

BE: LONGING WHAT DOES IT MEAN TO BE PART OF ST·JOHN'S?
MAKING A JOYFUL NOISE IN THE BUKID
FROM DURHAM TO DURBAN
BREAD OF LIFE



ST·JOHN'S COLLEGE RECORD



AUTUMN 2010

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COLLEGE RECORD 2010

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Freshers' Sunday 2010. It is early in the morning and the College is beginning to stir.

There is a sense of anticipation and excitement that, after the summer months, the College will live and breathe again as this generation of students either join us or return. The summer is nice in order to catch up on things, but we are a place primarily for the formation and education of students, and however busy we may be with conferences, building work and research writing, St. John's becomes itself through the shrieks of welcome, the nervous good-byes to parents, and the sea of new faces.

Of course, these days there are

waves of new faces. Just a few days ago, MATM students were inducted into our successful programme in theology and ministry. Then Anglican, Methodist and independent students arrived to study at Cranmer and the Wesley Study Centre as part of their journey in ministry and leadership. New postgraduates, now a community of over 150, have had a series of welcome events culminating in their formal dinner. Finally, the undergraduates arrive for a mad two weeks of Freshers' events and welcomes. We are that unusual type of community which recreates itself every year.

Looking Back Over the Past Year

The previous academic year seems a long time ago but its highlights still give cause for gratitude.

A slimmed down College Council with a number of new members began to get to grips with new Council and committee structures. The relationship between the College and the University continued to grow, bearing fruit in a number of areas. Following a successful bid to HEFCE, with the leadership of the Vice-Chancellor, employer co-funding money for Anglican and Methodist ordinands has now been received. It involved a change of the BATM and MATM degrees from validated status to more integrated Durham University degrees. This allows all Cranmer and Wesley students to be full University students, and resolves earlier problems concerning access



to IT and library resources.

The College was reviewed by the Colleges Division of the University in June 2010. The report was outstanding and affirming in many areas, especially in that of student support. In fact, we continued to top the Student Experience Survey in a number of areas, and remained top in the overall category of student satisfaction. The report did raise some interesting questions, including just how well integrated Cranmer and the Wesley Study Centre were into the life of the University.

University examination results for undergraduates in 2010 were very similar to those in 2009, as the table shows:

Degrees awarded	1st	2:1	2:2	3rd
2010	14 (13%)	69 (66%)	21 (20%)	0
2009	17 (14%)	77 (66%)	20 (17%)	2

We are conscious of the need to stress that St. John's is an academic and intellectual community above all, and so raise the level of academic aspiration further. The university average for Firsts is around 18%.

The intellectual life of the College grows quickly. Under a newly formed Research committee, a full and varied programme of interdisciplinary research seminars are now held within the College involving students and staff. A *Broaderlands* seminar initiative under the leadership of our Postgraduate Tutor, Kevin Tyson, brings together postgraduate

research students to present their work to an inter-disciplinary group of peers. In addition we have had a number of talks, lectures and presentations including Gary Barnet, a Chief Police Officer on policing, society and media; the *Test of Faith* touring event explored the relationship of science and religion; Peter Shaw on leadership and career planning; *Springs Dance Company*; and the President of the Methodist Conference. General Sir Richard Dannatt, the former head of the armed forces, gave the annual *Borderlands Lecture* to a packed lecture hall on the subject of leadership in turbulent times.

An Honorary Fellowship was extended to Mr Peter Shaw following his long service to the College. Visiting Fellowships were extended to Mark Browne, Robin Greenwood, Bob Hopkins and Sarah St Ledger Hills. Junior Fellowships were extended to Miles Hollingworth and Ben Blackwell. The College continued to host a series of visitors and lecturers including Fellows from the University's Institute of Advanced Studies. In particular we were delighted to host Professor Veronica Strang for a term as she explored the anthropology of the use of water, and the Chancellor Bill Bryson again stayed with us in College for the week of Graduation.

The Senior Tutor's forum continued to offer excellent opportunities to link academic

thinking with wider concerns. St. John's returning alumni, postgrads and friends lead an evening of challenge and discussion on identity, human dignity and responsibility. Combining perspectives from Activism, Philosophy, Textiles, Law and Theology, the routine activity of clothing yourself was explored. More recently, another forum explored the meaning of community with input from current students and the author Kester Brewin. You can read more about these in the articles to follow.

Participation by St. John's students in the sporting and cultural life of the University remains strong.

The Bailey Theatre Company produced *Spring Awakening*, a challenging German Expressionist play, while undergraduates pioneered a project of working with, amongst others, those affected by HIV in Kenya and then bringing the result to the Edinburgh Fringe. Our students were involved in a range of productions through the Durham scene and again did well in the annual theatre awards. Sport continued to grow with particularly outstanding results for our women rowers.

It was an important year for the Wesley Study Centre. Under the leadership of Rev Dr. Roger Walton, it has now become the most popular place for Methodist student ministers, with a majority

of those candidating wanting to come here. We completed a review and renewal of the Memorandum of Association between the College and the Methodist Church which governs the Wesley Study Centre, highlighting just how fruitful this relationship has been. The end of the year saw Dr. Walton moving on to become the Leech Fellow in the Department of Theology and Religion and then from next year the Chair of the West Yorkshire District of the Methodist Church. We were delighted by the appointment of Rev Dr. Calvin Samuel as the new Director of the Wesley Study Centre. Calvin comes from a post combining school chaplaincy with lecturing at Spurgeon's College. We also said farewell to Professor James Dunn who had chaired the Wesley Study Centre management group from its first inception, 20 years ago. We will miss Jimmy and Meta a great deal as they move south to be closer to family.

The quality of theological formation delivered by Cranmer



A Midsummer Night's Dream: St. John's Summer Shakespeare 2010

Hall continued to be excellent with outstanding commitment by both academic and administrative staff. Throughout the year, Cranmer students continued to engage with issues relating to the world church, seen most clearly in the relationship with the Diocese of Rokon in Sudan. Numbers of ordinands continued to be a source of concern and prayer. Our College strategy and Cranmer business plan aims for around 60 ordinands but we have some work to do to achieve this target. The Warden and staff spent considerable time looking at the website and a marketing plan to communicate the message of just how exciting it is to come to Durham to train. The Department of Theology and Religion is rated as the best department in the country; our

commitment to practical theology, bible and mission forms well equipped parish ministers; and our work in Christian communication is ground-breaking.

Recently, sad news has been received in the proposal for the closure of Ushaw College in summer 2011. Staff and students at Ushaw have been key partners in the development of this unique ecumenical training environment based around our joint BATM and MATM.

Following work with a consultant, and the establishment of steering and consultation groups, the College has taken major steps in putting into place a new HR policy encompassing pay modernisation, terms and conditions, contracts, and a staff handbook. This work is

now largely concluded but work on pensions and some additional smaller matters will be followed up in 2010/11.

An international research centre (CODEC) has continued to grow under a Director of Biblical Literacy, Revd Dr. Pete Phillips and a Research Fellow in Preaching, Revd Kate Bruce. Day Conferences for preachers continued to be hugely popular and were held in Edinburgh as well as Durham. *A MediaLit*

week of training in communication in the digital environment was held for ordinands and other church leaders, and new partnerships with Premier Radio and the Dales Circuit of the Methodist church were set up. Another full funded PhD student was added to the team and a joint research project with the College of Preachers was presented to wide media interest. CODEC has been one of the main partners of the *Biblefresh Initiative* and has been able to appoint Dr. Bex Lewis to work on the national project *The Big Read*.

Other significant events in the life of the College included:

★ A Pete Wake formal was held on January 25th. Pete is our student who was seriously injured in Durham in November 2007. The Pete Wake Trust was created to help his recovery. Pete's father attended as a guest of the College at the Formal and spoke movingly of Pete's condition and also of the College's response, pointing out in particular the continuing friendship of a number of key 4th year students. A fundraising concert was organized by Kate Bruce, the Chaplain, and featured a brilliant display of music, acting, dance, including much from students who never knew Pete but had been inspired to help. At the end of the evening, Pete's father presented the sports shield to

the two joint winners of the Pete Wake *Best all round sportsperson* competition.

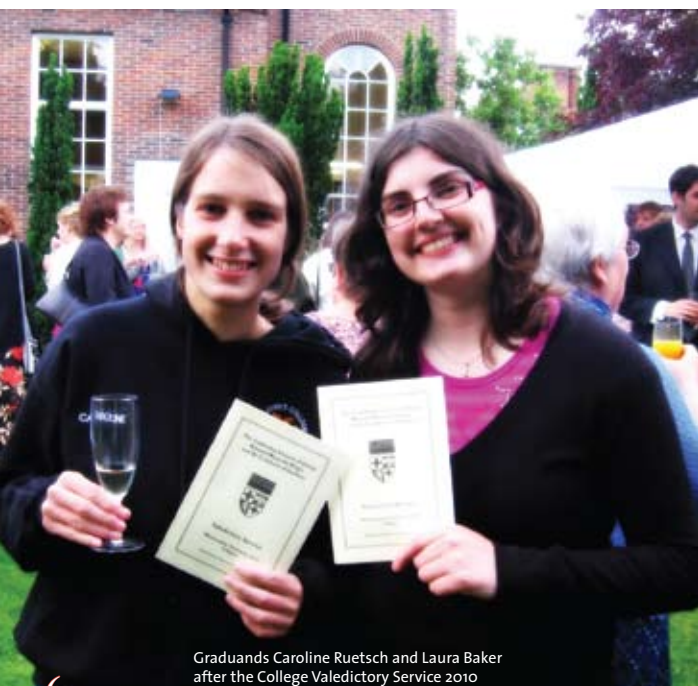
★ The Chapel Choir, Michelle Dalliston, a Cranmer ordinand, and I led a live service for BBC Radio 4 from the College Chapel in December. There was also a world premiere of an anthem commissioned by our former Principal, Bishop Stephen Sykes, *Jesu, the very thought of Thee* composed by Cecilia McDowall. The choir performed it beautifully during evensong in the Cathedral. Later in the year, the Chapel Choir led a week of Daily Worship also on BBC Radio 4 from Manchester. This was a fitting culmination to the leadership of George Richford who moved on after many fruitful years. George was responsible for building the choir to one of the best, not only in Durham, but also

in the country. We will miss him greatly, but have been delighted to welcome Shaun Turnbull as the new director. Building on this growing choral profile, we also jointly hosted with St. Chad's, the Eton Choral School over the summer.

★ Henry Dyson has provided new pictures for both Haughton and Bowes dining room. This is a super addition to the feel of both dining rooms and we remain grateful for his expertise and help in this area.

★ The SCR under the leadership of its President, Dr. Jamie Harrison

We continued to top the Student Experience Survey in a number of areas, and remained top in the overall category of student satisfaction...



Graduands Caroline Ruetsch and Laura Baker after the College Valedictory Service 2010

held a number of popular events. Professor Anthony Forster, Pro-Vice-Chancellor for Education spoke about the future of higher education, and Burns Night was celebrated, as usual. We are now holding 'Joint Common Room formals' once a term where SCR, MCR, CCR and JCR members sit at table together.

★ Michael Volland has been appointed as Director of Mission and Pioneer Ministry in Cranmer Hall. Michael brings his theological expertise with practical experience of leading a fresh expression in Gloucester Cathedral. We hosted the first research conference on *Fresh Expressions* with papers from Bishop Graham Cray, George Lings, Pete Ward, Jonny Baker and Jo Cox. A new Cranmer block module on *Fresh Expressions* has also been provided by David Goodhew and Michael Volland.

★ Cranmer Hall held a day conference on the issue of asylum led by the Revd Dr. Nicholas Sagovsky, Canon Theologian of Westminster Abbey. Joined by other experts in the asylum issue, sessions and workshops throughout the day included a look at the current asylum process, the stories of asylum seekers, theological implications of asylum and how local congregations can act for the rights of those who seek asylum.

Much more could be said

about the life of the College, but I hope these brief insights give you a picture of a College which is in a state of dynamic growth in providing a holistic transformational experience for students and staff.

'A Noble Pile'

As we see the community renew itself year by year, we are also in the midst of a major renewal of our buildings through continued progress with our bold Estates policy. Council approved and concluded the

sale of the Crossgate Centre and the St. Margaret's flats. The capital from these sales is now being used to fund the refurbishment of the Bailey properties and to start the new builds of a new library, accommodation blocks, and an extended dining

room. Extensive meetings with the city planners and English Heritage delayed the progress of the first building project; that of the new accommodation block. As a result of these negotiations the estates strategy was adapted to drop the plan of all weather sports court, and to build two lower accommodation blocks rather than one. This was a disappointment for students who wanted greater sports facilities, but the bonus for the long term sustainability of the College is the potential for over 60 new en-suite rooms. The downturn in the economy has not helped us in this

area but we remain committed to both the renewal of our present buildings and the new builds. In order to do this, we will need more generous donations than we initially thought, but we are passionate about making this dream a reality.

As part of a structured plan to address the accumulated backlog, student bedrooms in Cruddas Hall were fully refurbished with associated renewal of heating, electricity, social areas in addition to extensive work on the roof and exterior walls. In addition two new gym facilities were installed in Cruddas. This refurbishment represented an investment of over £770,000 and it was a remarkable piece of work completed (just!) in 14 weeks. Over the summer I looked out of my office and saw the roofs being replaced. It reminded me of a College renewing its original vision and our commitment to the very best student experience not just for this generation but generations to come.

As I write this, I have on my

desk an article written on April 4th 1913 which describes the opening of Cruddas just a few days earlier. The author describes Cruddas as, "a noble pile standing in stately dignity on the beautiful banks of the Wear", and I note with a smile, the different senses of pile which different generations of students have no doubt applied to Cruddas. It was built for £5000, but the story of its opening resonates with the story of St. John's today.

Only four years previously, permission was given 'with great cordiality' by Durham University Senate to establish a residential hall to train men for the ministry of the Church of England but also to take students for any faculty of the University. In the first year there were only five students but the number increased rapidly within four years to over 40. The College needed to expand its accommodation on the Bailey and it was here that the Cruddas family became so important to the life of

this new community. Mr W.D. Cruddas gave the money for a new building and later Dora Cruddas would leave an endowment which in today's terms would be well over half a million pounds.

The report of the opening of Cruddas gives us an insight



The St. John's University Challenge Team, with Olav II

into how the College came to birth. It pays tribute to the 'self sacrificing labours' of the staff, their academic learning and spiritual passion. The Bishop of Jarrow spoke on the work of Jesus on the cross and our response of self-surrender. The prayers asked for a community of charity and unity and that the College would be 'a source of life and blessing to the University'. In speeches over dinner, the Principal and the Chair of Council placed emphasis on the need for prayer, a substantial endowment and bursaries for poorer students. The report notes, "It has been a great undertaking, nobly conceived and as nobly carried out. The only drawback is that there is still a sum of about £5000 needed to complete the last purchase and for other necessary purposes; but the Council have strong faith that once it is known how great a work is being done there... this amount will readily be subscribed."

