

HAAS

Heythrop Association of Alumni and Staff

Edition Eight

December 2010

TIME FLIES WHEN YOU ARE HAVING FUN'.

I enjoyed summarising the last 12 months of HAAS activities at our AGM on the 20th October 2010. It was good to see those who could make it - and productive to hear a few suggestions and receive some feedback on what we are doing here at HAAS.

From our President

I think HAAS has had a good year. We've put on art and museum trips (Sacred Made Real, Italian Renaissance Drawings), cinema (No Greater Love), we had a presence at the 2009 and also 2010 Graduation Ceremony and hosted a study evening by Professor Keith Ward on revelation.

Where possible we have tried to add extra value by customising these events for you - for example by booking an exclusive talk for the Sacred Made Real and the No Greater Love film with Q&A session with the Film Director at the Renoir. We also want to encourage and advertise Heythrop College events. We were pleased that the new Philosophy of Religion Centre was

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New Principal Appointed

Fr Michael Holman SJ to succeed Dr John McDade SJ in July

The Governors of Heythrop College, University of London, have appointed Fr Michael Holman SJ as Principal of Heythrop College to succeed Dr John McDade SJ on his retirement after 13 years of distinguished service. In making the appointment the Governors consulted the Superior General of the Society of Jesus who has given his support for Fr Holman's appointment.



Fr Holman, who was Headmaster of Wimbledon College from 1995 to 2004, is at present the Provincial Superior of the British Jesuits. He will take up his appointment at Heythrop after the end of his six-year term of office as Provincial in July next year.

In making the announcement, Michael Malone-Lee, Chairman of the Governing Body, said: 'The Governors of the College are delighted to appoint Fr Holman as Principal. He will bring with him wide experience and his appointment demonstrates the commitment of the Society of Jesus to Heythrop College. Fr Holman will lead the College, which begins this year with 1000 students, towards the 400th anniversary of its foundation in 1614.

'He will build on the legacy of his distinguished predecessor Dr John McDade. The quality of Heythrop's postgraduate research provision has been

recognised by the recent award of prestigious studentships from the Arts and Humanities Research Council (AHRC) to three of its students.'

About his appointment as Principal, Fr Holman said: 'I am pleased and proud to be given the opportunity to serve Heythrop College in this way, not least as it prepares to celebrate the 400th anniversary of its foundation in 1614. Heythrop has a long and distinguished record of service to the Church and wider society in this country and around the world, providing as it does excellent resources for the study of philosophy, theology and psychology and for the formation of future priests and ministers. Together with all associated with the College, it is that Jesuit tradition of excellence which I plan to maintain and develop in the years ahead'.

From our President

hosting an evening lecture after the HAAS AGM. It really would be worth you logging on to the Heythrop College website (www.heythrop.ac.uk) and keeping an eye on the Outreach section. Never forget where you have studied!

2010 was the year that Pope Benedict XVI visited London, and so a few of the HAAS committee met one evening and visited the V&A - to see the 'Cartoons and Tapestries for the Sistine Chapel' exhibition. No doubt many of our alumni also took this opportunity to see not only world class art, but items with religious significance.

2010 was also the year of the Government's Comprehensive Spending Review and the publication of the Browne Review. Although the extent to which this will affect universities is not yet clear, it certainly signifies uncertain and changing times however you only have to visit Heythrop today to see it is going from strength to strength. In fact thinking about the evolution of Heythrop always makes me feel very optimistic. Fr Chris Pedley SJ recently took me on a little 'tour' of the libraries at the Kensington site, and showed me the new lecture theatres - unfamiliar places, but very familiar names!



*Chris Kendrick, HAAS President
Picture by N Kay*

Now on to a few congratulations. As you will read in this edition - Heythrop College will have a new Principal from Summer 2011. Whilst we say goodbye to Dr John McDade SJ, and thank him for the support he has offered us, we now welcome Fr Michael Holman SJ. We look forward to working with Fr Michael.

Further congratulations must go to this year's graduates. You've made it - and the world is your oyster! We enjoyed meeting you at the recent Presentation Ceremony - welcoming you to an ever growing family of Alumni. Where will you go? Maybe you will let us know.

I hope you enjoy the magazine, and hope you will keep in touch with the Association.

*Chris Kendrick
HAAS President
BA Philosophy 2005*

disappeared.

We were on our way to revisit the cathedral, not the impressive but sparsely attended Anglican, but the rather less grand Catholic one, which spilled out its congregation into the Nethergate at regular intervals on Sunday mornings. It was our local church for five years. It was here that I was rebaptised, even though I had baptised only three years before according to Anglican rites. "Its church law that, in event of doubt, it must be done again", said the Catholic chaplain. "But I've no doubt". "It's my doubt, not yours" settled the argument. So it was that the baptism was repeated in a solitary ceremony by the altar rails witnessed by the sacristan. Later that day, I was presented with a Roman Missal by Catholic student friends.

Memories came flooding back of the bishop being vested at the beginning of immensely theatrical High Masses. Did the vesting ceremony finish with mitre, glasses, white gloves, then episcopal ring or did the glasses go on last? The chaplain, Fr Hugh Campbell, Master of Ceremonies at High Mass, would bustle around, biretta at a rakish angle, making sure all the clergy and servers were in the right place at the right time. But, meanwhile, what's this over on the right? A gigantic Victorian town kirk big enough to be two churches. Was it always this big? Or, maybe, partly hidden by tenements? We reasoned that it (or they) had not been extended or been obscured but merely taken for granted as part of the Scottish environment. Or did we, in those days, treat the omnipresent, gaunt, Presbyterian churches with some disdain?

