaching, critiquing it while admiring it. The social and economic data is marshaled to interrogate theological teaching just as much as - perhaps more than - theological principle interrogating the data. Once again, Michael prods us and nags us, asking whether our practice matches our rhetoric.

It's an impressive research record, but it wasn't a tightly planned programme - nor because Church



*The Royal College of Music, Kensington
The 2007 Presentation Ceremony took place here,
instead of the usual surroundings of Senate House,
due to building and renovation work being undertaken there*

authorities had thought out their need for proper information. Far from it! Much of the time it was pragmatic, even opportunistic - and often enough *pro bono*, unfunded research driven solely by his desire to get to grips with the actual life of the Church. Michael's favourite word for such coming together of contingencies is 'serendipitous'. It's the sociological equivalent of 'inspired by the Holy Spirit'!

I suspect it's been a rather lonely furrow to plough. This comes with the territory. Sociologists of religion are rather marginal creatures: marginal in religion where the real experts are the theologians, and marginal in sociology where colleagues often dismiss religion as of no significance. And the religiously enthused - even priests and bishops - don't warm easily to sociological accounts of themselves! The Church, we're reminded, is the Body of Christ - summoned into being by the Divine command, not to be judged by the canons of sociological enquiry. As Kieran Flanagan observes wryly, sociology and theology don't get on as close relatives, but 'distant cousins'! As the Irish professor replied when I commented on how little sociology of religion was done in Ireland: 'that's because there's so much religion around'!

Happily, there's no need for me to argue in this College for theology's alliance with the social sciences. But what makes the case more effectively is

witness. In an article on 'the vocation of the sociologist of religion', Michael reflected on his personal calling as a Catholic layman through the lens of Weber's notion of politics and science as vocations. It's meant being both insider and outsider - religious insider to academic colleagues and academic outsider to religious confreres. That adds up to something prophetic - a watchman over the dangers of 'sacred' institutions.

Vice-chancellor, Michael Hornsby-Smith has been prophetic watchman within the Catholic community, but also before the academic community and the general public, where religion is something of a puzzle. David Martin says that the sociologist of religion is either 'an academic deviant' charting the demise of his own subject matter, or - today - the one who 'enquires into our most fundamental transformations'.

Michael doesn't seem to have any doubts on that score. The deep intuition lying behind his sociology is a theology of the Kingdom of God. This is what he shares most intensively with his wife Lennie and their family. And he has put a lifetime of effort into vindicating the vitality of religious faith and the reserves of creative potential within the Catholic tradition.

Vice-Chancellor, I request you to admit Professor Michael Hornsby-Smith to the degree of Doctor of Divinity *honoris causa*.

The Ordinary is now Extraordinary

*A Study Evening given in February by Dr Andrew Cameron-Mowat, SJ
based on the recently-published Moto Proprio of Benedict XVI*

HAAS held a study evening on February 28, 2008 to consider and discuss the Pope's recently issued motu proprio. A great deal of interest has been raised by Pope Benedict's letter as evidenced by the large attendance at the meeting which was addressed by Dr Andrew Cameron-Mowat SJ.

Dr Cameron-Mowat introduced the subject by indicating that the Church's liturgy has been amended and reformed over the centuries. Examples include Pius XII's reform of the Easter liturgy and his directive on sacred music in the 1950s. In 1956, Pope Pius declared the Liturgical Movement to be the work of the Holy Ghost in the Church "to draw all more closely to the mysteries of the faith and the riches of grace which flow from the active participation of the faithful in liturgical life". He also warned against a blind attachment to the past.

Further reform of the liturgy followed the second Vatican Council's advocacy of dialogue and collegiality, horizontal thinking that led to an active participatory function for the laity in the liturgy and to such innovations (for Catholics) as Holy Communion received in the hand. But even amongst the laity, the chief beneficiaries of the reformed liturgy, voices of protest were raised. Evelyn Waugh considered the "new, impoverished liturgy" to be "obnoxious" and destructive of "all that was superficially attractive", comments which were in contrast to Cardinal Heenan's protestations ("change is almost always painful", "we must not pretend that nothing needed to be changed") and John O'Malley's reasoning ("change is inherent in the very concept of tradition").

Other examples of the council's thinking included a change of attitude towards other religions, especially towards Judaism:

".....this sacred synod wants to foster and recommend that mutual

understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues"

This thinking led to the change in the Prayer for the Jews in the Good Friday liturgy from "Almighty and everlasting God, who drives not away from Your mercy even the Jews; hear our prayers which we offer for the blindness of that people" (1962 version) to that of 1970, "Let us pray for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of His name and in faithfulness to His covenant...".



Dr Cameron-Mowat addressing the Study Evening

In a similar forward-looking, optimistic vein, reflecting the council's view of separated Christians, the Prayer for the Unity of Christians was changed from "Almighty and everlasting God turn Your gaze to souls deceived and led astray by the devil; may they cast off the evil of their heresy and in true repentance of their errors return to the unity of Your truth" to "Almighty and eternal God ... look kindly on all who follow Jesus your Son ... make us one in the fullness of faith and keep us one in the fellowship of love."

The liturgical result of Vatican II's renewal was such that Pope Paul VI could not allow the new liturgy to be one of many. He wished the decrees to be "firm and effective now and in the future" and the use of the new liturgy to be "in no way left to the choice of priests or people". Now, however, in an effort to promote unity in the Church by drawing Lefebvrists back into the fold whilst, at the same time, re-introducing the dignity, solemnity and the use of music which have been lost in the new liturgy, Benedict seems to have lifted restrictions on the use of the 1962 missal, liturgy that formulated in the knowledge that it was temporary only.

The word "seems" is apposite since the position remains completely confused and there is no official translation of the Latin in which the papal letter was written.