The prayers asked for a community of charity and unity and that the College would be 'a source of life and blessing to the University'

Our current growth and future potential will only be fulfilled if we receive the same help today. Those who caught the vision of St. John's and its special place in Durham University, gave generously and sacrificially in a way that allowed it to grow and play its part in forming so many leaders for church and society and to be a blessing to the University.

An uncertain future?

You will always expect the Principal to be asking for support!

Yet this current year is going to be one of the most crucial that the College will ever face. The Browne report and the government's Comprehensive Spending Review paint a picture of a very different landscape for Higher Education.

We are still not yet completely clear about the details, but the challenges loom large. In the new culture of funding coming primarily from tuition fees, will St. John's be able to maintain its historic and valued independence within Durham University? How will the culture impact the funding provided by churches for its leaders of the future to do university degrees?

The impact of cuts and the uncertainty caused by the speed of these changes means that it will be challenging to negotiate

the way ahead. But it seems to me that now is the crucial time for our alumni and friends to invest in what they believe is special about the mission of this College.

This year we had planned to ask for your financial support for the next 100 years! We have spent the last four years making healthy the College finances, reforming governance and Human Resources, and working on our College Strategy and Estates Strategy so that the foundations of the College have been renewed. This was the year to ask for the long term goals of a College Endowment of between £3million to £5million and help towards the future building plans. The Endowment would give the College financial stability in the long term

and the building plans would allow the College to continue to grow. This is the same vision as in 1913, when it was met generously by a combination of small donations and then large donations and legacies of the Cruddas family. Then they were asking for a few thousand!

However, the changes in Higher Education make this need even more urgent. In the coming months, I will ask for pledges of legacies to the future of the College, as well as large and small donations now towards the new builds. I realise that the world is an uncertain place and many of us are facing hardship in our own lives. So I ask humbly and yet with great passion, because I see the difference that John's makes every day.



NOTES FROM THE BAILEY...

MIDDLE COMMON ROOM

This past year has been very fruitful for the postgraduate body in St. John's, having its fill of events and social gatherings, fostering further growth of the community.

The year started with a welcome week of events, which included some Durham favourites such as cathedral evensong, a formal, college matriculation, and a proper pub tour on the Bailey, helping new students find their footing and meet some of their fellow Johnians. Throughout the year several of our post-grads shared their research with other members of college in open forums before formals as well as during the postgraduate tutor's *Broaderlands* discussions which encourage stimulating interdisciplinary academic conversations.

Social events were also sprinkled throughout the year successfully, including a couple of wine and cheese nights, pub quizzes, tea and cake gatherings, and a tour of nearby Durham Brewery.

To end the year, the Middle Common Room has made a successful physical move in College, now occupying a refurbished Vasey room. It is hoped that the new, expanded setting will increase postgraduate involvement within College by providing a functional place for study and leisure.

Nathan Cagney, MCR Treasurer

JUNIOR COMMON ROOM

Often I get the feeling that we undergraduates are ever so slightly mad.



I certainly found myself pondering this in the last JCR meeting, as we voted to merge a mock constitutional monarchy into our college family system. Will it last? Only time will tell. John's is a place steeped in tradition, and no-one appreciates it more than the undergraduates, but sometimes even tradition can seem surprisingly volatile.

Take John's Day for example. This year we saw bungee trampolines, crazy golf, inflatable volley ball, balloon modelling, magicians, countless musical acts and many other entertainments set up on our lawns, and as always it all kicked off with the 'traditional' raft race across the river. But talking to my parents, who studied here in the early 80s, reveals a very different picture of John's Day: a few high-profile lectures and maybe a smart dinner, but certainly no students frantically paddling across the river on pop bottles. How tradition has changed!

Traditionally, the annual freshers' handbook is themed, and this year it sported a picture of Durham Cathedral in the middle of the Nevada desert; our theme was the Wild West. We saw many other traditions handed on during freshers' week. Following university matriculation, Olav, the college mascot, danced his heart out to a live band on the Bailey. Olav is an example of a reinstated tradition, although reinstated in a rather different manner to its initial conception as a stuffed alligator. A friend announced at the recent Senior

Tutor's Forum, where we discussed what it means to belong to St. John's, that he wanted to restore an old Johnian custom of going down to Prebends after formal to kick a lamp post. Traditions can fade, but however they may seem, they maintain the potential to be revived.

Modern society seems to perceive tradition as something old, irrelevant and dead, but ironically in the JCR, tradition is evolving, being handed on, reinstated and even established from scratch. A dancing alligator, the raft race frenzy, the impractical 'Harry Potter' gowns, kicking a lamp post, a JCR monarch – why? I think honouring and valuing tradition is one way students recognise their part in the wider college community and acknowledge those who came before them, and those who will follow them. Either that, or perhaps we are just slightly mad. There is, however, a tradition that has been with us since the beginning and is still very much alive among the undergraduates: the value of tradition itself.

Jonathan Berry, JCR President

CRANMER COMMON ROOM

Another busy year for Cranmer Hall and Wesley Study Centre.

The *Asylum Matters* day conference hosted by Cranmer Hall in the Michaelmas Term was a big success. Students worked hard over the year to raise money for the *Edith Jackson Trust* through activities as

diverse as recording CDs, growing and selling tomato plants, making and selling bracelets and, of course, cake sales. Hard work paid off as at the end of the academic year the Trust had finally raised enough money for the completion of the planned school building in southern Sudan.

Whilst it goes without saying that Cranmer and Wesley students work very hard all year round, there was also plenty of socialising last year. From film nights to Edinburgh Christmas market, football to what turned out to be a very wet appearance from the CCR President at the John's Day raft race (where she helped paddle to victory with completely-within-the-rules-not-borrowed-from-the-boathouse-paddles) – it's certainly not 'all work and no play' for trainee vicars and ministers. CCR students were even reported to have been spotted in the John's Bar on several occasions.

All Cranmer 2010 student leavers were ordained in the summer to take up title posts mostly in the North but right across the country from Cheddar to Bolton to Newcastle-Upon-Tyne. Apparently, once you make it across the great North-South divide, the warmer climes of the south of the country start to lose their appeal...

On top of this, the Cranmer kitchen finally got its much-needed makeover and has been fully refurbished, and the common room now features new sofas. So if you decide to pay us a visit you will find yourself in very comfortable surroundings.

Sarah Hancox, CCR President

SENIOR COMMON ROOM

Dining club for the few? Meeting place for those with little to do?

Where the (self-designated) 'great and good' congregate? I certainly trust not. The SCR remains a group of diverse folk committed to being at the very centre of a thriving college community, excited by the vitality of students and colleagues, and seeking to play its part in the college's flourishing.

Events over the past year mixed formal guest nights with informal evenings, to explore common concerns and values. Themes included: Anthony Forster on the future of higher education; Peter Shaw on leadership; and the President on the benefits of Fair Trade Wine! Former Principals, Ruth Etchells and David Day, put together and led a splendid evening of readings and music for Advent and Christmas, and Robert Burns was duly acknowledged in January. Wednesday lunches continued to facilitate the bringing together of academics, tutors and other friends of the College.

Yet I am aware of the competing calls on people's time and energy. With the Principal, I am currently exploring how best to formulate the SCR's purpose and focus for the next five years, and would value your thoughts and prayers.

Jamie Harrison, SCR President

MY MEMORIES OF ST·JOHN'S

BRIAN THOMAS, 1952-5

I first arrived at St. John's on a wet, dark autumn evening after a rail journey from the Craven Arms in Shropshire, changing stations in Manchester. My trunk had been consigned P.L.A. (Passengers Luggage in Advance) and, as far as I remember, arrived without any hitch. I was late for supper but was catered for fairly smoothly, but was disconcerted by being asked repeatedly, "What diocese are you from?"

My arrival at Durham had been arranged by my parents, together with my Headmaster and the College Principal, whom I later discovered had taught together at the same school. None of those parties had acquainted me with the fact that John's *raison d'être* was the training of ordinands. The word was not in my vocabulary at the time. I did know that I lived in the Hereford diocese but I was unaware of why I was asked the question. I had been accepted to study chemistry and it soon became apparent that I was the only student studying science. However I did soon settle in, though if I could have returned home on the first morning I would have done so! Fortunately, I made friends and thoroughly enjoyed my three years, which may have a connection with the class of degree I attained.

I resided for the first year in College in a house down the Bailey, the second, in digs up the hill to

the right having crossed Prebends Bridge and the last, in the main block of College – my main memory is of coal buckets and beetroot. Contemporaries may understand.

Those three years allowed me to mature, which I feel was more necessary in that era than it is today, and because I had chosen to postpone National Service. Meeting fellow students who had chosen the opposite path was invaluable. I also gained a healthy understanding of the clergy. While working in Bridgnorth I re-met one of the Senior Men of my time who was vicar of St. Leonards, Don Philpot.

I am now living a rural life in the small town of Much Wenlock in Shropshire which is much engaged in the celebration of its favourite son, William Penny Brookes who was a contributor to the creation of the Olympic Games of the modern era and which is important since the choice on London for the 2012 Games.



NEWS FROM THE CHAPLAIN

REVD KATE BRUCE

Step Forward

In February 2010 we held our second young people's vocations conference, which attracted around 40 people interested in exploring vocation to the Anglican Church.

Tom Wright was our main speaker, who delivered a wide-ranging and engaging session, exploring the joys and challenges of ministry. He was both encouraging and realistic, and his talk was earthed deep in the heart of the scriptures. Other

speakers included young people in the early stages of responding to a sense of God's call to ordained life, ordinands in training and newly ordained curates. We are delighted to be able to run a similar conference in 2011, with Archbishop John Sentamu joining us on Saturday March 12th 2011.



Preaching Conferences

The Autumn of 2009 saw us run two day-conferences on preaching from Luke's Gospel (one a repeat of the first – due to demand), attracting around 150 people.

Speakers included Mark Bonnington, David Day and Kate Bruce. The popularity of these conferences continues; this year we already have upwards of 130 people booked in for the day conferences on preaching from Matthew.

Peter Wake Concert

In January 2009 we put on the Peter Wake Concert – which raised £500 for the Pete Wake Trust, which exists to support the care of Peter, a Johnian who had a severe accident in 2007.

We were delighted to welcome Peter's father, Phil, to the concert in which students from across the college offered musical pieces. Phil also presented the Pete Wake Challenge Shield. Sports men and women competed in a number of events and the shield was won by Charlie Chalkly-Maber and Sam Broster. We continue to hold Pete and his family in our prayers.

New Director of Chapel Music

Shaun Turnbull began on September 1st 2010 and has made an excellent start, forming a new chapel choir and teaching ordinands how to prepare for and lead Evensong.

He is also offering vocal coaching to undergraduates and ordinands.

Shaun grew up in the North-East. At 16 he became Organ Scholar at St. George's Church, Cullercoats. Following a gap-year in Essex singing in



Chelmsford Cathedral Choir, he commenced study at Birmingham Conservatoire. He graduated in 2003. In 2005, Shaun returned to the North-East to take up the post of Director of Music at St. George's Church, Cullercoats. He has combined this work with freelance musical activities, including vocal and organ deputizing at Hexham Abbey and Newcastle Cathedral. In 2009 he was appointed to two directing posts, he was Musical Director of the Bailiffgate Singers, Alnwick until recently, whilst he continues to be Director of Music of the Felling Male Voice Choir.

Asher is a nine year old black Labrador, and comes to college with the Chaplain as a registered P.A.T (Pets As Therapy) dog.

She likes: sitting on your feet in chapel; getting muddy; swimming in the river; walks with undergraduates and postgraduates... and biscuits. She dislikes high notes in chapel services. She lives with the Chaplain, and especially loves the College lawns.



MAKING A JOYFUL NOISE IN THE BUKID

JOANNA HEATH, THIRD YEAR MUSIC STUDENT

Itchy feet are something I've always had, but this summer I well and truly caught the travelling bug. I can't see me losing it soon, and, in all honesty, I don't really want to! Let me tell you a little bit about it, and why I am so thankful to St. John's for supporting me along the way.

Responding to a new interest in ethnomusicology, and seeking to test a sensed call to overseas mission, I ventured to the Philippines in August to take part in a *Serve Asia* programme for five weeks organised by the Christian missionary organisation, OMF. This programme offers a great deal of flexibility for both individuals and teams looking to experience short-term mission work in East and South East Asia. I was able to travel alone (with a programme arranged by supervisors in the area), in the specific region of my choice and

for as long as I wished. Some spend a year working in Manila's vast squatter settlements, some spend six months braving the dangers of civil war in the Muslim territory of South-East Mindanao, others spend a few weeks teaching, sharing and worshipping with the indigenous Manobo tribes of the Mindanao mountains (the bukid). That was me.

So who are the Manobo? The name is a broad one, and includes tribes living in the remotest villages who would not even recognise the label. They are united by geography, a similar culture and lifestyle, and a common language with slight regional variations that is distinctly different from the Cebuano of the southern island 'lowlanders', and vastly different from the national Tagalog language.

Until about 35 years ago, they were also united in their animist worldview, one which emphasised spirit-possession and which bred a culture of fear and mistrust. These were headhunters, who would not think twice about revenge-killing if their spirit demanded it of them. But in the 1970s, OMF first sent pioneer missionaries to the area, and a transforming



work began there, which I was privileged to witness.

Now there is a small

but growing network of indigenous Manobo churches, 'MABCAM', which after 30 years is now functioning almost independently of the missionaries who have now moved away to the cities. It was amazing to see representatives from different villages worship together and work through church and administrative issues with maturity, yet still in keeping with their own culture. These people would once have had nothing to do with each other, but this new spirit of cooperation is vital not only for the Christian life of the area, but also for the whole Manobo tribe who are coming to realise the need for solidarity in the face of the increasing discrimination they suffer from the lowlanders.

I lived with a variety of different people in different villages, teaching English and maths at a dormitory, and exchanging songs. I recorded many indigenous performances and some of their more contemporary worship songs, and in return I was asked to teach a song wherever I went! This experience will form the basis of my music studies this year as I consider the impact of the introduction of

Christianity on the music of this remote tribal community which I quickly grew to love.

I made real friends there, especially on a mission trip towards the end of my time in which I joined a group of Manobo friends and trekked (by motorbike!) to a virtually unknown village and shared the gospel with them through the medium of their own music and dancing, as well as through teaching and practical care as we showed how much we valued them as people. They are often made to feel inferior to their fellow Filipinos so to be able to demonstrate a real interest in and respect for their culture, and to attempt just a few words in their mother tongue spoke volumes.

