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able to heal the great wound inflicted upon God's church by reason of the separation of the Anglican Church from the Catholic Church.” At the recent beatification of the 85 Bishop Mark Santer of Birmingham was present as the official representative of the Archbishop of Canterbury; this made it clear that the beatification was not interpreted in any unfriendly sense by the Archbishop. Cardinal Hume recalled in connection with the martyrs the Swanwick undertaking of church leaders to move “from co-operation to clear commitment to each other, in service of the unity for which Christ prayed and in common evangelism and service of the world.” But he added that “only by recognising and facing up to the events of the past, however painful they may be, can we be true to our heritage and sincere in our search for unity. The martyrs ... should inspire us to pursue the path of unity with even greater understanding and effectiveness.”

These expressions of underlying ecumenical intent are reassuring and make it clear that in the beatification and canonisation of these martyrs there is not the slightest will to revive the hideous and cruel clashes of the past. But is it enough to explain to ordinary people why these public calamities should be held and in what way precisely they help the cause of reconciliation? The Church is committed to strive always in the spirit of Christ’s own prayer “that they may be one”; the desire for unity among Christians must be inseparable from the living faith of Catholics since Vatican II; we no longer (on either side of the divide) live in the world of Elizabeth I or the Long Parliament or Titus Oates. It is an age of reconciliation in which each side should equally respect the conscientious victims of the other and at the same time concentrate on ways of healing, not on one-sided revival of the controversies. Would it not then, it was argued, be better to let the martyrs quietly rest in peace while we proceed to undo the harmful rivalry which led to their deaths on both sides?

Much of the trouble besetting these questions arises from the mingling of political and religious values in our history especially from the time of the Tudors. Once the identification between state and church had been proclaimed by Henry VIII, there was little room (as St. Thomas More found) for personal conscience or for the interests of any group that shared between them a belief unacceptable to the state. Under Elizabeth it seemed right and natural to the English grandees who advised her that regular attendance at Anglican church services should be a test of political loyalty. This doctrine, which is so strange to us, was not an English aberration; it fitted well the Lutheran idea — soon tacitly accepted everywhere in Europe that a man’s religion should follow that of his ruler or prince. All over Europe politics and religion were so closely interwoven as to be often indistinguishable, or at least not distinguished.

The Pope was involved in the web. In 1521 Henry VIII was writing his Assertio Septem Sacramentorum in reply to Luther’s new theological theories; it was the work which earned him from the Pope the title of Defender of the Faith, because he was so uncompromising in his defence of the papacy. More advised him not to give such unqualified support to the Pope’s power. The Pope, he said, was a prince like Henry and there might arise some political dispute between them. Henry should be careful not to compromise himself before ever entering on the dispute. The Pope was involved in the web. In 1521 Henry VIII was writing his Assertio Septem Sacramentorum in reply to Luther’s new theological theories; it was the work which earned him from the Pope the title of Defender of the Faith, because he was so uncompromising in his defence of the papacy. More advised him not to give such unqualified support to the Pope’s power. The Pope, he said, was a prince like Henry and there might arise some political dispute between them. Henry should be careful not to compromise himself before ever entering on the dispute.
he spoke for all the martyrs, who commonly on the scaffold professed their loyalty and reminded the people that they died for their religion.

The times were against the recognition of any such purity of purpose. Under Elizabeth successive laws made the fact of being a priest, the offering of Mass, the harbouring of a priest, the attempt to reconcile anyone to the Church, of itself an act of treason meriting that hideous death. Marmaduke Bowes died at York, and is now one of the beatified martyrs, for "harbouring" a priest. Marmaduke was himself a "Church papist" but his wife and children were Catholics and "he thought it a desperate point of impiety to shut up his hospitality from priests." It was enough to bring him to death in spite of his attendance at the Anglican church. For William Lampley, a poor man of Gloucester accused of trying to reconcile someone to the Catholic Church, it was different. The judge begged him to attend only one Anglican service and he would be let free; but he would not.

The purpose of the laws was clear; it was to eradicate the Mass. The priests who alone could offer Mass were the first target, then those who looked after them and protected them. An elaborate system of surveillance was set up; renegade Catholics were used and paid as spies; among them were some renegade priests who were responsible for sending fellow priests to execution. At the bad times it was a very dangerous thing to come as a priest to this country or to succour or help a priest; it was not the government watchers and pursuivants who were the greatest danger; it was the danger of betrayal with its added twist of agony.

What then was the central witness of the martyrs? The clue is given by the legislation which tried to curb them. The central witness was to the Mass. The martyrs died to keep the Mass in this country. The priests who landed in secret were responding to a hunger especially for the eucharist and the sacrament of confession. The "safe" houses, the hiding holes, the carefully planned journeys, the disguises were all designed for one thing. They were not to forward conspiracy or political involvement; they were to make it possible for Catholics to take part in the Mass and receive the sacrament of the Body and Blood of Christ.

We miss the point today if we forget that the eucharist was a very occasional service in the Anglican Church at that time; and on the rare occasions when it was celebrated it was in the rite of the Book of Common Prayer, which was not like the Mass with which Catholics were familiar. Matins and evensong with much emphasis on a sermon were the normal services. There was in those days no Anglican liturgical rival to the Mass which was celebrated in secret, when the priest arrived. There was no alternative on offer for this or for the sacrament of confession. Those who hungered for the Mass and the sacramental life of Catholicism could find it only where these heroic people maintained it in secret.

Of the 85 newly beatified 63 were priests and 22 laymen. The latter were convicted of assisting the priests to maintain the sacramental life of the hidden church; some of them were poor men, like Alexander Gray who was an ostler in Grays Inn; some of them like Robert Grissold were gentlemen who received the priests in their houses. Twenty nine of these martyrs came from or worked and died in Yorkshire. Father Nicholas Postgate is particularly dear to us because he spent the last 20 years of his life ministering to the poor in the moorlands between Whitby and Pickering. He died for his faith at the age of 80.

It is sad that there are no women among them. The whole system whereby the Mass was maintained depended on the women. After the scandal of the revolving treatment of Margaret Catherow, women were not usually brought to trial and execution. Instead they spent long years in prison and suffered a more prolonged and more obscure martyrdom. In 1585 Fr. John Fingley was put in Peter Prison in York. Miss Frances Webster was in a cell above his in solitary confinement. She found ways of helping him in prison and encouraging him in his faith before he was executed. She herself died shortly afterwards in prison. It would be good if her sacrifice and witness could be as well recognised and remembered by the Church as his. If we knew the whole story we should find, I suspect, that there would have been no continuity of the Mass in those years without the women and that their devotion to the eucharist, their courage and their faith were the mainspring of that remarkable story in which the martyrs witnessed to the central position of the Mass in Christian teaching and practice.

To be a martyr is to be a witness. Among these English martyrs, and among the many others who witnessed in their lives and suffering but were not executed, what drove them on and sustained them was hunger for the eucharist; and with that was the consciousness that the eucharist is the centre of unity and the mainspring of the life of the Church. It is a witness which we need still today.
Each summer every year, in that part of the wild North Yorkshire Moors known so aptly as Blackamoor, Catholics gather in their thousands from far and near to celebrate Mass and honour the memory of Father Nicholas Postgate, the Priest of the Moors and the best known and most loved of all the Yorkshire Martyrs.

In the little moorland parishes of Egton Bridge and Ugthorpe, the local Catholics hold him dear as one of their own and speak of him today with an easy familiarity, as though he were some well-loved Parish Priest recently removed from their midst. To them, he is always Father Postgate with the emphasis on the "Father", and with typical Yorkshire bluntness they express their loyal impatience that the formal process of canonisation is so slow when everyone knows, they say, that Father Postgate is already a saint in Heaven.

Father Postgate still seems to live on the Moors and the people for whom he gave his life have never forgotten the greatness of his person, the warmth of his character and the holiness of his life. For three hundred years a great oral tradition has been passed on from generation to generation and the story-tellers of these rural communities have ensured that Father Postgate is as well-known today as ever he was in the past.

Such oral tradition, of course, powerful as it is, demands the support of external historical evidence lest minor inaccuracies and occasional lapses into wishful thinking should diminish the value of what these people say. Perhaps there has been a too easy acceptance of all the details; perhaps at times strangers are led to believe what they want to believe. Certainly, it would seem the time has now come for a more critical examination of all the available information so that with the help of modern scholarship, Father Postgate is fitted more securely into the context of his own times and the context of today.

Sometimes, of course, the oral tradition is too powerful for even the historians to contradict. The people are quite unanimous that Nicholas Postgate was born at Kirkdale House in Egton Bridge. The eminent historian, J.C.H. Aveling (Northern Catholics, p. 348) maintains he was the son of a prosperous farmer, James Postgate of Deane Hall, Egton, but few accept this suggestion. Father Godfrey Anstruther O.P. (Seminary Priests, vol. 2, p. 249) names Ugglebarnby as the Martyr's birthplace, but again little acceptance is forthcoming. Kirkdale House it is from constant tradition, and the tradition is fully supported by Father John Knaresborough who was seven years old when Nicholas Postgate was martyred but who spoke regularly from about 1708 onwards with the Egton people who knew the priest personally. About 1720 Father Knaresborough put it all in writing. (Humbeside County Record Office, Beverley, DDEV67/2).

Nicholas Postgate was born in no great mansion. "Despite its high sounding name", wrote Father John Mulholland in 1975 (In the Steps of Father Postgate, p. 8), "it was a cottage near the bridge over the Esk at Egton Bridge. It must have
been a poor cottage. People in Egton can still remember the ruins of the cottage with its walls two or three feet high."

Oral tradition establishes the place of birth for Nicholas Postgate but is indefinite about his date of birth. Historians can do a little better. The Parish Registers of Egton go back only to 1622 and even if there were Parish Records it does not necessarily follow that a Catholic birth or baptism would appear in them. The Third Douai Diary states that Nicholas Postgate was 21 when he was admitted to the College in 1621. This would mean he was born in 1599 or 1600. Bishop Richard Challoner (Memoirs of Missionary Priests, 1924 edition, p. 54) says merely that Nicholas Postgate was born "about the end of the sixteenth century". From other sources there are other slight variations. Father Postgate himself is reported as stating at the time of his arrest in 1679 that he was "about the age of four score years". (Public Record Office, Assizes, 45/122, no. 71). This would mean he was born in 1598. According to a broadsheet published on 7 August 1679, he was then "about 90" and therefore born in 1588. Father John Warner S.J. says he was more than 80 in 1679; the inscription on Father John Postgate's coffin proclaimed his age as 82. The very reliable Father John Farnesborough (1708, DDEV/6713, p. 275) says he was "full four score years and three" and, Mr. Thomas Ward (England's Reformation, 1710, p. 102) agrees poetically "eighty years and three times one". Perhaps the best that can be said from all this evidence is that Nicholas Postgate was born sometime between 1588 and 1600 and that 1599 is the most likely date.

There is no doubt however that Nicholas Postgate came from a most dedicated Catholic family. "His parents were Catholics and great sufferers for their religion", wrote Bishop Challoner. His father James died in 1602, but his mother, formerly Margaret Watson, lived on until 1624, to ensure the religious education of Nicholas and his brothers Matthew and William. They lived in difficult days for faithful Catholics but the religious influence of the home was augmented by the strength of the Egton Catholic community. The Postgates were not the only Catholics in the Egton of those days, as Peacock's list of Yorkshire Catholics in 1604 shows with such surprising clarity: "Christopher Conssett and Ellis Knaggs; Christopher Simpson and Dorothy Pearson; Henry Lawson and Dorothy Marshall; George Knaggs and Ellis Dawson. Christopher Taylor and Jane Burton, all these lived together as man and wife and suspected to be secretly married; Edward Simpson, Henry Lawson, George Knaggs, Christopher Conssett, Jane (sic) Postgate, widow, John Roe and Ralph Harwood had children baptised privately". (Peacock, p. 95). Peacock was investigating on behalf of the Government and it is very unlikely that his list should be complete. There were many more Catholics in Egton than he noticed but even the numbers he has produced are remarkable for a small village, and the number of secret marriages and secret baptisms points firmly to the regular presence of a priest or priests.

Within this community of the Faith, Nicholas Postgate grew up. It was a community isolated from the rest of the country but it was certainly not a community isolated from the activities of the Catholic Church. Blackamoor had long been an area where secret Catholics flourished. As early as 1561 the deprived Marian Bishop of Hull, Robert Pursglove, had been confined under bond to a twelve mile radius of his residence at Ughthorpe, and if J.C.H. Aveling is right about his orthodoxy he must have had a powerful effect on the Catholic life of the district. "He remains a fascinating case of which we should like to know much more": (Northern Catholics, p. 40). The Catholic Radcliffes of Mulgrave Castle bought the manor of Ughthorpe in 1565, and from 1587 Mrs. Katherine Radcliffe used it as her home and as a safe centre for the many fugitive priests arriving in secret on the north east coast. There were harbouredts of priests too at the Cholmeley house at Whitby where Lady Katherine Scrope presided over her ecclesiastical charges. At Dunstable also, Christopher Stonehouse was always prepared to welcome priests.

Much closer to Egton was the missionary headquarters for Yorkshire and Durham established by Father John Mush at Grosmont about the year 1580. Here the Hodgson family, tenants of the Cholmeleys, organised a safe house for the reception of priests from overseas and a place of rest and withdrawal for the harassed priests on the mission. In 1592, the apostate Thomas Clarke could give the names of 21 priests to the Government and insist that he had seen each one of them at Grosmont. He could also acknowledge in the same report that he himself had said Mass in "Glasdale, one Postgate's at Egton, Mulgrave, Ughthorpe, Fylingdales and Whitby". (G.W. Boddy, Northern Catholic History, vol. 19, art. 1). On 29 May 1599, this same Clarke wrote to Cecil, "Blackamoor is a bishopric of papists and Grosmont Abbey the head house, wherein Crawforth the bishop lies... All traffors that come from beyond the seas to that coast are received there, and by means of that house, three parts of the people in Blackamoor are become papists". (Boddy, op. cit.).

A week later, violence broke out between the Catholics and the Government agents, and on 26 June Lord Sheffield took reprisals on the Catholics with an armed assault on the stronghold of Grosmont, only to find that the Catholic intelligence services were ahead of him and the place was abandoned and empty. For a short while prudent dictation that the Catholics should lie low, but John Hodgson, his wife Jane and their son Richard were soon back in residence to continue their work for priests.

The story-tellers of Egton would do full justice to these heroic exploits in their frequently repeated stories and the young Nicholas Postgate must have been inspired by the achievements of his ancestors even as the young people of today are inspired by the achievements of Nicholas Postgate himself. With such inspiration in such circumstances, it is not surprising that Nicholas should consider his own vocation to the priesthood, but for some reason he delayed his departure for the English College at Douai.

As he advanced through his teens, the forces of the Crown became more oppressive on the Moors and Catholic activity consequently more subdued. Open opposition gave way to a more subtle but no less determined approach. Catholics expressed themselves by forming groups of actors who innocently toured the
surrounding villages with a quite innocuous repertoire of plays and songs and then used the intervals or interludes in their entertainment to proclaim their Faith and attack the Established Church. A group of such actors was arrested in January 1616 and charged at Helmsley Quarter Sessions with being “common players of interludes, vagabonds and sturdy beggars”. Five of the eight accused were from Egton and one of them was Nicholas Postgate, described as a labourer, 13 years of age. The age of the boy causes some difficulty because the future martyr would be over 16 at the time, but J.C.H. Aveling has no doubts in asserting his acceptance of a positive identification (Northern Catholics, p. 290).

At last, in 1621, Nicholas Postgate crossed the seas to Douai to begin his studies for the priesthood. His previous education had been sufficient for him to undertake the ordinary course of studies, and he was entered on the rolls as an alumnus or free scholar, but being already a man, an offering for expenses was expected, and the sum of three hundred florins was handed over.

The Douai Diary charts the progress of Nicholas Postgate through the English College. Having assumed the name of Whitmore, he took the customary Missionary Oath on 12 March 1623, and was ordained priest by Archbishop Paul Baudot at Arras on 20 March 1628. He did not return at once to England but remained in Douai as College Sacristan, and the Diary praises him for performing his task “with great fidelity, diligence, and in a manner of great benefit to the College”.

Father Postgate left Douai on 29 June 1630 to begin his long apostolate of almost fifty years on the English Mission. Of course it is difficult to trace his movements, and at times he seems to have disappeared completely. Historians have to rely on the account he gave himself at the very end of his life, when charged with the crime of his priesthood. He spoke under pressure, possibly dazed from the treatment he had received from his captors, and certainly on guard lest he should give away so much information as to imperil the lives of others. The official account of this examination at Brompton on 9 December 1678 states, “He says that about forty years since he lived at Saxton with the Lady Hungate until she died, and since he has lived with the old Lady Dunbar, but how late it is since he knows not, and he says that of late he has had no certain residence but had travelled about among his friends”. (Public Record Office, Assizes, 45/12/2 no. 71). It is from this evidence mainly that the outline record of Father Postgate’s missionary career is put together. His vague reference to “about forty years since he lived at Saxton” could only refer to his first appointment which was in fact 48 years before. From 1630 he lived at Saxton near Tadcaster in the West Riding and worked as chaplain to Lady Hungate. His appointment would end with her death in 1642 and this fixes the date when he became chaplain to “old Lady Dunbar”. At first she lived with her husband, the first Viscount Dunbar, possibly at Burton Constable Hall, but on his death in 1645 she moved to nearby Halsham some 12 miles to the south in Holderness. Lady Dunbar died in 1659 and Father Postgate’s appointment would be terminated.

It is unusual that a simple moorland priest like Father Postgate should be chaplain to a family as important as the Constables. They were the hereditary Lords Paramount of the Seigneurie of Holderness and among the most powerful Catholic families of the land. Father David Quinlan traces an Egton connection and suggests in the 1967 edition of his book The Father Postgate Story, (p. 7) that Sir Henry Constable, first Viscount Dunbar, was the son of Thomas Smith of Bridgelhorne Green, Egton. He corrects himself in the 1973 edition to assert that it was Lady Dunbar who was daughter to the same Thomas Smith. This all seems highly improbable since in those days families of such different ranks did not inter-marry. Joseph Stanislaus Hansom gives the true pedigree of the Dunbars (Catholic Record Society, vol. XIV, p. 322) and shows that Viscount Dunbar was a true Constable by blood and that he married Mary, daughter of Sir John Tufton of Hothfield, Kent. Father Postgate’s appointment then did not depend on any local or family connection but can be seen only as a reward for meritorious service to Lady Hungate and as a sign of the high esteem he had earned among the recusant families.

From the death of Lady Dunbar in 1659 until his re-appearance on the Moors in the early 1660s, it is very difficult to trace Father Postgate’s movements. There is a strong tradition that he spent some of this time at Everingham in East Yorkshire. He was certainly well known to the Constables of Everingham. He was present as an honoured guest at the family dinner on Christmas Day, 1662 (Catholic Record Society, vol. XXVII, pp. 261–273); in 1663, Sir Philip Constable of Everingham left him £5 in his will, (Catholic Record Society, vol. IV, p. 269); George Constable of Everingham left him £1 in his will in 1672, (Catholic Record Society, vol. XXVII, p. 266). All this however is evidence of a close friendship with the Constables rather than any proof of residence, and of course all branches of the Constable family would know the priest from their visits to Lady Dunbar at Halsham. If the evidence for Father Postgate’s chaplaincy at Everingham is uncertain, the tradition is not, and the Documents of the Cause accept rather cautiously “that he seems to have lived for some time with a junior branch of the Constable family at Everingham”.

It is also maintained by Father David Quinlan, (The Father Postgate Story, 1973 edition, p. 3) that “at times, he (Father Postgate) resided with the Saltmarsh family at Kilvington Hall, near Thirsk, and the Meynell family at Kilvington Castle”. The tradition in support of these residences is not as strong as the tradition for the earlier residence at Everingham and no factual evidence seems to be available. The statement by Father Peter Saltmarsh S.J. (Foley, Records Si., vol. VI, p. 454) that he was baptised by Father Postgate at Kilvington in 1658 cannot imply that the priest was resident because at the time he was still chaplain to Lady Dunbar in Holderness.

What is certain is that between 1659 and about 1663 Father Postgate was experiencing difficulty in finding a permanent place of residence. It was a time when the Catholic gentry of England were becoming less numerous, or at best were in rather reduced circumstances and unable to afford a chaplain. Hence there were fewer resident chaplains and more travelling priests who served larger districts and found shelter where they could. Such conditions forced many priests
to look beyond the sheltered confines of the country mansion to the increasing needs of the poorer Catholics further afield. Father Postgate was perhaps yearning for the company of the poor and especially of his own folk on the moors of North Yorkshire. He was sixty years of age at least; he had spent over thirty years on the Yorkshire mission; now in his old age he moved back to Blackamoor.

At about the time of this return he wrote a most important letter about his missionary activities to Dr. George Leyburn, President of the English College at Douai, and the President was so impressed that he sent a copy of this letter to Cardinal Francesco Barberini, Protector of England, as an example of the extraordinary work and achievement of the Douai priests on the English Mission. From internal evidence this letter is firmly dated for 1664, and therefore contrary to popular belief cannot refer to Father Postgate’s work on the Moors. It refers rather to his 34 years as a priest in other parts of Yorkshire. Only when he mentions that “at this moment I have quite 600 penitents and could have more if I wished” is there the possibility that he might be alluding to the people of Blackamoor.

Father Postgate writes, (Vatican Archives, Barb. Lat. 2184, f129) “I have always worked to help poor Catholics ... I live as a poor man amongst the poor ... I often repeat to myself those words, “Why look for rest when you were put into the world to labour?” ... what I lack is not the will but help; I am working right to the limits of my strength... In this letter, Father Postgate gives his own personal statistics for his 34 years of ministry: 593 Baptisms, 226 Marriages, 719 Burials, and he adds that with converts, he has increased the Church by 2,400 souls.

In his commentary on this letter, Father David Quinlan goes right to the heart of the matter: “of his manner of life Father Postgate used a luminous description. He said that he had lived among ‘the poorer sort of people’, to whose circumstances he conformed as to dress, diet and lodgings. He did this just short of pride’. That is the only autobiographical account we have of him. It is marked by great simplicity of soul, insight and a delicate sense of humour. ‘I embraced poverty just short of pride’ tells us more of the hidden priest than anything else we know of him, both in the fact and in his expression of it”. (The Father Postgate Story, 1967, p. 10).

Father Postgate spent the rest of his life on the Moors. He himself claimed that he “had no certain residence but travelled about among his friends”, but this statement was made under some duress during his examination by Government agents at Brompton. Perhaps he was trying to withhold information. The local tradition is quite clear that he made his home in a small thatched cottage near Ugthorpe. A more recent building stands on the site today and is still known as the Hermitage, although very little remains of the original.

Father Postgate’s house was described in an article signed simply JW in the Catholic Magazine for 1838. “I have visited that cell, for it still stands where it stood. It is one of the poorest huts of the poor, a mere cattle-shed in appearance, its little chimney alone denoting it to be a human habitation. Looking towards the north, the west and the south a black moor presents its desolate aspect; but...
Elizabeth Wood said that “she had known the aforesaid Nicholas Postgate, 10 12 years and had heard him say Mass”. Richard Morris said that “he knew one Mr. Postgate, a popish priest” (Public Record Office, Assizes, 45/12/2 no. 71). Such evidence from Government servants and lapsed Catholics suggest that Father Postgate was well known as a “popish priest” and that his presence was tolerated by those who did not share his religion, because they recognised his virtue. Perhaps Father Postgate might have lived on to die a peaceful death on his beloved moors, if only John Reeves had stayed in London.

On 3 October 1678, a resolution of the House of Commons spoke of a “damnable and hellish plot, contrived and carried on by the popish recusants for the assassinating and murdering of the King, and for subverting the Government and rooting out and destroying the Protestant religion”, and next day at a conference, the House of Lords “readily and unanimously agreed”. (Journals of the House of Commons, IX, p. 530). Of course there was no such Catholic plot. The Catholics were enjoying a period of peace and quiet throughout the country and had no wish to stir up the old animosities and violence. The Plot was an invention of the imagination of Titus Oates, a most unsavoury character, but despite his evil reputation his words were believed, and a wave of bitter persecution of the Catholics once more swept through England.

John Reeves, a servant of Sir Edmundbury Godfrey in London, was much affected by the anti-Catholic agitation occasioned by the alleged Plot and further incensed when his employer was murdered and the Catholics blamed for the crime. Full of bitterness, he went to Whitby determined to avenge himself on whatever Catholics he could find. The opportunity for action presented itself when he heard a report that Matthew Lyth of Redbarns, near Littlebeck below Ugglebarnby Moor, had said at a wedding “You talk of papists and Protestants, but when the roast is ready, I know who shall have first cut”. Supposing this to be a threat that the Catholics were contemplating an uprising, Reeves took a small raiding party to Redbarns, expecting that he might find some arms or ammunition. Instead he found Father Postgate (Father David Quinlan, The Father Postgate Story, 1973, pp. 9—16).

The details of Father Postgate’s arrest are contained in the records preserved of his judicial examination. (Public Record Office, Assizes, 45/12/2, no. 71). These give the place as stated and show that the priest was caught in possession of Catholic books, wafers and other incriminating evidence. When asked about his priesthood, Father Postgate replied, “Let them prove it”. And it is Henry Cockerill who testifies “that the said Matthew Lyth did endeavour to hide and conceal the said Postgate, standing before him until the said John Reeves did pull him away”.

The captured priest was taken about 20 miles south to Brompton to make his appearance before Sir William Cayley, a Justice of the Peace. No information is available as to why he was taken so far and to this particular Justice of the Peace. There were many Justices more conveniently situated near Ugglebarnby but perhaps local feeling was too strong to allow such a well-beloved person to be tried in the midst of his own people.

Father Postgate was first examined at Brompton on 9 December 1678, and would seem to have remained in captivity there until his further examinations on 6 and 7 March 1679. He was then sent to York and his trial took place at the Lent Assizes. Official records of this trial have been lost and the exact date is unknown but it must have been some time between the 7 and the 26 March 1679. The latest date for the trial is fixed by the date of a letter of Mr. John Ryther (related by marriage to the Radcliffes of Ughtorpe) in which he states, “Old Mr. Postgate is found guilty of being a priest”. (Father John Knaresborough’s Collections, 1679, Humberside Record Office, DDEV/67/2). It is clear from all sources that Father Postgate was not charged simply for any involvement in the supposed Plot but was charged simply for being a priest. Once more the Statute of 1585 “against Jesuits seminary priests and such other like disobedient persons” was invoked.

A lyrical writer in the Gentleman’s Magazine has achieved some fame by his description of the judge as a scarlet-coated huntsman crying the hounds on to their quarry, but in fact the judge was scrupulously fair and showed the priest as much kindness as he could while still administering the law. In another part of his letter of 26 March 1679 John Ryther writes, “Everyone speaks the Judge to be civil, though some well effected justice of the Peace complains of the gaoler for having allowed the gentlemen the liberty of the town”. (Father Knaresborough’s Collections, 1679, Humberside Record Office DDEV/67/2). Indeed despite the raging fury of those who believed in the reality of the Popish Plot there was an underlying diffidence among responsible people and a reluctance to return to the barbarism of previous years. The Law had to be observed and Father Postgate was undoubtedly a priest and therefore technically a traitor. As such he was condemned to death, but the authorities were not altogether agreed that the execution should be carried out. Accordingly for the next four months Father Postgate was kept a prisoner in York Castle, while the authorities considered what they should do about “the divers popish priests who have been condemned in several counties”. Father Postgate spent his time in prayerful preparation for death and in receiving numerous visitors with what Father John Warner (1685) called “the most open arms of charity”.

At last, on 11 July 1679, the Privy Council issued its instructions: “It was this day ordered by their Lordships in Council that the respective Judges who go the circuits where the said priests remain, do forthwith give direction that they be executed according to Law” (Public Record Office, P.C., 2/63, p. 173). In accordance with this instruction, Father Postgate was told that he was to die on 7 August. On the morning of that day two women, Mrs. Charles Fairfax of York and Mrs. Meynell of Kilvington, visited the priest to receive sacramental absolution in his cell. Later Mrs. Fairfax reported personally to Father John Knaresborough the details of this visit and how Father Postgate “seeing them in great concern, came up to them with a cheerful countenance”. (Letter of 15 October 1705, DDEV/67/2 in Humberside Record Office).

Father John Warner S.J. (History of the Oates Plot, 1685) confirms that the old recusant custom of preparing a martyr for his death was fully carried out.
Father Postgate was presented with new white clothes "so that he might enter as if to the nuptials of the Lamb in his wedding". The old priest was then placed on the hurdle and dragged through the streets of York to the Knavesmire, but Father Warner maintains that this journey resembled the triumphant progress of a conqueror rather than the passage of a condemned man to his death.

The substance of the last speech of Father Postgate from the gallows has been preserved in a contemporary broadsheet of 7 August 1679. He said "I die in the Catholic religion, out of which there is no salvation. Mr. Sheriff, you know I die not for the Plot, but for my religion. I pray God bless the King and the Royal Family. Mr. Sheriff, I pray you tell the King that I never offended him in any manner of way. I pray God give him his grace and the light of truth. I forgive all that have wronged me and brought me to this death, and I desire forgiveness of all people". Father Nicholas Postgate was then hanged, drawn and quartered. His final prayer was answered: his King, Charles II, was given "the light of truth" on his deathbed six years later and died a Catholic.

As for Father Postgate, his mortal remains were carried away on a four wheeled cart for burial by his friends, and even some non-Catholics followed in procession. (Father Warner’s statement, 1685). His place of burial is not now known, but Father John Knaresborough (Humberside Record Office, DDEV/67/3 p. 275) relates that a copper plate was thrown into the coffin and that this plate bore the following inscription: "Here lyeth that Reverend and pious divine, Dr. Nicholas Postgate, who was educated in the English College at Doway. And after he had laboured fifty years (to the admirable benefit and conversion of hundred (sic) of souls) was at last advanced to a glorious crown of martyrdom at the city of York on the seventh of August 1679, having been a priest 51 years, aged 82".

Taken from NO GREATER LOVE, The Martyrs of the Middlesbrough Diocese, by Roland CONNELLY, published by McCrimmons 1987, ISBN 0 85597 391 9 and re-printed with permission of author and publisher.
NO GREATER LOVE

ROLAND CONNELLY

The North of England gave the Church many martyrs in penal times. Of the 85 current candidates for beatification no less than 29 were connected by birth, working life or death with what is now Middlesbrough diocese. Here are the biographies of the 29, with a foreword by Bishop Harris.

Price £3.95

SAINT ROBERT SOUTHWELL
1561—1595
Priest, Poet and Martyr

A.B. de M. HUNTER (B68)

Queen Elizabeth had not been on the throne more than three years when one of her cousins, Bridget, who had also been her childhood "learned Latin tutor", gave birth to a third son, and called him Robert after his late great uncle, Sir Robert Southwell, Master of the Rolls. More than most, the Southwells, loyal servants of Henry VIII, owed their considerable fortune to the dissolution of the monasteries. Robert's father, Richard Southwell of Horsham St. Faith in Norfolk, was now the eldest, though illegitimate, son of the line, while his mother, Bridget, was the eldest daughter of Sir Roger Copley of Gatton, Surrey, next to the Merstham estate of Sir Robert Southwell's widow. It was through the Shelleys that the Copleys were related to the royal Boleyns. Without detailing all the complicated genealogical connections, it can be assumed that Robert, with all the advantages of birth and education, was initially destined to be a typical gentleman of the Elizabethan establishment (despite an early kidnap attempt of the infant Robert by a gipsy!). He spent his boyhood not only at home in Norfolk, but also on the West Sussex and Surrey estates of his uncles Gage and Copley. Such families, already used to the religious confusion of the previous two brief reigns, tended to practice the old religion (there were still, of necessity, Marian ordained priests whose private use of the old rites was tolerated) in the initial expectation that the latest Protestant regulations would be as shallow-rooted and temporary as the last.

At this early stage of the reign they could afford to ignore the political implications of their faith. Bridget's brother, Thomas Copley was a Surrey Justice of the Peace with his eldest son a godson of the Queen and was also distantly related to both Walsingham and Cecil. Thus the family had no cause to be caught up in the political dissent that centred on Mary Tudor, and gave expression in the rising of the Northern Earls of 1569. Then, however, the Pope excommunicated the Queen, which made every English Catholic liable to become a traitor either to his Queen or to his Pope, a dilemma few of them wanted. For Thomas Copley, who had everything to gain materially from returning to his youthful Protestant convictions, the safety of his soul was, he felt, best assured out of the country, and he went into exile leaving friends, income and prospects behind. The sacrifice must have impressed the Southwells, who moved to Gatton to protect it from confiscation. For, not long after, and with the help of his mother's influence, Robert was completing his education at Dr. Allen's new English College at Douai. The college had been founded as the first seminary to supply England with Catholic missionaries to take over from the diminishing numbers of Marian priests. When Robert arrived there, Campion had already passed through and a pupil of his, Cuthbert Mayne, had been one of the first to take the new Counter Reformation zeal back to England. Certainly it was now, when these first missionary priests began to have an effect out of all proportion to their numbers, that Robert's father...
was warned with a brief spell in prison in May 1576 for having reputedly spoken against the Queen (his wife’s childhood friend).

At Douai Robert studied under the famously austere Jesuit, Fr. Leonard Lessius. The influence of this new, vigorous, order was very strong and in 1578, after spending a short time in Paris with both the order there, and with his exiled uncle, Thomas Copley, he determined on the priesthood. Being only 17 he was initially refused. He expressed his disappointment in verse, the earliest composition of his to survive. Yet within months he tried again, walking to the English College at Rome, and was there admitted to the noviciate. He was untouched by the arguments that raged when that college was taken over by the Jesuits in exchange for Jesuit participation in the English mission; both accorded with his dearest wishes. After six years’ training, part of it in Tournai, he was ordained into the Society of Jesus in 1584, and was appointed prefect of studies in the College.

That year an Act was passed forbidding any Englishman who had entered Catholic holy orders since the beginning of the reign, to stay in England on pain of death. Religious executions multiplied. The Jesuit General wrote that “to send missionaries in order to give edification by their patience under torture might injure many Catholics and do no good to souls”, but Dr. Allen knew that even a few weeks of his seminarists’ ministry, however curtailed, could be more valuable than a lifetime of others’ discreet industry. In 1586 he sent two of his brightest Jesuits, a 31 year old Fr. Henry Garnet and a 25 year old Fr. Southwell, to England. In the course of that year 14 priests were hanged and Margaret Clitherow was pressed to death for harbouring one. Despite their reputation, there was only one Jesuit, Fr. Weston, in the country, until Garnet and Southwell slipped ashore on a deserted part of the Sussex coast. They made their way by separate routes to London where Fr. Southwell initially found refuge with Lord Vaux of Harrowden. There followed some six years of missionary work, largely in London, in which he established a reputation for being of singularly gentle character. He was never accused of taking part in either political intrigues or the growing dispute between the Jesuits and the secular priests. From 1588 until her eviction from Arundel House in 1591, Fr. Southwell was also chaplain to Anne Dacres, Countess of Arundel, and thus established relations with her husband, Philip Howard, imprisoned for Catholicism since 1585. His prose elegy “Humble supplication to Her Majesty”, which was issued, authorship known, under licence in 1591, and is thus his earliest printed work.

That same year, in anticipation of a second Armada, the government issued “A declaration of great troubles pretended against the Realm by a number of Seminary Priests and Jesuits, sent, and very secretly dispersed in the same, to work great Treasons under a false Pretence of Religion”. Despite Garnet’s organisational ability there were only five Jesuits in the country by now, of whom one was confined in Wisbech. It was Fr. Southwell who wrote the immediate response, “An Humble supplication to Her Majesty”, which was as widely circulated, and as famous a manifesto at the time, as Campion’s “Hymn” of ten years before. In it Fr. Southwell shows himself remarkably well informed of how the Babington plot was a “snare to entrap” laid and hatched by Walsingham. He goes on to explain the loyalty the Queen’s Catholic subjects have for her, while, doubtless unknown to her, suffering despicable tortures. Essentially the tract argues the by now familiar case that, for the salvation of souls, the priests’ weapons are “spiritual not offensive”. The government redoubled its efforts. In one of Fr. Garnet’s rare gatherings of his fellow Jesuits, they escaped arrest by seconds. Such luck could not last. When Fr. Southwell was betrayed and arrested in 1592, Topcliffe wrote “I never did take so weighty a man [he be properly used]. He was examined 13 times under torture in Topcliffe’s house, ostensibly to obtain evidence of other priests. Sir Robert Cecil witnessed one of the tortures and afterwards said “they boast about the heroes of antiquity, but we have a new torture which is not possible for a man to bear. Yet I have seen Robert Southwell hanging by it, still as a tree trunk, and no one able to drag one word from his mouth”. He was transferred to the gatehouse at Westminster where he was so abominably created that his “Mary Magdalen’s Tears” was written for this family. This style was so popular that his “Mary Magdalen’s Tears” was issued, authorship known, under licence in 1591, and is thus his earliest printed work.

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THE BURNING BABE

As in hoary winter's night stood shivering in the snow,
Surprised I was with sudden heat, which made my heart to glow;
And lifting up a fearful eye, to view what fire was near,
A pretty babe all burning bright did in the air appear;
Who scorched with excessive heat, such floods of tears did shed,
As though his floods should quench his flames which with his tears were bred:
Alas (quoth he) but newly born, in fiery heats I fry,
Yet none approach to warm their hearts or feel my fire, but I;
My faultless breast the furnace is, the fuel wounding thorns;
Love is the fire, and sighs the smoke, the ashes, shame and scorns;
The fuel Justice layeth on, and Mercy blows the coals,
The metal in this furnace wrought are men's defiled souls:
For which, as now on fire I am to work them to their good,
So will I melt into a bath, to wash them in my blood.

With this he vanished out of sight, and swiftly shrunk away,
And straight I called to mind that it was Christmas Day.

I DIE ALIVE

O Life! What lets thee from a quick decease?
O Death! What draws thee from a present prey?
My feast is done, my soul would be at ease,
My Grace is said; O Death! Come take away.

I live, but such a life as ever dies;
I die, but such a death as never ends;
And life my living death no whit amends.

Thus still I die, yet still I do revive;
My living death by dying life is fed;
Grace more than nature keeps my heart alive,
Whose idle hopes and vain desires are dead.

Nor where I breathe, but where I love, I live;
Not where I love, but where I am, I die;
The life I wish, must future glory give;
The deaths I feel in present dangers lie.

CUTHBERT HEDLEY, 1837—1915

BERNARD GREEN, O.S.B.

Cuthbert Hedley was a Victorian. Born in the year Victoria came to the throne, he died as the laurels of Victorian optimism were being extinguished in the First World War. He reached maturity in the 1850s: the world of the popular press, the penny post, the railways, Palmerston and the ascendency of the Liberal Party. The hungry 40s, the world of Chartism, the Irish immigration, the great struggle to repeal the Corn Laws, all lay beyond his active memory, in his boyhood as a doctor's son in Morpeth in Northumberland. As a monk, he was to have a profound effect on Ampleforth and the new monastery at Belmont, contributing to the monastic re-awakening of the second half of the 19th century. As a bishop, he was one of the great Victorian missionaries, doing perhaps more than anyone to develop the Catholic Church in Wales. As a writer, he grappled with the great intellectual questions of the day, above all the great assault on faith and traditional belief made by the new trends of thought in English society. He stood out as the leading intellectual among the bishops at the turn of the century, twice tipped for Westminster but content to be overshadowed by other and perhaps lesser men.

He was not a handsome boy. Some called him ugly. But he was bright and self-confident. The Catholic environment in which he grew up at Morpeth, where his family had been doctors since 1788, prized toughness. The parish priest, Fr. Augustine Lowe, was an Ampleforth monk, the only novice to resist Baines and Burgess in 1830, a trenchant figure who once auctioned his coat rather than pay the Church Rate. At Ampleforth, the dark, remote little school of the 1840s, he showed his strengths: aged 12 he produced a play; in the 1853 Exhibition he delivered the Spanish speech, won premiums for Literature and Maths and played the first gravedigger in Hamlet and took part in a farce. These qualities of resilience and intelligence were to be the outstanding characteristics of his life. They helped him achieve as much as he did, both in the practical but also the intellectual spheres. They gave him an independence of spirit but also a fierceness of loyalty that again made him typical of his generation.

As a boy and young monk in the 1850s, he saw the efforts of Wilfrid Cooper to transform Ampleforth and re-establish a fuller monastic life. As a novice, he came under the profound influence of Fr. Laurence Shepherd, learning from him both about the Liturgy and also about the teaching on prayer of Fr. Augustine Baker. He was one of Shepherd's last novices and his monastic vision for the future was governed by holding together these two strands, the conventional and the contemplative, the liturgical and the mystical. In the juniorate, he was taught Theology by Fr. Austin Bury, a pioneer of the Thomist revival, who taught St. Thomas's Summa with the aid of hand-copied commentaries. From Bury, whose memory was prodigious and whose clarity of mind Hedley was always to admire, the young Br. Cuthbert learned a deep respect for hard, rational enquiry. Though he always felt he had benefited from a deep acquaintance with the Thomist system, and it shaped his view of many areas of theology and spirituality, it never stifled
his thought — rather the reverse, it opened his mind and made him more deeply sympathetic with the great currents of contemporary literature, philosophy and science. But despite the inspiring quality of these teachers, Hedley was largely self-taught. The width of his reading, his analytic and systematic mind, his genuine curiosity, all made him a typically Victorian autodidact. For example, as a young monk he taught himself the piano, and music remained a passion throughout his life. He would accompany church services on the organ, and even in later years visiting the Wards on the Isle of Wight would accompany W.G. Ward singing selections from Mozart’s Marriage of Figaro.

The great years of self-education were the years he spent at Belmont in the 1860s and early 1870s. There, where he taught from shortly after his ordination until he became a bishop, he found a monastic regime far more complete than anything the English monks had known since their expulsion from France. It had been set up in 1859 as a common novitiate, to raise the standards of monastic observance in the English Congregation, and to act as the cathedral and chapter of the Benedictine diocese of Newport. In this, it was, he felt, a tradition going back to France where a common novitiate had existed in the 1780s at Douay. As the heart of a Benedictine diocese, in direct descent from the Welsh District and behind that the Western District, the scheme was an echo of Baines’s ideas at Prior Park. But now the age was ripe for the experiment, where Baines’s had been premature. The 1850s saw a great re-awakening of the monastic spirit that had been stifled by the Revolution. The habit was resumed. New monastic buildings were constructed — at Ampleforth, for example, the old Church and the New College, which created the space for a monastic liturgy and greater silence and stricter enclosure. Life at Belmont was austere. Complete silence was observed before lunch. Manual labour occupied the afternoons. Recreation took the form not of football or other games, but of long walks. The regime was frugal. The Mass and office were the mainspring of the day. Vespers being sung each evening according to the new canonical Mechlin chant. For the generation formed there from the 1860s onwards, monasticism was a way of life far more similar to the great revival on the Continent at Solesmes and Beuron than the style of the English houses in the first half of the nineteenth century. It was set against a background of gothic cloisters and choirs, echoing with medieval chant. The young men returned to their monasteries calling corridors cloisters, but there was little complaint. It was the trend of the age, towards the recovery of a vision of monasticism as a coherent, total lifestyle. The best monastic liturgy, with solemn Vespers and High Mass, was to be found on the big city parishes in Liverpool, not in the monasteries apart from Belmont. And this was the atmosphere in which Hedley developed for 11 years, throughout the 1860s.