Dr Cameron-Mowat concluded his presentation with a list of questions to which there are, at present, no definite answers. The queries range from the status of the 1962 rite in relation to the 1970 rite, whether the 1962 rite had been abrogated by Paul VI, and which liturgical calendar is to be used to the authority of a bishop over the liturgy in his diocese.

A lively discussion followed involving the full and active participation of the audience.

William Russell



Dr Cameron-Mowat in deep discussion with one of the delegates during the Study Evening's break time

New College Fellow

Dr Peter Vardy, Vice-Principal, presented Kevin Livesey for a College Fellowship in December

Kevin Livesey is a modest man, a very private man. He is also an extraordinary man who has rendered tremendous service to the College.

Kevin comes from a modest background, growing up in Smithills Dean - where behind the family house were the moors and these always meant a lot to the young Kevin. After Thornleigh Salesian School he secured entry to Oxford, to read History, and history has been an abiding interest throughout his life. He had completed his national service as a private but this gave him little experience of the social milieu of Oxford. He was in a world that was in some ways alien to him, dominated somewhat by public school boys. The social gulfs were wide in those days, even amongst those who went to the Catholic Mass together.

It was at Oxford that Kevin met his future wife, Mary who was from Northern Ireland, studying Law at Queens College, Belfast and then the LLM at Oxford. After marrying they went back to his home area of Bolton where he was articled as a Chartered Accountant. I am younger than Kevin and I remember earning £3.00 a week when I started as an articled clerk and I suspect Kevin was paid even less.

Kevin worked very hard on his accountancy and times were tough with four young children. In many ways they were an example of a good Catholic family. They attended St. Joseph's church where there is a stained glass which his grandfather paid for; they became pillars of the community. Jane, their eldest child, is now the Provincial of the IBVM - who some regard as the female Jesuits. Catherine is a drama teacher whilst Tim Livesey went to Oxford, and after working for Cardinal Murphy-O'Conner is now the first Catholic since the reformation to act as a senior advisor to Rowan Williams. The youngest son, Andrew, is a Recruitment consultant, having followed his brother to Stoneyhurst, the leading Jesuit school.

At home, tight budgets in the early years meant him making attempts at DIY which I confess to find surprising. At one stage he was excavating dry rot

under the stairs and the whole staircase collapsed on top of him. He had to stand there with back bowed under the weight of the collapsed staircase holding it up whilst Mary, his wife, arranged props. Kevin may not be good at DIY, but he is certainly artistic - he played the piano and painted birthday cards.

In 1962 the family left Bolton, and Kevin took up the post of deputy to the Financial Secretary of Royal Holloway College. He took over as Financial Secretary later and remained in this position until taking slightly early retirement in 1989. Sadly his wife, Mary, died a few months later.

Kevin spent most of his adult working life at Royal Holloway and overseeing the massive expansion of this College with his usual rigour and sure-footedness with matters financial. Working for four Principals of the College, Kevin became a pivotal figure in the merger of Royal Holloway and Bedford Colleges. He could have taken jobs at much larger Colleges of the University but chose to stay at Royal Holloway so he could cycle back at lunch time to be with his wife and not have to become involved with the hardships of commuting. In many ways he made a choice for a balanced life.

After his retirement, Kevin was a Governor of two local state primary

schools and Clerk to the Governors of a third. He also did considerable voluntary work at the Jesuit run St. Johns Beaumont - the prep school of Stoneyhurst under Dermot Gogherty.

In many ways you might think that Kevin's is an unremarkable life - but his has been an example of a 'life less ordinary'. His faith, dedication and commitment have transformed the lives of many as well as the Institutions he has served - not least that of Heythrop College. I have had the privilege of working with him closely on the Finance and General Purposes Committee and Governing Body for more than ten years. He has played a considerable part in ensuring the strength of Heythrop's financial position and the fact that, under his Chairmanship, Heythrop has never faced financial difficulties of any significant kind is in large measure due to him. He also guided the College through the process of becoming HEFCE funded and the enormous administrative changes this involved. We already miss his quite wisdom and gentle but penetrating insight. Today's award of a Fellowship will continue Kevin's association with the College and for that many of his colleagues will be grateful.

Chairman of Governors, I ask leave to present Kevin Livesey for admission as a fellow of Heythrop College.



Kevin Livesey, admitted as a Fellow of the College in December 2007

The Diving Bell and The Butterfly

Hold fast to what is human inside you....

A group of The Heythrop Alumni Association gathered at the Riverside Studios in Hammersmith on 19th April for a memorable viewing of *The Diving Bell and The Butterfly* by Julian Schnabel....

We were confronted with the astounding situation of seeing the world through the lenses - literally one single eye - last link to life - of a man affected by locked-in syndrome. Our hero, Jean-Do, is condemned to a complete paralysis of the body including his power of speech as if he were in a diving bell. He is left with his mental capacities intact and the use of his left eye and eye-lid to handle relationships and his considerably altered daily life...

Berck-sur-Mer is the locus of the film : the rehabilitation hospital and the coast and sky line which provide us and Jean-Do (Mathieu Amalric) with the necessary oxygen to

cope with this awe-inspiring story. "Hold on to what is human inside you" is the advice of one of Jean-Do's visitors, Bertin, who was taken hostage in Beirut a few years previously and knows what being incarcerated means. What is human inside you turns out to be this beautiful imaginative inner world nourished by memory and imagination which becomes a book painstakingly

written with the help of Claude, Jean-Do's patient and sensitive secretary.

All the women who surround Jean-Do are crucial to the leap of faith which enables him to accomplish his last work. Hold on to what is human inside you and let your imagination free you.... Like a butterfly. St Ignatius would agree.

Nicole Paice



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