We had entered the Nethergate. Surely the cathedral would be around here? No, this was the spot where there was once a second-hand car showroom. In the window there was a Grey Lady over which I lusted for months (fear not, gentle reader, the lady in question was an Alvis drop-head coupe - but far too grand for a medical student, to say nothing of distinct lack of cash). There should be a small, narrow road next but it had been replaced by a ring road that demanded careful crossing. That, at least was definitely something new, not our memories playing tricks. So we must be close to the cathedral. If I got up early, I could get to early mass and then back to the residence before breakfast. In practice, it didn't work out quite so

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Memories of student days

We were walking along the High Street trying to remember what used to be here. It was some decades since we last set foot on the footpaths and cobbled streets of Dundee. The cloud of smoke and jute dust that once hovered over the city had left along with jute manufacturing but, of more immediate

import, where had Draffen's gone? Just around here used to be the city's only department store, its top-floor tea-room awash with doughty, short, stoutish, fur-coated matrons. We asked a passer-by. "Och, they've moved to the shopping centre". Well, that's alright then. At least, Draffen's hadn't totally



James Johnston
Sabbatical President

From the Students' Union

Heythrop now has a full time Sabbatical Students' Union President; in this article James Johnston, this year's President, talks about some of the achievements and the challenges to date and some plans for the future

This is a very busy time for the HSU. Freshers' Week was a huge success, with events ranging from Newspaper Launches to Medieval Banquets, and we hope we gave our incoming students the welcome they deserved. Our Freshers' Fayre was our best and busiest ever, and all of our societies came out in force.

The Chlamydia and HIV screening organised by our welfare team on the day of the Fayre were a great success, and we will have regular contact with the Terrence Higgins Trust throughout the rest of the year.

After a lot of work from Chris, our Vice-President Development, we have a new union constitution, which was approved at a recent General Meeting. The document will soon be available on our new website, www.heythropstudentsunion.co.uk (another achievement we are exceptionally proud of).

Working with the College, the HSU are currently in the process of finding course reps to feed back to the college and the union on academic issues. This group of course reps will provide invaluable feedback from a range of programs both undergraduate and postgraduate, and through the Staff-Student Liaison Committee will endeavour to improve the academic life of students at Heythrop.

We are at the finishing stages of extending the opening hours of our libraries, with the extra shifts covered by students. This development is largely due to the help of the Librarian, Chris Pedley SJ and we would like to thank him for all of his help. One particular advantage of the new opening hours is that the libraries are open after post-graduate lectures, making things easier for students who work or have commitments during the day.

The Lion, our new student newspaper is now up and running and available around the college, and quite rightly is it getting much praise. Months went into its production, and it is we feel a good example of what a small, but dedicated



students union can achieve in just a short space of time. Particular thanks go to Alex Hackett and Gala Jackson Coombs for their tireless efforts and fantastic work on creating a paper and a website from scratch, we are very proud of them! Further information can be seen at: theheythroplion.co.uk - The Lion heythropstudentsunion.co.uk - The Union

We are also currently discussing with The Courtauld Institute the idea of lecture sharing, and it looks set to be agreed. This would mean an agreement between colleges whereby Heythrop Students could audit some Courtauld lectures and vice versa. We believe that links between the small and specialist institutions of the University are vital, and that in particular there is a great crossover between Philosophy and Theology and History of Art. We are in the process of planning events with and making links with other small and specialist institutions such as SOAS and CSSD, as well as planning events at ULU. It is worth noting too that HeADS, our drama society will be working with Fordham this year to provide theatre master classes to Heythrop students.

Plans for the immediate future include preparing for the Audit, and our Student Written Submission, and planning RAG, healthy eating and sexual awareness weeks and LGBT month. At present the HSU is putting all of its efforts into fighting the Con-Dem governments short sighted, catastrophic and hugely damaging proposals on Higher Education. This has got Heythrop coverage on BBC London, radio and national news, and is, I think, the first time the HSU have been mobilized this effectively around a campaign. I look forward to updating HAAS on the movements of and challenges facing our union throughout this year.

AGM

On 20th October about a dozen members of HAAS gathered for the annual general meeting at which Chris Kendrick was re-elected as President for the forthcoming year. Sadly Moira Siara stepped down after four years of hard work for the Association and was warmly thanked for all the effort that she has put into HAAS, not least with running the book stalls at various Summer Success evenings.

As well as all the formal elements of the evening, Chris commented that the Association is able to provide a number of quality events each year, and that it is encouraging to see new people every time. Whilst distance and circumstances prevent many from participating in HAAS, the enthusiasm to maintain links with Heythrop is evident.

The Committee for the coming year is:

Chris Kendrick (President)
Simon Gillespie (Vice-President)
Bill Russell (Treasurer)
Imelda Pye (Secretary)
Helen Grainger, Alan Rainer,
Hilary Rock-Gormley, Amanda Williams
Annabel Clarkson (College Liaison)
James Johnston (HSU)

Keep in Touch !

We regularly email out information about forthcoming activities to all our Alumni for whom we have email contacts, and post this magazine to all those where we have a postal address.

If you don't receive one or other - or you know of others from your time at Heythrop who aren't on our lists, please let us have their details.