So now as I close my eyes and am taken back to the dazzling starry night sky, the sound of a chorus of bullfrogs, the refreshing rain and the smiles (and stares) of the children, I can only *say salamat* (thank you) for your interest in my new family, the Manobo people; they are so encouraged to know that they are prayed for by their brothers and sisters in the UK, and I know that you are daily in their own prayers. *Moupiya ka Manama*. He is good indeed.



CUMBRIAN SPIRIT

WRITTEN JUST AFTER THE FLOODS OF NOVEMBER 2009, REVD PAULA PYE REFLECTS ON THE CHURCH COMMUNITY'S WORK IN COCKERMOUTH...

Floods in Cockermouth made the national news, after the heaviest rainfall ever recorded in Britain. Curate, Paula Pye was involved in the relief centre providing a safe warm place for those affected by the destruction of their homes and lives.

It was at the *Leading your church into growth* conference at Swanwick, that the leadership team from the Cockermouth Area first began to receive reports that the rivers through Cockermouth and West Cumbria were rising at an alarming rate. And so we began the treacherous drive back home; many of the roads had been closed, but we found a back road still open – just! We lost traction on several occasions and were literally floating along the road – I'm serious when I say God only knows how we got home! He certainly knew that

we were needed in Cockermouth. The main street had flood water up to 8ft in places.

Initially, when the floods first hit the town, there was an air of disbelief, a feeling that we were living in a dream, or rather a nightmare, and that somehow everything would be back to normal within a couple of days. The reality has been somewhat different. Many of the shops have set up temporary businesses in the local auction rooms and redundant buildings next door, and there is a real campaign to encourage people

to buy all they can from local businesses. Unfortunately, many people and particularly families, will find themselves displaced at Christmas, with the general estimate of people moving back into their homes being next May at the earliest.

Churches together in Cockermouth (CTiC) sprang into action on Friday morning – we opened Christ Church rooms up as a drop-in centre, at first serving hot drinks and soup; however, as demand grew, this soon became a massive operations centre. In the first week we opened 24/7 with an army of volunteers – mostly from the various churches, but some local people just dropped in and wanted to be part of what we were doing.

The generosity of local supermarkets and businesses was such that we were almost overwhelmed by the amount of food and drinks donated, along with such things as new wellies and boots. People also began to bring in clothes, bedding and towels, etc, and so we in turn were able to be incredibly generous in giving out to the flood victims.

The Church rooms really were a life line in those early days, when people had no power in their homes: particularly the flooded homes, where people were living upstairs without water or power. They would come to us to get warm, refill their flasks, have a hot meal, and often to just simply

talk. At all times through the day and in the first week right through the night as well, teams of volunteers would take out supermarket trolleys filled with hot food. At any one time there would be about four trolleys touring the streets of Cockermouth, offering food and drink, and a shoulder to cry on. It soon became clear that the residents on the far side of the river were in great need; all bridges that link Gote Road and Derwentside with the main part of town, had either been damaged or were suspected as damaged – those without cars were isolated. And so, from the Church rooms, we set about loading a minibus full of food parcels. It wasn't just the food that people were so grateful for, it was the fact that we had bothered to go there, that people cared about their plight.

Those early days were very humbling; as one chap informed us that it was his 51st birthday, we were able to give him a box of Belgian chocolates – he was quite overcome. This man had lost everything; he was cold, dirty and hungry, and yet in all his loss he was touched by someone's kindness. Between us we must have served thousands of hot drinks and hot meals, but more than that we have walked alongside our community and tried to make this awful situation a little easier to bear.

As I reflect upon the events of recent weeks, it has been incredible to see that what was described to



Paula with volunteers and Archbishop Sentamu

me over and over again when I first arrived in Cockermouth, has been so very true – that it is indeed a very close-knit community, that people here genuinely do feel a part of something.

Walking down the street now means that there are so many more people that I know or recognise, and there are so many more people who now smile and say hello, and who occasionally stop for a chat. In this time of crisis, people have seen and valued the love that has been shown to them.

I have been reflecting upon something Bishop Graham Cray said at a recent Carlisle Clergy away day, regarding the challenge to the Church – to share the attractiveness of Christ, to meet people where they are, which requires long-term incarnational ministry. This is so much about building relationships with people, of going out to them and communicating Christ's love – I believe we were given an incredible opportunity to do this, and although in many cases the gospel message

might not have actually been verbalised, people were able to see the message in action.

The Church has gone out and met and walked with people where they are now, at this moment; the challenge to us now is to continue walking with them, to nurture and grow these relationships, to continue to demonstrate Christ's love – this is

long term ministry, there are no quick fixes in this situation. "A community of people that lives by God's ways, that has learnt to place love, humility, compassion, forgiveness and honesty right at the centre, will make people think. To put it differently, a church that lives its life under the kingdom of God cannot help but provoke questions."

The challenge to the Church – to share the attractiveness of Christ, to meet people where they are.



A rescue team floats through Cockermouth's streets

KENYA COLLECTIVE 2010

CALLUM CHEATLE, UNDERGRADUATE STUDENT FROM ST-JOHN'S

"I didn't buy my first flag for nothing!" This was the closing line of a new piece of theatre entitled *The Spirit of The Nation*, which premiered at the Sarakasi Dome in Nairobi, Kenya on 29 September 2010.

In September, six Durham students worked with Kenya Collective (www.kenyacollective.com), a charitable organisation set up by Callum Cheatle in Kenya producing totally collaborative theatre, based upon the principles of tribalism, corruption and HIV/AIDS as well as holding workshops in schools and in slum areas of Nairobi.

The Spirit of The Nation, their signature piece, was created by working with some of the best Kenyan artists over five weeks. It dealt with the new-found hope of Kenyans following the release of a new national constitution developed in the light of horrific election violence in 2008. "We were struck by the total solidarity and welcoming attitude of everybody that we came into contact with and were proud to be able to demonstrate this in our work," reflected project producer Paul Moss.

Project Director, Callum Cheatle explains that, "a main aim of the project was to heighten the sense of business responsibility surrounding the arts in Kenya," going on to explain that, "there is so much talent

simmering in Kenyan artists, but a severe lack of initiative to take this talent to a new level. Be it because of poverty, corruption or stigma, artists in Kenya lack the platform to develop their skills into self-sufficient employment."

Kenya Collective delivered this platform to Nairobi artists in September. They hosted a high-profile showcase event on the 29 September, where they brought rappers, acrobats, dancers, poets, actors, child performers and musicians together under one roof as the *Kenya Collective*. The event appeared on national television and took the media by storm. Following this success they performed alongside Benjamin Zephaniah, Jane Bussmann and a number of other international celebrities at the Storymoja Hay Festival.

Gareth Davies, the project's PR manager explains that "Although the 2010 Collective was planned as a small scale start, it surpassed all expectation and was so well received that we had numerous requests to return in 2011 and beyond. We now have plans to develop the Collective into a pan-African cultural sharing strategy allowing total artistic collaboration between African artists and those from further afield."

FROM DURHAM TO DURBAN:

REFLECTIONS UPON MY PLACEMENT IN
THE DIOCESE OF KWA-ZULU NATAL

DAVID AUSTIN, CURRENT CRANMER HALL ORDINAND

South Africa's struggle for independence has been well documented, and the Anglican church has played a key role in opposing apartheid and oppression, and acting as one of the 'midwives to the New South Africa'. Archbishop Desmond Tutu, as a son of the Townships, was instrumental in national 'healing' through his chairing of the *Truth and Reconciliation*

Commission and received the Nobel Peace Prize in recognition of his lifetime achievements. I had the opportunity to meet many people who had participated in 'the struggle' and continue to fight poverty and oppression today.

This placement gave me an excellent induction into the history and current needs of both Church and Nation. My itinerary outlines the variety of experiences I had for

engagement with or exposure to the challenges of ministry in SA. My time in the townships, involvement with AIDS hospices, with street kids and witnessing various food distribution programmes were an important part of my placement, alongside the opportunities to preach, address Church groups or engage in pastoral visiting. My host church was very involved in social justice work, in planting churches with indigenous leadership and in partnership working with diocesan/inter-denominational/inter-faith groups for the greater good of the community. Their generous hospitality demonstrated to me the Christian vision of 'Ubuntu' and the need for radical discipleship in Christ's economy of Grace.

Pinetown is a small city 16km west of Durban and was established in 1850 as a staging post between Durban and Pietermaritzburg. The British built a camp here during the Second Boer War to house Boer women and children. My placement church also acted as a garrison church to the British army during the Anglo-Zulu war of 1879. It is from this colonial past that the current Church now seeks to share Life and Ministry with local people, both with the remaining White population and the increasing numbers of Black, mixed race, and Asian church members of the

area. There are many tensions and challenges still to be overcome. It is only now beginning to commence diversity awareness with congregants, as previously there were insufficient members who were 'non-white' for the discussions to be representative. Also some white church members have resisted the inclusion of Zulu songs or prayers into services. The elderly white population of Pinetown remain in fear due to high rates of crime in the area.

My placement church experienced charismatic renewal in the 1980s. It still continues to understand its ministry as prophetic, but not necessarily in 'ecstatic' terms. I perceived prophecy in this context as demonstrating God's standards of justice and equality in a society still experiencing division and corruption. Liberation Theology still informs the church's witness today – whether in addressing Black, Feminist, Gay or Disabled groups (in association with Diakonia – the Durban council of churches). This church has also



developed an extensive Green Spirituality and plays a key role in raising national church awareness to issues of global warming and lifestyle changes.

I found vibrant and full churches in the townships. The Zulu speaking congregations followed the South African prayer book of 1989 but services lasted several hours, interspersed with congregational singing. Several Black priests spoke to me about problems of syncretism, whereby church members saw no conflict between their Church involvement and their participation in healing rituals or shamanic veneration of ancestors. I explored this topic at some depth, including meeting the congregation of an African traditional church in order to understand how this differed from the Anglo-Catholic understanding of communion of Saints. The Anglican churches in Natal have been much influenced by the theological emphases and incarnational ministry of the Mirfield fathers

(Community of the Resurrection) who served in previous generations, but they are also inspired by the founding father, the controversial

Bishop, J.W. Colenso (1853-1883) who allowed native practices such as polygamy to continue and encouraged indigenous expression and evaluation of the Christian Faith. He believed the relationship of Zulu believers to

European settlers equated with that of Gentile Christians to that of Jewish Believers.

Arriving in South Africa just after the World Cup allowed me to experience the euphoria and national pride that this sporting event engendered. I was however, concerned at the huge economic and social cost of this event, and had the opportunity to hear from a FIFA official and anti-poverty agencies about this. This disparity was also matched by seeing the poverty in one township (Nazareth) in contrast to the opulence of a new church auditorium built in a

I observed a sense of freedom, dignity and community in those living there...



wealthy suburb for a mostly white congregation.

One of the most striking experiences occurred towards the end of my placement. I spent several days living in one township where I observed a sense of freedom, dignity and community in those living there (despite their poor conditions). In contrast, I watched a church feeding programme (not part of my placement church) for unemployed Zulu men in Pinetown. They shambled into the church grounds to line up for rice and pastries which had been discarded by the supermarket the day before. The volunteer helper (a white woman) reached down from an open window and collected their 30c (3p) before distributing tokens. They then went to a second window to receive an open margarine tub of food which they sat and ate in silence. Thirty minutes later, I walked into my placement church and again observed a queue of people silently receiving bread from the hands of the priest at Eucharist. This experience raised questions for me about human dignity, paternalism and our common dependence upon God for 'bread' as well as the cost involved for both giver and receiver. This will remain with me as I prepare for my future urban ministry in England and as I seek fraternity with the poor in society. I continue to reflect on the shape of incarnational and kenotic ministry in England and how this can not be divorced from a global context.

In the mid 1990s the College was very blessed to have a number of outstanding clergy from Africa coming for one or two years to read for first degrees.

Jacob Ayebo was with us in Cranmer Hall from 1996 to 1998. He was and remains full of energy and life and the love of the Lord. Rita his wife joined Jacob for the final term and together they made a big impact on the community. I was delighted to learn that Jacob has been made a bishop in Ghana and his consecration was in October 2010. The Alumni office kindly organised a small appeal to his contemporaries at Cranmer and we were able to send a contribution towards the expenses of his Episcopal robes and consecration as a sign of our love and prayers for his ministry.

Rt Revd Dr. Stephen Croft
Bishop of Sheffield



FORMER CRANMER HALL STUDENT RECEIVES MBE

REVD MARK EDWARDS

It's a long way from a Lincolnshire children's home to the steps of Buckingham Palace, but that is the journey that the Revd Mark Edwards, former student of Cranmer Hall, made earlier this year. Mark is currently Vicar of St. Matthews, Dinnington and St. Cuthberts, Brunswick, and Force Chaplain to Northumbria Police. His award is for services to the voluntary sector and to the community of Barrow-in-Furness, Cumbria where he served as Curate and Vicar for almost 14 years before returning to the NorthEast in August 2008. He is the author of the book *Tears in the Dark*, an autobiography recounting his childhood through the care system.

Mark Edwards' journey makes a fascinating story. The product of a broken home, he spent the majority of his childhood in the care of Lincolnshire Social Services after being abandoned by his parents. He was pushed from pillar to post, in and out of various foster homes until he was eventually sent to live in a children's home at the age of eight. Growing up in care homes made him

determined to turn his life around. His autobiography highlights the abuse, neglect and feelings of despair that led to a number of suicide attempts. The script to the book has just been completed after two years work by a friend, entitled *Child 14* (Mark's number in the Childrens' home). Mark hopes one day to see his book made into a dramatisation.

He came to faith at the age of twenty through the ministry of the Chester City Mission. He accepted Jesus as his Lord and saviour through the influence of students from Chester University. Mark met his wife-to-be Lesley, from the University, while they were volunteers in a soup kitchen. Married in 1984, Mark was accepted at Moorlands College and after a time of study there he served in the Baptist Church in Lancashire. He then moved to the Anglican Church and began ordination training, sponsored by the Diocese of Manchester. Later he and his bride moved down South. It was a formative time of testing Mark's callings as well as challenging for him to move on from his past to embrace the future with



God. Mark and Lesley today have four children, Jonathan (23), Fiona (22) and seven-year-old twins Joshua and Mark Jr.

Mark studied at Cranmer Hall and was ordained by the Bishop of Carlisle in 1995. Mark and Lesley have been married for 26 years, celebrating their silver wedding anniversary in April 2009.