As a young man, he was formidable but not forbidding. He was the preferred companion and advisor of younger monks who found other professors or the junior master too rough. One important aspect of Belmont was the shared discovery of new dimensions in monastic life. To the first generation of professors, the features of monasticism that Belmont had been created to develop were almost as novel as they were for the novices and juniors. It was a house of study, and Hedley found his chance, indeed his duty, at Belmont to immerse himself in theological reading.

His greatest discovery was Patristics, the writings of the Fathers of the early Church. Benedictine monasticism originated in Patristic times and its spirituality is far closer to the Patristic conception of Christ, the Church and the sacraments than to the Tridentine framework of ideas. The recovery of monasticism inevitably pointed to a recovery of the Fathers and Hedley contributed to this with a series of articles in the Dublin Review which first drew attention to his name. At Belmont and on a wider stage he was beginning to establish himself as the rising young man of the English Benedictines. He came into the circle of Catholic intellectuals — W.G. Ward invited him to stay on the Isle of Wight; Manning marked him out as a potential bishop.

The late 1860s saw an increasing polarisation among the English Catholics. Manning was Archbishop of Westminster from 1865. A convinced ultramontane, he worked hard for the triumph of the Holy See, increasingly besieged by the forces of ant clericalism and nationalism in Italy. He combined his devotion to papal authority with a deep pastoral concern for the working classes and a distaste for the social and cultural references that characterised both the old English Catholics and many of the new Oxford converts. W.G. Ward was immersed in controversy on the ultramontane side, using the Dublin Review which he edited as one of his chief platforms. On the other hand, the Rambler, the chief organ of more liberal thought which Newman had edited for a short period, had been suppressed. Newman emerged from the obscurity of a succession of failures in 1864 with his Apologia, establishing himself as the foremost writer and theologian of the English Catholics. His rivalry with Manning was notorious. His hesitations about a definition of Papal infallibility became public knowledge. Yet Hedley’s involvement in the Dublin Review and his becoming the protege of Manning and Ward did not mark him out as a narrow party man. He read deeply in Newman’s writings and, in the opinion of his obituary in the Dublin Review, was more deeply influenced by Newman than by any other single author. Hedley thus straddled two worlds: the clerical authoritarianism of Manning and the open engagement with the problems of modern thought of Newman. He was to prove a practical man of affairs, a great administrator, a pastoral bishop like Manning, and an interpreter of the age and of his faith for his contemporaries after the manner of Newman.

In 1873, he was chosen as the new auxiliary Bishop of Newport, to assist the venerable Bishop Brown, the Downside monk who had stood up for the rights of his house and the congregation against Baines in Rome and caught the Curia’s attention by skipping to keep warm. Brown had been the bishop in Wales since 1840, and was a real pioneering missionary. When he became Vicar Apostolic in 1840, there were 17 missions in his district and about 5,000 Catholics. At his death in 1880, he left 47 churches and 40,000 Catholics. In his late 70s, it was clear Brown needed an assistant and probable successor. He wanted Fr. Norbert Sweeney, a very able Downside monk and parish priest in Bath. But Manning wanted Hedley, and his wishes prevailed. Hedley was consecrated a bishop by Manning. Brown, Chadwich of his home diocese of Hexham, along with the Benedictine bishops Ullathorne and Collier. He was 36 years old.

He took up residence at St. Francis Xavier’s in Hereford, playing the role
Ullathorne named in a letter to him “an episcopal curate”. He was Vicar General of the diocese, business secretary in spiritual and temporal matters, inspector of the elementary schools, but his work as auxiliary did not occupy his time, his energy or his talents at full stretch. Instead, he embarked on a series of tasks that marked the opening of a new phase in his life. He started his career as a retreat giver: over the next 40 years he was to become one of the best-known in the country and to publish three volumes of his retreat conferences. His manner in his retreats was serious, earnest but down-to-earth and practical, offering humane advice that tempered the severity of much of his message. He consolidated his reputation as a preacher, so that over the next 40 years he became the most sought-after episcopal speaker, featuring at almost every major event of the Benedictines and the Church at large. For example, he preached at nearly every major ecclesiastical funeral: Manning, Vaughan, Ullathorne, Brown, Brownlow. He was a powerful speaker but no orator. His appeal was not to the emotions but to the minds of his congregations and he was quite prepared to speak over people’s heads rather than omit or caricature elements in his teaching. His work in the primary schools began his interest and expertise in education that made him the bishops’ expert. He was in at an early stage, as Forster’s Act had revolutionised the provision of schools only three years before. As a supply-priest over weekends he gradually learnt about the life of the clergy and mastered the craft of the parish priest.

The 1860s and 1870s were thus two formative decades when his education was advanced and deepened. But the contrast between the monastic 1860s in Belmont and the pastoral 1870s in Hereford should not be exaggerated. Hedley saw the tensions between monastic and parish life but did not believe that they were irreconcilable. The English Congregation of the Benedictines was driving fast to develop both its monastic character and its parish work in the 1870s and few thought that the two impulses could not be kept together in harness. They were not yet seen as rivals but complementary. Hedley combined the two in his own person and developed a monastic spirituality encompassing a profound devotion to contemplative prayer, a robust personal austerity and a high monastic culture. For Hedley, the 1870s were also an advance on the previous decade intellectually. He became editor of the *Dublin Review* after Ward’s retirement in 1878. He published a study in Christology, *Our Divine Saviour* in 1875. He kept up a correspondence with Newman. He was emerging as a prominent Catholic theologian, the most promising theologian among the English bishops.

The 40 year episcopate of Joseph Brown ended with his death in 1880. Hedley was named his successor and installed in 1881. The 35 years of his own rule in Cardiff were a continuation and development of Brown’s achievements. In 1881, Wales had 40,000 Catholics and 47 churches. By 1915, there were 80,000 Catholics and 80 churches. One of his first acts was to move the centre of the diocese from Newport to Cardiff. In 1893, he split the diocese creating a new northern diocese of Menevia. By 1915, he was arguing for the elevation of Cardiff to the rank of archdiocese with Menevia as suffragan, which happened in 1916 as his successor was the first Archbishop of Cardiff. He was devoted to his clergy, showing a special concern to build up the number of diocesan clergy and reduce his dependence on Benedictine priests. In 1881, there were only 13 secular priests in Wales; by 1915, there were 54. The great majority of the Welsh parishes were remote, one-man missions and so he ensured a training for the young priests by getting the Fathers of Charity to surrender a Cardiff parish and the Benedictines to surrender Rhydymwyn. Here the priests could serve as a team in a large parish before going on to remote villages. In 1889, he introduced the *Priest’s Guide*, a manual setting down the life of the ordinary priest. He laid down a daily rule of life: half an hour’s meditation, a visit to the Blessed Sacrament, a nightly examination of conscience and weekly confession. Matins and Lauds should be said the previous evening. The priest should keep alive the study of Theology, history and lives of the saints. His principal morning sermon should be a full 15-20 minutes of instruction. Other sermons should be five minutes.

He did not surrender the editorship of the *Dublin Review* until 1884 and during those six years he changed its character, shifting it away from the narrow preoccupations of W.G. Ward. Ullathorne congratulated him, saying it was high time they had a Catholic rather than a party review. He avoided publishing an attack by Ward on Newman’s use of the word conscience and, on Newman being made a cardinal, wrote a warm encomium of his chief intellectual inspiration. The 1880s and 1890s saw Hedley engaging with several of the major issues of the day, especially the authority of scripture, evolution and faith. They were not entirely new themes. Hedley’s first article on evolution had been published in 1869, only ten years after Darwin’s *Origin of Species*. But characteristic throughout was the determination to take the modern world, modern science and thought and its effect on religion, seriously.

Much the same willingness to open the Church and the individual to contemporary challenges inspired his long campaign to allow Catholics to attend Oxford and Cambridge. As early as 1867, against the advice of Prior Bede Vaughan, he prevailed upon Bishop Brown to write in support of Newman’s proposed Oratory at Oxford. In 1882, he was still arguing in favour of Oxford and Cambridge, especially with an eye to lapsation among the English upper classes. Manning was the great obstacle to this change. His hostility to the old Anglicanism of the universities and the new mood of unbelief was profound and his defensiveness towards the outside world was far more marked than Hedley’s. Manning died in 1892 and almost at once the question was reopened. Hedley was made chairman of the Committee looking after religious instruction of the young Catholics there. In 1896 the Jesuits opened Clark’s Hall, now Campion Hall, at Oxford, and St. Edmund’s House was opened for secular clergy at Cambridge. In 1897, Hunter Blair’s Hall, now St. Benet’s Hall, was opened by Ampleforth at Oxford. In 1898, Hedley gave the first course of lectures to the Catholic undergraduates.

Thus Hedley was acceptable to the ultramontanes but did not share their narrowness and fear of the modern world, and appreciated the struggle of Newman and others to come to terms with the challenge of the modern world without it in any way impeding his work as a strong, pastoral bishop. He bridged the gulf largely by breadth of mind and strength of character. Much the same was true of his outlook towards monasticism. The 1880s saw a polarisation of attitude and...
of the monastic reformers who sought a restoration of monastic life to the English
houses. They tended to be ultramontane, looking to Roman intervention to secure
the fulfilment of their hopes. They delighted in precisely those elements of
monasticism that cut most deeply across the trends of the age — especially the idea
of abbatial authority and life abbots, in an England moving gradually towards
democracy. On the other hand, the parish missionaries who were committed above
all to the conversion of England and the consolidation and development of
the parish structure, who were not hostile to a revival in monasticism, but turned sharply against monastic reform when it threatened their own parish work.

Hedley was a conservative in the sense that he did not favour congregational
constitutional change. He stated in a report to Rome in 1887 that he did not think
it expedient for the parishes, which had their own superiors and organisation in
the form of Provincials in the north and the south, to be subordinated to the
monasteries. The monasteries and the parishes have such clearly different aims, they
must be kept apart. In this he was plainly right. If the Benedictine mission was to
survive, it had to keep its independent organisation from the monasteries. But in
1890, Rome laid down that the provincial structures were abolished and the priors
of the monasteries divided the parishes between them and took over their direct
control. This was not only a victory for monastic principle, asserting the autonomy
and priority of the monasteries, it was also a victory for ultramontane authority:
270 years of English Benedictine tradition was changed over the heads of violent
opposition from a substantial body of opinion, perhaps the majority, by the stroke of
a pen in Rome, and the infrastructures of the two provinces, with a series of
regional authorities in which about a quarter of the priests held some sort of
authoritative position, was replaced by the direct rule of the priors. Hedley was
a conservative only in the sense that he regretted this change on practical grounds and
the past 100 years have probably proved he was right. He was not a conservative
in the sense that he opposed all monastic reform; far from it.

His devotion to Ampleforth was profound and lasting. He attended the
Exhibition every year from going to Belmont until his death except for only three
or four times. In 1875, he was chosen as Vice-President and Chaplain of the newly-
formed Ampleforth Society. By 1883, he was already talking of retirement to
Ampleforth. His influence became dominant in the mid-1880s with the election as
Prior of his own secretary, Fr. Anselm Burge. Burge had been Prefect of Studies
in 1874—1875 and had introduced the Oxford Local and London Matriculation
Examinations. These were the early years of Stephen Kearney, Prior from 1874 to
1880. But Kearney's enthusiasm waned in 1878—1880. He began to look for an
escape from monastic life and settled on the real reservations that surrounded the
circumstances of his baptism. He had been conditionally baptised again when he
was ordained, but that left the status of his monastic vow open to question. With
this excuse, he gave up monastic life, declaring his profession invalid, in 1880. This
threw the community into a quandary — the shock of the Prior's departure being
exacerbated by the sudden realisation that all his acts as Prior, even the appointment
of officials, were invalid. These problems were overcome but for the next five
years, Ampleforth struggled with a succession of superiors who could not inject
the confidence back into the community. These were years of turmoil for the English
Benedictines, locked as they were in deep dispute about congregational
reform. Ampleforth, inevitably, adopted a very conservative posture.

Then in 1885, the community got the unusual opportunity to elect their own
candidate as Prior. Usually, priors were appointed by the General Chapter. They
chose Hedley's secretary, the reforming Prefect of a decade before who had served
in the meanwhile as chaplain to Lord Petre's school at Woburn Park. Burge returned
to his previous policy of modernisation. He introduced the Oxford and Cambridge
Higher Certificate. Games were made compulsory. Soccer was now played
throughout the school and matches with other schools started. Athletics and
swimming were taken up, cricket was made more professional. An Eton uniform
was adopted in the lower school. More contact with the outside world was
encouraged, with expeditions to concerts and lectures. The school grew. By 1895,
there were 120 boys.

Great plans were made for the future. In 1891, fund raising started for a new
monastery. The architect, Bernard Smith, produced a plan in 1893 for a unified
scheme of monastery, church, six classrooms, chemistry laboratories, libraries,
playrooms, a dormitory, a hall, workshops and infirmary, with a refectory for 200
and a washplace for 120. The plan would have cost £130,000. The scheme suggested
a monastery of 40 monks and a school of 200 boys. The first stone of the new
monastery was laid in 1894; the work was completed in 1898 and Hedley blessed
the building in 1899.

In 1890, Burge started the Ampleforth Diary, largely a formal record of the
school. In 1895, Hedley suggested a literary review should be started up and that
year the Diary was transformed into the Ampleforth Journal. Hedley wrote solid
articles for edition after edition in the 20 years before he died, expressing a wide-
ranging monastic culture of history, literature, theology and spirituality. The bound
articles form a very substantial volume. The Journal was, in its early days especially,
a vital intellectual stimulation for the community and a major channel by which
Hedley influenced Ampleforth.

In 1897, Hunter Blair's Hall was founded. Once more, Hedley's direct
intervention was responsible for one of the most significant steps in the emergence
of modern Ampleforth, creating the setting for generations of Ampleforth monks
to receive an Oxford training and in the process to transform Ampleforth
from small, parochial, and rather dim, to having to measure itself up against the
modern world.

Burge was succeeded as Prior by Oswald Smith in 1898. Smith changed all
the officials and allowed the regime in the school to revert to older patterns.
Numbers declined — 120 in 1895, 100 in 1900, 78 in 1903. Smith was a delightful
and holy man but indecisive and far from business-like. But at last sensible
appointments were made: in 1902, Fr. Bede Turner was made procurator and in
1903 Edmund Matthews was made headmaster. They turned the tide.
numbers climbed back. By 1908, over 120 and by 1914 over 140. Matthews continued the work of modernisation undertaken by Burge, but with the added dimension of an Oxford Greats course behind him. His inspiration was at least in part the example of Winchester and the English public schools, then in their heyday in the years before the First World War, not merely academically excellent but also great centres of Christian life and mission. Successive Headmasters of Winchester became Anglican bishops, and the school produced administrators, imperial officials, judges and clergy intoned with a deep sense of mission. That was the ideal Edmund Matthews sought to emulate.

Even here, he was not removed from the outlook of Hedley. The determination to break into the world of Oxford and Cambridge was inspired too by his deep appreciation of the values of classical education. In three major lectures, he spelled out his views on Benedictine education. In 1886, to celebrate the 25 years since the New College had been built, he spoke of the happy union of missionary and monastic in the school (it was of course at the hottest moment of the missionary and monastic controversy). “In a Benedictine house, the students are always part of the Community.” In 1903, celebrating the centenary of the foundation of the school at Ampleforth, he defined the key characteristics of an Ampleforth monk as tenacity, sincerity and hard work. He praised the revival of monasticism. And he called for a development on all fronts of the new Ampleforth — ecclesiastical, university, college and missionary. In 1912, celebrating 50 years of the New College, he once more praised the missionary value of the school and laid out the ideal of a Hellenic Liberal education, the real education of the Christian character of piety and honesty in terms that must have won the deep sympathy of the Headmaster.

Hedley’s last visit to Ampleforth was to lay the foundation stone of what is now Junior House in 1914. By then, he was a most august and venerable figure, a bishop for over 40 years and Bishop of Newport for over 30. He had been lame since 1870 and walked with sticks — the pain and discomfort deepened the power and dignity of the man. He had lost the early approachability he had shown in the 1860s. Rather forbidding, he could crush well-intentioned but gauche conversationalists. He did not suffer fools gladly. But he commanded more than respect. He was loved, not only by his fellow monks at Ampleforth, who owed him so much but also by the people and clergy at Cardiff. His devotion and personal qualities were widely appreciated. It was known that his name had twice been put forward to become Archbishop of Westminster: in 1892, to succeed Manning, the terms had been Vaughan, Hedley and Gilbert. In 1903, to succeed Vaughan, it had been Hedley, Gasquet and Bourne. But his lack of personal ambition, his devotion to people whether monks and their monastic culture and hopes or the people of Wales with their Welsh language and literature and music and history, above all his deep religious spirit made him one of the great churchmen of his time.

I have been asked if I would care to comment on the Inter-Church Conference at Swanwick in September. You will recall that between the Roman Catholic and Anglican Churches there have now been four major moves forward to Unity in Faith: covered by Acts of documents on Ministry, Authority, and the Eucharist and a recent one from Arcic II on Justification. There is, therefore, on substantial matters of Faith and Doctrine, little to separate our two Churches. We are all aware that agreement on Doctrine is not in itself a Unity of the Churches but it is more than a symbol of desire for Unity. Agreement on Doctrine surely leads to asking what structures we can develop in order to make that agreement true Unity. It is, after all, the People of God who seek Unity, not merely theologians agreeing on paper, and we have to be clear in conscience that we, as that People, do desire Unity with all that involves.

We are also aware of the structures that have existed for a generation or more between all the leading Christian Churches, except for the Roman Catholic Church. I refer to the World Council of Churches and, more locally, the British Council of Churches. It has always been a matter of sadness to those Churches that the Roman Catholic Church has stood aside. In one short sentence and with all the simplistic naivety and question-begging that such brevity leads to, it has been our view that the nature of the World Council of Churches and even its British counterpart has had a tendency to concern itself rather with political pressure groups than “the things of God.” The British Council of Churches was itself aware that it had lost its way and has been looking for a new move forward. For three years, the Churches themselves have been looking for a way forward through the project “Not strangers but Pilgrims”. Contracts for the British Council support staff ended in 1990. Thus the meeting at Swanwick with 330 representatives from 30 participating Churches was both an end process and a new beginning in readiness for 1990. As it turned out, a crucial contribution was made by the Cardinal Archbishop of Westminster, a contribution described by the Archbishop of Canterbury as “historic”, by the Archbishop of Liverpool as “momentous” and by the B.B.C. — typically — as “electric”.

In 1977 Cardinal Hume spoke to the Church of England Synod and centered his remarks on man’s need for God:

“Deep in the heart of every man, woman and child there is a void or a vacuum that only God can fill. . . . The search for God, be that search conscious or unconscious, is the search for meaning and for happiness . . . God became man to rescue from the ‘absurd’ and ‘meaningless’ . . . In all the changes that succeed each other with bewildering and disconcerting rapidity in our contemporary culture, the basic principles and rules of the life of the spirit and of prayer remain unchanged and
constant... We are wrong if we deprive the young of the opportunity to learn in the home and at school of the richness of the mystery of Christ's message and work. You do not study religion looking in from the outside; it only reveals its secrets and its value when you become involved from within. The return to prayer is an essential part of that daily conversion... Only together can we satisfy adequately that hunger for the values of the spirit.

"Only together can we satisfy adequately" the hunger for God. The Cardinal has therefore thrown his energies behind the grass-roots movement which seeks to replace the Council of Churches with what is horribly called "ecumenical instruments" — structures to be developed locally and nationally, between now and 1990 and beyond.

At Swanwick the Cardinal made four points on behalf of the Roman Catholic Church:

First, to move the Catholic Church from "co-operation to Commitment". "By commitment to each other I mean: praying and working together, both nationally and locally, for evangelization and mission. We should have in view a moving, in God's time, to full communion, or communion that is both organic and visible", a communion including the essential elements: "breaking of bread, fellowship and prayer", but one which will not impose uniformity but which will legitimate diversity.

Secondly, "a Roman Catholic contribution will follow from a Roman Catholic concern about the content of our Faith, about ecclesiology, about morality, about the sacraments. Mission is the essence of the Church, but so is the exploration of the mystery of God." That is to say, we must be concerned about the mission of the Church in the society and politics of the day, but we must first address ourselves to developing insights into the life of God in himself and his relationship to each of us, and through each of us to the Body of the Church.

Thirdly, the Cardinal stated his long-held belief, referred to earlier in his address to the Church of England Synod some 10 years ago: "there will be no authentic evolution of the Church which does not take place at the local level." Hence the need for local structures to be built, and through the locality and the country or region back up to the centre — rather than imposed from above.

Finally, the Cardinal spoke of three words important to him and which I pass on to you: gratitude, (for what we are already achieving), gift (the belief that Unity is a gift of God), and growth (that process towards Unity, a process which we take one step at a time) and a process which was decisively advanced at Swanwick.

Before I make three comments to turn this address on the nuts and bolts of the meeting into a call to action — one paragraph of the resultant Final Declaration of the 330 delegates from their 30 Churches at Swanwick is worth quoting—

"We now declare together our readiness to commit ourselves to each other under God. Our earnest desire is to become one, fully, in his own time, the one Church of Christ, united in faith, communion, pastoral care, and mission. Such Unity is the gift of God. With gratitude we have truly experienced this gift, growing amongst us in these days. We affirm our openness to this growing Unity in obedience to the Word of God, so that we may fully share, hold in common and offer to the world those gifts which we have received and still hold in separation.

In the unity we seek we recognize that there will not be uniformity but legitimate diversity."

"My brothers and sisters in Christ you are a local Church — we are all in local Churches. Each is itself the Church of God; each individual, each community is asked to build Unity. It is hard work; no-one can stand aside. We retain our Englishness (whether Anglican or Roman Catholic). We retain our concept of Episcopate, Priesthood, Sacrament. We have a perfect springboard to lead the local Church. My three comments are these:

First: the strength of the Christian Church is now outside of Europe. Whether Anglican or Roman Catholic we must accept that "It has become very obvious that Europe and European perspectives are no longer dominant in the world Church". These are Cardinal Hume's words on returning from the recent Synod. We are "but a tiny part of a vast world picture". In the long perspective of history I suspect that this fact, perhaps more than we would care, should make us stop, pause, rethink, assess our attitudes to the all-embracing validity of our own tradition.

Secondly, and more easy to assimilate: the long time scale necessary to achieve fullness of Unity. In a world increasingly fraught with political sects and the power of religious idealism to move nations, it is all the more necessary for us to be United. And if we cannot yet be United fully in structure, we must continue to re-build, work together and gradually and annually fuse just a little more. In God's good time that hurdle will be overcome by which, in our land, our two Churches will once again be one. Meanwhile we edge those parallel lines closer together, imperceptible to the naked eye but substantially in the mind of every generation.

Finally, the importance of the "parish". The parish is the "natural place where the formation of the laity can take place for spirituality and mission. A first step for any local group of Churches is the need to develop structures within the parish for prayer, study and action. They are essential for spiritual formation and the growth in holiness. The parish needs to become the communion of communities."

Only if this is done will we respond to the call to Unity and, indeed, satisfy that need deep in the human heart for the search for God. The wife of a former Dean of Canterbury has written a fine commentary on the Rule of St. Benedict, a tribute both to the Rule of St. Benedict — that it can be used 1,400 years later as a text for the lay person, — and to Esther de Waal whose insight and judgement and skill in presentation is so absolutely right. In "Seeking God", she writes on the Call to Serve, Listening, Stability, Change, Balance, Material things, People, Authority, Praying. The Archbishop of Canterbury recommends it and who better can I quote than the Head of the Anglican Communion, who is also one of you:

"The Benedictine Rule not only stands the test of time but emphasizes that it has a message for all Christians irrespective of the particular Church or tradition to which they belong... When we give thanks for St. Benedict we can all share in celebrating a saint of the Undivided Church."

15 November 1987
Reflections
GRAHAM SASSE

Any assessment of the position of the Church in Britain in the mid 1980s must take account of the Swanwick Conference of 1987. Since 1960 a process of gradual growth in understanding between the Churches had been proceeding to a point where further progress was blocked by the apparent irreconcilability of the position of the British Council of Churches on the one side and of the Roman Catholic Church on the other. Additional problems exist in the established status of the Church of England, women priests, etc. But the crucial block was the role of the British Council of Churches as a sort of super Church, whose decrees were increasingly unrepresentative of its member Churches, and which Roman Catholics could not join without being untrue to their beliefs. At the Swanwick Conference, Cardinal Hume gave his active support to a completely new approach to the problem of reunion, which acknowledged the problems and avoided most of the pitfalls involved in acceptance of the B.C.C. as it has been constituted.

It seems therefore that the path forward towards greater Christian cooperation, and maybe to Christian unity at some time in the future, has been found. This is undoubtedly good news, and opens a door where none seemed to exist. On the other hand we should not be carried away into thinking the problems have been solved. The objections of Roman Catholics to the super-Church role of the B.C.C. are mirrored in the fears of all other Christian bodies of the super-Church claims of the Roman Catholic Church, and these fears are if anything reinforced by the way in which Pope John-Paul II has chosen to express his role as Pope. What Roman Catholics feared about the way the B.C.C. seemed answerable to no-one, is reflected in a corresponding fear of a Pope who appears answerable to no-one, and makes a point of asserting his authority. It is authority more than any other issue that has bedevilled the history of the second millennium of the Christian Church. That problem is not just going to evaporate.

The other great issue of the decade is the role of the laity in the Church. It is as obsessed with the negative aspects of marriage and sexuality. Abortion, contraception, homosexuality, celibacy, etc., are what the public naturally connect with the name Roman Catholic. These are the issues on which the Church has taken it means living dangerously — so be it. Perhaps what is wrong is not the implementation of Vatican II, but the failure to implement it. We have tried to retain the old code. This has killed enthusiasm, just as it was kindled. The fire has burnt down, except for occasional spurts of flame from the embers.

This also is too gloomy a view. We have to give God credit for knowing his business. We are all inclined to think it is our ship, for which we are responsible. But it is God's ship, and he is responsible, and he has set a new course. Before we take sides on whether it is good or bad, we ought to try and see what God is trying to do, where he is taking us. This is no easy task, as each of us starts out with preconceptions which get in the way. But let us at least give God credit for knowing what he is doing and try to see things sympathetically.

So there is a shortage of vocations. Perhaps God intends there to be a shortage — why? — could it be that we are not using our existing priests properly, that they are doing too much? — Well, if they don't do it all, who will? — Perhaps the laity could do some of it. Perhaps some of it does not need doing. Perhaps we should be doing some other things that we are not doing. When we start to pay attention, perhaps God will give us new priests.

So there is a shortage of vocations, but women are excluded from ordination, girls are excluded from the altar — but we have always done it this way — perhaps God has decided the time has come for a change. I don't know, but perhaps we ought at least to look at the arguments again. Do they hold water, or do we want them to hold water? After all, what is so wrong with girls serving on the altar? They are half of human kind. What is wrong with that? — Oh, nothing is wrong. It's just that we've never done things this way.

So there is a shortage of vocations, and there is a crisis over priestly celibacy. — Well, priests have always been celibate. — No, they haven't. Not for most of the first millennium of the Church. Some were, some were not. It was only very late that rules were imposed about this matter. There are some good reasons to have celibate priests. But are they important enough to be the over-riding consideration when there is a shortage of priests? What about ordaining married laity? — They wouldn't be theologically trained, nor would they be willing to spend years in being trained. — Agreed. Do they need a long theological training? — Yes, if they are to do the job properly. Could the essential work be done without much training?

One could go on like this for a long time. The fact is that we are all challenged to rethink carefully all those things we normally take for granted. In the end it boils down to one issue, should we say men and women take more part in the life of the Church than is currently normal? If the Church is about preaching the word to those who haven't heard it (a number that increases by millions each year) then the answer must be 'yes'. There are not enough priests or religious to begin to do the job.

Another area of concern for the Church is the public impression of the Church as obsessed with the negative aspects of marriage and sexuality. Abortion, contraception, homosexuality, celibacy, etc., are what the public naturally connect with the name Roman Catholic. These are the issues on which the Church has taken
a prominent trend. Yet the real crisis of this period is the crisis in family life. Rarely
if ever in the past has family life been under attack from so many sides. The gradual
whittling away of a married man's income to shift the balance towards equal pay,
the devaluation and likely abolition of family allowances, the shifts in the tax and
allowances system which have made it financially advantageous not to be married,
have all come at a time when parents are stressed and overworked trying to survive.
The resulting breakdown of marriages, and the collapse of ordered upbringing,
breakdown in civilised standards of conduct. Governments respond with tougher
law and order policies, when it is social policy, or lack of it, that is the cause. Into
this void the Church should be stepping to champion the cause of the family and
reassert the primacy of the family in the social policies of the country. But, as yet,
there is little recognition of the gravity of the situation or the magnitude of the
opportunity. A Church that was seen as a champion of the family might be listened
to with more respect on the other aspects of morality. This is not an issue for priests
to take on, it is a job for the laity. But where are the lay champions to emerge from?
There is no forum, or platform for them. The Church has yet to recognise the need
for lay offices and officers. All authority in the Church is dependent upon
ordination. So we are back to the authority problem. Unless the Church finds a
way out of this impasse it is impotent.

Against this backdrop the Synod of the Laity can be seen for the sadly
inadequate response that it was. Like many lay people my life is beset with all the
problems of modern living: tax, job, children’s education, housing, dependants,
etc., etc. I have little time to spend on a Church that is bent on excluding me —
especially if I should be a woman. If the Church wishes to achieve results, to do
God's work, etc., it must mobilise its members and inspire them to act, cooperate,
involved. The Synod did not get such a message through to me. So I got on with
more important things — like income tax forms, balancing my bank account, etc.

I don’t want to close on this negative note, although it seems a fit response
to a disappointing Synod. Instead I would point to what is happening regardless
of the Synod. The growth of R.C.I.A., as a way of harnessing the enthusiasm of
lay people creatively. There is plenty of goodwill around it only we will make use
of it. The meetings of bishops, priests and laity together to prepare an agenda for
the Synod; this was really important in the sense of unity and consensus achieved.
Perhaps a later Synod will get to hear it. After all, if the still, small voice is ignored,
maybe next time it will be fire and a rushing wind. It is a pity we can’t listen to
the still, small voice.

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A Role for the Laity

CHRISTOPHER WILDING

In the Acts of the Apostles, St. Luke tells us that Christ gave notice to his Apostles
of their spiritual mission when he said: “You will be my witnesses not only in
Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.”
Luke also tells us that while the Eleven waited for the promised power of the Holy
Spirit to come on them, they “joined in continuous prayer, together with several
women, including Mary the mother of Jesus, and with his brothers”. The Apostles
therefore, as they prepared for their tremendous role, drew strength and encouragement from the prayerful company of the believers — a compelling model
for us today.

Nevertheless, there is a distinction here to be drawn from the outer between
the particular function of the Apostles and that of the rest of the faithful, a distinction
later reinforced by the election of Matthias out of the faithful to join the Apostles,
so that all the places in the apostolic team should be filled before Pentecost. St. Luke
reassures us that there was no rift, discussion or great controversy caused by this
distinction, since the whole group of believers was united, heart and soul. It was
natural. Incidentally, I wonder what happened to Joseph Barsabbas, the loser in
the election? Perhaps he went on to become the world’s first parish council
chairman. Later, the Apostles further defined their own function when they said
that it would not be right for them “to neglect the word of God so as to give out
food”, and that the faithful had to select seven of their number to do it. We can
assume that there were no dissenting voices this time either, since Luke again says
that “the whole assembly approved of this proposal”. It was another natural
development in the partnership of the ordained and the laity. There then followed
what must have been the first commissioning ceremony of “lay ministers”: the
seven were presented to the Apostles, who prayed and laid their hands on them.
This was the final sign of the contract established between priests and people to
collaborate in God’s work for the rest of time.

Things are different now, or rather the image has become clouded. For one
thing, as the number of Christians has increased and their communities have spread,
the frailty inherent in our human nature has put an end to the absolute harmony
which according to Luke surrounded the decisions of the first believers in Jerusalem.
St. Peter also presumably did not have to reconcile the conflicting claims of this
or that group until much later. We can be sure, however, that a clear and acceptable
division of labour has quite properly existed within the Church from its earliest
days. What has clouded the clear image we find in Acts, misleading both priests
and people, is that the Church has looked upon this division as one of quality rather
than one of function, that it is somehow better to be Matthias than to be Joseph
Barsabbas. There was no hint of this in Luke’s account. A healthier attitude would
surely have been that which, as I see it, prevailed in the early Church, and which
is only just beginning to re-establish itself after centuries of neglect: that in God’s
vineyard the one who plants is as valuable as the one who prunes or the one who gathers in, or indeed as the one who prepares the meal in celebration of the harvest and invites his fellow-labourers to rest and be thankful.

Last autumn’s Synod in Rome, which met to consider the “Vocation and Mission of the Laity in the Church and in the World” was an honest, albeit, to us who view such ecclesiastical gatherings from the outside, cumbersome attempt to accommodate the lay movements which have mushroomed since the Second Vatican Council, and to reassure the laity that we are valued within the structures of the Church. According to the various analyses of its first official communiqué, “Message to the People of God”, this Synod seems to have been a mixed blessing.

Many were hoping for some indication that what I have already described as a healthier attitude towards function rather than quality has indeed been re-established at the highest level within the Church. Have our hopes been fulfilled? On the one hand we are heartened by that part of the synodal message which recognises the many ways in which the laity can “sanctify the world and collaborate in the realisation of the Kingdom of God”. Yet in the next paragraph we find stated once again that only the ordained have a “special dignity”, as though sanctifying the world and helping to make real the Kingdom of God were not especially dignifying roles. I see no dignity for the priesthood without the laity.

It is important not to let such statements of a consensus view dilute the insights of individual pastors. I have great sympathy for the Canadian Archbishop, who, having commented that the Synod had produced “nothing of significance” for Canada’s Catholics, and that he felt deceived by a Church system which made real dialogue impossible, went on to say that he consolationed himself with his conviction that “the Church is lived at home”, and that he could not wait to get back to Canada, presumably to draw strength from his people. As a delegate to the 1980 National Pastoral Congress, one of my most lasting memories will be of the closeness of the bishops and the laity, each seemed to be happy to depend upon the other, as did the Apostles and the first believers in Jerusalem, and we all went home to start living the Church in our parishes.

It is fair to say that the Synod, it has stressed the importance of the parish as the place where most of us will meet the challenge to sanctify the world and realise the Kingdom. No one could deny that this is what we are all called to do eventually. It is an exquisite challenge: laid down by Our Lord, its stakes are high and its goal indescribable in its perfection. We really have no alternative but to respond sooner or later. The trouble is that to describe the challenge in such terms can bewilder many of us; our energies can surely be engaged without the need to do this. My own personal advice for years in the Society of St. Vincent de Paul, mother for years in the Catholic Women’s League, typical of countless thousands who happily and without fuss serve God in their neighbour, were not galvanised into action by any description of the wider purpose they were fulfilling, however beautifully expressed. I would go further and risk the criticism that it ought to be possible to engage the energies of the laity without the need to formalise our functions into “ministries”. Indeed, one of the bishops at the Synod suggested that the term “lay ministry” contradicts itself; another warned the Synod against losing

As a Christian, I believe in the perfectibility of mankind. But it is not enough to await perfection; it is incumbent upon each of us, according to our talents, to achieve it, to realise the Kingdom. The Apostles awaited the descent of the Holy Spirit, but I suspect that what Our Lord wants us to do is to go out to seek the Spirit which has already descended, to open our hearts and ask the Spirit to enter in and have its effect there, in short to know that Pentecost is a daily event. In this way our human nature is renewed and made into a manifestation of the divine potential residing in each of us. I think this is what happens — even despite ourselves — whenever we prepare thoughtfully for any human activity which is not directed to bad ends — performing an operation, studying, being ordained, negotiating for peace, educating the young, getting married. These and more are all things which proclaim God’s collaboration with His Creation.

Perhaps we can now see much better why it is that the parish is such an important community. It is where the Word is implanted and nurtured, where habits of prayer, service to others, worship and thanksgiving are learnt. The parish is where we are most likely to learn how to live with Pentecost. The combined effects of this spread out with us from the parish into the world. Wherever we work, whatever our trade, we become agents of the divine. Will in all we do. As Christian laity we have the assurance that our human skills are God-given and, properly directed, strengthened by the underlying and informing spirituality of our priests, we do enjoy countless opportunities to sanctify the world and make His Kingdom real.

Christopher Wilding is Director of Studies
The reasons why men become monks and their understanding of what they are doing change subtly over the centuries. Different generations stress different aspects of the monastic vocation. Yet the similarities and continuity of vision and ideals can often be startling. Here we print an interesting pair of talks to novices, as aspects of the monastic vocation. Yet the similarities and continuity of vision and ideals can often be startling.

From 1987, we have Fr. Abbot's chapter for the first perseverance of the two novices. He addresses them and the whole community three times during their novitiate year, moments when he and they pause to review their progress in the monastic life. From 1781, we print the talk given to Br. Richard Pope before his profession. It presents the monastic life as a way of renunciation in imitation of Christ and lays great emphasis on the fact that it is a life that can be followed despite the prevailing climate of the age.

Richard Pope was born in Lancashire in 1760, presumably a member of the family several of whose members became monks at St. Laurence's at Dieulouard. The modern system of simple vows after a year, to be followed by solemn vows three or more years later, was not invented until the late 1850s. Before then, vows at the end of the novitiate were for life, and were regularly taken at the age of 17 or 18. The pre-Revolutionary French Government were unhappy with this arrangement and from 1768 onwards the English Benedictines had to accept their ban on professions before the age of 21. The English feared a loss of vocations if clothing were postponed until the age of 20 and for some years simply extended the length of the novitiate; this problem, and further pressure from the Government, drove them towards increased centralisation and after 1785 they set up a common novitiate at St. Gregory's Douai, where young men dedicated to the monastic life and called candidates were sent for study, to be clothed at 20 and finally professed at 21. This scheme was swept away in 1793, but it prefigured the more successful common novitiate at Belmont that lasted from 1859 until the First World War. Richard Pope was professed at St. Gregory's Douai three weeks after his 21st birthday, having presumably begun his novitiate at Dieulouard some time after 1777. He went on to serve on several northern parishes, the last 24 years of his life spent at Netherton near Liverpool, where he died in 1828. The sermon for the profession was presumably given by the Prior of St. Gregory's, Fr. Gregory Sharrock, who later that year went on to become co-adjutor bishop in the Western District. He was one of 22 children, one of whom was also prior of St. Gregory's, another laybrother there, one was a priest at St. Laurence's and another Br. William Sharrock, a laybrother of St. Laurence's who was the only individual to have accompanied the little community at every step of the journey from Dieulouard to Ampleforth, where he died in 1828.

This document was found in the departmental archives at Lille by Fr. Bernard Green in April 1987. It was among the papers of the Cambrai nuns (now at Stambrook) transferred to Lille after the Revolution. It consists of eight quarto sheets, in a legible hand; its catalogue number is 26 H 14c. The spelling and punctuation have been modernised. The reference in the text to Princess Louise is to a daughter of Louis XV and aunt of Louis XVI, who caused a sensation in 1770 by becoming a Carmelite at St. Denis.

Bernard Green O.S.B.

Sermon for the Profession of Br. Richard Pope, 22 April 1781

I doubt not, dear brother, but that you have considered well the obligations of the state you are now about to engage in, and that you have given to it all the attention which it deserves. It is certainly one of the most important undertakings a man can enter upon; it is a kind of enlisting into the particular service of Almighty God, by which you devote yourself entirely to his services in this life, in hope that you may eternally enjoy him in the life to come.

The life of a religious man consists in endeavouring, for as much as human frailty will permit, to follow the footsteps of our Blessed Redeemer, to imitate the example which he himself gave us; and which, he tells us, he set down before us for our imitation. He frequently inculcates to us, both by words and example, that obedience is the most acceptable sacrifice that it is possible for us to make to Almighty God. He himself in obedience to the will of his eternal Father took upon him our flesh, suffered every indignity that the world could heap upon him, and crowned all by humbling himself unto death, even the death of the Cross for our Redemption, and our example as he expressly tells us. And in regard to voluntary poverty or our abandoning the things of this world, his example alone would be a sufficient lesson for us, but he has overmore given us his most expert advices on the occasion. He who was Lord of all nature chose for our instruction to enter into the world in the greatest want of every convenience, he was thrown out of the dwellings of men and obliged to herd with beasts, and all this to show us the contempt we ought to have of the things of this world; and the whole tenure of his life was a conisual lesson to us of poverty and distress. But should we imagine that his example is above our strength and that it would be presumption in us to imitate the actions of his humanity, which was supported by his divinity, yet we have his positive advice to embrace that voluntary poverty of which we make profession; from what he said to the young man, who came to consult him about what was most proper for him to do to make sure his eternal salvation, for to him our blessed Saviour answered: If thou wilt be perfect go and sell all that thou hast and give it to the poor: he also in other places tells us that if we desire to be his disciples we must renounce all we have and take up our Cross and follow him. But it seems superfluous here to cite any particular passages out of the Gospels to prove the point in hand; since we can scarcely open them in any place where we do not find expressly inculcated the necessity of humility, obedience, and a contempt of worldly things.

A third evangelical counsel which he gives is chastity, of which the life of Christ was a perfect model, and he in a particular manner inculcates it to us, when he tells us that there are eunuchs who make themselves such to gain the Kingdom of Heaven: not to mention St. Paul who most earnestly recommends the state of...
virginity, and assures us that matrimony is a great obstacle to us in our way to eternal life. These three evangelical counsels, obedience, voluntary poverty and chastity, are the great objects of the life and vows of Religious men. These are not as some may imagine the inventions of men, but the perfection of the Gospel, preached to us by Christ himself, and practised by him for our instruction; he has also left us examples of the same conduct more applicable to our own nature in the lives of his Apostles, of his disciples, and of the first pastors of the Christian Church, the greatest part of whom may be said to have been Religious men in the most extended acceptance of that word; there was the most perfect obedience and subordination among them, and St. Peter in the name of the Apostle declares that they left all to follow Christ, and many of the faithful giving up all they had, and laying it at the Apostles' feet, lived after wards in common. But when all this primitive fervour was much abated, God Almighty raised up at different times holy men whom he appointed to restore in some measure the practice of the Apostolic times by founding religious orders, that the world might not be without some examples, even in the worst of ages, of that self denial, contempt of the things of this world, and of those more sublime virtues so much calculcated in almost every page of the Gospel. And among those holy and exemplary men Almighty God may be said to have appointed our St. Father S. Benedict as Patriarch, and Father of the monastic institute in the western world, for so he is styled by many Fathers of the Church and even by Provincial and General Councils who speak of his rules with the greatest eulogism and as meriting all their approbation.