Send any contacts to:

simon.chrism@btinternet.com

Revelation in the world's religion

On 30th June Heythrop Alumni were pleased to welcome Reverend Professor Keith Ward to address the assembled members. Below we give two accounts of his talk reflecting the different ways in which his words challenged all of those present to consider the importance of revelation and religion in contemporary society

On Wednesday 30th June a large group of us attended a study evening at Heythrop College on the above topic given by Rev. Keith Ward an Anglican priest. Dr. Ward began by posing this question. "Do we think that God is doing anything in the rest of the world that is not Christian?" He then went on with the following thoughts. It is inconceivable to think that a God who is Universal Love would exclude the other religions from Christian love. God wants everyone to be saved. Fulfill your human potential and love, intense love of God for all even our enemies and the whole of creation. I hope I will be saved. Who can be saved? He continued, saying in James we see that God wants everyone to be saved and in Vatican II it is written Muslims can be saved and of course atheists too. The Holy Spirit works in the hearts of his people. God is at work in the hearts of everyone. Jesus is presented as the Word, Wisdom of God. The Word is Eternal. It is embodied in the human person of Jesus. The Jesus we know is unique to each of us. As Christians we have the four Gospels where others tell us about Jesus. We have the words of God through Paul and human witnesses of the acts of God especially the Resurrection. What we see of Jesus is the life of the community. He then went on to say the Koran is the exact words of God as spoken to Mohammed. They cannot be changed. He then posed the question, what was going on in India and Japan? There was a religion there. There is a deep spirituality in India. God is at work there too. The Jews in their discussions love to disagree. Difference is part of the human condition. Dr. Ward began to conclude his lecture by saying, God is the God of Universal compassion, universal justice and love for the whole human race. God does not take vengeance. Love your enemies. God loves our enemies and wants us to do likewise. We do not know what God is. He wills good. He is unlimited, merciful. Everywhere God is revealing the Divine nature, God's unlimited love, icon of the invisible God. Every finite being is part of bliss, free from hatred, greed and ignorance. Nirvana, "extinction of individuality and absorption into the supreme spirit as the Buddhist highest good." The

indescribable nature of compassion and bliss. It is another window on God. Different religions different windows into the mystery of God. If we want a fuller picture of God look at God at work in the different traditions. He ended by saying, "This was all said by Karl Rahner S.J." Of course this lecture was followed by a rich question and answer session where Dr. Ward's lively sense of humour shone through.

Eileen McGrath



Rev Prof Keith Ward

In talking of earlier traditions than Christianity, such as the Hebrew Bible or even the Shamanistic, Professor Ward says that there is a marked similarity with shamanistic claims to possession by spirits or gods in visions and dreams which suggests that 'any model of revelation should be broad enough to include the primal traditions, even though there is no written revelation in them'. He concludes from a study of primal traditions, the view can be developed as a model of Divine revelation in terms of a persuasive, co-operative causality. The model of revelation which best seems to account for this picture is the model of God in the Hebrew Bible, despite the similarity with shamanistic claims to possession by spirits or god, a new prophetic belief in

the existence of one holy, transcendent, personal agent-god which suggests an important discontinuity in the form of Divine revelation (Ward, 1994: 90,91).

For Christians there is a simple personal relationship between God and the believer which enables the believer to see God in and within all things and experience the forgiveness of sin. The Hebrew tradition developed in competition with the fertility gods of the hostile powers of Egypt and Canaan and thus by exclusion of the many gods of the natural powers. It developed an ethical monotheism in which liberation was to be found in history, guided by a morally demanding and providentially acting God who spoke through a succession of prophets (Ward, 199:154).

For the Hebrew view the world is created good, since it expresses the goodness of God. But it lies under judgement, because human self-will has destroyed the Divine plan. For the Indian view the world results from a fall into desire and ignorance. But it also manifests Brahman, since there is nothing else but Brahman. In place of judgement, one has the inescapable law of karma, which brings evil inevitably upon those who do evil. There is a difference between the Semitic moralism and the Indian non-dualism, the former seeks a liberation from oppression and a return to 'true nature' and the latter, liberation from the wheel of samsara and the realization of supreme bliss and wisdom. Professor Ward concludes:

The idea of revelation as a Divinely given law of human and social fulfilment can be complemented by the idea of revelation as a teaching of the realization of personal unity with the one self-existent reality (Ward, 1994:155).

The classical Indian religious traditions developing out of the earlier primal cults results in a deeper morality of non-attachment, a search for spiritual integration, and a rational world-view which can include all the gods as forms of the one supreme, self-manifesting intelligence.

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Fame! . . . but maybe not fortune

It may be a small world, but Heythrop College manages to find a way into many and various unusual places

From Heythrop College Chaplain to BBC Actor

You may have heard a familiar voice on the television in October 2010. Our very own Rev. Roy Dorey (Heythrop Chaplain for over eight years, until 2010) had his debut TV appearance in the form of an advert for 'First Click' - A campaign aimed at encouraging more people to get online.

Roy explained:

"My Wife, Mary, belongs to a group in Southwark which was approached by the BBC asking if people could take part in a trail that would promote older people using the internet.

Mary, who only uses the internet by standing over my shoulder as I pull things up for her, talked me into going for the camera test in Camberwell. That took 15 minutes.

The next day I had a call asking me to go to a studio to make a recording. They gave me a couple of dates and I could make one of them.

In a small studio on Camden Town I was closeted with a dozen others [you see them on the trail], for five hours. Recording took about 45 minutes.

They changed my make-up [yes, that's right] twice, and my shirt three

times. After 7 shots it was all over.

They chose me as anchor person because 'you have a comfortable face.' They kept asking me if I was nervous, and I told them, no, I had been preaching for over 50 years! "

You can see the advert in which Roy appears by browsing The First Click website (<http://www.bbc.co.uk/connect/>), or by searching 'You're not alone - BBC First Click Advert' on YouTube (<http://www.youtube.com>).



Roy Dorey as seen on TV

Book of the Week

Gerry J Hughes SJ enjoyed a little fame earlier in the year when his book was voted as *Book of the Week* on the Irish Catholic website. His book, *Fidelity without Fundamentalism: A Dialogue with Tradition* has been reviewed by Patrick Duffy, who also gives readers a taste of what's to come in Dr Hughes' treatment Tradition as a valuable concept that should be considered in such a way so as not to come into conflict with a contemporary world-view.