Mark is currently working on his second book *Paid to Believe* which is a continuation of his first book, taking into account his crises of faith. He will tell of how he rediscovered his faith with great gusto through Ken Copeland's Ministry, at a time when he was about to walk away from his faith and the Church. Since then, having rediscovered his evangelical roots and faith, he has gone from strength to strength standing on the uncompromising word of God.

The book will also tell of Mark's time in Furness and the challenges of ministry on two deprived estates.

Mark said it was an honour to receive the MBE for what is cited as his exceptional service to his community. He said on receiving the news, "I was initially in happy shock and almost disbelief that someone from my dysfunctional and troubled background should be awarded such a prestigious honour. I have to admit I had a few tears in my eyes. I feel very privileged to have been such an integral part of the Barrow-in-Furness Community."

Former Warden of Cranmer Hall, the now Rt Revd John Prichard Bishop of Oxford, said of Mark: "Mark was a student who constantly defied expectations. This honour is an extraordinary tribute to your tenacity and faith, I am delighted for you."

Honorary Fellow and former Principal of St. John's, Anthony Thiselton has been elected as a Fellow of the British Academy, a distinction granted to only a few academics.

This is a recognition of Professor Thiselton's outstanding achievements in theology, especially in the areas of hermeneutics and biblical studies. His new book on 1 and 2 Thessalonians in the Blackwell's series will appear in the autumn. In late July he was installed an F.K.C., or Fellow of King's College, London. In September Professor Thiselton will have been ordained for 50 years. He is especially grateful when at his Ordination medical he was pronounced, "unable to exercise a useful parish ministry because of poor sight"! This is the second FBA for an Honorary Fellow of the College. Professor James Dunn, former chair of the Wesley Study Centre Management Committee and President of the SCR, is also an FBA.



BREAD OF LIFE

KATIE MACKAY, ALUMNI AND COMMUNICATIONS OFFICER

On a quiet Sunday evening in October, members of St. John's and people from the Durham community gathered to watch the Springs Dance recital of *Bread of Life*, a piece commissioned by Aelred Arnesen, to reflect upon and encourage people to engage in what the taking of Eucharist really means. Choreographed by Belfast-based artist Suzannah McCreight, this performance of contemporary dance was 'created to challenge, unravel and celebrate the heart of the Eucharist tradition – the taking of bread and wine'.

Five dancers took on roles which unfolded as the dance went on. One dancer was Jesus, trying to win the hearts and minds of the four attendees at Communion. These four, whilst reverent and respectful, kept trying to place Jesus upon one of the wooden trestles which lined the corners of the stage; standing him upon a pedestal instead of allowing him into their lives. Slowly each of the dancers pursues and finds a relationship with Jesus that brings celebration and a sense of community into their lives, symbolised by the bringing together of the wooden trestles, and the building of a communion

table. The programme marks that 'the presence of Jesus at the table reflects his presence throughout our lives'.

Young dancers Charlotte Brown, Naomi Cook, Steve Johnstone, Simon Palmer and Claire Talbot were eloquent on and off the stage; in questions afterwards, the dancers were asked if the performance had changed their perceptions of the Eucharist. All five nodded, saying that they felt a reinvigorated sense of joy and wonder in their taking of the bread and wine. Surely a similar sense of reinvigoration stayed with many of the audience members until their next communion and beyond. A powerful and uplifting example of the building of community through faith and communication was revealed through this very accessible medium.

Springs Dance Company also performs and runs workshops for a wide variety of audiences and at a wide variety of venues including theatres, schools, colleges, prisons, churches, cathedrals, festivals, conferences and outreach missions. If you would like to book one of their events to visit you, then please look at the website.

www.springsdancecompany.org.uk



'My year as an apprentice with Springs was both challenging and rewarding. The course is very varied, offering the opportunity to improve dance technique in contemporary, ballet and jazz, as well as learning to choreograph and improvise. The course explores how dance can relate to the Christian faith and how it can be used in a church setting. I loved having the opportunity to go into schools to do dance workshops – it was quite an experience trying to be in charge of 30 four year olds as they used movement to recreate the Noah's Ark story! My favourite part of the course was the six-week tour at the end, where, as part of elevate dance company, seven of us performed at churches across the UK and in America as well. I think that it's great that the course is open to anyone who would like to increase their knowledge of dance in a Christian context. I love to express myself in worship through dance and I was definitely enabled to do that through my year with Springs.'

Melissa Charters is in her fourth year of a modern languages degree at St. John's and took a year as an apprentice with the company.

Springs Dance Company aims:

- ✱ To explore, through dance, faith and life issues from a Christian perspective.
- ✱ To encourage dance within the church, education and the community.
- ✱ To pursue artistic and educational excellence.

ST·JOHN'S: YOUR LEGACY?

CHARLOTTE GILHAM-GRANT, DEVELOPMENT DIRECTOR

You will have most likely noticed that this edition of the College Record includes an Introductory Guide to our wider Legacy Programme here at St. John's. This leaflet, which has been sent out to all St. John's alumni, provides information on what it means to remember College in your Will.

It can often be difficult to talk about what will happen to our assets and important possessions when we are no longer here, however this can stop us from having our wishes honoured. Many people see a Will as a low priority or simply don't get around to writing one, which is why approximately 55% of us don't have a Will, and of all the adults in the UK who do, only 7% have included one or more charities.

Aled Lewis, a St. John's alumnus and Partner at *Arnold Davies Vincent Evans Solicitors* writes:

"None of us know what the future holds. For this reason alone everyone should make a Will covering different eventualities. The funding of higher education is as uncertain as ever. If we feel that John's

gave us something special then we should acknowledge that whenever possible. By making provision for College in a Will we contribute to the future of this unique institution so that generations to come may benefit from the same experience which has made us what we are today. It is also a tax efficient way of giving to College as most gifts will be free of Inheritance Tax."

St. John's College, much like Durham University, first flourished because of the generosity of those who bequeathed money to us. For example, in 1926 Dora Cruddas – daughter of W.D. Cruddas who donated money to build Cruddas Hall – left an endowment of £20,000 (roughly £650,000 in today's currency). Now in 2010 we hope to recognise this most generous sign of support for the College, by inviting alumni to become a member of *Fides Aeterna*.

James Major, an Old Johnian and Solicitor at *Barlow Lyde & Gilbert LLP* commented: "A legacy is a very special way to support a charity you feel strongly about or to recognise

a place, such as St. John's, which has helped shape who you are and what you went on to achieve. I hope this initiative will encourage more of us to think about supporting College in this way and help to preserve the St. John's experience for many generations to come."

It is important to note that St. John's is unique in being independent. We are still very much part of Durham University but in being independent financially and administratively, we have the freedom to do things a little differently. Professor Anthony Forster, Pro-Vice-Chancellor (Education) and St. John's Council Member writes: "Legacies have always played a part in sustaining John's unique character – but with significant cuts in university funding, legacies are going to have to play a more important role in safeguarding the future of John's as a successful independent College within Durham University."

David Goodhew, Director of Ministerial Practice and current Acting Warden writes why a legacy gift is so important, particularly for Cranmer Hall: "From Spennymoor to South Africa, thousands of Christian ministers have trained at Cranmer Hall – blessing a host of parishes and other areas of society in Britain and worldwide. In the current economic

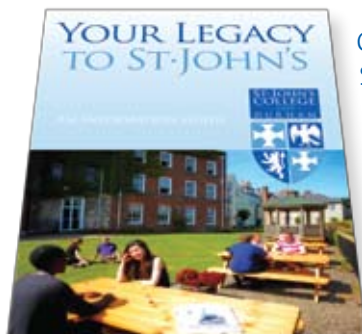
climate, finances are really stretched and there is a great need for funds to support Cranmer students and to provide the good facilities which ensure they make the most of their time in Durham. A legacy to St. John's is a means to raising up fresh generations of Christian ministers, a legacy of blessing that is literally worldwide in its scope."

Our legacy leaflet also contains details on two information sessions in London and Durham next year. Both sessions will be attended by the Principal and the College's

Development Director. We are also delighted to have Richard Roberts join us on both evenings. Richard will give a presentation, providing examples from his extensive experience of dealing with legacies, and illustrating how legacies work and the various ways in which you can

give to College. Richard graduated from St. John's in the late 1970s and joined *Gedye and Sons Solicitors* in 1982. *Gedye and Sons* is located in Grange-over-Sands, Cumbria and was established there in 1903. It has now served the local community for over a hundred years. Almost 75% of its business derives from wills, trusts, and estate planning with the remainder comprising of conveyancing and property related matters. *Gedye and Sons* has just been chosen as the Most

Leaving a gift to College is to make a lasting contribution to the development of St. John's and the students who come here.





**Our College Principal
Revd Dr. David Wilkinson writes:**

"I would personally like to thank our alumni for their ongoing interest in St. John's College and for taking the time to read our new legacy leaflet. Leaving a gift to St. John's by including us in your Will is a very special thing indeed and something for which the College is incredibly appreciative. I look forward to seeing as many of you as possible at the forthcoming legacy information events, but also urge you to contact the College Development Office with any ideas, thoughts or questions you may have. A legacy to St. John's will allow us to flourish for many years to come and will allow others to have the same special experience which you had. Thank you."

If you would like further copies of the St. John's Legacy Leaflet, you can download them from:
www.dur.ac.uk/st-johns.college/alumni/

Outstanding Written Communicator in the UK & Ireland at the recent Society of Trust and Estate Practitioners (STEP) Awards. This prestigious award was presented to Richard Roberts and Mark Jones, Directors at Gedy & Sons – an amazing achievement! Richard splits his time between working in Cumbria and with clients in London.

Leaving a gift to College is to make a lasting contribution to the development of St. John's and the lives of the students who come here. Legacy gifts can also be used to help preserve our College buildings, and assist with updating and improving facilities, enabling St. John's to be accessible and enjoyable for all. Legacies are also a very important way to support our College endowment, and should your gift be directed this way, will allow College to use interest from this investment in the medium term, whilst leaving the capital sum intact to generate further support for the College in the future.

CRANMER HALL ORDINANDS SENT TO PRISON

DAVID GOODHEW, DIRECTOR OF MINISTERIAL PRACTICE

HMP Durham took in four ordinands from Cranmer Hall in March 2010. The four, together with two student ministers from the Wesley Study Centre, who are training for the Methodist ministry, were part of a 'Faith Sharing team' in the prison.

"Cranmer Hall has been sending teams out like this for ten years", said Canon Anne Dyer, Warden of Cranmer Hall. "Usually our teams go to local churches and this is the first time that we have gone to a prison. We're very grateful to the chaplaincy and governors at Durham for making this possible."

The weekend was carefully organised to ensure there was no question of compulsion. Prisoners opted to take part and there was lots of time for response and discussion. The weekend was a mix of many things – including drama, prayer stations, discussion, refreshments, prayer and worship. "The response was amazing", said Wendy Evans, ordinand and team-leader. "The most

moving incident was one man who started the weekend swearing continually and really angry. Yet, by Sunday he was calm, cheerful and really engaging with the worship". One person committed their life to Christ – and many others made real spiritual progress over the weekend.

"I was amazed at the response prisoners made to the prayer stations", said Barrie Cooper, Anglican Chaplain to Durham Prison. "They really got into them – we ran out of time in the end!"

"There was a profound sense of the presence of God in the prison chapel throughout the weekend", said Tom Hiney, one of the Cranmer team, "darkness and light were palpable in a way that is often masked outside these walls".

Cranmer Hall sent out three other teams on the same weekend – to Ryton, Bearpark and to the parish of Cockfield, Evenwood and Lynesack. Nearly three dozen faith sharing teams have gone out from Cranmer over the last ten years.



NOTHING BUT THE CLOTHES YOU STAND UP IN?

AMANDA TAYLOR, RESIDENT TUTOR AND PHD STUDENT

What could be more innocent than clothing yourself? A necessity by all intents and purposes, unless you want to cause public outrage (more on that from Ben later), live against the norm, or have a fondness for the general parkiness which going about clothesless and carefree in Durham is bound to bring. However, start unravelling thought on this largely un-thought-through daily activity, and you end up with a host of interesting questions: from implications of constructing a public identity, right down to whether clothing yourself is as innocent an activity as it seems...

Benedict Douglas:

Benedict is studying for a PhD in Human Rights Law and spends much of his time looking at trees out of library windows.

When Amanda Taylor asked me if I would like to do a presentation on the law regarding clothing my first thought was: "do I have to wear clothes to do it?" What I discovered was that where the law touches on clothing, it balances freedom of expression of individual choice against the potential for that choice to cause harm.

Thus generally provided a person does not intend to cause harassment, alarm or distress by their lack of garments no crime is committed by choosing to dispense with clothing

in a public place. However, the law does not allow people to streak willy-nilly. If one were to engage in such an activity at Newcastle United's St. James's Park, aside from the risk of hypothermia during the mid-season matches, you could none the less be arrested for interrupting play.

This balancing is also apparent in relation to laws concerning expressions of religious identity through clothing. Sikhs are permitted to ride a motorcycle without a helmet, the law giving priority to religious expression over the potential harm to oneself and the consequent cost to society. Whereas in France, argument concerning the banning of face-veils in public places revolves around balancing individual freedom against argued harm to the revolutionary principles of secularism, separation of church and state, and equality.

In all these cases the question is one of where to strike the balance between the severity of the potential harm and the weight we give to individual expressions of identity.

Amanda Taylor:

Amanda is a Resident Tutor and PhD candidate in the Philosophy department at Durham. She works on interpersonal understanding and also lectures and tutors in the department.

Clothes, and the act of clothing yourself, are at some level an act

of, or expression of, power. Both a power of belonging, perhaps, to something bigger than yourself: whether group, cult, organisation or collective (think about the SA: given brown shirts: an empowering symbol of identity for ordinary men, made unordinary through belonging to this organisation) or by being able to project a certain image and identity, and to conceal the intimate. It's interesting at this point to turn briefly to the infamous French philosopher Jean-Paul Sartre who wrote that we, as beings who have to constantly make and remake our identity, have a basic desire and yearning to 'co-incide' with the physical world – to have our essence ready defined to spare the anguish and difficulty constant projection and choice bring. To do so, we use symbols to fix our essence, to consolidate a fixed identity: Sartre considers the linguistic signifier 'I' to be the most fundamental expression of this wish to coincide, but it also transfers to clothing.