This, dear brother, is the institute you now propose to engage in; and in it you will infallibly find every help which can contribute to your advancement in virtue, and towards your merit an eternal crown of glory, if you enter upon it with those motives which Almighty God requires of you in so holy an action, if your conduct be guided by a simplicity of heart, inflamed by the love of serving him, and if in renouncing the perishable things of this world you have only his honour and your own salvation in view. But take care, my dear brother, that while you make this solemn renunciation in the eyes of Heaven and Earth, beware, I say, that like Ananias, whose dreadful punishment is recorded in the Acts of the Apostles, you retain no part of the offering you make to God, hidden in the dark folds of your heart. ... the sacrifice you are about to make is truly great and awful and will doubtless cause joy and festivity among the Angels in Heaven, if you do it with all the sincerity of heart which God expects in such a self offering. But great as your action is, besides the counsels of the Gospel you have innumerable examples to encourage you in it, call to your mind the lives of the Apostles and the primitive Christians, reflect on the immense number of Saints and holy men who have sanctified themselves in the same institute which you are about to embrace; call to mind the many Emperors, Kings and Princes whom you may have read of, who in the midst of prosperity, riches, and honours have descended from their thrones, given up their crowns, and abandoned every enjoyment that riches, power and the world can give, to make the same sacrifice of themselves which you are about to make; their hearts were thoroughly penetrated with the great truths of the Gospel, and they wisely understood that they were not created for this world but only placed in it as in place of trial, and that all the greatness and riches which surrounded them were only so many impediments to them in their progress to that eternal happiness, for which alone they were created. They had well considered those words of our Saviour who says: that it is as hard for a rich man to enter into the Kingdom of Heaven, as for a camel to pass through the eye of a needle and the vigour of this severe sentence made them choose to cast off those shackles which they were affayed would be so great an incumbrance to them in their progress towards their heavenly country. Such great examples are indeed but very rare at any time, but particularly in those times of dullness and infidelity, God Almighty however of his goodness towards his creatures will not permit his Church to be without some great examples even in the worst of times. In our own days we have seen with admiration a great Princess, the Princess Louise of France abandon the pleasures and enjoyments of a most splendid Court, and all the endearments of a loving and royal parent to become a striking model to this age of humility, self denial, and in a word of every religious virtue, and her great example now gives vigour and will probably long keep up the spirit of St. Teresa among the daughters of that holy foundress. But be not dejected, dear brother that it is not in your power to make so brilliant a sacrifice. If you sincerely give up your own will without reserve, your offering will be truly great in the sight of Almighty God; he does not expect that all men should offer him great things, he stands not in need of our offerings; the fasting of the poor widow is often more pleasing to him than sumptuous holocausts of the rich and mighty.

St. Peter who had little to offer but old nets, his fishing rods and hooks, conscious of his merit in having renounced all to follow Jesus Christ, asks with assurance of the Son of God in his own and the Apostles' name what reward they might expect for so great and so truly heroic an action: to whom Jesus Christ answered saying that when the Son of Man should come in glory to sit on his judgement seat, that they should sit on twelve thrones to judge the twelve tribes of Israel, and that all those who should abandon their houses, relations and lands for his sake should be recompensed a hundred fold, and should moreover enjoy eternal life. God Almighty in holy writ assures us that the vows we make in dedicating our lives to his service are perfectly pleasing to him, Novit et Reddit, he advises us to make them, but by the word redde, he shows how exact he will be in requiring our performances of them. Though the reward that Almighty God promises you in return be truly great and such as the heart of man cannot conceive, yet what he requires of you is truly easy if you walk in his commandments with an upright heart, for he assures you, and you must believe him, that his yoke is sweet and his burden light: there is a comfort and sweetness to be found in humility, obedience and self denial which is tasted with rapture by the true servants of God, which is not to be conceived by the slaves of the world who repudiate all the wisdom of God to be folly.

I doubt not my dear brother but that your offering up of yourself will be a pleasing sacrifice to God, as I presume that it is entire and made after the most mature deliberation. You have long seen pretty nearly what is the practice of our houses, but this is not precisely what you are to profess, but you are to profess
obedience according to our Rule which is of so unlimited an extent that it only excludes such obedicences as is contrary to the law of God and our Constitutions are a legal comment upon our Rule; as these are therefore to be the chief regulators of actions, I hope that you have read and considered them with proper attention and that hereafter you may pretend no cause of ignorance in that regard; I must entreat you to answer me this question. Have you read and understood our holy Rule and the Constitution of our Congregation?

May Almighty God give you grace to make an acceptable sacrifice of yourself to him, and may he enable you to live up to all the extent of your promises, and recompense you hereafter with that crown of glory, which he has promised to all those who abandon all to follow him.

Chapter for the Novices’ Perseverance 15 December 1987


We have come to your first perseverance at the end of three months of your novitiate. You remember how St. Benedict says that newcomers to the monastic life should not be given an easy entry; “Test the Spirits”, he said, quoting John’s first letter, “To see if they be from God.” So the novitiate is a time of testing; it is to find out — to enable you to find out for yourselves — if the spirit which brought you here is the spirit of God speaking in your lives.

The questions are for you to ask yourselves just as much as for the novice master or for me.

The first question is: do you seek God? And St. Benedict adds “revera” — in very truth. It is easy for people to seek God in a superficial way, but is your seeking deep and true? That is the question for monastic life. Seeking God won’t do for a monk, if it is an occupation to be fitted, whenever convenient, into other interests; other interests must come second and our God-seeking intent must come first. It won’t do as an interest for when we feel like it — dependent on mood, looking for the satisfaction of feeling. Our seeking of God must have enough depth and truth in it, to govern feelings, not to be governed by them.

The second question is about zeal for prayer and especially community prayer in the choir. Real concern and dedication is demanded. In the pressures we all experience in life, work and other duties can take us away from the choir at times; nothing must ever take us away from our inner dedication to prayer — to the prayer of the community. To feel deprived if we are not there, that is the test.

The third question is about zeal for obedience. The value of obedience is that it is the imitation of Christ in his obedience to the Father’s will. That is the deep and inspiring truth about it; it unites us to Christ in his relationship to the Father. Monastic obedience takes us to the heart of the Trinity, while the love of our own will separates us from God. It is not a dull external conformity that is in question but something which, in its true meaning, can be inspired only by love; a desire for self-giving, a fear of self-seeking, inspired by love of Christ in submission to the Spirit.

The last question is about zeal for trials. St. Benedict wants no illusions. There are hardships and difficulties in monastic life. To be generous in accepting them is to find a short way to God. The Constitutions are explicit following closely the Rule: a monk must share “patiently in the sufferings of Christ (and do) deserve also to share in his kingdom.” There are many, many consolations in monastic life; there is much warmth and mutual support in community; St. Benedict’s words in the Prologue have rung true in monastic communities throughout the ages: “As we progress in this way of life and in faith, we shall run on the path of God’s commandments, our hearts overflowing with the inexpressible delights of love.” These words ring true in monastic life; nevertheless the way to the fulfillment of these words is through sharing patiently in the sufferings of Christ. In an age of “instant” everything, let us beware of “instant spirituality.”

In his chapter on the novitiate St. Benedict is not wrong as speaking of the hardships and difficulties which lead us to God. He is not wrong because he is speaking the gospel message; and the gospel message is also the monastic message.

I think there is no other calling in which three times in the course of training or initiation the novice is asked to pause and answer formally and with reflection with the question: “Do you want to persevere?” It doesn’t happen in seminaries in preparation for the priesthood. It doesn’t happen anywhere else that I know of. It does happen in monastic life, and it is important. In fact the three perseverances are only the beginning; there is the questioning in Council and Chapter after perseverances; so that in one year there are five times when a novice is to say formally and solemnly whether he wants to go on, whether he is eager to go on, having considered in prayer all that is involved.

It is all part of the careful preparation for commitment — commitment to God in the monastic way of life. St. Benedict almost seems to have anticipated our age, in which commitment is so much not the natural flowering of the late twentieth century ways of living. It is the way of the world today to change “commitments” to suit changing moods and changing likes and dislikes. That is what the ethos of our times assumes to be the natural, the inevitable way of conducting our lives. And so we have to learn commitment and by learning it we may discover the depth of meaning and the riches that are inaccessible if we touch only the surface and fail to penetrate to the deeper levels.

Think of the story of the sower in the gospel. The seed (the word of God) is always the same. The difference is in the soil. The superficial are symbolised by the shallow soil on the path and the ground covered by brambles. The rich soil symbolises those who have learnt commitment. The story is for everyone and the gospel commitment is to be found in every walk of life. But for the monk the commitment demanded is in the monastic way of life — with all its rewards and consolations and with all its difficulties. That commitment is the rich soil in which the gospel harvest will come into its fullness.

This ceremony, in which you ask for perseverance, is an important event for all of us in the community; it is important not only because it does us good and makes us glad to see your progress, but also because we are reminded of our own commitment; as you ask for perseverance in the novitiate, we ask God to confirm and renew our own perseverance and that of all the community.

It is a time of year when everyone is tired and perhaps jaded from the hard
work of the term. As your perseverance in the novitiate reminds us of our commitment, we may perhaps reflect on one of the really encouraging things about perseverance in our monastic spirituality. Whatever good and legitimate and welcome means there are for rest and refreshment, there are no means of recuperation like renewal of our spiritual commitment to God — especially in the choir. There used to be an advertisement for some drink, which said that it reached the parts that nothing else could reach. The advertisement was rubbish, but what it said is true of prayer — of the Opus Dei. The revival of our heart and the new faith and hope that comes with prayer faithfully pursued reaches "to the division of soul and spirit." The true refreshment, the new strength which really lifts us up is to be found (as we empty our minds of other things) in our seeking of God, in our love of prayer, in our readiness for obedience, in our acceptance of whatever suffering God asks of us; it is to be found in our monastic commitment.

The Malt Shovel, Oswaldkirk
(Ampleforth 461)
A former Manor House and Coaching Inn, 'The Malt' is run on traditional lines with traditional fare and traditional ale from the wood. Sheltered gardens for summer and open log fires in winter. Three letting bedrooms.

The Pheasant Hotel, Harome, Helmsley
(0439 71241)
A country hotel with 12 bedrooms, all with private bathrooms, colour TV and tea and coffee making facilities. Enjoy a snack in our oak-beamed bar or the best of English food in our dining room. AA and RAC Two Star and recommended by all the good hotel guides.

The Rangers House, Sheriff Hutton
(Sheriff Hutton 397)
Featured on the BBC TV Holiday programme. A 17th Century house in secluded and peaceful surroundings offering excellent cuisine and accommodation. Personal attention by the owners.

Whitwell Hall
(Whitwell-on-the-Hill)

White Swan Hotel, Ampleforth
(Ampleforth 239)
We are now able to offer accommodation in newly converted fitted bedroom as well as our usual bar meals every lunchtime and evening. Dining Room opens to non residents 7-10

The Worsley Arms Hotel, Hovingham
(Hovingham 234)
A Georgian Coaching Inn situated in the delightful village of Hovingham, only 5 miles from Ampleforth. The 14 individually decorated bedrooms all have private facilities and the good food provided by our chef makes a truly worthwhile stay.
Ryedale Lodge, Nunnington
(Nunnington (04395) 246)
A small country house hotel and restaurant personally run by Jo and Janet Laird offers peace, tranquility and good living.

The Blacksmiths Arms, Aislaby, Pickering
(Aislaby (0751 72182)
Comfortable accommodation backed by a restaurant serving local produce, game in season, fresh vegetables and home made sweets.

Fairfax Arms, Gilling
(Ampleforth (04393) 212)
Under the new ownership of Neville and Sandra Kirkpatrick, this popular inn has now been completely refurbished to a high standard. We now serve bar meals and grills every lunchtime and evening. Two holiday cottages are also available.

The Feversham Arms Hotel, Helmsley
(0439) 70766
An historic coaching Inn luxuriously modernised retaining its old charm. 20 bedrooms with all facilities. Some with four poster bed and de-luxe bathroom. Superb food specialising in shellfish and game. Own tennis court, swimming pool and gardens. Autumn-Winter and Spring Bargain breaks available for parents visiting Ampleforth. A.A. three star, R.A.C. three star and Egon Ronay recommended.

Hawnby Hotel, Hawnby
(Bilsdale 202)

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Members of the Community

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Abbot Patrick Barry
Father Abbot:
Fr Sigebert D’Arcy
Father Prior:
Fr Benet Perceval
Father Subprior:
(also Abbot’s Secretary)
Novicemaster:
Fr Aelred Burrows
Junior Master:
Fr Timothy Wright
Delegate to General
Chapter:
Fr Benet Perceval
Oblate Master:
Fr Columba Cary-Elwes
Guestmaster:
Fr Adrian Convery
Infirmarian:
Fr Michael Phillips
Procurator:
Fr Bede Leach
Estate Surveyor:
Fr Bede Leach
Librarian:
Br Terence Richardson
Master of Ceremonies:
Fr Alban Crossley
Choir Master:
Br Alexander McCabe
Warden of The Grange:
Fr Edgar Miller

School

Housemaster, St. Cuthbert’s:
Fr. Walter Maxwell-Stuart
Guestmaster:
Fr. Julian Rochford
Headmaster:
Fr. Simon Trafford
Housemaster, St. Aidan’s:
Fr. Charles Macaulay
Housemaster, St. Edward’s:
Fr. Dominic Milroy
Headmaster:
Fr. Edward Corshould
Housemaster, Junior House:
Fr. Henry Wansborough
Librarian:
Fr. Anselm Cramer
Junior House:
Fr. Stephen Wright
Warden of The Grange:
Fr. Aelred Burrows
Housemaster, St. Dunstan’s:
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Fr. David Whitfield
Housemaster, St. Thomas’s
Manager, School Shop
Gilling Castle
Housemaster, St. Oswald’s

Fr. David Whitfield
Housemaster, St. Hugh’s

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Fr. Kieran Corcoran
Gilling East
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Fr. Bonaventure Knollys
and Helmsley
Oswaldkirk
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Fr. Christopher Topping
Fr. Edmund FitzSimons
Fr. Gregory O’Brien
St Mary’s Priory
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Warwick Bridge
Fr. Francis Vidal
The Presbytery
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Carlisle
Cumbria CA4 8RL

Workington
Fr. John Macauley
Fr. Piers Grant-Ferris
Fr. Gregory Carroll
The Priory
Banklands
Workington
Cumbria CA14 3EP
Tel: 0900 2114
Fr. Benet Perceval is the Sub-Prior, ranking third in the Community as the Prior's deputy. He is also the Delegate to the General Chapter, chosen by the Community to accompany the Abbot to its meetings. His discretion and competence have made him an ideal Abbot's Secretary, and his financial acumen has made him Sub-Economus. He was Secretary of the Ampleforth Society until Easter 1988 but remains Secretary of the Ampleforth College War Memorial Trust Fund.

Fr. Columba Cary-Elwes is indefatigable. In 1987, he gave seven retreats and ten talks. He visited contemplative houses to give spiritual input four times. On a weekly basis he is involved in the services of reconciliation and pastoral counselling in the school, and hears confessions at Gilling once a week. Looking after the Oblates is demanding, not least keeping up with correspondence which amounts to several letters a day and his large news letters three times a year. And he is an ever-ready ear for members of the Community and guests. A new CTS pamphlet, St. Benedict and his Rule, has been composed by him. He was in Australia to share Lent with the diocese of Bishop Heather in Sydney.

Fr. Edmund Fitzsimons, who is Economus of the Mission Fund and serves on our parish of St. Mary's Warrington, was appointed Cathedral Prior of Chester in 1987. When the Dean of Chester heard of this he wrote at once inviting him to attend an ecumenical pilgrimage in August 1988 at the Cathedral, at which Ampleforth and possibly Belmont monks are to sing Compline. He has been asked to "do something symbolic" with the Dean to express their desire for real unity in Christ. Fr. Edmund is looking forward to seeing his cathedral, for despite an upbringing in Liverpool and many years on parishes in that part of the world he has not yet visited it.

Fr. Laurence Bevenot is on the staff of the parish at Cardiff. Before Christmas, he had a nasty fall from his bicycle but within three days he was back on the road. For 20 years, since the demise of the parish's Legion of Mary, he has run the Circle, a group devoted to pastoral and charitable work. At one time, the group did door-to-door census work, asking people what religion they belonged to, if any. Its work now is chiefly visiting hospitals and the sick, collecting annually for the Cardiff Blind Institute and weekly for Aid to the Church in Need. They also use their collections to finance occasional half-day retreats for the group, as well as the tea and biscuits consumed at their meetings. The biscuits of course are Garibaldis, appropriately enough as Fr. Laurence's father was a Papal Zouave aged 15 and helped rout Garibaldi at the Battle of Mentana. For the last three years, he has also run the Latin Torch Choir, which rehearses every fortnight in the Nazareth House Chapel. There are more than 30 members. On 8 December 1987 they sang a Marian evening presided over by Abbot Rees of Belmont. On All Souls Day 1987 they sang a Latin Requiem at Dinas Powys.

Fr. Raymund Davies has worked on a variety of our parishes over the last 40 years, and at the age of 77 he is still looking after societies and visiting...
methodically in the parish of Brindle. He is responsible for a district of over 500 houses, some 2,000 souls. He seldom leaves the parish and rarely takes days off, not having been away from Brindle in the six months following the summer.

FR. MAURUS GREEN, who serves on the parish at Leyland, is active in encouraging the work of new groups promoting the values of the family and chastity in the new moral climate of the late 1980s. He looks to these grass-roots organisations as preaching the dimension of the Gospel that the Catholic Church has never denied but has perhaps been unsuccessful in encouraging. This is needed now, given the promiscuity, divorce rate, abortion rate and spread of A.I.D.S., more than ever before. Just before leaving Warrington in April 1986 he was instrumental in founding such a group, Family and Youth Concern for the Northwest.

FR. JULIAN ROCHFORD, who has visited Medjugorje several times, is now promoting the place and its message. He gives presentations lasting at least three hours, covering the Yugoslav background, the story of the first apparitions, slides to illustrate a pilgrimage, objections and replies about Medjugorje, books and other literature of the subject, the Hans Schotte video and the five main teachings. He is happy to send further particulars to anyone organising a group for a day or half-day. He has also used the new Blessed Sacrament chapel in the Lady Chapel at Osmotherley for all-night vigils devoted to the Synod on the Laity and the Marian Year; his next vigil will be on evangelisation. In 1987, he took over the care of the hermitage built by Fr. Aidan Gilman when Fr. Gregory Carroll went to Workington. It provides a form of Poustinia but with more opportunity for work and activity than some.

FR. GERVAE KNOWLES is chaplain to St. Martin's Preparatory School. He also runs the Fishing Club and looks after the two upper lakes. He is in charge of the strong room and responsible for the deeds that are stored there, and he also has the job of replying to requests for the Benedictine Yearbook.

FR. JUSTIN CALDWELL is on the parish at Bamber Bridge. His district there includes St. Catherine's Hospice, where he says a weekly Mass, and two old people's homes. He is R.C. Chaplain to H.M. Prison Wymott in Leyland, where he celebrates a Sunday Mass and interviews new arrivals and looks after the pastoral needs of the inmates. He keeps up his hobbies of walking and postal chess, playing in the 1987 championship of the national postal chess club.

FR. SIMON TRAFFORD is to retire as Housemaster of St. Aidan's at the end of the summer term in 1988. But his other jobs continue: Commanding Officer of the CCF, Master in charge of Golf, and teaching Latin, Classical Studies, R.S. and General Studies. His skill as a calligrapher keeps him busy both in answering requests for work from the school, monastery and friends, and also in lecturing to local organisations. He is a longstanding member of the Society of Scribes and Illuminators.

FR. NICHOLAS WALFORD returned to the monastery from Gilling in the summer, and the effect on the wood on the hill behind the Abbey is already obvious.
I have spent two evenings with them. I accepted an invitation to say Mass at St. Richard's Prep School, Bromyard, whose Headmaster, Richard Coghlan, is an Old Boy (T60), and so to spend a day immersed in the Prep School atmosphere. Gilling Old Boys, who remember the bed-time readings from the works of Gerald Durrell, may like to know that a letter of appreciation to the author, which included a description of the pyjama-clad audiences over the years, produced an unexpected delight. In spite of my assurance that no reply was needed or expected, I have just received not only a personal letter from Mr. Durrell, but with it a copy of the latest illustrated edition of "My Family and Other Animals" with a dedication written on the fly-leaf and also a cartoon drawn by him. A little gratitude, more than well deserved in this case, can go a very long way. Coming over the horizon rapidly is my departure for 10 weeks in Rome, followed by my trans-Atlantic journeying, after which it may not be so easy to find a normal to return to.

FR. HENRY WANSBROUGH plays a prominent part in scriptural study at several levels. He is Secretary of the International Symposium on Gospel Studies, comprising Theology professors from the universities of Lund, Trondheim, Basel, Dallas, Durham, Rome etc. He is preparing their international meetings in Dublin and Milan. Having been a trustee of the British Catholic Biblical Association for some years, he has just been elected its Chairman. He reviews 30 to 50 books each year, with a regular column in Priests and People, and frequent appearances in The Tablet, The Catholic Herald and Scripture Bulletin. For the Universe, he is a member of its editorial committee for the successful series in 1987 "Faith Alive", and for the new series "Word Alive". The new A-Level in RS has been absorbing his attention; he has devised four new modules for it and written for each a 10,000 word course book. He is Housemaster of the Junior House, teaches Classics and R.S. and has wide musical and sporting interests and activities in the school.

FR. PIERS GRANT-FERRIS serves on the parish at Workington. His district includes the largest village in England, Seaton, where Sunday Mass is now celebrated in the Anglican Church; the Anglicans have installed a crucifix to make Catholics feel more at home. He is chaplain to the St. Joseph's Comprehensive School, now threatened with closure, as well as to the local Sea Cadets, the Banklands Youth Club and the local independent hospital. On 22 November 1987, he organised a successful parish pilgrimage to Carlisle to join a silent walk from the Castle to Gallows Hill in memory of Bd. Christopher Robinson on the day of his beatification. In aid of the poor parishes of the diocese, he organised a sponsored walk that raised £560. On Sunday 24 January 1988 he helped arrange a well attended ecumenical service in the parish church at which Fr. Gregory Carroll preached about Mary the Mother of God in memory of the Marian Year.

FR. STEPHEN WRIGHT, who is the assistant at Junior House, had a varicose vein operation during the Christmas holidays in December 1987. He recuperated at the monastery for a few weeks and then went away to complete his recuperation before the start of the new term but suffered a pulmonary embolism, which made it impossible for him to return before Easter.

FR. GORDON BEATTIE was given the task 21 years ago of being Editor of the Benedictine Yearbook (founded as the Benedictine Almanac and Guide in 1863). His first edition, the 1968 edition, did not appear as his instructions had been to close down the Yearbook which was running at a loss. However after the appearance of the 1968 edition General Chapter had other thoughts, and now 21 years later, with the exception of his period in Nigeria, Father Gordon has managed to produce 18 annual editions of the Yearbook. He has made the production solvent and has increased sales to 4,500 copies a year, selling on all five continents. Apart from the actual editorial work, which he is fortunately allowed to continue, off-duty, in the R.A.F., Father Gordon has also managed to distribute over 75% of the copies, in person each year. For 20 years, every Advent, he sets off on the road armed with Yearbooks to call on over 60 Benedictine and Cistercian Abbeys, Priories, Convents, Parishes and Schools, as well as Cathedrals and Bookshops in the British Isles. An average journey each year is over 1,500 miles (2,000 miles when he was in R.A.F., Germany), taking him to most houses south of Ampleforth (and when he was in R.A.F. Kinloss, north of Ampleforth as well). Apart from individual deliveries to Kylemore, Glenstal, Pluscarden and Port Augustus, annual deliveries are made between Talacre and Ramsgate, Buckfast and Ampleforth. It is not the savings on postage which encourages him to make such deliveries (his time is free as he is able to take leave from the R.A.F.), but the contact with the houses and parishes appearing in the Yearbook, and the contact between such houses, especially the convents. Although he has made visits to Pennant Hills, the Worth parish in Peru, and the E.B.C. houses in the United States, Father Gordon says he has no intentions, as yet, of adding these to the annual Advent delivery route!

FR. ALBERIC STACPOOLE is Tutor at St. Benet's Hall, Oxford, where he lectures in the University and has taught and tutored the special subject on the Dardanelles campaign. In this Marian year, he has been to Lourdes and Medjugorje and has published a book entitled Mary and the Churches; he is General Secretary of the Ecumenical Society of the Blessed Virgin Mary and under its auspices has lectured on original sin at Hengrave Hall and Iconoclasm and Nicea II at Westminster. His range of speaking and preaching is vast: the De Satge Lecture at Chichester Theological College on the papacy; a lecture on Mariology and the Council to the Newman Association at Belmont; at Southampton on the history of celibacy; for the Anglican Oxford Archdeaconry Christian Training Scheme he has taken seminars on the medieval Church and plans lectures in the spring on pre-ARCIC ecumenism; he has preached at Bathó and other colleges, has participated in the Pune House ecumenical lectures and the Tenth International Conference on Patristic Studies. He is also a most prolific writer, producing articles recently in The Priest and People, the Downside Review, The Month, One in Christ: scarcely an edition of some of these journals appears without an essay from his pen. He is co-editor with Professor Adrian Hastings of a new project, A Directory of the Second Vatican Council.

FR. AELRED BURROWS gave the end-of-year retreat at St. John's Seminary, Wonersh, last November. He has also written an article on "Wesley the Catholic" for the celebratory volume, "John Wesley: Contemporary Perspectives" to
commemorate the 250th year of John Wesley’s conversion. It has been published by S.C.M.

FR. LEO CHAMBERLAIN is heavily involved in work for Christianity behind the Iron Curtain. As Chairman of Poland 87 he organised the collection of £38,000 for medical aid and £16,000 for the Schola tour of Poland. He is a member of the Council of Management of Keston College and chairman of the Middlebrough Polish Aid Committee. He has also written articles on Poland 87 for Frontier, the Catholic Herald and the Ampleforth Journal. He is Housemaster of St. Dunstan’s, producing regular and detailed newsletters on the activities of the House and its Old Boys, and also Senior History Master. He is a member of the Oxford and Cambridge Joint Examination Board’s Committee drawing up a revised A-Level History syllabus, which has been accepted by the S.E.C. He is a member of the Abbot’s Council, the Gilling Committee, the Curriculum and Activities Committees and the Ampleforth Society Committee and the sub-committee on the future of the Society, as well as President of the Ampleforth College Golf Club.

FR. DAVID MORLAND is Master of Studies in the monastery, with overall responsibility for the studies of the younger monks. In the school, he is Senior Classics Master. He also serves as Secretary of the Abbot’s Council and has been Secretary to Chapter for several years.

FR. JONATHAN COTTON is on the parish at Leyland, one of the largest in the north of England. He is secretary of the parochial council and involved with the other churches and with whom good relations have been developed. In December 1987, the United Reformed Church’s choir sang in St. Mary’s and 450 came from the different denominations. In the High School, he is the co-ordinator of the five chaplains who each look after a year. He is responsible for the third year, and he took three groups of them to Castlerigg Manor for short retreats. A new St. Mary’s youth group is in process of being formed. Work with the mentally handicapped continues and flourishes. One group is called SMYLE (St. Mary’s Youth link everyone) and deals with the mentally handicapped who come in large numbers monthly to a social gathering supported by the parish. From September to December, he was involved in a course in Preston called Faith comes Alive, with 70 participants from four denominations. Together with an Anglican, Canon Tony Ainsley from Blackpool, they teach a doctrinal presentation and then a talk relating the doctrine to everyday life. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly. In May 1987, with the help of his brother who lives in Hong Kong, he went to Beijing for his holiday. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly. In May 1987, with the help of his brother who lives in Hong Kong, he went to Beijing for his holiday. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly. In May 1987, with the help of his brother who lives in Hong Kong, he went to Beijing for his holiday. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly. In May 1987, with the help of his brother who lives in Hong Kong, he went to Beijing for his holiday. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly. In May 1987, with the help of his brother who lives in Hong Kong, he went to Beijing for his holiday. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly. In May 1987, with the help of his brother who lives in Hong Kong, he went to Beijing for his holiday. The enclosed Carmelite nuns in Preston have asked Fr. Jonathan to help them with their singing in choir and so he has visited them regularly.
FR. CYPRIAN SMITH, whose book on Eckhart was published in October 1987, is called upon frequently for spiritual talks and sermons; he gave some talks to the Prinknash Community in January 1988, and the Ampleforth Easter Retreat conferences in 1988. He was a founder member of the Eckhart Society. He is also of course a most accomplished musician, composing liturgical music, and carrying a large part of the work of playing the organ and cantiing in Choir. In the school, he teaches R.S. and Portuguese, and is heavily involved in penance groups and confirmation preparation.

FR. BERNARD GREEN succeeded Fr. Martin as Director of the Lourdes Pilgrimage in the summer of 1987. He is now engaged on preparations for the next Pilgrimage in 1988. His theological reading issues in a variety of lectures and talks, some more substantial than others. He lectured to the ecumenical Abbot's Group, has given four retreats in the Grange and spoken at 10 other events. His historical reading issued in a paper to the E.B.C. History Symposium, and talks to various bodies such as the Ampleforth Sunday school, the Thomas More group in Wimbledon, the Ampleforth Village Historical Society and local luncheon clubs, the Probus and Helmsley Ladies. He has a strong link with the parish at Knaresborough, where he regularly supplies. He is Fr. Charles's assistant in the School Guestroom, writes the Community Notes for the Ampleforth Journal, is a member of the Fire Squad, teaches History and R.S. and tutors 16 Sixth Formers. He runs the Senior Debating Society and is actively involved in a variety of penance and prayer groups in different houses and in the Confirmation preparation.

BR. ANDREW McCAFFREY came out of the novitiate in the summer. In addition to his studies he is Fr. Bede's assistant in the monastery infirmary and Br. Terence's assistant in the monastery library. He also helps the monastic guestmaster with the guests.

ABORTION LAW REFORM: David Alton's Bill
The success of David Alton's Bill at its Second Reading on 22 January 1988 was largely the result of massive lobbying from constituents. Ampleforth played its part. Most of the Community and many of the Lay Staff wrote to their M.P. Fr. Leo preached on the subject towards the end of term in December 1987 at the Sunday High Mass. A fair estimate would be that some 200 boys wrote to their M.P. at home. One M.P. recently said that one of his colleague's mind had been made up in favour of the Bill by successful lobbying from Ampleforth.

MICHAEL STAPLEFORD and PAUL IGO
On 3 October 1987 Michael Stapleford and I (Paul Igo) arrived at Ampleforth. For the past eight years, or more, we had been Anglican priests, but on Sunday 27 September had announced to our congregation in Harlepool our intention to leave the Church of England and seek admission to the Roman Catholic Church. The reasons for this decision had been numerous and it had taken many years of serious thought and prayer before we could take this step, but both of us had come to the realisation that the source of unity was the See of Peter and our true home was the Catholic Church.

Independently we had been put in touch with the Abbot of Ampleforth and subsequently came to see him to discuss our future plans and our desire to be received into the Church. Seeking full communion with Catholic Church raised the major problem that upon resigning from the Church of England we would be homeless and without work. With a ready generosity, that we have come to see as a hallmark of the Ampleforth Community, the Abbot kindly offered us hospitality and insisted that we look on the Abbey as our home for the duration of our preparation for reception and afterwards, for as long as it took us to see where our future lay.
Preparation for reception was undertaken by Fr. Aelred Burrows and Fr. Dunstan Adams, and their brief was to assess how much we knew of the Catholic Faith, to make good what was deficient and to see if our intention to join the Church was based on solid ground. In early November they were able to report to Father Abbot that in their opinion we were ready to be received and so with the Bishop's approval we were received into full communion and confirmed at the Conventual Mass on 7 November. It was an occasion of great simplicity, but one which will long remain in both our memories as the high point of our lives so far. This period of preparation and the time after reception has been a time when we could engage in some prolonged study and reflection, an opportunity not often given in life, and one which we have deeply appreciated. Along with this study we have attempted to be of some practical help and have given assistance in various departments of the monastery, the infirmary and the library to name but two. We have also worked with the Novices helping with their manual labour. Our experience of the Catholic community has also been enriched by assisting with the School retreat and living for a week each at St. Bede's Pastoral Centre in York.

Our return to Ampleforth in January after a Christmas break meant that it was time to look to the future. Michael Stapleford left the monastery in February in order to be assistant to the Catholic Chaplain of Bradford University. This job will take him up to September when he hopes to begin training for the priesthood.

The process of leaving the Church of England was a traumatic event, but the pain was made so much easier by the kindness and love shown by the Abbot and Community of Ampleforth; for this we will always be in their debt.

PAUL IGO

WALTER SMITH

An old friend and confrater of the Community died on 27 January 1988. Walter Smith, who retired some years ago as Managing Director of Herald Printers in York, first came into contact with Ampleforth in the fifties when *Ampleforth and its Origins* was being prepared for the press by Fr. Patrick. At that time he was Works Manager at Herald Printers and it was immediately clear that he knew a great deal about his job.

Some years later Fr. Patrick sought his help in starting the Ampleforth Press. Walter found for him a reconstructed Arab platen press which was both sturdy and flexible in its potential; it is still in use. For some years after Walter used to sacrifice many of his Saturday afternoons. He would come to lunch in St. Wilfrid's and then spend the afternoon with the boys in the western end of the old Common, where the press and all its equipment were set up. It was there in the following years that the work of the Ampleforth Press was done. If constricted circumstances have ever provided the challenge which evokes good work, that was the case then. Among the beautiful things printed on this press perhaps the chief were the handsome and delicately printed altar cards for the new Abbey Church in 1961.

As Managing Director of Herald Printers, he took over the printing of the *Ampleforth Journal* in the later sixties, carefully discussing the type to be used. He and Fr. Patrick settled on Cornell, and his Press did careful work on the Journal until his retirement. He also published a new edition of *Ampleforth Country* in 1967, taking on all financial responsibility, but telling the young monk chiefly concerned that he wanted £500 worth of advertising before he would go ahead. In 1972, with Fr. Alberic as his editor, he published under his own imprint, Cerialis Press, a massive co-operative work, *The Noble City of York*, demand for which quickly outran supply.

He was, of course, an active and successful Managing Director, making Herald Printers a profitable and well run enterprise. His devotion to York as well as a sense of what would sell led to other publications about the City, and he was a regular benefactor to the Minster, printing service sheets frequently, and often at no cost. He was governor of St. Peter's School, and several times the President of the Master Printers of York, once asking Abbot William Price to be principal speaker at the Annual Dinner.

At his funeral in Clifton Church, his parish church, it was said that he was above all a determined man. Indeed he was, overcoming a debilitating stroke in the early sixties, and working early and late to achieve the standards he wanted, demanding with a Yorkshire directness the best from his men. He would not let his wife, Mildred, look after him very much even at the end of his life, and even in retirement made daily business for himself in York. But he was more than this, a Christian of straightforward faith, and a man of great vivacity and generosity, seeing with a bright eye the world of York that he knew so well, enjoying the Yorkshire Club of which he was an active member, loyal to friends and interested in their welfare.

He is survived by his wife and son, a consultant neurologist in whose progress in medical distinction he took considerable pride. May he rest in peace.

G.F.L.C

ST. LAURENCE'S ABBEY

FIRE SQUAD: "NOW GET OUT OF THAT": '87

I have often wondered what the local professional fire-brigades really thought of the Ampleforth College Fire Squad, made up as it is entirely of monks. I know that they admire our effort and relative efficiency, but I am sure that there is some suspicion of it just being a "Mickey Mouse" outfit made up of unfit, ethereal clerics who are more at home with the contained blaze and smoke of a thurible. So when the opportunity to enter the annual "Now Get Out Of That" competition presented itself, I was determined to prove to the world otherwise. Maybe I am the only one in the monastery with this internal inferiority complex since none of my brethren were particularly animated by the thought of spending a cold, wet afternoon around the valley just to prove to the world that the monks are not calefactory-bound; so I went further afield to the extended Ampleforth family and enlisted the assistance of three eager gentlemen: Anthony Bull (D), David Graham (E) and John Kennedy (E). Someone did point out to me that this "random" selection did just happen to contain not only the Captain of the Cross Country (D Graham) but also two other strong members of his team... the workings of the Holy Spirit will never cease to amaze me!
The Social Committee approached Ampleforth to inquire if it would be possible to stage the event on our property, having held it at Fountains Abbey the year before. The evident monastic bias (vis-à-vis the venues) raised a smile on a few faces, and judging by some of the obstacles, a vested interest in things spiritual seemed advantageous. To those not versed in such “fun”, Sunday afternoon pastimes, I shall endeavour to present as honest a picture as this weary, broken body can after having experienced it at close quarters. The whole course consisted of 10 stages over 15km, each dotted at some distance from each other around the valley. Basically it was an obstacle-cum-cross country competition. There were 10 teams taking part and each team started from a different stage. The stage from which we started, and at which we were awarded top marks, filled us with complete confidence for the tasks ahead. All previous fear instilled in us as we filled our rucksack with a 50 foot line, first-aid kit, penknife, exposure bag, torch, matches and sundry other inspiring objects immediately fled. We had 20 minutes to reproduce the “Trumpton Fire Brigade” tune using milk bottles filled with water and striking them with the handle of a spanner. Not only did we reproduce it accurately, but also in the right key! But life seemed to take a down-hill plunge after that as we encountered many stages which would have stumped even the “A Team” after which we were named (someone’s idea of a joke at Head Office). We had the obvious advantage of being able to work out the quickest and easiest route from A to B once we had decoded the grid references, but as far as procedure and the use of equipment was concerned, we were at a definite handicap. I must here congratulate the team for the way in which they tackled each stage. I could not have hoped for a more co-operative team with such high spirits which should have been extinguished at our first water course but continued to go from strength to strength throughout the competition. Our resources, both physical and mental were stretched to the full from 11 am until 5 pm when we staggered back to S.A.C. having run continually all day. During the day we had to: forge imaginary crevices with boards just too short; hang from ropes for what seemed like hours, but was in actual fact only the length of time it takes to raise a fire brigade on 999; make compasses to locate that towering inferno; construct a raft to perform great feats of scientific assaying in the centre of the bottom lake and even carry water, eastern style, to the drought ridden regions of Aumit Hill. Our most memorable event happened something like this. We arrived at the middle lake to find a rope spanning a stretch of water over which we had to pass our team and equipment. To our way of thinking this seemed quite impossible, so the team duly elected Anthony Bull to reconnoitre the situation. All seemed to be going well until it was obvious that the incline at the far end of the line would require more than keen, good will to climb it; and when Anthony plummeted gracefully from the line only inches from success and nearly scrambled his brains on the tree roots below, we decided to have a re-think. The motion was unanimous that the most graceful way to capitulate was simply to swim the distance. So the cry “get undressed” went up from the whispering conclave and shocked the crowd of on-lookers who were convinced we were all monks. To the sounds of embarrassed ejaculations from the crowd, “Oh, these young monks”; we gravely stripped to our swimmers and braved the freezing water with only a few seconds to spare. All in the name of Ampleforth.

I don’t know what was more painful, the actual events, or having to watch it over again on video at the tea provided afterwards in S.A.C. as the judges tallied the times and scores. To our horror we discovered that we had completely omitted one entire stage which had earned us a 30 minute penalty, but our spirits were restored once we heard that an entire team had gone to the pub for lunch, so we were sure to have beaten at least them (or had we). During this painful interval we learnt that the judges were impressed with our team because of two important factors: 1. We were democratic throughout the competition, always giving each member of the team the right to express his opinion; 2. We were always ready to reconsider a failed attempt and not just obstinately to keep at it, trying vainly to make it work. The results were duly announced. To our delight and surprise, and to the obvious surprise of the other teams, we came third, and only 15 minutes behind the winning team. The result reflected justly the total effort which the boys had made during the competition. We had proved to the “world” that Ampleforth is more than a sleepy College in the middle of nowhere. Clutching our hard earned trophies we feasted on success and pasta at a soirée kindly hosted by Mrs. Judd, easily forgetting the aching and tired limbs and savouring the delights of a moral victory.

Br. Sebastian

PARISHES

OUR LADY AND ST BENEDICT’S, AMPLEFORTH

The original church was built in the village in 1907 and various improvements have been carried out over the years. After the liturgical changes, the altar was moved forward so that Mass could be said facing the people; but while the church had always been considered devotional and prayerful, it was difficult to celebrate the new liturgy in a fitting way owing to lack of space. The parish has also grown over the last few years. For these reasons, the question of re-ordering the church was raised by Fr. Kieran with the Parish Pastoral Council in 1985. It was suggested that an architect should be consulted and employed, and Martin Stancliffe of York was chosen. But after one or two sketch plans had been produced, it became clear that no satisfactory re-ordering could be done without more extensive alterations than were at first envisaged. The plan however received a great deal of support from the parish and before work commenced £100,000 had been received in the form of covenants, which left the parish with a manageable debt. Work began in April 1987 after Robert Leng & Son of Pickering had been appointed as contractors. The church had to be vacated during the period of reconstruction and the parish accepted the hospitality offered by the Anglican community and its rector, the Rev. David Newton, to use St. Hilda’s Church at weekends. Cardinal Hume, or Fr. Basil as he is known by a large number of parishioners from the time he worked among them as a curate, kindly agreed to...
come and re-open the church. Fr. Abbot made an unused altar from the Abbey crypts available for the new church, and the re-opening and dedication of the altar took place on 8 December 1987, the feast of the Immaculate Conception. Ten of the Community co-celebrated with the Cardinal and 200 or more people were present at the Mass. A reception followed the ceremony in the St. Benedict's Centre.

OUR LADY AND THE HOLY ANGELS, GILLING
Fr. Bede is linking the whole parish to the Society of the Holy Innocents in Glasgow, a voluntary organisation which supports women who might otherwise consider an abortion rather than have a child. The parish will provide for the mother to a small extent materially, but their chief role will be to support her spiritually. They never meet the mother or child, but the Society of the Holy Innocents acts as a go-between, bringing news of their progress. Their activity as a pro-life cell is threefold: prayer, for their own particular woman and child and for the work of the Society as a whole; learning, to deepen their respect for life; and charitable giving, to support the mother as they can afford.

ST AIDAN'S, OSWALDKIRK
This chapel of ease was opened in January 1964, to provide for the needs of the Catholics in Hovingham and Nunnington, as well as Oswaldkirk, who then numbered about 100. Now it has only 40 souls and so has had to make a real effort to look after the church. Last summer, it was seen that the felt roof needed replacement as it leaked at all times, in a way that Fr. Gregory Carroll, the previous parish priest, could not repair himself. With the help of the Mission Fund, the work was done so that the three basins, two buckets and three bowls are now redundant. This encouraged the parishioners to think of repairing the vandalised south windows designed by Derek Clarke (the painter of Fr. Paul Nevill's portrait in the Apocalypse, sand blasted in thick glass but given colour by two layers of different coloured glass on the outside. It was 10 of the latter that were broken and experimental replacements have been made with plain glass because of cost. At the moment, two enthusiastic parishioners have started to redecorate the inside of the church in a simple way, as most of it has never been painted since its opening. There is a regular Sunday Mass at 9 am and a Mass on Wednesdays at 7.15 pm. The parish priest now is Fr. Vincent Wace. The parish is involved in local ecumenical events such as the Stations of the Cross along the high street on Good Friday. A series of illustrated lectures have been started on the Holy Land background of the main Christian feasts, held in parishioners' houses on Sunday evenings and are proving popular and useful.

ST MARY'S, BAMBER BRIDGE
The parish is served by Fr. Edmund Hatton, Fr. Damian Webb, Fr. Justin Caldwell and Fr. Peter James, and they are shortly to be joined by Fr. Bernard Boyan. The parish has recently adopted Holy Communion under both kinds at the 9.30 Sunday Mass, to help with which 25 new eucharistic ministers have been trained and commissioned. A parishioner has made a fine new wooden altar to be used in the front of the sanctuary, near the altar rails. The piety shop is being upgraded and extending its stock from statues and medals and holy cards to books, cassettes and in future videos.

The most important thing that has happened in the Salford diocese has been Bishop Kelly's new plan for the sacraments of initiation. He has restored the ancient order of baptism, confirmation, reconciliation and communion. Confirmation will be celebrated in future by parish priests across the diocese at 3 pm on Pentecost Sunday; first confession will follow in Advent, a season of repentance and preparation; first Holy Communion will follow at Easter. Special liturgies will also be arranged for important transitional stages in a child's life: the move from Primary to High School, and leaving High School. In all this the role of the parish is repeatedly stressed, building up a team of catechists to prepare the children and helpers to assist parents and in the celebrations. Much re-thinking needs to be done and each of the Sunday Masses in January 1988 was devoted to informing the people of these new approaches: for example, to put the emphasis in Confirmation not so much on the candidate affirming the promises made on his or her behalf at baptism, but rather the parish committing itself to support the children and parents in this important step towards Holy Communion.