More details can be found at <http://www.catholicireland.net/books/dialogue-a-ecumenism/2046-fidelity-without-fundamentalism-a-dialogue-with-tradition>

Buddhism rejected this hierarchical, and exclusive social system with a strongly ritualistic view of religion and strict adherence to the letter of the Vedas as inerrant truth. Yet there is hardly any mention of God but that there is some form of liberation may be gleaned from Buddha's own words:

I will teach you, brethren, the truth and the path that goes thereto.. the further shore.. the unfading.. the undecaying... the deathless...the blissful...the state of freedom from ill... Nirvana...release...the island.... the cave of shelter... the stronghold...the refuge...the goal (Rhys Davids 1927:261ff).

The historical reality and uniqueness means that the revelation in Jesus shares in all the ambiguity of any historical interpretation. Professor Ward says it calls for a commitment of trust in the

face of objective uncertainty (Ward, 1994: 273). Professor Ward also called for a more accepting view of the Islamic Koran.

In conclusion, he says:

There are general rational criteria to be applied in matters of religion, and that they are much the same as those to be applied in matters of human belief generally. One looks for consistency, coherence with other knowledge, integrating power, and adequacy to experience. One needs to bear in mind that religious beliefs operate in the context of cultural forms which have their own impact on human minds, and by which particular minds will have been shaped.

A comparative theology is the beginning of a true and serious conversation, which

has the possibility of holding together critical thought and loyalty to revelation in a more positive way than that envisaged by the thinkers of the Enlightenment (Ward, 1994:324).

This study has been undertaken from a specific Christian standpoint, so the immediate aim is to clarify the nature of Christian revelation and to locate it in relation to other religious views based on the sources of their theological knowledge, the limits of their authority, and the nature of the content of revelation as justly as possible (Ward, 1994:325).

Alan Rainer

Rys Davids, CAF and Woodward, FL, (trans.) *The Book of the Kindred Sayings (Samyutta-Nikaya)* London: Oxford University Press for Pali Text Society)
Ward, K, 1994, *Religion and Revelation*, Oxford, Clarendon Press

At the heart of Heythrop

No doubt home to many of us during our time at Heythrop, the College Library is by turn a most familiar place, and one associated with the history of the College's Library over its almost-four hundred year history, and gives

Most Heythrop Alumni will be familiar with the basic outline of the history of the College and its Library. The College was established in 1614 for the training of Jesuits for the English Mission in Philosophy and Theology. This was a time when being a Jesuit in England was a capital offence, so the College was founded in Louvain but quickly moved to Liege. A 17th century visitor to the library at Liege described it as "useful rather than fine" but it was sufficiently useful for P. Watts, writing in 1917 to say that many of the Liege books were still in use in 1917. Many of these books are now housed in the University of London Depository Library at Egham and in many cases we have the only copy of the particular volume in the country.

Despite the suppression of the Jesuits in 1773 the College continued in existence thanks to the support of the Prince Bishop of Liege. However, with the arrival of the revolutionary armies in 1794 the College had to flee, together with the school which had earlier joined it from St. Omers. It travelled to, a now more tolerant, England, although in the process part of the Library was left behind on the docks. However, quite a few of the books now in the collection made the journey. The College established itself at Stonyhurst in Lancashire and in 1803 the former Jesuits were able to rejoin the remnant of the Society of Jesus which had survived in Russia.



The Library at Cavendish Square

At various times in its history the College also taught Philosophy, in its broad sense, to lay men as well as Jesuit students. With the establishment of the University of London the College the College began to prepare both groups for London external degrees. The collection

has inherited books on a wide range of topics from this time as well as from later general studies courses undertaken by Jesuit students at the beginning of their training. The Collection includes a wide range of donations, in particular the library of E. Baddeley a specialist in ecclesiastical law.

By 1848 numbers had expanded and theology moved to St. Beuno's in North Wales with Philosophy staying at Stonyhurst. It was at St. Beuno's that the poet Gerard Manley Hopkins did his theology. According to Watts, by 1917 the St. Beuno's library held 31,062 bound volumes. Unfortunately the library staff do not have the leisure to conduct such a precise census today.

In the nineteenth century roles had been reversed, Britain was a home to various "asylum seekers", and it was not just English Province Jesuits who did their studies in Britain. At various times exiled Jesuits from France and Germany set up Colleges at Ditton, Hastings, Mold and on Jersey, Teilhard de Chardin, for example, studied at Hastings and Jersey. There are some books in the Library from these establishments too.

By 1926 student numbers had again grown and it was felt it would be better to reunite Philosophy and Theology on a new site. Heythrop House in Oxfordshire was purchased for the purpose and the Jesuits moved in. A subsequent note on the library at Heythrop records "It will readily be believed that to rearrange and recatalogue the books in their new domicile was the work of many months". It is from this incarnation that the College takes its name. It is clear from a look at the collection that the Library also took in the libraries of a number of other Jesuit institutions now closed. For example some parishes ran general lending libraries in the days before municipal public libraries were quite so



The check-out desk in Kensington Square; picture by N Kay

common. By 1938 the library held 58,000 books.

In the 1960s the College became a Pontifical Athenaeum, able to give its own Roman Catholic Pontifical Degrees (previously its Philosophy and Theology degrees had been those of the Gregorian University). It opened up to members of other religious orders and to lay people. As part of this expansion a new, purpose built library was opened with space for 400,000 volumes. However, this was just at the time when the numbers entering religious life plummeted and the whole approach to their training changed. What is more there was a desire to open up the College to far more lay people, who would be looking for British degrees offered by a British University. The College, therefore, became part of the University of London and in 1970 moved into the former teacher training College in Cavendish Square off Oxford Circus.