How often do we judge or approach people, at first glance, on the way they dress? The answer is, probably more often than we realise. Clothes both individuate and allow a projected public identity; also provide an avenue to express a sense of belonging (who here is wearing John's stash?). They are very visible public markers which are intimately connected with public norms, social roles and social symbols. Consider: when approaching a police officer, do you talk to the person or do you



talk to the uniform? The uniform, the way the individual's body is decked is intimately linked to the way they will comport and hold themselves. I'm a phenomenologist by trade, (a posh word for people who like to make sense of everyday experiences) so let's do some phenomenology, some reflecting on our own experience: think back to your matriculation: possibly one of the first 'suit and gown' combos you'll have experienced at John's. Remember the way the smart clothes made you feel – how did this affect your stance, your behaviour, the way which you related to other people? Remember the heavy billow of the gown, the way it continually and errantly slipped off your shoulders. The feel of the smart shoes, calling you to stand up straight. Looking around, everyone looked, well,

smart, and you were part of everyone: this atmosphere of formal-excitement would have been more pervasive than you think and would have led you to behave, stand, move in a certain way.

Concealment. Power. Social Gaze: To draw these themes together, let's return (briefly) to Sartre. He writes that the structure of the social world, and self-identity is at least partly constituted by our being alongside others, through a dynamic of seeing oneself, and the seeing of ourselves as seen by others: this self-reflexive move is felt (and it really is tangibly felt for Sartre) through what he somewhat mysteriously labels 'the gaze' or 'look' of the other. It is through the gaze, Sartre writes, that we see ourselves as potentially for-others: that is as defined, judged, pigeonholed. Sartre is pretty negative about the whole affair; he claims that this feeling causes a freezing in the sense of myself as an active agent with unlimited possibility, it reduces my very sense of personhood and fixes me as a particular thing before the other's eye.

Angie Temple:

Angie Temple is studying the relationship of Scripture and spirituality for her doctoral thesis, and is hoping to serve the Church through teaching biblical studies.

In the past five years of my theological studies in the USA and in the UK, I haven't yet come across a 'theology

of clothing' lecture or even a mention of the relationship between the two. How we understand God has repercussions for everything we do; it's in the very stuff we put on each morning. And conversely, how we understand the stuff of our ordinary lives affects how we understand God. We first see clothes in the garden of Eden, when Adam and Eve frantically sew fig leaves together to make themselves loincloths to hide their shame. It's striking that the first thing they do as fallen human beings is make something to wear. This act is followed by God clothing them – in *Genesis 3.21*, even as God casts them out of the Garden, God makes for Adam and his wife 'garments of skin'. It's intriguing how, from the beginning, clothing is wrapped up both in humankind's sin and in God's grace and provision. Jumping from here to the end of the Bible, in *Revelation 7* we find an image of a multitude of people in heaven from every nation, more people than could be numbered, standing before the throne of God, and they've all been 'clothed in white robes'. Not that they clothed themselves in white robes – but they were clothed in white robes. At the beginning and end of the Bible, from creation's fall to its redemption, we see God clothing his people. The way that Aaron's priestly robe is intricately prescribed in how it should be made, and the way that even the clothes of Jesus and his apostles can bring healing to sick people. There are metaphorical uses of

clothing in Paul's letters, like when he tells the Colossian church to "clothe yourselves with compassion, kindness, humility, meekness and patience" (*Col.3.12*). They're supposed to put on these marks of faith so obviously that it's just like how they put on clothes in the morning. One passage in particular that speaks profoundly to our question of clothing and how God is involved comes in *Matthew 6*. It frames clothing in the life of faith.

What Jesus offers us is a way to reorient all of our thinking, including our thoughts on clothes, around something outside of ourselves. This stuff is important, Jesus says – "your Heavenly Father knows you need it" – but even more important is the kingdom of God. That kingdom of God and his righteousness is meant to be more important than everything else in our lives and direct how we think about everything. The kingdom of heaven Jesus talks about is as close to us as what we eat and wear. How might we recognize that more as a reality in our everyday living? Can our clothes themselves be a reminder to us of God's grace in our lives? Might our clothing reflect a deeper longing we have for the things of God, for his kingdom?

Anna McMullen:

*Anna McMullen graduated from St. John's in 2006. During her time at John's she was Social Secretary, played Hermia in a production of Shakespeare's *Midsummer Night's Dream*, and *Dogberry* in *Much Ado*. She now works for Labour Behind the Label.*

Labour Behind the Label supports

garment workers' efforts worldwide to improve their working conditions, through awareness raising, information provision and encouraging international solidarity between workers and consumers. Our members include trade unions and their local branches, consumer organisations, campaign groups, and charities. These organisations work together, through LBL, to achieve four aims:

- * Raise public awareness and mobilise consumers.
- * Pressure companies to take responsibility for workers' rights in the entirety of their supply chains.
- * Support workers in their struggles for decent working conditions, including speaker tours and urgent appeals.
- * Campaign for governments to take responsibility by legislating on corporate responsibility and in their role as consumers of work-wear.

Why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

Matthew 6.25-33



STAFF DAY AWAY

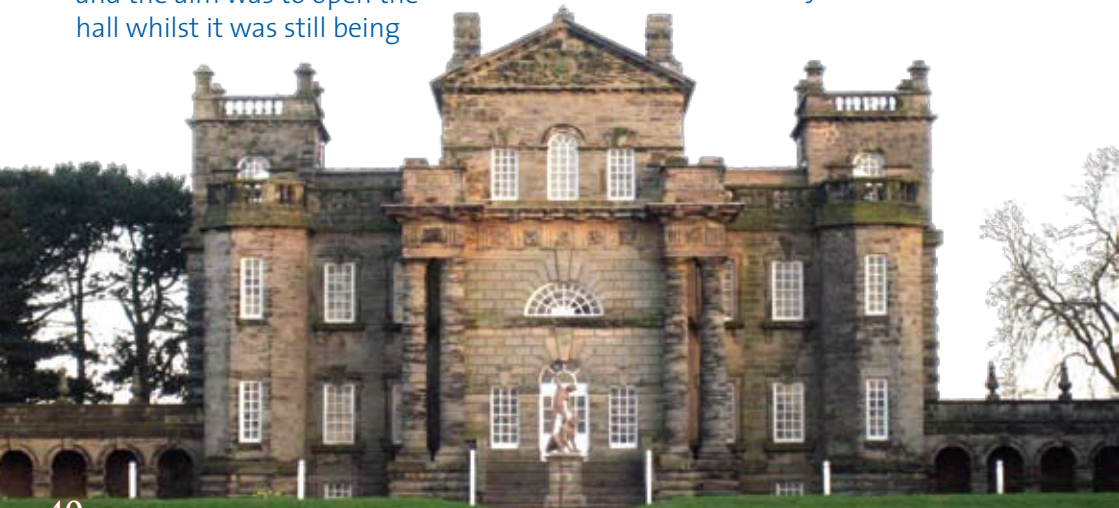
AT SEATON DELAVAL HALL

KATIE MACKAY, SENIOR STUDENT SUPPORT OFFICER

Blustery doesn't even come close to describing the weather that the intrepid staff of St. John's encountered on their day out on the North East coast this Summer. The area around Seaton Delaval Hall, the most recent National Trust property in the country, was the destination.

Seaton Delaval Hall was bought in 2009, via a fundraising campaign championed by its local people. As a direct result, the Hall retains its close roots in its community and remains a community based space, a function it has long provided for the local area. It was estimated that more than 11,000 local people came along to various fundraising events. The keys were handed over in December 2009 and the aim was to open the hall whilst it was still being

refurbished, so as to cement that close relationship. Free tickets were handed out to the community, and the *Guardian* reported in February 2010 that various groups, including the village primary school, were to use its spaces, and that the parish council aimed to meet regularly in the dining room. Susan Dunworth, a local councillor, and Seaton valley resident made it clear in her interview with the paper that this project was different; "The National Trust didn't come here and say it wanted to make Seaton Delaval a major attraction. It didn't say, this is our finest piece of 18th-century architecture, and here's what we're doing with it. It said: we want this place to be a local resource; serve the community."



Sheila Hall, Kate Bruce, Liz Forbes and Dorothy Greenwell see the extent of the fire damage to the Main Hall

Seaton Delaval Hall was built between 1718 and 1728 for Admiral George Delaval, and it is rumoured the brief was for a 'party palace'; hence the high-ceilinged, impractical-for-living hall, with its acres of (noise-suppressing) surrounding land. The house is now regarded as one of the finest examples of English Baroque design by Sir John Vanbrugh (he was also responsible for Blenheim Palace and Castle Howard). However, both Vanbrugh and the Admiral died before the building was complete and no member of the family, until very recently, ever lived for any duration in the hall. Instead, it gained a reputation for hosting

wild parties and noisy celebrations for weeks or days when the family was in residence. It began to develop a reputation, particularly after various members of the family died in difficult circumstances there; seven of Captain Francis Blake Delavall's sons and his only legitimate grandson died 'unnatural deaths', and the buildings therefore passed rather erratically down the family line. This meant a largely unoccupied building, which must have contributed to the local residents' feelings of ownership, which were so noticeably demonstrated by the fundraising appeals. In 1822 the main hall was almost destroyed in a fire, and the

building was left without a roof for 40 years. John Dobson, the architect of much of Victorian Newcastle, was hired to shore up this main hall, leaving it in the slightly singed, and very empty, state in which it remains today. The wings of the house were unaffected and it is here that the family would choose to live from this point onwards.

There is, of course, a family link between our own St. John's College buildings history and that of Seaton Delaval Hall; as there naturally is

between coal-owning families in the area at that time. In particular the Bowes, who owned our own Bowes House, now the Cottage and 4 South Bailey, had many links with the Delavals; four members of the Bowes family married four Delavals. Of

particular note here are the marriage of Sir George Bowes, and the marriage of Lady Mary Eleanor Bowes.

Sir George married Mary, daughter of Sir Ralph Delaval in 1620. His son, Cuthbert Bowes, lived in 4 South Bailey. In his will he leaves, "*to my niece Mrs Mary Bowes, Daughter of my late Brother Lancelot Bowes, my messuage or tenement in the South Bailey in the said City, she paying the sum of 10, such property on hold or Lease from the Dean and Chapter of Durham.*" The second characters of note are Mary Eleanor Bowes and her son, John (who

became the 10th Earl of Strathmore) Mary Eleanor and her first husband, John Lyon, had overseen a time of renewal and development on South Bailey, and it is their arms which still adorn the north east facing wall of number four. (It is through this marriage that the Bowes-Lyon surname, that of the late Queen Mother, originated.) Their son, John, attended an amateur theatrical performance at Seaton Delaval Hall, where it seems he quickly fell in love with Lord Delaval's daughter

Sarah. She was, at the time, married to the Earl of Tyrconnel and also rumoured to be a little too close to Frederick, Duke of York. She became a frequent visitor to Gibside Hall, John Bowes' home, and indeed died there from tuberculosis at the age

of 37. It is John Bowes' youngest brother, Thomas, who is the Queen's great-great-grandfather and his son, John, who founded the Bowes museum in Barnard Castle.

During the day, staff also visited Seaton Sluice and Blyth. Seaton Sluice is so named for the ingenious lock system which enabled boats carrying glass and coal to get into the relatively shallow harbour there. In the early 19th century, the Delaval family also built Europe's biggest glass works (at the time) here on the strength of this sluice. A small group of white-washed dwellings still cling

to the rock here; and the sluice itself remains full of boats, although they are now more likely to be pleasure craft and the occasional fishing boat. Blyth has been undergoing a period of regeneration; especially the new re-fronted beach with its string of brightly coloured beach chalets. Coal, salt, a good port, and the railways meant that Blyth prospered as an industrial town in the nineteenth century, becoming a centre of shipbuilding to rival that of Newcastle. Since the 1960s and the decline of these industries, Blyth has largely been a commuter town,

although with a growing reputation as a centre for renewable energy.

This trip reminded us of the great heritage of ingenuity and prosperity our region is justly proud of; but also the costs of that creativity. It reminded us of our buildings' and people's part in the history of our country, and the lessons to be learned from them. It certainly impressed me with a feeling of the power a building can have on its surroundings; the good it can do for its community, and the heritage we are collectively responsible for in the beautiful North East.

This trip reminded us of the great heritage of ingenuity and prosperity our region is justly proud of...



Rugged Seaton Sluice. The Kings Arms was originally constructed in the mid-eighteenth century as the house of the Overseer of the harbour.

BE:LONGING

REIMAGINING THE 'JOHN'S SPIRIT' FOR ITS SECOND CENTURY

MARK OGDEN, SENIOR TUTOR

John's and Belonging... What does it mean?
Is St. John's an institution? More than an institution? More than a community? More than an e-mail list? Eating together, a group of friends, or some curious Georgian buildings on a peninsula? Or is it more than all of these? Is it more than a college on our CV or campus card even?

Featuring short discussions from Nathan Cagney, talking about what it means to belong; and Matt Finn on *Baggage, Blow-up chairs and Belonging*, we were also joined by Kester Brewin, an experienced writer in this and other areas. Guests came along to chat, chew, discuss and mull over these ideas, and for the space to reflect.

Matt Finn

Baggage, Blow-up chairs and Belonging

I'd like to set us off thinking about St. John's and the idea of institutions. I don't know whether you think about St. John's as an institution? You'll have ideas about what an institution is – perhaps you think of an organisation or an establishment or a custom. Often they have a purpose or a mission. Maybe you feel more positively or

negatively about institutions. How might you feel about the idea of being 'committed' to an institution; reflect that marriage is an institution. To institute something can mean to establish or bring something new into being. Do you hear the same idea in 'establish'-ment – there is both the idea of 'the establishment' – a fixed set of elites who control everything whilst smoking cigars and stroking white cats, and establishment as something which exists because it is constantly being produced, set up or established. It's about people and ongoing practices, relationships and repeated acts. Think with me for a moment about St. John's: it is about eating together; wearing gowns in JCR meetings; playing together; filling in pieces of paper; matriculating and making promises; keeping financial accounts and sharing particular spaces like this room. It's not less than these things but is still something more.

In coming to St. John's you probably brought things with you – that might be stuff (luggage) but it will also be ideas and experiences. You also inherited things too when you came to John's: you were

inducted into the ways of doing things around here, expectations of how to behave. Some of you have been given a room here in College. You've received something that's been passed on. What institutions pass on as we join them can be light or heavy. When there's too much baggage, becoming part of an institution squashes you, you feel weighed down by the past and expectations in the present and crushed. It feels like there's not room to be you. However, I also want to suggest that when things are too light there can also be problems. There may not be the commitment or the resources

necessary to facilitate the purpose of the institution. Say there were no buildings here or no employed staff. John's wouldn't have to grapple any more with old buildings, and the money it takes to restore them and make them fit for current needs (which always change). It wouldn't have that baggage. But I think you'd agree that St. John's would be radically different. There might not be the same sense of community or continuity. It would have a different character and would have changed, I think, for the poorer. Baggianness is also evidence of resources that can be used. So institutions can provide a structure



in which the most vulnerable among us can receive some shelter. Institutions are a resource base that can serve not just themselves but the other – whether that is those outside or within – and institutions have the potential longevity to stick by and stick with people when other relationships have passed, or dissolved or people have moved on. I think then institutions can provide a framework or a structure that can support growth as much as they can constrain it.