OUR LADY OF THE ANGELS, CARDIFF
The parish is served by Fr. Kevin Mason, Fr. Laurence Bevenot, Fr. Gerald Hughes and Fr. Lawrence Kilcourse and also Fr. Christopher Delaney and Fr. Matthew McCue from Buckfast. Archbishop Williams has appointed Fr. Matthew to the Financial Commission and Fr. Christopher has been made chaplain to the Mary Immaculate Comprehensive School, previously known as Archbishop Mostyn School, following the closure of Bishop Hannon School where he had been chaplain. The house has undergone considerable reconstruction over the last three months of 1987: a concrete foundation has been laid for the east wing, the east roof has been renewed and the whole house has been redecorated. One major feature of the parish is its sisters: the Sisters of the Sacred Hearts of Jesus and Mary run the St. Winifrid Hospital which has recently been transformed into a nursing home for the elderly; the Sisters of St. John of God teach in the Primary School, and they have recently moved from their house in Cathedral Road to a smaller house in Bertwin Street; the Sisters of Charity of St. Vincent de Paul have recently moved into a house in Talbot Street opposite the church following the death of Arthur Granville, a great parish worker, and they are responsible for pastoral work with the deaf in South Wales, Devon and Cornwall. Martin Wilson, a young man from the parish, is to be ordained to the priesthood at St. Mary's in June 1988 and mother is completing his studies in Rome.

ST. LAURENCE'S ABBEY
Fr. Theodore has been appointed chairman of the Knaresborough Council of Churches. He has a large confirmation programme in the parish: 32 young people aged 13 to 16 are preparing for their confirmation in June in groups of five, each group helped by two adult catechists. They meet twice a month in each others' houses and on seven Sundays they take over the main parish Mass. The catechists also have monthly meetings and there are also three meetings for parents. All of
this not only deepens the commitment of the young people preparing for their confirmation, but unites and activates the parish. The boys and girls come from at least six different schools; children who are away at school, for example at Ampleforth, are also integrated into the programme. The work of developing adult understanding and commitment to the Faith continues in the Journey into Faith programme. The large number of eucharistic ministers and involvement of so many adults in so many forms of active Christian work is a sign of the potential of the parish’s mission.

OUR LADY AND ST. WILFRID, WARWICK BRIDGE

In Lent 1987, the parish had a successful mission given by the Sion Community, which consisted of a priest and a nun and three married couples. Starting on St. Benedict’s day, it was founded and based on prayer before and especially during the mission. As a result there is now a weekly Bible Sharing Group, which conducted a series of successful ecumenical Advent services. There is also a weekly Youth Group, which put on a simple but moving Nativity Play for children just before Christmas. There is an Over-60s Group which meets monthly and a Folk Music Group that plays at Mass once a month at Warwick Bridge and at Brampton in place of the ordinary hymns.

Fr. Francis Vidal is a part-time hospital chaplain responsible for the Brampton Memorial Hospital and five old people’s homes. He is also one of a team of ecumenical Divisional Scout chaplains responsible mainly for organising the St. George’s Day parade; last year, Fr. Alban Crossley gave the address. He is also the R.C. chaplain to the R.A.F. Station at Spadeadam; he sees the married families who live in Brampton and visits the base once a year. He has shared prayer with the other Brampton ministers every Tuesday and belongs to the Brampton Christian Council, which is working towards a covenant; the Brampton Christian Group meets every two months for a simple lunch and discussion.

THE GRANGE Warden: Fr. Edgar Miller

The Grange had 1,855 visitors during 1987. This number was spread over a wide field of group bookings and private persons coming for a few days of quiet Retreat and reflection. We had 64 group bookings during the 52 weeks, the rest of the time being devoted to the Easter Retreat, an ordination, simple professions and a solemn profession. We also had Exhibition guests. 185 people out of the full total did not spend the night. The house was used by a specific group 70 times.

The Community have undertaken 30 preached retreats either to our own parishes or other parishes by special request or to groups formed from other sources who have asked for a retreat of their own. Twelve members of the Community have given retreats.

Some administrative changes have been incorporated into the running of the house. All the office work is handled in one room now and the Warden’s room has been freed for a reception room by him, for the entertaining of guests and visitors. The booking and filing system has been re-organised and a large room plan and indicator board has been installed in the office to aid communication between the

THE AMPLEFORTH JOURNAL

JUNE

1—7 Clergy
4—7 Guisburn U.C.M.
11—13 Leyland Youth Group

ST. LAURENCE’S ABBEY

Warden and the staff. We are still totally manual and have not been tempted into the computer age as yet, though we do use calculators. The housekeeper’s room has been disbanded since we do not have a housekeeper. It is now the single office.

It has been a very happy year mainly seeing the Warden in, but one event of importance and worthy of mention, sadly our cook/caterer Mrs. Marilyn late after four years in our kitchen and previously three years in the Monastery kitchen is leaving to start new work on her own. We would like to take this opportunity of recording our sincere thanks to her for the excellence of all she did, of her cheerfulness and calm unruffled running of the kitchen. We wish Marilyn and her husband every happiness in the future and for the new venture. We welcome Mrs. Brenda Candy to take over the responsibility of the kitchen.

JANUARY

FEBRUARY

MARCH

APRIL

MAY

JUNE

JULY

AUGUST

SEPTEMBER

OCTOBER

NOVEMBER

DECEMBER
The Winter Journal of 1985 set out the vision of this project and since then there have been three other articles and statements about St. Bede's in subsequent editions. However, the practical planning for the development of the two properties for their intended purposes began in earnest once the first members of the new community had been appointed and the shape of the alterations began to appear. By the autumn of 1986 the scale of the operation was known and it became apparent that some adjustments were needed to keep within the budget that the I.B.V.M. had set themselves. Early September saw a successful resolution of the financial planning and an awareness that the fitting out of the two buildings would involve considerable outlay on the part of the diocese and the abbey, neither of whom were able to set aside sufficient funds for this purpose at that time. It was decided to appeal to charitable trusts for this money and a calculation was then made of every single item that was thought to be needed for the two houses and the work which would be undertaken by the community in York. This was, probably, the hardest piece of work required of the planners but thankfully it proved to be persuasive with our donors and the funds became available in due course.

Also calculated was the projected running costs. From January 1987 onwards Fr. Geoffrey was free to devote most of his attention to the fitting out of the buildings and supervision of the alterations. A considerable exercise in consultation took place with suppliers, a number of whom were generous to a high degree which allowed adjustments to be made within the budget as experience in the saleroom and on the site suggested modifications. The chapel was a crucial area in the Pastoral Centre and as early as the summer of 1986 a decision was made to alter radically the proposed design of the architects, Abbey Hanson Rowe of Huddersfield. John Gormley of Treske and John Bunting combined to produce a solid masculine feel to a room which is proving an attractive place for prayer and liturgy. Hanson Rowe of Huddersfield. John Gormley of Treske and John Bunting combined to produce a solid masculine feel to a room which is proving an attractive place for prayer and liturgy.

Throughout this period Fr. Aidan and Fr. Cyril attended a number of courses aimed at providing further experience in counselling and retreat direction while Fr. Geoffrey visited a variety of Pastoral Centres and consulted with their directors.

The buildings were due to be handed over to the community on 19 April but it was manifest that they were not finished to the level expected and a delay of a week was necessary. In the event Frs. Geoffrey, Cyril and Aidan began the operation of moving in the furniture on Monday 27 April and slept on the premises the following day, although Fr. Geoffrey was unable to get into his room for two or three more weeks. Fr. Ian arrived on 1 May. The logistics of receiving the furniture from the manufacturers as it came on stream and finding its rightful place in the building, or storing it somewhere away from the continuing building operations, was something of a nightmare. It took several weeks to get together the basic fittings and equipment as well as a telephone system; the chapel was not complete until the end of May.

The first event in the Pastoral Centre took place on Saturday 30 May; the official Opening on 29 June. Since that time there has been a steady build-up of events and people who come to attend the daily Mass and Office. There is an Advisory Committee to help with the running of the centre and the development of the Friends of St. Bede. There is also a brochure which has been circulated widely in the city and in the dioceses of Middlesbrough and Leeds as well as elsewhere in the country.

The Pastoral Centre has three principal meeting rooms, a counselling room (much used by the Catholic Marriage Advisory Council), a reception or sitting room with servery attached, and an office. There is also a bookstall for religious publications. The monastery has five guest rooms and all five have been in use with visitors from as far away as the United States and Sweden. The beauty of the Georgian rooms has been enhanced by the refurbishment and the provision of double glazing has made it possible to use rooms on the Blossom Street front when they might otherwise have been too noisy.

BAR CONVENT — YORK

At 10.00 a.m. on 4 July 1987 the Bar Convent opened its doors to the public. It had taken 300 years to do it and we are still discovering the implications. There is a world of difference between living in a community whose main work is the running of an independent grammar school to living within a building which is attached to a comprehensive school and houses a museum and youth hostel.

How has this all come about? —

In 1975 the government of the day phased out all direct grant grammar schools. The choice for us was whether to remain independent taking in fees, or to join the maintained sector. We chose the latter fondly supposing that not only would we be of more service to the Catholic children in York, but also to witness to our "option for the poor". With this in mind our energies immediately focussed on setting up a comprehensive school. It would be owned and run by the I.B.V.M. We were both hurt and surprised to discover that not everyone in the world of education in York thought this the best answer. There is nothing more acrimonious than dispute between persons of good will. The grain of wheat did not want to die. The age of public meetings had begun.

In 1982 we asked for the help of some Catholic laymen who had offered to fund a feasibility study to review our situation. Their findings were stark. We had neither the personnel, nor the financial means to carry our project through and furthermore the Department of Education and Science stated that no school could function on the Bar site without the use of the community block — our community living quarters. We were suddenly faced with the possibility of no school, nowhere to live and our livelihood at stake. We were, in fact on a par with all the other teachers who were both hurt and surprised to discover that not everyone in the world of education in York thought this the best answer. There is nothing more acrimonious than dispute between persons of good will. The grain of wheat did not want to die. The age of public meetings had begun.

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became strongly united and deeply aware of the value of community life. We were praying about something that vitally affected each of us, we found we were articulate, corporate and very much alive. The grain of wheat was beginning to sprout. We were being freed for mission in spite of ourselves. Free to serve in the new school without owning the plant or seeking the management. Free to live alongside the people of York in a terraced house. Free to diversify into other fields if that was for the service of the local church. We took our plans to Rome and Rome wept. This was why:

The Bar Convent is the third oldest house of our Order, the Institute of the Blessed Virgin Mary. We were founded by a Yorkshire woman, Mary Ward and the foundation in York is not only the oldest of our convents in England it is also the oldest, active, post-reformation convent in the country. The history of the struggle of the Church in the North is bound up in its history, our roots are deeply embedded within its walls. The school had been there from the very beginning in 1686 and had become synonymous with our existence. This is what Rome saw. We appeared to be abandoning ship. Our task was to prove otherwise.

Although the plan for the new school took in our community quarters it left behind the historical part of the building, namely the area fronting Blossom Street, a part consisting of four floors. How could we remain a presence here and be of service to the local church? There cannot have been any reasonable alley which we left unexplored. — Homes for the elderly; workshops for the unemployed; accommodation for university students; youth training schemes. All of these foundered. We were clear on three issues, somehow to share the past, serve the present and point the way forward to the future. The outcome — a result of the labours of community, advisors, architects, craftsmen and builders has been a museum taking the pilgrim through an experience of being church from Paulinus to the present day; a youth centre offering accommodation for school parties making educational trips to York and a diocesan Pastoral centre manned by monks from Ampleforth. Our bishop, representing the local church, blessed the projects, Rome in the person of our General came to open the doors on that July morning. Ad majorum Dei gloriam. We have begun. We need your support. “Unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies it yields a rich Harvest.”

BOOK REVIEWS


Reading this book was like drinking lemon juice: bitter on the way down but pleasant afterwards. The author lucidly describes the teachings of Meister Eckhart. Eckhart attacks Man’s preoccupation with the material world, intellectual and emotional issues and even the liturgical form of the Mass; he promotes instead the notions of paradox and detachment. Although the journey is difficult, Eckhart consoles us that the ultimate goal of Unity with God is worthwhile. Eckhart chooses a vertical path up the mountain of spirituality. As the author says: “If any readers start and find they dislike it, then let them put it away and forget about it.”

The author, we are told by the publisher, is a Benedictine monk. After graduating from Manchester University, he lectured in French literature at the Universities of Belfast and Hull. A thirst for adventure took him to Rio de Janeiro where he worked as a teacher and shareholder of a farm on the Ilha Grande. Here he found himself increasingly drawn to long prayer and on his return to England, entered Ampleforth Abbey where he now teaches. His interest in Eckhart developed while he was preparing a doctoral thesis at a Benedictine Hall of Residence in Oxford University.

We are led into the foothills of Eckhart’s teaching by the author gently enough. We are told of the man and his times. He was a scholar, administrator, preacher and spiritual director of the 14th century. In 1302 he received a degree from the University of Paris and thereafter came to be known as “Meister” or “Master”. This academic title stuck. His life was busy and active and he was elected Prior of Erfurt; in no way was he a hermit or solitary. His writings contained ideas which were novel and difficult to grasp with the result that he was tried for heresy by the Archbishop of Cologne. The author believes this was unfair, but the reader may reach a different conclusion.

Some of his ideas are startling: “We are gods yet we shall die like men”; “I am no longer merely a virgin, I am also a wife. Not only do I receive God into myself passively; I give birth to Him actively”; “God is not wise; I am wiser than He is.” Other ideas appear baffling. The explanation of the Trinity is one such example: God as speaker is called “Father”, because Father denotes origin. God as spoken is called “Son”, because “Son” denotes someone generated. Spirit is the Mystery which ensures that they do not become two Gods but remain one God. However, the author puts these ideas into context and helps us to understand them.

The author tries to debunk the idea that Meister Eckhart was just a mystic. The Inner Man, we are told, always has priority for Eckhart, but the Outer Man exists for him too. The human body is not merely a troublesome burden. “Until we have experienced its tug, its weight and resistance, then there is no spiritual life possible for us.”

To achieve Union with God requires Spiritual Knowledge. To achieve Spiritual Knowledge requires the renouncement of other forms of knowledge and mental
activity — factual knowledge, logical reasoning, philosophy, abstract thought and even theology. These are simply distractions. We must strip away over-dependence on liturgical form and prevent professional religious life from becoming an idol. We must also look behind our projections of what we think God is, avoiding for example the identification of God with one of our parents.

Once the veneer has been removed, we must seek Spiritual Knowledge itself. This "differs from faith and love because it pierces through all the veils which hide its object and penetrates to the Reality behind, pure and naked". Spiritual Knowledge, the Knowledge of God, is not something of the brain only but must emanate from the whole human being. It shows itself as a beam of "white incandescent light". The result of Divine Knowledge is that it leads to One-ness with God: "A hunter too has to become the animal he stalks, putting aside his own human thoughts and reactions, so as to know how to bring the animal down."

Paradox, according to Eckhart, is the basic rhythm of spiritual life and is a major theme of this book. "Having made a statement Eckhart will often go on to deny it; but the truth lies neither in the affirmation nor the denial. The heart of the "Way of Paradox" is that if we seek God without, He retreats within; if we seek Him within, He affirms Himself without. To be a person we must learn the paradoxical art — to go out, yet remain within. To achieve this, we must first enter the formless Abyss both in God and in the depths of ourselves.

Detachment is fundamental to Eckhart's teaching. He explains that an attitude of detachment is needed to achieve Union with God. It brings about in Man the greatest similarity with God. Detachment is not cold or aloof, but is a fiery desire for God. It is not a "practice", but an "attitude". It is something which each one of us can achieve in our daily lives. The author is at pains to point out that Eckhart speaks to ordinary people and not just to the professional clergy.

The aim of Spiritual Knowledge and detachment is to achieve Union with God. This happens when the depth in ourselves calls unto the depth of God in the Divine Abyss. It takes place in "the Ground of the Soul" where we are free, restful, open and receptive. It is the source of real action. This is a forceful message for the modern reader who strives to keep his head above water in today's fast moving and predominately urban world.

The spiritual world outlined by this book contains impressive imagery: mountains and abysses; melting volcanoes and Silent Deserts; hunters and prey; silence and instantaneous flashes of illumination. Eckhart exhorts us to create empty space within ourselves so that we can become an echo chamber for the word.

Eckhart's teachings are relevant to the modern reader. He describes two kinds of suffering: the first is selfish, clings to creature comforts and crushes us; the second emanates from the attempt to detach ourselves from creatures and cling to God and this is bearable and liberates us. Eckhart mentions a method of relieving suffering. He says: "The reason I quarrel with another person is because I am not him and my interests are not his". If I want to be free of suffering, I must get rid of "not".

Eckhart's teachings are challenging in two respects: first his ideas and thoughts are intellectually difficult to grasp, especially his teachings on Paradox; secondly, he advocates the removal of familiar supports in search of the spiritual life. However, the promised reward of Union with God is great. The author acts as ambassador for Eckhart in conveying these ideas to the reader, and does not shrink from mentioning the difficulties involved in following this path. The author achieves the stated aim of his book which is to try to express clearly and intelligently the main elements in Eckhart's teaching on the Spiritual Life, so that modern people may be able to grasp them and use them.

Other reviewers have commented:

"It is likely to have a revolutionary influence on many, both within and outside the Church, who long to travel direct into the presence of the true God and feel themselves to be continually diverted into sidings or lobbed off with what they instinctively, and rightly, feel to be caricatures or suspiciously domesticated versions of the reality... it grips like a limpet and reads like a thriller, lucidly and concisely expounding the main themes of Eckhart's teaching and relating them to other mystical traditions and the insights of modern psychology."

(John F.X. Harriet, The Tablet)

"In transmitting his mysticism in modern and familiar terms, Cyprian Smith has done for Meister Eckhart what Robert Llewelyn and William Johnston have done for Mother Julian and the Cloud of Unknowing... The Way of Paradox, as a sensitive introduction to the work of a complex theologian is a valuable task well done."

(Oliver Davies, The Tablet)

ALBERIC STACPOOLE, O.S.B: VATICAN II BY THOSE WHO WERE THERE, (Chapman 1986, pp xxv & 365, £15)

Twenty-five years after the beginning of the Council, one can both look back to review what it accomplished and yet still interview the participants and catch now something of the flavour of the event. For the generation that grew up after the Council, work of this kind will prove invaluable. Fr Alberic has a gift for gathering the fruits of men's work and thought at the most appropriate moment, and here he has scored a triumph. He has put into one book the reflections on the Council of some of its most distinguished Fathers and theologians: Chenu, Kung, Suenens, Congar, Willebrands, Konig, together with a clutch of interesting essays by bishops who came of age after the Council, such as Worlock, McGrath and Cordeiro. The articles by Suenens, Congar and Kung have been translated for the first time in this volume. Alongside these, there stand important essays on the meaning and application of the Council by theologians and historians such as Tavard, Tracy Ellis and Hastings. For most readers more fascinating and readable are the reconstructions of their experiences by more humble participants. From them, one can recapitulate the sense of bewilderness, of novelty, the odd clashing contrasts in attitude and in expectation of those years. The observers have sharp observations to make, Moorman and Outler from non-Catholic denominations, Bishop Foley on the priesthood, Bishop Lamont on the missions and Bishop Holland's overall review open a window on a different world from that re-created in the mind's eye. The memoirs of insiders, John XXIII's secretary Capovilla, Kane on media
relations and Stranksy on the origins of the Secretariat for promoting Christian Unity likewise correct illusions. Fr. Alberic’s introduction is masterly.

THOMAS CULLINAN, O.S.B: THE PASSION OF POLITICAL LOVE  
(Shed & Ward 1987, pp vii & 135, £5.50)

In this book, a collection of articles and talks delivered over the last dozen years, Fr. Thomas Cullinan has established himself as one of the most imaginative, creative and provocative theologians in England. It is not a book to read and set aside, its contents absorbed and message understood; rather, it must be read and turned back to again and again, as every page is full of insights, questions and suggestions that leave the reader unsettled and asking for more. Six of the nine pieces printed here are unpolished talks. At first, the reader might be irritated by their style, their lack of completeness, but after a while it becomes obvious that this is an asset, forcing the reader to engage himself more fully with the ideas and the author. It is the ideas, not the style, that prove the real irritant, forcing the reader out of his complacency.

At the heart of the book are three long finished pieces that have already been published as articles. These are masterly and should be read by anyone looking for a fresh insight into scripture and the relationship of sacred and profane. The essays here have one overriding concern: what is the sacred, what is the secular? The answer, read through the pages of the Bible, is insistently holistic in its grasp of the Christian, monastic and indeed human life. It offers some of the most satisfactory and subtle essays in liberation theology in print.

RENE KOLLAR,  
WESTMINSTER CATHEDRAL: FROM DREAM TO REALITY  
(Faith & Life Publications, 1987. £9.95)

The Neo-Byzantine architectural style may not be everybody’s favourite choice for a cathedral, but the ordinary English Catholic cannot but feel grateful to the planners of the new Victoria Street — though itself largely a Prince Charles architectural nightmare! — for the dramatic opening-up of Westminster Cathedral to the outside world of passer-by and tourist. Our major English Catholic cathedral, once almost hidden in a backstreet sort of way in the admittedly haut bourgeois surroundings of Ashley Gardens, has now been fronted with a spacious square (I suppose “piazza” would be more appropriate to its style) dotted with simple sitting-spaces, a handful of pseudo-Victorian, but none-the-less graceful, lamp-posts, and even a little greenery for shade. This simple opening-up of vista between the stark glass-cube blocks on either side has at a stroke turned the cathedral, with its dramatic and newly-cleaned front and campanile, into one of the tourist attractions of London.

There is little doubt that Cardinal Vaughan would have loved to see the present prospect, representing in a sense the acceptance to full respectability on the London scene of the cathedral he strove so hard to bring about. Herbert Vaughan, third Archbishop, had made the creation of a worthy cathedral one of the main aims of his archiepiscopate. When he took over from Manning in 1892 he was at a disadvantage. Manning had been one of the “Great Victorians” whose national stature even the English establishment had grudgingly accepted, especially after his successful mediation in the London dock strike of 1889. Manning had dreamed of rebuilding a worthy cathedral at Westminster, and typically seems to have thought in terms of another Cologne Cathedral. However, Manning’s social involvement always prevented him from doing anything much about it.

Within three years of Vaughan’s arrival at Westminster, the foundation stone of J.F. Bentley’s “Christian-Byzantine” design was laid. This is not the place to discuss the truth or otherwise of that common theory concerning churchmen and building projects, which holds that it is a particularly insidious temptation to which celibate priests are prone, to sublimate their ambition or aggression and to leave their mark on the world by undertaking costly building programmes. Whatever you may think of an Abbot Suger, a Cardinal Wolsey or a Pope Julius II, it would be tendentious to apply this theory to Cardinal Vaughan, and even if we did, it would tell us nothing about his conscious motivations and interests. He believed that the Catholic community in the capital of the world’s largest empire deserved a great cathedral, and he set himself the task of building it.

The present fascinating little book tells the detailed story of the building and planning of that cathedral. It sheds abundant light on Vaughan’s weaknesses as well as his strengths. It exposes once again the folly, pettiness and lack of charity to which human nature, including — one almost said especially — the clerical variety, is inevitably prone. In other words it tells the disedifying story of Vaughan’s plans for the running of the cathedral and the response of those involved, or those almost involved! Without giving the fascinating show away, and that the would-be reader may look forward to the more comic and scandalous episodes, suffice it to say that the Cardinal first promised the staffing of his cathedral to the English Benedictines (shades of Westminster Abbey redivivus; Ampleforth returning home, and all that!), an arrangement which would at least initially have involved some monks resident at Ealing commuting regularly into the West End by the Great Western line to sing the Divine Office. Next, without cancelling his first scheme, the Cardinal began negotiating with the French monks of Solesmes for a group of their fathers, cognoscenti in plainchant of the French variety, to come over to show the English how it should be done. Finally, after much patriotic-sounding but bitter recriminations had been heard from English press, English secular clergy, and English Benedictines, Vaughan decided on a Chapter of secular canons.

In the long view of history, such storms in provincial teacups will not make the history textbooks, but their memory is a constant reminder — as if we needed it! — of the smallness of mind, the self-interest, and the straight lack of charity on the part of Christ’s followers and their leaders, through which the Holy Spirit endeavours to construct the Kingdom of God — and even cathedrals.

Aelred Burrows, O.S.B.
A VISIT TO MEDJUGORJE (14 to 18 December 1987)

An Advent journey to the village of Marian apparitions

ALBERIC STACPOOLE, O.S.B.

A collection of 31 Ampleforth friends — Old Amplefordians, monks, boys, parents, and others went during Advent 1987 as a kind of informal group to Medjugorje. It is here that since 24 June 1981 some young people have had a daily apparition of Our Lady, with the central message of Peace. Printed below are accounts by two of the four monk-pilgrims in the group: firstly Fr. Alberic's account, slightly abridged, written from St. Benet's Hall, Oxford, and then a shorter assessment written from Ampleforth.

“He must increase, and I must decrease” were the words of St. John the Baptist; and it was on his feast in mid-summer 1981 that the Blessed Virgin appeared to half a dozen Croatian children, beginning the longest series of regular apparitions — almost daily — in the Church’s tradition of Marian devotion. They still continue, for four of the original visionaries, daily. That is what gives this remote little village, in its poverty and simplicity, its immediacy; that is why pilgrims fly from as far as California to be there, often in large numbers.

The original apparitions were in the open, upon a nearby hill. The story need not here be retold. They then settled to what became “the chapel of the Apparitions” next to the main altar sanctuary. Since September last the apparitions of Our Lady have been taking place (when not, occasionally in such places as the homes of the visionaries) in the choir loft of the parish church of St. James, the visionaries being left in respectful peace now to their experience at about a quarter of an hour before the evening Mass at six each day. Thus all the villagers (for they nearly all turn out to Mass daily, praying from five to eight in the evening) and the few or many pilgrims (according to the liturgical calendar) are now together in close proximity, fortuitous as pilgrims (according to the liturgical calendar) are now together in close proximity, it is, this has come about from the Bishop of Mostar’s decision not to permit the use of the chapel or presbytery by the visionaries.

Of the six children (four girls and two boys, aged 17 to 10) who received the original visions, two have received their full ten “secrets” and now rarely see the Apparition; Ivanka, who was married at Christmastide 1986, gave birth to a home from school too late and experiences apparitions at other times. Vicka (pronounced Visca) at 23 the eldest and the most ebullient, is still inclined to illness and tends to have her apparitions at her home. The two other children who were chosen to receive the initial appearance of Our Lady on the hillside, but who never went back there the following day (having other things to do, as in the Lord’s parable) have never been so privileged again: ironically they were replaced by two others more eager, though it should be said for them that the first appearance caused fear and the subsequent ones trust and joy.

Although Medjugorje is not like Lourdes in the sense that the sick are not central to its spirituality, yet there are numerous cases of physical healings — the parish records number more than three hundred — and more numerous cases of miraculous healings of the soul. Pilgrims are especially touched with the gift of prayer; and they perceive the force of it in the local community which has been quite simply transformed. As one of the Franciscan fathers has described it: “Medjugorje has now had six Marian years — and the Holy Father has called the seventh one for the whole Church — and in 1983 (on Assumption Day) at Lourdes he has already called the whole time “a Marian time!”

PILGRIM JOURNEY

In the summer the tiny village complex (three hamlets under the sweep of the mountain), lying between the sea where the pencil-shaped island of Hvar begins and the great canyon of Mostar (which in late medieval times marked the boundary between Turkish east and Latin west), a village off the main road Ljubuski-Citluk down a cul-de-sac and lying under the lee of the great concrete ‘Krizvac’ or Cross on the mountain top — reminiscent of the Cross on the Kofel crag overshadowing Oberammergau — is surprisingly full of pilgrims, hundreds of them treading on the centres of prayer and interest. In the winter, some crowds still gather on such festivals as that of the Immaculate Conception (8 December) or the Nativity. We found ourselves in a watershed between these, the only sizeable pilgrimage — there being handfuls from central U.S.A.; from the Philippines and from Ravenna.

It should be said at the outset that Medjugorje is not — not at all or not yet — a formally recognised shrine of the Catholic Church; and so bishops and priests may not lead official pilgrimages, e.g. with diocesan names to them, to the village.

Our pilgrimage (and our Abbot at Ampleforth made this clear to us) was not, as our August Ampleforth Lourdes Pilgrimages annually undertaken, anything more than a concatenation of like-minded friends setting off together on a circumstantial series of coincidental journeys — “just friends”, just visiting at the same moment, with monk-priests among them, each making his or her own voyage of discovery. There were four Ampleforth monks and a Jesuit priest called Greg Jordan from Hobart, finishing a sabbatical period in eastern Europe at the advice of Keston College (Kent). The other 25 included a family, a married couple, an Oxford psychiatrist and his grandson, and so forth — all at least remotely connected with “the wider Ampleforth”. (The group included 13 Old Boys, many recent, and three currently in the School, James Van den Berg, Edward Spencer and William Foshy. Recent Old Boys included Edward Caulfield (E 75), Tim Holmes (E 76), Nicholas (O 86) with his father Kevin Ryan (O 57), Frank Thompson (A 74), Richard Tams (J 86), James McBrien (O 86) with his mother and sister).

A problem? Yes, there are two intertwined problems. The first is that the parish is run by Franciscans, and the age-old quartet between secular and regular has been en-reacted even here: the Franciscans are accused of fabricating the event, or of political manipulation, or claiming Our Lady for themselves. And the local bishop, Mgr. Zanic of Mostar, who is in extreme doubt as to the authenticity of what the visionaries perceive as part of the Church’s heritage, is confronting his superior, Mgr. Dr. Franc Franić, Archbishop of Split, leader of the Croatian speaking section
of the Bishops’ Conference of Yugoslavia, president of the Pontifical Doctrinal Commission set up to examine the phenomenon — with competence covering both apparitions and pilgrimages. Bishop Zanic was ordained to Mostar in 1980, finding seven parishes administered by the Franciscans. In September 1981, after the visions had begun, he suspended two Franciscans in Mostar, who went at once to Medjugorje to seek guidance in prayer and were told — through the eldest visionary Vicka — that the Virgin asked them to stay with their flocks in Mostar and pray for peace and love in their difficulty. In December Archbishop Franic, after consulting the Pope, made an incognito visit to Medjugorje, was reassured by the devoutness of the parish, and encouraged the Franciscans to continue their work for the salvation of souls. Bishop Zanic found this visit improper and troublesome. On his 1982 visit to Rome, he was advised by the Pope to be cautious in judgment; but in October 1984 he publicly accused the Franciscans of “charismatic wizardry” using their theological training to put words into the Virgin’s mouth. The next February, writing to Rome to uphold the orthodoxy of Medjugorje (these letters were in loco externo), the Archbishop of Split humbly begged the appointment of an international commission of examination. Bishop Zanic replied that any judgment correctly came from the local bishop, himself; and that he had already appointed commissions in 1982 and 1984 that caused him to believe that the Blessed Virgin was certainly not appearing at Medjugorje. In 1986 the responsibility was transferred to Rome, and the Vatican has appointed a local Pontifical Commission, chaired by Archbishop Franic, to re-examine. In September 1987 he issued a nine-point directive as a representative of the national hierarchy after a three-hour session of the Croatian bishops about this subject in Zagreb. Speaking of pilgrimages from five continents, twice as many in 1987 as in 1986, he said it was necessary for priests to serve the pilgrims with the sacraments and spiritual direction, with Mass and preaching in their own languages. All were to await with patience the judgment upon Medjugorje by the new Commission, to be affirmed by the Bishops’ Conference of Yugoslavia and then by the Holy See; that judgment conferring negative validity. Until then, all ecclesiastical statements or leadership had to be regarded as ficta but private; it was lawful for the devout to promote and practise devotion to Our Lady of Medjugorje and inform others of developing events — with the proviso that they would all be obedient to the final judgment of the Church as expressed in the Yugoslav national hierarchy, knowing that the judgment pertained to private revelation which is not necessary for salvation and does not oblige the Christian conscience. That is why our gathering was private and not constitutive of a “pilgrimage” in name. That is why too we were rather surprised when, late on, the Archbishop of Split came to the village to spend the day in retreat, talking at some length about such things to our Jesuit, Greg Jordan! We later discovered that it was the anniversary of his episcopal ordination, and he customarily spent that day at Medjugorje.

Gathering at Heathrow, we flew with Yugoslav Travel Club on 14 December to the Serbo-Croat capital, Zagreb, a city which reminded us at once of Olivia Manning’s Balkan Trilogy, or rather BBC 2 “Fortunes of War”. Within Yugoslavia there are a string of small airbases, shared between military (priority) and civilian aircraft. Mostar was one such, and we flew out, taking off past a file of strike fighters and helicopters. Near Medjugorje was a helicopter training base; and the training pilots chose to come over the great new pilgrim church and hover at roof level between houses, making a din with their blades and asserting their atheistic communism in face of foreign believers. They did just so much, caught between contempt of Catholicism and delight at the influx of western hard currency. So they made their assertion for a while and then flew elsewhere: but not before they had “buzzed” the Krizevac on the high hill. And our way in on Tuesday was via one of these little combined airbases, south of Dubrovnik. Up at 0400, we left Zagreb at 0600, circling the great cathedral in the centre.

As we bussed north in sunlight up the Adriatic coast for three hours, we passed first the seventh-century-founded city of Dubrovnik, a charming port between islands. It is the Croat boast that it is “the best preserved medieval city in the world”, its ramparts and turrets and gothic churches preserved from a thousand years ago for today’s tourists. We looked down upon it from the mountain road, and chose to motor on to our pilgrim destiny. So we came in from the sea, seeing first the mighty concrete cross across the valley from the west. Why here, people ask. Because, Our Lady is reported as replying, it is a holy village, unsullied by a competitive world of possessiveness; because in the year of her Son’s death plus 19 centuries (1933) the villagers, in an act of faith and piety, had by hand without the aid of animals or machines, constructed the great 30-foot Cross; and because, with an equal assurance, when their small church had sunk into the mud they had set to work to build one far grander and far larger — for what purpose, God alone knew — than they could conceivably have had need of. It is now filled with worshippers, most of the villagers and many more from many places.

We came down the barely double-lane road into the ring of hills where the new church stood out, instantly recognisable from Medjugorje literature and videos. There are no hotels nor hostels; only houses of villagers, who have become consummate inn - keepers ad maiorem Dei gloriam. A lot of fast building was afoot, with this in mind; and our abode had three bathrooms, which shows that some outside money had been made available. Our 30 were, amazingly, lodged in three houses; our own being given over to ourselves — and we were embarrassed to find that our landlady, Mirjana Bencun (as in Yorkshire ‘Benson’), fed her family then despatched them at night, sleeping herself in the dining room. They gave us local wine to satiate, and good it was; we gave them chocolates to their children’s satiety, and bad it was for them. We were out of the house from before nine in the morning till after eight at night, gathering for a solid simple meal at a refectory table after three hours of prayer.

THE GREAT VILLAGE CHURCH

The Franciscans run the parish, and are evident at all hours in the church. The present parish priest, Fr. Tomislav Pervan O.F.M. Thd, was born in the next village of Citluk in 1946, the second of a family of 10. His doctorate is in New Testament studies, and he has already been novice master in a large local Franciscan seminary. He has been panopticus from August 1982, perceive and ministering to the vast influx
of Christians after the miraculous visitations became widely known.

Since last September an addition to the church has been Fr. Philip Pavich O.F.M., an American Franciscan of Croatian origin, who is able to give inspired talks to English pilgrims and, it is said, "has a particular understanding of the needs and concerns of the Anglo-Saxon world."

We gathered to hear Fr. Philip in the church. What is new about it this December is that builders are steadily paving the whole front area to the same sort of size as is before the Cathedral at Westminster, patterned paving around the trees and statues leading away from the west front. The sides and rear remain grassed, and there in the summer priests sit out on chairs hearing endless confessions and giving spiritual advice. The church is simply designed, and simply adorned. A nave and two aisles lead up to an apsidal sanctuary (deeply recessed), a sacristy on the left and what is called the Chapel of Apparitions on the right. Within that is a statue done by a local craftsman to the description of the visionaries, Our Lady looking plain and unadorned, in grey dress from around her neck, with a white veil — the visionaries say that it will do, but does not begin to capture either her beauty or her dynamic. Nor, they say, does any other statue. Another in the church looks more conventionally an adequate vehicle of the people's piety (as the Council fathers of Nicaea II would have said 12 hundred years ago in 787). At the west end are many confessional boxes, with language signs upon them; and much used they are, even at the end of the three hours of prayer and Mass at night (as I found to my cost when I expected to hear just half a dozen confessions and all but missed my dinner). Above the west end door is the gallery where the visionaries now meet Our Lady in some privacy — called for partly by former invasions of the curious who could not resist physical experimentation while the young were in a state of rapture; and partly by the reluctance of the bishop to have the cult propagated indiscriminately at this stage of indecision. Fr. Philip later showed us up to the gallery through a locked door and staircase leading up one of the towers.

There we saw an empty gallery, but across on the far side against the other tower a kind of temporary oratory, with an altar against the wall and above it a huge Medjugorjman picture of the Blessed Virgin. It is part of the local iconography, and one is reminded that (in the scholastic adage) what is received is so received in the mode of the receiver, that the Virgin will here be a beautiful Croatian woman. Fr. Philip gathered us in the church and gave us our first pilgrim talk. He made much of 24 June, feast of St. John the Baptist. It was the time the Gospa first appeared on the hillside to the half dozen children in 1981; and it was other such events, including the moment in the Holy Land in 1987 when he himself decided to leave his task as chanter at the Holy Sepulchre and come to risk all at the feet of the Queen of Peace. He spoke of Peace, that which passes our understanding, confessions; fasting, in that she asks for profound and regular confession; fasting, in that she asks for the old customary days of Wednesday and Friday be kept with bread and water; prayer, in that the Rosary is said daily with other prayers of the Church; the Mass as often as possible; and listening to the Word of God in Scripture.

And so we walked around the village church of St. James (Jakov in Croat), completed in 1968, noticing its statues: within to Our Lady and to St. Benedict, who (despite the fact that there are no Benedictine houses in Yugoslavia) seems to enjoy a local patronage; and without on the west steps to St. Francis, as we expected — written on his plinth are the words Adveniat regnum tuum... We noticed the rough evocative wall paintings in the now no longer Apparition Chapel, used for intimate gatherings as hallowed by its past presents; and the newly produced stained glass windows along the nave clerestory, gospel scenes in striking Balkan style, marked surreptitiously — "Trinimini Dominus Pint A.D. 1987"; and the scroll of guides on the wall (a sign of a caring community). The bells in the west towers, put up in 1972, rang out later. In all, there are signs of steady improvement, as this church becomes not a village centre but a world pilgrimage shrine.

And outside, along the one road and between the paths to the houses arise what is so familiar to those who go to Lourdes, kiosks that sell cards and guide souvenirs, booklets, rosaries of diminutive and vast sizes, statues that are devotional or clowning; mementos of Medjugorje and Mostar, cans of drink and packets of food. Some of these selling shacks are rather sophisticated, modules prefabricated to look like large phone booths, insulated from the weather. There is also an official Church bookshop run by nuns, whose profit goes back to the coffers of the parish — but their best illustrated books are written in Croatian. Marija ukazanica — znaci nasego vremenja: Razgovor s kardinalom Josipom Ratziogrom = "Marian Apparitions — signs of our time; conversation with Cardinal J.R." and so forth.

INTERVIEWS WITH VISIONARIES

And then the next day. Police cars and military cars speed along the less-than-twotrack roads with lights on, day or night, quick to hoot and keen to be assertive. They behave like outsiders, regretting the blessings of insiders. They invent important things to check on in this peaceful shrine-village, tearing about from house to house demanding instant road-space. Helicopters hover, bringing noise and nosiness to rural surroundings, upsetting tethered animals. This is The State. I am reminded to read properly Stella Alexander's Church & State in Yugoslavia (CUP. 1979) — and perhaps indeed her other book, The Triple Myth (Columbia U.P. 1987), a life of Archbishop Alojzije Stepinac of Zagreb. The State has its ways, both of blunting enthusiasm and of earning an extra piece of silver, by double taxing the pilgrim centres. The local Communist government at Citluk has imposed higher taxes for that place and Medjugorje: where it would charge overnight travellers for lodging to the tune of 1,000 dinars elsewhere, it is up to 2,500 dinars there — and with inflation running at 200% those are figures already too low. Moreover it is part of government harassment of Medjugorje that Tourist Board inspectors and local police should be making endless checks squeezing the holy lemon.

Our party was taken across the fields to the foothills village of Bijakovci, where the visionary children (children in 1981, young adults now) have their homes. Marija (Mary) Pavlovic came down an outside staircase, and stood above us to answer our enquiries for some 20 minutes. She was quiet, not to say subdued, and to say not enthusiastic: her demeanour suggested reflective depth and reluctance.
to parade her experience — secretum meum mihi. But then, what she had to say seemed thereby to carry added conviction. She was simply and cheaply dressed in jeans and a woolly. This must have been one of endless interviews from curious Catholics from the west intent on probing Medjugorjan authenticity, but she gave us her attention and a sharing of prayers. We went on to visit Vicka Ivankovic, by a year the eldest, a few houses away. She was quite different, buoyant and extrovert, signalling all her friends as they went by, interrupting her time with us, smiling and sharing private jokes around the group. One of our doctors knew of her turnour on the brain from 1986, which was found inoperable and cast her into bed for a stretch so that she had her vision of the Virgin at her home. He asked whether she was still definitely ill and in need of our prayers; and she thanked us but said that the time for that had passed. Both described their visions, what to them Our Lady looked like (which was rather beyond description, being an affect in themselves), and what was the main message of Medjugorje. Apparently they do not know exactly when the Virgin will come to them, but they are warned by a light — or rather, three lights in turn. Everything they said corroborated one with the other, artless and candid as were their replies. They seemed to us utterly genuine.

We asked them about the after-life. The outcome was Dante-esque. Hell was, according to their revelations, a vortex of boiling lava sucking downwards those who had chosen, by hatred of God, to put themselves there; and as they sank they became more animal-like, and as they became like that they sank further. Purgatory was, as they heard, a great pit of ashes, and when those in it moved they stirred a cloud of dust so that they were blinded and the atmosphere was darkened as they staggered around stirring more dust, falling off balance and screaming in anguish. Heaven was, as they hoped, a fine field full of fair folk, all dressed alike in simple off the shoulder white cloths, all celebrating the fact that they were where they were. It was a way of fleshing out a concept with the imagination; what pertained was not the picture but the point of it. We asked, without success, because the translator could not get the issue across, whether there was anyone condemned to eternal punishment in such a hell and whether there were those who might not be rescued from it; and whether we might suitably pray for those in hell that they might be rescued.

We asked about the Blessed Virgin. She appeared to them as young, rosy cheked, with blue eyes and dark hair, her head crowned with stars and her body with a grey dress surmounted by a blue sash and veil — but on feast days such as the Christological and Marian festivals she wore gold all over. We asked about Our Lady of Lourdes: the visionaries were interested in St. Bernadette, but she gave us to come to her shrine; to come and ask her prayers, which we all need, with an open heart. When she ceased to appear at Medjugorje, she would leave a permanent sign on the hill of apparition, what she called “an effective sign” (as the waters of healing at Lourdes?); and this would be when she had revealed her 10 secrets to all of the visionaries, of whom some now have theirs and see no more.

As one of our monk-pilgrims put it, “This meeting was the highlight of our visit: Marija and Vicka spoke quietly, with authority, with certainty: with clarity, simplicity and love.”