The Reading Room at Cavendish Square

- The College's Library

memories of long hours spent essay writing, and eleventh-hour revision periods. Librarian and Jesuit Priest Christopher Pedley charts the history of the library, and gives us a glimpse into some of the less well known corners of that familiar institution.

One must have considerable sympathy for the then librarian, Fr "Tim" Courtney who, having just set up a state of the art library in Oxfordshire then had to move it into the myriad rooms in the regency houses fronting on to Cavendish Square. Fr Courtney was notoriously accident prone and there are many well attested stories to bear this out. A fellow Jesuit recounted to me hearing Fr Courtney complain "this house is a death trap" having trodden on his own hands walking up the stairs. However, the library survived his attentions and he was much respected in his role as Librarian.

my time in the library writing notes, I and many others managed to do two Heythrop degrees without ever borrowing a book. Eventually, as a concession, a scheme was introduced where by students could pay a £10 deposit and borrow books overnight. The books had to be returned by 10.00am and £1 of the deposit was forfeit for every hour the books was late (£3.30 at today's prices).

In Cavendish Square the College had around 150 students, mainly



The stacks under the Library picture by N Kay

staff and the student bodies are ecumenical and indeed inter-faith.

The Library remains the property of the British Province of the Society of Jesus and holds approximately 170,000 volumes, still very large relative to the size of the College. Of these about 100,000 are on two sites on campus and about 70,000 at the University of London Depository Library at Egham. There are about 40 pre-1501 items in the collection. There is around 6,000m of shelf space - not really enough for the present collection and much of it on movable stacks. Most items are now on a Web OPAC which is part of an INNOPAC library system shared with the University of London Research Libraries Senate House Library. The remaining items, mainly at Egham, are on a card catalogue. The Library takes about 400 current periodicals.



Current Librarian Chris Pedley SJ with some of the library's holding; picture by N Kay

Soon after the College's arrival in London Fr Courtney was succeeded by Michael Walsh, who continued in the post for nearly 30 years. There was a certain charm to the Cavendish Square library although finding things could be a challenge. Books were housed not only in the various rooms of what had been two town houses but also in the bridge linking the two buildings and the tunnel under Deans Mews.

It was only reluctantly that the Library became a lending library. In its earlier settings all the students had lived on site so there was no problem going into the library to read, and in any case the whole style of learning was different. However, in London things needed to change; although, by spending much of

undergraduates. By 1993, however, it was on the move again and about to expand considerably. It moved to another former teacher training College, Maria Assumpta in Kensington. At the same time it began to provide a wide range of theologically related, part-time, MA degrees.

The College now has around 970 students, just over one third of whom are postgraduates. This includes some 39 research students. These students are spread over 9 undergraduate degree programmes, 11 masters' programmes, and a foundation degree. The College still fulfills its original role, there are 41 Jesuit students, but this is now part of a much wider service of the Christian Church and of society as a whole. The

There are five full-time and one part-time staff library plus a team of students who help to cover evenings and weekends in term time.

In 2009/10 there were also 138 external borrowers, mainly staff and research students of other higher education institutions who have borrowing access under the SCONUL Access scheme.

Heythrop alumni have reference access to the Library and it is intended to introduce an Alumni borrowing scheme in the next academic year.

Other pictures supplied by Chris Pedley SJ

Where are they now ?

As the number of students rises so too does the diversity of their careers and opportunities. This has always been a trait of the College, and the articles below give a small flavour of the uniqueness of each alumnus and alumna

John Mayer

John C. Maher MA MTh PhD is Professor of Linguistics at International Christian University, Tokyo, and is the author of several books including the award-winning 'Introducing Chomsky' (ICON)

I entered Heythrop College the month President Nixon resigned over Watergate and West Germany won the World Cup. Again. On the first day, I stepped into the peaceful common room from the fury of Regent Street and saw a Jesuit standing alone in the middle of the room pouring tea into his saucer. A large bowl of red roses, on an oak table, sent an exquisite fragrance into the air. He looked into my face in silence as if peering at a map in a strange town then he rolled a cigarette and drank his tea.

My undergraduate degree was industrial strength British and American philosophy. That's right. Neither cooking nor the philosophy of religion was on the syllabus. I intended Heythrop to make up the deficiency. I was ill-prepared. Being asked to discuss Aquinas in Term One was asking a mid-field thug in the Dutch football team to discuss Emily Dickinson. I groaned when Fr. Copleston, with tea and cigarette, ramped up Anselm's ontological argument and I fled to a pub near the BBC in a rage. Fuck. So what is Peter Geach's re-write of the good French Benedictine? I blamed Heythrop for being too quiet. I blamed Bertrand

Russell and Gilbert Ryle and G.E. Moore and Wittgenstein for rendering me illiterate. I blamed a low IQ. My genes. I concluded that P of R was a mug's game. In the pub I fussed over heaps of notes on Descartes, Hume, Kant, John Hick, Alvin Plantinga. Can't get into the spirit of things mate? No. My tutor Michael Simpson calmed me down, sorted me out. With patience, he asked if I was visiting the library. Library? Whether I was eating properly. You mean food? Whether I was talking with friends. Friends? He encouraged me to read just what I wanted to read: Thomas Merton, Louis Lavelle, Noam Chomsky, Alan Watts, Simone Weil. I became much attracted to Anglican philosophers of religion like Austin Farrer, E.L. Mascall, John Macquarrie, Keith Ward. Distressed by the authoritarianism of the Roman Catholic Church, I came to understand Farrer's kindly view that religion is more like a response to a friend than like obedience to an expert.