I think many fear institutions because we value the individual, and personal freedom and autonomy. Perhaps in a community there's space to be me but in committing myself to an institution I must be

a brick in the wall, I must conform and therefore I lose something of myself. There is a tyranny there that I do not wish to minimise. But there is another story. Over the summer I got married and entered into the institution of marriage – arguably, I lost some of my personal freedom and autonomy. But I also know more than ever that the world does not revolve around me. I am increasingly provoked to be freed up from self-centredness and consider the needs of the other. I think that the ways that institutions can require us to take our focus off ourselves and consider the other means that they can be important for human flourishing and a context for growing in the way that we relate to each other. Yes, we must be

aware of the tyranny of conformity but also the tyranny that says that self-expression is the highest goal.

I did say I was going to talk about blow-up chairs, so here we go. In the 1960s, inflatable furniture first came onto the market. But it was about more than something that was kind of fun and fairly cheap, or a new way to use a new material. It came in the context of rejection of tradition and authority. It was a statement that, I will not inherit furniture from my family. I want to break with the baggage of the past. I want to live 'light' and because the chairs were marketed as products that would last for your lifetime, and your lifetime only, you wouldn't be able to pass them on to your children, and so they could be free of your baggage too! The thing is though, now a lot of those products have degraded beyond use but are not recyclable. They have, despite all the intentions, left a legacy.

So I want to end by asking some questions.

- * **What did you bring with you to St. John's and what have you inherited?**
- * **How could these be used in helpful, healthy, creative and productive ways?**
- * **What institutional resources are available to you and how can you use them for the benefit of the other? Or how is John's as an institution serving itself or the other?**
- * **Finally, what legacy will you leave? What do you want to pass on to those who come after you?**

Nathan Cagney

What does it mean to belong?

For more than a century now, St. John's College has existed in Durham; many people have passed through its doors having drawn on it for faith, education, work, friendship, and a place of community, to name only a few. Every autumn, with the beginning of the Michaelmas term, many are welcomed into College as new undergraduates, postgraduates, vicars in training, independent students, tutors, and staff. As these new members begin their time alongside the established members of number 3 South Bailey, is it possible to imagine, that once all the excitement of the first week fades away, and a bit of quiet time comes about, some might ask themselves, "do I belong here?" Maybe... maybe not. Why would anyone ask this question anyway? Obviously they do belong; that's what their campus card says, and when you search for their name on the university directory online, it will show they 'belong' to St. John's. Though perhaps that is not enough. Perhaps it means having a wonderful ASSA key with access to physically 'be' in the College buildings on a regular basis, and doing so. Having a presence in College regularly, by living-in, working in the library often or as part of staff – surely that must mean you belong? Though I suppose some students who live-out might find it easier or more



convenient to study elsewhere. Well then, surely they must partake in College clubs and societies, or maybe attend College communion regularly. There are a multitude of options then for people to belong, either with football teams A, B, or C(ranmer), the Bailey Theatre Company, rowing club, or chapel choir among many more. Oh, but then what about the common rooms, the JCR, MCR, CCR, and SCR? If one truly belongs in the John's community, do they have

to be active within their common room, possibly holding an executive or some other democratically elected position? If they do or don't, do they rightfully belong more or less to College? Try as we may, we all can't be Jonathan Berry! What if someone may have a particularly tough term academically and is only able come to one event or none at all – do they still belong? Or what about after a person graduates or physically leaves Durham and no longer has a campus card – are they still a Johnian?

So among all these questions I ask, who, if anyone, actually defines if we belong here and if some people belong more or less, if that is even possible?

Kester Brewin

Belonging & St. John's College, Durham

For undergraduates, arriving

in Durham with a car load of stuff to help them make a new life in a college room, belonging will be related, at least to begin with, to belongings. Despite the increasingly nomadic nature of our urban existences, we all have a deep need to belong and feel rooted. In *Howards End*, EM Forster wrote that, "we used to have possessions, now we just have luggage". What Forster recognised is that, in order to continue to retain a sense of belonging while we travel, we

invest a huge amount in belongings: the luggage that we carry with us.

So it is interesting to reflect on the belongings that are significant to us. What are the important items that you make sure are packed to take with you?

Which photographs or posters, or books or gadgets, carry most meaning for you? Belonging to St. John's will typically mean adding a new layer of belonging to others that are already established – with family or friends or schools. Whereas in the past we might have had one major place of belonging, we now perhaps have smaller, multiple belongings.

Like joining St. John's, some of our belongings are going to be to institutions, rather than families. Institutions are interesting, because the power and influence they can have is often greater than the sum

Like joining St. John's, some of our belongings are going to be to institutions, rather than families...



of the powers the individuals within them carry. This is a particular problem within Christianity because the institution of the Church is very different to the institution of the local chess club – both may have formalised procedures and 'rules' and committees, but the church has this added problem of 'God says...'

Jesus was, in places, highly critical of institutions, because they appeared to make people do things in the wrong way, and we can still see this in the ethical dilemmas people may have at work – weighing up whether to do what is best for a company, or for the environment, for example. In light of this, what does it mean to 'belong' to St. John's? Firstly, it means being careful to tease out the nature of the relationships and structures that make up the College. "Sabbath

was made for man," Jesus said, "not man for the Sabbath." So St. John's should be a place that serves people and releases and trains them to live out their calling – not telling them what their calling is and forming them to a 'St. John's type.'

Jesus was also critical of institutions that alienated people. In contrast, he related to people who were, at the time, 'other' – women, lepers, tax collectors and Samaritans. So belonging to St. John's should also be about a commitment to those who don't belong to the College too – and making sure that our lives are enriched by them by our service.

www.kesterbrewin.com

'Other – Loving Self, God and Neighbour in a World of Fractures' is out now.

CRUDDAS HOUSE

A BRIEF HISTORY

BY PAST AND PRESENT JOHNNIANS

Cruddas House's original opening ceremony took place on 27th March 1913. The building was described then as, *"this noble pile, standing in stately dignity on the beautiful banks of the Wear"*.

It was built through the generous benefaction of W.D Cruddas, who had died in 1912 and his daughter was present at the opening ceremony. The house was set to accommodate 25 new students, each with a set of two rooms, meaning that the total capacity of John's Hall rose to 52 beds. In the 1940s the house was closed to students, housing RAF cadets instead, and then some displaced St. Mary's students. Interestingly in 1952, the post-graduate section of St. John's, were placed, all together, in Cruddas House. The journalist reporting at the opening started his article, "A visit to Durham is at all times a delightful experience; on Thursday last, March 27, 1913, it was rendered doubly interesting by reason of



an event of great importance – the formal opening of the new wing of St. John's Hall." St. John's at the time was only four years old. On October 1st 2010, refurbishments of Cruddas were unveiled, including new rendering, a new, larger gym with new equipment, and a complete refit of all bedrooms, and an extensive tour was conducted of the facilities.

To celebrate the development of Cruddas, we asked some of our students to contribute their memories of one bedroom in particular, Cruddas D34.

Benjamin Udy

Cruddas D, corner room, right hand-side. For some reason after a year living there I still can never remember the room number. Having stayed in seven different rooms around College at various times (flooding in first year moved me around a bit!) I can quite easily say that this is by far the best place to be in all of John's! Not only is it brilliantly close to the dining room, but it is close enough to



the library to facilitate the late-night 'unfinished essay' trip to the book shelves in dressing gown and slippers without much effort. In fact, forget all that – the most useful thing about it is how close it is to the Boat House. At whatever unearthly hour an alarm summons me to row, it is a blessed thing to know how little I have to travel to get there!

The best memories of this room have to be from the winter. Situated right on the banks of the riverside 'woodlands', there is nothing better than sitting at the desk in the evening, writing to the smell of hot chocolate and coffee, wrapped up warm while the occasional gentle

'thump' outside the window signals a new lump of snow has fallen off the trees! Even in the morning, provided my alarm was off, the room comes into its own again! The sun streams perfectly through the riverside window to hit the bed in a beautiful orange ray just as the morning chorus of birds, so loud it could be a tropical rainforest, starts a new song for a new day, gently waking up the world. Where else could you live at the centre of a medieval city, metres from one of the most magnificent Cathedrals in the world yet seemingly in the middle of nowhere surrounded by trees, birds, snow and the occasional sounds of oars creaking up and

down a distant river. Nothing makes essay writing quite so much fun as that kind of setting and nothing collects one's thoughts better than a mid-essay jaunt down through the gate that marks the edge of College boundaries and along the river front. Even the all-nighters are rewarded by bright stars, clear skies and a calm river gently washing along its course, should you wander outside for a 'pondering' session as you cook up the next best theory on Ottoman military decline. Next to some of the most beautiful riverbanks in a World Heritage site with little to do other than row, come up with theories on world history, row again and perhaps end the day in the pub to talk about the latest injury on the rugby field. Life in Durham. Life in John's. What more can you say?

Richard Roberts

The famous room ballot was always a dramatic occasion: for my second year I drew Cruddas B10 – troglodyte heaven. Next year I came second and that gave me

Cruddas D34, which was one of the largest single-occupancy rooms, with double aspect windows over the river and back towards Cranmer Garden. In the late 1970s Cruddas had that distinctive 'smell' born of linoleum and a certain type of floor polish but the views compensated!

My 27 weeks in D34 were immensely happy despite finals: the close proximity of the Library and, in summer, Cranmer Garden meant studying was enjoyable. Home-made cakes brought by my parents soon meant it became a social centre: with sherry bought almost wholesale from a shop opposite Dunelm House taking your old bottle to be refilled from a plastic barrel!

By modern standards the rooms were sparse. I brought my own carpet and curtains – I must have been a secret interior designer even in those days! I also remember having to find extra padding to go under my manual typewriter to avoid noise transference to all the rooms below.

But D34 was always my 'Room with a View'.

Siobhan Whadcoat

Along with my roommate – Lou Gough – I lived in Cruddas D34 during my first year in Durham. Upon arrival, the Freps that had kindly carried all of our bags to our room left us with the comments... "lots of stuff; smallest room in College...

have fun girls!" The size of the room required us to share a wardrobe (which conveniently meant we shared clothes!) and a furniture-moving party was necessary in order to make the most of the small space we had, but we loved it and had a very fun year living there.

As the first girls to live in Cruddas D34 for a few years, we dutifully prettified the room, spending arguably more time on this than other matters such as our degree. Living in College means that your room is not only your bedroom but also your study, your lounge, etc, and we wanted to ensure that the décor was suitable for all occasions! Despite its small size, our room soon became the social hub of the corridor: from people dropping by as they returned from lectures, to many afternoons of tea and cake, movie nights and girly chats around a jar

In the late 1970s Cruddas had that distinctive 'smell' born of linoleum and a certain type of floor polish but the views compensated!

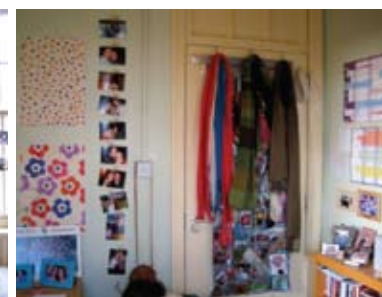
of *Skippy* peanut butter! We enjoyed our room being open and welcoming, although it did mean that on the rare occasion we wanted to work, we had to lock the door and pretend we weren't in.

Our departure from Cruddas

was possibly more hectic than our arrival. We had taken the 'out by 10am' instruction to be quite flexible; however it soon became evident that it was not, when the cleaners came in promptly at 10am and began to help to remove us and our belongings from the room and into the corridor! I

remember the day we moved out and finished our Freshers' year quite vividly; alongside the hurried move out of the room, it was a grey and rainy Durham day, where everything looks rather dreary... quite fitting for the sadness we felt at moving out of College, our fabulous room and the fancy-free time of first year!

Did you live in Cruddas D34? If so, we'd love to hear from you. Send your memories in to St. John's by post or email to: johns.alumni@durham.ac.uk



COPT

COLLEGE OFFICERS PRINCIPAL AND TUTORS

DR. ROGER WALTON

COPT is an essential part of the weekly College timetable.

It takes the form of a Friday meeting where the Principal, College Officers and Tutors from both John's Hall and Cranmer Hall get together to eat and then pray for the life of the College. Each week one member gives a thought, and the following was Dr. Roger Walton's last as director of the Wesley Study Centre. Roger has moved on from St. John's to become the William Leech Research Fellow in the Department of Theology for one year, and will become the Chair of the West Yorkshire district of the Methodist Church from September 2011.

The Heart of the College

I have been reflecting a lot on my times here over the last 11 years. Some of things I have repeatedly done in the last 11 years, I will not do again, at least not in the same place with the same people. As a consequence, I have been thinking much about my time at St. John's and wondering: What might I remember St. John's for? What most characterizes its life? What is its fundamental hallmark?

A lot of things occurred to me:

- * **Its educational prowess.** St. John's is a great place of learning,

not just in its success with undergraduate degrees, ministerial training or post-graduate research but in the atmosphere of enquiry and the exchange of ideas that constantly pervades the place

- * **Its rich sporting and extracurricular activities.** The College is a veritable sports and drama centre with almost every sport, creative art and hobby being pursued by someone somewhere at some time of day or night
- * **Its complex life and its odd shaped rooms.** It doesn't think I have ever worked in an institution where the life is so complicated in its attempts at democracy and participation, nor where the floors and walls are so askew from one another. A recent communion service in the Vasey Room made people wonder what was in the wine, as they tried to make sense of the angle of the floor and the table at the centre!!

It didn't take too long, however, to get to the heart of the College and the feature that I have found most characterizes it – the word has to be hospitality.

Hospitality

It was said to me very early on that whatever the finances at St. John's, there would always be room



The Principal waits to officially welcome students to College after their Matriculation in the Cathedral.

at the meal table for the unexpected guest and I have found this to be true on many occasions. Recently two American Methodists turned up 'out of the blue' and there was no question that they should eat a meal in the College, despite the very full dining room that day. This form of 'open table' catches the essential quality of St. John's and the attitude of its staff. And I guess the Wesley Study Centre would not exist had not been for the hospitality of St. John's College back in 1988.

There are two words in the New Testament for hospitality.

φιλοξενίας (filosxias) – to show love to strangers – the use of this word echoes such texts as *Deuteronomy 10.16-18* where God loves strangers,

provides for them and therefore, so must God's people. This is the word used in Hebrews 13.1.