It seemed right to proceed from these meetings to the hill of apparition, to Podbrdo above Biakovici about 10 minutes away, in broad sunshine. Some of our party declared that they saw the sun spin (one of the signs of Medjugorje) — but others suggest that they are not used to sun gazing! Among the crosses set up on Podbrdo was one that struck us: a Gaelic cross from Ireland invoking Our Lady Queen of Peace, “from the shores of Lough Neagh & the area of mid-Ulster”.

VISIT TO THE PARISH PRIEST OF FIRST VISIONS

The visions began in mid-summer 1981, when she replied to the question, “Who are you?” — “I am the Mother of God.” The new parish priest, Fr. Jozo Zovko O.F.M., was away: he returned days later to find the village unsettled by the excitement of the apparitions, and he initially disapproved, incredulous. He told his story in a sermon last mid-October (cf Medjugorje Messenger, IX, 4—5): “Only me, the priest, did not believe, while all along the children did! Then Our Lady decided to enter our church. Medjugorje in those days can be compared with Srai and Moses . . . When Our Lady saw that I did not understand the meaning of conversion, she invited us to pray for a whole afternoon: she said we should pray the rosary every day. People were joyful: they decided not to go home that night and to continue in prayer. After the (morning) Mass, Our Lady appeared in church, blessing the gathered people. She was full of joy. I then said to them: ‘You who believed were right: Our Lady is really here!’ People were glad that my faith was awakened. People were spreading Our Lady’s message to pray and intensified prayer life in their own homes.”

Fr. Jozo continued by telling of the Virgin’s dissatisfaction with the depth of prayer: “Today, before praying, may every one of you forgive your neighbour; today, may every one find in his heart all of his enemies and show them to his Father with joy, wishing full blessings upon them!” The priest asked his parish to do this, fearfully calling for the gift of forgiveness upon them: “We kept silent for 20 minutes — it was terribly long. Then the greatest miracle in Medjugorje happened. The church was crowded, and one man in the middle shouted with a powerful voice: ‘Jesus, I have forgiven!’ and he went on crying bitterly. And that is what every one of us did. Can you imagine thousands crying, praying Jesus, I have forgiven, forgive me?” . . . We experienced something mystical, as if we were sitting at supper with Jesus. He was present with us on the altar — everyone felt that. And the next day a new picture emerged in the parish!”

By then the police were after the visionaries. Alone praying in his church one day, Fr. Jozo heard a voice: “Come out and protect the children”. At the door — with his foot in the air, as he put it — he came upon thechildren running to him sobbing: “Police — hide us!” This he did, and when the police came and asked whether he had seen their quarry, he truthfully said yes, nodding towards the village, at which the police continued their now abortive pursuit. Then in the sanctuary the Virgin appeared, to Fr. Jozo’s awed amazement, not only to them but to confirm his resolve: His sermons often harked back to Moses and the burning bush;
after one of these Fr. Jozo was accused of preaching sedition, was arrested, was given a three-year sentence, was gaoled for a year-and-a-half, and was forbidden to return to Medjugorje. He was appointed to Tihaguza, some 40 minutes away by bus. It was to be there that we all went on the Wednesday, praying the rosary en route.

This parish church, again enormous by our village standards, was presumably dedicated to Our Lady and St. Benedict, for it had two such statues flanking the sanctuary. After a while Fr. Jozo came to a microphone on the main altar, with an interpreter (a woman from Yugoslav travel). He looked older than we expected after seeing films/videos. He had the lights dimmed, and called for a quarter of an hour of prayer, before giving us what we called "a prayer talk". He asked us to pray for a new heart, especially with Christmas before us and the need to confess before that. He told us again of the first wondrous days: it was Vicka who came armed with blessed water and splashed it in the form of a cross, saying: "If you are Satan, go away! If you are not, who are you?", and receiving the reply: "I am the Queen of Peace". Parents, not yet convinced, became frightened of their own children, and afraid for them — that they might be sick, or seized by Satan or by the government. They came to Fr. Jozo: "They wanted to talk to me: you see, I had been their priest for 20 years. I saw parents so sad, never such sad folk, and I did not know how to console them. Sympathetic to them, I continued to question their children . . . and then I realised that they were not lying in their hearts." Then, he said, endless people came questioning, priests too, and the bishop five times — angry with this parish priest. He thought the children were feigning, and preached to the whole village that they had to dissuade them. Fr. Jozo then talked of faith and took to Moses.

Fr. Jozo then took us to King David, too proud to repent over Bathsheba. He said that "Gospa" (the Mother of God) had spoken as much at Medjugorje upon Moses before God's glory and David before his sinfulness. She had gone on: "I need you and your prayers and your fasting." For her, the five stars in the hand of David were the five mysteries of the rosary, ever new for generation upon generation. Such prayer is not a repeated drama, but as a clear stream that broadens and energy. He then finished by praying over each person present, giving them all individual blessings, some 70 of them. Returning to Medjugorje, some of these joined in a healing group session; others joining the daily Mass. Some of us saw the visionaries arrive, to be led up by the Franciscan priest by the tower to their balcony; we asked if we might follow, but were told no (for the sake of privacy, and respect for the bishop's position at present). That night, brave members of our pilgrimage (or should we say, more laconically, party?) — took their flash-lamps up to the site of first apparitions to pray at the crosses. They reported seeing what seemed like a bonfire by the Krizevac: was it a divine or natural fire burning out? Was it a Medjugorjian sign for them in their energetic piety that midnight? There was a cold clear sky.

THE CLIMB TO THE KRIZEVAC

Customarily the English speaking groups had their morning Mass together at 0900 or 1000, taking whatever time the Spirit prompted — and St. Benedict's Rule advises that, unless prompted by the Spirit, prayer should not be prolonged. On one of these days one of the monks-priests made use of St. Benedict's prayer to the Blessed Virgin in Canto 33 of Dante's Paradiso, ending thus:

"The eyes loved and revered by God, Fixed on the supplicant, made plain to us How welcome to her are holy prayers. Thence they were directed to the external light, Into which one must believe that no eye of creature penetrates so deeply."

On our last day, Thursday, we crowded like sardines into the Chapel of Apparitions, spilling out onto the main sanctuary. Concelebrating, we were led by Fr. Greg Jordan S.J., whose rather moving bidding prayer (now that we knew) was for Bishop Zanic of Mostar and the friars of Medjugorje, "and all their Province, that they might find the way to be reconciled", for Archbishop Franic of Split, whom he was to meet later that day and tell of our intercession; and for Cardinal Dubravec of Zagreb, successor of the great Stepina, and for all the hierarchy of the embattled and suffering Church of Yugoslavia — our Church, but as it found itself in this place and time.

We lived in a kind of Catholic warmth and tolerance. When Fr. Jordan met Mgr. Franic he was told that Medjugorje was in no way a matter of necessary faith within the Church and that we had no obligation to believe: "we have been vouchsafed to receive extra graces"; he said, and none should accuse Franic of fanaticism! In the tiny and overcrowded sacristy we met lovely nuns, gentlewomen with great gifts of friendship. Asked if they were busy, they answered that they were privileged. They told us of a priest of Southern Texas called Joe James who had been there earlier. He was suffering from the opposite of diabetes, hypoglycemia. He had to eat little and often, and never sugar unless he wished to induce a coma. He had arrived at Medjugorje last October, to be told rather flatly: "We fast here" — and so he decided, against all medical advice, to fast. His first nine days were taken up in a straight fasting: and he felt so well that he decided to stay for the remainder of the year. His parish group decided to stay on a while beyond their time to see how he would figure out (as they say). On Saturday after we departed he was scheduled to meet Archbishop Franic's Commission to show his state of physique and see if this might be counted an official miracle. He has a slogan: "Dead miracles tell no tales!"

After Mass, it was our lot to climb the Mount of the Cross; and we set out in groups. The way up (rather as at Lourdes) is punctuated by a fine set of Stations of the Cross; and some wanted to linger and say set prayers. Those of us first up, in broad sunshine, found three young Croats already there at their prayers, saying the rosary in their language. Two youths and a girl, they were intent on their devotions. After due time struggling with my rosary, I took down the words set in the concrete of the tall Cross into a notebook. When praying was over, I turned to the girl (rather older than the others) and asked her to check my scribing from her knowledge of the language. Instead she wrote out in full all that was on the
cross—and our eyes were opened, and we recognised that it was Vicka writing.

IHS 1933 YEAR To the Redeemer of the human race,
as a sign of their faith and love and hope —
Pastor Bernadin Smoljan & the parish of Medjugorje
have erected this Cross — from every evil deliver us,
O Jesu!

She smiled her beatific smile, gathered up the other two, and was gone down the hill. They passed groups of our party, so intent on their Stations that they scarcely noticed them passing. It was quiet evidence, need we have it, that the visionaries have their own quite separate prayer life beyond the limelight.

On the Krizevac, the Hill of the Cross, are several crosses, focuses of prayer. People gather there, and leave mementos, holy pictures, memoriam cards, evidences. Under one such cross written with care in black on a flat stone and dated December 1987 (i.e. days before we reached the top) was this:

"Holy Mary, I ask of you that you give to your Son Jesus
my will and all those things that keep me from coming closer
to Him, that he may ever remove them from me.
I pray not for an easier cross, but to become a stronger person.
Teach me, my Mother, wisdom and humility.
Give me peace to give away in Jesus. AMEN. Gayle Andrews."

This one was special; but there were many small instances of the same sentiments: as on a smaller stone:

"Divine Mother, we are thine. OTT.la.Margrit."

In an interview two months before we arrived, Fr. Philip Pavich O.F.M., reflecting on a recent feast of the Church and remembering from where he had recently come, said: "There is no place in the world where the feast of the Exaltation of the Cross is celebrated as it is here, even in Jerusalem, in the Church of the Holy Sepulchre, or in Rome. This is the only place where this feast is a living reality. (I cannot but think that the last judgment does less than credit to other parts of the Church, even granted Fr. Philip's experience elsewhere). Mid-September, Exaltatio Crucis and Our Lady of Sorrows, brings crowds in their thousands up onto the Krizevac overlooking the plain between the mountains, and that only in this decade. Mild sun and a view over miles of gentle farmland after the climb need not disguise the fact that for us on earth nulla corona sine crucis, the cross comes before the crown.

This seemed the place and moment to reach a conclusion. Medjugorje is, yes, a magnificent parish of prayer, where whole villages have been converted to the love and service of God. Giving our confraternity hosts to those lines of gnarled peasant faces at evening Mass, as they patiently and eagerly await their turn for the Lord's visitation at the ends of their pews (their custom), bears this out beyond doubt; the whole valley seems present, for some three hours most evenings, to pray and offer the Mass, with much recitation of rosaries and other prayers. Croatian priests are capable of sermon fervorinos of half-hour duration without a note put before their eyes and without hesitation. We are asked to strengthen our belief by daily reciting the Creed; to kindle trust by many regular recitations, e.g. sevenfold Pater, Ave, Gloria and a whole rosary each day; to sharpen our consciences by monthly confession; to see into Scripture by daily reading; to live simply and humbly and at peace with self and all around us. This is a beginning.

FR. FRANCIS DOBSON WRITES:
As Fr. Alberic, writing from Oxford, has said before, the central message of Our Lady in Medjugorje is one of Peace, or, in the Serbo-Croat word, Mia. The four ways to this peace are Penance (particularly the sacrament of Reconciliation monthly), Fasting, the Rosary, and the Mass — and each of these four are part of a whole, leading together to both personal and world peace. Amidst the ordinariness of the place, its muddy roads, and everything else, we all felt the peace that comes from the Gospa, the Serbo-Croat word for Our Lady, and from Christ. There was a challenge to faith and there was the importance of the Cross, the cross on the Krizevac, and the cross in our lives, the cross in the Mass, as a means to peace, to Mia.

We were not, of course, the first representatives of Ampleforth in Medjugorje. On different occasions over the last few years, Fr. Piers Grant-Ferris, Fr. Matthew Burns, Fr. Jürgen Rochford, Fr. Maurus Green, Br. Alexander McCabe, and I think probably others, have visited Medjugorje, but we were I suppose the largest collection of Ampleforth at one time. As a collection of friends, we started with 28 and ended, as we collected more and Medjugorje with 31.

We came back from Medjugorje to Ampleforth with a new sense of faith, a new realisation of hope; it is this challenge to live the message each day of peace. It is in this context that there has grown in Ampleforth in recent months a new and growing devotion to the Rosary and to prayer in many ways. Each night the rosary is said in the Abbey at the Lady Chapel and also in some Houses and in groups. There is a sense of trying to carry our all four parts of the message of Medjugorje, and many boys have responded with faith. As one returns one sees this as a great gift of faith to us and of the presence of God from Medjugorje.

There are many signs and phenomena in Medjugorje. Many of us seem to see the phenomena of a spinning sun, and some of us of fire or light on the Mount Krizevac one night, and these seem signs often associated with Medjugorje. But more important than all the phenomena of light many see, is the sign of the faith of the people, the faith of the people of the parish and the faith of those who come from all over the world. This may be seen as perhaps a sign of the authenticity of what is happening but beyond that it is a sign in itself which would be authentic and significant regardless of whether there were apparitions or not. It is a sign of hope and a deep example of prayer. And it is this now which is perhaps dwelling up in other people who visit Medjugorje, and who receive and live the message of Our Lady in Medjugorje. It is this sense that Medjugorje gives us the presence of God.

Beyond these signs, and as Fr. Alberic has indicated, perhaps the most memorable moment of our visit was meeting and praying with the visionaries, Marija and Vicka. A couple of days after our return, in the monastic calefactory, it was this most of all that was remembered by James McBrien (O 86) and
Richard Tams (J 86). The circumstances and detail of these meetings have already been described, but it is more difficult to capture the depth of what was happening. This perhaps can be found, however, in the recently released and much to be recommended videotape “Dear Children”, in which young people talk during 1987 of their experience of faith in Medjugorje. One of these young people, talking of meeting Marija, says: “Talking to Marija was incredible to say the least, because I was speaking not just to a holy person, I was speaking to a vessel of the Lord and just talking to her you sensed that, I sensed a peace, a numbness, a numbness: I think it was the Spirit. It took me a while to understand the magnitude of what she had inside of her. They are ordinary like you and I; as a matter of fact she is very ordinary and that is why she is so special, because the Lord chose her over everyone else for the message. The reason that she was chosen is that she is a plain person. There was one thing the Lord wants, that is simplicity, and this girl and all the visionaries are simple people. They have got simplicity of heart. They are denying being someone the world tells us to be: they are not of the world but of Christ.” In the same film, and I think still expressing much of our own experience on that Wednesday morning, another young girl spoke of her experience of meeting Marija: It was for her the most spirit -moved circle of prayer that she had been in, with Our Lady at the centre of that prayer, seeming really present. She spoke of Marija, then aged 21 in 1987, as just going about her regular chores: “She has to take garbage, and milk the cow and do dishes, but always says Yes to God every minute of the day. What I mean by that — if you look at her for one day, and you just observe how she reacts to everything, you think she is just a visionary and people think she is one of God’s gifts and one of God’s chosen people, because she is seeing Our Lady. It’s not true. She says Yes to God every minute of the day, just as Mary said Yes to God.” All this, according to one of our group, expresses exactly how we felt in our meetings with Marija and Vicka.

Back at Ampleforth, praying and talking through our experiences of Medjugorje, it was at this point that Fr. Columba commented. On the eve of a Lenten visit to Australia in 1988, he saw in what I have just described the great paradox of faith between littleness and being chosen. Fr. Columba spoke of this paradox, St. Theresa of Lisieux and of course in St. John the Baptist, on whose feast the whole Medjugorje story began. Anxiety and concern evaporate and only the immense love of this message is left.
THE FUTURE OF EMPLOYMENT:
EDUCATION AND TRAINING

Vice-Chancellor, University of Salford

It is often said, and more often believed, that novel technologies cause unemployment when they are introduced. Like many simple notions this one is a great deal more complex than it looks at first sight. Let me try and illustrate the complexities. You are familiar with the notion that Man's technological progress can be described as a progression from the Stone Age to the Bronze Age through the Iron Age to the Industrial Age. But this does not mean that in the Industrial Age we don't use iron, bronze and stone. Indeed, because there are more of us we use more of those materials than ever before. What happened is that whereas in the Stone Age everything had to be done with tools made either of natural materials or stone now we have a choice; some of those things can be done by tools of bronze or iron or whatever as well. What technological change does is increase choice. Two other examples — there are I believe now more horses being ridden in the South East of England than there ever were in the 17th century when horses were the dominant form of transport but, of course as you well know, they tend to be ridden by young females for pleasure rather than middle aged males for business. But all those horses, remember, still need harness, saddles, feed etc., so horse-related employment has not disappeared as a result of the appearance of the motor car — far from it, the number of those employed in transport related industries has increased. A final example— if you go to the coast near the Isle of Wight in summer you will see more sailing boats than there have ever been on that stretch of water before despite the fact that the dominant mode of propulsion on the sea is no longer the wind. But if you look closely those sailing boats are, of course, used for purposes different from those of the 19th-century fishing smacks and they are made of totally different materials. But the number of those employed in sailing boat-related jobs has not diminished.

Overall it is perfectly plain and perfectly clear that over all of the technological revolutions that we have seen and all the technological changes that we have experienced, nett employment has increased and often increased very greatly.

Technological change does, however, move the focus of employment. The industrial revolution initially based on water power brought employment to the north west; the decline of the cotton industry and the factory system in the north west and its migration to Asia led to the decline of employment opportunities in the north west. Yet the number of people involved in making cotton garments has increased. It is this aspect of technological change which is so difficult to explain to those who are experiencing it.

In moving from the general to the particular, it is essential to realize that the second industrial revolution which is taking place today is as dramatic and as fundamental as was that which took place at the turn of the nineteenth century.
will be in that process. It is a job which was not conceivably five years ago, for which alone
trainable. Who then is going to do it? The demand is immense. If anyone here has a talent for designing software, or automating the process, I can say with some confidence that you can write your own ticket in any number of cities in the world. It is an example of what will happen as engineers provide us with the hardware which can now produce as a result of the kind of technology which are currently available.

Let me give you another example, one nearer to my own subject, which is bio-technology. Because the impact of bio-technology is more slow than information technology, it will be seen in everyday life only towards the end of the 1980s. It will produce the same kind of revolution in the chemical based industries as the information technology has in the mechanical industries. As well as the chemical industries as such, which could be described as indoor bio-technology, there is outdoor bio-technology, — agriculture, which is about to be revolutionised for the third time in its existence.

The interesting thing about this technology is not the speed and the problems with all the software so much as the ethics which will perplex us, headmasters, people like yourselves, and certainly the politicians. Just to give you one example. It is now technically possible to sequence the human genome, to take every chromosome, to work out its sequence. But, should it be done? If the proper study of mankind is man, then that surely would be the ideal technological problem. But whose gene will be immortalised in this way? Do you start with Einstein or with an idiot? No doubt you would want to do both. If you knew the difference between Einstein and an idiot what would you do with the knowledge? Let me leave that as there a good sixth form discussion question.

But when you put these two technologies together, then even more interesting possibilities and potentialities arise. My university at Salford has been awarded the contract to run the advanced robotics research centre for the Department of Trade and Industry. Part of the contract involves us in designing prostheses, that is, mechanical devices which will be operated by disabled people. We shall hardwire them into the nerve endings of the human: a combination of bio-technology on the one hand, and information technology on the other. This technology will develop fast because it is needed, not only for the disabled, but also for the military in space projects or to produce the kind of supermen who have so far existed only in comics. It is clear however that if you can produce a prosthesis which a disabled person can use, then you can produce a super-prosthesis which an ordinary person can use. Is this a good thing? What would you do with it? Such questions will prevent, or at least steer the social development of this kind of technology.

II

Having planted these thoughts in your mind, I now propose to talk about employment. What effect will these technologies have on the social structure of industry and the kinds of jobs which you may or may not do? Today, 24 million people are in paid employment. But only 16 million of these are full-time, and by 1990 that will be down to 14 million. There is a rapid increase in part-time paid employment and also of course in the self-employed. As the self-employed will tell you, it is both in logic and in law impossible for a self-employed person to be unemployed. One of the reasons why unemployment is less than people expected is because the number of self-employed is increasing. If the self-employed cannot be unemployed, they can of course go bankrupt, and I suspect that we should pay some attention to the number of bankruptcies as well as the unemployment figure.

In Japan, for example, they have ten points less unemployment than we do, and at ten points higher self-employment — and the two might be connected. The present government, through its concentration on what it chooses to call enterprise, is encouraging people to become self-employed, and since these cannot therefore become unemployed you need to watch the statistics with care. In 1990, 70 per cent of the jobs in the U.K., that is 70% of those 16 million full-time paid jobs, will be in what one could generously interpret as related to the handling of information. (100 years ago 70 per cent of jobs were unskilled, manual, labouring jobs. So in 100 years there has been a complete switch). Had we currently 70% of the population with five O Levels, or its equivalent, and had 35% of those been in higher education the demand would be matched by supply; but the real figures are that only 57% of 1987 children took five O Levels and only 14 per cent went into further education. Information handling is closely related to educational level. The sad truth is that there are insufficient children with qualifications to meet the demand of information related jobs.

One further thought before I move on to education and training. It relates to the organization of employment. Charles Handy, who is a professor at the London Business School, interested in organizations and organizational theory, recently developed an important classification. Like so many things, it is really applied common sense. He postulates three kinds of organisational model: the shamrock model, the federative model, and the professional organizational model.

The shamrock model has three components. The core employees are central to the organisation's survival and its future; they are very highly paid, they will be offered lifetime careers and in return the organisation will expect from them total commitment, total flexibility about where they work and how they work, and they will be expected to be highly mobile. If the organisation says to you, go to Saigon, or go to Singapore or tomorrow go to New York, then you just pick up an airline ticket and go, and for that you will be highly paid with a lifetime commitment. These people have made burn-out a fashionable disease. What is interesting about these core employees is that increasingly there are fewer of them. They are extremely expensive and every organisation is trying to economise on them.

Around this core there is a fringe, the second petal of the shamrock of contract employees, with jobs now being sub-contracted out to those who were once full-time paid employees of that company. If you sub-contract something you do not make it. Let me go back to the Jaguar example: the Jaguar motor car is made up of about 3,000 components. The first question that the core employees of Jaguar ask about these components is: “Can we buy it in?” If you can buy it in, you need not make it, because it is expensive: You take on permanent employees, you have
staff, premises, production lines, you pay national insurance. It is hassle all the way. Preferably, buy it from at least two competing sources, play one off against the other. And of course if one source disappears or hits a hazard or delay, you can promptly switch to the other.

Therefore, surrounding the core staff is a fringe of contract organizations providing either goods or services. For example, nobody today, if they can avoid it, has an in-house catering facility. It is contracted out, in the City to charming young girls who have done cordon bleu courses; in the north-west, a hamburger stand suffices.

The function is the same—get rid of the restaurant, contract it out. People, employed by those contract organizations will be more free, they will have more leisure, burn-out will not be a problem; but, equally, the job will be less secure, and possibly less rewarding.

Some further examples. The establishment of Channel 4 is a classic example. Until the emergence of Channel 4 television personnel had to work in a large bureaucratic organization, either the B.B.C. or one of the major I.T.V. television companies; companies, which are in fact, rather like I.C.I., Unilever or Shell. Channel 4’s policy of sub-contracting to independent suppliers with a very small core staff led to the development of 80 independent contractors. These were the fringe around the core, which controlled access to air time. The core staff simply buy in the programmes they want from these 80 independent contractors. It is a flexible, but nerve-racking life being an independent contractor to Channel 4. Many artistic and creative professions have always been like this. 80% of actors in Equity’s membership are always “resting”. Core staff run the theatres, contract out the plays to the actors, who are hired and fired as the play comes and goes. This is now happening to television channels. It is also, and this is a point I want to stress, happening to manufacturing industry. It is happening also to the University of Salford. In 1981 I was forced to accept a 46% cut in funding from central government and therefore I had to slim down my core staff by one third. What did I do? I contracted even teaching to service organizations, some of which were one to one organizations coming in to teach. Some even came from industry. I happened to think that the degree programmes are at least as good, and in many cases, much better than they were in 1981. But that is beside the point here. Even in a service industry like a university there are the same pressures to contract your core, to sub-contract out what you can. We now have over 100 part-time teachers at the University of Salford, in 1980 we had half a dozen. A number of other universities are doing the same thing. I wonder if it is true of schools? . . .

Charles Handy call shamrock organizations. But there is a third petal, somewhat embarrassing because there are always a number of jobs that, to be blunt, do not require much skill. Floors still have to be swept, buildings need to be painted, an unskilled labour force is still needed. They will be hired and fired to cope with the peaks and troughs of activity as needed.

The second organisation is what Charles Handy calls the federal organisation, a loose grouping of relatively autonomous units. Large organizations maintain the advantages of small units by breaking up the large units into groupings of about 300 persons retaining only general, loose, centralized control over them. It works well provided there are well trained and trustworthy heads of component units. Lord Weinstock tries to run G.E.C. in this way, and he gets away with it but even G.E.C., for those of you who follow the Stock Exchange, is looking a less attractive proposition than it did 10 years ago. Federal organizations can tend to break down when the founder loses his touch or moves on. The third kind of organization is the professions; lawyers, architects etc. They are owned by partnerships and run for as long as the partners survive, with up to about three layers of management beneath the partnership.

A leading American economist, Tom Peters, has described American organizations as over-manned, over-layered — too many layers in the hierarchy — and under-led. An over-manned, over-layered, under-led organization had better move fast, either towards shamrock, federal or a professional organization type of structure. It will not last long if a does not do so. General Electric in America was recently re-structured to the extent of losing 10,000 jobs; subsequently both turnover and profit increased. What were those 10,000 people doing? They were preventing the company from increasing turnover and profits.

For all sorts of reasons, of which technology is admittedly one, the core in organizations is contracting, the periphery is growing, and therefore the pressure for skills and commitment among employees is changing and the demands made on employees, especially the core employees, is increasing.

Careers therefore are going to be in short supply, even if there will be jobs for the asking. Most of you will have to make a choice. Do you want to become a core employee, with all that that implies? A long arduous apprenticeship, followed by a lifetime contract, followed by high pay, high expectations, high demands. Do you want to be the kind of person to whom the boss says, “I need you in New York tomorrow?” And would you go if tomorrow is parents’ evening at school, or your wife is ill? Remember: because the core has been trimmed down there is only you to go to New York. You either go or you are fired. Or would you rather have the kind of job which is proliferating in the consultancy organizations? Last year, accountancy firms were the biggest single employer of graduates. They are a classic example of a fringe organization which receives much of the sub-contracted work. You will get a high salary to start with, but you have not entered a career profession. You have a job, and after a time the skills which you came in with will need refreshing, and if you cannot update your skills you will no longer be of use to the organization. Many of the new graduates who go into consultancy firms have a job half life of about four or five years. If they do not find themselves jobs in core organizations, or re-skill themselves in some way, they are likely to find themselves dispensed with at the next re-organization. It is a freer job, a freer life, with much less pressure but with greater uncertainties.

So there are real choices for you. Do you want to be self-employed? It has greater advantages, and you cannot be unemployed if you are self-employed. Do you want to be a member of the part-time work force like so many women? One difficulty with all this is how to prevent the self-employed, or the part-time
employees from being exploited. In Japan those outside the large organizations are tremendously exploited. The problem that we will have in the west is how to prevent the core employees from exploiting the rest. Traditionally we have used, as a means of protecting ourselves, various kinds of restrictive practices. Lawyers are notorious for this. Trade Unions in the 19th century developed their own versions. What worries me most is the need that these people will have for training, and what I would like to see is an educational credit scheme, guaranteed by the government, by which individuals could invest in their own education and have it financed by a tax relief scheme, rather in the way mortgages are financed at the moment. Certainly I would like to see some such protection for the self-employed and for the employees of the fringe organizations.

III

What kind of education and training will we need to provide if that is the kind of employment pattern that will face people in tomorrow's world?

First: Employees will certainly have to be more adaptable. Most people will not find themselves in the core of an organization and those who do will have to be very, very skilled. But most people will need multiple skills. If you are self-employed, you must understand how to keep books as well as have a skill in whatever it is that you are being employed to do. Similarly, if you are in a fringe, contract organization, like an independent television company which usually consists of four or five people before it gets its contract, then you have got to be able to do more than one person's job, because there are only four or five people in the organization. Secondly, the kind of education that universities offer must change. There will still of course be the need for the highly skilled. We produce these at the moment. What we do not produce well are the kinds of people who fit naturally into the other two petals of the shamrock. We will need to return to the general degree, that is, education in more than one subject. We will need to produce such general degrees in many different combinations, because people will want many different kinds of skill and training.

I have myself a particular interest in the production of engineers of a more general kind and I have a problem: I do not provide education for engineers; I provide education for the University Grants Committee, because the University Grants Committee define how many engineers I as the Vice-Chancellor of Salford should produce: so many electrical engineers, so many mechanical engineers, so many civil engineers. I am however finding it difficult to persuade people to take these degree programmes. I would like to expand these programmes but I cannot do so because the University Grants Committee will not let me. Industrial friends tell me that many of the engineers produced by Salford University are ill-equipped for the employment which companies can offer them. Now, if companies are going to evolve as I have described, then Salford graduates are going to be even less well fitted in the future than they are now; so I need to do something about it, I need to change. But I am constrained from changing because the University Grants Committee structure prevents me. As a result of the Education Bill which the Government is to pass through the House of Commons this session, the University Grants Committee will be replaced by the University Funding Council. The net effect will be that I will be able to respond more precisely to what industry demands and what you and your successors will tell me that collectively you want. Almost certainly you and industry will demand different kinds of degree than we have at present. You will want more mixed-subject degrees, Business Studies with Engineering; Electronic Engineering and Computing; Physics and Computation; Maths and French, combinations which currently are difficult to find or are not as yet on offer anywhere. People trained in such a way will be the kind of people whom most of the employers outside the skilled core will be wanting. What will be fascinating and what I hope will fascinate you is whether the kind of picture I have described will emerge. Certainly it is the way I would see the future of employment.

23 October 1987

POLAND 87

The Poland 87 Appeal raised a total of £42,500. Of this £10,000 was raised and banked at Downside, who are sending out medical aid supplies on their own account. The rest has been banked at Ampleforth. Most of this total was raised at Ampleforth; it includes the £4,000 raised at Exhibition 86 for the powdered milk needed in Poland as a result of the Chernobyl disaster, £4,000 in cash and drugs given at a medical exhibition at Ampleforth in September 1986, over £2,000 donated towards the January 1987 delivery to Poland and nearly £20,000 raised from the Poland Run, as well as over £3,000 raised by the Schola Concert in the Brompton Oratory in July at the beginning of the Schola tour of Poland. The Poland Run total of £20,000 includes sponsorship money sent by a wide variety of generous people. Belmont School raised nearly £1,000, and a number of other schools gave generously. Every penny will be put to good use. The bulk of the money is going to two Charities who know what they are doing in Poland: Jacobs Well Polish Appeal in Beverley, run by two devoted doctors who know Poland well, and Medical Aid for Poland in London.

G.F.L.C.
MULTINATIONALS: ECONOMIC POWER AND RESPONSIBILITY

PATRICK SHEEHY (B48)
Chairman B.A.T. Industries plc

The Headmaster has invited me to address the theme of multinationals and their economic power and responsibility. I am delighted to do so because it is a theme that goes to the heart of the ethical problems involved in running a multinational company. In our day-to-day operations, there is seldom time to sit back and reflect upon the way in which we conduct our affairs and I welcome the opportunity which the Headmaster has given me tonight to do so.

His theme raises its most acute questions where multinationals operate in the Third World. I should say that many, including my own Company, have major interests in many industrialised countries. But Third World operations prompt the question of whether there is an imbalance between the economic power of the multinational and the host country, which presents problems for the developing country and moral dilemmas for the multinational company. These moral dilemmas have been reflected in major criticisms of multinationals, criticisms which reached their peak in the 1960s and 1970s and which have led to activity by international bodies. The most active have been the Organisation for Economic Co-operation and Development and the United Nations. It would be true to say that the criticisms are less vociferous today largely because the international debt crisis has made developing countries aware of their need to encourage investment from multinational companies. Many critics of multinationals have come to a similar awareness. Be that as it may, the underlying moral issues still exist and remain as valid for discussion.

Even though my own Company now has 80% of its assets in the industrialised world, I believe that my credentials for tackling this important subject are still good. I spent much of my early experience in developing countries, in Nigeria and the Gold Coast, Ethiopia, Jamaica and Barbados. Working in developing countries was seen, in my Company, as a real testing ground for a young man. We were sent out to remote regions and left to find our own way. We stood or fell by our own actions and that enabled us to experience, at first hand, what it is like to live and work in a developing country. B.A.T. Industries still remains a major, if diminishing, investor in the Third World. The fact that our investment is diminishing arises out of a lack of opportunity rather than an active desire to disinvest. Our earliest operations were in the developing world and we have a long tradition of involvement there.

What I would like to do, is to tackle the subject by looking at some of the general accusations that are levelled against multinationals and then to use direct examples from my own Company's experience to show what the real issues are that we have to address. We are dealing with a very complex area, and I would expect, and hope, that I would send you away with more questions than answers.

In order to put our discussion into context, I think it would be helpful if I made a few general comments about B.A.T. Industries. Out of this brief description a number of the key issues that we need to discuss present themselves.

We employ over 300,000 people around the world and our turnover, of £1 billion, puts us on a par with the GDP of many small nation states. We sometimes have to pinch ourselves to remember just how large we are — the third largest company in the country and the largest outside the oil and utilities sector. Our Head Office, where only one hundred people work, is in London and we are controlled by British legislation. That means that the ever-riding principles which govern the conduct of our company are those imposed by the British system of justice. Ninety per cent of our shareholders are British, although many of our local companies have a proportion of their equity owned locally. In our business we have a substantial degree of geographical and industrial diversity. This enables us to withstand difficulties in particular countries or regions. We do not cut and run, but regard ourselves as long term stayer. Our objective, as with any publicly quoted company, is to put more money in today in order to take more out tomorrow. In other words to create wealth and to use investors' funds judiciously.

III

Even from these few brief facts, the issues begin to present themselves. Our group has 90% of its shareholders in the U.K. Is it right that rich, or comparatively rich, shareholders, in the developed countries, should benefit from activities in poorer, developing countries? And should they benefit from the development, some would say exploitation, of local resources to produce goods that the local people are sometimes unable to buy? My answer to these questions is that shareholders invest to create wealth and few would question their right to invest wherever they wish. Equally, Third World countries have the right to decide whether they wish to accept investment from foreign companies and again, few would question that right. Other questions that arise are whether the activities of multinational companies in the Third World are a force for good or evil and what is the nature of their role? How does their role relate, in the field of development, with the role of the international aid agencies for example?

A company like mine, through its everyday activities, engages in the process of economic activity. Our investment, our employment of local people, our purchase and transformation of local products, are all part of the process of creating wealth. You might describe it as spreading the capitalist ethos, to use more emotive language. I believe that this is a helpful process, but we must keep it in context. It does not deal with the major infrastructure needs that many of the developing countries have, in Africa for example. Our investment will not help directly with the problems of disease and famine. But what it will do is to help develop a spirit of self-sufficiency and an entrepreneurial outlook. In practical terms it will provide revenue for the local government, which may lead to these urgent needs being met more easily, and it helps to create local skills and training. Let me give you a concrete example.
Contrary to the impression that might prevail, we do not own massive tobacco plantations, but we buy the tobacco that we use in our cigarettes from local farmers. And we give those farmers a great deal of help. We advise them as to what plants to purchase, how to protect it from disease, when to crop it. We even recommend, indeed insist, that the farmers plant trees to replace those used in the process of curing tobacco and to counter the charge of deforestation. Are we encouraging farmers to grow tobacco when they should grow food? Are we acting for the greater good, or because of our own need?

Whilst we might consider that our activities are, in general, a useful stimulus to economic activity, we must also be prepared to deal with the question that they prevent the growth of locally owned enterprises, by aggressive and unfair competition. It is a fact that in some areas our companies operate in a near monopoly situation, or certainly in a dominant position. From that position, we are able to use all the means that we have developed in our operations to ensure our prosperity. These means would be regarded as normal tactics in a developed world environment.

In the developing world I would expect that many smaller companies find it difficult to survive competition from us, because there are some businesses we can run more effectively than local firms. The question is, whether it is our job to protect them, or that of their own government, or an international agency. I believe the control must be a local one, for the local government does have the option of trying to bring about our departure, as it has done in China, Egypt and Tanzania, and tried to do in Uganda and Indonesia for example. But by doing so, it may lose out itself as it removes skills and our investment. I hope that our activities can be mutually beneficial, but wherever controls are imposed, we always seek to abide by them.

Contrary to the impression that might prevail, we do not own massive tobacco plantations, but we buy the tobacco that we use in our cigarettes from local farmers. And we give those farmers a great deal of help. We advise them as to what plants to purchase, how to protect it from disease, when to crop it. We even recommend, indeed insist, that the farmers plant trees to replace those used in the process of curing tobacco and to counter the charge of deforestation. Are we encouraging farmers to grow tobacco when they should grow food? Are we acting for the greater good, or because of our own need?

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I mentioned earlier the question of whether multinational companies exploited local resources. It is another of the major changes levelled against us particularly in relation to deforestation. Deforestation is a very serious problem in many parts of the world. It is of great concern in Sub-Saharan Africa, and Africa generally, and in South America where we have a large business in Brazil. From the reports that one reads it is a problem caused by acid rain and the activities of multinationals. It is a black and white subject, with no grey areas. In the tobacco business we have had our full share of criticism, on the grounds that the farmers from whom we buy tobacco, use an inordinate amount of wood fuel. These criticisms have been bandied about for some time and in particular by international agencies whose word one would tend to respect. However, we felt that we were being unfairly charged and that the figures that were being quoted against us were misguiding. A recent and independent report has indicated that tobacco curing uses up much less wood than the figures the agencies have quoted.

Of course, we have a vested interest in rebutting these charges, but where does the morality lie when false charges are made, possibly with a political purpose, which means that the real cause of the problem is not tackled? Leading on from the question of exploiting local resources is that of remitting profit to the parent company. Does this impoverish the host country and act as a deterrent to local economic activity? Should we, as powerful multinationals, be reinvesting in our local businesses, rather than sending dividends back to London?

We must start, of course, from our earlier point about 90% of our shareholders being British and setting those of us who manage the company the task of using their investment wisely. Added to that is the nature of the ownership of our local companies where we often have a large number of local shareholders who receive their own remittances from the fruits of our endeavours. But I believe there is a fundamental fallacy that the nature of multinational investment in the developing world is totally exploitative. Our original investment will not necessarily have been raised locally and we do try to put our capital to effective use, rather than taking it out. Our activities generate local tax revenues and encourage economic activity that might not have taken place without us. We plough back our profits to grow the business and abide by whatever regulations are set locally to control the flow of our remittances. There are many countries from which we do not receive a remittance for long periods. Ghana is one of them (1967 Interim Dividend), but because we are long term investors with a wide geographic diversity, we are able to ride out the time, until the environment is more favourable. The same would be true for many other multinational companies.

A further extension of this theme is that decisions are taken in foreign capitals which affect the livelihood of thousands of workers, by businessmen who have no concern about their well-being. There is no doubt that the strategic thrust of the Company is determined in London and in response to the needs of British shareholders. However, that presents the situation in a rather simplistic form. As I have explained earlier, we are a decentralised company and as much responsibility as possible is passed to local units. We, like many other multinationals are a series of local companies linked by a common shareholding. Decentralisation makes sense for us as our local units are closest to the local market. It also means that those units are responsible for preparing their own budgets, long term plans and investments. We also have local shareholders and local boards with local directors. We aim to be the majority shareholders in the local company as this gives us the ability to manage it effectively through good leadership; other companies may prefer a minority holding. The question of the extent to which the parent is responsible was presented in horrific clarity in the case of Union Carbide where there was a totally Indian management and yet the parent company in the United States had to carry all the criticism. A multinational company might, perhaps, be forgiven for thinking it cannot win.

Multinationals are said to sell products to the developing world that were designed for consumption in the industrialised world. The company that has been most closely associated with this issue is Nestle. They were accused of selling dried baby powder to the Third World where there was insufficient hygiene facilities to make its use safe and thereby discouraging mothers from feeding their babies safely themselves. The question of intent is, I believe, an important one in this. Whilst certain practices might be harmful, I doubt that there are many individuals who would knowingly undertake an action that was harmful. If individuals find it is
There is a particularly serious issue for us that arises out of the charge that, in view of the declining markets in the developed world, we are promoting the sale of high tar cigarettes in the Third World. The argument maintains that because of the lack of sophistication and general knowledge about health matters in the Third World we are exploiting the imbalance of power.

It is undoubtedly true that consumption of cigarettes in the developed world is declining. It still remains a highly profitable business and one in which we can find growth for our business by increasing the market share of our brands. Regardless of the criticisms surrounding the product we sell, we consider that we are engaged in a legitimate business, and have been since 1902. It is not illegal to manufacture and sell cigarettes and we fulfill a demand from our customers for cigarettes that may give them pleasure, relieve stress or fulfill a need that has developed over a number of years. While there is concern about the statistical relationship between smoking and certain diseases, scientific causality is not proven. Practically all smokers are warned by their government about the dangers of smoking.

Wherever we operate we respond to the demands of the markets. Low tar cigarettes in the industrialised world are now popular and therefore we supply them. In the Third World, there are different flavour requirements in different markets and not always for the products that we sell. In Indonesia, for example, the demand is for Kretkes — cigarettes made with cured cigarette leaf and cloves. As wealth develops then the demand for our products can be realised. In India, for example, instead of buying cigarettes by the “stick”, the consumer will be able to buy by the packet of 5 or 10 or 20. You may say that we should adopt a deliberate policy of restraining our marketing activity but that raises the issue of whether we, or anyone else, has a right to determine what is good for another individual. Does he not have the right to choose for himself? It also raises the question of our belief in the legitimacy of the product we are selling. If we believe in that, why should we even contemplate any other response than meeting the demand of our customers?

The discussion about the sale of cigarettes to the Third World leads to another major issue for us, and for international business in general, and that is our investment in South Africa. I would like to preface my discussion of this difficult issue with a little background about the general question of the withdrawal of multinational companies’ investment from any country.

One of the charges levelled against us, and it contains an element of truth, is that our economic power enables us to withdraw our investment from a country, if the going gets tough. In theory that is undoubtedly true. Looking across the whole spectrum of our investments we can readily identify those that are not faring sufficiently well and we could decide to bring them to an end. However, it is not something that we are likely to do. In practical terms it may not be easy for us to sell our business and remit our funds. The host government will quite likely try to prevent our capital leaving the country. We must also take account of our local shareholders. But from our point of view, we very rarely wish to leave. Our emphasis is against hasty withdrawals as it takes much time and effort to develop a business in any country and we have a commitment to customers, suppliers and employees who seldom, if ever, wish to leave us. Because of our size we are able to withstand short and even longer term difficulties and wait until we are able to receive a dividend. Look at the example of our business in Ghana which I have already quoted; and we were thrown out of Uganda, rather than leaving of our own volition. Both the Ugandan and the Indonesian government, which I mentioned earlier, were keen to have us back in the knowledge that we bring much needed capital, training and skills to their country.

Against this background we have had to take some tough decisions about our activities in South Africa. As I have explained, it is not our tradition to withdraw from any country, but we have been under considerable pressure to do so from South Africa, along with other multinational companies. Our presence there is minimal in proportion to the size of our total business. Approximately 1% of assets, profits and employees. That is still, of course, a considerable amount of business. But it is of much less importance to our Group than our business in North America, or Europe, or black Africa.