Friendships are important but not easy. My tutor was imaginative. He once got me to construct a short discussion between Heidegger and John Hick on death. Difficult but, well, interesting. I discovered 'Insight' by Bernard Lonergan an alumnus of the college, sold my electric guitar and started to assemble Fr. Copleston's History of Philosophy. Pow!

I graduated from Heythrop in the week

the chimes of *Big Ben* stopped when part of the chiming mechanism disintegrated through metal fatigue. Perfect. I was exhausted with the continuing escalator of English school education from the age of 5: study, exams, football, more study, more fooling around, more exams. I had come from a quite town in Yorkshire and from a brooding and uncomfortable boarding school in the Bronte country, named after a 16th century Spanish Jesuit. I had embraced London in all its screaming 70s punk narcissism. Things were coming to an end. No. Rather some



John Mayer

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Diana Mills

Twenty five years ago on 2nd October twenty one people walked into Heythrop College, Cavedish Square, to do a Post Graduate Diploma course in Pastoral Theology under the gentle guidance of Fr Theo' Davey. On 25th July, eight of us, nine if we include Nevil Bingly in New Zealand, who raised his glass and sent a lovely letter, met as near to our old collage as we could, to celebrate our 25th Anniversary. Those who were able to come were Sr Nuala Heenan, Ann Kelly, all the way from Barbados! Cathy (Cox) Bloomfield, Dermot Tedget, Cathy



Diana Mills at the reunion

Turton, Yorkshire, Elaine Wisdom, Cleaveland, Lynne Richards and Diana Mills. We all signed a card to send Theo, who was sadly, not able to be with us.

It was an occasion of great joy helped by quite a few bottles of wine and good Italian food! Memories of that spectacular year were shared along with the the stories of all that has happened since. We have moved in many different directions yet the friendship that was made all those years ago has not faded.

bit of me and my old mechanism was breaking up. Heythrop had helped me decide that in the struggle between me and life I would choose life.

Leaving Heythrop, I found myself contemplating the tranquility of clouds over Siberia and listening to the drip drip of water from the ceiling of the Alyushin aircraft as it headed to Japan. I lived in Hiroshima where, after an absence of several years, I attended mass. A Jesuit school on a hill. I moved on to teach English (and Latin to anatomists) in a medical college in small town on the rugged Japan Sea coast. It was time to move over to language studies proper. In 1981, therefore, I completed an MA in Linguistics at the University of Michigan and a PhD at Edinburgh.

Heythrop taught me how to be patient with myself. Once and forever, it locked me into a commitment to the lifelong study of philosophy and theology. Heythrop helped me become a better teacher. I teach sociolinguistics at International Christian University in Tokyo. In my courses students learn to think about language and identity, language in media and film, language death, revival and human rights, pidgins and creoles, literacy and society. Coming to Japan I learned Japanese, taught myself Japanese Deaf Sign and returned to the study of Irish which I had learned in childhood.

I married (a psychiatrist) and now have two bilingual children. My house sits in a quiet wooded area of the campus. On sunny mornings and especially in Autumn when the maple trees are turning gold and red I walk under a large thatched gate to Taizanso Garden with a tea house constructed from wood gathered from sacred and historic sites throughout Japan. The campus sits on a bluff from where I can see the great white towers



John Mayer with Sophie

of metropolitan Tokyo in the distance. The debacle of World War II saw large tracts of Tokyo obliterated. Just two nights in March, 1945 saw waves of Super Fortress B-29s fire-bomb the city leaving, collectively, 51% of the metropolis destroyed and 100,000 people killed, one million injured and one million homeless.

Hawks and badgers and people populate this ancient place where a new university was founded at war's end with a mission to establish an academic tradition of freedom and reverence based on Christian ideals, the education of individuals of conscience, internationally cultured and with a strong sense of citizenship in a democratic society. I bear the spirit of Heythrop still today and, I hope, remember the lasting fragrance of its red roses.

John C. Maher

Professor of Linguistics
Department of Media,
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Director, Institute for
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国際基督教大学 言語学教授
メディア・コミュニケーション・文化デパートメ
ント
教育研究所所長

children at once and hoping they learn something!).

Heythrop is a great place to learn: it is full of passionate people and offers a sanctuary in the beautiful garden grounds of Kensington, away from chaos of London. And having spent a considerable amount of time there made me realise its great holistic character - it is indeed a contrast to the *mien* of London in general, with a generous and kind spirit at its heart. For many Heythrop graduates, having been cared for in this pastoral place, I imagine such a startling change of scene - indeed an entire change in way of life - from seeker of truths to seekers of jobs is a tough one. But the outsider's notion of what Philosophy is - a head in the clouds subject, to employ a bad cliché - couldn't be more wrong. It is a practical course in all senses of the word and is essentially a combination of the greatest sciences: history, politics, geography and psychology all thrown into the mix. Such a broad range of information, with the potential to radicalise your *Weltanschauung*, i.e. your world view, from so many interesting figures, both living and dead! has never been more fascinating. Having been immersed in the wisdom of the ages will prepare you for the onslaught that is the modern world.