ξενιζω (sxenisto) – which means 'to make space for a guest'. The word is used in *Acts* when Simon the tanner makes space for Peter to lodge in his home (*Acts 10.6*), but also is used when the Athenians heard Paul making his speech in the Areopagus. They wanted to hear (to make space for) the surprising new things Paul was proclaiming (*Acts 17.20*). They opened their ears to something strange and made a little room for this 'other'.

Hospitality therefore might be defined as 'To make space at your table, in your life and in your heart for the stranger. To welcome and



respect that which is strange and different, and to make room for it'.

I think St. John's is marked by this kind of hospitality. It need not be so, and indeed the *Wisdom of Solomon* counsels caution against strangers

"Receive strangers into your home and they will stir up trouble for you, and will make you a stranger to your own family." Sirach 11.34

However, the *Epistle to the Hebrews* takes a different view (13.1-2)

"Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it."

The community of this epistle had good reason to be resistant to hospitality. They knew about persecution and the divisions caused

by those who came among them or had left them. However, rather than resisting hospitality or encouraging caution, the writer actively urges the practice of this virtue. Why? I think it is because the writer knows that hospitality goes to the heart of the gospel. That is how God comes to us – to invite us to experience his hospitality. This God accepts us and makes space for us in his love. This is what the good news is and what the heart of God has been revealed to be in Jesus. So if the College is known by others as a place of hospitality, and they learn to practice it themselves, it will be an echo and perhaps a glimpse of the gospel.

I want to finish by reading this George Herbert poem which also sees hospitality at the heart of Christian faith.

LOVE

Love bade me welcome, yet my soul drew back,
Guilty of dust and sin.

But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.

"A guest," I answer'd, "worthy to be here";
Love said, "You shall be he."

"I, the unkind, the ungrateful? ah my dear,
I cannot look on thee."

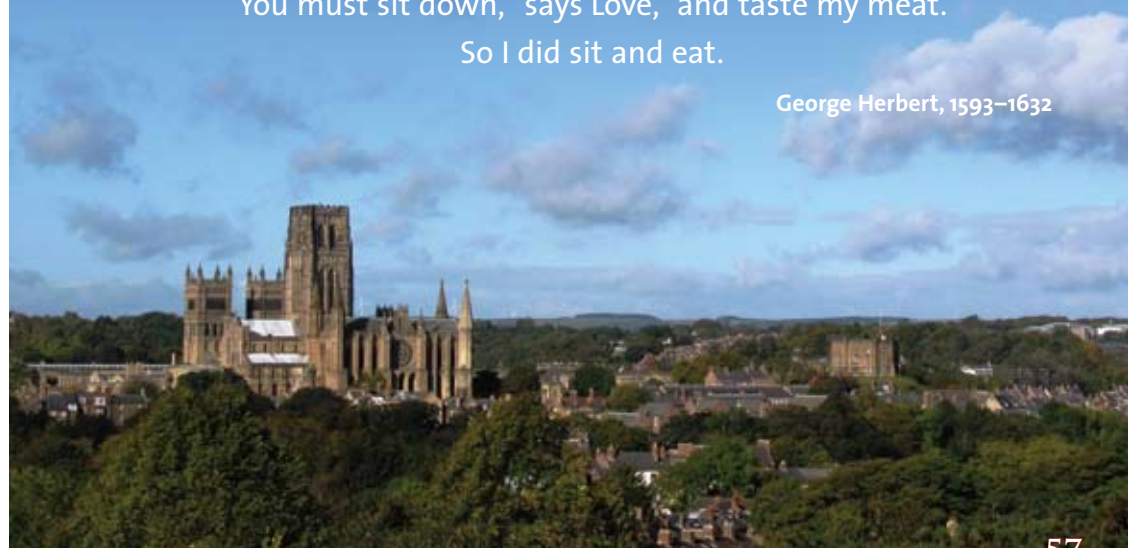
Love took my hand and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord, but I have marr'd them; let my shame
Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"
"My dear, then I will serve."

"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

George Herbert, 1593–1632



THE FOLLOWING DEATHS HAVE BEEN REPORTED:

- ❖ PATRICK MICHAEL LACEY (1958)
- ❖ CANON HECTOR EGERTON McDONALD (1949)
- ❖ THE VENERABLE NEIL ROBINSON (1952, AND 1954)
JCR PRESIDENT AND ACTIVE MEMBER OF DUAU
- ❖ REVD JOHN DONALD SHEPHERD (1961)
- ❖ MR PETER ETHELBERT RANDALL STORM (1950)

PATRICK MICHAEL LACEY

1933 – 6TH SEPTEMBER 2010

Patrick was educated at Kings School, Rochester, sharing a class with actor, Dinsdale Landen. He studied Theology at St. John's. Following National Service, he was awarded a Lightfoot scholarship to allow him to study at Durham for his diploma in Theology, completed in 1958. He was ordained deacon at Manchester Cathedral at Michaelmas 1958 and was appointed curate at All Saints Newton Heath. His second curacy was at St. Mary of Charity, Faversham in Kent. His first living was Holy Angels church Salford, where he was also Chapter Clerk and chaplain to Pendlebury Children's hospital, as well as Chaplain to the Mayor of Salford. He went on to become Stewardship advisor to the diocese of Lincoln, as well as rural dean for the local deanery and a Canon of Lincoln Cathedral. He had a life-long interest in buses and had a shelf of every copy of *Buses* magazine from issue one onwards. He had a fine appreciation of music, especially Hummel, Handel and Hayden. He was an active Rotarian, an avid reader and a lover of the Observer Cryptic Crossword. He also dabbled in amateur dramatics and enjoyed his time with the Wragby Players. In later life, Patrick decided to study as a Certified Accountant, marrying his second wife, Sheila, a district nurse, in 1998. He then taught business studies at Lincoln College on a part-time basis, and evening classes in Computer Accounting. For many years he was the treasurer and secretary of Helping Hands Wragby. Patrick was diagnosed with dementia in 2000, and from 2005 could no longer live independently. He died peacefully at home in September 2010 after a stroke in August and was cared for by his wife until the end. Patrick particularly enjoyed receiving the College Record and so it is appropriate to honour him here.

CANON HECTOR EGERTON McDONALD

DECEMBER 31, 1911 – JUNE 29, 2010

A service of thanksgiving took place for Canon McDonald on 9 July 2010, at which the Rt. Revd the Hon Dr. Alfred Reid O.J, Lord Bishop of Jamaica and the Cayman Islands gave the homily. His wife Lena writes, "I would like to thank you for the regular journals received and to let you know how much my husband and I looked forward to getting them and reading them. He was at St. John's from 1947-49. He served the diocese of Jamaica for 72 years and retired in 1977 after which he took up the chaplaincy of the Nuttall Memorial Hospital (Anglican) and the St. Josephs Roman Catholic Hospital. He made a significant impact both on patients and staff at these institutions for many years. We were blessed with 65 years of happiness together, the greatest of which is our two children – twins. A son who is an ophthalmologist practising in Canada and a daughter, a lawyer, who has been elevated to the supreme court of Jamaica, and now two grandchildren in Canada." The Diocese of Jamaica added, "The Revd Canon McDonald was best known for his pastoral ministry as Rector of All Saints Church, West Street and St. Alban's Mission, both in the volatile West Kingston community where he worked for some 18 years. Prior to taking up duties in Kingston, he also gave 19 years of outstanding service as Rector of the Lucea Parish Church in Hanover. Over the years, he made a significant contribution to the education sector, serving as Secretary of both the Hanover and Kingston School Boards and, subsequently, as Chairman of the Regional Education Board of Kingston and St. Andrew. The Diocese of Jamaica expresses its condolence to his wife Lena, children, John Christopher and Christina, as well as members of his extended family."



Faculty of Arts	1	3	
	11.1	28	
	11.2	4	
	111	0	
Faculty of Science	1	6	
	11.1	18	
	11.2	12	
	111	1	
Faculty of Social Sciences	1	5	
	11.1	24	
	11.2	4	
	111	2	
BA (Hons) Theology & Ministry	1	0	* The November release date of the MATM results mean that we are not able to publish them in the College Record. Instead, this year we publish the results from last year (2008-09). Distinctions were awarded to Liam Beadle, Caroline Friswell, Anthony Lees Smith, Tim Sanderson and Gavin Wort (an independent student). In 2009 Distinctions in the PG Certificate were awarded to Clare Miller and Anita Shaw.
	11.1	10	
	11.2	4	
	111	0	
	Ord.	1	
Diploma in Theology & Ministry	Dist.	1	
	Merit	5	
	Pass	1	
Cert in Theology & Ministry	Merit	1	
*MA in Theology & Ministry (2008-9)	Dist.	5	
	Pass	15	

Undergraduate First Class Honours Degrees were awarded this year to:

■ Catherine Boreham, BSC Geography ■ Christopher Bradford, MPHYS Theoretical Physics
 ■ Samuel Broster, MPHYS Theoretical Physics ■ Peter Brown, MPHYS Physics
 ■ Peter Burch, Combined Honours in Arts BA ■ Matthew Finn, Geography BA
 ■ Matthew Jenkins BA History ■ Gemma Lawton MMATH Mathematics
 ■ Hannah Medworth, Combined Honours in Social Science ■ Naomi Parker, BA Geography
 ■ Judith Robertson, BA Modern Languages ■ Ben Saunders BSC Archaeology
 ■ Paul Sobek, BSC Computer Science ■ William Taylor Masters in Engineering.
 ■ Michael Clarke was awarded a distinction for Spoken Italian
 ■ Phillippa Udy was awarded a distinction for Spoken Russian.
 A distinction was awarded to Michelle Dalliston in her Diploma in Theology & Ministry.

Here follows the academic activity of some of our staff and tutorial staff members. St. John's is proud of its strong reputation for Research and seeks to foster a spirit of inquiry and contribution at every level of College life. In particular the Broaderlands scheme endeavours to encourage the presentation of Research, and you can watch the content of the first Broaderlands seminar at: www.vimeo.com/16994959

Gerald Aiken

Publications

'Sustainability at University – Opportunities, Challenges and Trends' Times Higher Education, 8th July 2010
 'Geo/Philosophy' Kaleidoscope, July 2010

Papers Given

'Too successful? The effect of mass interest on an emerging movement' Geographies of Activism, Durham
 'Transition Network, Community and Diversity' Royal Geographical Society (with IBG) Annual Conference, London

Richard Briggs

Publications

The Virtuous Reader: Old Testament Narrative and Interpretive Virtue (Studies in Theological Interpretation), Grand Rapids: Baker Academic, 2010.
 'The Hermeneutics of Reading Genesis after Darwin', in Stephen C. Barton and David Wilkinson (eds.), *Reading Genesis after Darwin*, Oxford and New York: Oxford University Press, 2009, 57-71.
 'The Bible before us: Evangelical possibilities for taking Scripture seriously', in Tom Greggs (ed.), *New Perspectives for Evangelical Theology. Engaging with God, Scripture and the World*, Oxford: Routledge, 2010, 14-28.
Reading Isaiah. A Beginner's Guide (Grove Biblical Series B55), Cambridge: Grove Books, 2010.
 'Humans in the Image of God and Other Things Genesis Does Not Make Clear', *Journal of Theological Interpretation* 4.1 (2010), 111-26.

Papers Given

'Preaching that Develops Wise Bible Readers', Evangelical Alliance Refreshing Preaching conference, April 2010
 'Reading Daniel as Children's Literature', Durham-Sheffield-Manchester Postgraduate

Day Conference, seminar paper, May 2010
 'Scripture in Christian Formation: Pedagogy, Reading Practice, and Scriptural Examples', paper at Durham Governance Initiative conference on Christian-Islam seminary training, Durham University, June 2010
 'Hermeneutics by Numbers? Case Studies in Feminist and Evangelical Interpretation (The Book of Numbers)', paper at symposium on evangelical and feminist hermeneutics, Worcester, July 2010

Conferences Attended

Society for Biblical Literature, New Orleans (November 2009)

Other

Participated in 2-week exchange trip to Tamilnadu Theological Seminary, India, 2010

Kate Bruce

Publications

Kate Bruce, Peter Phillips, Ben Blackwell 'View from the Pew', pilot study on the reception of preaching.

Papers Given

'Atticus meets Ignatius, Imaginative preaching in the pastoral and prophetic mode' College of preachers Conference, Swanick, (May 2010); 'Preaching and the Digital Environment', CODEC research seminar, (November 2009); 'Through a glass darkly' Imagination as a vehicle for transformation in the preaching event' Durham Open Summer School (July 2010)

Conferences Attended

'Preaching Breaking news' College of preachers Conference, Swanwick, (May 2010); 'Preaching in the 21st century'. University of Winchester, June 2010)

Other

Article for Christianity Today – on the CODEC

report; various articles for *Libertii* magazine, published by Christian Growth; International; teaching on preaching for 'MPower' (Christian Growth leadership course); Ran and taught on 3 day-conferences on preaching from Mark's Gospel; Led Sheffield ordination retreat July 2010; preached in various local churches.