The pressure for multinational companies to withdraw from South Africa comes primarily from the Anti-Apartheid movements in America and Europe, with support also in Australia and Canada. There is a certain amount of pressure for such withdrawal from some of the black groups in South Africa, although Archbishop Tutu felt that the South African government should be given time to put its house in order and, failing that, pressure should then be applied to multinational companies to disinvest. The theory behind this pressure is that withdrawal of international companies will weaken the economy and lead to disruption of the White South African government. It is also a political gesture, reducing the credibility of the South African government.

Speaking on my own and my company’s behalf, the political system of apartheid is abhorrent. It is morally indefensible and degrades those against whom it is perpetrated. Whilst it protects many White South Africans from harsh economic realities, it is counter-productive to the free enterprise system, as it keeps millions of blacks in a state of economic underdevelopment. But what can, or should, those of us in companies do about this?

In all of our activities, we strive to maintain an apolitical stance and to abide by the laws and customs of the countries in which we operate. If we adopt a general policy of speaking out against local regimes, it would prejudice our long term presence in countries and jeopardise our aim to be assimilated as far as possible in the local market. For example, we have manufactured and sold cigarettes in Nicaragua regardless of whether it is controlled by the government of President Somoza, or the Sandinistas. You might describe us as the international “Vice of Bray” and you might wish to consider whether this is a proper and moral approach for a company to adopt.

Our first instinct in tackling the difficult question of South Africa is to stay
there. This is totally consistent with our policy throughout the world which I have already described to you. We do not consider that it is our role to judge or try to change political regimes, nor do we feel we have much chance of doing so. An apolitical policy enables us to survive as a business and engage in the creation of wealth, which is our prime objective.

A more participative role is, however, thrust upon us by international and national pressure groups, and by the growing power of the black opposition in South Africa itself. European countries subscribe to a semi-voluntary Code of Conduct. This recommends wage levels, the recognition of black unions; desegregated work places and educational and training measures. The question is whether such activity merely ‘papers over the cracks’ and prevents the full-scale revolution that is needed, so the theory goes, to unseat the White Government.

The heart of the issue for multinational companies is however, the question of whether they should totally divest of their assets in South Africa. If we sold our business it would probably be to a white South African businessman and the White regime would, if anything be reinforced. In addition the pay scales paid to our employees could be less favourable in the future. I doubt that looks after the best interests of our shareholders nor does it help the black population. As I mentioned, multinational companies from Europe comply with the EC Code of Conduct and we tend to bring the worldwide good practices of our companies to bear. We can be said, in a very limited way, to be a force for reform which would be removed by our absence.

From my own Company’s point of view, we have to balance our overall interest in staying with the damage that could be inflicted on our company by a boycott of our products in other parts of the world, or the selling of our shares by a substantial number of shareholders. There is in this difficulty the moral dilemma of whether by trading in a country we accept the morality of the regime and whether by trading in South Africa we are assisting the exploitation of the black majority. Perhaps we might pick up these points in our discussion later on.

VI

Another difficult issue that we face is the extent to which our economic power leads to political manipulation — or corruption in its crudest sense. It is a difficult issue because the boundaries are so unclear. How far do we exert economic power consciously or is it purely a manifestation of our size and importance?

There can be no doubt that our size and importance open doors that might otherwise be shut. Particularly in the new sense of realism that exists in many developing countries, governments wish to encourage our investment and will wish to talk to us. (This applies in the industrialised world as well.) We may not need to “grease the palms” that open the doors. On the other hand, our local competitors might and might also do so to obtain contracts or deals etc. We do not engage in corrupt practices and this does put us in a disadvantaged position, vis a vis some local competitors.

The point is that not only would many of our shareholders deplore our engaging in these activities, but it would jeopardise our desire to make long term investments. Retailing used to number amongst our Brazilian operations until the
OLD AMPLEFORDIAN NEWS

DEATHS

William Shakespear (A33) 9 December 1986
Major James Hay (C36) 23 September 1986
Dr. John Evans (W51) 8 October 1987
John Hattrell (B50) 9 October 1987
Richard Lambert (C37) 17 November 1987
Osmund Scott (B29) December 1987
Roger Kevill (23) 31 January 1988

ENGAGEMENTS

John S.H. Pollen (H77) to Jacqueline Caro
Justin Jansen (B82) to Rachel Whitehead
Mark Kerr-Smiley (W79) to Manuela Marie Raquez
Lord Ralph Kerr (W74) to Marie-Claire Black
Christian de Larrinaga (A76) to Sarah Duncan Wright
Harry Crossley (A81) to Sidonie Bond
Roger Kevill (H75) to Anne Turnbull Hesling
Justin Read (J79) to Hélène Meuleau

BIRTHS

20 July 1987 Philip & Janet Rigby (H77) a daughter, Kate Alexandra
3 September 1987 Dominic & Corrine Davies (D70) a daughter, Lucy Jennifer
24 September 1987 Nicholas & Tina Peers (T74) a son, Benjamin Thornton
3 December 1987 Edward Earl of Arundel & Georgina (T74) a son, Henry Miles
19 December 1987 Donal & Victoria McKenna (H70) a son, Benedict James
25 December 1987 Terry & Anna de Souza (A76) a son, Peter James
28 December 1987 Jeremy & Janette Orrell (H75) a son, Malcolm Allan
14 February 1988 Matthew & Emma Beardmore-Gray (T74) a daughter, Alice

MARRIAGES

13 June 1987 Simon Cassidy (B71) to Patricia Bowling (Sts. Michael & John's Clitheroe)

OLD AMPLEFORDIAN NEWS

3 October 1987 Dominic French (W76) to Miranda Howden (Sacred Heart, Waddington)
17 October 1987 Captain David O'Kelly, Green Howards (C81) to Penelope Ann Maxwell (St. Margaret's, New Galloway)
31 October 1987 Charles Ellingworth (E75) to Amanda Knatchbull (St. Mary the Virgin, Ashford)
19 December 1987 Hew Hamilton-Dalrymple (E73) to Jane Morris (St. Etheldreda's, Ely Place)

In the last number of the Journal we announced the marriage of Edmund Beale to Alexa Little; this should have read Edward Beale (I79). We apologise for this error.

NEW YEAR HONOURS

Knight Bachelor Edgar Philip Beck (A52), Chairman of Mowlem p.l.c., C.B.E.
Peter Rhys Evans (H60) is Director of the E.N.T. Unit at Royal Marsden Hospital and Consultant E.N.T. Surgeon to St. Mary's Hospital Paddington. This follows a move from Birmingham's Queen Elizabeth Hospital and research and training in Paris and America. He has published a book on "Head and Neck Cancer" and is a Vice-President of the European Academy of Facial Surgery.

Peter Peake (C53) has been appointed Executive Chairman of Kleinwort, Benson, Lonsdale, the merchant banking and securities company.

Desmond Fennell (A52) Q.C., O.B.E. is chairman of the Inquiry into the King's Cross Underground fire.

Douglas Kendall (A33) was Chairman of Canadian Enterprise Development Board for 13 years and dedicated himself to the general growth of Canadian business and has been awarded the Order of Canada.

Martin Morton (B30) formerly Deputy Secretary of the C.B.I., has been appointed Assistant Director to the Oil and Chemical Plant Constructors' Association with a view to taking over the Directorship in 1988.

Desmond Avery (H43) who has been living in Paris for some years has recently published "Civilisation de la Courneuve" — a book on a notorious immigrant housing estate on the edges of Paris.

Captain Jeremy (Bertie) Grotian (O77) is Captain of the Army Ski Team, winter 1987/88. He is a Captain in the Irish Guards stationed at Chelsea Barracks.

Paul Graham (E61) and Charles Paternina elder brother of Hugo (W86) are travelling to Santiago de Compostela on a penny-farthing hopefully to raise £100,000 for Help the Hospices.
DAVID CRAIG (H66) has bought Oswaldkirk Hall. He is Managing Director of his own Company, International Financial Futures.

RICHARD STONE (T69) is a Director of Suenska & Co., the London stockbroking subsidiary of Suenska Handelsbanken.

The Liverpool Ampleforth dinner, the oldest of the Ampleforth dinners, will be held on Saturday 7 January 1989 at the Liverpool Medical Institute.

NEWS FROM ST. DUNSTAN'S

CHRISTOPHER HERDON (46) sub-edits the Church in the World column in "The Tablet" and is consultant to the British Council for Churches' Assembly.

GUY LORRIMAN (48) works for the Department of Regional Industrial Development in Ottawa.

ALEX PAUL (49) is producing a video training programme in English, French and Spanish for Shell sales representatives.

DENNIS LEONARD (51) is a Captain with Dan Air 727 fleet based at Gatwick.

MARK FUDAKOWSKI (53) is Manager at Barclays Bank in the City.

RONNIE C.H. ANNER (56) is nearing the end of his appointment as Military Attaché in Bogota and says the Pope's visit to Columbia brought the violence to a halt, but the day the Pope left all returned to normal.

PAUL MORRISSEY (58) has formed his own company, Wallphones, in New York.

KEITH STUDER (63) has moved to Hong Kong with L.E.P. International. He has been Managing Director of LEP International (Great Britain).

MICHAEL TAYLOR (60) has been elected a member of Price Waterhouse Africa's Policy Board and is based in Nairobi.

NICHOLAS ARMOUR (69) is Head of Chancery at the British Embassy in Athens. He and his wife sing with amateur groups in Athens, frequently with TIM CULLEM (54).

DOMINIC DAVIES (70) is Managing Director of Monotype Corporation (South-East Asia) in Singapore and also M.D. of Monotype (Asia) and a Director of the Monotype Corporation of Australia and N.T. Systems Australia.

ROBIN MILLER (73) is Marketing Manager for Pharmacy Wholesalers (Auckland) Ltd. and is based in New Zealand.

RICHARD BISHOP (76) has returned from New York and is now a Director of Christie's specialising in numismatics.

JOHN LENNON (78) is Managing Director of Classic Wines.

GEORGE ALLARDICE (79) has been awarded a Scholarship by the European Commission to go to Tokyo for 18 months to learn Japanese.

JULIAN PARSONS (80) has gone to Budapest to teach English. His brother TIMOTHY (84) took a break from University to teach Tibetan refugees in India.

DOMINIC CHANNER (83) is in Toronto following an M.Sc. programme in Geology.

MARTIN McKIBBIN (84) has spent three months' medical elective in Nigeria.

NEWS FROM ST. JOHN'S

NICHOLAS DUFFIELD (82) is training to be an Oratorian in Rome and is studying Theology at the Angelicum, the Dominican centre and living in an international community.

TIMOTHY JELLEY (82) is the organizer of the Forty Martyrs Community of the Manquehue Apostolic Movement (English branch).

SIMON DENYE (83) won the prestigious R.H. Gummer Award of the Institute of Energy in 1987 and after a round-the-world tour took up a post with I.C.I.

NEWS FROM ST. THOMAS'

JOHN K. GLAISTER (73) is Executive Vice-President of Knight, Frank and Rutley in New York.

CHRISTOPHER FOLL (84) is Financial Director of a large tannery group in Zimbabwe.

CHRIS PARKER (76), a naval lawyer, is A.D.C. to the Admiral in the Falklands.

ADRIAN ROBERTS (78) joins the College staff in September 1988.

TIM GALLOW (79) has been doing his final elective year of medical training at a Presbyterian Mission Hospital in Kenya.

EDMUND WARD (80) is studying for an M.Sc at Strathclyde and has been selected for the Scottish slalom team.
THE SCHOOL

SCHOOL STAFF

Fr. Dominic Milroy, M.A. Headmaster
Fr. Felix Stephens, M.A. Second Master
C.J.N. Wilding, B.A., Director of Studies

St. Aidan's: Fr. Simon Trafford, M.A. Classics, Officer Commanding CCF
St. Cuthbert's: Fr. Walter Maxwell-Stuart, M.A. History
St. Dunstan's: Fr. Leo Chamberlain, M.A. Head of History (University Entrance)
St. Edward's: Fr. Edward Corbould, M.A. Head of History (University Entrance)
St. John's: Fr. Timothy Wright, M.A., B.D. Head of Religious Studies
St. Oswald's: Fr. Justin Arbery Price, B.Sc., Ph.L., M.Ed., Biology, Theatre

* Fr. Vincent Wace, M.A., Design
* Fr. Julian Rochford, M.A., Biology
* Fr. Charles Macaulay, School Guest Master, Religious Studies, Design
Fr. Michael Phillips, M.A., Procurator
Fr. Anselm Crann, M.A., Librarian
Fr. Alban Crossley, M.A., ST.L., Scouts
* Fr. Aidred Burrows, B.A., History
Fr. David Morland, M.A., Head of Classics
Fr. Bonaventure Knollys, ST.L., Design
Fr. Gilbert Whitfield, M.A., Classics
Fr. Francis Dobson, F.C.A., Politics

Fr. Cyprian Smith, M.A., Languages
Fr. Bernard Green, M.A., M.Phil., Religious Studies, History
Br. Terence Richardson, B.Sc., M.Div., Design
Fr. Jeremy Sierla, M.A., Religious Studies, English
Br. Sebastian Percival, B.A., Languages

Lay Staff

* W.H. Shewring, M.A., Classics
* P.O'R. Smiley, B.A., Classics
E.J. Wright, B.Sc., Mathematics
W.A. Davidson, M.A., History
B. Vazquez, B.A., Classics
D.M. Griffiths, M.A., Head of English
E.G.H. Moreton, B.A., Classics
E.S.R. Dannman, M.A., History, Head of General Studies

D.B. Kershaw, B.Sc., Music
E.G. Boultoun, M.A., Head of Geography
J.G. Wilcox, M.A., Languages, Games Master
J.B. Davies, M.A., M.Sc., M.I.Biol., Head of Biology
A.I.D. Stewart, B.Sc., Physics
T.L. Newton, M.A., Classics
R.F. Gilbert, M.A., Chemistry
A.I.M. Davie, M.A., English

THE SCHOOL

SCHOOL OFFICIALS

Head Monitor: C.J. Sinclair (A)
Monitors: S.D. Bend, J.M. Bozzino, J.A. Lyle
St. Aidan's: S. J. C. Honeyborne, C.P.H. Osborne, S.C. Wade
St. Bede's: H.J. M. Berkeley, B.H. Marsh
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St. John's: L.O.M.L. Roberts, J.W. Coulborn, C.D.M. Jenkins,
St. Oswald's: R.J. R. Whitehead

St. Aidan's: S.D. Bend, J.M. Bozzino, J.A. Lyle
St. Bede's: S.J.C. Honeyborne, C.P.H. Osborne, S.C. Wade
St. Cuthbert's: H.J.M. Berkeley, B.H. Marsh
St. Dunstan's: C.R. O'Mahony, A.J.M. Bull, G.H.R. Titchmarsh
St. Edward's: E.E.J. Radcliffe, D.R. Elliot, R.I.C. Glazé
St. Hugh's: T.A. Nester-Smith, D.C. Jackson, C.W. Page
St. John's: L.O.M.L. Roberts, J.W. Coulborn, C.D.M. Jenkins,
The following boys left the School in December 1987:

W.A.L. Smythe (A), B.R.F. Fairbairns (B), W.D.G. Jackson (C), W.J. Bianchi (D), T.E. Mountain (D), O.D. Hawe (O), E.S.J. Butler (W).

The following boys joined the School in September 1987:

From schools other than J.H. and Gilling:

J.P. Allen (T), J.E.O. Brennan (O), A.A.L. Brenninkmeyer (H), M. Carey (T), P.J.N. Carney (D), T.H.C. DeR. Channer (D), J.R.P. Clive (C), J.A. Clough (A), C.D.J. Corbett (B), M.P.S. Corbett (J), R.C.P. Crichton-Stuart (E), C.H.B. des Forges (W), F.M. Dunlop (B), G. Finch (D), P.E. Fiske de Gouveia (T), J.W.B. FitzGerald (E), G.S.G. FitzHerbert (B), C.H. Fotheringham (E), A.K. Garden (T), S.G. Garrett (D), P.A. Germain-Ribbon (C), S.F. Godfrey (O), D.C. Guthrie (E), C.J. Harding (f), W.F.C. Hickie (A), T.P. Hickman (O), M.W. Hurley (W), C.J.N. Irven (C), S.C.C. Ward (H), D.J.Y. Wright (W).

The following gained places (or received conditional offers) at Oxford and Cambridge in December 1987:

OXFORD

D.D. Berton (I), R.S.J. Coxwell (E), H.M.R. Morland (W)

CAMBRIDGE

J.E. Houghton (T), J. Morgan (H)
THE AMPLEFORTH JOURNAL

THE SCHOOL

O'Donovan, J.M. Classics London - Westfield College
O'Leary, M.A. Music Exeter
O'Malley, T.K. History Oxford - New College
O'Rorke, C.M. Electronic & Electrical Engineering London - King's College
Pearson, S.M. Mechanical Engineering Brunel
Peel, J.P. Chemistry Oxford - University
Phillips, M.D. Engineering Production & Management U.W.I.S.T.
Pickles, M.J.W. Classics Oxford - Queen's
Piggins, J.C. Management Studies Cardiff - University College
Preston, C.J. Engineering Durham
Rayner, D.J. Biology London - Queen Mary College
Record, M.C. Statistics & Economics St. Andrew's
Russell, M.J.S. Human Sciences Oxford - St. John's
Ryan, N.J. Economics Newcastle
Sandbach, J.P.C. Theology St. Andrew's
Sanders, L.T.M. History Newcastle
Scott, G.R.H. History Oxford - Merton
Smallman, G.D.L. Offshore Engineering & Electrical Engineering Heriot-Watt
Somerville-Roberts, N.P. Natural Sciences Cambridge - Robinson
Stephens, J.B. Sociology Warwick
Surton, M.W. Geology Cardiff - University College
Sweeney, A.G. Economics & Politics Edinburgh
Tams, R.E. Law Cardiff - University College
Thomas, P.C.A. Civil Engineering Leeds
Tomlinson, D.A.J. European Studies & French London - Queen Mary College
Toone, R.F. History Cambridge - Girton
Unney, H.D. English Manchester
von Habsburg-Lothringen, F.L.J. Electronic & Electrical Engineering Durham
Webster, J.A. Archaeology English Edinburgh
Wigan, P.J. Philosophy & Politics Edinburgh
Wilcox, J.L.A. English & History Aberdeen
Wright, J.B.C. English Edinburgh

UNIVERSITY ENTRANTS — OCTOBER 1987

Armstrong, P.R. Modern Iberian & Latin London - University College
Bermingham, A.P. Mathematics London - Imperial College
Bridgeman, M.G.O. Accounting & Economics Durham
Burnand, W.J. Sociology Bristol
Cave, B.B. History Bristol
Cazalet, J.P. English Manchester
Cornwell, J.S. Philosophy & Theology London - Heythrop
de Gaynesford, A.J.C.F.A.G. History Oxford - Merton
D'Netto, P.E. Law Manchester
Eyston, E.T.I. Land Management Reading
Falvey, R.S. Polities Nottingham
Ferguson, R.J. History Southampton
Franchetti, M.A. French & Italian London - University College
Gilmour, H.I.J. Classics Edinburgh
Goto, J.A.W. History Oxford - Magdalen
Greene, A.B. History of Art & Architecture East Anglia
Hallward, P.M. History Oxford - Balliol
Hart, J.N. Medieval & Modern History London - Royal Holloway & Bedford New College
Hickey, P.J. History Newcastle
Holmes, D.C. History Swansea
Leaper, T.R.G. Law Durham
Maretz-Crosby, M.R. History Oxford - University
McIntosh, W.A. Law Edinburgh
McKenzy, S.J. Combined Studies Edinburgh
Middleton, D. Law Newcastle
Managhan, N.C. History Nottingham
Moreland, J.M. Law Manchester
Morris, B.M. History Cardiff - University College
Morrisssey, M.R. American Studies St. Andrew's
Mountain, G.P. History Manchester
Mullen, C.J. Law Edinburgh
O'Donovan, J.M. Classics London - Westfield College
O'Leary, M.A. Music Exeter
O'Malley, T.K. History Oxford - New College
O'Rorke, C.M. Electronic & Electrical Engineering London - King's College
Pearson, S.M. Mechanical Engineering Brunel
Peel, J.P. Chemistry Oxford - University
Phillips, M.D. Engineering Production & Management U.W.I.S.T.
Pickles, M.J.W. Classics Oxford - Queen's
Piggins, J.C. Management Studies Cardiff - University College
Preston, C.J. Engineering Durham
Rayner, D.J. Biology London - Queen Mary College
Record, M.C. Statistics & Economics St. Andrew's
Russell, M.J.S. Human Sciences Oxford - St. John's
Ryan, N.J. Economics Newcastle
Sandbach, J.P.C. Theology St. Andrew's
Sanders, L.T.M. History Newcastle
Scott, G.R.H. History Oxford - Merton
Smallman, G.D.L. Offshore Engineering & Electrical Engineering Heriot-Watt
Somerville-Roberts, N.P. Natural Sciences Cambridge - Robinson
Stephens, J.B. Sociology Warwick
Surton, M.W. Geology Cardiff - University College
Sweeney, A.G. Economics & Politics Edinburgh
Tams, R.E. Law Cardiff - University College
Thomas, P.C.A. Civil Engineering Leeds
Tomlinson, D.A.J. European Studies & French London - Queen Mary College
Toone, R.F. History Cambridge - Girton
Unney, H.D. English Manchester
von Habsburg-Lothringen, F.L.J. Electronic & Electrical Engineering Durham
Webster, J.A. Archaeology English Edinburgh
Wigan, P.J. Philosophy & Politics Edinburgh
Wilcox, J.L.A. English & History Aberdeen
Wright, J.B.C. English Edinburgh
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COMMON ROOM NOTES

We welcome Christopher Britton to the Physics department. Mr. Britton has recently completed a P.G.C.E. after serving for three years in the Royal Navy as an Engineering Instructor Officer.

We welcome Hugh Codrington as Head of the Careers department and also as a member of the History department. Mr. Codrington has recently been employed as a manager with the Key Training Company Ltd. and was previously Head of the Careers department at Reading School.

We welcome Bill Ross, as Head of Department, and Kevin Dunne to the Modern Languages department. Mr. Ross has been teaching modern languages for the last three years at Stowe School, and Mr. Dunne has been teaching French for the last two years at Sutton Valence School, Kent.

We welcome Michael Wainwright to the Chemistry department. Mr. Wainwright has taught for the last four years at St. Anne's Convent School, Ealing, where he was Head of Science.

To all these new colleagues and to Mr. Ross's wife and children we extend a warm welcome, and we hope they will be happy with us at Ampleforth.

We congratulate Mr. and Mrs. A. Carter on the birth of a daughter, Olivia Frances, on 2 October.

TL.N.

A RUBY ANNIVERSARY

In September the President of the Common Room, Teddy Moreton, celebrated 40 years of teaching. He marked the occasion by providing wine at lunch for his colleagues in the Common Room dining-room on 1 October. It was a festive meal, made memorable by Mr. Dammann's accidental spilling — in rising to propose a toast — of enough salt to provide good fortune for everybody present seventy times over, and by the surprise and much appreciated production of a vast and sumptuous chocolate cake — cooked in the kitchens by Clare McEvoy and suitably inscribed in icing — large enough to go round more than once.

Mr. Moreton has spent 29 of these years teaching here at Ampleforth (Classics, English, Music even at times); the rest at the Cambridgeshire College of Arts and Technology, at Liverpool College, and at Hurstpierpoint College in Sussex, where Mr. Moreton started his career on 29 September 1947. The Abbot and the Headmaster both sent him messages of congratulation, but were unfortunately unable to be present at the lunch.

W.A.D.
A HOUSE RETREAT REMEMBERED 1987
FR. JOHN ARNOLD

In fact it was the welcoming supper for all those who would be leading or assisting the retreat in all the houses of the College for the following two days. It was an army of experienced retreat givers mingling with a good number of well-mentioned but nervous “beginners”. There must have been at least fifty of us; monks, nuns, priests, religious and laypeople, arriving from all parts of the country, a great wealth of experience and expertise, ready for the two-day retreat. For just one hour or so, we had strength and confidence in our numbers, good conversation, food and wine all of which helped to disguise the work ahead. We were all assured by various house-masters and members of staff that there was nothing to be anxious about, everything would be fine... It took just about five minutes — the time required to walk from the guest-house, through a sobering cold wind, to the opening session of the retreat — to bring us down to the reality of our visit.

But then, it cannot be supposed that the nervous pre-occupation was entirely one-sided. The boys must have been wondering quite what was to be demanded of them by the unknown team. Were they just going to be dreary authoritarians, insisting on precise definitions of theology? Would they demand hours of unbroken meditation, spiced only with boring lectures on religion? Whoever was to come through the door at that beginning of the first talk would surely never sympathise with the fact that the members of this house had all but arrived at the end of a long and demanding first half of term with minds now geared more to the week of holiday that lay the other side of the retreat than to thoughts of recollection.

So who was it that burst in on them on that cold Sunday evening in late October? Well, there was one woman, a mother from Ireland who had had sons as pupils in the College. There was a recent old boy of the House; at least one familiar face. Then a doctor, also from Ireland, with a specialisation as a Consultant Paediatrician. Finally, there were two priests from London drawn from very different backgrounds. One was a newly-appointed parish priest from Docklands who had long been at work with the Children’s Rescue Society. The other, a priest from Westminster Cathedral, a hospital chaplain. Whatever else, the first meeting was a meeting between five people from very diverse experience with a house, or of different religious views and demands, but of the sort of experience that lay the other side of the retreat than to thoughts of recollection.

The two priests had travelled from London together and a large part of the journey was spent discussing the retreat ahead. They were curious as to the atmosphere in which they would find themselves, cautious about discovering the way that might be found to speak to forty boys of such differing ages. There was that nagging thought that in order to keep the attention of some, the attention of many others would have to be forfeited.

It is almost impossible to remember where the two days went — from the Sunday evening to the Tuesday evening there were many meetings, discussions, activities, conversations and impressions that seemed to blend, one into another, to fill every minute. It is certainly true that there was a healthy feeling of exhaustion at the end of each day.

COMMON ROOM NOTES

Having met as a team for the first time only at the beginning of the retreat, it could not be boasted that there was an organised scheme or plan, but it was clear that we had all come with much the same intentions. We all wanted to show our journey, from a Faith received when we were their age to a Faith that had become the basis of our adult life. A journey that takes us through the whole of our life. Everyone has a knowledge of religion; whether we believe in God or not, people know about religious things. But there is a gap to be bridged, between knowledge of religion and experience of Faith. Religious education in school can give us a basis and a direction, but we ourselves have to take the first steps to move in that direction. A retreat, a time of prayer, the time we spend at the sacraments are moments to move us along the road from a dry formal knowledge to a Faith, an encounter with the One upon whom our Faith is based, Jesus. As the end of the day this is what we had to share with the boys, our own experience of Jesus. We had met him in different places and at different times and he had touched our lives, and we had been changed (sometimes imperceptibly) by the encounter. We wanted to share this encounter and tell them how it had given us meaning and purpose in our daily lives. Unlike a lesson in a classroom where facts are imparted so that they may be learned, a retreat is an invitation to get to know God through His Son Jesus. The ground work is laid, but the walls must be built. Each boy on the retreat had been given a foundation of religious knowledge by his parents, and his teachers, but all of us are called to construct our own building, and the building will reflect the sort of person we are. The retreat was there to encourage each boy to begin to build his own Faith structure, and if he had already started, to carry on the process. We all wanted to investigate Faith and talk about the importance of God. Taking the fact that Faith is a gift that we have all received at Baptism, the dilemmas arise in how we use that gift. If we consider that Faith is a seed that is planted, we are left with the continual challenge of how to make that seed grow. If it is ignored, it will die. But too much of us simply accept the vague notion of “Faith” and do nothing about it. The religion that is presented at school can so easily be a chore, or the material for another examination. It remains only rules and regulations that never actually touch the decisions or matters of life. The only way to move from the regulations that are fixed in the head, to the daily experience of our faith, is through reflection and discussion. Whatever else might be said about our days of retreat, they were full of discussions, opinions, arguments and questioning, and the achievement was that everyone seemed to feel confident enough to speak out.

There was no doubt at all, from the first discussions, that various religious and moral topics had been aired in the classroom and a lot of information had been given and received. What became increasingly apparent in the discussions was that those same ethical and social questions that might be “learned” in the classroom were also part of our own lives and we would have to make serious decisions about them. If such decisions needed to be made, then according to what system of values were they to be made? As in any group of individuals, there were some characters who, without any malice or ill-will were determined that religion meant little to them, they would work out their lives according to their own sense of reason. All well
and good, until we discovered that the reasoning needs a firm base on which to
stand — and more often than not we came back to accepting that there is a God-
given moral foundation, and that we are guided by religious principles that perhaps
we hadn’t realised were there.

Three or four times a day the “team” met together to discuss the progress, or
the lack of it! Each time we felt rather more impressed by what we had heard from
the boys in the group than what we felt we had provided for them. But then, none
of us were seasoned retreat givers and, while giving the best that we could, we were
unable to measure the extent of our success. The best encouragement seemed to
come increasingly from the boys themselves who seemed far from itching to get
the whole thing over and done with. The discussions exceeded the time suggested
and indeed the talking never seemed to stop at all — except for a murderous game
of American Football in the mud where the rules changed with remarkable mutual
agreement so that the game could be kept in motion.

What was the eventual outcome of our days together? Certainly, we had
achieved some sort of rapport between the visitors and the boys. There had been
an opportunity to speak — and to speak honestly about our Faith. And that had
been as important for the “team” members as for the boys. It might too easily be
assumed that because we were there to “give” a retreat, we automatically must be
assumed to know all the answers. But the life of Faith and the ability to live what
we believe will always be a challenge whether it be to priests, in their priesthood,
teachers, in their work and family life, to students or to schoolboys. We will all
have moments of doubt and indecision, times when Faith is far more acceptable
and reasonable and times of confusion or apathy. To acknowledge these things to
one another can only be an encouragement — the sort of honesty that St. Paul
wanted to find among the first communities of Christians to whom he was writing.
We were grateful that the boys spoke as they did, just as pleased to hear those who
had doubts about God and Faith, as those who were discovering a spiritual life for
themselves.

A boy comments:

The 1987 Retreat was a success: the guests were well-chosen and there was
a willingness among the members of the House to think deeply about important
issues of morality and prayer which arose in discussion. The guests who came to
help us included Fr. John Armitage and Fr. John Arnold, author of the above article,
together with a former parent, old boy of the House and an “outsider”, a
Paediatrician from Galway. All contributed in their own individual styles: a
marvellous blend.

Discussion in a Retreat can be awkward, people are often shy or afraid to state
their opinions, and so it was a relief to enjoy such a relaxed atmosphere throughout
the Retreat. Discussions took place in groups of about six or seven, a size large
enough to be free in ideas and opinions, and yet small enough to be comfortable
and to prompt contributions. Although the talks were interesting and informative,
they lost the close atmosphere of the discussion groups because of the larger
audience, and so were less successful in provoking comment.

The paediatrician shed light on the realm of medical ethics, sharing his valuable
To make a judgement on the relative merits of Ampleforth sides of the past is a futile as well as a dangerous exercise. Comparisons are odious and invidious, the more certain is that the 1987 team would stand well towards the top of any list of precedence. Its exciting attacking rugby giving pleasure on numerous occasions, was unstoppable. Against Durham, Stonyhurst, Sedbergh and South Yorkshire, matches in heavy conditions it gave memorable performances; the matches against St. Peter's, Whitgift and Monmouth were played in firm, dry conditions, and if their play against St. Peter's could be described as brilliant, then those against Whitgift and Monmouth entered the realm of magic. Indeed the first half against Monmouth and the second half against Whitgift were as near perfect exhibitions of high-speed attacking rugby as this contributor has ever seen. The patterns formed and reformed in perfect shapes and with kaleidoscopic speed as great waves of red and black submerged their opponents in those two games: it made exciting watching. It must be said that in two games, the team performed below its collective best. The game against Newcastle was won and deservedly so but without the flu-stricken Bingham the side lacked purpose. No such excuse could be offered for the match against Leeds where the team was fortunate to win a poor quality contest: it was a mysterious performance for which no satisfactory answer has been found. This is carping criticism for there is no doubt that this team will be remembered for many wonderful demonstrations of speed and power.

The surprise evident in W.J. Bianchi's face when he dropped a high ball in match number six against St. Peter's was highly revealing. He dropped nothing else. His kicking was equally good, his tackling fearless and he timed his entry into the threequarter line to make maximum use of surprise. He had a fine season and no finer match than that against Sedbergh.

R.J. Whitelaw was devastating. He was almost impossible to tackle being so powerful and this tempted him to cut in rather too frequently. Unfortunately his season was again marred by illness and injury and he never achieved his full pace. He has limitless potential. Of him and R.K. de Palma, much was written last year. His partner, N.A. Derbyshire was equally swift of foot but oddly for a cricketer more than made up for this and his timing under the attacking kick was a source of great pleasure. Lucey and Reichwald, Limin and Cooper, Pickia and Cooper, Dyson and Macaulay, Dundas and Lovegrove, Baxter and Lovegrove, Baxter and Kennedy, Carvill and Kennedy, Booth and Elliot; for years Ampleforth has been served by remarkable pairings at half-back and the last named repeated and improved their partnership of last year. To be sure the Captain, R.D. Booth, conscious of a long-standing wrist injury, was not himself until half-time. Though there was nothing wrong with the venom and accuracy of the pass and the variety of his tactical kicking, he was hesitant to commit himself in both attack and defence and it was only after half-time that he began to enjoy himself in the rough and tumble of scrum-half play. Then his game blossomed and immediately the variations of his breaking, kicking, passing and running, and his uncanny choices of play orchestrated a significant improvement to the threequarters. The first to benefit was his fly-half and vice-captain, J.R. Elliot whose pocket genius was to be so sadly neglected by the county selectors. There have not been many better fly-halves at Ampleforth and none whose ability to surprise was so marked. Over-confidence tended at times to make him attempt too much too often but this was a small price to pay for the scintillating moments he has provided over the last two years. Last season the drop goal against Stonyhurst and the magical try against Campbell College, this year the drop goal against Newcastle and the try scored by Derbyshire against Monmouth are the best examples of his art. There were many others. These were the backs then that made as fine a line of threequarters as Ampleforth has seen.

Doubts had been initially voiced about the forwards but as if to ensure that the backs did not claim all the credit, they became in their turn one of the finest of Ampleforth packs. They were well led by D.E. Wigan, the open-side who made up for his small stature by his ball-winning off the ground and by unlimited stamina. The fact that the side was so devastating in the loose is a comment on his leadership and his personal ability. And wherever he led, T.A. Nester-Smith was not far behind. Here was one of the key figures of the pack: his uncompromising strength in the tackle locked and bolted the blind-side door while his sheer speed and power was often demonstrated in unstoppable charging bursts. Add to this his jumping ability and good hands in the line-out and his determination to have the ball and you get a player of considerable stature. The No. 8 position caused anxiety for some weeks but it was satisfactorily solved, the duties of that position and of one of the lock positions being shared by M.P. Holgate and N.J. Beale. The former, though clumsy and slow in his open-field running, was superb in the tight-loose, in his initiation of close-quarter attacks and in his protection of his scrum-half. The latter, lacking that kind of timing, compensated by being nearly as quick as Nester-Smith and his fitness, support-running and open-field tackling were features of his game. The other lock, P.A. Strinati, was with Beale the finest member of the side and had a colossal influence on the success of the pack. His wonderful jumping and two-handed catching in the line-out was a source of inspiration to the others; this ability,
allied to his exceptional stamina and speed in the loose, was remarkable in one so young. Here is a player of great talent and promise: The loose-head, J.S. Leonard, the tight-head of the previous year, was expected to be good. He was, in both tight and loose; in the former because his technique was so good and he was powerful, in the latter because he had fine hands coupled with stamina, speed and anticipation. P.R. Dixon, the hooker, was never bested in the tight and like Leonard had great speed and anticipation, having a good eye for an opportunity to score. He was a thorough nuisance to the opposition on the blind-side after a line-out though he was not quite consistent enough in his throwing. J.S. Bozzino completed a formidable front row. Of all the players he made the most marked improvement. It was a crucial and pleasant surprise for he anchored the scrum and turned it into a powerful machine. No praise can be too high for this loyal, cheerful and hard-working boy; it is a measure of his success that the pack came off better in the tight scrum in every match and that in the final game, Whitgift hardly won a single ball no matter the side which put the ball in.

Here then was a pack worthy of its exceptional three-quarters. The team deserved its captain and vice-captain, the two of them enveloping the side with tactical brilliance and cheerful good humour. It all added up to great fun.

The team was: W.J. Bianchi (D), R.K. de Palma (T), N.A. Derbyshire (J), P.G. Bingham (B), R.J. Whitelaw (J), J.R. Elliot (E), R.D. Booth (J) (Capt.), J.S. Leonard (W), P.R. Dixon (0), P.A. Strinati (A), N.J. Beale (C), T.A. Nester-Smith (H), D.E. Wigan (11), M.P. Holgate (T).

The Captain awarded colours to all members of the team. Also played: S. Wade (B), C. Blasdale (B), G. Titchmarsh (D).

Congratulations are due to the following who represented their counties during the Christmas holidays: R. Booth, J. Elliot, P. Bingham (all Yorkshire), T. Nester-Smith (Middlesex), R. Whitelaw (Surrey), R. de Palma (Middlesex).

P. Dixon was reserve for Yorkshire.

AMPLEFORTH 51 MIDDLESBROUGH COLTS 0 on 20 September

A lovely afternoon helped the XV take the first hurdle in their stride. Without Booth and Whitelaw, they were still too much for a Middlesbrough side whose pack was largely the same as that which gave them victory eight months earlier. This time, the Ampleforth pack took their revenge with Leonard, Strinati, Beale, Nester-Smith and Wigan quite outstanding. However, the backs took their time to settle and early misjudgements of position, timing and passing meant that the XV scored only three tries and a penalty in the 1st half, a meagre return for the chances offered. It was different in the 2nd half. Seven tries were scored in a feast of handling and running, at which Bingham, Derbyshire and Wade helped themselves to the choicest morsels.

AMPLEFORTH 66 WEST HARTLEPOOL COLTS 3 on 27 September

Booth, recovered from injury, played his first game and the speed of his pace brought the best out of backs who were well supported by a fast back row trio, Beale having...
Standing left to right: S. Wade (B), R.J.R. Whitelaw (J), T.A. Nester-Smith (H), N.J. Beale (C), P.A. Strinate (A), M.P. Holgate (T), R.K.B. de Palma (T), N.A. Derbyshire (J), P.R. Dixon (O).

Seated left to right: W.J. Bianchi (D), J.S. Leonard (W), J.R. Elliot (E), R.D. Booth (J) (Captain), D.E. Wigan (H), P.G.D. Bingham (B), J.M. Bozzino (A)
replaced Holgate. These improvements coupled with the comparative weakness of the opposition meant that the game had to be shortened, the score at half time being 44-3. 12 tries were scored: it says much for the half backs that all the backs scored, some of them twice, and it was encouraging that the three back row men also scored. No-one did better than Wade who is making a determined claim for a permanent place.

AMPLEFORTH 28 MOUNT ST. MARY’S 4 on 3 October

Bingham opened the scoring with a marvellous dummy within 10 minutes of the start and the XV glimpsed the possibility of a huge victory. As a consequence the backs then over-indulged themselves, the forwards did not drive forward with any vigour, and waited in support for passes instead of devastatingly winning the ball. In addition, in what had been expected to be a fruitful source of possession, the line out, the team was obliterated by Mount’s spoiling tactics. All this was frustrating as were the number of penalties awarded against the team. Nevertheless Mount could not stop Bianchi and de Palma from adding two excellent tries in the first half though they replied with one themselves when the team’s cover was shown to be sadly unaware of its duties. In the second half the XV never achieved the expected dominance and Mount fighting to the end limited the XV to scoring the same number of points through a lovely try by Elliot and others by the admirable Dixon and Nester-Smith.

AMPLEFORTH 22 DURHAM 3 on 7 October

Durham brought their skilful side unbeaten to this match and as was expected an exciting contest developed. The XV playing down the slope but against the wind were virtually unstoppable in the first 10 minutes, Wade and de Palma crossing the line but failing to score and Elliot being marginally wide with a drop goal. It was not a surprise when Bingham who had a splendid match beat off tackle after tackle to score wide out nor when Booth followed this with a penalty. Durham reacted swiftly and stormed to the school line where only dogged defence kept them out until they kicked a penalty themselves. But with the wind in the second half the tactical appreciation of Booth and Elliot, the magical left boot of the former, the flair of the latter to bring out the power, skill and speed of all the backs, tested both Durham nerve and Durham defence. Two wonderful tries put the school out of reach. In the first Elliot made his one seating break of the game and fed Bingham who went over like a runaway train. In the second Elliot’s dummy scissors coupled with the presence of Bianchi in the line gave Wade a simple opportunity. Booth’s pinpoint accuracy and massive calm assured the conversion of these two tries and a penalty for good measure, none being easy. In the event the relentless tackling of the whole side and the speedy rucking of all the forwards carried the team to an impressive victory.

NEWCASTLE 7 AMPLEFORTH 12 on 10 October

Depressingly the rain poured down all day and though the Newcastle pitch was surprisingly firm, it was no day for running football. The XV looked uneasy as a game of tight marking and serial ping-pong developed, and could not settle to the necessary tactics granted their advantage in the tight. After an exchange of penalties in the first half, Booth with a beauty put the XV ahead 6-3 but over-confidence in the backs led to an interception which gifted Newcastle accepted with speed and skill to score a try with only 10 minutes left. Newcastle remarkably made a hash of their defence at the kick off, there was an Ampleforth line-out on the 25, the ball was won and Elliot with all the time and confidence in the world and from what must have been 35 metres dropped a goal. A period of pressure by Newcastle was repulsed and the XV in their turn nearly had de Palma over in one corner and Whitelaw in the other. Booth kicked another penalty and time ran out for Newcastle as they attempted to run two or three kickable penalties.

SEDBERGH 4 AMPLEFORTH 22 on 17 October

The weather relented, the day was fine and though the pitch was heavy both teams enjoyed the thought of a running game. The XV started with lively determination and though the Sedbergh tackling erected a formidable barrier, they could not prevent the ubiquitous Wigan from opening the scoring. And when Sedbergh were down through injury to seven men in the pack, Beale crashed over from a heel off the head. Unfortunately Booth, playing as he did with considerable expertise could not convert either this or the odd penalty and the failure of the team to capitalise on their superiority when a couple of good chances were thrown away might have cost them dear. Sedbergh back to full strength after half-time hammered at the hool line for some 10 minutes and scored a fine try to cut their deficit. But the holy pack with Nester-Smith and Wigan in the van were now getting well on top. Nester-Smith set up a try for Wade. The admirable Beale supported a movement led by Holgate and Strinati to score his second and Elliot put Whitelaw over for a lovely try in the final minutes.

LEEDS G.S. 6 AMPLEFORTH 9 on 24 October

The XV had not only left their intelligence at Sedbergh but their hands and feet as well. From the moment that the first kick-off was dropped on a lovely autumnal afternoon, a catalogue of ineptitude in catching and kicking was revealed. Leeds tackled and spoilt with great vigour and the XV became more and more rattled as they worked for some sort of rhythm. But the forwards were obsessed with their power in the scrum and not unduly interested in winning the ball in the loose. When the backs did get the slow ball on offer, they invariably chose the wrong option. The Captain’s ground kicking saved the day (three out of four penalties compared with the two out of six of Leeds). In a disappointing match only Strinati emerged with credit.
THE AMPELFORTH JOURNAL

ST. PETER'S 3  AMPELFORTH 29  on 7 November

The XV showed the sparkle in this game which had been lacking against Leeds and a splendid game was the result. The conditions were ideal and although St. Peter's were ferocious in their tackling and in their forward play they could not in the end hold out against the pace and power of the school backs. After 10 minutes Nester-Smith opened the scoring with a superb try off a shortened line-out. The XV had a number of chances to go further ahead but St. Peter's having just failed with an attempt at a pushover try cut the lead to 3 points with a long penalty. This encouraged them and a hard struggle developed until crucially just before half-time when Nester-Smith set up a try for Derbyshire under the posts. St. Peter's opened the second half with a real blitz but could not score and as they tired the XV cut loose, starting with a penalty and adding two lovely tries by Whitelaw and one by de Palma. It was good to see Booth particularly and Elliot in better form.