Nick Birkhead

- and battled the bureaucracy of these countries I think being flexible and open-minded towards new and sometimes daunting experiences can be helped by a logical if *laissez faire* [sic] philosophical frame of mind. Flexibility and an open-mind are essential to working environments. Being plunged into an alien experience brings with it both joys and trepidations alike, and I believe my firm rooting in metaphysical ideals has allowed me to savour the joys(travelling always brings new, often cherished friends) and overcome the challenges (addressing hundreds of simmering Asian

In the summer of 2007, I climbed the Himalayas in Nepal. As a sign of my graduation, dedication to exploration, my wish to see the world, and my ambition to overcome any fears I felt the expedition was appropriate. I wanted to challenge myself; I wished to see if my hopes and fears were really so

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Nick Birkhead

You might think that taking a degree in Philosophy doesn't necessarily prepare you for the job market in the UK these days, ferocious as it is. But what it does do is train you to think, approach the world, in a certain way. This is a priceless asset to have when in the world at large, and even more so if you are tackling the rigors of working abroad, as I discovered. Having taught English in Japan and Thailand - where the work ethic is rigorous and etiquette paramount

distinguished. However, the experience changed my life and no other travel opportunity has yielded such dramatic and brilliant results. I felt I knew myself, and the world, a little more intimately. I wrote a piece on my experience, detailing the dynamics of travel and why humans wish to see, move and perform. This work combines my academic knowledge with a flair for creative writing. It is called *Kant's Sublime Himalaya: A Journey to the Inner Workings of Man*. It is travel writing as memoir; memoir as a short novel; novel as polemic. And I think there is a kind of revealed holy trinity at work here which is applicable to the practical world. The three elements, which are yourself, your subject and your world, can combine to generate fantastic results. Sometimes striking the balancing act (in work or academia) is difficult, but when it works you will see the fireworks!

A quote from this work I think sums up my best experiences outside the classroom:

The sight which greeted me as I exited my room was one of rare power and wonderful beauty. The light was flawless; the air was thin and clean; breath seemed like a sacred gift. The peaks protruded into the atmosphere as if they were self-conscious, their pride unmistakable. The contrast of colours which played on them was mesmerising; the black of their bodies was like coal, centuries old, and the white, their crowning glory, was fresh and pristine and may have even fallen as we slept that very night. Suresh and I stood on the roof outside our rooms filling with delight as we feasted our eyes on the sumptuous triangles of crystal snow and rock. I thought that they had been delivered by heaven; for it seemed that they contained all three kinds of the sublime...

Nick Birkhead



Nick Birkhead

Penelope Boxall

The Journey

~ X ~

The ECPS was a chance to say yes to the Spirit calling me.

So in 2003

I paid a small fee
and took this unknown Journey;
so that I could just be
what God wanted from me
an instrument of His mercy.

From Jan. to Jul. it brought many
smiles,
discussions, thoughts and prayers.
It was such an amazing Journey
as we grouped and gathered and shared
but note - essays were not spared !

Principal McDade and Convenor Devine
together with experienced speakers,
gave us a course without any force
that engaged and prepared us as
keepers.

So we want to be there and have no
despair

for seekers who knock at the door.
For RCIA is just one of the ways
to learn and know the Lord more.

Such a wonderful Journey of Faith
shows the evangelical face.

And to evangelise is to prioritize,
the Good News sown in us.
So in such a way that others will say,
"Faith is a joyful must".

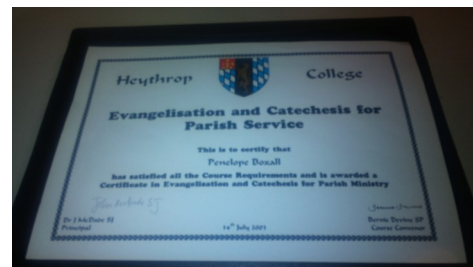
For we cannot hold this gift alone
and not share it with our neighbour;
for God desires all of us
and so sent His son, our Saviour.

~ X ~

Penelope Boxall has been helping out with RCIA in her home parish, West Croydon for over 5 years. She took the course at Heythrop College under the leadership of J McDade SJ and B Devine SP and was awarded the Certificate in Evangelisation and Catechesis for Parish Service in July 2003.

She closes now with one of her favourite, re-sounding prayers, taken from RCIA Scrutiny stage:

*That throughout the whole world
whatever is weak may be strengthened.
Whatever is broken, restored.
Whatever is lost found;
and what is found redeemed.*



*Penelope's certificate (above)
and a parish RCIA display (below)*



Francis Kanichikattil

**The Truth is One
manifesting in many forms**

Cherished Memories

With heart full of sweet memories, I dare to writ few words on my life in Heythrop College, London. I did my studies there during 1988-'91 as a PhD student in Theology (Liturgy). Then Heythrop was at Cavendish Square, only few yards from the busiest Oxford Circus Tube Station. The statue of *Madona*, Our Lady with Child with the artistic designing at the entrance of the Heythrop, was always an inspiration for all those who reach there for *Vidhya* (Knowledge). I used to reach there by Train from Mill Hill in North London.

During my studies there, I stayed with the Community of Mill Hill Fathers in St. Joseph's college. Staying there was very pleasant for me with number of friends who knew India well and worked number of years here. Also there were seminarians there for their theological studies and students from different parts of the world to learn English. St. Joseph's College provided me food and lodging, unavoidable factor for fruitful Study. My appreciation and prayers remain always with them.

Professor Robert Murray SJ, a well known author and a specialist in Syriac language was my director at Heythrop. My thesis was on Syriac Liturgy, that we follow in India. Ours is a very conservative Church. Robert Murray always

encouraged me to work for a renewal in Liturgy, in the light of classical Syriac sources. In that line my work was very much appreciated, and it was published in the following year. My best regards and warm appreciation now turn to the scholar of Heythrop, Professor R Murray. Professors Joe Laishley and M Barnes of Heythrop also helped me in some areas of my research. I attended the Seminar sessions of Professor Laishley, conducted for PhD students.