John Chapman

Conferences Attended

'European Finite Element Fair', Warwick University (May 2010)
'Discontinuous Galerkin Methods: Theory and Applications', Dobbiaco, Italy (June 2010)
'Numerical Analysis of Multiscale Problems', Durham University (July 2010)
'XIIth Computational Mathematics and Scientific Computing Summer School', Durham University (July 2010)
'Recent and Future Development with and of deal.II', University of Heidelberg, Germany (August 2010)

Benedict Douglass

Papers Given

'Nobody Tosses a Dwarf: The Interpretation of Human Rights' Ustinov Postgraduate Seminar, Durham
'Humpty Dumpty and Convention Rights' Durham Human Rights Centre, Durham

Conferences Attended

Society of Legal Scholars, Keele University (July 2009)

Christopher Cook

Publications

Finding God in a Holy Place: Explorations of Prayer in Durham Cathedral, Continuum, London, 2010.
Epilogue: Proposal for a World Psychiatric Association Consensus or Position Statement on Spirituality and Religion in Psychiatry. Verhagen, PJ & Cook, CCH. In Verhagen, PJ, Praag, HMM, López-Ibor, JJ, Cox, JL & Moussaoui D. (Eds.) *Religion and Psychiatry: Beyond Boundaries*. Oxford, Wiley-Blackwell, 2010, pp615-631

Sexuality and Spirituality. In Greer, J. M. & Geary, B. (Eds.) *Sexual Issues: Understanding and Advising in a Christian Context*. Stowmarket, Kevin Mayhew, 2010, pp381-408.
Dein S, Cook CCH, Powell A, Egger S, 2010: 'Religion, Spirituality and Mental Health', *The Psychiatrist*, 34 (2010), 63-64
Spirituality, secularity and religion in psychiatric practice. *The Psychiatrist*, 34 (2010), 193-195

Papers Given

Spirituality and health – Lecture to BSc Clinical Sciences students, Royal Free Medical School, UCL, Thurs 8th Oct 2009
Addiction & Spirituality – Lecture to the Annual Meeting of the Faculty of General & Community Psychiatry of the Royal College of Psychiatrists, Cardiff, Fri 16th October 2009
Spirituality & Mental Health Care – Lecture to Spirituality and Health Care Conference organised by University of Glasgow Faculty of Medicine, Tuesday 3rd November 2009
Spirituality & Psychiatry – Lecture to meeting of Spirituality in Mental Health Forum (North East), Durham, Thursday 5th November 2009
Spirituality & Addiction – Lecture to meeting of North East Specialist Addiction Group, West Park Hospital, Darlington, Thursday 5th November 2009
Spirituality & Mental Health – Lecture given to spirituality group at St Joseph's Church, Stokesley, Wednesday 16th June 2010

Conferences Attended

Faculty of General & Community Psychiatry Annual Meeting, Cardiff (October 2009)
Spirituality and Health Care Conference, organised by University of Glasgow Faculty of Medicine, Glasgow (November 2009)
Spirituality & Religion - Friends or Foes? Royal College of Psychiatrists Spirituality Special Interest Group Day Conference, London (November 2009)

Anne Dyer

Speaking engagements:

Southwell and Nottingham Diocesan Conference – *Imagining Ministry*
Edinburgh Diocesan Conference – *Spirituality in the future*
Manchester Diocesan Conference – *Imagine Ministry*

Lecture

Twyford School – *Women artists and agency*
Trinity College, Bristol – *The feminised church – challenge to mission*
Wycliffe Hall, Oxford – *Women Theologians – the first women's movement*

Retreats and preaching engagements

Trinity College, Bristol – *preaching engagement*
Peterhouse Cambridge - *Retreat*
Lincoln Diocese - *Ordination Retreat and Ordination of Priests*

Helen Bartlett

Other

Helen Bartlett graduated from Leeds Metropolitan University with a B.A.HONS in Counselling (July 2010). Her dissertation was on the 'Rationale for the development of a children and young peoples' bereavement service in St Cuthbert's Hospice'.

Jocelyn Bryan

Publications

Jocelyn Bryan 'Contemporary issues in Gender and Sexuality' and 'Sexuality and Ageing' chapters in Greer, J. M. & Geary, B. (eds) *Sexual Issues: Understanding and advising in a Christian Context*, Stowmarket: Kevin Mayhew (2010)

Julie Lunn

Publications

Julie Lunn: 'Paying Attention: The Task of Attending in Spiritual Direction and Practical Theology', *Practical Theology* 2.2 (2009), 219-229

Amanda Taylor

Papers Given At Conferences

'The Importance of Phenomenological Space for Interpersonal Understanding'. The Phenomenological Mind: Winter School, Milan, 28th January 2010
'Shared Affects'. SEP-FEP Joint Conference, Cardiff University. 27th-29th August 2009.

Conferences Attended

'Emotional Experience in Narratives of Depression'. Berlin: 9th-12th July 2010.

Other Research Activity

May 2010. Referee for Phenomenology and Cognitive Sciences.
2010-2013. Invited Participant and Collaborator in VW European Platform for Life Sciences, Mind Sciences and the Humanities: Interdisciplinary Network for Young Researchers
2010. Participant and Collaborator in the VW European Platform funded project 'Pain: Why Others Matter/Psychological, Philosophical & Neuroscientific Perspectives', in phenomenology sub-group.
2009-present. Participant in the AHRC/ DFG-funded project 'Emotional Experience in Depression: A Philosophical Study' (Durham, UK, and Osnabrueck, Germany).
2009. Referee for journal Phenomenology and the Cognitive Sciences.

Mark Ogden

Publications

'Developing students' skills through online resources' (together with David Tual and Christine Bohlander) at the LLAS conference 'Supporting students' learning outside the classroom: promoting independence and autonomy in LLAS disciplines' (Leeds, 27 May 2010).
'What are you reading?' THE magazine 5 August 2010
A short review of 2014: How to Survive the Next World Crisis by Nicholas Boyle
A review of Lionel Trilling : Sincerity and Authenticity for The Canon : THE magazine October 14 2010

Principal: Revd Dr. David Wilkinson MA BSc PhD PhD
Senior Tutor: Dr. Mark Ogden BA PhD MBA
Warden: Revd Canon Anne Dyer MA MTh
Bursar: Dr. Campbell Grant BA MBA PhD
Chaplain: Revd Kate Bruce
Director of the WSC: Revd Dr. Roger Walton BSc BA MA PhD

Tutors (Cranmer Hall): **Training Officer, Methodist Training Forum:** Mr Mark Bagnall
Director of Biblical Studies and Hermeneutics: Dr Richard Briggs
Postgraduate Director & Cranmer/WSC Tutor: Dr Jocelyn Bryan
Lecturer in Pastoral Theology: Revd Prof Chris Cook
Director of Ministerial Practice: Revd Dr David Goodhew
WSC Director of Studies & Practice: Revd Andrew Lunn
Cranmer Hall Tutor: Revd Julie Lunn
Director of Biblical Literacy: Dr Peter Philips
Cranmer Hall Tutor: Revd Helen Thorp
Director of Mission & Pioneer Ministry: Revd Michael Volland
Undergraduate Programme Director: Dr Medi Volpe

Domestic Manager: Sue Hobson
Assistant Housekeeper: Pat Armstrong
Housekeeper: Lynne Ramage
Domestic Assistants:

Jean Kennedy
 Carole Miller
 Margaret Easter
 June Donnelly
 Claire Lewin
 Christine Marley
 Anita Walker
 Lily Blakey
 Keely Harris
 Margaret Dodds
 Hazel Penneck

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Head Chef: Loraine Etherington
Second Chef: John Dorward
Assistant Chef: Ting Lee
Assistant Chef: Bev Cook
Day Supervisor: Lilian Anderson
Evening Supervisor: Christine Davison
Catering Admin Assistant: Kelly Pattinson

Catering Assistants:
 Lita McNally
 Joanne Gardiner
 Melody Taylor
 Nicky Seal
 Jacqui Greenwood
 Lena Jolly
 Jean Naisbitt
 Dawn Rose
 Dianne Strong
 Kim Simpson

Stephanie Matthews
 Holly Seal
 Denise Cheesney
 Lisa Fisher

College Engineer: Alan Usher
Maintenance Supervisor: Ted Tait
Maintenance Team:

Colin Hutchinson
 Peter Johnston
 Lee Ramage

St Margaret's Garth Maintenance: Brian Hobson

Bedels:
 Howard Stevens
 David Taylor

Receptionists:
 Gillian Stewart
 Jeannie Hunter

Principal's PA: Dorothy Greenwell

Warden's PA: Val Strickland

Assistant Bursar: Angela Cook

Office Manager: Jan Nicholson

Bursarial Secretary: Lucy Sherwood

Admissions/Senior Tutor's Office: Sheila Hall

Wages Clerk: Christine Jones

Finance Officer: Dorothy Forster

Assistant Librarian: Jane Ghosh

Cranmer Academic Administrator: Suzanne Bradley

Cranmer Administrative Assistant: Theresa Philips

WSC Administrator: Penny Bissell

CODEC administrator: Ben Blackwell

Crèche Manager: Christine Stainthorpe

Development Manager: Charlotte Gilham-Grant

Alumni Relations Assistant/Student Support Officer:
 Katie Mackay

Resident Tutors:
 Mr Ben Salter
 Mr Kevin Tyson
 Mr Gerald Aiken

Non-Resident Tutors:
 Mrs Helen Bartlett
 Miss Kat Bateman
 Mrs Barbara Chadwick
 Mr John Chapman
 Dr. Martin Clarke
 Mr Jonathan Clinch
 Mr Benedict Douglas
 Mr and Rev Eltringham
 Mr and Mrs Luke Garnham
 Mr Andreas Giazitzoglou
 Mrs Charlotte Gilham-Grant
 Miss Meghan Glass
 Mrs Rebecca Grundy
 Mrs Elizabeth Hewitt
 Mr David Kirkby
 Mrs Elizabeth Lemon
 Mr James Mansell
 Mr and Mrs Ian Portwine
 Mr Philip Prescott
 Mr James Rainer
 Miss Hannah Shand
 Miss Amanda Taylor
 Mr Edward Veale
 Dr. Dagou Zeze

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SCR Membership Secretary: Mrs Patricia Francis
SCR Committee Secretary: Revd Fiona Eltringham
SCR Entertainment Rep: Revd Kevin Tyson
SCR Treasurer: Mr David Eltringham
SCR Wine Member: Mr Robert Scott-Biggs

COLLEGE COUNCIL 2009-2010

Visitor: Most Revd John Sentamu
President: Rt Revd John Pritchard
 Mr Angus Allan
 Mr Michael Bird
 Mr Peter Cooper
 Mr Francis Davis
 Prof. Roger Dye
 Prof. Anthony Forster
 Ven Janet Henderson
 Mr James Heppell
 Prof. Chris Higgins
 Mr Luke March
 Mr Jamie Morgan [Secretary]
 Rt Revd Geoff Pearson
 Ms Maeve Sherlock
 Dr. Robert Song
 Revd Ann Templeman
 Revd Dr. Roger Walton

Internal Members:
Principal: Revd Dr. David Wilkinson
Warden: Revd Canon Anne Dyer
Bursar: Dr. Campbell Grant
Senior Tutor: Dr. Mark Ogden
Academic Staff Nominee:
 Dr. Richard Briggs
Non-Academic Staff Nominee:
 Mrs Val Strickland
JHJCR President: Mr Jonathan Berry
CHJCR President: Miss Sarah Hancox

40 YEARS ON REUNION

CLASS OF 1969-71

In the Summer a group of friends gathered to celebrate the 40 years since their graduation in 1969-71.

Guests contributed to a bring and share lunch and discussed memories and the achievements of their collected year groups. Charlotte and Katie gave a short speech on College now and then, bringing along copies of JCR minutes and documents containing the names of those present. Some College photographs were also brought along of the sports teams of the time. Contemporaries shared their own memories; particularly of interest was a complete Bailey Ball pack, including supper tickets and timings, and posters for Christian dialogue lectures.

There were mentions of 'Gloriana' the well loved College Punt, the Black Pig float for Rag Week, and the circumstances of the one day in the year when alcohol was allowed on College premises; The Bailey Ball. Particularly lovely was the input from spouses who had studied at other Colleges in Durham, and also from those whose own children also came to St. John's.

It became clear from everyone that St. John's had made its mark on those present in similar ways; many of the paths those Johnians' collected had taken involved teaching, working with the less fortunate, and most generally the continuing values of creativity and community.



If you would like to arrange or participate in a reunion for your year then the Alumni Office can help you get in touch with your year group. We organise a five years on reunion in College – but we are very interested in your ideas about further reunions.

The next reunion will take place on the **24th September 2011** and will mark the **five-year anniversary** of the graduation of the **class of 2006**. Do get in touch with the Alumni Office if you would like to come; particularly if you think we might not have your up-to-date address details; every year some are unfortunately missed from the invite list because we don't know they've moved!

FIVE YEARS ON REUNION

BECKY ALLON SMITH, JCR VP 2006

“See you at the 5-year reunion!”; those words you throw around in your final days at John's in a vain attempt to stave off the inevitable goodbyes.

Five years seems a world away at the time. Five years! That's almost double the length of time you've actually spent in Durham! Everyone will be in their...shock, horror...LATE TWENTIES. So it was that, in some kind of bemused disbelief, we found ourselves booking, and then arriving for, our 5-year reunion at John's in September. I can't speak for all 73 returnees, but for me this reunion weekend was a wonderful and all-too-brief hiatus in what we like to call 'real life'.

I was ridiculed for unpacking when I arrived back in my old room; there were late nights and

alcohol; old haunts were visited, the cathedral tower climbed, Browns' boats rowed, Hide and Vennels frequented (several times) and Pimms drunk on Linton lawn; all before the main event. At the college formal, Simon (*el Presidente*) captured the sentiment perfectly. Essentially, it was those blissful post-exam 3 weeks – in a weekend.

Despite having lost my voice (before I even arrived!) I could hardly have enjoyed myself more. When you're in Durham everyone knows the rules; it's so easy and comfortable and... like home. Some of us were unable to shake the feeling that this was the beginning of a new term; that 8 weeks of this lay ahead. Of course, like the original, it was over before we knew it. "See you at the 10-year reunion, then!"



St. John's Staff Carol Service will be held on **Thursday 23rd December, at 11.30am** in **St Mary the Less**. If you are a past member of staff, or the spouse of a staff member, we warmly invite you to come along, and to join us for food in Hall afterwards. Please contact Charlotte or Katie if you would like to come.

EVENTS IN COLLEGE



MICHAELMAS TERM 2010

TUESDAY 14th DECEMBER

College Christmas Carol Service

7.15pm St. Oswalds Church, Durham

EPIPHANY TERM 2011

WEDNESDAY 12th - THURSDAY 13th JANUARY

Cranmer Hall Reunion

THURSDAY 13th & FRIDAY 14th JANUARY

Winter Congregations

Durham Cathedral

FRIDAY 28th JANUARY

SCR Burns' Night formal

7.00pm Leech Hall

TUESDAY 15th MARCH

Service for Lent

7.00pm Durham Cathedral

EASTER TERM 2011

WEDNESDAY 4th MAY

Fernley Hartley Lecture:

Prof M Hooker-Stacey

Leech Hall

WEDNESDAY 1st MAY

Ian Cundy Memorial Lecture:

Dr Mary Tanner

Leech Hall

WEDNESDAY 15th DECEMBER

*Christmas Drinks Reception for Parents/
Guardians of current students*

12.30pm Bailey Room

THURSDAY 17th MARCH

Annual Michael Vasey Lecture:

The Ven Trevor Lloyd

7.30pm Leech Hall

WEDNESDAY 30th MARCH (pm)

Legacy Information Session, London

Venue TBC

WEDNESDAY 13th APRIL (pm)

Legacy Information Session, Durham

St. John's College

TUESDAY 29th JUNE

Summer Congregations

Durham Cathedral

LATE JUNE

Johns' Day

SATURDAY 24th SEPTEMBER

Five Years On Reunion

For the class of 2006 and others

Houghton Dining Room

For any more information or to reserve a place at any of these events,
please contact the Alumni and Development Office on the details below:

The Alumni and Development Office,
St. John's College, 3 South Bailey, Durham DH1 3RJ. Tel: 0191 334 3862

www.durham.ac.uk/st-johns.college