AMPLEFORTH 14  STONYHURST 3  on 11 November

Heavy rain from midday onwards wreaked an already saturated pitch but did not wreck this match between two unbeaten sides. The XV had to play down the slope and against the wind and rain in the first half and they could not have had a more positive start. They won most of the ball from all phases and playing as though there was not a drop of rain in sight, scored a superb try when Bianchi entered the line and put a rejuvenated de Palma in at the corner, whereupon the latter nearly repeated the trick. Derbyshire and Nester-Smith also went close in this period and it was only in the closing stages of this half that Stonyhurst were able to use the elements and collect their reward with a penalty. But when the school turned round to play with the wind, they turned the screw as well, for the tactical kicking of the two half-backs was so skilful that Stonyhurst could not get away from their own 22.

Two penalties by Booth were crowned with a try by Whitelaw after a quick ruck had provided space for Bingham to create the half-break. The deadly tackling kept Stonyhurst in shackles and the match ended with the School again on the attack.

AMPLEFORTH 30  GIGLESWICK 7  on 17 November

For 10 minutes the XV did everything but score. They won all the possession from tight and loose and only carelessness prevented the opening of their account. Such pressure could not be kept at bay for long and tries by the two wings Wade and Blasdale, standing in for Whitelaw and de Palma, opened the floodgates. Dixon having a fine game had two tries and Booth a couple of penalties before half-time. A score of 26-3 at this stage led to a belief that the points would mount to embarrassing proportions. But the XV seemed to lose interest, their game lost its sparkle and discipline and they fell away while Giggleswick to their credit tackled well and even ended up by scoring after an Ampleforth mistake. It was a disappointing end to a game which had promised much.

A' XV 30  STOCKTON COLTS 0  on 22 November

A relaxed XV minus Elliot and de Palma gave an exhibition against an unbeaten Colts side who tackled fiercely throughout. But with the Ampleforth forwards and backs working in perfect harmony, Stockton could not get the possession to pose a real threat. Thus the XV playing into the heavy northern wind scored three admirable tries before half-time and could and should have had more. Playing down the slope after the break, they waxed stronger and stronger, at one stage hearing the Stockton pack over their own line and they ran out comfortable victors after adding tries through Holgate, playing his finest game, and Dixon who scored his third try in two matches.

AMPLEFORTH 56  SOUTH YORKSHIRE SCHOOLS 0  on 29 November

The fifteen players were all keen to finish their matches at home in the grand manner and this they did on a windless afternoon but on a glutinous pitch hardly helpful to sparkling rugby. In this mood there was no stopping the XV, possession was endless and the sure handling and devastating pace of the threequarters capitalised on it. De Palma had five tries and Whitelaw four in a memorable display. Anticipation and support to the ball carrier was the hallmark of the pack in which Wigan was outstanding: the halves of whom much has already been written in these pages were at the top of their form always choosing the best available option: the panache of the backs did the rest.

AMPLEFORTH 50  MONMOUTH 0  on 12 December

The beautiful conditions at St. Mary's Hospital Ground set the scene for some of the most powerful and exciting rugby played by this team. The referee who had been in charge of the University match four days previously made the observation that the pace of the two games was much the same. Whatever the truth of the matter, Monmouth simply could not cope. Holgate put Booth in for his first try after Nester-Smith's thunderous surge had ended near the line. Bianchi added a second a few moments later and Bingham had carved out another opening and Whitelaw went over festooned with bodies for a third. These three scores were all to repeat the process before half-time leaving the School in total command at 34-0. A certain loss of impulse, a touch of individual greed here and there and a desire for extravagance checked the exhibition that had developed. Monmouth to their credit fought their way into the game and the School were limited to three tries in the second half, the last of which, scored by Derbyshire was a classic example of a fly-half turning defence into attack in a trice.

WHITGIFT 3  AMPELFORTH 46  on 14 December

Whitgift held the School at bay for approximately 10 minutes before the dam started to crumble. Beale crossed in the corner for the opening try and others quickly followed by Whitelaw, Bingham and Booth. Playing down the hill in the second half the School at times touched the exciting peak reached two days earlier against
Monmouth. Waves of red and black attackers whipped up by the hurricane force of Nester-Smith's crushing try immediately after half-time overwhelmed Whitgift's defences. Like wings of aeroplanes, the School backs, at lightning speed and in perfect formation, would have cut any opposition to shreds, and though Whitgift tackled bravely to the end, they could not prevent an avalanche of tries. Bingham had three and Whiselaw four in a scintillating performance in which the captain and vice-captain were outstanding.

2ND XV
P.10 W.10 PTS 247-22

The rich vein of rugby talent enabled us once again to field an exceptionally strong second fifteen. The pressure for places on the first team, especially amongst the backs, meant that we were fortunate in having players who would in any normal year have made the first side. This was perhaps especially true of Ian Robertson and Chris Blasedale, both of whom served the second fifteen loyally over two years.

The team was very well balanced — a strong and mobile pack enabled quick and enterprising backs to thrive on a more than adequate supply of good possession. Cristian Sinclair, as captain, motivated the team to some sterling victories in the first half of term and then passed the mantle, because of injury, to James Honeyborne. The pack, rewarded by having a prop as captain, gained enormously in stature and confidence and enabled us to play some marvellous rugby. At half-back, Robertson and Codrington exercised a controlling influence on most of the matches, while the incisive running of the backs conjured some lovely scores. It was I think the free running and support play of all of the players which was the greatest delight — it was marvellous entertainment!

While we did have several close encounters, the side was only seriously threatened by Durham School (won 14-6), by Sedbergh (won 6-0) and, early on in the season, by Pocklington (won 8-3). This was indeed a strong side, one that I am sure Mr. Willcox would have been happy to have had as a first fifteen in other years.

The following played for the team,
J.C. Oxley (A), C.P. Blasdale (B), D. Casado (A), S.C. Wade (B), C.W. Pace (H), A.K. Codrington (J), D.L. Robertson (W), J.C. Honeyborne (B), R.P. Sturges (O), G.H. Titchmarsh (D), L.O. Roberts (J), D.J. Wright (W), C.J. Sinclair (A), L. John (W), J. Whittaker (J), G.H. Watson (A), R.Y. De Palma (T), D. Jackson (H), C. Osborne (B), M. Auty (A), B. Stones (A), A. Bull (D).

Results
Scarborough College 1st XV Won 32-0
Pocklington Won 8-3
Durham School Won 14-6
Newcastle R.G.S. Won 11-0

3RD XV
P.7 W.5 L.2 PTS 165-65

The 3rd XV opened the season with the usual frustration of not having the right team due to a number of factors. A defeat by Mount St. Mary's was a bad start but with hard training this team became the best 3rd XV I have coached.

The forwards became a fine unit becoming more confident as the line-out and in the loose. They provided good balls for the backs who punished the opposition with many brilliant tries.

The most exciting game came at the end of the season against Hymers whom they beat 20-12 in a close encounter. Special mention must be made of M. Auty on the wing, B. Stones and P. Goslett in the centre and G. Easterby at scrum-half who made an excellent captain. The pack should all be mentioned and given equal praise for their drive and determination to win the ball was a pleasure to watch.

Results:
Mount St. Mary's
Newcastle R.G.S.
Leeds G.S.
Sedbergh
St. Peter's
Q.E.G.S.
Hymers


Also played: *C.S. Osborne (B), H. Lottimer (W), T. Everett-Heath (C), J. Thompson (D), C.S. Blasdale (B), D. Graham (E), C. Jenkins (J), C.W. Pace (H), B. Mangham (J).

* Colours
The strength of rugby at Ampleforth could not have been more vividly demonstrated when LX II assembled in September, and it became clear that once the 1st and 2nd XV’s were at full strength, we were likely to be able to produce very strong 3rd and 4th XV’s. Notably, we would have last year’s 3rd XV scrum half and outside half, Richard O’Mahoney and David Graham. Both of them, and later Chris Osborne last year’s 3rd XV full back, accepted this in the best of spirits, and formed an unofficial selection committee.

We were well served by our pack, who provided a copious supply of good quality ball. It would be invidious to single out names, but mention must be made of D. Vincent and E. Lebbon for their contributions over two years to the 4th XV. No day was too wet, no pitch was too muddy; they were always there. Our back row was excellent and made sure of any ball on the floor.

Our experienced halfbacks made certain that this supply was not wasted. In the centre J. Thompson was devastating on the break, and H. Lorimer fed off him to score many tries and set up others.

We started off at Scarborough with a massive 56-0 win. Although this becalmed a bit of a buffet, what was impressive was how the team did the simple things well. Our second match was against Pocklington 3rd XV, which we lost by 2 points, due to an intercepted pass when we had been camped on their line for the last 15 minutes. The Sedbergh scoreline does not do us justice, but says volumes for the spirit with which our opponents played. Three tries by our wings, and an individual break by the outside half show the result of doing the basic things well. Sadly, both the Leeds and Bradford matches were cancelled, but we enjoyed an extra match against St. Peter’s, who although beaten 44-4 never stopped enjoying the game. Hat-tricks for the two wingers showed the basics being done correctly. Finally Barnard Castle 3rd XV showed that they were not up to last year’s standard, and succumbed 22-0, which did not do us justice.

Overall then another excellent season which promises well for the future, with many of the set returning next year, and a fresh infusion from the under 16 Colts.

Results:

Scarborough College 2nd XV A W 56–0
Pocklington School 3rd XV A L 12–14
Sedbergh A W 20–0
St. Peter’s School H W 44–4
Barnard Castle H W 22–0

Team:
C.P. Osborne (B), A.E. McNally (O), C.M. Le Duc (T), J.H. Thompson (D), H.J. Lorimer (W), D.B. Graham (E), C.R. O’Mahoney (D), D.O. Vincent (O),

Nick Hughes had a fine season. He developed into a dependable full back with...
a good pair of hands who entered the line intelligently in attack. James Butcher and Marcus McNally had good seasons on the wing. Marcus ran powerfully throughout the season. He must continue to work on his handling and reading of the game. James showed great pace on the right wing and always took on the man. His thirteen tries showed how successful he was. John Dore and Patrick Brennan provided a powerful force in the centre of the three-quarters. Patrick worked hard on his handling and won much praise for his determination to improve. John showed himself to be a powerful runner with a good eye for a break and timed his passing very well. Both were powerful tacklers. Tom Willcox improved throughout the season. He has quick pair of hands and has learnt to read the game well. He must now work on his pace and his kicking. His commitment in defence was admirable. Jasper Reid showed himself to be a committed and powerful running scrum-half. He worked hard on his pass and produced a quick good service by the end of the season. His sense of fun and undoubted enthusiasm to do well were an example to the whole set. James Fee, Rory Fagan and Peter Tapparo developed into a formidable front row. No side found they could cope with them. James Fee worked hard at his scrummaging and tidied up brilliantly from the line-out. Rory Fagan's throwing in was superb and his tight scrummaging improved. Peter Tapparo scrummaged well and was dynamic in the loose, providing the side with a threatening attacking force. He also led the pack by example. Dan McFarland scrummaged hard and worked non-stop throughout the season. Jonathon Royston won some good line-out ball and his scrummaging improved as the season progressed. He must learn to play for the full 60 minutes of a game though. Martin Cozens added pace to the pack at No. 6 and linked well with the backs. Lawrence Dallaglio improved dramatically over the year and showed a real feel for the ball at No. 8 and distributed the ball well in attack. He also was a real force jumping in the line-out. John Welsh captained the side at open side wing forward. He was a deceptively quick player who was never far from the ball. His distribution of the ball improved throughout the year. He led the side in a quiet but firm way and gave praise and encouragement where it was necessary.

The 'B' Team was powerful, scoring crushing victories over Newcastle, Sedbergh, Trent, Barnard Castle and Pocklington.

Once again the forward play in both teams was of a high standard, thanks to the experience and dedication of Mr. Booth. The squad trained hard with enthusiasm, good humour, and pride in their team.

West Hartlepool Colts
Read School
Durham
Newcastle R.G.S.
Sedbergh
Trent College
St. Peter's
Stonyhurst
Barnard Castle

Pocklington
South Yorks. Schools

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This was a most disrupted season. We started the season without either of last season's props, Medlicott had left and Gilmore suffering with Osgood Schlatters disease. Within two weeks of the term beginning we lost a further three boys, two of them were stretchered off and Johnson — yet another prop — tore all the ligaments in his knee jumping off a bench onto a foam rubber safety mattress! Things did not get better: two boys were suspended, Thursday O'Mahony contracts 'flu. Thursday Cleary gets concussed in House match final, out for the rest of term, Wednesday O'Mahony contracts 'flu. Thursday Cleary finally succumbs to Osgood Schlatters disease, Friday O'Leary struck down with ear infection, Saturday Habbershaw and Duffy see the doctor at break, lucky all both are able to play despite their medical problems!

Enough of the difficulties and morale sapping disruption. There was a lot of progress made by those who played. A Hickman began to use guile as well as his startling pace and scored a try at Leeds that ranks with the best. Wightman once settled in the centre lived up to the potential that had always been evident, his defence particularly impressive. Mayer and Codrington suffered all season with knee difficulties. Mayer his 'flu, Codrington Osgood Schlatters disease.
problems but never gave into them and virtually had to be told that they were not going to be picked before they would accept defeat. They both strove to improve their games even though they were already playing to a good standard. O’Mahony improved rapidly at the beginning of the season and played really well against Sedbergh but lost his way towards the end. T Hickman struggled to adapt to his new size but looks a promising line out jumper.

Eaglestone never let the ‘A’ side down on any of the many occasions he was drafted in. Scrivenor improved by a staggering amount, he is naturally aggressive and quick, he worked at his defence and became more astute as the season progressed. Massey developed a good service although his loose play never developed as I hoped it might. The respectable nature of the season’s results was due to the enthusiasm and tenacity of the replacements, notably, Heath, Flanagan, Cotton and of course Eaglestone. Guthrie was something of an enigma, the talent is there but the commitment most definitely is not, such a waste. Johnson-Ferguson was the most versatile player roaming from prop to full-back! Without a doubt the most spectacular rise was that of O’Leary, coming from nowhere and starting the season as an unfit citizen with questionable motivation, his improvement was as dramatic as the metamorphosis of caterpillar to butterfly. He worked (and suffered) to get fit, he became a dependable forward and an outstanding prop.

Essentially the disruption never allowed the team to settle down into a cohesive unit. Practices were usually held with a new combination of people and all too frequently with some players missing. This situation is not conducive to either good teamwork or high morale. There were many individual improvements. However a lot was left undone and overall progress was limited. The potential is undoubtedly there, there are many fine players who, given the stability of a “normal” season, will flourish. Many good lessons about commitment, fitness and concentration have been brutally rammed home. The final game of the season at Hymers showed that a lot had been learnt and was encouraging. It showed that their future would be far rosier than the rather bad dream that we had to struggle our way through.

Results:
Scarborough College
Mount St. Mary’s
Newcastle R.G.S.
Leeds G.S.
Sedbergh
St. Peter’s
Barnard Castle
Pocklington
Hymer’s College

Team:
C. Johnson-Ferguson (E), A. Scrivenor (A), D.M. Wightman (D), A. O’Mahony (D), M.J. Hickman (D), T.S.A. Codrington (J), R. Massey (B), R.J. Gilmore (O), J. Cleary (A), R. O’Leary (D), S. Habbershaw (A), T. Hickman (D), N. Duffy (O), A.B.A. Mayer (J), C. Churton (O).

Also played:
B. Bigland (J), A. Boyle (H), L. Campagna (J), L. Cotton (J), M. Dalziel (B), W. Eaglestone (E), J. Flannagan (D), D. Guthrie (E), O. Hear (E), J. Howey (C), C. Johnson (B), N. Lamb (C), E. Roberts (J).

UNDER 14 COLTS
P9 W6 L2 D1 PTS 182-58

By the standard of recent years this was not a good side. Its record flatters. The two matches lost were to bigger, more accomplished sides, while some won were never as dominating as they might have been. The team lacked confidence and never showed that determination to succeed. Only on rare occasions did play with fluency and skill; more frequently it was uninspiring. Two factors were largely responsible for this, injury and the weather. J. Thorburn-Muirhead was injured for most of the season, but on form was a dynamic back-row forward. G. Finch, the fastest player in the set, had never played rugby before; he suffered injury which prevented even basic teaching. The second factor was the weather. From almost the first match the team was playing with a wet ball on wet pitches, which became muddier as the term progressed — not the sort of conditions in which to teach the fundamentals of threequarter rugby. There is talent, particularly among the forwards, and with hard work they will improve.

The outstanding player of the side was R.M. Wilson, the Captain. He is a talented runner, with a good pair of hands and a fine boot. He rarely had good enough ball to run convincingly and was more often forced to kick for position. He led the side with enthusiasm and humour. The other threequarters need more training and more height before they can become effective. S. Field and E.J. Willcox, the halves were small; C.J. Harding, T.J. Maguire, E.W. Knight all have a lot to learn.

In the pack there were some large and effective players who could become increasingly successful as they progress through the School. The front row, N.J. Dumbell, J.P. Garrett and D.H. Reizik were large and rarely outscrummaged, but a little slow. E.J.B. Brawn became effective in the line-out and with N.M. Studer provided a powerful second row. The regular back row consisted of A.R.D. Freeland a talented flanker who needs pace, T.J. Gaynor who became, by hard work, an effective blind side and C.P.S Thompson injured for much of the term, who emerged as the No. 8 and showed his talent.

Of the matches, both Newcastle R.G.S. and Hymers were too powerful and well drilled. The Pocklington match, played in torrential rain was a draw, a fair result on the day. The victories were reasonably convincing as the results show.

For the first time, the ‘B’ team had enough fixtures to give them a separate identity and they ended a very successful season with five victories out of six matches, losing only to Ashville College, up to this year an A side contest.

The team was built around a solid set of forwards who were never outscrummaged and showed increasingly mobile loose play. R.J. Murphy, A.J. Daly and M.J. Mallin were the ever present front row. Ably supported by A.J.C. Clapton
and D.J.B. McDougall in the second row and M.W. Huxley, R.T.C. Vitoria and H.G. Erdozan in the back row. The latter was the determined and spirited Captain.

In the threequarters, W.A.L. Smythe was a nimble scrum half, C.P. Williams, J.E.T.M. Jenkins and W.F.C. Hickie played in the middle; each will develop in the coming years. G.V. Andreadix and H.R. van Cutsem, the wingers, were not quick but safe in defence. P.C. St. Lane-Nott, a good goal-kicker, was the full-back. Others who played from time to time included J.W.B. FitzGerald, D.A. Thompson, J.C.P. Tolhurst and P.E. Fiske de Gouveia.

Results:
Scarborough 
Mount St. Marys 
Newcastle R.G.S. 
Leeds G.S. 
Seidbergh 
St. Peter's 
Barnard Castle 
Pocklington 
St. Aidan's 
Pocklington 
Hymers

Teamp: T.J. Maguire (B), G. Finch (D), C.J. Harding (J), R.M. Wilson* (H) (Captain), E.W. Knight (D), E.J. Willcox (E), S. Field (C), N.J. Dunbell* (H), J.P. Garrett* (J), D.H. Reitzik* (B), E.J.B. Brawn* (H), N.M. Studer* (D), A.R.D. Freeland* (J), T.J. Gaynor (D), C.P.S. Thompson (B).

* Colours

**SENIOR HOUSE MATCHES**

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**JUNIOR HOUSE MATCHES**

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**SQUASH**

This has been quite a pleasing start to the season, the performance of the U 15 V in particular being encouraging. Both sets of players have worked hard at improving their game by thorough practice and, generally speaking, the application of sound tactical play in matches. Without exception, the players have given their best even when up against strong opposition. Good teams are invariably based on such a positive attitude.

Under efficient leadership of Piers Lucas, the Senior team have put a good fight in most of their matches without, unfortunately, ever seriously threatening the opposition. The victory against Stonyhurst, on the other hand, showed what they are capable of in a tight match, a repeat of the competitive edge they displayed in that match would bring greater rewards next term.

The record of the Junior team speaks for itself; they have thoroughly deserved their unbeaten run, especially after a brave performance against Leeds G.S. in this match our captain, Henry Pine, gave a strong performance to win the fixture in the deciding tie. If the team is able to reproduce such impressive form next term, then the prospects for an unbeaten season, and the future of Squash in the College, look decidedly promising.
GOLF

As a games option, Golf has to give way to Rugby, and so our two best players — Julian Beatty (Captain) and James Whittaker (Secretary) — played little Golf this term. However, the course was full, because 37 boys were full time players.

Thanks to the work of Mr. Tom Berriman, the greens are now good, and he is working to re-make many of the tees. One result of this is that there are many tractor marks, and these, together with the unusually wet weather, made preferred lies necessary early in the term.

The Vardon Trophy was won by Julian Beatty with a score of 73. Small prizes were awarded to the best scores in each year. 5th year: Julian Beatty (B). 4th year: Aidan Lovett (B) and Ben Stones (A) — 77. 3rd year: James Morris (O) and Tom Scrope (E) — 79. 2nd year: Matthew Gilman (W) — 92. 1st year: Max von Habsburg (E) — 88. There were 36 competitors; 24 handed in cards.

For the second year we entered a team (Julian Beatty, James Whittaker and James Morris) for the Golf Foundation Team Championship for Schools. 14 schools took part in the regional round played at Headingley GC, Leeds. Conditions were difficult with half a gale blowing and showers, and scoring was high. We scored in the high 90s, compared with the high 80s which won. We did not qualify for the next stage, but it was an interesting day and a valuable experience. Two of our three team members are available to play next year.

The O.A.G.S. entertained us at Ganton and won by a convincing 7 matches to 1. In fact all except two were close. The full results were:

| J.W. Beatty (B) | lost 2 and 1 to | A.J. Westmore (D81) |
| J. Whittaker (J) | lost 2 and 1 to | Richard Beatty (T81) |
| J.D. Morris (O) | lost 1 down to | J.W. Gibbs (T61) |
| T.G. Shillington (E) | lost 5 and 4 to | A.D.H. Lockhead (D76) |
| A.P. Lovett (B) | won 2 up against | H.D. Swarbrick (B48) |
| T.H.T. Fattorini (O) | lost 1 down to | P.J. E. Sheahan (D49) |
| A.J.A. Hewitt (D) | lost 2 down to | H.F. Strode (C43) |
| J.P. Harrison (H) | lost 5 and 4 to | P.W. O’Brien (A45) |

We are grateful to the O.A.G.S. for their generosity and an enjoyable day.

THEATRE

KING LEAR

30 November and 2 December

By bravely mounting a production of King Lear in the autumn term, A.C.T. resolved the difficult problem of finding a fitting successor to last year’s acclaimed sequence of Mystery Plays. That there is a direct line of continuity between the medieval Theatrum Mundi and the Elizabethan Globe is more evident in King Lear than in any other Shakespeare play. Although its perspectives switch alternately from the representative to the individual — from Lear as Everyman to Lear as this particular, irascible octogenarian — there is virtually no distinction between them at the play’s highest points. Furthermore, King Lear is both a Passion Play and a Doomsday Play — A Passion Play, because its subject is the Passion of Man, and a Doomsday Play because the final scene presents us with a “Little Apocalypse” in which the traditional image of grief, a Mother with her Son dead in her arms, is inverted to leave us staring at the spectacle of a Father with his daughter dead in his arms.

Nonetheless, Charles Lamb thought that King Lear was unactable. This was because he doubted whether any one actor could encompass the enormous range of expression which Shakespeare requires of his protagonist. If Lamb is right, we must ask whether schoolboys should be allowed — let alone encouraged — to rush where the most experienced actors have feared to tread. If psychological naturalism is taken as the criterion, Lamb’s pronouncement holds good, but Lamb has not reckoned with Shakespeare’s power of language. So far from the actor having to match his character with Lear’s, no matching is needed, for both the characters and the situations in which they find themselves are created by the words that Shakespeare gives them. The actor is no more than an empty vessel, but fill him with words and their potency will transform him. This granted, there is no reason at all why schoolboys — who are naturally empty vessels — should not perform King Lear.

The subject of King Lear is our human interinvolvement in suffering: hence the double plot, in which Lear’s daughters bear responsibility for the blinding of Gloucester, and Gloucester’s “natural son” for the hanging of Cordelia. Neither Lear nor Gloucester can escape involvement in the suffering caused, or suffered, by their offspring. So, what starts as a domestic tiff gathers momentum until it reaches cosmic proportions, and with the breaking of the natural bond — Lear’s rejection of Cordelia and Gloucester’s rejection of Edgar — the competing egotisms of Goneril and Regan are left to occupy the centre of power, and both the political and the moral orders are inverted as a result. From this point the play works out the unforeseen consequences of Lear’s initial act of folly, abetted as it is by Gloucester’s, and, in its terrifying swaying rhythm of reduction to nothingness, the play shows us states-of-being generating their opposites: thus, out of opulence comes poverty, and out of poverty, pity; out of reason comes madness, and out of madness, understanding; out of seeing, blindness, and out of blindness, insight.

Alexander Downes as Lear was in vocal command throughout: his
The performance was, indeed, a remarkable achievement of sustained appassionato. Patrick Taaffe, as the Fool intent on puncturing Lear's self-righteousness, did not, however, seem to know exactly where to place his barbs, and his repeated scampering round Nuncle became too automatic, though he threw up one variation by popping up between Lear's legs. What was missing was any sense of the secondary meanings lurking behind the surface—meanings of his quips. Thus Lear became the Fool's comic foil rather than his extremely vulnerable target.

Impressive though Lear was, he faltered twice, through no fault of his own. In the Heath-scenes he was required to bounce off the brontoen (or "engine for making stage-thunder"—O.E.D.). Those reverberant metal strips were a mistake. I suppose the idea was that the storm was generated in part by its victims, but visually it was distracting, and the triangulation of tension (between Lear, the Fool, and Edgar) which is essential to the Heath-scenes was lost as a result. (One small point: surely Lear should have knelt for the great prayer to Poverty?) Again, in the reconciliation-scene, Cordelia's trembling tone was exactly right (and so indeed was David Jackson's performance as a whole), but it was spoilt by Lear's absurdly perky delivery. He rose from his stretcher in a state of some agitation, when he should have been groping, very tentatively, towards the wonderful moment of recognition. I understand, however, that this fault was an oddity peculiar to the second night.

Edgar's writhings, gibberings, and acrobatic feats of double-jointedness were truly amazing. This was a virtuoso performance by Ben Mangham—visually, if not vocally. Unfortunately, the speech in which he announces his intention of disguising himself as Tom O'Bedlam anticipated his actual transformation two scenes later, and so removed the element of dramatic surprise that should attend his shrieking emergence from the hovel. (It also confused those members of the audience who were not familiar with the play: "Who is the Wild Man?" I was asked more than once during the interval.)

One of the most impressive moments of the production, however, was Edgar's appearance as the Knight in Shining Armour. The battle-scene, effectively distanced on the back-stage, had been very well managed, and Edgar's entry from its far recesses was truly magnificent: as he progressed, slowly, with levelled lance, to meet Edmund on the bridge joining back-stage and fore-stage, one felt that the "justicers above" had not forgotten their business after all. When, to Albany's question, "How have you known the miseries of your father?" Edgar replies, with all the humbling assurance of true love, "By nursing them, my lord”, he goes on to describe his father's death. I particularly regretted the omission of this great speech, not only because the subplot is left unresolved without it, but because Gloucester's reported death ("Twixt two extremes of passion, joy and grief") provides a significant parallel with Lear's observed death.

David Graham's Gloucester was also most impressive: not only did he increase in moral stature, as the play demands he should, but in articulacy. Of his first scene, Gloucester himself might have said: "I mumbled when I spoke". But the scenes of his blindness and attempted suicide (a clownish collapse on an empty stage, as Ian Kott rightly insists it should be) inspired true pity and terror. Above all, in the great scene in which Madman and Blindman meet, the involvement of each in the suffering of the other was most movingly conveyed. James O'Brien's Kent maintained his dignity, through defiance to disguise, and through disguise to death, but Peter Goslett's Oswald was altogether too nice to justify Kent's assault upon him. To be credible, Oswald must seem to be what he is conceived to be—an odious creep with an insolent swagger—and Peter Goslett was so obviously neither odious nor a creep that his performance simply failed to carry any conviction.

Per contra, I found Rupert Whitelaw's Edmund entirely convincing—relaxed, unbarre, witty—amazing and appalling, by turns: in short, the charming Bastard. This was altogether a splendid performance. Equally fine were the performances of Sam Bond and Jonathan Pring as the sinister sisters, Regan and Goneril. They were played almost in tandem, their movements synchronized by conspiratorial glances, as they wheeled round together like a couple of hard-bitten matrons in a girdered ward. This was something I have never seen done before, but it was most effective. Regan's sadistic relish in the blinding scene, and her agonized convulsions as she succumbed to Goneril's poison, were horrifyingly memorable. The sisters were well supported by their husbands, Sebastian Wade as Cornwall and Andrew Hewitt as Albany. I could not decide whether Cornwall's quick smile was an acquired characteristic of the actor or a natural reflex, but this hardly mattered, as it had the effect of heightening the horror of the blinding scene. The whole counter-movement of the play from this point—towards a dealing out of justice that is, in the event, frustrated by Edmund and manse—depends entirely on the moral authority commanded by the actor who plays Albany. Andrew Hewitt met the challenge superbly—his great speech of revulsion in Act IV, Scene 2 was delivered in a tone of truly prophetic denunciation.

The success of any production of King Lear must be gauged by the impact of its final scene. Many will testify to the fact that, in this production, it was deeply moving, but rather than add my own concurring testimony, I will conclude with a quotation from Maynard Mack's King Lear in Our Time: "What we are and may be, he writes, "was never more memorably fixed upon a stage than in this kneeling old man whose heartbreak is precisely the measure of what it is possible to lose and possible to win.”

Ian Davie

Complete cast of King Lear: Lear: Alexander Downes (B); Goneril: Jonathan Pring (T); Regan: Sam Bond (A); Cordelia: David Jackson (T); Albany: Andrew Hewitt (D); Cornwall: Sebastian Wade (B); France, Doctor, Old Man: Clive Robinson (C); Burgundy, Oswald: Peter Goslett (W); Kent: James O'Brien (W); Fool: Patrick Taaffe (W); Gloucester: David Graham (E); Edgar: Ben Mangham (B); Edmund: Rupert Whitelaw (J); Servants: Ashley Williams (B); Lawrence John (W).

Trumpet: Hugh-Guy Lorriman (H); Drums: Joe Burnand (P).

Crew: Stage Manager: Mark James (D); Lighting: Ben Warran (W); Props: Alex Jolliffe (W), Carpenter: Liam Wales (E); Stage: Alex Reynolds (J), Alex von Westenholz (E), Bruno Sargeant (O), Toby Gaffney (C), Ranulf Sessions (J), Peter Foster (T), James Harigan (W), Adrian Harrison (J); House Manager: Robert Sturges (O).
The Junior Plays, which take place just six weeks into the Christmas term, have previously taken the form of two or three short plays. This year, however, it was decided to put on one longer play. The production of Treasure Island was, therefore, perhaps the most ambitious task to face any Junior Play directors. Hence, Alistair Boyle and Paul Kassapian deserve all the more credit for a play which was a great success, even if it disappointed some sixth-formers who were expecting a cheap comedy during which they could mock the young performers. Nevertheless, the cynics were in a minority, for most of the audience, from all levels in the school, found it entertaining.

James Bagshawe, playing the part of Jim Hawkins, stole the show. He was the perfect cabin boy, chirpy and enthusiastic but never over the top. Peter Foster was a good, believable Long John Silver and Andrew O’Mahony gave a creditable performance as Dr. Livesey, always in control and often very amusing. Christopher Warrack and Philip Fiske de Gouveia also deserve a mention for their parts, the former especially for his clear delivery of the lines, a quality which some of the actors lacked. These particularly stood out, but the rest of the cast all put in adequate performances.

Before the play I had not imagined that Treasure Island could be entertaining in any form other than an old colour feature for children, but this production proved me wrong. Despite the limited resources of a small stage the directors managed to present the different scenes convincingly, ranging from the storm at sea to the fights in the island. The success of this play is significant as it shows that the standard in the Downstairs Theatre is being raised in line with that of the main theatre. The whole cast and crew deserve tribute for pulling the Junior Plays out of the rut of cheap humour at the expense of the young actors, which is an achievement in itself.

J.W. Coulborn

Cast of Treasure Island: Jim Hawkins: James Bagshawe (O); Black Dog: Victor Urrutia (A); Billy Bones/Izrael Hands: Alex Marlin (I); Blind Pete/O’Brien: Philip Fiske de Gouveia (T); Anderson: Matthew Hurley (W); Dr. Livesey: Andrew O’Mahony (D); Squat Treacleby: Rohan Massey (J); Long John Silver: Peter Foster (T); Morgan: Ceri Williams (B); Captain Smollett: Christopher Warrack (W); Merry: Jeremy Tolhurst (C); Dick: Marc Corbett (1); Ben Gunn: William Loyd (G).

Directed by: Alistair Boyle (H) and Paul Kassapian (F).

Crew: Stage Manager and Sound: Alex Reynolds (J); Lighting: Ben Warrack (W); Props: Peter Foster (T); Stage: Mark James (T), Toby Gaffney (C), Bruno Sargeant (O), Ranulf Sessions (L); Alex von Westenholz (B).
Such risk-taking generates a particular excitement on both sides of the podium. Perhaps understandably on this occasion it took the orchestra until after the interval to settle into a comfortable stride.

An early Mozart divertimento was understandably, but mistakenly, used as a warm-up exercise and as a result it proved difficult to get to grips with a Schubert symphony. It was then that an exciting young talent, Sean Kemp, still only in his penultimate year at the College, strode out as soloist in Mozart's Violin Concerto K.216 in G.

He demonstrated considerable technical coolness under fire, despite nerves which he took no pains to cloak — there was much puffing of cheeks and distracted raising of eyebrows. A pity, because apart from flashing lapses of intonation, usually at higher speed than was needed, his tone was ripe and appealing, beautifully inflected and mature in the musicality that lay behind it. Steadier tempos, more consistently sustained, would have furthered his cause.

The orchestra revealed its best qualities in Mozart's Symphony No. 33, where Mr. Wright sensibly emphasized balance and ensemble over individual expressivity in his players. So the fast movements were tight and brisk, and the woodwinds thought better of taking any spotlight when the tempo eased. It was a chamber-style account, "playing the percentages" in sporting terms.

Schubert's Fifth Symphony did not respond as successfully to such treatment. You cannot drive headlong, casting ne'er a glance to right or left, through such subtleties of orchestration. The outer movements were simply too brusque and much raggedness resulted. But the Andante was a gem, a glimpse of what might have been.

Martin Dreyer

A CONCERT FOR THE FEAST OF ST. CECILIA 22 November

Nearly 200 boys in no less than nine different ensembles honoured the memory of St. Cecilia in St. Alban's Hall upon her feast day. This concert has become a traditional feature of the musical calendar at Ampleforth but it was a particular joy this year to have so many boys performing on the feast day itself. It was feared that the performers might out-number the audience but, to our relief, an audience of several hundred — heard music from all levels of the College and Gilling Castle, from the Junior Ensembles to the near-professional standards of the Schola and the Pro Musica. The concert reflected a major policy change in the music department. Despite the fact that, under Simon Wright's brilliant direction, the Symphony Orchestra has achieved justly renowned standards of performance in the great Romantic repertoire, it was felt that too few boys could benefit from the extraordinary technical demands of such fare. 1987 seemed to be a good time to re-organise since we lost most of our really able wind players to higher education. So it was that the Pro Musica was formed to cater for the most able string players, the boys themselves insisting that adult players would not be allowed — they would stand on their own feet or die in the attempt. String players of intermediate standard together with the best wind players form the College Orchestra which is stiffened with adults only when absolutely essential. Judging by this concert the experiment is working. Nor is this re-organisation the death-knell for the great Romantic war-horses. When we again have a full complement of able wind players the Pro Musica and the College Orchestra will be able to combine and the Symphony Orchestra will rise like a phoenix in new splendour.

It would be invadious to single out any particular performance save to mention that it was good to hear the Schola's brilliant and moving performance of Benjamin Britten's Hymn to St. Cecilia, surely the most appropriate work on this particular day. It is not often that we record the names of those participating in concerts. Since, with the notable exception of the Choral Society, most of the College's musicians were involved this would seem to be a good opportunity to record them.

COLLEGE WIND BAND

Music

Song of Victory . . . Henry Purcell
March from Sextet . . . Ludwig von Beethoven

Flutes:— Simeon Dann, Jonathan Fry, Christopher O'Loughlin (C), Philip Royston (T), Simon Ayres (B), Rupert Patterson (W), Thomas Waller (A), Matthew Read (W).
Oboes:— Dougal Ticehurst, James Thornburn-Muirhead (O), Edward Waller.
Clarinets:— Nicholas Kenworthy-Browne (E), Andrew Crossley, Fabrizio Nevola (J), Matthew Goslett (W), Anthony Corbett (J), Daniel McFarland (W), Andrew Finch (D), Toby Beisson (W), Toby Codrington (J), James Clive (C).
Bass Clarinet:— James Cadogan (W).
Trumpets:— Christian Weaver (T), Dominic Wightman (D), William Loyd (O), Hugh Leerriman (F).
Euphonium:— James Horley.
Horn:— Richard West (B).
Trombones:— James Wayman (F), Julian King (T).
Tuba:— Gareth Marken (H).

SCHOLA CANTORUM OF AMPLEFORTH ABBEY

Hymn to St. Cecilia . . . Benjamin Britten

Trebles:— Andrew Rye (head chorister), George Hickman (head chorister), Dougal Ticehurst (deputy head chorister), Andrew Crossley (deputy head chorister), Miles Goslett, Edward De Lisle, Thomas Cadogan, Rupert Collier, Patrick Quirke, Alexander Codrington, Andrew Roberts, Simeon Dann, Thomas Flynn, Sam Gibson, Andrew Layden, Jonathan Fry, Edward Waller.

Alto:— Charles Grace (C), Charles Dalglish, James Gibson, Nicholas Kilner, Diego Saavedra, Cosmo Barker (H), Kester Dann (H), Tom Hull, Luke Massey, Louis Ferrari, Ben Quirke (B), Robert Ogden (T), Mr. James Morgan, Mr. David Hansell.

Tenors:— Mr. Paul Young, Peter Tapparo (A), Crispin Davy (W), Patrick Hargan (B), James Cadogan (W), Paul Dunleavy (T), Fr. Henry Wansbrough.
THE AMPLEFORTH JOURNAL

Basses:— Stephen Griffin (D), Christopher O’Loughlin (C), Andrew Nesbit (B), Paul Brisby (D), Fr. Hugh Lewis-Vivas, Anthony Bull (D), Robert O’Leary (D), Sean Kemp (W).

JUNIOR STRING ORCHESTRA
Suite in G major . . . George Frideric Handel
Violas:— Charles Ingram Evans, Richard Greenwood.

JUNIOR BRASS ENSEMBLE
Il est bel et bon . . . Pierre Passereau
Trumpets:— Andrew Rye, Tom Hull.
Horns:— Duncan Scott, Stuart Padley.
Bassoon:— James Hoyle.

JUNIOR WIND BAND
Air and March . . . Henry Purcell
Flutes:— Simeon Dann, Jonathan Fry, Jeremy St. Clair-George, Paul Howell, Jonathan Freeland.
Oboes:— Douglas Ticehurst, Edward Walter, Christian Furness.
Clarinet:— Andrew Crossley, Alex Croddington, Niall Hutchinson, John Scarlata, Sean Fay, Nicholas Bell, William McSheehy, Marc Brightman.
Alto Saxophone:— Thomas Barton.
Horns:— Duncan Scott, Stuart Padley, Marc Dumbell, Andrew Roberts, Thomas Cadogan.
Trombones:— Louis Ferrari, Douglas Riggs, Hamilton Grantham.
Euphonium:— James Hoyle.

PRO MUSICA OF AMPLEFORTH COLLEGE
Capriol Suite . . . Peter Warlock
Eine kleine Nachtmusik . . . Wolfgang Amadeus Mozart
First Violins:— Sean Keup (W), Andrew Garden (T), Stephen Griffin (D), Crispin Davy (W).
Second Violins:— Paul Brisby (D), Robert Ogden (T), Ben Quirke (W), Robert Crossley (B).

HANDEL’S MESSIAH IN THE ABBEY CHURCH 6 December
The Schola Cantorum of Ampleforth Abbey accompanied by the Ampleforth Chamber Orchestra, leader William Leary, were conducted by Jonathan Leonard in this fitting ending to the term’s music making. The soloists were Andrew Rye (Treble), Lynne Dawson (Soprano), Jacqueline Connell (Contralto, replacing Andrew Wickens at very short notice), Andrew Wicks (Tenor) and Josef Koc (Bass).
For the second time this term Martin Dreyer was able to report upon a great success in Ampleforth Music:

Ampleforth's first Messiah in two years brought a full and expectant audience to the Abbey last night, where Jonathan Leonard, not long ago the college's enfant terrible, revealed a new maturity in mainly sensible tempos and admirable incisiveness.

We heard Parts I and III in their entirety. The loss of 11 numbers in Part II had no adverse effect on dramatic continuity, rather the reverse. Mr. Leonard elected to use only 14 strings in Ampleforth Chamber Orchestra, but they did him proud.

It is true that, towards the end of more than two hours of playing (almost non-stop since the interval was very brief), they began to lose cohesion at the margins. But the two front desks of the violins responded with aplomb to the lion's share of the obbligato work.

The Schola Cantorum also reacted athletically to the conductor's commands. He made a virtue out of the boys' tendency to engineer considerable chestiness in their tone, sometimes verging on a shout, whenever the counterpoint allowed.

He also tested their clarity in semiquaver runs to the absolute limits: with the exception of one or two choruses, they came through with flying colours.

Lynne Dawson showed why she is a soprano in demand. Her dynamic range was excitingly broad — there was a reverent pianissimo at "Them that sleep" and thrilling resonance in a high B flat in "Rejoice greatly!"

Martin Dreyer

A.M.S. INFORMAL CONCERTS

In addition to the public concerts reported above the A.M.S. Secretary, Kiko Benitez (H) and his committee of boys under the Presidency of Fr. Hugh organised four most enjoyable concerts in the New Music School for the benefit of members of the Society. Sean Kemp and Andrew Garden accompanied by Mr. Bowman gave a recital of violin music by Bach, Bartók, Boccherini and Vivaldi. In contrast Mr. Medway gave a delightfully informal lecture recital on traditional jazz. Then back to the Baroque with Sospiri, a group of three professional musicians of the highest calibre, Jenny Hansell and Judith Cunnold (sopranos) and David Hansell (harpsichord). They performed works by Purcell, Monteverdi and Handel, including, as befitted the season, some of the original music which the composer later made use of in Messiah. But perhaps the most memorable of these excellent concerts was that given by Simon Wright (piano) with his globe-trotting partner John Wallace, Principal Trumpeter in the Philharmonia Orchestra. They vied with each other in amazing feats of technique and complemented each other in their humour, the one rumbustious and the other somewhat more subtly witty. The audience took great delight in both.