I very much appreciate the Heythrop library, very specialist for theological studies, with number of ancient volumes, also a current periodical section. I spent a lot of time there, and it really helped me in the preparation of my thesis.

To conclude, for the last twenty years I had been a lecturer, and then Professor in our theological Institute, *Dharmaram* (garden of virtues) College in Bangalore.



Francis Kanichikattil
ffkanichikattil@gmail.com

At present I am the manager of a higher Secondary English Medium School in my native place, and it is one of the best schools in Kerala. Also I continue my lecturing in Bangalore. My native place is only at a distance of eight miles from the native place of the great Sanskrit Scholar and Indian Philosopher Sri Sankaracharya who lived in eighth century. S ankaras' *Advaita* philosophy reached the ends of the world. *Advaita* means not two. To him 'everything in the Universe is the manifestation of the One Supreme Being, the *Brahman*, God'. Hence there is no question enmity or war. What is necessary is the *para vidya*, eternal knowledge, to realize this.

My prayers and good wishes to all Staff and Students, and Alumni Association of Heythrop College. Thanks....

Rev Francis Kanichikattil cmi
Professor of Liturgical Studies

Memories of student days

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readily. This was the era during which Karl Rahner had been silenced for putting forward the suggestion of concelebrated mass and, more often than not, mass would be in progress when another priest with altar server would appear and start saying mass at an adjacent side altar, occasionally followed by a third. At the end of the mass which I was attending, a tinkling of bells would herald that the second would be arriving at the consecration. Surely one couldn't leave? And then there would be another. It was

either missing breakfast or feeling guilty ...

"Do you remember the time when you forgot your hat"? By that time, we were house doctors in Dundee Royal Infirmary, my wife on call. She managed to find cover for an hour and we just had time, if we hurried, to run down the hill to the cathedral to be only a few minutes late for 11 o'clock mass. The cathedral was packed and, on discovering that she had no head-covering, we opted

for cringing in a corner at the back. A sidesman was insistent that we must be seated, resulting in us being squeezed into a bench towards the middle of the congregation. Of course, my wife had not gone unnoticed and we sat, stoney-faced, through an extempore sermon on the evils of unseemly dress in church.

At last, we reached the familiar brownstone facade of the cathedral and pushed the door. It was locked! On a Saturday morning? Whilst the Anglican St Paul's had a welcome sign outside? The notice board named only one priest and one mass on Sunday morning. We went to the side where there was once a sloping path leading to the chaplain's office where he lectured the few Catholic final year students on the theory of medical ethics and on the principle of double effect. More frequently, though, he could be found in less didactic mode in the coffee shop attached to the nearby Ogilvie bookshop of which, we could see, there was no trace.

The path, also, seemed to be gone, replaced by a modern but locked building for contemporary arts.

Gather ye rosebuds while ye may, recent graduates. Tomorrow they may be cemented over!

Dr William Russell



Bill Russell

Celebrating Success

On Wednesday 1st December the usually quiet and scientifically-minded staff and students were invaded by a completely different breed of people - noisy, excited, and very much full of philosophy, theology and psychology. Not the usual throng to be found in the corridors of our neighbour college in Kensington, but then again this was no ordinary day. 267 former students of Heythrop College were found by their Boards of Examiners to have satisfied examination requirements this summer, and almost two hundred of them came to Imperial to celebrate this success at the College's annual Presentation Day.



Roy Dorey's speech of thanks - he really is behind that microphone somewhere!

In his opening address the newly-installed Vice-Chancellor of London University, Professor Geoffrey Crossick, paid tribute to the breadth and depth of the studies undertaken by students at Heythrop, one of the very smallest, and most specialised Colleges of the Federal University. In his turn Dr John McDade, attending and addressing the Presentation Day congregation for his last time as Heythrop's Principal, noted the importance, indeed the vital importance, that these subject areas in which Heythrop specialises play in the wider world into which the new graduates are now entering. Far from being undervalued, as might be thought in some quarters, the role of thought, and the pursuit of truth in the modern world, is even more important than ever.

Not only did this year's Presentation Day see a record number of BAs and BDs; MAs



Dr Murphy-O'Connor and Dr Wright, with the Chairman of Governors and the Principal

and Diplomas being awarded, there were also seven doctoral students who have completed their studies and were hooded by the Vice Chancellor to warm applause.

The proceedings continued with the presentations of the newly-instituted Principal's Teaching Prize, awarded in this first year jointly to Dr Jonathan Loose and David Lonsdale. The College's prizes for sixth form students' essays then followed, with presentations being made to three budding theologians and three aspiring psychologists, writing fluently and lucidly in fields which may well become their university subjects.



Kevin Fox SJ being admitted as a College Fellow by the Chairman of Governors

The Day then reached a high spot as the College honoured four individuals to whom much is owed. Receiving College Fellowships from the Chairmen of Governors, Michael Malone-Lee, were former Chaplain Roy Dorey, and long-standing College Governor Kevin

Fox SJ. In honouring them both the College is well aware that it is having to say goodbye to two well respected and much loved individuals. The Vice Chancellor was then called upon to present two honorary Doctorates in Divinity to Professor Tom Wright, former Bishop of Durham, newly installed



The two new Doctors together with Mrs Maggie Wright

Professor at St Andrew's University, and the author of more than 40 books; and to Cormac Cardinal Murphy-O'Connor, recently retired Archbishop of Westminster, former Rector of the English College in Rome, and a long-standing friend and supporter of the College.

The formal proceedings being completed, graduates and their guests continued the evening with a celebratory reception in the Queen's Tower Room where all the emotion of the afternoon was overflowing with the Prosecco and canapé before leaving, and restoring again, a quiet and scientifically-minded Imperial College.