ACTIVITIES

COMBINED CADET FORCE

Owing to the pressure on the school timetable, boys who are in one of the orchestras now rehearse on Monday afternoons instead of doing C.C.F. The number involved is about 30 (1st and 2nd years) and includes a number who wish to be in the C.C.F. To accommodate them a small training parade takes place on Fridays and is conducted by Captain John Dean assisted by some senior cadets. It is known as the Search and Rescue Team and their training covers practical Map Reading, Weapon Training, Drill, First Aid, and Search and Rescue.

Another change has been the introduction of the Cadet General Purpose Rifle (a bolt operated version of the SA80). So far they have been issued only to Cadet Training Teams and C.C.F.s have none of their own. W.T. instruction for 1st year cadets has been with this rifle, but it is more complicated than the No 4 and they were mostly unable to pass the test in one term.

We have been lucky in having professional help from 1st Bn. The Prince of Wales's Own Regiment of Yorkshire. Because 10 C.C.T. were committed to another school on some Mondays they could not run the Cadet Course and 1 F.W.O. kindly stepped in. The 14 N.C.O.s were equipped with the most modern kit and taught tactics and the art of command with quantities of ammunition and pyrotechnics by Sgt. Brooks and Cpl. Mallinson. They arrived on Monday mornings to prepare the exercise and set up targets. The resulting battles were realistic and the cadet N.C.O.s enjoyed the challenge.

All that might suggest that 10 C.C.T. took a back seat. Far from it! Not only did they introduce the Cadet G.P. Rifle to the 1st year cadets, but they had a special teaching period for the C.O., 2/C, R.S.M. and some senior cadets; they taught Drill to 1st and 2nd year and helped the 2nd year Tactics Course which was conducted by U.O.s Meekan, Marsh, MacCulloch and McDermott. When a night exercise was arranged on the Ripon Training Area at the end of the term, they supported this, not only with advice and guidance, but with sacks loads of flares, thunderflashes and ammunition. After a number of reconnaissance patrols had located the enemy position, an assault was made on it by the whole attacking force with an awesome weight of fire (but no more than the tactical situation required, because the enemy was equally well supplied with firepower).

In other areas too considerable enterprise has been displayed. U.O. Ghika organised an elaborate fieldcraft exercise for the 1st year in the Gilling avenue. The Signals Section in addition to normal training (Voice Procedure and practical work in the valley plus an introduction to B.A.T.C.O.) spent a weekend with 8 Signals Regiment at Catterick. U.O. Johnson-Ferguson was senior cadet in the Section and he was much helped by Yeoman White (8 Sigs.). Finally, not to be outdone by anyone else, the R.A. Troop under U.O. Downes visited 49 Field Regiment at Topcliffe on several occasions to prepare for the Tremlett Observation Post (R.A.) Trophy competition next term. They also found time to train for Night Patrols.
ROYAL NAVY SECTION
The team of instructors has had a welcome increase with Petty Officer C. Elwell in charge, assisted by Leading Seamen W. Eaglestone, O. Heath and A. Myers. All have been improving their skills under the guidance of C.P.O. M. Martin and C.P.O. J. Hearn. Earlier in the year the Section made an interesting tour of H.M.S. Challenger, then completing a refit at Immingham. The ship is a sophisticated seabed exploration vessel, currently commanded by Captain David Pender-Cudlip R.N. (O57). We are grateful to him for providing us with a valuable visit.

Subsequently P.O. Elwell had a sea trip when Challenger was doing sea trials in the Clyde. At the end of the term Lt. Cdr. E.J. Wright went with three cadets (P.O. Elwell, L.S. Eaglestone and L.S. Heath) for a short visit of H.M.S. Illustrious at Portsmouth. We thank Lt. Cdr. N.P. Wright R.N. (168), who is serving in the ship for making the arrangements. More good news was received from H.M.S. Ambuscade. This was an invitation for a small number of cadets to make a trip across the Atlantic at the end of the Lent term, when she sailed for six months' deployment as guard ship in the West Indies.

ROYAL AIR FORCE SECTION
Two excellent flying days at R.A.F. Teesside ensured that the term started on an encouraging note. Many of the new recruits were able to gain their Air Experience Flight in the Chipmunk — a light tail wheeled single piston engined trainer. Our sympathy, whilst at Teesside airport, was felt for Cadet Raeburn-Ward who at the last minute was prevented from flying due to the fact that he was two days short of the age requirement of 13 years 9 months, a stipulation enforced by the air force for insurance purposes. There will be future opportunities to fly for such a keen cadet.

An inspection by our new liaison officer, Flt. Lt. Neil Burn, passed off without too many problems in October. I thank the section for their excellent turn-out that day. Neil has managed to make a tremendous impact on the cadets. In fact, one of the highlights of the term was a demonstration, given by Flt. Lt. Burn, on the latest R.A.F. survival equipment. Many of the cadets were keen to try out and model this kit, so much so that he is to try to obtain for us our own teaching and demonstration pack. Sadly, the R.A.F. need him more than we do, and he is to be posted to R.A.F. Leeming where he will navigate the Tornado F3. We thank him for his input into the section.

Out of an extremely well informed set of first year cadets, Cadet Robson (A) deserves special mention for his aircraft knowledge. It soon became apparent to the N.C.O.'s that it was difficult to catch him out with recognition, so requests were sent to H.Q.A.C. for pictures of obscure foreign aircraft.

SHOOTING
U.O. E.E.J. Radcliffe was appointed Captain of Shooting 1987—1988. The team trained and took part in the annual North East District March and Shoot competition, Exercise Coles' Canter at Catterick. They did well in the Inspection, Command Task and Compass March, but fell down in the Shoot. In fact that part of the competition was rather a gamble; the new Cadet General Purpose Rifle was used, but since there are only a few of them in the district (held by Cadet Training Teams) none of the cadets were familiar with the zeroing. Several of our cadets failed to hit any of the figure targets and no team got more than 40 out of 300. Driving rain and bad light made it worse. Out of 20 teams we were 4th, but we like to win! Mysteriously targets for the Staniforth competition were lost in the post, so we were not placed. The targets were not good enough to get us into the top 10.

THE DUKE OF EDINBURGH’S AWARD SCHEME
(C.C.F. SECTION)
Many expeditions on the North York Moors were undertaken during the Autumn term. Three groups of Silver participants were assessed by local Duke of Edinburgh Expedition Panel members (Captain Ian Quarrie, C.B.E., R.N.R. — Retired, Mr. Terry Sunderland, Mr. Glyn Williams). Most expeditions were carried out in wet and unpleasant conditions, and the participants did well to complete them.

Other training was undertaken in the C.C.F. Adventure Training Section and the Scouts, or under the supervision of Mr. Astin and Dr. Billetter. One memorable occasion was the Search and Rescue exercise organised for local Duke of Edinburgh groups under the control of the Scarborough and District Search and Rescue Team.

Award participants participated in a wide variety of Skills, for example: Photography, Reading, Debating, Wargaming, Musical Instruments and leisure-time C.D.T. work. Several participants had noteworthy roles in the Theatre, both as actors and stage staff. In the Physical Recreation Section Mr. Gamble ran special training and tests for the Physical Achievement Course and team coaches again helped by certifying Participation and Improvement in several sports.

In the Service Section we benefited from a new C.C.F. N.C.O. Cadre course; an Award Leadership Training Day; a North Yorkshire Police Course arranged through the good offices of Mr. Hawksworth; and a Red Cross Standard First Aid course and Fund-raising exercise. We are very grateful to all the adults who have helped our participants. One particular broadening experience which is a new one for our Award participants was undertaken recently at Eston House. This is run by the Catholic Child Welfare Society, who also run St. William’s Community Home at Market Weighton, where our boys had such a rewarding experience last summer. An account of a recent stay by two of our Gold Award participants follows:

It illustrates the ways in which the Residential Project can benefit those who take part. The aim of the Residential Project is to “broaden experience through involvement with others in a Residential setting” as they “undertake some shared activity, either through voluntary service or training away from home.”

“Eston House is a temporary home for mentally and physically handicapped children near Middlesbrough. It is not exaggerating to call it a home and one forms...
The Impression that that’s what the children understand it to be, and indeed what it should be. “We had been regular helpers at Eston House before we started at Ampleforth College or joined the Duke of Edinburgh Award Scheme and we went there for five days, staying overnight, finding it useful as a venue for our Residential Project. We would like to think that the children gained from having help and love, and certainly being with the children humbled us, made us feel useful and indeed proud. If one can cope with the unusual physical tasks of looking after such children’s needs there is nothing to be lost by having such an adventure, and indeed a lot to be gained. We feel that it should be an essential part of one’s general education.”

Anna Wilding, Kirsty Cragg-James

The following have recently gained awards:

Gold: Alexander Downes (B); Christopher Osborne (B).
Silver: Michael Killourhy (H); Henry Macaulay (D); Robert Steel (B).
Bronze: Toby Belsom (W); William Eaglestone (E); Rory Fagan (B); Mark Hoare (O); Alexander Jolliffe (W); James Simpson (D); Christopher Wong (B).

The Red Cross Group

The main activity was the Adult (Standard) First Aid Course. There were approximately 20 regular participants, including members of the school (Remove and Middle 6th) and staff (Lay, Monastic, Procuratorial). The Lecturer was Miss Haranueeller of Nevill House, and Brother Cuthbert gave three lectures which contained mainly the medical theory of the course. We are grateful for their help. An extra 16 members joined the Society, enrolled by Mrs. Deborah Coggrave, North Yorkshire Branch B.R.C.S. Youth Officer. Mrs. Coggrave accompanied some members to Helmsley, where £100 was raised on a Christmas joint stall with the Scarborough Search and Rescue Team, to be divided equally between the Red Cross Youth Project “Child Alive” (Sierra Leone) and the Scarborough S.A.R. Team. We have helped to raise money also by a newspaper salvage scheme and by maintaining a second-hand bookstall. We are grateful to all who help by continuing to bring back books to school.

The Senior Debating Society

The term began well. Enthusiasm for debates was fuelled by the inter-House competition and we rapidly found a loyal attendance of Middle VI supporters. The Committee was swelled from the initial Mr. Goodall, Mr. Downes, Mr. Benitez, Mr. de Macedo and Mr. Elwell to include also Mr. Wells, Mr. H. Macaulay, Mr. Gordon and Mr. Foshay. Mr. Goodall continued as Secretary, producing sharp and lively minutes, and was appointed Vice-President. He has proved an energetic and efficient organiser. The quality of speaking was high, speeches being better prepared and more fully researched than has sometimes been the case. But we did not find it easy to attract a large house and we sustained a disaster after our second debate from which we did not recover. For some years, we had used the Monitors’ Room for our regular debates: not an ideal chamber, but at least a central one. We were turned out and made homeless. The Music Department kindly allowed us to use the concert hall in the old Music School, an excellent room but dilapidated, badly furnished and remote and so our numbers dropped.

The debates between September and December 1987 were as follows:

This House is agape with astonishment at the willingness of parents to have parted company with their sons for yet another year into the hands of Ampleforth College: proposed by Mr. Benitez and Fr. Jeremy, opposed by Mr. Goodall and Fr. David. Ayes: 15, Noes: 16, Abst: 5.

This House believes that the U.S.A. is over-reacting to the situation in the Gulf: proposed by Mr. de Macedo and Mr. Crane, opposed by Mr. Wells and Mr. Elwell. Ayes: 12, Noes: 23, Abst: 3.

This House, inspired by the example of Colonel Rabuka, calls for the establishment of a republic in Great Britain: proposed by Mr. Gordon and Mr. Macaulay, opposed by Mr. Benitez and Mr. Gannon. Ayes: 8, Noes: 16, Abst: 4.

This House believes that the public house has given more to our civilization than the public school: proposed by Mr. Goodall and Mr. Gibbs, opposed by Mr. Holgate and Mr. Eccleston. Ayes: 6, Noes: 8, Abst: 3.

This House believes that moral considerations should outweigh practical ones in political decisions: proposed by Mr. Benitez and Mr. Gannon, opposed by the Mount School.

This House would abolish the E.E.C.: proposed by Mr. Goodall and a girl from Richmond Convent, opposed by Mr. Elwell and a girl from Richmond Convent.

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This House would deprecate the restoration of capital punishment: proposed by St. Aidan’s (Mr. Stones & Mr. Lester), opposed by St. Bede’s (Mr. Dow and Mr. Smallman).

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This House would welcome the restoration of national service: proposed by St. Cuthbert’s (Mr. McCausland & Mr. Everett-Heath), opposed by St. Dunstan’s (Mr. Macaulay & Mr. Pink).

This House believes that the police should carry firearms: proposed by St. Edward’s (Mr. Wells & Mr. Jennings), opposed by St. Hugh’s (Mr. Killourhy & Mr. Noblet).

This House regrets the power of the media: proposed by St. John’s (Mr. Gibbs & Mr. Reynolds), opposed by St. Oswald’s (Mr. Perceval & Mr. Gannon).

This House believes that there cannot now be such a thing as a just war: proposed by St. Thomas’s (Mr. Pring & Mr. Holgate), opposed by St. Wilfrid’s (Mr. John & Mr. Guest).

Semi-final:
This House believes that the examination system hinders true education: proposed by St. Dunstan’s, opposed by St. John’s.

This House believes that man has the right to die as and when he wants: proposed by St. Hugh’s, opposed by St. Oswald’s.

The Final:
This House believes that the best things in life are free: proposed by St. Dunstan’s, opposed by St. Oswald’s.

The overall winners after this strenuous series of debates was judged by Judge Prest to be St. Oswald’s.

BRITISH JUNIOR CHAMBER:
NATIONAL SCHOOLS PUBLIC SPEAKING COMPETITION

The Yorkshire Regional Final was held in Harrogate on 24 November 1987. We had one junior, the Hon. A. Jolliffe (W), and three seniors speaking. Jolliffe spoke on abortion as the scourge of the modern age; though a talented speaker, he was not placed. In the senior section, William Foshay (W) spoke on travelling hopefully, but he found that before an unfamiliar audience his brand of humour and reliance on response left him false-footed. Alexander Gordon (j) spoke on the ethics of punishment, but failed to project himself, again perhaps failing to adapt to a new audience in strange surroundings. Our youngest senior speaker was James O’Brien (B), only 16 and not yet in the Sixth Form. He spoke on the new G.C.S.E. as the scourge of the modern age, with style, humour and self-confidence, and won the competition. He got a cheque and a trophy, and goes on to the northern round, beyond which is the national final.

ESPERANTO SOCIETY

Dominick Wiseman (D) embarked on the language for his Duke of Edinburgh Award, and Alexander Jolliffe (W) has resumed on the same course, while Matthew Read (W), Jeremy Leonard (W), Christopher Wong (B) and Ranjit Hosangady (B) have all made an excellent start. Hong Kong and India have Esperanto movements for the last named two boys to relate to later.

However, Geoffrey Greatrex (O86), who learnt the essentials of the language in one term while still at Ampleforth and is now at Exeter College, Oxford, has become an experienced Esperantist. Last Easter he and I attended our first British Esperanto Association Annual Congress, in Abergavenny, where we met, among others from abroad, a Japanese Esperantist student who was also spending a year at Oxford University. Geoffrey has attended "intensive" courses, passed his first exam "with honours", but more significantly he has put the language to its proper use by travelling around Europe with Andrew Fattorini (also O86), staying with "samideanoj" (fellow-Esperantists), via the movement's "Paepa Servo" ("Passport Service") which currently lists more than 700 Esperantists, from more than 50 countries, who offer virtually free hospitality. He visited Ampleforth in March to talk about those experiences.

There was a link-up, too, between the visit to Poland by the Ampleforth Schola Cantorum and the Esperanto movement. One or two of the Schola boys had been learning a bit of the language, and Dr. Leszek Kordyliwski (Jagiellonian University, Krakow), the Esperanto delegate for that city rose to the occasion. Apart from attending the Schola concert in Krakow, he took one or two of them around the city and to meet other youngsters at that week’s international Youth Esperanto Congress. In a subsequent letter he told me how much he had enjoyed the Schola’s singing in Tyniec Abbey, and that the choir “made a great impression, not only with their singing, but also with their imposing appearance in their red robes”.

AMPLEFORTH FILM SOCIETY

The season opened with Defence of the Realm a well organised thriller touching on the deepest fears latent within our “free” society. Cronenberg’s The Fly was a new experience of horror for the society, but it drew the biggest crowd which, though sickened, appreciated the effects. Lamb in contrast was simple in its theme and most moving. Salvador had great force and illustrated the good and evil which arise in countries tormented by revolution. It had no happy ending, however, and most left with feelings of despair. A Chronicle of a Death Foretold starred Rupert Everett and illustrated the deep laws involving virginity and marriage in a deceptively simple society — Colombia. The Society took to this powerful, evocative film by Rosi and appreciated the magnetic brooding presence of the star. Therese was a special experience, but the mix-up over dates and times meant that it was lightly attended. Its simplicity, depth, and inner drama showed French cinema at its best, and those who saw it will not easily forget it.

In the elections Alexander Downes was elected Secretary, William Foshay and Albert Read the committee. They wish to thank Fr. Stephen for his selection, and the Cinema box for its work in screening the films.
**THE AMPLEFORTH JOURNAL**

**SEA SCOUTS**

In addition to the regular Tuesday evening meeting, a full programme of weekend activities was well supported:

- **Sept. 12/13** Leadership Training Weekend at the lake.
- **Sept. 19/20** National Scout Sailing Regatta at Kielder Reservoir.
- **Sept. 26/27** Camp at the lake for new members.
- **Oct. 10/11** Bivouc Shelter Weekend.
- **Oct. 16/17** Sailing Weekend at Kielder.
- **Oct. 24/25** Expedition on the North York Moors.
- **HALF TERM** Expedition to the Cairngorms.
- **Nov. 8** Abseiling at Peak Scar.
- **Nov. 22** Caving at Nidderdale.
- **Nov. 28/29** Redcar Weekend.
- **Dec. 6** A day spent decorating the Troop Room.

Two certificates were brought back from the National Scout Sailing Regatta, T. Parker (C) won the Under 16 boardsailing and A. M. Jones (O) came third. Our performance in the dinghy racing was not so good, but N. R. Lamb (C) was 8th in the Under 16 Topper and N. R. Lamb and J. P. Zino (C) were 6th in the Under 16 fast handicap. Unfortunately there was little wind for the racing. It was different in October when we returned to Kielder for an exhilarating two days. On the Saturday our beginners were able to helm the Wayfarers with no disasters but some near misses, and on Sunday strong gusts and a considerable swell meant that even the experts had to concentrate (the beginners were content to crew).

The anticyclone over Scotland at half term gave a small but enthusiastic group a memorable camp at Derry Lodge in the Cairngorms. As soon as the sun dropped, temperatures plummeted and ice formed on our tents. It needed willpower to make the early morning starts which were necessary in the short autumn days. On our first day Ben Macdui was conquered. It was an easy ascent until we reached the cloud (at about 4,000 ft.) which to our surprise hid a light covering of snow and ice. Careful compass work led us to the summit cairns and then down out of the cloud to the head of Coire Etchachan. We then climbed Derry Cairngorm and returned to our tents just as the light was fading. The day after we were determined to make the most of the fine weather. It was a long walk round to the Corrour Bothy, but by lunch time we were up on the col to the west of the bothy basking in brilliant sunshine. Ascents of Devil’s Point and Cairntoul will be remembered for the clear views around distant peaks, snow-capped to the north and west, and for the sense of isolation. There was not much time to waste and we were relieved to reach the good track for our last three miles back to camp before the torches were needed.

The leadership training weekend was at the beginning of term and I thank our six retiring Patrol Leaders: M. J. Tyreman (T) (Senior Patrol Leader), S. J. Ayres (B), E. S. Erdosain (G), T. Parker (C), H. B. Vyner-Brooks (C) and A. M. Jones (O) for all the planning and work they put into organising the rest of the term.

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**VENTURE SCOUTS**

The unit’s activities got off to an early start with the redecorating of the “Loft” on the first weekend. Five days later there was a good attendance at the National Scout Sailing Regatta at Kielder, in which Charles Ticehurst and Ronan Lavelle came 3rd in the open handicap class. The annual “Raven” weekend, in which about a dozen of our members joined with about 200 other Venture scouts and Ranger guides for a variety of activities (including parascending, gliding and shooting) which were based at our lake, was a success. Jason Cozens and David Platt gave their expertise at the weekend as instructors in Sub-aqua; there was appreciative comment on their services.

Mr. Robin Duncan, an Old Amplefordian and ex-leader of the Junior House Scouts, came down from Scotland and gave us an informative talk on his work with Dr. Barnardo’s. Over the next two days he took the opportunity to give us much-needed experience in white-water canoeing at Howsham Weir and Tanfield. The next week Father Alban ran a leadership course for those involved in the help with Junior House Scouts.
After half-term the unit welcomed Mr. Martin Keane replacing Fr. Alban as unit Leader who will now concentrate his energies on his job as Group Scout Leader. The following weekend there was a sailing expedition aiming to get from Ripon to York. The next Saturday we continued into York and finished the weekend with a relaxing walk on the White Rose walk over the North York Moors. We finished the term’s activities with a hike in the Howgills. The day started with clear skies but as is quite frequently experienced by the mountaineer there was a dramatic change in the weather with snow rapidly causing a white out. The group walked through to the afternoon when the weather cleared offering an impressive view of Cautley Spout and Cragg.

At the binge in the “Loft” elections were made for next term’s committee; David Sellers (D) was elected Chairman and Jason Cozens (B), Robert Clemmey (A) and Michael Killourhy (H) committee members. David Platt (B), Phillip Roysten (I), Charley Ticehurst (A) and Justin Knight (H) gained the Venture Award. Martin Keane

We welcomed Mr. Richard Ward to the staff; for the first time since woodwork was inserted into the timetable for all boys we now have a professional in that material and an experienced teacher; the results are already showing.

Old Boys of a certain era will remember a feature of the Junior House refectory, the stainless steel mugs presented by and inscribed with the names of Old Boys of the early sixties. There are not enough of these for every boy now in the House, and parents of last year’s leavers and this year’s monitors have presented pewter tankards, duly inscribed, to complete the number.

The major change this term has been in the timetable. In order to accommodate the needs of G.C.S.E. project work in the upper school, set classes now stop at 5.50 instead of 6.30. After a good deal of consultation, from which the boys were not excluded, we decided to make four adjustments:

1. Lunch is now at 12.30. This means that less class time is lost for away matches, and that games finish before sundown even in the depths of winter.
The evening study period is now split into two separate half-hours. This increases concentration.

3. An hour of structured activities becomes possible before supper. On Tuesdays and Thursdays this was given over to Creative Arts, with an emphasis on music, Schola and music classes, but also handwriting and some bridge-tuition. On Mondays, Wednesdays and Fridays boys opted for a variety of courses: on Mondays judged, wind band, pottery, scouting and art, on Wednesdays computing, string orchestra, bridge, drama, art and film studies, on Fridays swimming club, gym club, drama, aeromodelling and Patrol Leaders' meeting. The first-year boys had a rather less taxing programme, circling from gym, swim and video. This arrangement was found to be the most valuable, avoiding a number of clashes and giving more leisurely opportunity for these activities than had previously existed.

4. An earlier bedtime: lights-out at 9 p.m. This had long been desired by mothers, not popular at first, but by the end of a long term was gratefully accepted!

The term started with emphasis on the three new-boy weekends, given a new dimension by the arrival of three new boys into each of the second and third years. The first weekend at Redcar went a long way to welding the new entry into a community (the “naming game” before bedtime provides a sort of Kim's Game to learn 35 names), with a great deal of activity on the lake, for it was warm, and an unusual number of new boys were already experienced canoeists. The second Sunday took us to Malham Spout via the North Yorkshire Steam Railway; the steam was swollen by the rains to a rust-red torrent which made fording a real challenge. The third Sunday caught Lightwater Valley just before it closed for the winter, and ended up with high tea and an air-rifle competition at the invitation of Mr. and Mrs. Holroyd. The subsequent weekend a minibuild-up of third-year boys combined a visit to Hadrian's Wall with some farmyard experience, courtesy of Sam Gibson's parents, in Northumberland. On the next, holiday, weekend, winter sports took over, in the form of skating at Billingham and skiing at Harrogate. And so it went on, no weekend without some major activity, scout or music expedition, so that often major ingenuity was required to integrate them all.

At the same time there was considerable development academically. In history and geography project-work of the type required for G.C.S.E. is becoming increasingly important and increasingly familiar, and the G.C.S.E. approach is also being applied to language-teaching. Two other developments took place. Boys bilingual in English in Spanish and Italian are now given regular and demanding evening classes in reading and writing the continental language by Edward Guest (W) and Fabrizio Nevola (J) respectively; each class has half-a-dozen members. For those with reading and writing difficulties in English Mrs. Helen Dean is now giving expert help.

The Ski Party went to Kitzbuhel in Austria for a week in early January. Setting off amid reports of closed resorts and lack of snow, we went equipped for baseball and orienteering. In the event the snow was only slightly scratchy and there was plenty of skiing for all levels. The party was larger than ever before and, with the addition of Gilling, reached a total of 48, breaking down into 11 first-year upper-school boys, 12 Gilling, 18 Junior House, 3 sisters and 4 staff. There was a larger and better group of skiers at the top than for some years, and the beginners all sailed through their bronze test.

MUSIC AND DRAMA

The first festival of music and drama in the term is always the retreat, which consists largely of rehearsals and performance of the modern equivalent of mystery plays. Stuarn Manger again came over from Sedbergh, and this year his play was The Whim Report, representing the importance of choice and decision in life by a series of brilliant dilemmas — between two different sorts of school, old and trendy, two different sorts of car, and two different sorts of TV shows. It is difficult to single out special performances because there was so much that was outstanding. Andrew Rye as the trendy headmistress, Jamie Saville on the piano, and above all the two cars built out of boys who demonstrated themselves at the school's command. In tandem with this the musicians presented a bibally-based operetta, called David and Goliath, in which Nick Purse's Goliath was memorable for his awe-inspiring roar (with the occasional squeak which added the friendliness of a pantomime lion). Opposite him Symeon Dann gave a suitably Puckish David, aided by Jonathan Fry's vocal power. But as Saul, Charles Darglish dominated the play, both by his rich alto voice and by his convincing acting.

The York Competitive Music Festival gave a spur to practising after half-term, and gave us a string of distinguished results. Jonathan Fry's flute won him the solo class with high commendation from the judges. The small ensemble class provided three prizes, the first Brass Group (Rye, Hull, Scott, Padley and the useful addition of Hoyle on the euphonium), second the two trumpets Hull and Rye, and third the larger wind group. Symeon Dann was entered for the Under 16 solo class, in which he came second.

The Saint Cecilia Concert was the orchestral goal of the term. Both string orchestra and wind band joined forces with Gilling to practise on either side of the valley — with complicated transport pattern; it was disappointing that our outbreak of chickenpox struck down some players and kept others away. But for the Air and March by Purcell the largest wind group ever was assembled. Thereafter carols were the order of the day, and after the Christmas dinner the diners repaired to the library to find a string orchestra assembled at one end and the wind at the other, who accompanied the carols alternately. The background of all this orchestral playing is, of course, a great deal of individual practice and achievement, and the Trinity College grade-examiners awarded seven merits and a distinction (to Rupert Collier, for violin Grade Three).

The high point of performances of the term came at the end, with the acting of The Coming of the Kings by Ted Hughes. Here was quite a new standard of professionalism, and it was clear that Br. Sebastian's drama group had worked seriously all term. For the first time there was a proper stage-set built in the Junior House lecture room — the support of the main theatre, both staff and boys, was a crucial mainstay — and painted by Mr. Bird. There was a confidence and clarity of diction and gesture of face, hands and body which betokened careful thought and understanding of roles. The hen-pecked, puzzled landkeeper and his buxom,
grasping wife were confronted in turn by a duly unctuous high priest, a scheming
businessman and an efficient police inspector. The wistful minstrel was played with
marvellous poetry which showed a remarkable maturity of style. The minor parts,
too, kept up the high standard, even the silent Mary showing by stance and walk
the pain and awkwardness of pregnancy.

Cast
Fortune-Teller: James Hoyle; Inkeeper: Andrew Rye; His Wife: Tom O’Connell;
High Priest: Rupert Collier; Businessman: Luke Morris; Police Inspector: Nicholas
Kilner; Minstrel: Guy Hoare; Joseph: John Kennedy; Mary: Mark Parnell; Three Kings:
Jo Fry, Edward de Lisle, Diego Saavedra. Stage Manager: Edward Walker. Assistant
Producer: Ben Warrack (W).

SCOUTS

The Scouts had a full programme, and the willingness of the boys was extremely
pleasing to see. The extra hour made available for indoor scout work each week,
and the Patrol Leaders’ evening were both put to good use.

The first full weekend away saw the potential Patrol Leaders on their training
camp. This consisted of a hike, carrying full camping equipment, from Hawesby
over to Carlton. Unfortunately the overnight camp had to be abandoned through
torrential rain, and a sudden retreat was beaten back to the Junior House. But the
following day the weather made up for its mistake by producing a clear, crisp, sunny
day which made possible a memorable day of climbing and abseiling on Peak Scar.

Once the Patrol Leaders had been chosen (Charles Ingram Evans, Ian Andrews,
Sam Belsom and Nick O’Loughlin) patrols were sorted out and spent the next two
Sundays down by the middle lake, repairing and improving their patrol sites. The
next important event was the mini-triathlon, which consisted of a canoe course
on the middle lake, a 5 km Orienteering course in Gilling woods and a three-mile
run back to the Junior House. This event was popular and everyone completed it
— in various states of exhaustion! The winners were Nick Kilner, Edward de Lisle
and Tom Cadogan.

After half-term two weekends away were planned, one using an outdoor
activity centre at Glenridding in the Lake District and the other a Youth Hostel
on the North Yorkshire moors. The trip to the Lake District included a walk to
view the largest waterfall in the Lakes and a hike to Red Tarn in the amphitheatre
of Helvellyn — both being a great success. For the second weekend a two-day hike
was planned and organised by the senior Patrol Leaders, Charles Ingram Evans
and Ian Andrews. This entailed a seven-mile hike on the first day, starting at the
Lion Inn and ending at the camp at Westerdale Youth Hostel. When the party arrived
it was already so dark that most went to bed and to sleep at 7 o’clock. The enforced
early night enabled the group to depart at 6 o’clock the following morning. They
walked a clear 12 miles to Hasty Bank, where they were picked up smiling by the
Scout Leaders, having obviously had a successful weekend.

While these weekends away were taking place, the rest of the troop were
brushing up their canoe drills and skills, along with their abseiling at Peak Scar,
under the guidance of Fr. Henry and the Venture Scouts. Several boys managed
to pull off a T-rescue in the canoes, compensating for their invariable lack of
skill with a high degree of skill and tenacity. In the abseiling courage and skill were both
demonstrated: some boys conquering their fear of heights by a first descent and others
progressing to quite high pitches, gliding down at what seemed true S.A.S. speed.
The final weekend was a mystery tour for the scouts, and including the first-year
boys who may join after Christmas. The mystery was nearly deepened by a
coach breakdown, but eventually we arrived at the ice-rink in Scarborough.

Thanks must go to all those who contributed to the activities, and especially
to the Venture Scouts, whose help is so indispensable, Philip Royston, David Sellers,
Christopher Stanton and Mark Inman. Final congratulations also to all the scouts
who attended last year’s summer camp; they were given the Good Camping Award
of 1987 by the Lake District.

GAMES

A mild autumn meant that no single games day was lost through weather, though
by the end of the term our pitches were so deep in mud that we had to beg fields
from the Upper School. The mild weather also made playing more enjoyable! The
competitive situation against other schools is always interesting: almost all our
players are comparatively lacking in experience, but having played rugby before
they join the school at the age of 10, and pitted against boys who have been playing
competitively from the age of eight. On the other hand, we often have a larger year-
group as a whole than do some smaller prep schools. A win by the Under 11 team
is therefore always an especial triumph, but the situation should even itself out as
the years progress.

This year the Under 13 team had a core of strong and skilled boys, not
particularly large, but adept in ball-winning. Thus the trio of Channo, Dumbell
and the captain Easterby ensured an effective pack, whose tackling was efficient
enough to provide plenty of ball for the backs, while Dumbell had a way of
mysteriously emerging through a maul and speeding towards the try-line before
anyone else realised that the ball had gone. At fly-half Hickman’s kick was a sure
ground-winner, useful alike in defence and attack, and his unpredictably tricky
running and mature dummying were a delight to see; perhaps he failed to use the
rest of his line sufficiently. The wiry hooker, Rye, could be relied upon to gain a
large proportion of ball against the head, and also to pounce on any loose ball in
sight. Among younger players Kennedy showed promise in the second row, and
Codrington at scrum-half occasionally substituting at full-back) was inventive
in attack and reliable in defence. At Under 12 level Hickman was an authoritative
captain, and at Under 11 Codrington, capturing from full-back, provided a
massive boost to the beginners. In that team Hulme was a promising fly-half, and
the two flankers, Hughes and Gibson, are a sure and sturdy hope for the future.

RESULTS Under 13 v Gilling H W 26 - 0
v Howsham H L 22 - 4
v St. Martin’s H W 22 - 4
The following represented the school:


The housematches as usual produced some feverish competition and utterly committed play, the more so because after two matches all four teams were equal. Eventually, on points difference, victory went to Diamonds.

The enthusiastic hockey team, inspired by its captain Jamie Rohan, won its one match, against Gilling; more are promised for next term, but our difficulty is to find a pitch which is playable in winter weather.

A sport which flourished especially this term was Judo, under the dedicated tuition of Mr. Rob Thomas, who comes weekly from York, taking endless trouble. Towards the end of term there was a major internal competition, in which the senior weight was won by James Channo (runner-up: Simon Easterby) and the junior by George Hickman (runner-up: Sam Gibson). Finally our players were graded officially in York for the first time, white belts being awarded to E.A. Davis, F.P. Leneghan and S.D. Gibson, and yellow belts to C.S. Dalglish, S.M. De Cesare, S.H. Easterby, J.E. Granstrom and, with the distinction of five mons, B.H. Walton.

Nor were these the only sports practised. There were a couple of squash competitions, and towards the end of term regular Saturday or Sunday badminton tournaments organised by the boys. The monitors also initiated a new form of the traditional Christmas run, consisting of house-circuit relays, each boy completing the 1,000m circuit three times. This produced a fever-pitch of excitement.

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**THE AMPLEFORTH JOURNAL**

- v St. Mary's Hall A L 32 - 0
- v Barnard Castle A D 4 - 4
- v Pocklington A L 30 - 8
- v Howsham A A W 28 - 0
- v St. Olaves' A H 20 - 0
- v St. Olave's H L 28 - 4
- v Alderman Cogan's H W 28 - 0
- v Barnard Castle H L 16 - 8
- v Howsham A A 26 - 0
- v St. Olave's H W 4 - 0

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**GILLING CASTLE**

**AUTUMN TERM**

**STAFF**

- Headmaster: Mr. G.J. Sasse, M.A.
- 5th Form: Fr. Christopher Gorst, M.A.
- 4th Form: Mr. J. Slingsby, B.Ed.
- 3rd Form: Mrs. M. Sturges, B.A.
- 2nd Form: Mrs. P. Sasse, M.A.
- 1st Form: Mrs. M. Hunt, Cert.Ed.
- Matron: Mr. B. Allen, N.D.D. A.T.C.
- Secretary: Mrs. P. Eliot, Cert.Ed.
- Mr. M. Jackson, B.A., PGCE
- Mr. J. Morgan
- Mrs. E. Nevala, B.Ed.
- Miss S. Nicholson, Cert.Ed.
- Mr. C. Pickles, M.A.
- Mr. C. Skechley, M.A., PGCE
- Mr. R. Ward
- Mrs. R. Wilding, B.A., PGCE
- Mr. P. Young, B.A.
- Mrs. M. Clayton, S.R.N.
- Mrs. M. Swift

**OFFICIALS**

- Head Monitor: Paul Howell
- House Captains: Dominic Ibbotson, Max Tichmarsh
- School Monitors: James Oxley, James Holmes
- Thomas Davies
- William McSheehy
- Christian Furness
- Thomas Barton

The following boys joined the school in September 1987: -

**First Form:** Sebastian Butler, Stephen Jakubowski, James Jeffrey, Thomas M.P. de Lisle, William Riley, Thomas Todd.

**Second Form:** Harry Blackwell, William Guest, Jonathan Howard, John Strick van Linschoten.

**Third Form:** Charles Strick van Linschoten, John Vaughan.

**Fifth Form:** Alexander Thompson

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**Headmaster**

Paul Howell

**House Captains**

Dominic Ibbotson

Max Tichmarsh

James Oxley

James Holmes

Thomas Davies

William McSheehy

Christian Furness

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**Second Form:**

- Harry Blackwell
- William Guest
- Jonathan Howard
- John Strick van Linschoten

**Third Form:**

- Charles Strick van Linschoten
- John Vaughan

**Fifth Form:**

- Alexander Thompson
We welcome three new members of staff, Mr. Malcolm Jackson to teach Mathematics, Mr. Brian Allen to teach Art and Pottery and Mr. James Morgan to teach Music and History.

MR. C.P. CALLIGHAN

On 11 January 1988 the Great Chamber of Gilling Castle was filled with a gathering of Mr. Pat Callighan's colleagues and friends, past and present, from the monastic community, and from the teaching, domestic, garden and maintenance staff. Among them we welcomed two past Headmasters, Fr. Justin Caldwell and Fr. Adrian Convery. After an excellent supper, Father Abbot presented Pat with the key to a workshop as a retirement present to mark the 35 of service at Gilling. He spoke of the many ways in which Pat, supported loyally by Elvie, his wife, had served the school with a devotion beyond the call of duty and expressed his satisfaction that three generations of the Callighan family were present for this occasion. Both on the games field and in every aspect of the school's life he will be missed. But despite the ceremony marking his official retirement, no-one expected that Pat would disappear from the Gilling scene, even if his presence was on a quieter level than in the past.

Pat, in reply, gave what all present agreed was a splendid and memorably typical speech, which was a happy mixture of reminiscence and humour to the delight of his audience. Then the Headmaster, on behalf of all the various branches of the school staff, presented their present of a de-luxe strimmer and a cheque to help him equip his workshop. Pat thanked all his friends and colleagues and wished Gilling well for the future. Everybody then adjourned for coffee and a very enjoyable evening continued as everyone caught up on old times.

SCHOOL NOTES

At the beginning of the Autumn Term, boys found several changes to their accustomed routine. During the summer holidays much structural work had taken place. The boilers were replaced and the boiler house reconstructed. During a trial run of the new heating system we basked in a tropical warmth which reassured us about the rigours of Winter in a northern castle. A new electricity main was laid which will improve the supply of power and enable us to put the new pottery kiln into operation as rewiring continues. The Headmaster's flat was created in the north wing and the dormitories for the first and second years were moved to Cedar, Poplar and Willow. During the term lavatories at dormitory level were reconstructed. The Summer holidays also saw a major change in the lay-out of the Chapel. The altar was moved from the west end to a more central position in the middle of the north wall and the seating rearranged to surround it on three sides. The pattern of the school day has been changed so that Mass, now at 12.40, has a central position in the timetable. As term progressed there were other developments. Boys were allowed to change out of suits after letter-writing on Sundays and posters in a variety of styles now decorate the dormitory walls. It was decided that a new shop was needed to supply items like birthday cards, batteries, writing paper and shoe laces.

GILLING CASTLE

Mrs. Hunt and Miss Nicholson undertook to run this and Aladdin's Cave was an instant success when it opened in the Long Gallery cupboard. Mr. Slingsby organised a celebration for November 5. A supper of hotdogs round a splendid bonfire in the quarry, complete with guy, was followed by fireworks on the East Lawn and cocoa with gingerbread mugs in the hall. Fr. Christopher and Mrs. Sturges arranged an outing to Redcar for the boys remaining at Gilling during the Exeat weekend. With most of the school studying Pre-History there was a fossil hunt among the rocks, a picnic, a visit to a leisure centre and time to shop. In the evening everyone had fish and chips round the fire. On Sunday there was an outing to the cinema in Mawdon with Mr. Slingsby. During the term there have also been outings to see Winnie the Pooh at Billingham, to Ampleforth for King Lear and to the seaside as part of the first year project.

At half term and at Christmas, short entertainments consisting of recitations and musical items were given for parents. The choir sang carols in Helmsley Market Place and in Gilling Parish Church. Activities have been varied, including Boat Races, quilling, modelling, knitting, riding, building an Iron Age hut, making Yule logs, Chess, quizzes. On Saturdays there is a popular Judo class.

The last few days of term were full of Christmas festivities. The Feast was held in a Refectory magnificently decorated. The monitors stole the show with their snazzy songst, but lighter touches were provided by the staff version of the “Twelve Days of Christmas” and the costumed rendering of “Rudolph the Red-Nosed Reindeer” with the Headmaster as its “leading light”. The Feast was aptly named, with an array of sandwiches, cakes and delicacies produced by the kitchen staff and everyone looking dashing in party hats kindly given by Mrs. Riley.

A newcomer to Gilling becomes aware of what a lot of team work and effort is put in by everyone on the premises. We see the shining floors, the flowers and plants inside and out, the log fire on Sundays, the teas, the music and the displays of work, the neat repairs and the incessant happy activity. All of this seemed to come together as this year's Gilling family gathered round the Christmas Tree in the Hall to sing traditional carols like generations before them.

RUGBY

The 1st XV have undergone a rebuilding year. With only two players remaining from last year's side, experience was lacking. However, with no exceptions those selected for the first XV have played with total commitment. Special mention should be made of Andrew Osley, the captain who has led his side by example, tackling everything that moved. James Holmes and Anton Richter have been outstanding in the scrum, ably supported by the remainder who have grown in strength and experience as the season has progressed. Overall, by looking at the results, it may appear that this has not lived up to "Gilling standards". That is far from the truth. This side has shown a tremendous amount of spirit, demonstrated not only in the way it never gave up but also in the way it improved throughout the term, culminating in a win against St. Olave's in our last match.
Under the guidance of the established Callighan family, this side has made tremendous progress. Charles Strick, their captain, has been outstanding, proving himself to be a leader of quality. Richard Greenwood and David Freeland have been an inspiration to the team and David is the fastest runner in the school.

Rugby Results

1st XV v Junior House 0-22 (L)
Malsis 0-26 (L)
St. Martin’s 8-0 (W)
Pocklington 0-30 (L)
Howsham 4-56 (L)
Red House 4-8 (L)
St. Mary’s 0-26 (L)
Howsham 0-36 (L)
St. Olave’s 14-4 (W)

2nd XV v St. Olave’s 4-24 (L)
U.11 v Malsis 4-8 (L)
St. Olave’s 4-12 (L)
St. Mary’s 0-8 (L)
St. Martin’s 12-4 (W)
Q.E.G.S. 0-12 (L)
Red House 44-0 (W)

HOCKEY

Hockey continued with enthusiasm in September, most of the set having played the previous year. We started work on regaining old skills with more determination. We now had more understanding of playing as a team and this showed in the first match of the season against St. Olave’s which produced a win 4-0. We travelled to Bramcote to play on an unfamiliar surface of tarmac and once we had mastered the speed of the game, we played quite well but had already allowed the competition to take control. We lost three games to one. The match against Junior House was a close fought game, which we were unlucky to lose 3-2. Indoors against St. Olave’s we played an enjoyable and close set of games, honours being shared in the end. Colours were awarded to Christian Furness and Hamilton Grantham.

The team was: William Barton (Capt), Christian Furness, Hamilton Grantham, William McSheeny, Damian Caley, Dominic Leonard, David Greenwood, Julio Martino, Rupert Pepper, Peter Barton, Augustus Della-Porta, Hugh Jackson, William McKenzie, Alexander Thompson.

Played 5 : Won 1 : Lost 3 : Drawn 1